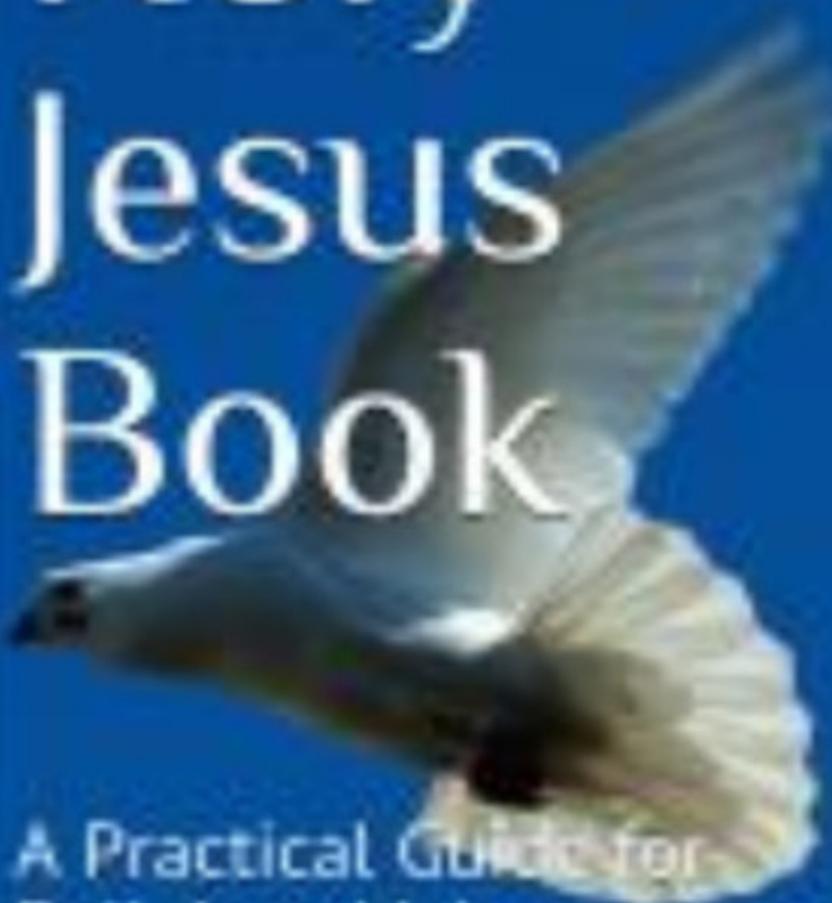


Holy Jesus Book

A Practical Guide for
Religious Living

Douglas Mayberry



A RESEARCH PUBLICATION

By

Doug Mayberry

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WORSHIP AND PRAYER

1.No Prayer is Unanswered

1. When a prayer is unanswered, the delay often betokens a better answer.
2. No sincere prayer is denied.
3. The prayer of material beings can many times be answered only as such an individual has progressed to the spiritual level.
4. No prayer can hope for an answer unless it is nurtured by faith.
5. Ask and you shall receive; but you should remember that we are progressive creatures of time; therefore we must constantly reckon with the time factor in the experience of our personal reception of the full answer to our prayers.
6. Your sincere faith implies that you have in advance virtually granted your Prayer Hearer the full right to answer your petitions in accordance with the wisdom and that love which your faith depicts as always to the Creator to whom you pray.

2.True Praying

1. True praying is the attitude of reaching heavenward for attainment of your ideals.

2. Prayer is designed to make you, less realizing; it is designed not to increase knowledge but rather to expand insight.
3. "Prayer is entirely a personal and spontaneous expression of the attitude of your soul toward God's spirit.
4. "Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you, for everyone who asks receives; he who seeks finds; and to him who knocks the door of salvation will be opened.
5. "Be not constantly overanxious about your common needs. Be not apprehensive concerning the problems of your earthly existence, but in these things by prayer and supplication, with the spirit of sincere thanksgiving, let your needs be spread out before your Father in heaven."
6. Prayer is an antidote for harmful introspection; it can be a beneficent ministry of the soul.

3.The Motive of Prayer

1. The **motive** of the prayer gives it right of way to the divine ear, not the social, economic, or outward religious status of the one who prays.
2. Prayer is not designed as a technique for aggrandizing self or for gaining unfair advantage over another human being; and it may

not be employed to avoid the delays of time or to transcend the handicaps of space.

3. Guard against the great danger of becoming self-centered in your prayers; avoid praying much for yourself; pray more for the spiritual progress of your brethren.
4. Pray for the welfare of your families, and fellows, but especially pray for those who curse you.
5. Many resort to prayer only when in trouble; such a practice is thoughtless and misleading; a thoroughly selfish soul cannot pray in the true sense of the word.
6. True, do well to pray when harassed, but you should also be mindful to speak as a child even when all goes well with your soul.
7. And avoid materialistic praying; pray in the spirit and for the abundance of the gifts of the spirit.

4. Prayers are Answered

1. The sincerity of any prayer is the assurance of its being heard; but the spiritual wisdom and universe consistency of petition is the determiner of time, manner, and degree of the answer.
2. The cry of the righteous is the faith act of the child of God which opens the door of the

Father's storehouse of goodness, truth, and mercy; and these good gifts have long been in waiting for the child's approach and personal appropriation.

3. But a wise father does not **literally** answer the foolish prayers of his ignorant and inexperienced children, albeit the children may derive much pleasure and real soul satisfaction from the making of such absurd petitions.
4. However, when you have become wholly dedicated to the doing of the will of God - to find him and be like him - the answer to all petitions will be forthcoming because your prayers will be in full accordance with the Father's will; and the Father's will is ever manifest throughout his vast of creation.
5. It is entirely true that when your will has been truly aligned with his, you can ask anything conceived by that will-union, and it will be granted.
6. What the true child desires and the infinite Father wills 'Is'; such a prayer cannot remain unanswered, and no other sort of petition can possibly be fully answered.

5. Conditions of Effective Prayer

1. The effective prayer must be:
 - a. Unselfish -- not alone for oneself;

- b. Believing -- according to faith;
- c. Sincere -- honest of hearth;
- d. Intelligent -- according to light;
- e. Trustful -- in submission to the Father's all-wise will.

2. To engage in effective praying, bear in mind the laws of prevailing petitions:

- a. You must qualify as a potent prayer by sincerely and courageously facing your problems of adjusting to universe reality.
- b. You must have honestly exhausted your human capacity for human adjustment.
- c. You must surrender every wish of mind and every craving of soul to the transferring embrace of spiritual growth.
- d. You must make a wholehearted choice of the divine will.
- e. You not only recognize the Father's will and choose to do it, but you have effected an unqualified consecration, and a dynamic dedication, to the actual doing of the Father's will.
- f. Your prayer will be directed exclusively for divine wisdom to solve the specific human problems encountered in the attainment of divine perfection.
- g. And you must have faith -- living faith.

3. Always pray in secret; go off by yourself amidst the quiet surroundings of nature or go in your

room and shut the door when you engage in prayer; be adverse to praying in public.

4. Pray very little for yourself, but engage in much worship of the nature of understanding communion with God.

6. Prayer and the Alter Ego

1. Praying tends to evolve into the dialogue type of communication by the emergence of the idea of an alter ego; the human's ego seeks to hold communion with the fictitious **alter ego**.
2. In time the alter-ego concept is exalted from converse with imaginary companions at youth to a superior status of divine divinity - to eventually the One God, a divine being embodying the highest ideals and the loftiest aspirations of the praying ego.
3. As the concept of the alter ego of prayer becomes supreme and divine, so are your ideals accordingly elevated from mere human toward supernal and divine levels, and the result of all such praying is the enhancement of human character and the profound unification of human personality.
4. It is altogether fitting that when you pray, you should strive to grasp the concept of a nearby alter ego, and then recognize that the idea of this alter ego has evolved from a mere fiction

to the truth of God's indwelling factual presence of your indwelling spirit, so that **you** can talk 'face-to-face,' as it were, with a real and genuine and divine alter ego that indwells you and is the very presence and essence of the living God, the Universal Father of All.

5. And when there, remain from a time in silent receptivity to afford the indwelling spirit the better opportunity to speak to your listening soul.

7. Praying as a Personal Experience

1. There is a truly spontaneous aspect to prayer; to some individuals prayer is the calm expression of gratitude; to others, a group expression of praise, social devotions, sometimes it is the imitation of another's religion, while in true praying it is the sincere and trusting communication of the spiritual nature of the creature with the anywhere presence of the spirit of the Creator.
2. Talk things over with God in a purely personal way; refuse to abandon regular praying (talking with God); avoid praying only when under unusual pressure, in emergencies.
3. Prayer may be a spontaneous expression of God-consciousness or a meaningless recitation of theologic formulas.

4. Be unafraid to talk to God, but remember, only a spiritual child would undertake to persuade, or otherwise presume to change, God.
5. Genuine prayer adds to spiritual growth, modifies attitudes, and yields that satisfaction which comes from communion with divinity; it is a spontaneous outburst of God-consciousness.
6. God answers prayer by giving to you an increased revelation of truth, an enhanced appreciation of beauty, and an augmented concept of goodness.
7. Prayer is not a technique of escape from conflict but rather a stimulus to growth in the very face of conflict; pray only for values, not things; for growth, not gratification.
8. Words are irrelevant to prayer; they are merely the intellectual channel in which the river of spiritual supplication may chance to flow; the word value of a prayer is purely auto-suggestive in private devotions and socio-suggestive in group devotions; God answers the soul's attitude, not the words.
9. Prayer is a subjective gesture, but it contacts with mighty objective realities on the spiritual levels of human experience; it is a meaningful reach by the human for superhuman values; it is the most potent spiritual-growth stimulus.
10. Do not be so slothful as to ask God to solve your difficulties, but never hesitate to ask Him

for wisdom and spiritual strength to guide and sustain you while you yourself resolutely and courageously attack the problem at hand.

8. Social Repercussions of Prayer

1. Prayer need not be individual; group or congregational praying is very effective in that it is highly socializing in its repercussions.
2. When a group engages in community prayer for moral enhancement and spiritual uplift, such devotions are reactive upon the individuals composing the group; they are all made better because of participation; even a whole city or an entire nation can be helped by such prayer devotions.
3. Social repercussions of such prayers are however dependent largely on two conditions:
 - a. The person who is prayed for should know that they are being prayed for;
 - b. The person who prays should come into intimate social contact with the person for whom they are praying.
4. And if you truly desire to overcome the habit of criticizing some friend, the quickest and surest way of achieving such a change of attitude is to establish the habit of praying for that person every day of your life.

9. Ethical Praying

1. All praying, whether individual or communal, may be either egotistic or altruistic; that is, the prayer may be centered upon self or upon others.
2. Egotistic prayers involve confessions and petitions and often consist in requests for material favors; whereas prayer is somewhat more ethical when it deals with forgiveness and seeks wisdom for self-control.
3. While the nonselfish type of prayer is strengthening and comforting, materialistic praying is destined to bring disappointment and disillusionment as advancing scientific discoveries demonstrate that man lives in a physical universe of law and order.
4. No prayer can be ethical when the petitioner seeks for selfish advantage over his fellows; in all your praying be fair, do not expect God to show partiality, to love you more than his other children - your friends, neighbors, even enemies.
5. Selfish praying transgresses the spirit of all ethics founded on loving justice; selfish and materialistic praying is incompatible with the ethical religions which are predicated on unselfish and divine love.
6. Aside from all that is superself in the experience of praying, it should be remembered

that ethical prayer is a splendid way to elevate one's ego and reinforce the self for better living and higher attainment.

10. Prayer Petitions

1. Let your real petitions always be secret; do not let others hear your personal prayers.
2. Prayers of thanksgiving are appropriate for groups of worshipers, but the prayer of the soul is a personal matter.
3. And when to pray - only the spirit that dwells within you may move you to the utterance of those petitions which are expressive of your inner relationship with the Father of spirits.
4. There is but one form of prayer which is appropriate for all God's children, and that is: "Nevertheless, Your will be done."
5. Prayer for divine guidance over the pathway of earthly life is next in importance to the petition for a knowledge of the Father's will; in reality this means a prayer for divine wisdom.
6. In everything give thanks according to the will of God; pray for tranquility of spirit and cultivate patience.

11. Prayer Persistence

1. If persistence will win favors even from mortal man, how much more, then, will your persistence in the spirit win for you from the willing hands of the Father in heaven.
2. If you, then, being mortal and finite, know how to answer prayer and give good and appropriate gifts to your children, how much more shall your heavenly Father give the spirit and many additional blessings to those who ask him?
3. "Prayer is the breath of the soul and should lead you to be persistent in your attempts to ascertain the Father's will."
4. Man ought always to pray and not become discouraged; your persistence, however, is not to win favor with God, but to change your earth attitude and to enlarge your soul's capacity for spirit receptivity.
5. The earnest and longing repetition of any petition, when such a prayer is the sincere expression of a child of God, and is uttered in faith, no matter how ill-advised or impossible of direct answer, never fails to expand the soul's capacity for spiritual receptivity.
6. The soul's spiritual capacity for receptivity determines the quantity of heavenly blessings which can be personally appropriated and consciously realized as an answer to prayer.

7. Prayer is the factor in the enlargement of one's capacity to receive the presence of the divine spirit.
8. Prayer has been the ancestor of much peace of mind, cheerfulness, calmness, courage, self-mastery, and fair-mindedness in the men and women of the evolving races.

12. Prayer Changes You

1. Prayer is a part of the divine plan for making over that which ought to be.
2. Prayer does not change the divine attitude toward man, but it does change your attitude toward the changeless Father.
3. Remember, even if prayer does not change God, it very often effects great and lasting changes in the one who prays in faith and confident expectation.
4. Prayer is not a process of getting your way but rather a program of taking God's way, an experience of learning how to recognize and execute the Father's will.
5. Prayer is the sincere and longing look of the child to its spirit Father; it is a psychologic process of exchanging the human will for the divine will.
6. Prayer does not move the divine heart to liberality of bestowal, but it does so often dig out larger and deeper channels wherein the

divine bestowals may flow to the hearts and souls of all those who thus remember to maintain unbroken communion with their Maker.

7. The earth child comes into being by the will of its parents; even so, the child of God comes into grace and the new life of spirit by the will of the Father in heaven.
8. No child has aught to do with **earning** the status of son or daughter.
9. So in all praying, remember that your sonship is a gift, you earn righteousness - progressive character development, but you receive sonship by grace and through faith.
10. Employ prayer as a means of leading up through thanksgiving to true worship; for the ideal prayer is a form of spiritual communion which leads to intelligent worship.

13. Worship

1. When the prayer seeks nothing for the one who prays nor anything for his fellows, then such attitudes of the soul tend to the levels of true worship.
2. Worship is a personal communion with that which is divinely real, with that which is the very source of reality.

3. The spirit of the Father speaks best to man when the human mind is in an attitude of true worship.
4. Worship is effortless attention, true and ideal soul rest, a form of restful spiritual exertion.
5. Work should alternate with play; religion should be balanced by humor; profound philosophy should be relieved by rhythmic poetry; the strain of living - the time tension of personality, should be relaxed by the restfulness of worship.
6. Worship is the act of the child's personal communion with the divine Father, the assumption of refreshing, creative, fraternal, and romantic attitudes by the human soul-spirit.
7. Worship is the act of a part identifying itself with the whole; the finite with the Infinite; the child of God with God - its Father.
8. Worship makes one increasingly like the being who is worshiped; worship is a transforming experience whereby the finite child gradually approaches and ultimately attains the presence of the Infinite Father.
9. Worship is the yardstick which measures the extent of the soul's detachment from the material universe and its simultaneous and

secure attachment to the spiritual realities of creation.

10. Worship is intended to anticipate the better life ahead and then to reflect these new spiritual significances back into the life which now is; man aspires by worship to be better and thereby eventually attains the **best**.

11. Worship is the technique to the **One** for the inspiration of service to the **many**; worship - contemplation of the spiritual, must alternate with service, contact with material reality.

12. When possible, worship God in the tabernacles of nature - e.g., amidst the trees and among the lowly creatures of the natural world; if not you should do your best to provide houses of beauty, sanctuaries of appealing simplicity and artistic embellishment, so that the highest human emotions may be aroused in association with the intellectual approach to spiritual communion with God.

13. Truth, beauty, and holiness are powerful and effective aids to true worship; beauty is most religious when it is most simple and nature-like.

14. The child should be introduced to worship in nature's outdoors and later accompany their

parents to public houses of religious assembly which are at least as materially attractive and artistically beautiful as the home in which he is daily domiciled.

14. Worship and Prayer

1. Prayer is spiritually sustaining, but worship is divinely creative.
2. Prayer and its associated worship is a technique of detachment from the daily routine of life, from the monotonous grind of material existence; it is an avenue to spiritualized self-realization and individuality of intellectual and religious attainment.
3. Prayer is self-reminding - sublime thinking; worship is self-forgetting - superthinking.
4. Prayer is the breath of spirit life in the midst of the material civilization of the races of mankind; worship is salvation for the pleasure-seeking generations of mortals.
5. As prayer may be likened to recharging the spiritual batteries of the soul, worship may be compared to the act of tuning the soul to catch the universe broadcasts of God.

THE ONE GOD

1. There is But One God!

1. "There is but one God and Father of all, who is above all and in all;" and "He is before all things, and in Him all things consist."
2. Pure spirit energy is the all of all, including in the total of all creation - to include you!
3. Pure spirit energy is All existence - but it is much, much more!
4. Pure spirit energy is the oscillating, vacillating, energy of pure spirit, that is the all of All!
5. In the eternal past, pure spirit energy itself chose to eternally self-actualize the I AM of the infinity of its own inherit potentials in All!
6. Resultantly pure spiritual energy eternally willed the one God to "Be" the First Source and Center of the infinity of all things and beings.
7. There is thus but one God, "the Infinite Father, who is also the faithful Creator;" and He is also good, divine, and gracious.

8. God is "the sovereign, eternal, immortal, invisible, and only true God;" "the eternal Creator is the cause of causes."
9. First think of God as a Creator, then as a Controller, lastly as an infinite Upholder.
10. God is neither manlike nor machinelike; God is not a cosmic accident; neither is He a universe experimenter; God is immortal, eternal, self-existent, divine, and bountiful.
11. God is final, complete, and perfect; "to God there is no past, present, or future; all time is present at any given moment."
12. God is a transcendent reality, but He is more; "the Father has life in Himself, and this life is eternal life."
13. "The divine Creator is also the Universal Disposer, the source and destiny of souls; He is the Supreme Soul, the Primal Mind, and Unlimited Spirit of all creation."
14. God is a primal reality in the spirit world, the source of truth in the mind spheres, and overshadows all throughout the material realms.
15. "The Creator God is wholly devoid of fear and enmity; how pure and beautiful, how deep and unfathomable is the supernal Ancestor of all things."

2. God is Our Father

1. God is universal spirit, eternal truth, infinite reality, and father personality.
2. God is the Universal Father of all creation; God is the Universe Father of ALL!
3. The First Source and Center of all things and beings is a real spirit person; and know, spirit beings are real, notwithstanding they are invisible to our present human eyes!
4. Said the seer of old: "Lo, He goes by me, and I see him not; He passes on also, but I perceive Him not."
5. God is not invisible because He is hiding Himself from any of us, the situation rather is: "You cannot see my face for no mortal can see me and live."
6. "God is spirit;" God is a spirit reality; He is a universal spiritual presence; God is an infinite spiritual reality.
7. The spiritual luminosity of the Father's personal presence is a "light which no mortal can approach; which no material creature has seen or can see."
8. But though we cannot see the person of God, still rejoice in the assurance that God is a real spirit person; by faith, accept the truth which portrays that He so loves this world that He provides for the eternal Spiritual

progression of us all; that He delights in us, His children.

9. And so it is - our transcendent goal is to find the eternal God, to comprehend the divine nature, to recognize Him.

3.The Supreme Mandate

1. From the Universal Father who inhabits eternity there has gone forth the supreme mandate, "Be you perfect, even as I am perfect."
2. The whole scheme of living is centered in the divine purpose of elevating you - as a "will-creature" child of God - to the high destiny of sharing our heavenly Father's Paradise perfection.
3. Such perfection may not be universal in the material sense, unlimited in intellectual grasp, or final in spiritual experience, but it is final and complete in all finite aspects of divinity of will, perfection of personality motivation, and God-consciousness.
4. All God-knowing creatures have only one supreme ambition, just one consuming desire, and that is to become, as they are in their sphere of existence, like God - as He is in His Paradise perfection of personality and in

his universal sphere of righteous supremacy in the infinity of all.

5. This magnificent and universal injunction to strive for the attainment of the perfection of divinity is the first duty, and should be the highest ambition, of all us struggling creature creations of the God of perfection.
6. For, this possibility of the attainment of divine perfection is the final and certain destiny of all eternal spiritual progress.
7. Presently, as a native mortal human being of this planet, hardly can we hope to be perfect in the infinite sense, but it is entirely possible for you, starting out here as we do, to attain the supernal and divine goal which God has set out for you - to be like Him in your sphere of existence as God is in All!
8. And when you do achieve this destiny, you will, in all that pertains to the self-realization and mind-attainment of you, be just as replete in your sphere of divine perfection as God is in His sphere of infinity and eternity.
9. This is the true meaning of that command, "Be you perfect, even as I am perfect which ever urges you onward and beckons you inward in that long and fascinating struggle for the higher levels of spiritual values and true universe meanings.

10. And there is finality of completeness and perfection of repletteness in the mandates of our heavenly Father.

4.The Father's Name

1. God the Father has never revealed himself by name, only by nature.
2. The Universal Father never imposes any form of arbitrary recognition, formal worship, or slavish service upon any intelligent will-creature - to include you!
3. You must of yourself - in your own heart - recognize, love and voluntarily worship him.
4. If you believe that you are His child, it is only natural that you should eventually call him Father.
5. Bu the name which the creature assigns to the Creator is much dependent on the creature' concept of Him; because the Creator refuses to coerce or compel the submission of the spiritual free wills of His material creatures.
6. The name the First Source and Center that is given is of little importance; the significant thing is that you should know him and aspire to be like Him - to do His will.
7. And thus the Creator becomes known by numerous appellations, in spirit of relationship, all

meaning the same but, in words and symbols, each name standing for the degree, the depth, and his enthronement in the hearts of his creatures of any given realm.

8. But whatever name is given, God the Father is indeed the infinite and eternal Ruler of all creation; He is power, form, energy, process, pattern, principle, presence, and idealized reality.
9. And God is more, he is personal; he exercises a sovereign will, experiences self-consciousness of divinity, executes the mandates of a creative mind, pursues the satisfaction of the realization of an eternal purpose, and mandates a Father's love and affection for all his universe children - to include you!

5. God's Personality

1. Personality is not simply an attribute of God, it rather stands for the totality of the coordinated infinite nature and the unified divine will which is exhibited in eternity and universality of perfect expression; in the supreme sense, personality is the revelation of God to all creation.
2. God, being eternal, universal, absolute, and infinite, does not grow in knowledge nor

increase in wisdom; He does not acquire experience, as we humans might conjecture of comprehend, but he does, within the realms of his own eternal personality, enjoy those continuous expansions of self-realization which are in certain ways comparable to, and analogous with, the acquirement of new experience by us.

3. The absolute perfection of the infinite God would cause Him to suffer the awful limitations of unqualified finality of perfectness were it not a fact that the Universal Father directly participates in the personality struggle of every one of our imperfect souls in his wide universe who seeks, by divine aid, to ascend to the spiritually perfect worlds on high; this progressive experience of every spirit being and every mortal creature throughout all creation is a part of the Father's ever-expanding Deity-consciousness of the never-ending divine circle of ceaseless self-realization.

4. The Universal Father realizes in the fullness of the divine consciousness all the individual experience of the progressive struggles of the expanding minds and the ascending spirits of every entity, being, and personality of the whole evolutionary creation of time and space;

and all this is literally true, for "in Him we all live and move and have our being."

5. Human personality is the time-space image-shadow cast by the divine Creator personality; and no actuality can ever be adequately comprehended by an examination of its shadow. Shadows should be interpreted in terms of the true substance.
6. In human experience, therefore, God is to science a cause, to philosophy an idea, to religion a person, even the loving heavenly Father; whereas to the scientist God is a primal force, to the philosopher a hypothesis of unity, to the religionist a living spiritual experience; concluding, reason, wisdom, and religious experience all infer and imply the personality of God, but they do not altogether validate it; and so it is true that "the invisible things of God are partially understood by the things which are made."
7. Man's inadequate concept of the personality of the Universal Father can be improved by man's spiritual progress in the universe and will become truly adequate only when such a pilgrim of time and space finally attains the divine embrace of the living God.
8. Never lose sight of the antipodal view-points of personality as it is conceived by God and man; man views and comprehends personality

looking from the finite to the infinite; God looks from the infinite to our finite. Man possesses the lowest type of personality, God the highest, therefore do the better concepts of God's divine personality have patiently to await the appearance of improved ideas of human personality. And such concept of the divine personality can be grasped only the spiritual insight of genuine personal religious experience; the truest religious experience being a **personal** experience between you and God.

9. Some degree of moral affinity and spiritual harmony is essential to friendship between two persons; a loving personality can hardly reveal himself to a loveless persons; even to approach the knowing of a divine personality, all man's personality endowments must be wholly consecrated to the effort; for half-hearted, partial devotion will be unavailing.
10. Ultimate universe reality cannot be grasped by mathematics, logic, or philosophy, only by personal experience in progressive conformity to the divine will of a personal God; neither science, philosophy, nor theology can validate the personality of God; only the personal experience of the faith **persons** of the heavenly Father can effect the

actual spiritual realization of the personality of God.

11. The more completely you understand yourself and appreciate the personality values of your fellow human beings, the more you will crave to know the Original Personality of God, and the more earnestly such a God-knowing human will strive to become life the Original Personality of God.

6. God is Personality

1. God is personality; God is the personality of love from whom all universe manifestations are derived.
2. Without God and except for his great and central person, there would be no personality throughout all the vast of his total creation.
3. God is the acme of divine personality; He is the origin and destiny of personality throughout all creation; He is both infinite and personal; He is an infinite personality.
4. To all created intelligences God is a personality, and to all creation He is the First Source and Center of eternal reality.
5. God our Spiritual Father is truly a personality, notwithstanding that the infinity of His person places Him forever beyond our full comprehension as we now

presently are material and finite human beings.

6. God loves not **like** a father, but **as** a father; He is the Paradise Father of every universe personality.
7. Notwithstanding that God is an eternal power, a majestic presence, a transcendent ideal, and glorious spirit, though He is all these and infinitely more, nonetheless He is truly and everlastingly a perfect Creator personality, a person who can "know and be known." "Who can love and be loved," and one who can befriend you as a friend of God.
8. God is a saving person and a loving Father to all who enjoy spiritual peace on earth, and who crave to experience personality survival in death.
9. God is spirit - spirit personality; humans are spirit - potential spirit personality.
10. Infinity of God's personality must, perforce, embrace all finitude of our present human personality; hence the truth - the literal truth - of the teaching which declares that "In Him we live and move and have our being."
11. Indivisibility of personality does not interfere with God's bestowing his spirit to live in the normal minds of our human being; likewise, indivisibility of a human father's

personality does not prevent the reproduction of mortal sons and daughters.

7. God's Plans and Purposes

1. The plans and purposes of the First Source and Center are like Himself: eternal, perfect, and forever changeless.
2. He says: "My counsel shall stand; I will do all my pleasures," "according to the eternal purpose which I purpose."
3. It is God who by his free will choice is experiencing the eternal actualization of the I AM of his infinite potentials in all.
4. Underneath the surface and beneath all outward manifestations, there is still present this changeless purpose, the everlasting plan of the eternal God.
5. In his conduct of interplanetary affairs there "is no variableness neither shadow of changing;" He "declares the end from the beginning.
6. All proceeds in harmony and order and in keeping with the all-wise plan of God.
7. It is almost impossible to formulate generalizations of law adequately expressive of the Father's infinite attributes to all of us, presently as mortal will-creatures, when we are just one part of the infinity of his

various degrees of created intelligences throughout his one divine family.

8. It may therefore appear that many of the acts of the all-powerful Creator seem to be arbitrary, detached, and not infrequently heartless and cruel, but this is not true.
9. God's doings are all purposeful, intelligent, wise, kind, and eternally considerate of the best good, not always of an individual person, an individual race, or even an individual universe, but they are for the welfare and best good of all concerned, from the highest to the lowest.
10. Throughout the universe every unit is regarded as part of the whole, and survival of the part is dependent on cooperation with the plan and purpose of the whole - the wholehearted desire and perfect willingness to the Father's divine will.
11. We are all a part of the family of God, and therefore we all must share in the family discipline.

8. Fellowship with God

1. The concept of the personality of Deity facilitates fellowship; it favors intelligent worship; it promotes refreshing trustfulness.

2. Interactions can be had between non-personal things, but not fellowship; only personalities can commune with each other; the fellowship relation of father and son, as between God and man, cannot be enjoyed unless both are persons; only a **person** can love and be loved.
3. As human we do not achieve union with God as a drop of water might find unity with the ocean; we attain divine union by progressive reciprocal spiritual communion, by personality intercourse with the personal God, by increasingly attaining the divine nature through wholehearted and intelligent conformity to His divine will - to promulgate the brotherhood of all humanity, and the Fatherhood of God; such a sublime relationship can exist only between personalities.
4. In the contemplation of Deity, the concept of personality must be divested of the idea of corporeality; a material body is not indispensable to personality in either man or God. Any person, human or divine may be known and comprehended quite apart from the external reactions of the material presence of that person.

GOD IS ALL!

1. God is Great!

1. "God is great;" God is the great and only I AM! God inhabits the circle of eternity; He is without beginning or end of days.
2. "It is literally true that God in His infinity is immeasurably greater than the sum total of creation that has come into being as a result of the creature acts of His unfettered free will."
3.
God is revealed throughout the cosmos, but the cosmos can never contain or encompass the entirety of the infinity of God.
4. God "measures the waters in the hollow of His hands, measures a universe with the span of His hand."
5. "It is He who sits on the circle of the earth, who stretches out the heavens as a curtain and spreads them out as a universe to dwell in."
6. In God we all do live, reproduce, and possess our mortal existence; the Creator is in all creation and creation is all in the Creator.

2. God is Perfect!

1. God is eternally and infinitely perfect; there is infinite perfection in the divine integrity.
2. Our great God knows and understands Himself; He is infinitely self-conscious of all His primal attributes of perfection.
3. "His understanding is infinite, and His greatness is unsearchable;" "not only are His thoughts and plans unsearchable," but "He does great and marvelous things without number."
4. "The great Controller makes no mistakes; He is resplendent in majesty and glory."
5. Though God cannot personally know imperfection as His own experience, He does share the consciousness of all our mortal experiences of imperfectness - such as the lives we all live now!
6. The personal and liberating touch of the God of perfection overshadows the hearts and encircuits the natures of all mortal creatures who have ascended to the universe level of moral discernment.
7. God thereby actually participates in the experience with immaturity and imperfection in the evolving career of all [us] moral creature beings.

3. God Knows All!

1. "God knows all things; His knowledge of events is universal and perfect; He is possessed of unlimited power to know all things; His consciousness is universal.
2. God is "perfect in knowledge;" the divine mind is conscious of, and conversant with, the thought of all creation.
3. God sees the end of all from the beginning of everything; no thing is new to God; and no cosmic event ever comes as a surprise.
4. "He who planned the ear, shall He not hear? He who formed the eye, shall He not see?" "I have surely seen the affliction of my people, I have heard their cry, and I know their sorrow."
5. Said the great teacher of the insignificant sparrow, "One of them shall not fall to the ground without my Father's knowledge;" and also, "the very hairs of your head are numbered." "He tells the number of the stars: He calls them all by their names."
6. "Lift up your eyes on high and behold who has created all these things, who brings out their worlds by number and calls them all by their names."
7. As "the Lord looks from heaven, He beholds all the sons of man; from the place of his habitation He looks upon all the inhabitants of the earth."

8. "Your Father knows what you have need of even before you ask him;" every creature child may truly say: "He knows the way I take, and when He has tried me, I shall come forth as gold."
9. "God knows our down sittings and our uprising; He understands our thoughts afar off and is acquainted with all our ways."
10. As the emergencies of human experience arise, He has foreseen them all, and therefore He does not react to the affairs of His total of all creation in a detached way, but rather in accordance with the dictates of eternal wisdom and in consonance with the mandates of his infinite judgment.
11. But His omniscience does not imply the knowing of the unknowable; neither does His omnipotence imply the power to do the non-doable, the ungodlike act.

4. God is All-Powerful!

1. It is eternally true, "there is no power but God;" "The Lord God omnipotent reigns;" it is literally true that "with God all things are possible."
2. The sovereignty of God is unlimited; it is the fundamental fact of all creation; God controls

all power; He made "a way for the lightning; He has ordained the circuits of all energy."

3. The universe was not inevitable; the affairs of this world are divinely supervised; regardless of appearance, the power of God is not functioning in the universe as a blind force.
4. The Universal Father is not a transient force, a shifting power, or a fluctuating energy; the power and wisdom of God are wholly adequate to cope with any and all universe exigencies.
5. Our Father constantly and unflinchingly meets the need of the differential of demand for Himself as it changes from time to time in various sections of his vastness of all creation.
6. There is only one lawgiver; and all things are held forever in His everlasting grasp; "whatsoever God does, it shall be forever, nothing can be added to it nor anything taken from it."
7. God is unlimited in power, divine in nature, final in will, infinite in attributes, eternal in wisdom, and absolute in reality.

5. God is Everywhere!

1. God is everywhere present; the ability of the Universal Father to be everywhere present, and at the same time, constitutes His omnipresence.
2. God alone can be in two places, in numberless places, at the same time; God is spirit, therefore is He literally and eternally present in the total of all creation.
3. The omnipresence of God is in reality a part of His infinite nature; space constitutes no barrier to Deity.
4. Our Father's presence unceasingly patrols all creation; "His going forth is from the end of heaven," His circuit to the ends of it, and "there is nothing hidden from the light thereof."
5. God is simultaneously present "in heaven above and on earth beneath;" the Universal Father is all the time present in all parts and in all hearts of His far-flung creation; "he is the ever-present and all-pervading God."
6. God is "the fullness of Him who fills all and in all," and "who works all in all;" "He inhabits the present moment with all His absolute majesty and eternal greatness;" as the Psalmist explained: "Whither shall I go from your spirit? Or whither shall I flee from your presence."

6. God is Good!

1. "God is good;" God is a good God, "God is he beginning and the end, the Father of every good and perfect purpose."
2. "The Lord God is merciful and gracious; He is long-suffering and abundant in goodness and truth."
3. "Taste and see that the Lord is good! Blessed is the man who trust Him."
4. Man might fear a great God, but trusts and loves only a good God; "He is the eternal refuge of the souls of men."
5. God is no respecter of persons, races, or nations; there is no favoritism with the Universal Father; and the universe is wholly and ever law-abiding and unfailingly dependable.
6. God is neither self-centered nor self-contained; He never ceases to bestow Himself upon all self-conscious creatures of the vastness of all His creation.
7. Throughout the eternal ages it has been the Father who "gives to all life;" "every good gift and every perfect gift comes down from the Father of lights."
8. The "richness of the goodness of God leads erring man to repentance; this goodness of God

is a part of the personality of God, and its full revelation appears only in the personal religious experience of the children of God.

7. God is Our Father!

1. "The Infinite is most excellent in that He imparts Himself to men:" every mortal really craves to be a complete person, to be perfect even as the Father in heaven is perfect, and such attainment is possible because in the last analysis, the "universe is truly fatherly."
2. In God, the Father freewill performances are not ruled by power, nor are they guided by intellect alone; the divine personality of God is defined as consisting in spirit and manifesting Himself to the total of creation as love!
3. Therefore, in all His personal relations with all creature personalities, He is always and consistently a loving Father.
4. God is Father in the highest sense of the term; He is eternally motivated by the perfect idealism of divine love, and that tender nature finds its strangest expression and greatest satisfaction in loving and being loved.

5. The Father deals with His creatures in accordance with their needs and in obedience to His just laws of merciful and loving consideration for the welfare of a universe.
6. "The Father's human children have equal capacity for the reception of material blessings; therefore does He bestow things physical upon the children of men without discrimination."
7. "The Father caused His rain to fall on the just and the unjust; the sun likewise shines on the righteous and the unrighteous."
8. But "when it comes to the bestowal of spiritual gifts, the Father is limited by man's capacity for receiving these divine endowments."
9. Though "the Father is no respecter of persons, in the bestowal of spiritual gifts, He is limited by man's faith and by his willingness always to abide by the Father's will."
10. The law of the universe: Ask and you shall receive, seek and you shall find; and when your will has been truly aligned with His, you can ask anything conceived by that [God-you] will-union, and it will be granted.
11. To see the Father, by faith, means to acquire true spiritual insight; for spiritual insight enhances Spirit guidance, and these in the end augment God-consciousness.

12. When you attain the level of Spirit insight and spiritual interpretation which impels you to recognize in the rule of life: to do to others that which you desire others to do to you - the **divine** command to treat all your fellows as you conceive God would treat them, you will know then that that is the universe ideal of human relationships.
13. And it is this attitude you shall have toward all such problems when your supreme desire is ever to do the Father's will.
14. Every earth child who follows the leading of their indwelling spirit within, shall eventually know the will of God, and he who surrenders to the will of the Father shall abide forever.
15. If you are a faith-child of the Father, you shall never die; you shall not perish. So maintain strong faith in the Father and complete resignation to the divine will.

8. God is All!

1. God is the only stationary, self-contained, and changeless being in the whole of creation, having no outside, no beyond, no past, and no future; God is purposive energy (creative

spirit) and absolute will, and these are self-existent.

2. Since God is self-existent, He is absolutely independent; the very identity of God is inimical to change; "I, the Lord, change not." God is immutable; and God can modify the manifestations of His absoluteness because divine immutability does not imply immobility.
3. God is the being of absolute self-determination; there are no limits to His universe reactions save those which are self-imposed, and is freewill acts conditioned only by those divine qualities and perfect attributes which inherently characterize His eternal nature; therefore is God related to the universe as the being of final goodness plus a free will of creature infinity.
4. God is limited in His creative acts only by the sentiments of His eternal nature and by the dictates of His infinite wisdom; God chooses only that which is infinitely perfect.

I.GOD in YOU!

I. The Indwelling Spirit

1. We not only exist in God, but God also lives in you; "the spirit of the everlasting Father is concealed in the mind of every mortal child."
2. How unreasonable that one should not worship God because the limitations of human nature and the handicaps of our material creation make it impossible to see Him now.
3. Between God and us there is a tremendous distance (physical space) to be traversed; there likewise exists a great gulf of spiritual differential which must be bridged.
4. But notwithstanding all that physically and spiritually separates us from the Paradise personal presence of God Himself, stop and ponder the solemn fact that God (right now) lives within you; He has already in His own way bridged that gulf.
5. God has sent of Himself, His spirit, to live in you and to toil with you as you pursue your eternal universe career.
6. "Man goes forth searching for a friend while that very friend lives within his own heart;"

"the true God is not afar off; He is a part of us; His spirit speaks from within us."

7. It is wrong to think of God as being coaxed into loving his children because of the sacrifices of His Sons or the intercession of His subordinate creatures, "for the Father loves you."
8. It is in response to this paternal affection that He sends to indwell the very nucleus of our present human minds the marvelous indwelling Spirit to directly commune with each and every one of our normal human minds.
9. "The spirit of the everlasting Father is concealed in the mind of every mortal child; this gift from the Paradise Father is man's inseparable companion."
10. "The Father lives in the child." God is always with you. "He is the guiding spirit of eternal destiny."
11. Though you cannot find God by searching, if you will submit to the "small, still voice" leading of this indwelling spirit gift God has **given** to you, you will be unerringly guided, step by step, life by life, through universe upon universe, and age by age, until you finally stand in the presence of God Himself - the heavenly Father who is **right now** waiting on you!

12. God is no respecter of persons, either spiritual or material; the divine presence of the indwelling Spirit which any child of this universe enjoys at any given moment is limited only by the capacity of such a creature to receive and to discern the spirit actualities of the super-material world.
13. Those who make wholehearted moral decisions and unqualified spiritual choices are thus progressively identified with the indwelling and divine spirit of God within, and thereby are they increasingly transformed into the values of eternal survival - unending progression and divine service.
14. While we cannot observe the divine spirit at work in our human mind, there is a practical method discovering the degree to which you have yielded the control of your soul powers to the teaching and guidance of your indwelling Spirit of the heavenly Father, and that is the degree of your love for your fellow human beings.
15. Your Spirit of the Father partakes of the love of the Father, and as it dominates you, it unfailingly leads you in the direction of divine worship and loving regard for your fellow human beings.
16. Remember, there are two things you cannot run away from: yourself and God; do you not

comprehend that God dwells within you, that He has become what you are that He may make you what He is?

17. It is literally true: "In all your afflictions He is afflicted." In all your triumphs He triumphs in and with you;" His prepersonal divine spirit that (right now) indwells as the very nucleus of your present human mind is a real part of you.
18. We not only live in God, but God also lives in us; "we know we dwell in Him because He lives in us; He has given us His spirit."
19. Always does the spirit of God indwell you; wherever you may go, you take with you yourself and the spirit of the heavenly Father which lives (right now) within your very human mind.

II.The Existence of God

1. The existence of God is utterly beyond all possibility of demonstration except for the contact between the God-consciousness of the human mind and the God-presence of the indwelling Spirit Being that indwells the mortal intellect and is bestowed upon the human being as the free gift of the Universal Father.

2. The existence of God can never be proved by scientific experiment or by the pure reason of logical deduction; God can be realized only in the realms of human experience.
3. We cannot fully understand how God can be primal, changeless, all-powerful, and perfect, and at the same time be surrounded by an ever-changing and apparently law-limited universe, an evolving universe of relative imperfections; but we can **know** such a truth in our own personal experience since we all maintain identity of personality and unity of will in spite of the constant changing of both ourselves and our environment.
4. We humans can argue over opinions about God, but experience with Him and in Him exists above and beyond all human controversy and mere intellectual logic; thus the God-knowing person describes their spiritual experiences, not to convince unbelievers, but for the edification and mutual satisfaction of believers.
5. God-consciousness is equivalent to the integration of the self with the universe, and on its highest levels of spiritual reality.
6. The human mind can attain high levels of spiritual insight and corresponding spheres

of divinity of values because it is not wholly material; there is a spirit nucleus in the mind of the human being - the Spirit of the divine presence.

7. There are three separate evidences of this spirit indwelling of the human mind:
 - a. Humanitarian fellowship - love. The purely animal mind may be gregarious for self-protection, but only the spirit-indwelt intellect is unselfishly altruistic and unconditionally loving.
 - b. Interpretation of the universe - wisdom. Only the spirit-indwelt mind can comprehend that the universe is friendly to the individual.
 - c. Spiritual evaluation of life - worship. Only the spirit-indwelt human mind can realize the divine presence and seek to attain a fuller experience in and with this foretaste of divinity.
8. Appreciation of God's infinite qualities far transcends the logically limited capacities of the human mind because of the fact that the human being is made in the image of God - there lives in each one of us of normal mind a fragment of infinity - the indwelling Spirit Being of God Himself.
9. The actuality of the existence of God is demonstrated in human experience by the

indwelling of the divine presence, the indwelling Spirit Being sent by God in Paradise to live in the normal mind and there to assist in evolving the immortal soul of eternal survival - **the real you!**

10. All the human mind can do is to discover, recognize, interpret, and **choose**; unless a divine lover lived in the human mind, the human being could not unselfishly and spiritually **love**.
11. Unless an interpreter lived in the human mind, you could not truly realize the unity of the universe.
12. Unless an evaluator dwelt within you, you could not possibly appraise moral (that which is good) values and recognize spiritual meanings.
13. For this lover hails from the very source of infinite love; this interpreter is a part of Universal Unity; this evaluator is the child of the Center and Source of all absolute values of divine and eternal reality - God Himself.
14. The presence of this divine Spirit Being in the human mind is disclosed by three experiential phenomena:
 - a. The intellect capacity for knowing God - God-consciousness;

- b. The spiritual urge to find God - God-seeking; and
 - c. The personality craving to be like God - the wholehearted desire to do the Father's will.
15. And the goodness of God rests at the bottom of his divine free-willness - the universal tendency to love, show mercy, manifest patience, and minister forgiveness.
 16. Those who know God have experienced the fact of His presence; such God-knowing human beings hold in their personal experience the only positive proof of the living God which one human can offer to another.
 17. As mortals we cannot now possibly know the infinitude of our heavenly Father; our present finite minds cannot think through such an absolute truth or fact.
 18. But we humans can actually **feel** - literally experience - the full and undiminished impact of such an infinite Father's **love**.
 19. Such a love can be truly experienced, albeit while quality of experience is unlimited, quantity of such an experience is strictly limited by your own human capacity for spiritual receptivity and by your associated capacity to love the Father in return.
 20. Our nearest and dearest approach to God is therefore by and through love, for God is

love; and all such a unique Father-child relationship is an actual experience in cosmic sociology, the Creator-creature relationship - a Father-child affection.

21. So by faith, recognize the indwelling spirit presence of God, whose acceptance makes you a son or daughter of God.

III. The Fruits of the Spirit

1. The human tongue is a member which few men can tame, but the spirit within can transform this unruly member into a kindly voice of tolerance and an inspiring minister of mercy.
2. If you should be led by this spirit from above, very soon would you begin to see with the eyes of the spirit, and then by the wholehearted choice of spirit guidance would you be born of the spirit since your only purpose in living would be to do the will of the Father who is in heaven.
3. And so finding yourself born of the spirit, you would begin to hear in your daily life the abundant fruits of the spirit - to love your fellows more!
4. And the fruits of the divine spirit which are yielded in the lives of spirit-born and

God-knowing creatures are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace.

5. In order to yield the fruits of the spirit, you must be born of the spirit; you must be taught by the spirit and led by the spirit if you would live the spirit-filled life among your fellows.
6. When human hear God's spirit spark within their human mind, inherent in such an experience is the fact that God simultaneously hears the human's prayer; even the forgiveness of sin operates in this same unerring fashion.
7. Use spiritual force for the purpose of breaking through all material resistance and for surmounting any earthly obstacle which might change to stand in the way of grasping the all-important spiritual values of the new life in the spirit as a liberated child of God.
8. The good indwelling spirit ever strives to lead you to God, to help you to find God and to know God; but within each of us also there are many natural physical tendencies which

the Creator put there to serve the well-being of the individual and the race.

9. You will thus realize, sometime, that strong feelings of emotion are not equivalent to the leadings of the divine spirit; to be strongly and strangely impressed to something or go to a certain place, does not necessarily mean that such impulses are the leadings of your divine spirit within.
10. The appeal to human feelings is transitory and utterly disappointing; the exclusive appeal to the intellect is likewise empty and barren; it is only by making your appeal to the spirit which lives within your human mind that you can hope to achieve lasting success and accomplish those marvelous transformations of human character that are presently shown in the abundant yielding of the genuine fruits of the spirit in the daily lives of all who are thus delivered from the darkness of doubt by the birth of the spirit into the light of faith.
11. You should remember that in body and mind - emotionally - humans react individually; the only **uniform** thing about humans is the indwelling spirit; though divine spirits may vary somewhat in the nature and extent of their experience, they react uniformly to all spiritual appeals; only through, and by

appeal to, this spirit can mankind ever attain unity and brotherhood.

12. Realize that the hope of a better nation - or a better world - is bound up in the progress and enlightenment of the individual; by opening the human end of the channel of the God-man communication, mortals make immediately available the ever-flowing stream of divine ministry to the creatures of this world.

IV. God and Man's Will

1. God has will, and He is will; the will of God is the way of God, partnership with the choice of God in the face of any potential alternative; the will of God is divine truth, living love (or you doing good to others).
2. All creation is not an accident, neither is it self-existent; the universe is a work of creation and is therefore wholly subject to the will of God.
3. "He does according to His will in the army of heaven and among the inhabitants of the earth."
4. The will of man is the way of man, the sum and substance of that which the mortal chooses to be and do.

5. The Creator refuses to coerce or compel the submission of the spiritual free wills of any of His material creatures.
6. It is the affectionate dedication of the human will to the doing of the Father's will that is the choicest gift of any mortal to God; and such decision effected, constitutes the reality of true worship which is so satisfying to the love-dominated nature of our Creator Father.
7. There is nothing which you can give to God except this choosing to abide by the Father's will; in fact, such a consecration of creature will constitutes the only possible gift any of us can give of true value to the Father of all.
8. Freedom or initiative in any realm of existence is directly proportional to the degree of spiritual influence and cosmic-mind control; that is, in human experience, the degree of the actuality of doing "the Father's will."
9. Individually, we do not achieve union with God as a drop of water might find unity with the ocean, you attain divine union by progressive reciprocal spiritual communion, by personality intercourse with the personal Father, by increasingly attaining the divine

nature through wholehearted and intelligent conformity to the divine will.

10. To do the will of God, therefore, is the progressive experience of becoming more and more like God.
11. Never forget there is only one adventure which is more satisfying and thrilling than the attempt to discover the will of the living God, and that is the supreme experience of honestly trying to do that divine will.
12. Be not mindful of those things which foster your anxiety but rather at all times concern yourself only with doing the will of the Father who is in heaven; mind not the ways of men but rather the will of God.
13. Intelligently subordinate your own will to the will of the Father I heaven; seek for a larger knowledge of the Father's will and ask for a richer endowment of wisdom to effectively do that divine will.
14. **Submit your will** to the divine Father as a little child is willing to submit to the guidance and leading of a wise and loving earthly father; thereby becoming - in reality, a son of God; a progressive heir of His eternal kingdom.
15. In everything give thanks according to the will of God' and fail not to remember that

the will of God can be done in any earthly occupation.

16. Some callings are not holy and others secular; all things are sacred in the lives of those who are spirit led; that is, subordinated to truth, ennobled by love, dominated by mercy, and restrained by fairness - justice.
17. Learn that you cannot time-shorten the course of established natural phenomenon except when such things are in accordance with the Father's will; nor can you do spiritual work in the absence of spiritual power.
18. And you can do neither of these, even when their potential is present, without the existence of that third and essential human factor, the personal experience of the possession of living faith.
19. Through your good thinking the wise Creator will enable you to do His will, thereby attaining the realization of all that is divinely perfect; for, when you once start out to find God, that is the conclusive proof that God has already found you.

V. God Loves You!

1. 1. "God is love;" therefore His only personal attitude towards the affairs of the universe is always a reaction of divine affection. Righteous may be the divine thought, but love is the Father's attitude.
2. Love identifies the volitional will of God; God loves us sufficiently to bestow His life upon us.
3. Love is the greatest of all spirit realities; truth is a liberating revelation, but love is the supreme relationship.
4. God's love is by nature a fatherly affection; therefore does He sometimes "chasten us for our own profit, that we may be partakers of His holiness;" even during your fiery trials remember that "in all our afflictions He is afflicted with us."
5. Righteousness implies that God is the source of moral law of all creation; truth exhibits God as a revealer, as a teacher; but love gives and craves affection, seeks understanding fellowship with another such as exists between parent and child.
6. All creatures love the Father more because of His nature than in recognition of His amazing attributes.
7. The divine love functions in unified association with divine wisdom and all other

infinite characteristics of the perfect nature of God.

8. Divine love cannot be self-contained; it must be unselfishly bestowed; selflessness is inherent in parental love; human love may indeed be reciprocal, but divine love is outgoing in all its satisfaction-seeking.
9. The less love in your human nature, the greater the love need, and the more does divine love seek to satisfy such need.

VI. Love God Too!

1. The experience of loving is very much a direct response to the experience of being loved; "knowing God loves you, should you continue not to love Him supremely?"
2. As you ponder the loving nature of God, there is only one reasonable and natural personality response thereto: you will increasingly love your Maker; you will yield to God an affection analogous to the given by a child to an earthly parent; for, as a father, a real father - a true father, loves his children, so the Universal Father loves and forever seeks the welfare of His created sons and daughters.

3. But the love of God is an intelligent and farseeing parental affection.
4. I naturally love One who is so powerful in creation and in the control thereof, and yet Who is so perfect in goodness and so faithful in the loving-kindness which constantly overshadows all of us.
5. I think I would love God just as much if He were not so great and powerful, as long as He is good and merciful.
6. Love is the highest motivation which you may utilize in your universe ascent to God, for notwithstanding the infinite unity of the divine nature, love is the dominant characteristic of all God's personal dealings with all His creatures throughout the total of all His vast creation.
7. But love divested of truth, beauty, and goodness, is only a sentiment, a philosophic distortion, a psychic illusion, a spiritual deception.
8. You are destined to live a narrow and mean life if you learn to love only those who love you; love must always be redefined on successive levels of evolving human progression.
9. Some human lives are too great and noble to descend to the low level of being merely successful; the animal must adapt itself to

the environment, but the religious man transcends his environment and in this way escapes the limitations of the present material world through this insight of divine love.

10. This concept of love generates in the soul of man that super-animal effort to find divine truth, beauty in personality harmony, and spiritual goodness.
11. And when he does find them, he is glorified in their embrace; he is consumed with the desire to live them, to do righteousness - to find God and to be like Him.
12. God is not the mere invention of our mortal idealism; He is the very source of all such super-animal insights and values.
13. Yes, it is us human beings, who experience the thrill of wholehearted and intelligent devotion to duty in service to God - by simply **loving** yourself, and all other things and beings too, in the face of temptation of default.
14. "Devote your life to proving that love is the greatest thing in the world; love is the ancestor of all spiritual goodness, the essence of the true and the beautiful."

YOU in GOD!

I. You!

1. Upon conception, simultaneously did the embryo of your human body, and its indwelt human mind, initiate the present human life of **you!**
2. **You** are the ever-changing human consciousness of your present human mind; **you** are living intelligence.
3. Upon birth, your first breath breathed, came your **first divine gift** to give a unique and personal expression to **you** - it was your present human personality; and its original and is uniquely known throughout almost an infinity of your potential eternal living.
4. And the true meaning of life - is **you** learning to respond to you, and all other things and beings, as God would as **you!**
5. Upon a normal human mind's ability to choose - at the approximate age of 5 years, 10 months, and 4 days - came you **second divine gift from God** - the indwelling Spirit (right now) dwelling within your human mind - the pre-planned, pre-destined **God-identity**, of all **you** were created to **"Be"!**

6. And as you chose to "Be:", the God-identity, God created **you, to "Be,"** so too does your immortal soul - **the real you** - evolve and determine your progressive immortality!

II. The Human Mind

1. Upon conception, human mind - a temporary intellect system - was **loaned** to you.
2. While the mind is not the seat of the spiritual nature, it is the gateway thereto; the mind of man is human, mortal, but the spirit of man is divine, immortal.
3. A human mind early begins to manifest qualities which are super-material; the truly effective human intellect is not altogether bound by the limits of time.
4. Our present mortal human mind can be truly comprehended only by recognizing the reality of higher orders of thought and purposive will; as moral beings, we are inexplicable unless the reality of the Father in heaven is acknowledged.
5. A human mind, built solely out of the consciousness of physical sensations, could never attain spiritual levels; this kind of material would be lacking in a sense of moral values and would be without a guiding sense of

spiritual dominance by the indwelling Spirit Being.

6. The human mind does not well stand the conflict of double allegiance - to serve both good and evil; the supremely happy and efficiently unified mind is the one wholly dedicated to the doing of the will of the Father in heaven.
7. The critical material mind of man can triumph over the inertial and intellectual doubting when faced by the demonstration of the manifestation of living truth as it operates in the experience of spirit-born men and women who yield the fruits of the spirit in their lives, and who love one another; so, in all your work, stay faithful in your allegiance to God.

III. The Human Will

1. It is your personality that gives you **will**, and the power of personal choice; for in reality, it is your decisions that determine the progression of **you** becoming an eternal Spirit Being living throughout almost all infinity.
2. Human mind is subject to human will - your ability to know God and your personality power to choose to worship Him, and "Be" like Him!
3. "Will" is that manifestation of the human mind which enables the subjective consciousness to

express itself objectively and to experience the phenomenon of aspiring to be Godlike; and it is in this same sense that every reflective and spiritually minded human being can become creative!

4. The human will is **reflective**, it is the result of discriminating higher and moral meanings or choosing spiritual and eternal values; and it is the possession of such powers of spiritual discrimination and truth choosing that makes mortal man a moral being, a creature endowed with the attributes of spiritual responsibility and the potential of eternal survival.
5. It is the absence of such mental powers in the animal which makes it forever impossible for the animal world to develop language in time or to experience anything equivalent to personality survival in eternity.
6. And thus, "human wills which are fully occupied with passing only upon temporal decisions having to do with the material problems of animal existence are doomed to perish in time."
7. Will is the deliberate choice of a self-conscious being which leads to decision-conduct based on intelligent reflection; thus as a purely selfish **human will** can actually twist, distort, and even make evil **human mind**, so too can the spirit-illuminated will of a God-conscious human being ever render this same

mind of the human to be true, noble, beautiful, and actually great!

8. "Those who make wholehearted moral decisions and unqualified spiritual choices are thus progressively identified with the indwelling and divine spirit, and thereby are they increasingly transferred into the values of eternal survival - unending progression of divine service."
9. God perfectly serves and loves each and every thing and being; it is thus only when a God-conscious human will - doing God's will subjects its human mind to love and serve all things and beings, does this same human mind attain the attributes of true greatness - God-likeness!

IV. Personality

1. Upon birth, your first breath breathed, your present human personality was **given** to you; imparting upon you a universal identity uniquely known throughout almost an infinity of eternal living.
2. Your present personality has been bestowed by God as a potentially eternal endowment; it provides to you a position in the cosmos - functioning equally on all levels of creation.

3. Your personality is the unifier of all the sum parts of your total human being; your physical attributes, emotions, mind, soul, and spirit.
4. And it lives, decides, is self-conscious, and spiritually evolves (right now) in the present human mind of you!
5. It provides you meaning; it also gives you value, for it can too experientially be realized in the progressive realms of the mind, the soul, and the spiritual.
6. Personality is basically changeless; that which changes (grows) is its moral character, in its response to God's ever-changing total of all creation.
7. Remember: while inherited urges cannot be fundamentally modified, emotional responses to such urges can be changed; therefore the moral nature can be modified, character can be improved.
8. In the strong character, emotional responses are integrated and coordinated, and thus is produced a unified personality.
9. The evidence of maturity of personality consists in the transformation of human desire so that it constantly seeks for the realization of those values which are highest and most divinely real.
10. And, stability of personality can be experienced only by those who have discovered

and embraced the living God as the eternal goal of infinite attainment.

11. From God, personality seeks to return to God; it is therefore your personality that will survive the death of your human body; but if **you** so choose, it will transfer **you** too - to an eternal life of almost an infinity of joy!
12. Eternal survival of your unique and original personality is wholly dependent on the choosing of your mortal human mind, whose decisions determine the survival potentials of your evolving immortal soul - the vehicle you (right now) are evolving to transfer **you**!
13. A personality's expression may eternalize you by self-identification with the indwelling Spirit Being - through the technique of **you** choosing to do the will of God.
14. And your mortal human mind is the all of creation presently subjected to you - to make **your** decisions.

V. The Soul

1. The divine indwelling Spirit arrives simultaneously with the first moral activity of the human mind, and that is the occasion of the birth of the soul; the soul of man is

thus distinct from the divine spirit which dwells within the human mind.

2. A human mind discerning right and wrong and possessing the capacity to worship God, in union with an indwelling Spirit Being, is all that is required in that human to initiate and foster the production of his immortal soul of survival qualities if such a spirit-endowed individual seeks God and sincerely desires to become like Him, honestly elects to do the will of the Father in heaven.
3. Limitations of intellect, curtailment of education, deprivation of culture, impoverishment of social status, even inferiority of human standards of morality resulting from the unfortunate lack of educational, cultural, and social advantages, cannot invalidate the presence of the indwelling divine spirit in such unfortunate and humanly handicapped but believing human beings.
4. The ability of mortal parents to procreate is not predicated on their educational, cultural, social, or economic status; the union of the parental factors under natural conditions is quite sufficient to initiate offspring.

5. The indwelling of the divine spirit of God Himself constitutes the inception and insures the possibility of the potential growth and survival of the immortal soul.
6. "The evolving soul of a human being is difficult of description and more difficult of demonstration because it is not discoverable by the methods of either material investigation or spiritual proving;" material science cannot demonstrate the existence of a soul, neither can pure spirit-testing.
7. "Notwithstanding the failure of both material science and spiritual standards to discover the existence of the human soul, every morally conscious mortal **knows** of the existence of his soul as a **real and actual** personal experience."
8. "The soul is the self-reflective, truth-discerning, and spirit-perceiving part of man which forever elevates the human being above the level of the animal world."
9. Moral choice and spiritual attainment, the ability to know God and urge to be like Him, are the characteristics of the soul; the soul of man cannot exist apart from moral thinking and spiritual activity.
10. The soul is that part of man which represents the potential survival value of

human experience; moral self-consciousness is true human self-realization and constitutes the foundation of the human soul.

11. Morality being equivalent to the recognition of duty, the realization of the existence of right and wrong, every time man makes a reflective moral choice, he immediately experiences a new divine invasion of his soul.
12. "The saving or losing of a soul has to do with whether or not the moral consciousness attains survival status through eternal alliance with its associated immortal spirit endowment."
13. It is a sever strain on the soul to undergo the experience of an effort to serve both good and evil; and, a stagnant soul is a dying soul.
14. "Salvation is the spiritualization of the self-realization of the moral consciousness, which thereby becomes possessed of survival value."
15. The spiritualization of the human soul requires intimate experience with the educational solving of a wide range of real universe problems.
16. Universe difficulties must be met, and planetary obstacles must be encountered as a

part of the experience training provided for the growth and development, the progressive perfection of your evolving soul.

17. Unresolved conflicts destroy unity and may terminate in mind disruption; but the survival character of a soul is not fostered by attempting to secure peace of mind at any price, by the surrender of noble aspirations, and by the compromise of spiritual ideals; rather is such peace attained by the stalwart assertion of the triumph of that which is true, and this victory is achieved in the overcoming of evil with the potent force of - good!
18. Everything divine which the human mind grasps and the human soul acquires is an experiential attainment; it is a reality of personal experience; we earn our status as an ascension candidate whereby we climb from the status of an animal up to the portals of Paradise by our own faith and hope.
19. Appeal to your emotions as the technique of arresting and focusing the intellectual attention; the mind thus aroused and quickened designates as the gateway to the soul, where there resides the spiritual nature of the human being which must recognize truth and respond to the spiritual appeal of God's will in order to afford the

permanent results of true character transformations.

20. The animal nature and the lower forms of will creatures do not progress favorably in environmental ease; problematic situations, coupled with exertion stimuli, conspire to produce those activities of mind, soul, and spirit which contribute mightily to the achievement of worthy goals of mortal progression and to the attainment of higher levels of spirit destiny.
21. On every mountaintop of intellectual thought are to be found relaxation for the mind, strength for the soul, and communion for the spirit; from such vantage points of high living, man is able to transcend the material irritations of the lower levels of thinking - worry, jealousy, envy, revenge, and pride of immature personality.
22. These high-climbing souls deliver themselves from a multitude of the crosscurrent conflicts of living, thus becoming free to attain consciousness of the higher currents of spirit concept and celestial communication.
23. The life purpose of you seeking and being like God thus must be jealousy guarded from the temptation to seek for easy and transient attainment; likewise must it be so fostered

as to become immune to the disastrous threats of fanaticism.

24. "The human soul, when matured, ennobled, and spiritualized, approaches the heavenly status in that it comes near to being an entity intervening between the material and the spiritual" - **the real you**, the evolving soul.
25. Man's greatest adventure in the flesh consists in the well-balanced and sane effort to advance the borders of self-consciousness out through the dim realms of embryonic soul-consciousness in a wholehearted effort to reach the borderland of spirit-consciousness - contact with the divine presence of God Himself.
26. The great challenge to modern man is to achieve better communication with the divine presence of the indwelling Spirit Being that (right now) dwells within **your** human mind; such an experience constitutes God-consciousness, an experience mightily confirmative of the pre-existent truth of the religious experience of knowing God; such Spirit-consciousness is the equivalent of the knowledge of the actuality of sonship with God; otherwise, the assurance of sonship is the experience of faith.

VI. Human Survival

1. **You**, a human consciousness possessing a human mind, having the personality power of will and personal choice, indwelt in mind by an actual indwelling Spirit Being of God Himself, must, at some point in time, **decide** whether or not **you** chose to **"Be"** the God-child identity God created you to **"Be!"**
2. When the mind believes God and the soul knows God, and when, with the fostering indwelling Spirit Being, they all **desire** God, then is your human survival assured.
3. Human survival is in great measure dependent on consecrating the human will to the choosing of those spirit values selected by the indwelling Spirit Being - to do God's will.
4. The technique of survival is enhanced in those adjustments of the human will and those transformations in the human mind whereby such a God-conscious intellect gradually becomes spirit taught and eventually spirit led.
5. This evolution of the human mind from matter association to spirit union results in the transmutation of the potentially spirit phases of the mortal mind into the super-mortal realities of the immortal soul.

6. You survive your present human life in the flesh because you are identified with the Father's living Spirit, the gift of eternal life.
7. But if the human chooses not to survive, then does the surviving indwelling Spirit Being, being of God, conserve those realities born of love and nurtured in service; for **you** - having no further eternal value in God's infinity of creation - simply will become **no more!**
8. Mortal mind subservient to matter is destined to become increasingly material and consequently to suffer eventual personality extinction; mind yielded to spirit is destined to become increasingly spiritual and ultimately to achieve oneness with the surviving and guiding divine spirit and in this way to attain survival and eternity of personality existence.
9. As for the personality who chooses an iniquitous life, it is deprived of a continuing life vehicle by the creature's failure to make those choices and final decisions which would have assured eternal life; never again does it appear as a personality; its identity becomes as though it has never been; but the experiential spirit values survive in the reality of the eternally continuing identity of the once indwelling Spirit Being of such an iniquitous mortal being.

VII. Resurrection

1. It is the immortal soul that ejects upon death of the mortal body and upon resurrection reunites with the indwelling Spirit Being and your personality in a new immortal life form, possessed with a new and more enlightened mind.
2. Those who experience the resurrection from the dead are more like angels of heaven, and they never die.
3. These resurrected ones are eternally the children of God; they are the children of light resurrected into the progress of eternal life.
4. Each of the many, many stations in the Father's house is a stopping place, a life designed to prepare you for the next one ahead; no longer do you experience death, a 10 day sleep period occurring in each step by step life-form transit in **you** becoming a pure spirit being.
5. And so will the children of light go on from glory to glory until they attain the divine estate wherein all are spiritually perfected even as the Father in heaven is perfect in all things.
6. So be patient and of good courage since you have the eternal ages before you in which to continue your progressive attainment of the

experience of becoming perfect, even as our Father in Paradise is perfect.

VIII. Angels

1. "Angels are the sure and heavenly guides of the soul of man during the uncharted and indefinite period of time which intervenes between the death of the flesh and the new life in the spirit abodes."
2. "The angels are the spirit servants in heaven, and they are neither all-wise nor all-powerful; but all of the loyal angels are truly pure and hold."
3. "The angelic hosts have only a spiritual kinship with the human race: as man progresses in the journey to the Father in Paradise, he does traverse a state of being at one time analogous to the state of angels, but mortal man never becomes an angel."
4. "The angelic hosts are a separate order of created beings; they are entirely different from the material order of mortal creatures, and they function as a different group of universe intelligences.
5. "These angels are not the spies of the spirit world who watch upon you and then go forth to tell the Father the thoughts of your heart and

to report on the deeds of the flesh; the Father has no need of such service inasmuch as His own Spirit lives within you."

6. "But these angelic spirits do function to keep one part of the heavenly creation informed concerning the doings of other and remote parts of the universe; and many of the angels, while functioning in the government of the Father and the universes of the Sons, are assigned to the service of the human races."
7. "Many of these angels are engaged in the work of saving men; also are these angels very much concerned with the means whereby man's spirit is released from the tabernacles of the flesh and his soul escorted to the mansions in heaven.
8. "Angels are not of that group of creatures called 'the Sons of God' in the scriptures; neither are they the glorified spirits of mortal men who have gone on to progress through the mansions on high; angels are a direct creation, and they do not reproduce themselves," as man too shall not upon death of the flesh.
9. "The angels never die, as man dies; the angels are immortal unless, perchance they become involved in sin as did some of them with the deceptions of Lucifer."

JUDGMENT

I. Good vs. Evil

1. "My brother, God is love, therefore he must be good, and his goodness is so great and real that it cannot contain the small and unreal things of evil. God is so positively good that there is absolutely no place in him for negative evil.
2. Evil is the immature choosing and the unthinking misstep of those who are resistant to goodness, rejectful of beauty, and disloyal to the truth.
3. Evil is only the misadaptation of immaturity or the disruptive and distorting influence of ignorance.
4. Evil is the inevitable darkness which follows upon the heels of the unwise rejection of light.
5. Evil is that which is dark and untrue, and which, when consciously embraced and willfully endorsed, becomes sin."
6. "Your Father in heaven, by endowing you with the power to choose between truth and error created the potential negative of the positive way of light and life, but such errors of evil are really non-existent until such a time as an

intelligent creature wills their existence by mischoosing the way of life.

7. And then are such evils later exalted in sin by the knowing and deliberate choice of such a willful and rebellious creature. This is why our Father in heaven permits the good and evil to go along together until the end of life, just as nature allows the wheat and the tares to grow side by side until the harvest.

II. Evil, Sin, and Iniquity

1. "Always must you recognize the two viewpoints of all mortal conduct - the human and the divine; the ways of the flesh and the way of the spirit; the estimate of time and the viewpoint of eternity."
2. As the universe looks upon our inhabited world, it discerns two great classes: those who know God and those who do not; those who cannot know God being reckoned among the animals.
3. Likewise, there are only two groups of mortals in the eyes of God; those who desire to do His will and those who do not.
4. Evil is the unconscious or unintended transgression of the divine law, the Father's will; likewise evil is the measure of the

imperfectiveness of obedience to the Father's will.

5. Sin is the conscious, knowing, and deliberate transgression of the divine law, the Father's will; sin is the measure of unwillingness to be divinely led and spiritually directed.
6. Iniquity is the willful, determined, and persistent transgression of the divine law, the Father's will; iniquity is the measure of the continued rejection of the Father's loving plan of personality survival.
7. There is a basic law of justice in the universe which mercy is powerless to circumvent: the unselfish glories of Paradise are not possible of reception by a thoroughly selfish human being; even the infinite love of God cannot force the salvation of eternal survival upon any mortal creature who does not choose to survive.
8. And so it is, the imperfections and handicaps of evil are inherent; the penalties of sin are inevitable; the destroying consequences of iniquity are relentless.

III. Sin and Error

1. There are many ways of looking at sin, but from the universe philosophic viewpoint sin is the

attitude of a personality who is knowingly resisting cosmic reality.

2. Error might be regarded as a misconception or distortion of reality; evil is a partial realization of, or maladjustment to, universe realities.
3. But sin is a purposeful resistance to divine reality - a conscious choosing to oppose spiritual progress - while iniquity consists in an open and persistent defiance of recognized reality and signifies such a degree of personality disintegration as to border on cosmic insanity.
4. Error suggest lack of intellectual keenness; evil, deficiency of wisdom; sin, abject spiritual poverty; but iniquity is indicative of vanishing personality control.
5. Sin is fraught with fatal consequences to personality survival only when it is the attitude of the whole being; when it stands for the choosing of the mind and the willing of the soul.
6. Eternal survival can be jeopardized only by the decisions of the mind and the choice of the soul of the individual himself; sin is not essential to survival; the presence of evil alone is sufficient test for the survival of man.

7. No person is ever made to suffer vital spiritual deprivation because of the sin of another; sin is wholly personal as to moral guilt or spiritual consequences, notwithstanding its far-flung repercussions in administrative, intellectual, and social domains.
8. Sin enormously retards intellectual development, moral growth, social progress, and mass spiritual achievement; but it does not prevent the highest spiritual achievement by any individual who chooses to know God and sincerely do His divine will.
9. It is your own sins which have withheld the good things from you; when you find yourself in the wrong, do not hesitate to confess your error and be quick to make amends.
10. By your efforts to make amends for past sins you acquire strength to resist future tendencies thereto; restraint is born of repentance.
11. Evil is the fruit of wrongly directed thinking; those who avoid evil by seeing things as they are gain joy by thus embracing the truth; make an end of your misery by loathing sin.

IV. The Futility of Evil

1. The futility of evil: A wrong is not righted by vengeance. Though mortals prepare themselves for the decisions of a crisis and the performance of sudden deeds of courageous choosing by the slow process of the reiterated choosing between the recurring situations of good and evil, do not make the mistake of fighting evil with its own weapons.
2. In contending with, and resisting evil - return good for evil, assert your will so as to become master of the situation; overcome evil with good!
3. Do not advocate the practice of negative submission to the indignities of those who might purposely seek to impose upon the practitioners of non-resistance - to evil, but rather should you be wise and alert in the quick and positive reaction of good to evil to the end that you might effectively overcome evil with good.
4. Challenge the unrighteous and ungodly with effectively positive and good deeds; love your enemies - remember the moral claims of human brotherhood.
5. "When an enemy smites you on one cheek, do not stand there dumb and passive but in positive attitude turn the other; that is, do the best thing possible actively to lead your brother in

error away from the evil paths into the better ways of righteous living."

6. React positively and aggressively to every life situation; the turning of the other cheek, or whatever act that may typify your positiveness, demands initiative, necessitates vigorous, active, and courageous expression of the believer's personality.
7. Forget not, the truly good is invariably more powerful than the most malignant evil; so go about doing good in your daily living.

V. Forgiving Sin

1. Sin is not the child of a defective nature but rather the offspring of a knowing mind dominated by an unsubmitive will.
2. Regarding sin, God has already forgiven; and you make such forgiveness personally available by the act of forgiving your fellow.
3. When you forgive your fellows in the flesh, you thereby create the capacity in your own soul for the reception of the reality of God's forgiveness of your own misdeeds.
4. Faith is the price you pay for entrance into the family of God; but forgiveness is the act of God which accepts your faith as the price of admission.

5. It is the consideration of the technique of receiving God's forgiveness that the attainment of the righteousness of the kingdom is revealed.
6. And the reception of the forgiveness of God by a kingdom believer involves a definite and actual experience and consists in the following four steps, the kingdom steps of inner righteousness:
 - a. God's forgiveness made actually available and is personally experienced by mortals just in so far as each forgives their fellows.
 - b. Mortals will not truly forgive their fellows unless they love them as their selves.
 - c. To thus love your neighbor as yourself is the highest ethics.
 - d. Moral conduct, true righteousness, becomes, then, the natural result of such love.
7. It is therefore evident that the true and inner religion of the kingdom unfailingly and increasingly tends to manifest itself in practical avenues of social service.

VI. God Loves the Sinner

1. The love of God saves the sinner; the law of God destroys the sin; but this attitude of the divine nature would change if the sinner finally became identified wholly with sin.
2. Finally identified with sin, such a sin-identified human being would then become wholly un-spiritual in nature (and therefore personally unreal) and would experience eventual extinction of being; for unreality, even incompleteness of creature nature, cannot exist forever in a progressively real and increasingly spiritual universe.
3. Sin is an experience of creature consciousness; it is not a part of God's consciousness; undiluted evil, complete error, willful sin, and unmitigated iniquity are inherently and automatically suicidal.
4. Such attitudes of cosmic unreality can survive in the universe only because of God's mercy-tolerance pending the action of the justice-determining and fairness-finding mechanism of the universe tribunals of righteous adjudication; for God is, divinely kind to sinners.
5. God loves the sinner and hates sin; God's love of righteousness cannot help being exhibited as equal hatred for sin; sin is not a person.
6. God loves the sinner because he is a personality reality (potentially eternal),

while toward sin God strikes no personal attitude; for sin is not a spiritual reality, it is not personal; therefore does the justice of God only take cognizance of its existence.

7. The final result of wholehearted sin is annihilation; in the last analysis, such sin-identified individuals have destroyed themselves by becoming wholly unreal in the total infinity of God's eternal government through their embrace of iniquity.

8. For the greater punishment (in reality, an inevitable consequence) for wrongdoing and deliberate rebellion against the government of God is loss of existence as an individual subject of that government.

9. But the factual disappearance of such a creature is always delayed until the ordained order of justice has been fully complied with.

10. Here, due currently to our confused and disordered planetary status giving us each an abundance of mercy credits, a mere flicker of love expressed through your human being assures the continuing survival of you!

11. However, when the sentence of the sin-identified being is finally confirmed, instantly does that individual become as though they had not been.

12. There is no resurrection from such a fate; it is everlasting and eternal; the living

energy factors of identity are resolved by the transformation of time and the metamorphoses of space into the cosmic potentials whence they once emerged.

VII. Evil Heart

1. It is not that which enters the body by the mouth or gains access to the mind through the eyes and ears that defiles the man; man is only defiled by that evil which may originate within the heart, and which finds expression in the words and deeds of such unholy persons.
2. It is from the heart that there come forth evil thoughts, wicked projects of murder, theft, and adulteries, together with jealousy, pride, anger, revenge, railings, and false witness; the human heart is deceitful above all things and oftentimes desperately wicked.
3. Human nature may tend toward evil, but it is not inherently sinful; so "cease to do evil but learn to do well; be cleansed from all conscious sin, refuse to harbor even the feelings of guilt. If you confess your sins, they are forgiven; therefore must you maintain a conscious void of offense."
4. By nature, before the rebirth of the spirit, mortal man is subject to inherent evil

tendencies, but such natural imperfections of behavior are neither sin nor iniquity; humans are indeed subject to evil, but he is in no sense the child of evil unless one has knowingly and deliberately chosen the paths of sin and life of iniquity.

5. Humans are indeed, by nature evil, but not necessarily sinful; the new birth - the consciousness of the indwelling spirit - is essential to deliverance from evil, but not of this distracts from the fact that such a mortal is a child of God.
6. Neither does this inherent presence of potential evil mean that any human is in some mysterious way estranged from the Father in heaven so that, as an alien foreigner, or stepchild, they must in some manner seek for legal adoption by the Father.
7. We mortals are just beginning the long ascent to the perfection of our Father in Paradise; to be imperfect or partial in natural endowment is not sinful.
8. Any being who in any manner falls short of the divine and spiritual ideals of the eternal Father's will is potentially evil, but such beings are in no sense sinful, much less iniquitous.
9. Be not downcast by your failure wholly to forget some of your regrettable experiences;

the mistakes which you fail to forget in time will be forgotten in eternity.

10. Lighten your burdens of soul by speedily acquiring a long-distant view of your destiny, a universal view of your career; your spiritual destiny is conditioned only by your spiritual longings and purposes; make not the mistake of estimating the soul's worth by the imperfections of the mind or by the appetites of the body.
11. Judge not the soul nor evaluate its destiny by the standard of a single unfortunate human episode.
12. Forceful ambition, intelligent judgment, and seasoned wisdom are the essentials of material success; leadership is dependent on natural ability, discretion, willpower, and determination but spiritual destiny is dependent on faith, love, and devotion to truth - hunger and thirst for righteousness - the wholehearted desire to find God and to be like Him.

VIII. Forgive Too!

1. It does not require a mediator to secure our Father's favor or forgiveness; the Father in

heaven has forgiven you before you have thought to ask Him.

2. Since God already knows all about you - His child, it is easy for Him to forgive you, but such forgiveness is not available in your personal religious experience until such a time as forgive your fellow human being.
3. God's forgiveness in **fact** is not conditioned upon you forgiving your fellows, but in **experience** it is exactly so conditioned.
4. Your inability of unwillingness to forgive your fellows is the measure of your immaturity, your failure to attain adult sympathy, understanding, and love.
5. "You can only judge men by their acts, but the Father looks into the hearts of His children and in mercy adjudges them in accordance with their intents and desires."
6. You hold grudges and nurse vengefulness in direct proportion to our ignorance of the inner nature and true longings of your children and your fellow human beings.
7. "When a wise man understands the inner impulses of his fellows, he will love them; and when you love your brother, you have already forgiven him."
8. This capacity to understand man's nature and forgive his apparent wrongdoing is Godlike; the better you understand your neighbor, the easier

it will be to forgive them, even to love them
- as God certainly loves you!

9. And if you are wise parents, this is the way you will love and understand your children, even forgive them when transient misunderstanding has apparently separated you.

10. The child, being immature and lacking in the fuller understanding of the depth of the child-father relationship must frequently feel a father's full approval, but the true father is never conscious of any such separation.

11. Divine forgiveness is inevitable; it is inherent and inalienable in God's infinite understanding, in His perfect knowledge of all that concerns the mistaken judgment and erroneous choosing of you - His child.

12. The great thing in all human experience is the realization of knowing the God whose spirit lives within you, and seeks to lead you forth on that long and almost endless journey of attaining the personal presence of the common Father, is also the God of all creation - your heavenly Father!

IX. Justice and Mercy

1. "Divine justice is so eternally fair that it unfailingly embodies understanding mercy;"

mercy is simply justice tempered by that wisdom which grows out of perfection of knowledge and the full recognition of the natural weaknesses and environmental handicaps of all us finite human beings.

2. Divine mercy represents a fairness technique of adjustment between the universe levels of perfection and imperfection; it is the justice of Supremacy adapted to the situations of us evolving human beings; the righteousness of eternity modified to meet the highest interests and universe welfare of each and every one of us children of time.
3. Mercy is not a contravention of justice but rather an understanding interpretation of the demands of supreme justice as it is fairly applied to the subordinate spiritual beings and to the material creatures of the evolving universes.
4. Mercy is the justice, wisely and lovingly visited upon the manifold intelligences of the creations of time and space as it is formulated by divine wisdom and determined by the all-knowing mind and the sovereign free will of the Universal Father.
5. "Our God is full of compassion, gracious, long-suffering, and plenteous in mercy;" "the mercy of the Lord is from everlasting to everlasting;" yes, "His mercy endures forever."

6. God is inherently kind, naturally compassionate, and everlastingly merciful and never is it necessary that any influence be brought to bear upon the Father to call forth His loving-kindness.
7. Mercy is the natural and inevitable offspring of goodness and love; the good nature of a loving Father could not possibly withhold the wise ministry of mercy to each member of every group of His universe children.
8. The creature's need is wholly sufficient to insure the full flow of the Father's tender mercies and His saving grace; God is never wrathful, vengeful, or angry; though it is true that wisdom does strain His love, while justice conditions His rejected mercy.
9. Only the discernment of infinite wisdom enables a righteous God to minister justice and mercy at the same time and in any given universe situation.
10. The heavenly Father is never torn by conflicting attitudes towards His universe children; God is never a victim of attitudinal antagonism.
11. God's all-knowingness unfailingly directs His free will in the choosing of that universe conduct which perfectly, simultaneously, and equally satisfies the demands of all His divine

attributes and the infinite qualities of His eternal nature.

12. Therefore "whosoever calls upon the Lord shall be saved;" our affectionate Father, whose spirit indwells each of us - His children on earth - is not a divided personality: one of justice and one of mercy; "God is just; what fruit we receive not from our planting in this world we shall receive in the next."

13. "Be not deceived; God is not mocked, for whatsoever a man sows that shall he also reap;" true, even in the justice of reaping the harvest of wrongdoing, this divine justice is always tempered with mercy.

14. Infinite wisdom is the eternal arbiter which determines the proportions of justice and mercy which shall be meted out in any given circumstance.

15. In human experience, eternal justice and divine mercy together constitute what would be called **fairness**; they who would receive mercy must show mercy; judge not that you be not judged, for with the spirit with which you judge others you also shall be judged.

16. Mercy has great latitude of bestowal, but, after all, there are mandates of justice which even love combined with mercy cannot effectively abrogate.

17. Mercy does not wholly abrogate universe fairness; in the end it will prove true: "Whoso stops his ears to the cry of the poor, he also shall some day cry for help, and no one will hear him."

X. God is Righteous

1. "The Lord is righteous in all His ways." "'I have not done without cause all that I have done,' says the Lord."
2. "I am the Lord who executes loving-kindness, judgment, and righteousness in the earth, for in these things I delight."
3. God is righteous; therefore is He just; "the judgments of the Lord are true and righteous altogether."
4. You receive sonship by grace and through - progressive character development.
5. The cry of the righteous is the faith act of the child of God which opens the door of the Father's storehouse of goodness, truth, and mercy, and these good gifts have long been in waiting for the child's approach and personal appropriation.
6. The justice of the Universal Father cannot be influenced by the acts and performances of His creatures, "for there is no iniquity with the

Lord our God, no respecter of persons, no taking of gifts.

7. How futile to make puerile appeals to such a God to modify His changeless decrees so that you can avoid the just consequences of the operation of His wise natural laws and righteous spiritual mandates.
8. The righteousness of any act must be measured by the motive; the highest forms of good are therefore unconscious.
9. Sin creates a dead level of evil inertia, but righteousness nourishes the creative spirit of individual experience in the living realities of eternal truth and in the progressive communion of the divine Spirit of God within.
10. Divine righteousness is not dominated by strict retributive justice; experiential righteousness is a pleasure not a duty.
11. Righteousness is a dynamic love - fatherly-brotherly affection; God is a loving Father in the individual - which includes you!

XI. God does not Afflict

1. The Father does not purposely afflict His children; "the Father in heaven does not willingly afflict the children of men."

2. "I do not afflict willingly nor grieve the children of men," for I am "the Father of mercies and the God all comfort."
3. In the matter of sickness and health, you should know that these bodily states are the result of material causes; health is not the smile of heaven, neither is affliction the frown of God.
4. Humans suffer, first, from the accidents of time and the imperfections of the evil of an immature physical existence.
5. Next, mortals suffer the inexorable consequences of sin - the transgression of the laws of life and light.
6. And finally, mortals reap the harvest of their own iniquitous persistence in rebellion against the righteous rule of heaven on earth.
7. But our miseries are not a **personal** visitation of divine judgment; God as a father transcends God as judge.
8. **God is a Father**, not a great and supreme bookkeeper who is chiefly engaged in making damaging entries against His erring children on earth, recording sin and evil to be used against them when he subsequently sits in judgment upon them as the just Judge of all creation.
9. The Father does not send affliction as an arbitrary punishment for wrongdoing; humans

bring down upon themselves unnecessary affliction as a result of one's persistent refusal to walk in the better ways of the divine will.

10. Do not doubt the love of the Father just because some just and wise law of his ordaining, chances to afflict you because you have innocently or transgressed such a divine ordinance.

11. There is correction in suffering; you can, and will do much to lessen your temporal sufferings; when the suffering servant obtains a vision of God, there follows a soul peace which passes all human understanding.

12. If you are righteous, God will certainly deliver you from your afflictions; you should learn from the history of God's dealing with man that the Almighty destroys only the wicked.

13. "Behold what manner of love the Father has bestowed upon us that we should be called the Sons of God;" I find it easy and pleasant to worship one who is so great and at the same time so affectionally devoted to the uplifting ministry of His lowly creatures.

14. When rebels return to righteousness, they are mercifully received, "for our God will abundantly pardon;" "I am He who blots out your transgressions for My sake, and I will not

remember your sins;" for I am "the Father of mercies and the God of all comfort."

XII. Salvation by Faith

1. Salvation is the free gift of God and is bestowed upon all who accept it by faith and believes they are His child.
2. The God-conscious mortal is certain of salvation (immortal survival); they are unafraid of life; they are honest and consistent; they know how bravely to endure unavoidable suffering; they are uncomplaining when faced in inescapable hardship.
3. Salvation is by the regeneration of the spirit and not by the self-righteousness deeds of the flesh; while faith is the energy of the better life, nevertheless, must you work out your own salvation with perseverance.
4. Think not that the giving of alms and the paying of tithes will cleanse you from unrighteousness and enable you to stand clean in the presence of the Judge of all men.
5. Salvation is the free gift of God, but salvation is not for those who are unwilling to pay the price of wholehearted dedication to doing the Father's will.

6. Do you not understand that God of heaven looks at the inner motives of the soul as well as on your outer pretenses and your **pious** professions?
7. Be not deceived, while salvation is the free gift of God, there follows the experience of bearing the fruits of the spirit life as it is lived in the flesh: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace.
8. "No matter how difficult it may be, just now you must walk by faith and not by sight;" have faith - confidence in the eventual triumph of divine justice and eternal goodness.
9. Faith is man's true wealth; it is the endowment of virtue and glory; faith is the inspiration of the Spiritized creative imagination.
10. By faith you are justified; by faith you are saved; and by the same faith you are eternally advanced in the way of progressive and divine perfection.
11. Genuine faith will remove mountains of material difficulty which may chance to lie in the path of soul expansion and spiritual progress; those who are sure of salvation are

forever free from lust, envy, hatred, and the delusions of wealth.

12. Faithfulness is the unerring measure of human trustworthiness; the transformations of grace are wrought in response to the living faith of those who are the beneficiaries.

13. Acceptance by faith of sonship on your part makes you a partaker of divine nature, a son or daughter of God

14. And remember, he who is faithful in little things is also likely to exhibit faithfulness in everything consistent with his or her endowments.

SPIRIT REALITIES

I. Life

1. Life is really a process which takes place between the organism (selfhood) and its environment; the personality imparts value of identity and meanings of continuity to this organismal-environmental association.
2. Physical life is a process taking place not so much within the organism as **between** the organism and the environment; and every such process tends to create and establish organismal patterns of reaction to such an environment, and all such **directive patterns** are highly influential in goal choosing.
3. It is through the mediation of mind that the self and the environment establish meaningful contact; the ability and willingness of the organism to make such significant contacts with environment (response to a drive) represents the attitude of the whole personality.
4. The purpose of cosmic evolution is to achieve unity of personality through increasing spirit dominance, volitional response to the teaching and leading of the indwelling Spirit Being.
5. Personality, both human and super-human is characterized by an inherent cosmic quality which may be called "the evolution of

dominance," the expansion of the control of both itself and its environment.

6. The spirit can dominate mind; so mind can control energy; but mind can control energy only through its own intelligent manipulation of the causes and effects of the physical domain.
7. Creative mind does not inherently control energy; that is a Deity prerogative; but creature mind can and does manipulate energy just in so far as it has become master of the energy secrets of the physical universe.
8. When man wishes to modify physical reality, be it himself or his environment, he succeeds to the extent that he has discovered the ways and means of controlling matter and directing energy; unaided mind is impotent to influence anything material save its own physical mechanism, with which it is inescapably linked.
9. But through the intelligent use of the body mechanism, mind can create other mechanism, even energy relationships, by the utilization of which this mind can increasingly control and even dominate its physical level in the universe.
10. Mortal (physical-level) identity is a transient time-life condition in the universe; it is real only in so far as the personality elects to become a continuing universe phenomenon.

11. This is the essential difference between man and an energy system; the energy must continue, it has no choice; but man has everything to do with determining its own destiny.
12. The indwelling Spirit Being is truly the path to Paradise, but you yourself must pursue that path by your own deciding, your freewill choosing.
13. Human beings possess identity only in the material sense; such qualities of the self are expressed by the material mind as it functions in the energy system of the intellect.
14. When it is said that man has identity, it is recognized that he is in possession of a mind circuit which has been placed in subordination to the acts and choosing of the will of the human personality; but this a material and purely temporary manifestation, just as the human embryo is a transient parasitic stage of human life.
15. Human beings, from a cosmic perspective, are born, live, and die in a relative instant of time; they are not enduring; but mortal personality, through its own choosing, possesses the power of transferring its seat of identity from the passing material-intellect system to the higher morontia-soul system which, in association with the indwelling Spirit Being,

is created as a new vehicle for personality manifestation.

16. And it is this very power of choice, the universe insignia of freewill creaturehood, that constitutes your greatest opportunity and your supreme cosmic responsibility as a child of God - to ensure your eternal pre-destiny of functional living throughout almost all infinity.

II. Cosmic Mind

1. The cosmic mind of God explains the kinship of various types of human and superhuman minds; not only are kindred spirits attracted to each other, but kindred minds are also very fraternal and inclined towards cooperation, the one with the other.
2. There exists in all personality associations of the cosmic mind a quality which might be denominated the "reality response;" this reality sensitivity of the cosmic mind responds to certain phases of reality just as energy-material responds to gravity.
3. The cosmic mind unflinching responds (recognizes response) on **three levels of universe reality**: causation, duty, and worship.

4. **Causation** is the mathematical form of the cosmic discrimination - the reality domain of the physical senses, the scientific realms of logical uniformity, the differentiation of the factual and the nonfactual, reflective conclusions based on cosmic response.
5. **Duty** is the judicial form of the cosmic discrimination - the reality domain of morals in the philosophic realm, the arena of reason, the recognition of relative right and wrong.
6. **Worship** is the highest insight of the cosmic mind, the reverential and worshipful form of the cosmic discrimination - the spiritual domain of the reality of religious experience, the personal realization of divine fellowship, the recognition of spirit values, the assurance of eternal survival, the ascent from the status of servants of God to the joy and liberty of the Sons of God.
7. These scientific, moral, and spiritual insights, these cosmic responses, are innate in the cosmic mind, which endows all will creatures; and it is the purpose of education to develop and sharpen these innate endowments of the human mind; of civilization to express them; of life experience to realize them; of religion to ennoble them; and of personality to unify them.

8. And when they become unified, they produce a strong character consisting in the correlation of a factual science, a moral philosophy, and a genuine religious experience; which these three cosmic intuitions give objective validity, reality, to man's experience in and with things, meaning, and values.
9. Matter-energy is recognized by the mathematical logic of the senses; mind-reason intuitively knows its moral duty; spirit-faith (worship) is the religion of the reality of spiritual experience.
10. These three basic factors in reflective thinking may be united and coordinated in personality development, or they may become disproportionate and virtually unrelated in their respective functions.

III. Human Consciousness Reality

1. The cosmic-mind-endowed, Spirit Being - indwelt, personal creature possesses innate recognition - realization of energy reality, mind reality, and spirit reality; as will creatures we are thus equipped to discern the fact, the law, and the love of God.
2. Aside from these three inalienables of human consciousness, all human experience is really

subjective except that intuitive realization of validity attaches to the **unification** of these three reality responses of cosmic recognition.

3. The God-discerning mortal is able to sense the unification value of these three cosmic qualities in the evolution of the surviving soul, man's supreme undertaking in the physical tabernacle where the moral mind collaborates with the indwelling divine spirit to dualize the immortal soul; which from its earliest inception is **real**; it has cosmic survival qualities.
4. If mortal man fails to survive natural death, the real spiritual values of his human experience survive as a part of the continuing experience of the indwelling Spirit Being; the personality values of such a nonsurvivor persist as a factor in the personality of the actualizing Supreme Being of God.
5. Such persisting qualities of personality are deprived of identity but not of experiential values accumulated during the mortal life in the flesh; the survival of personality identity is dependent on the survival of the immortal soul of morontia (supermaterial, subspiritual) status and increasingly divine value; personality identity survives in and by the survival of the soul.
6. Human self-consciousness implies the recognition of the reality of selves other than

the conscious self and further implies that such awareness is mutual; that the self is known as it knows; this is shown in a purely human manner in man's social life.

7. But you cannot become so absolutely certain of a fellow being's reality as you can of the reality of the presence of God that lives within you; unselfishness, aside from parental instinct, is not altogether natural; other persons are not naturally loved or socially served.
8. It requires the enlightenment of reason, morality, and the urge of religion, **God-knowingness**, to generate an unselfish and altruistic social order; man's own personality awareness, self-consciousness, is also directly dependent on this very fact of innate other-awareness, this innate ability to recognize and grasp the reality of other personality, ranging from the human to the divine.
9. Unselfish social consciousness must be, at bottom, a religious consciousness; that is, if it is objective; otherwise it is a purely subjective philosophic abstraction and therefore devoid of love; only a God-knowing individual can love another person as he loves himself.
10. Self-consciousness is in essence a communal consciousness: God and man, Father and son,

Creator and creature; and in human self-consciousness four universe-reality realizations are latent and inherent:

- a. The quest for knowledge, the logic of science.
- b. The quest for moral values, the sense of duty.
- c. The quest for spiritual values, the religious.
- d. The quest for personality values, the ability to recognize the reality of God as a personality and the concurrent realization of our fraternal relationship with fellow personalities.

11. You become conscious of man as your creature brother because you are already conscious of God as your Creator Father; Fatherhood is the relationship out of which we reason ourselves into the recognition of brotherhood; and Fatherhood becomes, or may become, a universe reality to all moral creatures because the Father has Himself bestowed personality upon all such beings and has encircuited them within the grasp of His universal personality circuit.

12. We worship God, **first**, because **He is**, then, because **He is in us**, and last, because **we are in Him**.

IV. Mortal Mind Indwellers

1. Indwellers should not be thought of as living in the material brains of human beings; they may more properly be envisaged as indwelling our normal mortal minds rather than as existing within the confines of a single physical organ.
2. And indirectly and unrecognized the indwelling Spirit is constantly communicating with the human subject, especially during those sublime experiences of the worshipful contact of mind with spirit in the superconsciousness.
3. The Spirits living within us are devoutly faithful to the task of fostering our spiritual welfare; and as evolving mortals we should achieve a better understanding and attain a fuller appreciation of their unselfish and superb work.
4. These Spirit are efficient ministers to the higher phases of our human minds; they are wise and experienced manipulators of the spiritual potential of the human intellect.
5. These heavenly helpers are dedicated to the stupendous task of guiding you safely inward and upward to the celestial haven of happiness; they are the watchful workers who pilot the god-conscious human mind away from the shoals of evil while expertly guiding the evolving soul

of you toward the divine harbors of perfection on far-distant and eternal shores.

6. The Spirits are loving leaders, our safe and sure guides through the dark and uncertain mazes of this, our short earthly career; they are the patient teachers who so constantly urge their subjects forward in the paths of progressive perfection.
7. They are the careful custodians of the sublime values of creature character; so love yours more, cooperate with him more fully, and cherish him more affectionately.
8. Although the divine indwellers are chiefly concerned with our spiritual preparation for the next stage of our never-ending existence, yours is also deeply interested in your temporal welfare and in your real achievements on earth.
9. The indwellers are interested in, and concerned with, our daily doings and the manifold details of our life just to the extent that these are influential in the determination of our significant temporal choices and vital spiritual decisions and, hence, are factors in the solution of your problem of soul survival and eternal progress.
10. They are delighted to contribute to your health, happiness, and true prosperity; they remain with us in all disaster and through every

sickness which does not wholly destroy the mentality.

11. But how unkind knowingly to defile or otherwise deliberately to pollute the physical body, which must serve as your earthly tabernacle of this marvelous gift from God.
12. All physical poisons greatly retard the efforts of your indweller to exalt your material mind, while the mental poisons of fear, anger, envy, jealousy, suspicion, and intolerance likewise tremendously interfere with the spiritual progress of your evolving soul.

V. Nature of the Soul

1. The material mind of mortal man is the cosmic loom that carries the morontia (supermaterial) fabrics on which the indwelling Spirit Being threads the spirit patterns of a universe character of enduring values and divine meanings - a surviving soul of ultimate destiny and unending career.
2. The human personality is identified with mind and spirit held together in functional relationship; by life in a material body; this functional relationship of such mind and spirit does not result in some combination of the qualities or attributes of mind and spirit but

rather in an entirely new, original, unique, and **conscious** universe value of potentially eternal endurance, **the soul - the real you!**

3. There are three and not two factors in the evolutionary creation of such an immortal soul:
 - a. **The human mind** and all cosmic influences antecedent thereto and impinging thereon.
 - b. **The divine spirit** indwelling this human mind and all potentials inherent in such a fragment of absolute spirituality together with all associated spiritual influences and factors in human life.
 - c. **The relationship between material mind and divine spirit**, which connotes a value and carries a meaning not found in either of the contributing factors to such an association; the reality of this unique relationship being neither material nor spiritual but morontial (supermaterial/subspiritual); it is the **soul**, and it is **conscious**.
4. The evolving soul of man is denominated **mid-mind** in contradistinction to the lower or material mind and the higher or cosmic mind; and the potential of the soul as a morontia evolution is inherent in the two universal urges of mind: the impulse of the finite mind of the creature to know God and attain the **divinity of the Creator**, and the impulse of the infinite

cosmic mind of the Creator to know man and attain the **experience of the creature.**

5. This supernal transaction of evolving the immortal soul is made possible because the mortal mind is first personal and second is in a bona fide creative contact with the associated spiritual ministries of the universe and with the indwelling Spirit Being; it thereby possesses a supermaterial endowment of cosmic ministry which insures the evolution of a moral nature capable of making moral decisions.
6. The inevitable result of such a contactual spiritualization of the human mind is the gradual birth of a soul, the joint offspring of a mortal mind dominated by a human will that craves to know God, working in liaison with the spiritual forces of the universe which are under the overcontrol of an actual fragment of the very God of all creation - the indwelling Spirit Being.
7. And thus does the material and mortal reality of the self transcend the temporal limitations of the physical-life machine and attain a new expression and a new identification in the evolving vehicle for selfhood continuity, the morontia and immortal soul - **the real you!**

VI. The Evolving Soul

1. The mistakes of mortal mind and the errors of human conduct may markedly delay the evolution of the soul, although they cannot inhibit such a morontia phenomenon when once it has been initiated by the indwelling Spirit Being with the consent of the creature will; but at any time prior to mortal death this same material and human will is empowered to rescind such a choice and to reject survival.
2. During the life in the flesh the evolving soul is enabled to reinforce the supermaterial decisions of the mortal mind; the soul, being supermaterial, does not of itself function on the material level of human experience; neither can this subspiritual soul, without the collaboration of the indwelling Spirit Being function above the morontial level; and neither does it make final decisions until death except when and as this material mind delegates such authority freely and willingly to such a morontia soul of associated function.
3. During life the mortal will, the personality power of decision-choice, is resident in the material mind circuits; as terrestrial mortal growth proceeds, this self, with its priceless powers of choice, becomes increasingly identified with the emerging morontia-soul entity; after death and following resurrection,

the human personality is completely identified with the morontia self.

4. The soul is thus the embryo of the future morontia vehicle of personality identity; being at first wholly morontia in nature, it as well possesses such a capacity for development that it invariably ascends to the true spirit levels of fusion value with the indwelling Spirit Being, the same Spirit of the Universal Father that initiated such a creative phenomenon in the creature mind.
5. Both the human mind and the divine indwelling Spirit are conscious of the presence and differential nature of the evolving soul - the Spirit fully, the mind partially; and the soul becomes increasingly conscious of both the mind and the indwelling Spirit Being as associated identities, proportional to its own evolutionary growth.
6. The soul partakes of the qualities of both the human mind and the divine Spirit but persistently evolves toward augmentation of spirit control and divine dominance through the fostering of a mind function whose meanings seek to coordinate with the spirit value.
7. Mind knows quality, reality, meanings; but quality - **values** - is felt; that which feels is the mutual creation of mind, which knows, and the associated spirit, which reality-izes.

8. The mortal career, the soul's evolution, is not so much a probation as an education; faith in the survival of supreme values is the core of religion; genuine religious experience consists in the union of supreme values and cosmic meanings as a realization of universal reality.
9. In so far as man's evolving morontia soul becomes permeated by truth, beauty, and goodness as the value-realization of God-consciousness, such a resultant being becomes indestructible; if there is no survival of eternal values in the evolving soul of man, then mortal existence is without meaning, and life itself is a tragic illusion; but it is forever true: What you begin in time, you will assuredly finish in eternity - if it's worth finishing.

VII. Human Personality

1. The Universal Father bestows personality upon numerous orders of beings as they function on diverse levels of universe actuality; we human beings on this world are endowed with personality of the finite-mortal type, functioning on the level of the ascending Sons of God.
2. Personality is a unique endowment of original nature whose existence is independent of, and

antecedent to, the bestowal of the indwelling Spirit Being; nevertheless, the presence of the indwelling Spirit does augment the qualitative manifestation of personality.

3. Indwelling Spirit Beings, when they come forth from the Father, are identical in nature, but personality is diverse, original, and exclusive; and the manifestation of personality is further conditioned and qualified by the nature and qualities of the associated energies of a material, mindal, and spiritual nature which constitute the organismal vehicle for personality manifestation.
4. Personalities may be similar, but they are never the same; persons of a given series, type, order or pattern may and do resemble one another, but they are never identical; personality is that feature of an individual which we **know**, and which enables us to identify such a being at some future time regardless of the nature and extent of changes in form, mind, or spirit status.
5. Personality is that part of any individual which enables us to recognize and positively identify that person as the one we have previously known, no matter how much they may have changed because of the modification of the vehicle of expression and manifestation of their personality.

6. Creature personality is distinguished by two self-manifesting and characteristic phenomena of mortal reactive behavior: self-consciousness and associated relative free will.
7. Self-consciousness consists in intellectual awareness of personality actuality; it includes the ability to recognize the reality of other personalities; it indicates capacity for individualized experience in and with cosmic realities, equivalating to the attainment of identity status in the personality relationships of the universe.
8. Self-consciousness connotes recognition of the actuality of mind ministration and the realization of relative independence of creative and determinative free will.
9. The relative free will which characterizes the self-consciousness of human personality is involved in:
 - a. Moral decision, highest wisdom.
 - b. Spiritual choice, truth discernment.
 - c. Unselfish love, brotherhood service.
 - d. Purposeful cooperation, group loyalty.
 - e. Cosmic insight, the grasp of universe meanings.
 - f. Personality dedication, wholehearted devotion to doing the Father's will.

g. Worship, the sincere pursuit of divine values and the wholehearted love of the divine value-Giver - God Himself!

10. The bestowal of the divine gift of personality upon such our mind-endowed mortal mechanism confers the dignity of cosmic citizenship and enables such our creature self forthwith to become reactive to the constitutive recognition of the three basic mind realities of the cosmos:

a. The mathematical or logical recognition of the uniformity of physical causation.

b. The reasoned recognition of the obligation of moral conduct.

c. The faith-grasp of the fellowship worship of Deity, associated with the loving service of humanity.

11. The full function of such a personality endowment is the beginning realization of Deity kinship; such a selfhood, indwelt by a prepersonal indwelling Spirit of God the Father, is in truth and in fact a spiritual Son of God; such a creature not only discloses capacity for the reception of the gift of the divine presence but also exhibits reactive response to the personality-gravity circuit of the Paradise Father of all personalities.

12. The possession of personality identifies man as a spiritual being since the unity of selfhood

and the self-consciousness of personality are endowments of the supermaterial world.

VIII. Morals, Virtue, and Personality

1. Moral intuition, the realization of duty, is a component of human mind endowment and is associated with the other inalienables of human nature: scientific curiosity and spiritual insight.
2. Man's moral nature would be impotent without the art of measurement, the discrimination embodied in his ability to scrutinize meanings; likewise would moral choosing be futile without that cosmic insight which yields the consciousness of spiritual values.
3. Man's choosing between good and evil is influenced, not only by the keenness of his moral nature, but also by such influences as ignorance, immaturity, and delusion; a sense of proportion is also concerned in the exercise of virtue because evil may be perpetrated when the lesser is chosen in the place of the greater as a result of distortion or deception.
4. Virtue is righteousness - conformity with the cosmos; virtue is not mere knowledge nor

yet wisdom but rather the reality of progressive experience in the attainment of ascending levels of cosmic achievement.

5. To name virtues is not to define them, but to live them is to know them; in the day-by-day life of mortal man, virtue is realized by the consistent choosing of good rather than evil, and such choosing ability is evidence of the possession of a moral nature.
6. From the standpoint of intelligence, man ascends to the level of moral being because he is endowed with personality; morality can never be advanced by law or by force; it is a personal and free will matter and must be disseminated by the contagion of the contact of morally fragrant persons with those who are less morally responsive, but are also in some measure desirous of doing the Father's will.
7. Only a personality can know what it is doing before it does it; only personalities possess insight in advance of experience; a personality can look before it leaps and can therefore learn from looking as well as from leaping; a nonpersonal animal ordinarily learns only by leaping.
8. Man's mentality far transcends that of his animal cousins, but it is his moral and religious natures that especially

distinguish him from the animal world; the selective response of an animal is limited to the motor level of behavior.

9. The supposed insight of the higher animals is on a motor level and usually appears only after the experience of motor trial and error; man is able to exercise scientific, moral, and spiritual insight prior to all exploration or experimentation.
10. As a result of experience an animal becomes able to examine the different ways of attaining a goal and to select an approach based on accumulated experience; but a personality can also examine the goal itself and pass judgment on its worthwhileness, its value.
11. Intelligence alone cannot explain the moral nature; morality, virtue, is indigenous to human personality; intelligence alone can discriminate as to the best means of attaining indiscriminate ends, but a moral being possesses an insight which enable him to discriminate between ends as well as between means.
12. And a moral being in choosing virtue is nonetheless intelligent; he knows what he is doing, why he is doing it, where he is going, and how he will get there.

13. When man fails to discriminate the ends of his mortal striving, he finds himself functioning on the animal level of existence; he has failed to avail himself of the superior advantages of that material acumen, moral discrimination, and spiritual insight which are an integral part of his cosmic-mind endowment as a personal being.
14. Moral acts are those human performances which are characterized by the highest intelligence, directed by selective discrimination in the choice of superior ends as well as in the selection of moral means to attain these ends; such conduct is virtuous; supreme virtue, then, is wholeheartedly to choose to do the will of the Father in heaven.

IX. The Arena of Choice

1. Material mind is the arena in which human personalities live, are self-conscious, make decisions, choose God or forsake Him, eternalize or destroy themselves.
2. Material evolution has provided you a life machine, your body; the Father Himself has endowed you with the purest Spirit reality

known in the universe, your (right now) indwelling Spirit Being.

3. But into your hands, subject to your own decisions, has been given mind, and it is by mind that you live or die; it is within this mind that you make those moral decisions which enable you to achieve your Spirit Being's likeness, and that is Godlikeness.
4. Mortal mind is a temporary intellect system loaned to human beings for use during a material lifetime, and as they use this mind, they are either accepting or rejecting the potential of eternal existence; mind is about all you have of universe reality that is subject to your will; and the soul - the morontia (supermaterial/subspiritual) self-will faithfully portrays the harvest of the temporal decisions which the mortal self is making.
5. Human consciousness rests gently upon the electro-chemical mechanism below and delicately touches the spirit-morontia energy system above; of neither of these two systems is the human being ever completely conscious in his mortal life therefore must you work in mind, of which you are conscious.
6. And it is not so much what mind comprehends as what mind desires to comprehend that ensures survival; it is not so much what mind

is like as what mind is striving to be life that constitutes spirit identification.

7. It is not so much that man is conscious of God as that man yearns for God that results in universe ascension to find God; what you are today is not so important as what you are becoming day-by-day and in eternity.
8. Mind is the cosmic instrument on which the human will can play the discords of destruction, or upon which this same human will can bring forth the exquisite melodies of God identification and consequent eternal survival.
9. The indwelling Spirit Being is, in the last analysis, impervious to evil and incapable of sin, but mortal mind can actually be twisted, distorted, and rendered evil and ugly by the sinful machinations of a perverse and self-seeking human will.
10. Likewise can this mind be made noble, beautiful, true, and good - actually great - in accordance with the spirit-illuminated will of a God-knowing human being.
11. Mind is your ship; the indwelling Spirit Being is your pilot, the human will is captain; the master to the mortal vessel should have the wisdom to trust the divine pilot to guide the ascending soul into the morontia harbors of eternal survival.

12. Only by selfishness, slothfulness, and sinfulness can the will of man reject the guidance of such a loving pilot and eventually wreck the mortal career upon the evil shoals of rejected mercy and upon the rocks of embraced sin.
13. With your consent, this faithful pilot will safely carry you across the barriers of time and the handicaps of space to the very source of the divine mind and on beyond, even to the Paradise Father of the indwelling Spirit Beings.
14. So man does not passively, slavishly, surrender his will to the indwelling divine presence; rather does he actively, positively, and cooperatively choose to follow the indwelling Spirit's leading when and as such leading consciously differs from the desires and impulses of the natural mortal mind.
15. The indwelling Spirits manipulate but never dominate man's mind against his will; to these Spirits the human will is supreme; and they so regard and respect it while they strive to achieve the spiritual goals of thought adjustment and character transformation in the almost limitless arena of the evolving human intellect.

X.The Inner Life

1. The inner and outer worlds have a different set of values; you cannot completely control the external word-environment; it is the creativity of the inner world that is most subject to your direction because there your personality is so largely liberated from the fetters of the laws of antecedent causation.
2. It is only the inner life that is truly creative; personality is inherently creative, but it thus functions only in the inner life of the individual; though there is associated with personality a limited sovereignty of will.
3. Since this inner life is truly creative, there rests upon each person the responsibility of choosing as to whether this creativity shall be spontaneous and wholly haphazard or controlled, directed, and constructive.
4. This is the problem: If freewill man is endowed with the powers of creativity in the inner man, then must we recognize that freewill creativity embraces the potential of freewill destructivity; and when creativity is turned to the devastation of

evil and sin - destructivity, you are face to face with oppression, war, and destruction.

5. Evil is a partiality of creativity which tends toward disintegration and eventual destruction; all conflict is evil in that it inhibits the creative function of the inner life - it is a species of civil war in the personality.
6. Ideas may take origin in the stimuli of the outer world, but ideals are born only in the creative realms of the inner world; today the nations of the world are directed by men who have a superabundance of ideas, but they are poverty-stricken in ideals; and that is the explanation of poverty, divorce, war, and racial hatreds.
7. Inner creativity contributes to ennoblement of character through personality integration and selfhood unification; it is forever true: The past is unchangeable; only the future can be changed by the ministry of the present creativity of the inner self.

XI. The Consecration of Choice

1. The doing of the will of God is nothing more or less than an exhibition of creature

willingness to share the inner life with God - with the very God who has made such a creature life of inner meaning-value possible; sharing is Godlike - divine.

2. Mortals live in God, and so God has willed to live in mortals; as we trust ourselves to Him, so has He - and first - trusted a part of Himself to be with us; has consented to live in us and to indwell us subject to human will.
3. The imitation of God is the key to perfection; the doing of His will is the secret of survival and of perfection in survival; peace in this life, survival in death, perfection in the next life, service in eternity - all of these are achieved (in spirit) now when the creature personality consents - **chooses** - to subject the creature will to the Fathers' will; and already has the Father chosen to make a fragment of Himself - the indwelling Spirit Being - subject to the will of the creature personality.
4. Such a creature choice is not a surrender of will; it is a consecration of will, an expansion of will, a glorification of will, a perfecting of will; and such choosing raises the creature will from the level of temporal significance to the higher estate

wherein the personality of the creature son communes with the personality of the spirit Father.

5. This choosing of the Father's will is the spiritual finding of the spirit Father by mortal man, even though an age must pass before the creature son may actually stand in the factual presence of God on Paradise.
6. This choosing does not so much consist in the negation of creature will - "Not my will but yours be done" - as it consists in the creature's positive affirmation: "it is **my** will that **your** will be done."
7. And if this choice is made, sooner or later will the God-choosing son find inner union (fusion) with the indwelling God fragment, while this same perfecting son will find supreme personality satisfaction in the worship communion of the personality of man and the personality of his Maker, two personalities whose creative attributes have eternally joined in self-willed mutuality of expression - the birth of another eternal partnership of the will of man and the will of God.

XII. The Human Paradox

1. Many of our temporal problems grow out of our twofold relation to the cosmos; we are a part of nature - we exist in nature - and yet we are able to transcend nature.
2. The mortal dilemma consists in the double fact that we are in bondage to nature while at the same time we possess a unique liberty - freedom of spiritual choice and action.
3. Man's ability to transcend himself is the one thing which distinguishes you from the animal kingdom; though finite, we are indwelt by a spark of infinity.
4. On material levels man finds himself subservient to nature, while on spiritual levels we are triumphant over nature and over all things temporal and finite; such a paradox is inseparable from temptation, potential evil, decisional errors, and when self becomes proud and arrogant, sin may evolve.
5. Pride is deceitful, intoxicating, and sin-breeding, whether found in an individual, a group, a race, or a nation; it is literally true, "Pride goes before a fall."
6. Of all the dangers which beset man's mortal nature and jeopardize his spiritual integrity, pride is the greatest; reasonable self-confidence is not to be deplored,

courage is valorous, but egotism is vainglorious and suicidal.

7. The fact of flintiness is not evil or sinful; the problem of sin is not self-existent in the finite world; the finite world made by an infinite Creator - it must be good; it is the misuse, distortion, and perversion of the finite that gives origin to evil and sin.

XIII. The Survival of Self

1. The material self, the ego-entity of human identity, is dependent during the physical life on the continuing existence of the unbalanced equilibrium of energies and intellect which, on this planet, has been given the name **life**.
2. But selfhood of survival value, selfhood that can transcend the experience of death, is only evolved by establishing a potential transfer of the seat of the identity of the evolving personality from the transient life vehicle - the material body - to the more enduring and immortal nature of the morontia soul and on beyond to those levels whereon the soul becomes infused with the indwelling Spirit Being, and eventually attains the status of, spirit reality.

3. And this actual transfer from your material association to morontia identification is effected by the sincerity, persistence, and steadfastness of the God-seeking decisions of you - presently a human creature.
4. This evolutionary planet is our sphere of human origin, the initial world of our ascending mortal career; this is our starting point; here you and your divine Spirit Being are joined in temporary union.
5. You have been endowed with a perfect guide; therefore, if you will sincerely run the race of time and gain the final goal of faith, the reward of the ages shall be yours; you will be eternally united with your indwelling Spirit Being.
6. Then will begin your real life, the ascending life, to which your present mortal state is but the vestibule; then will begin your exalted and progressive mission as a son of God - or a **God-revealing experience** of the creative expansion of God's self-realization - through you (too) - in the eternity which infinitely stretches out before you.

THE INDWELLING SPIRIT BEINGS

I. Their Nature

1. The eternal Father is at one and the same time farthest removed from, and most intimately associated with, His planetary mortal children.
2. God, having commanded us mortal human beings to be perfect, even as He is perfect, has descended as the indwelling Spirit Beings to become our experiential partner in the achievement of the supernal destiny which has been thus ordained.
3. The fragment of God which indwells our mind is the absolute and unqualified assurance that we of normal human mind can find the Universal Father in association with this divine presence which came forth from God to find man and sonship him even in these of our flesh.
4. Every mortal who is consciously or unconsciously following the leading of their indwelling Spirit is living in accordance with the will of God; consciousness of the divine presence is consciousness of God's presence.

5. It is the indwelling Spirit Being who creates within you that unquenchable yearning and incessant longing to be like God, to attain Paradise, and there before His actual person of Deity to worship the infinite source of the divine gift.
6. We will creatures traverse three general development stages of being:
 - a. from the arrival of the indwelling Spirits to comparative full growth, about twenty years of age, they are sometimes designated Thought Changers;
 - b. from this time to the attainment of the age of discretion, about forty years, they are called Thought Adjusters; and
 - c. from the attainment of discretion to deliverance from the flesh, they are often referred to as Thought Controllers.
7. The divine presence is the divine universe reality which factualizes the truth that God is our Father; it is our infallible cosmic compass, always and unerringly pointing your soul Godward.
8. Always will the indwelling Spirit be revealing to our mortal personality the wonder of God, and never can this supernal revelation come to an end, for it is of God and as God to our mortal human beings.

9. Your path to Paradise is the path of spirit attainment, and the indwelling Spirit nature will faithfully unfold the revelation of the spiritual nature of the Universal Father.

II. Origin

1. The indwelling Spirit Beings proceed direct from the Universal Father, the First Source and Center; they are not created beings; they are fragmentized entities constituting the factual presence of the Infinite God.
2. The indwelling Spirits are undiluted and unmixed divinity, unqualified and unattenuated parts of Deity; they are simply and eternally the divine gifts; they are of God; **they are God.**
3. The indwelling Spirits are fragmentations of God on an absolute level of reality which is not only pre-personal but also prior to all energy and spirit divergence; they are pure spirit.
4. The indwelling Spirit Beings are indeed a spirit, pure spirit, but spirit plus; they are truly Godlike; factors of pure energy are also present; they do not require energy intake; they are energy, energy of the highest and most divine order.

5. The indwelling Spirit Beings are not personalities, but they are real entities; they are truly and perfectly individualized, but not actually personalized; they are **true realities** of the purest order known in all creation - they are the divine presence.
6. Though not personal, these marvelous fragments of God are commonly referred to as beings and sometimes, in view of the spiritual phases of their present ministry to mortals, as spirit entities.
7. Indwelling Spirit Beings volunteer to indwell human beings, they lay plans for our eternal career, they adapt, modify, and substitute in accordance with circumstances; they have affection for mortals, they function in universe crises, and they are always waiting to act decisively in accordance with human choice - as far as that choice is in accordance with God's will.
8. The indwelling Spirit Being **is** the will of God.

III. Mission

1. The mission of the indwelling Spirit Beings is to represent, to be, the Universal Father to us mortal creatures of time and

space; that is the fundamental work of these divine gifts - to us!

2. Their mission is also that of elevating our mortal mind and of translating our immortal souls up to the divine heights and spiritual levels of Paradise perfection.
3. And in the experience of thus transforming our human nature into the divine nature, it brings into existence a unique type of being, a being consisting in the eternal union of the perfect indwelling Spirit and the perfected creature which it would be impossible to duplicate by any other universe technique - the immortal soul - **the real you!**
4. You are the human parent, the indwelling Spirit is the divine parent of the real you, your higher and advancing self, your better morontial and future spiritual self.
5. And it is this evolving morontial soul that judges and censors discern when yours decrees your survival and pass you upward to new worlds and never-ending existence in eternal liaison with your faithful partner - God, the indwelling Spirit Being.
6. The indwelling Spirit is your eternity possibility; you are the Spirit's personality possibility; your individual Spirit works to spiritize you in the hope

of eternalizing your present temporal identity.

7. The Spirits are saturated with the beautiful and self-bestowing love of the Father of spirits; they truly and divinely love you; they are the prisoners of spirit hope confined within our human minds; yours long for the divinity attainment of your human mind that your loneliness may end, that it may be delivered with you from the limitations of material investiture and the habiliments of time.
8. The infinite God is, as always, replete and complete, infinitely inclusive of all things except evil and creature experience; God cannot do wrong; He is infallible.
9. God cannot experientially know what He has never personally experienced; God's preknowledge is existential; therefore does the spirit of the Father descend from Paradise to participate with us finite mortals in every bona fide experience of our ascending career.
10. It is only by such a method that the existential God could become in truth and in fact our experiential Father; there are no intermediaries or other intervening authorities or powers functioning between

the divine Spirits and their human subjects; God and you are **directly** related.

11. Though acting independently in each of our human minds, unceasingly do the indwelling Spirits urge the creature of their indwelling toward divine ideals, always luring us upward toward the purposes and aims of a future and better life.
12. The indwelling Spirit Being are not thought helpers; they are thought adjusters; they labor with the material mind for the purpose of constructing, by adjustment and spiritualization, a new mind for the new worlds and the new name of your future career.
13. Their mission chiefly concerns the future life, not this life; they are called heavenly helpers, not earth helpers; they are not interested in making the mortal career easy; rather are they concerned in making your life reasonably difficult and rugged so that decisions will be stimulated and multiplied; but such a divine gift should confer a sublime peace of mind and a superb tranquility of spirit.
14. Your transient and ever-changing emotions of joy and sorrow are in the main purely human and material reactions to your internal psychic climate and to your

external material environment; do not, therefore, look to the indwelling Spirit for selfish consolation and mortal comfort.

15. It is its business to prepare you for your eternal adventure, to assure your survival; it is not its mission to smooth your ruffled feelings or to minister to your injured pride; it is the preparation of your soul for the long ascending career that engages the attention and occupies its time.
16. The indwelling Spirit Beings would like to change your feeling of fear to convictions of love and confidence; but they cannot mechanically and arbitrarily do such things; that is your task.
17. In exercising those decisions which deliver you from the fetters of fear, you literally supply the psychic fulcrum on which the indwelling Spirit may subsequently apply a spiritual lever of uplifting and advancing illumination.
18. When it comes to the sharp and well-defined conflicts between the higher and lower tendencies of the races, between what really is right or wrong (not merely what you may call right and wrong), you can depend upon it that your indwelling Spirit will always participate in some definite and active manner in such experiences; the

fact that such Spirit activity may be unconscious to the human partner does not in the least detract from its value and reality.

19. The indwelling Spirit is the wellspring of spiritual attainment and the hope of divine character within you; he is the power, privilege, and the possibility of survival, which so fully and forever distinguishes you from mere animal creatures.

IV. They Recreate You!

1. The indwelling Spirit is the higher and truly internal spiritual stimulus of thought in contrast with the external and physical stimulus, which reaches the mind over the nerve-energy mechanism of the material body.
2. These faithful custodians of the future career unflinchingly duplicate every mental creation with a spiritual counterpart; they are thus slowly and surely recreating you as you really are (only spiritually) for resurrection on the survival worlds.
3. And all of these exquisite spirit recreations are being preserved in the emerging reality of your evolving and

immortal soul, your morontia self; these realities are actually there, notwithstanding that the indwelling Spirit is seldom able to exalt these duplicate creations sufficiently to exhibit them to the light of your consciousness.

4. The indwelling Spirit Beings are the eternal ancestors, the divine originals, of our evolving immortal soul; they are the unceasing urge that leads you to attempt the mastery of the material and present existence in the light of the spiritual and future career.
5. These Spirits are the prisoners of undying hope, the founts of everlasting progression; and now they do enjoy communicating with their subjects in more or less direct channels; how they rejoice when they can dispose with symbols and other methods of indirection and flash their "small, still voice" straight to the intellects of their human partners!
6. We humans have begun an endless unfolding of an almost infinite panorama, a limitless expanding of never-ending, ever-widening spheres of opportunity for exhilarating service, matchless adventure, sublime uncertainty, and boundless attainment.

7. When the clouds gather overhead, your faith should accept the fact of the presence of the indwelling Spirit Being, and thus you should be able to look beyond the mists of mortal uncertainty into the clear shining of the sun of eternal righteousness on the beckoning heights of the resurrection worlds of your next life experience.

V. The Indwellers and Human Will

1. When the indwellers indwell human minds, they bring with them the model careers, the ideal lives, as determined and foreordained by themselves; thus they begin work with a definite and predetermined plan for the intellectual and spiritual development of their human subjects, but it is not incumbent upon any human being to accept this plan.
2. We are all subjects of predestination, but it is not foreordained that you must accept this divine predestination; you are at full liberty to reject any part or all of the indweller's program.
3. It is their mission to effect such mind changes and to make such spiritual adjustments as you may willingly and

intelligently authorize, to the end that they may gain more influence over the directionization of the personality; but under no circumstances do they ever take advantage of you or in any way arbitrarily influence you in your choices and decisions.

4. The indwelling Spirits are always subservient to your will; they respect your sovereignty of personality; they are persistent, ingenious, and perfect in their methods of work, but they never do violence to the volitional selfhood of their hosts. No human being will ever be spiritualized by a divine indweller against their will; survival is a gift of the eternal God which must be desired by us creatures of time.
5. The indwelling Spirit is not trying to control your thinking, as such, but rather to spiritualize it, to eternalize it. Neither angels nor indwellers are devoted directly to influencing human thought; that is your exclusive personality prerogative.
6. The indwellers are dedicated to improving, modifying, adjusting, and coordinating our thinking processes; but more especially and specifically they are devoted to the work of building up spiritual counterparts of our careers, morontia transcripts of our

true advancing selves, for survival purposes.

7. You as a personal creature have mind and will. The indwelling Spirit Being as a prepersonal creature has premind and prewill; if you so fully conform to the indweller's mind that you see eye to eye, then your minds become one, and you receive the reinforcement of its mind.
8. Subsequently, if your will orders and enforces the execution of the decisions of this new or combined mind, the indwelling Spirit's prepersonal will attains to personality expression through your decision, and as far as that particular project is concerned, you and the indwelling Spirit are one.
9. Your mind thus has attained to divinity attunement, and the indwelling Spirit's will has achieved personality expression; and to the extent that this identity is realized, you are mentally approaching the morontia order of existence.
10. Morontia mind is a term signifying the substance and sum total of the cooperating minds of diversely material and spiritual natures; morontia intellect, therefore, connotes a dual mind in this local universe dominated by one will.

11. And with mortals this is a will, human in origin, which is becoming divine through the identification of your human mind with the mindedness of God.

VI. Erroneous Concepts of Spirit Guidance

1. Do not confuse and confound the mission and influence of the indwelling Spirit with what is commonly called conscience; they are not directly related.
2. Conscience is a human and purely psychic reaction; it is hardly the voice of God to the soul, which indeed the indwelling Spirit's would be if such a voice could be heard.
3. Conscience, rightly, admonishes you to do right; but the Spirit, in addition, endeavors to tell you what truly is right; that is, when and as you are able to perceive your indwelling Spirit's leading.
4. Your mortal dream experiences, that disordered and disconnected parade of the uncoordinated sleeping mind, present adequate proof of the failure of your Spirit to harmonize and associate the divergent factors of your human mind.

5. The Spirits simply cannot, in a single lifetime, arbitrarily coordinate and synchronize two such unlike and diverse types of thinking as the human and the divine; but when they do, as they sometimes have, such souls are translated directly to the resurrection worlds without the necessity of passing through the experience of death; they disappear, "in chariots of fire!"
6. During the slumber season the Spirit attempts to achieve only that which the will of the indwelt personality has previously fully approved by the decisions and choosing which were made during times of fully wakeful consciousness, and which have thereby become lodged in the realms of the supermind, the liaison domain of human and divine interrelationship.
7. While their mortal hosts are asleep, the Spirits try to register their creations in the higher levels of the material mind, and some of your grotesque dreams indicate their failure to make efficient contact.
8. The absurdities of dream life not only testify to pressure of unexpressed emotions but also bear witness to the horrible distortion of the representations of the

spiritual concepts presented by the indwelling Spirits.

9. Your own passions, urges, and other innate tendencies translate themselves into the picture and substitute their unexpressed desires for the divine messages which the indwellers are endeavoring to put into the psychic records during unconscious sleep.
10. It is extremely dangerous to postulate as to the indwelling Spirit content of the dream life; they do work during sleep, but your ordinary dream experiences are purely physiologic and psychologic phenomena.
11. Likewise, it is hazardous to attempt the differentiation of the Spirit's concept registry from the more or less continuous and conscious reception of the dictations of mortal conscience.
12. These are problems which will have to be solved through individual discrimination and personal decision; but a human being would do better to err in rejecting a Spirit's expression through believing it to be a purely human experience than to blunder into exalting a reaction of the mortal mind to the sphere of divine dignity.

13. Remember, the influence of the indwelling Spirit is for the most part, though not wholly, a superconscious experience.

VII. The Indwelling Spirit's Problem

1. The revelator reflects: "May I admonish you to heed the distant echo of the indwelling Spirit's faithful call to your soul?"
2. The indwelling Spirit Being cannot stop or even materially alter your career struggle of time; it cannot lessen the hardships of life as you journey on through this world of toil.
3. The divine indweller can only patiently forbear while you fight the battle of life as it is lived on this world; but you could, if you only would - as you work and worry, as you fight and toil - permit the valiant indwelling divine presence to fight with you and for you.
4. You could be so comforted and inspired, so enthralled and intrigued, if you would only allow the indwelling Spirit constantly to bring forth the pictures of the real motive, the final aim, and the eternal purpose of all this difficult, uphill

struggle with the commonplace problems of our present material world.

5. Why do you not aid the indwelling Spirit in the task of showing you the spiritual counterpart of all these strenuous material efforts? Why do you not allow the indwelling presence to strengthen you with the spiritual truths of cosmic power while you wrestle with the temporal difficulties of creature existence?
6. Why do you not encourage the heavenly helper to cheer you with the clear vision of the eternal outlook of universal life as you gaze in perplexity at the problems of the passing hour?
7. Why do you refuse to be enlightened and inspired by the universe viewpoint while you toil amidst the handicaps of time and flounder in the maze of uncertainties which beset your mortal life journey? Why not allow the Adjuster to spiritualize your thinking, even though your feet must tread the material paths of earthly endeavor.

VIII. Cooperating with the Indwelling Spirit

1. Decisions, decisions, decisions, determine the eternal survival of you!

2. The success of your indwelling Spirit in the enterprise of piloting you through this, your mortal life, and bringing about your survival, depends not so much on the theories of your beliefs as upon your decisions, determinations, and steadfast faith.
3. All these movements of personality growth become powerful influences aiding in your advancement because they help you to cooperate with your indwelling Spirit Being.
4. But usually, when your indwelling Spirit attempts to communicate with you, the message is lost in the material currents of the energy streams of your human mind; only occasionally will you probably catch an echo, a faint and distant echo, of the divine voice.
5. You must not regard cooperation with your indweller as a particularly conscious process for it is not; but your motives and your decisions, your faithful determinations and your supreme desires, do constitute real and effective cooperation.
6. Certain abrupt presentations of thoughts, conclusions, and other pictures of mind are sometimes the direct or indirect work of the indweller; but far more often they are

the sudden emergence into consciousness of ideas which have been grouping themselves together in the submerged mental levels, natural and everyday occurrences of normal and ordinary psychic function inherent in the circuits of your evolving human mind; in contrast with these subconscious emanations, the revelations of your indwelling Spirit Being appear through the realms of the superconscious.

7. Confusion, being puzzled, even sometimes discouraged and distracted, does not necessarily signify resistance to the leadings of the indwelling Spirit; such attitudes may sometimes connote lack of active cooperation with the divine Spirit and may, therefore, somewhat delay spiritual progress, but such intellectual emotional difficulties do not in the least interfere with the certain survival of the God-knowing soul.
8. Ignorance alone can never prevent survival; neither can confusional doubts nor fearful uncertainty; only conscious resistance of the Spirit's leading can prevent the survival of the evolving immortal soul.
9. The secret of survival is wrapped up in the supreme human desire to be Godlike and in the associated willingness to do and be any

and all things which are essential to the final attainment of that over-mastering desire.

10. Indwelling Spirits succeed or apparently fail in their terrestrial undertakings just in so far as you succeed or fail to cooperate with the scheme whereby they are to be advanced along the ascending path of perfection attainment.
11. Speaking in terms of human survival, the indwelling Spirits **never fail**; they are of the divine essence, and they always emerge triumphant in each of their undertakings.
12. Many spend so much time and thought on mere trifles of living, while almost wholly overlooking the more essential realities of everlasting import, those very accomplishments which are concerned with the development of a more harmonious working agreement between you and your indwelling Spirit.
13. The great goal of human existence is to attune to the divinity of the indwelling Spirit; the great achievement of our mortal life is the attainment of a true and understanding consecration to the eternal aims of the divine spirit who waits and works within your mind.

14. But a devoted and determined effort to realize eternal destiny is wholly compatible with a light-hearted and joyous life and with a successful and honorable career on earth.
15. Cooperation with the indwelling Spirit does not entail self-torture, mock piety, or hypocritical and ostentatious self-abasement; the ideal life is one of loving service rather than an existence of fearful apprehension.
16. You can consciously augment Spirit harmony by:
 - a. Choosing to respond to its divine leading.
 - b. Loving God and desiring to be like him - genuine recognition of the divine Fatherhood and loving worship of the heavenly Parent.
 - c. Loving your fellow human beings and sincerely desiring to serve them - wholehearted recognition of the brotherhood of all human beings coupled with an intelligent and wise affection for each of one of them.
 - d. Joyful acceptance of cosmic citizenship - honest recognition of your progressive obligations and awareness of the interdependence of evolutionary mortals and evolving Deity; this is the birth of

cosmic morality and the dawning
realization of universal duty.

LIVING AS YOU!

I. The Total Essence of Life

1. Man is a material fact of nature, but his life is a phenomenon which transcends the material levels of nature in that it exhibits the control attributes of mind and the creative qualities of spirit.
2. Life in the Father's eternal creation is not an endless rest of idleness and selfish ease but rather a ceaseless progression in grace, truth, and glory.
3. Life is basically the response of personality to total creation, whereas service is the **total** essence of all life.
4. Service is the means to the end of providing you the opportunity to seek, discover, and progressively attain the very Spirit expression of you.
5. The rule governing all spiritual training is learn and teach; the better you learn the technique of willing yourself to respond to your sphere of total creation as God perfectly responds to all, the better you can teach - in service to all - the wisdom of your spiritual experiences.

6. Provide service thus for the necessity for your spirit expressions, the manifestations of your real and better self; not self-expressions for the glorification of self.
7. And remember, the more people you serve, the more God can service others through you; and the more you give, the more God will give through you too (obviously meaning, the more will have too!).
8. That individuals so differ in their life performances indicates, not only the varying endowments of heredity and the different influences of the environment, but also the degree of unification with the indwelling Spirit of the Father which has been achieved by self, the measure of the identification of the one with the other.
9. The consciousness of a victorious human life on earth is born of that creature faith which dares to challenge each recurring episode of existence when confronted with the awful spectacle of human limitations, by the unflinching declaration: Even if I cannot do this, there lives in me my Father who can and will do it; and that's "the victory which overcomes the world, even **your** faith."
10. Therefore the meaning of life is its **adaptability**, and the value of life is its

progressability - even to the heights of God-consciousness.

II. Self

1. Self is man's invincible foe; self is manifested as man's four greatest passions: anger, pride, deceit, and greed.
2. "Many times, when you have done evil, you have thought to charge up your acts to the influence of the evil one when in reality you have but been led astray by your own natural tendencies."
3. Is not the human heart deceitful above all things and sometimes even desperately wicked?
4. How easy for you to become self-deceived and thereby fall into foolish fears, diverse lusts, enslaving pleasures, malice, envy, and even vengeful hatred!
5. Do good without thought of benefit to self; and you are truly wise when you recognize your insignificance.
6. The highest levels of self-realization are attained by worship and service; the happy and effective person is motivated, not by fear of wrongdoing, but by love of right doing.
7. Human limitations, potential evil, are not a part of the divine nature, but mortal

experience with evil and all relations thereto are most certainly a part of God's ever expanding self-realization in all us humans, His children of moral responsibility.

8. When you find yourself in the wrong, do not hesitate to confess your error and be quick to make amends; unselfishness is the badge of human greatness.
9. Be patient and of good courage since you have the eternal ages before you in which to continue your progressive attainment of the experience of becoming perfect, even as the Father in heaven is perfect.
10. Remember: The highest levels of self-realization are attained by worship and service; and those who led others to God experience the supreme satisfaction of human service.

III. Self Mastery

1. Self-mastery is the measure of man's moral nature and the indicator of his spiritual development.
2. He who rules his own self is greater than he who captures a city; man's greatest victory is the conquest of self.

3. "Your secret of the mastery of self is bound up with your faith in the indwelling Spirit, which ever works by love. Even this saving faith you have not of yourselves; it also is the gift of God."
4. "And if you are the children of this living faith, you are no longer the bond slaves of self but rather the triumphant master of yourselves, the liberated child of God."
5. Forget not - it is your personal faith in the exceedingly great and precious promises of God that ensures you becoming a partaker of the divine nature; thus, by your faith and the Spirit's transformation, you become in reality a temple of God, and His spirit actually dwells within you.
6. If, then, the spirit dwells within you, you are no longer a bond slave of the flesh but a free and liberated child of the Spirit; the new law of the spirit endows you with the liberty of self-mastery in place of the old law of the fear of self-bondage and the slavery of self-denial.
7. "You are justified by faith and fellowshipped by grace, not by fear and the self-denial of the flesh, albeit the Father's children who have been born of the spirit are ever and always **masters** of the self and all that pertains to the desires of the flesh."

8. "If, then, my children, you are born of the Spirit, you are forever delivered from the self-conscious bondage of a life of self-denial and watchcare over the desires of the flesh, and you are translated into the joyous kingdom of the Spirit, whence you spontaneously show forth the fruits of the spirit in your daily lives."
9. "And the fruits of the spirit are the essence of the highest type of enjoyable and ennobling self-control, even the heights of terrestrial mortal attainment - true self-mastery."
10. When you know that you are saved by faith, you have real peace with God; and all who follow in the way of this heavenly peace are destined to be sanctified to the eternal service of the ever-advancing child of the eternal God.
11. Henceforth, it is not duty but rather your exalted privilege to cleanse yourself from all evils of mind and body while you seek for perfection in the love of God.
12. It is the very goodness of God that leads you into true and genuine repentance. "Your sonship is grounded by faith, and you are to remain unmoved by fear; your joy is born of trust in the divine word, and you shall not therefore be led to doubt the reality of the Father's love and mercy!"

IV. Freedom of Choice

1. There is a certain range of the freedom of choice which mortals may exercise; the forces of the spiritual world will not coerce you; they allow you to go the way of your own choosing.
2. You must arrive at your own decisions; so "be wise as serpents while you are also as harmless as doves."
3. He is a wise man who regards all parts from the point of view of the whole; relate yourself to every man as if you were in his place.
4. Always remember, God does not reward you for what you do but for what you are; therefore should you extend help to your fellows without the thought of rewards.

V. Successful Living

1. Successful living is nothing more or less than the art of the mastery of dependable techniques for solving common problems.
2. The first step in the solution of any problem is to locate the difficulty, to isolate the problem, and frankly to recognize its nature and gravity.

3. The wise and effective solution of any problem demands that the mind shall be free from bias, passion, and all other purely personal prejudices which might interfere with the disinterested survey of the actual factors that go to make up the problem presenting itself for solution.
4. Prejudice is inseparably linked to selfishness; it blinds the soul to the recognition of truth, and prejudice can be removed only by the sincere devotion of the soul to the adoration of a cause that is all-embracing and all-inclusive of one's fellow human beings.
5. Prejudice can be eliminated only by the abandonment of self-seeking and by substituting therefor the quest of the satisfaction of the service of a cause that is not only greater than all humanity - the search for God, the attainment of divinity.
6. Only a brave person is willing honestly to admit, and fearlessly to face, what a sincere and logical mind discovers.
7. The solution of life-problems requires courage and sincerity; only honest and brave individuals are able to follow valiantly through the perplexing and confusing maze of living to where the logic of a fearless mind may lead.

8. And this emancipation of the mind and soul can never be affected without the driving power of an intelligent enthusiasm which borders on religious zeal; it requires the lure of a great ideal to drive man on in the pursuit of a goal which is beset with difficult material problems and manifold intellectual hazards.
9. You can hardly expect success unless you are equipped with that wisdom of mind and charm of personality which enable you to win hearty support and cooperation of your fellows.
10. You cannot hope for a large measure of success in either secular or religious work unless you can learn how to persuade your fellows, to prevail with men; you simply must have tact and tolerance.

VI. Failure

1. Life will become a burden of existence unless you learn how to fail gracefully.
2. There is an art in defeat which noble souls always acquire; you must know how to lose cheerfully; you must be fearless of disappointment.
3. Never hesitate to admit failure; make no attempt to hide failure under deceptive smiles and beaming optimism.

4. It sounds well always to claim success, but the end results are appalling; such a technique leads directly to the creation of a world of unreality and to the inevitable crash of ultimate disillusionment.
5. Success may generate courage and promote confidence, but wisdom comes only from the experiences of adjustment to the results of one's failure.
6. Men who prefer optimistic illusions to reality can never become wise; only those who face facts and adjust them to ideals can achieve wisdom.
7. Wisdom embraces both the fact and the ideal and therefore saves its devotees from both of those barren extremes of philosophy - the man whose idealism excludes facts and the materialistic who is devoid of spiritual outlook.
8. Those timid souls who can only keep up the struggle of life by the aid of continuous false illusions of success are doomed to suffer failure and experience defeat as they ultimately awaken from the dream world of their own imaginations; and it is in this business of facing failure and adjusting to defeat that the far-reaching vision of religion exerts its supreme influence.
9. Failure is simply an educational episode - a cultural experiment in the acquirement of

wisdom - in the experience of the God-seeking man who has embarked on the eternal adventure of the exploration of a universe; to such men defeat is but a new tool for the achievement of higher levels of universe reality.

VII.Diversion and Relaxation

1. The triune development of the human being is **work, study, and relax**; so learn the value of rest and efficacy of relaxation.
2. Make the important discovery that many human perplexities are in reality nonexistent, that many pressing troubles are the creations of exaggerated fear and the offspring of augmented apprehension.
3. There is always danger that monotony of human contact will greatly multiply perplexities and magnify difficulties.
4. Learn that all such perplexities are best handled by being forsaken; by leaving such problems to solve themselves.
5. Realize that the best method of solving some entangled problems is to forsake them for a time.
6. Then when you go back fresh from our rest or worship, you are able to attack your troubles

with a clearer head and a steadier hand, not to mention a more resolute heart.

7. Many times you would have found your problem to have shrunk in size and proportions while you have been resting your mind and body.

VIII. Anger and Fear

1. Anger depletes the health, debases the mind, and handicaps the spirit teacher of man's soul.
2. "anger is a material manifestation which represents, in a general way, the measure of the failure of the spiritual nature to gain control of the combined intellectual and physical natures."
3. Anger indicates your lack of tolerant brotherly love plus your lack of self-respect and self-control.
4. Fear and anger weaken character and destroy happiness; deficient unification weakens the moral nature and engenders unhappiness; and hate is the shadow of fear; revenge the mask of cowardice.
5. He who nurses hatred in his heart and plans vengeance in his mind stands in danger of judgment; every one who is angry with his brother is in danger of condemnation.

6. "A soft answer turns away wrath," and how "grievous words stir up anger;" "he who is slow of wrath is of great understanding," while "he who is hasty of temper exalts folly."
7. Love your enemies - remember the moral claims of brotherhood; "let your hearts be so dominated by love that your spirit guide will have little trouble in delivering you from the tendency to give vent to those outbursts of animal anger which are inconsistent with the status of divine sonship."
8. "Fear is man's chief enslaver and pride his great weakness; will you betray yourself into the bondage of both of these destroyers of joy and liberty?"
9. The superior human is given to self-adjustment, and is free from anxiety and fear.

IX. Courage

1. The courage of the flesh is the lowest form of bravery; mind bravery is a higher type of human courage, but the highest and supreme is uncompromising loyalty to the enlightened convictions of profound spiritual realities; and such courage constitutes the heroism of the God-knowing human being.

2. Courage is the confidence of through-going honesty about those things which one professes to believe.
3. The dangers of courage and faith are that they sometimes lead unthinking souls on to recklessness and presumption; also, prudence and discretion, when carried too far, can lead to cowardice and failure.
4. Strive for originality while you shun all tendency toward eccentricity; plead for sympathy without sentimentality, piety without sanctimoniousness; reverence free from fear and superstition.
5. "May your wisdom equal your zeal and your courage atone for your ignorance."

MATURE LIVING

I. The Balance of Maturity

1. The two major problems of life are: making a temporal living and the achievement of eternal survival; for, while the spirit is our goal, the flesh is a fact.
2. Thus, while you have an eye single to the attainment of eternal realities, you must also make provision for the necessities of temporal living.
3. Life is not real to one who cannot do some one thing well, expertly; but you will never be held responsible for accomplishment of that which is beyond your abilities.
4. Ability is the practical measure of life's opportunities; ability is that which you inherit, while skill is what you acquire.
5. Skill is one of the real sources of the satisfaction of living; ability implies the gift of foresight; far-seeing vision.
6. Be not deceived by the tempting rewards of dishonest achievement; be willing to toil for the later returns inherent in honest endeavor.
7. The wise man is able to distinguish between means and ends; otherwise, sometimes

overplanning for the future defeats its own high purpose.

8. As a pleasure seeker you should aim always to be a producer as well as a consumer.
9. Train your memory to hold in sacred trust the strength-giving and worthwhile episodes of life, which you recall at will for your pleasure and edification.
10. Thus build up for yourself and in yourself reserve galleries of beauty, goodness, and artistic grandeur; but the noblest of all memories are the treasured recollections of great moments of a superb friendship.
11. And all of these memory treasures radiate their most precious and exalting influences under the releasing touch of spiritual worship.

II. Friendship

1. Personality association and mutual affection is an efficient insurance against evil.
2. Fear, envy, conceit can be prevented only by intimate contact with other minds.
3. Association does not transmute evil into righteousness, but it does aid in greatly lessening the sting.
4. "Happy are they who mourn" - if a friend is at hand to comfort.

5. There is positive strength in the knowledge that you live for the welfare of others and that these others likewise live for your welfare and advancement.
6. Friendship enhances the joys and glorifies the triumphs of life; admix friendship with your counsel and love to your philosophy.
7. It's not good for man to be alone; no man lives by himself; the presence of a friend enhances all beauty and exalts goodness.
8. By intelligent symbols man is able to quicken and enlarge the appreciative capacities of his friends.
9. One of the crowning glories of friendship is this power and possibility of the mutual stimulation of the imagination.
10. Great spiritual power is inherent in the consciousness of wholehearted devotion to a common cause, mutual loyalty to a cosmic Deity.
11. Serve your fellow human beings; be faithful to them; be less critical; expect less of some fellows and thereby lessen the extent of your disappointment.
12. He who would have friends must show himself friendly; trust, therefore, and confide in one another; there is mighty power in the explosive energy of a new and sincere affection.

III. Social Maturity

1. Human life consists in great drives - **urges, desires, and lures.**
2. Strong character, commanding personality, is only acquired by converting the natural urge of life into the social art of living, by transforming present desires into those higher longings which are capable of lasting attainment, while the commonplace lure of existence must be transferred from one's conventional and established ideas to the higher realms of unexplored ideas and undiscovered ideals.
3. The evidence of maturity of personality consists in the transformation of human desire so that it constantly seeks for the realization of those values which are highest and most divinely real.
4. The true badge of social maturity is the willingness of a people to surrender the right to live peaceably and contentedly under the ease-promoting standards of the lure of established beliefs and conventional ideas for the disquieting and energy-requiring lure of the pursuit of the unexplored possibilities of the attainment of undiscovered goals of idealistic spiritual realities.

5. When men dare to forsake a life of natural craving for one adventurous art and uncertain logic, they must expect to suffer the consequent hazards of emotional casualties - conflicts, unhappiness, and uncertainties - at least until the time of their attainment of some degree of intellectual and emotional maturity.
6. The immature individual arouses the antagonisms of his fellows; but discouragement, worry, and indolence are positive evidence of moral immaturity.
7. The mature man wins the hearty cooperation of his associates, thereby many times multiplying the fruits of his life efforts.
8. Human society is thus confronted with two problems: attainment of the maturity of the individual and attainment of the maturity of the race.
9. The mature human being soon begins to look upon all other mortals with feelings of tenderness and with emotions of tolerance.
10. Mature mortals view immature folks with the love and consideration that parents bear their children.
11. Stability of personality can be experienced only by those who have discovered and embraced the living God as the eternal goal of infinite attainment.

12. And thus to transfer one's goal from time to eternity, from earth to Paradise, from human to divine, requires that man shall become regenerated, converted, be born again; that he shall be the re-created child of the divine spirit; that he shall gain entrance into the brotherhood of the kingdom of God.

IV. Well-balanced Characters

1. It is necessary for most mortals to devote themselves to the mastery of some vocation, but deplore all tendency toward overspecialization, toward becoming narrow-minded and circumscribed in life's activities.
2. Call attention to the fact that any virtue, if carried to extremes, may become a vice; practice temperance and consistency - proportionate adjustment of life problems.
3. Be warned against the dangers of the dullness of overconservative mediocrity; that overmuch sympathy and pity may degenerate into serious emotional instability; that enthusiasm may drive on into fanaticism.
4. While it is true that many men and women must assiduously apply themselves to some definite pursuit as a livelihood vocation, it is nevertheless wholly desirable that human beings

should cultivate a wide range of cultural familiarity with life as it is lived on earth.

5. The purpose of all education should be to foster and further the supreme purpose of life, the development of a majestic and well-balanced personality; and truly educated persons are not satisfied with remaining in ignorance of the lives and doings of their fellows.

V. Personality Isolation

1. Character is something more than mere mind and morals; some degree of recognition and a certain amount of appreciation are essential to the development of human character.
2. Humans languish in isolation; isolation tends to exhaust the energy charge of the soul.
3. Association with one's fellows is essential to the renewal of the zest of life and is indispensable to the maintenance of the courage to fight those battles consequent upon the ascent to the higher levels of human living.
4. Difficulties, sorrow, disappointment, and defeat are more painful and disheartening when borne alone; many noble human impulses die because there is not one to hear their expression.

5. Loving and intimate human associations tend to rob suffering of its sorrow and hardship of much of its bitterness.
6. The feelings of insecurity arising from fear of personality isolation in the universe should be antidoted by the faith contemplation of the Father and by the attempted realization of Him.

VI. Lead Not Into Temptation

1. Since humans so often and so violently run into temptation, it may become one's habit to believe that God leads us thither for testing, punishing, or strengthening; but know better.
2. Know that humans are all too often led into temptation by the urge of their own selfishness and by the impulses of their animal natures.
3. When you are in this way tempted, while you recognize such temptation honestly and sincerely for just what it is, intelligently re-direct the energies of spirit, mind, and body which are seeking expression, into higher channels and toward more idealistic goals.
4. In this way may you transform your temptations into the higher types of uplifting mortal ministry while you almost wholly avoid these wasteful and wakening conflicts between animal and spiritual natures.

5. Be warned against the folly of undertaking to surmount temptation by the effort of supplanting one desire by another and supposedly superior desire through the mere force of human will.
6. If you would be truly triumphant over the temptations of the lesser and lower nature, you must come to that place of spiritual advantage where you have really and truly developed an actual interest in, and love for, those higher and more idealistic forms of conduct which your mind is desirous of substituting for these lower and less idealistic habits of behavior that you recognize as temptation.
7. You will in this way be delivered through spiritual transformation rather than be increasingly over-burdened with the deceptive suppression of mortal desires; the old and the inferior will be forgotten in the love for the new and the superior.
8. "Be not overcome by evil but rather overcome evil with good."

VII. Spiritual Character

1. There is great need for the teaching of moral discipline in the place of so much self-gratification; for upon such a foundation

religion may contribute its spiritual incentive to the enlargement and enrichment of mortal life, even to the security and enhancement of life eternal.

2. "Let every man make sure that the intellectual and moral foundations of character are such as will adequately support the superstructure of the enlarging and ennobling spiritual nature, which is thus to transform the mortal mind and then, in association with that recreated mind, is to achieve the evolvment of the soul of immortal destiny."
3. "Your spirit nature - the jointly created soul - is a living growth, but the mind and morals of the individual are the soil from which these higher manifestations of human development and divine destiny must spring."
4. "The soil of the evolving soul is human and material, but the destiny of this combined creature of mind and spirit is spiritual and divine;" grow a spiritual character in the similitude of the divine spirit within your soul.

VIII. Worshipful Meditation

1. Granted the possession of a normal body and reasonably good health, the secret to call

forth man's slumbering spiritual forces that he may spring forth to the refreshment of his own soul while in transit outward and to serve the purpose of enlightening, uplifting, and blessing countless other souls is all wrapped up in spiritual communion, worship; thus, from the human standpoint, it is a question of combined meditation and relaxation.

2. Meditation makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity; and this interchange of strength for weakness, courage for fear, the will of God for the mind of self, constitutes worship.
3. When these experiences are frequently repeated, they crystallize into habits, strength-giving and worshipful habits, and such habits eventually formulate themselves into a spiritual character, and such a character is finally recognized by one's fellows as a **mature personality**.
4. These practices are difficult and time-consuming at first, but when they become habitual, they are at once restful and time-saving - designed to conserve and augment spiritual energies.
5. The isolation of worshipful meditation - to commune with the Father in heaven is to be found the technique, not only of gathering strength

and wisdom for the ordinary conflicts of living, but also of appropriating the energy for the solution of the higher problems of a moral and spiritual nature:

- a. To go apart by yourself to engage in those seasons of solitary survey of the problems of living;
 - b. To seek for new stores of wisdom and energy for meeting the manifold demands of social service;
 - c. To quicken and deepen the supreme purpose of living by actually subjecting the total personality to the consciousness of contacting divinity;
 - d. To grasp for possession of new and better methods of adjusting oneself to the ever-changing situations of living existence;
 - e. To effect those vital reconstructions and readjustments of one's personal attitudes which are so essential to enhanced insight into everything worthwhile and real;
 - f. And to all of this with an eye single to the glory of God - to breathe in sincerity of the favorite prayer, "Not my will, but yours, be done."
6. This worshipful practice brings that relaxation which renews the mind; that illumination which inspires the soul.

7. That courage which enables one bravely to face one's problems; that self-understanding which obliterates debilitating fear.
8. And that consciousness of union with divinity which equips man with the assurance that enables him to dare to be Godlike.
9. The relaxation of worship, or spiritual communion as so practiced relieves tension, removes conflicts, and mightily augments the total resources of the personality.

YOU LIVING!

I. Human Living

1. "There are three groups of events which may occur in human lives:
 - a. You may share in those normal happenings which are a part of the life you and your fellows live on the face of the earth;
 - b. You may chance to fall victim to one of the accidents of nature, one of the mischances of men, knowing full well that such occurrences are in no way prearranged or otherwise produced by the spiritual forces of the realm; and
 - c. You may reap the harvest of your direct efforts to comply with the natural laws governing the world."
2. In the matter of sickness and health, you should know that these bodily states are the result of material causes; health is not the smile of heaven, neither is affliction the frown of God.
3. Learn to weigh the consequences of your sayings and doings: "the true teacher maintains his intellectual integrity by ever remaining a learner."

4. Learn to let experience teach you the value of meditation and the power of intelligent reflection; for, "the master of all teachers is actual experience."
5. Learn that the expression of a good thought must be modulated in accordance with the intellectual status and spiritual development of the hearer; remember that the reaping is in accordance with sowing.
6. Forget not, every one who exalts himself shall be humbled, while he who truly humbles himself shall be exalted.
7. Learn the real rewards for noble living are, after all, spiritual prizes, which are not always distributed during this one short life in the flesh.

II. Our Goal

1. The goal of the human being is to attain the perfection of heaven.
2. The ultimate goal of human progress is the reverent recognition of the fatherhood of God and the loving materialization of the brotherhood of man.

III. Happiness

1. Without a worthy goal, life becomes aimless and unprofitable, and much unhappiness results.
2. Happiness and peace of mind follow pure thinking and virtuous living as the shadow follows the substance of material things; pain and sorrow follow in the path of evil as the dust follows the wind.
3. "A merry heart does good like a medicine;" happiness is little dependent on environment, though pleasing surroundings may greatly contribute thereto.
4. Education should be a technique of learning, "discovering" the better methods of gratifying your natural and inherited urges, and happiness is the resulting total of these enhanced techniques of emotional satisfactions.
5. To a child, happiness is the satisfaction of immediate pleasure craving; the adult is willing to sow seeds of self-denial in order to reap subsequent harvests of augmented happiness.
6. Being sensitive and responsive to human needs creates genuine and lasting happiness, while such kindly attitudes safeguard the soul from the destructive influences of anger, hate, and suspicion.
7. Personal peace integrates personality; social peace prevents fear, greed, and anger; personal peace prevents race antagonism, national

suspicious, and war; peacemaking is the cure of distrust and suspicion.

V. Work

1. "Whatever your hands find to do, do that with all your might;" but in all that you do, become not one-sided and overspecialized.
2. Although you owe a duty to yourself to make the best of your life on earth, having thus sincerely exerted yourself, you should cheerfully accept your lot and exercise ingenuity in making the most of that which has fallen to your hands.
3. For, much of man's sorrow is born of disappointment of his ambitious and the wounding of his pride.
4. Remember: To him who is God-knowing, there is no such thing as common labor or secular toil, for all such things have become sacred, and all such labor has become a service even to God the Father.
5. "Judge not appearances;" "no man is a stranger to one who knows God;" never allow a change in your outward work to influence your allegiance to God.
6. The career of a God-seeking human may prove to be a great success in the light of eternity,

even though the whole temporal-life experience may appear as an overwhelming failure, provided each life failure yielded the culture of wisdom and spirit achievement.

V. Wealth

1. It requires intelligence to secure one's share of the desirable things of life; it is wholly erroneous to suppose that faithfulness in doing one's daily work will insure the rewards of wealth.
2. Wealth is not a natural gift; it is the result of labor, knowledge, and organization.
3. Success requires not only devotion to one's work but also that one should function as a part of some one of the channels of material wealth.
4. Barring the occasional and accidental acquirement of wealth, the material rewards of temporal life are found to flow in certain well-organized channels, and only those who have access to these channels may expect to be well rewarded for their temporal efforts.
5. Poverty must ever be the lot of all men who seek their wealth in isolated channels; wise planning, therefore, becomes the one thing essential to worldly prosperity.

6. "If riches increase, set not your heart upon them;" fail not to recognize the danger of wealth becoming, not your servant, but your master.
7. Always "administer material wealth as a wise and effective trustee of the resources of one generation for the benefit and ennoblement of the next and succeeding generations."
8. At least three questions must be answered by all who acquire great wealth:
 - a. How much wealth did you accumulate;
 - b. How did you get this wealth?
 - c. How did you use your wealth?
9. Remember: "The little a righteous man has is better than the riches of many wicked;" for "what should it profit you if you gain the whole world and lose your own soul?"

VI. Laws of Living

1. The two fundamental laws of living are:
 - a. The first commandment of love for the Father, the head of the family, and
 - b. The second of mutual love among the children, to love your brother as yourself.
2. The duty of the child is expressed in two great privileges:

- a. Sincere worship of the infinite Creator, the Paradise Father, and
 - b. Loving service bestowed upon one's fellow human beings.
3. If man is your brother, they are even more than your neighbor, whom the Father requires you to love as yourself.
4. If you love your neighbor as you love yourself, you really know that you are a child of God.
5. Your brother being of your own divine family, you will not only love them with a family affection, but you will also serve them as you would serve yourself; such a quality of brotherly affection would invariably manifest itself in unselfish and loving social service.
6. Remember: God and humans need each other; they are mutually necessary to the full and final attainment of eternal personality experience in the divine destiny of universe finality.
7. The more fully you bestow yourself upon your fellows, the more you come to love them; "be gentle; love even your enemies; be tolerant."
8. Never forget that intolerance is the mask covering up the entertainment of secret doubts of the trueness of one's belief.
9. Be not concerned about what your brethren shall do; no man is at any time disturbed by his neighbor's attitude when he has perfect

confidence in the truth of that which he wholeheartedly believes.

10. "Be loyal to the dictates of your highest convictions of truth and righteousness;" sincere men are unafraid of the critical examination of their true convictions and noble ideals.

11. "Do not allow the things which you cannot understand to crush you;" a good man shall be satisfied from within himself.

12. "This world is only a bridge; you may pass over it, but you should not think to build a dwelling place upon it."

13. No man can rob you of the liberty of your own mind; the happy and effective person is motivated, not by fear of wrongdoing, but by love and right doing; for, strong characters are derived from not doing wrong but rather from actually doing right.

14. And remember, what man does comes to an end, but what the Creator does goes on forever and ever and ever!

VII. Philosophy of Living

1. An effective philosophy of living is formed by a combination of cosmic insight and the total

of one's emotional reactions to the social and economic environment.

2. Philosophy is man's attempt at the unification of human experience.
3. The master philosophy of life is admonishing not to depend on mere intellectual ascent, credulity, and established authority, but to exercise experiential faith.
4. Faithfulness is the unerring measure of human trust-worthiness; he who is faithful in little things is also likely to exhibit faithfulness in everything consistent with his endowments.
5. By faith recognize the indwelling spirit of God, whose acceptance make you a son of God; acceptance by faith on your part makes you a partaker of the divine nature, a son or a daughter of God.
6. By faith you are justified; by faith are you saved; and by this same faith are you eternally advanced in the way of progressive and divine protection.

VIII. Searching for God

1. The sublime search for God is the supreme adventure of all God-knowing, God-conscious human beings.

2. You should seek for God -search for truth; and remember, while you are seeking to find God, God is likewise seeking to find you.
3. We cannot search out God by knowledge, but we can know him in our hearts by personal experience.
4. Men die searching for the very God who lives within their very being ... all within their immediate grasp of living faith.
5. But these concern the impossibility of teaching a man about God if that man does not desire to know Him.
6. When men shut off the appeal to the spirit that dwells within them, there is little that can be done to modify their attitude.
7. You cannot reveal God to those who do not seek Him; you cannot lead unwilling souls into the joys of salvation.
8. Man must become hungry for truth as a result of the experiences of living, or he must desire to know God as the result of contact with the lives of those who are acquainted with the divine Father, before another human being can act as the means of leading such a fellow mortal to the Father in heaven.
9. If you know God, your real business on earth is so to live as to permit the Father to reveal himself in your life, and thus will all God-seeking persons see the Father and ask for your

help in finding out more about the God who in
this manner finds expression in your life.

FAMILY LIVING

I. The Family

1. There are just two ways in which mortals may live together: the material or animal way and the spiritual or human way.
2. By the use of signals and sounds animals are able to communicate with each other in a limited way; but such forms of communications, values, and ideals.
3. The one distinction between man and the animal is that man can communicate with his fellows by means of **symbols** which most certainly designate and identify meanings, values, and even ideals.
4. Humans develop personality because they can thus communicate with their fellows concerning both ideas and ideals.
5. Symbolic communicating between human beings predetermines the bringing into existence of social groups; the most effective of all social groups being the family, more particularly the **two parents**.
6. Personal affection is the spiritual bond which holds together these material associations of family; such an effective relationship is also possible between two persons of the same sex,

as is so abundantly illustrated in the devotions of genuine friendships.

II. The Sexes

1. Male and female are, practically regarded, two distinct varieties of the same species living in close and intimate association; their viewpoints and entire life reactions are essentially different; they are wholly incapable of full and real comprehension of each other.
2. Though women are spiritually accorded equally with men, complete understanding between the sexes is not attainable; women seem to have more intuition than men, but they also appear to be somewhat less logical; sympathy is a worthy attribute of the male as well as the female.
3. While the sexes never can hope fully to understand each other, they are effectively complementary, and though cooperation is often more or less personally antagonistic, it is capable of maintaining and reproducing society.
4. Sex mating is instinctive, children are the natural result, and the family thus automatically comes into existence.

5. And as are the families of the race or nation, so is its society; if the families are good, the society is likewise good.

III. Husband and Wife

1. The Father directed the creation of male and female, and it is the divine will that men and women shall find their highest service and consequent joy in the establishment of homes for the reception and training of children, in the creation of whom these parents become co-partners with the Makers of heaven and earth.
2. And for this cause shall a man leave his father and mother and shall cleave to his wife, and they two shall become as one.
3. Do you not know that men and women are partners with God in that they cooperate to create beings who grow up to possess themselves of the potential of immortal souls?
4. It is Godlike to share your life and all that relates thereto on equal terms with the mother partner who so fully shares with you that divine experience of reproducing yourselves in the lives of your children.
5. The family is man's greatest purely human achievement, combining as it does the evolution

of the biologic relations of male and female with the social relations of husband and wife.

6. The loving care and consideration which a man is willing to bestow upon his children are the measure of that man's attainment of the higher levels of creative and spiritual self-consciousness.
7. And remember, it requires time for men and women to effect radical and extensive changes in their basic and fundamental concepts to social conduct, philosophic attitudes, and religious convictions.

IV. Marriage

1. Whereas the family is man's greatest purely human achievement, marriage is the highest human achievement.
2. Of all social relations calculated to develop character, the most effective and ideal is the affectionate and understanding friendship of man and woman in the mutual embrace of intelligent wedlock.
3. Marriage is a social, human institution designed to compose sex differences, meanwhile effecting the continuation of civilization and insuring the reproduction of the race.

4. Marriage is thus exalted as the most ideal and highest of all human relationships; it is honorable and to be desired by all mortals.
5. Marriage, with its manifold relations, is best designed to draw forth those precious impulses and those higher motives which are indispensable to the development of a strong character.
6. And such a matchless community of relationship, man and woman in the found embrace of the highest ideals of time, is so valuable and satisfying an experience that it is worth any price, any sacrifice, requisite for its possession.
7. Clearly, an inspiring and ennobling association finds its ideal possibilities in the human marriage relation; much is attained out of marriage, and many, many marriages utterly fail to produce these moral and spiritual fruits; too many time marriage is entered by those who seek other values which are lower than the superior accompaniments of human maturity.
8. Ideal marriage must be founded on something more stable than the fluctuations of sentiment and the fickleness of mere sex attraction; it must be based on genuine and mutual personal devotion.
9. Marriage which culminates in the home is indeed man's most exalted institution, but it is

essentially human ; it should never have been called a sacrament - though the ideal mortal marriage is **humanly** sacred.

10. Marriage always has been and still is man's supreme dream of temporal ideality; though this beautiful dream is seldom realized in its entirety, it endures as a glorious ideal, ever luring progressing mankind on the greater strivings for human happiness.

V. Monogamy

1. Monogamy always has been, now is, and forever will be the idealistic goal of human sex evolution.
2. This ideal of true pair marriage entails self-denial, and therefore does it so often fail just because one or both of the contracting parties are deficient in the acme of human virtues, rugged self-control.
3. Monogamy is the yardstick which measures the advance of social civilization; pair marriage favors and fosters that intimate understanding and effective cooperation which is best for parental happiness, child welfare, and social efficiency.

VI. Married with Children

1. Love is the supreme reality of the universe when bestowed by all-wise beings; thus, when married with children, make sure that your love is admonished by wisdom and guided by intelligence.
2. A human being's entire afterlife is enormously influenced by what happens during the first few years of experience; their whole afterlife will be more happy and dependable if they spend their first eight years in a normal and well-regulated.
3. The child's subsequent life is made happy or unhappy, easy or difficult, in accordance with his early mental and emotional life, conditioned by the earlier social and spiritual relationships of the home.
4. A child is wholly dependent on his parents and the associated home life for all his early concepts of everything intellectual, social, moral, and even spiritual since the family represents to the young child all that they can first know of either human or divine relationships.
5. A strong and well-knit character will be possessed if a child grows up in a home where love prevails and wisdom reigns.
6. The love life of a wise home and the loyal devotion of true religion exert a profound reciprocal influence upon each other; such a

home life enhances religion, and genuine religion always glorifies the home.

7. The child must derive their first impressions of the universe from the mother's care; they are wholly dependent on the earthly father for their first ideas of the heavenly Father.
8. "A part of every father lives in the child; the father enjoys priority and superiority of understanding in all matters connected with the child-parent relationship."
9. As long as we teach the child to pray, "Our Father who is in heaven," a tremendous responsibility rests upon all earth fathers so to live and order their homes that the word **father** becomes worthily enshrined in the minds and hearts of all growing children.

VII. Parenting

1. Children are normally trustful, and parents should see to it that they do not lose that simple faith.
2. Children are normally kind and sympathetic when old enough to appreciate actual conditions.
3. Parents should all learn a better way of saying to their children **not**, "Go do this and go do

that," but rather "Come with us while we show and sharer with you the better way."

4. No person should despise our youth, but always give due consideration to the fact that age oftentimes represents experience, and nothing in human affairs can take the place of actual experience.
5. In dealing with children, avoid all deception and refrain from suggesting suspicion.
6. In every way endeavor to make punishment a blessing; let compassion be a part of all punishment; and "a wise parent never takes sides in the petty quarrels of his own children."
7. Selflessness is inherent in parental love; a loving parent experiences little difficulty in forgiving his child, even many times; and in an unspoiled child the urge to relieve suffering is natural.
8. Children always respond to the challenge of courage; youth are ever willing to "take a dare;" as well, children can easily be taught to function as peacemakers; they enjoy team activities; they like to play together.
9. It is a great error to teach boys and young men that it is unmanly to show tenderness or otherwise to give evidence of emotional feeling or physical suffering.

10. Wisely help youth to choose their heroes and select their life work; and every child should early learn to sacrifice.
11. Remember, the parent is able to view the immaturity of the child in the light of the more advanced parental maturity, the riper experience of the older partner.

VIII. Fatherly Love

1. Brotherly love would love your neighbor as you love yourself, and that would be adequate fulfillment of the "golden rule;" but fatherly affection would require that you should love your fellows as God does love you!
2. Fatherly love has singleness of purpose, and it always looks for the best in human beings; that is the attitude of a true parent.
3. A father's affection can attain levels of devotion that immeasurably transcends a brother's affection; fatherly love delights in returning good for evil - doing good in retaliation for injustice.
4. With the earthly child and the heavenly Father, the divine parent possesses infinity and divinity of sympathy and capacity for loving understanding.

5. In spiritual fellowship of the believer-son with the divine Father, there can never be doctrinal finality and sectarian superiority of group consciousness.
6. When you know the Father, you are confirmed in the assurance of divine sonship, and you can increasingly love each of your brothers and sisters in the flesh, not only as a brother or sister - with brotherly love, but also as a father - as God loves you; and it is easy to teach this admonition even to a child.
7. So manifest fatherly love rather than brotherly love; and remember, a good and true father not only loves his family as a whole - as a family - but he also truly loves and affectionately cares for each individual member.

RELIGIOUS LIVING

I. Truth, Beauty, and Goodness

1. Only the spirit content of any value is imperishable; even that which is true, beautiful, and good may not perish in human experience; man's forward spiritual urge is not a psychic illusion.
2. God is the source and destiny of all that is good and beautiful and true; the 'God of universal love unfailingly manifest Himself to every one of His creature's capacity to spiritually grasp the qualities of divine truth, beauty, and goodness.
3. Truth is coherent, beauty attractive, goodness stabilizing; and when these values of that which is real are coordinated in personality experience, the result is a high order of love conditioned by wisdom and qualified by loyalty.
4. All truth - material, philosophic, or spiritual - is both beautiful and good; all real beauty - material art or spiritual symmetry - both true and good; and all genuine goodness - whether personal morality, social equity, or divine ministry - is equally true and beautiful.

5. Health, sanity, and happiness are integrations of truth, beauty, and goodness as they are blended in human experience.
6. The evolutionary human mind is able to discover law, morals, and ethics; but the bestowed spirit, the indwelling Spirit, reveals to the evolving human mind the law-giver, the Father-Source of all that is true, beautiful, and good; and such an illuminated mortal has a religion and is spiritually equipped to begin the long and adventurous search for God.

II. Human Religion

1. Genuine human religion is the individual's experience with spiritual realities; and religion implies that the superworld of spirit nature is cognizant of, and responsive to, the fundamental needs of the human world.
2. Religions symbolizes your supreme devotion to the which represents your highest concept of your ideals and the farthest reach of your mind; religion is man's supreme experience in mortal nature.
3. Religion embraces thinking, feeling, and acting reverently toward some reality which you deem worthy of universal adoration.

4. Religion is man's supreme gesture, his magnificent reach for final reality, his determination to find God and to be like Him.
5. A religion might claim as the object of its devotion a great ideal; but such ideals of unreality are not attainable; such a concept is illusionary.
6. The only ideals susceptible of human attainment are the divine realities of the infinite values resident in the spiritual fact of the eternal God.
7. Therefore must your devotion to a supreme ideal, if that ideal is real, be devotion to this great God of past, present, and future universes of things and beings.
8. You cannot have a genuine spiritual religion without the supreme and supernal ideal of an eternal God; a religion without this God is an invention of man, a human institution of lifeless intellectual beliefs and meaningful emotional ceremonies.
9. Religion can never be a matter of mere intellectual belief or philosophic reasoning; religion is always and forever a mode of reacting to the situations of life; it is a species of conduct.
10. The word God, the **idea** of God, can become a part of any human religion, no matter how puerile or false that religion may choose to

be; and this idea of god can become anything which those who entertain it may choose to make it.

11. But there is no other God, but our Father in heaven, for there cannot possibly be any other God; all other gods are figments of the imagination, illusions of mortal mind, distortions of false logic, and the self-deceptive idols of those who create them.
12. God could be great and absolute, somehow even intelligent and personal in philosophy, but in religion, God must also be good; He must be moral.

III. Morality

1. Morality - goodness - is the essential pre-existent soil of personal God-consciousness, the personal realization of the indwelling Spirit inner presence, but such morality is not the source of religious experience and the resultant spiritual insight; for the moral nature is superanimal, but subspiritual.
2. Morality is not necessarily spiritual; it may be wholly and purely human, albeit real religion enhances all moral values, makes them more meaningful.

3. Moral choosing constitutes religion as the motive of inner response to outer conditions; but such a real religion is not a purely subjective experience; it signifies the whole of the subjectivity of the individual engaged in a meaningful and intelligent response to total objectivity - the universe and its Maker.
4. Religion is the exclusively spiritual experience of the evolving immortal soul of the God-knowing mortal, but moral power and spiritual energy are mighty forces which may be utilized in dealing with difficult social situations and in solving intricate economic problems; and these moral and spiritual endowments make all levels of human living richer and more meaningful.
5. Morality without religion fails to reveal ultimate goodness, and it also fails to provide for the survival of even its own moral values.
6. The morality of any act is determined by the individual's motive; moral worth cannot be derived from mere repression - obeying the injunction "Thou shall not;" one must first be a moral person before one can perform immoral acts.
7. Religion provides for the enhancement, glorification, and assured survival of everything morality recognizes and approves.

IV. Personal Religious Experience

1. Religion is only an exalted humanism until it is made divine by the discovery of the reality of the presence of God in personal experience.
2. Personal religious experience consists in two phases: discovery in the human mind and revelation by the indwelling Spirit Being.
3. Religion is purely and wholly a matter of personal experience; religion must become a reality in your individual experiences, for God-consciousness is resident **individually** in the indwelling Spirit Being.
4. Religion is a revelation to your soul dealing with spiritual realities which your mind alone could never discover or fully fathom.
5. The greatest discovery possible for the human soul to make is the supernal experience of finding God for yourself, in yourself, and of yourself, and of doing all this as a fact in your own personal experience.
6. And there is only one adventure which is more satisfying and thrilling than the attempt to discover the will of the living God, and that is the supreme experience of honestly trying to do that divine will.
7. The hope of human brotherhood can only be realized when, and as, the divergent mind

religions of authority become impregnated with, and overshadowed by, the unifying and ennobling religion of the spirit - the religion of personal spiritual experience.

8. The religions of authority require of mortals uniformly in belief; the religion of the spirit requires only unity of experience - making full allowance for diversity of belief.
9. The religion of the spirit requires only uniformity of **insight**, not uniformity of viewpoint and outlook; it demands not uniformity of intellectual views, only unity of spirit feeling.

V. Spiritual Unity

1. What is required of the spirit of you to experience in the joy of universal united dedication to the wholehearted doing of the will of our Father in heaven - is **spirit unity!**
2. We do not have to see alike or feel alike or even think alike in order spiritually **to be alike.**
3. Mortals may be empowered to live individual lives of originality and freedom before God; social harmony and fraternal peace should not be purchased by the sacrifice of free personality and spiritual originality.

4. Our personalities may be refreshingly diverse and markedly different, while our spiritual natures and spirit fruits of divine worship and brotherly love may be so unified that all who behold such lives will surely take cognizance of this spirit identity and soul unity; they will recognize that such souls have learned how to do the will of the Father in heaven.
5. Spiritual unity is derived from the consciousness that each of us of normal mind are indwelt, and increasingly dominated, by the Spirit gift of our heavenly Father.
6. "Your spirit unity implies two things, which always will be found to harmonize in the lives of individual believers:
 - a. First, you are possessed with a common motive for life service; you all desire above everything to do the will of the Father in heaven.
 - b. Second, you all have a common goal of existence; you all purpose to find the Father in heaven, thereby proving to the universe that you have become like him."
7. In this way we may experience a perfected unity of Spirit purpose and Spirit understanding growing out of the mutual consciousness of the identity of each of our indwelling Paradise Spirits.

8. And you may enjoy all of this profound spiritual unity in the very face of the utmost diversity of each of our individual attitudes of intellectual thinking, temperamental feeling, and social conduct.
9. As you can achieve the unity of the service of God even while you render such service in accordance with the technique of your own original endowments of mind, body, and soul - **your** true religion.

VI. True Religion

1. Religion implies the existence of undiscovered ideals which far transcend the known standards of ethics and morality embodied in even the highest social usages of the most mature institutions of civilization.
2. Religion reaches out for undiscovered ideals, unexplored realities, super-human values, divine wisdom, and true spirit attainment; true religion does all this; all other beliefs are not wholly of the name.
3. Organized religion is man's attempt to socialize the worship of individual religionists; and their object of religious devotion may be material or spiritual, true or

false, real or unreal, human or divine; religions therefore can be either good or evil.

4. All religions based on fear, emotion, tradition, and philosophy are termed the intellectual religions, while those based on true spirit experiences - faith, courage, truth, and love - are termed true religions.
5. True religion is the act of an individual soul in its self-conscious relations with the Creator; the social characteristics of a true religion consist in the fact that it invariably seeks to convert the individual and to transform the world.
6. True religion demands living and spiritual experience; true religion is designed to lessen the strain of existence; it releases faith and courage for daily living and unselfish service.
7. True religion consists not merely in **believing**, but in actually **doing**; the essence of this religion consists not in social service but rather that social service is one of the certain effects of the possession of the Spirit of true religion.
8. True religion is a religion that makes its chief appeal to the divine spirit of the Father which resides in the human mind; a religion which shall derive its authority from the fruits of its acceptance that will so certainly appear in the personal experience of all who

really and truly become believers in the truths of this higher spiritual communion.

9. Other religions may consist in traditional beliefs, emotional feelings, philosophic consciousness, and all of that, but true religion requires the attainment of actual levels of real spirit progressions.
10. It is not the purpose of true religion merely to bring peace but rather to insure progress; and there is no peace in heart or progress in the mind unless you fall wholeheartedly in love with truth, the ideals of eternal realities.
11. True religion - the religion of revelation of supernatural values, a partial insight into eternal realities, a glimpse of the goodness and beauty of the infinite character of the Father in heaven - is the religion of the spirit as demonstrated in human experience.
12. True religion is man's heartfelt loyalty to his highest and truest convictions; the essence of true religion; **love your neighbor as you love yourself.**

VII. Religious Living

1. Emotional excitement is not the ideal spiritual stimulus; excitement does not augment energy,

it rather exhausts the power of both mind and body.

2. Fear and shame are unworthy motivations for religious living; religion is valid only when it reveals the fatherhood of God and enhances the brotherhood of men.
3. Genuine meekness has no relation to fear; it is rather an attitude of man cooperating with God - "Your will be done;" it embraces patience and forbearance and is motivated by an unshakable faith in a lawful and friendly universe; it masters all temptations to rebel against the divine leading.
4. The truth and maturity of any religion is directly proportional to its concept of the infinite personality of God and to its grasp of the absolute unity of Deity.
5. The idea of a personal Deity becomes, then, the measure of religious maturity after religion has first formulated the concept of the unity of God.
6. Religion extends the horizon of life and enlarges personality; religious insight possesses the power of turning defeat into higher desires and new determinations.
7. Religious longings only material (a sense of sacredness to become attached to non-sacred things, common ideas, or every day events), increasing knowledge of nature would, by

progressive displacement of the supposed supernatural origin of things, ultimately deprive these believers of their faith in God.

8. But if their religion were spiritual, never could the progress of physical science disturb their faith in eternal realities and divine values; for, religious faith is human belief in spiritual realities and divine values.

VIII. Religious Authority

1. There is great danger of accepting religious symbols and ceremonies in the place of religious experience; the acceptance of the traditional religions of authority presents the easy way out for man's urge to seek satisfaction for the longings of his spiritual nature.

2. The settled, crystallized, and established religions of authority afford a ready refuge to which the distracted and distraught soul of man may flee when harassed by fear and tormented by uncertainty; such a religion requires of its devotees, as the price to be paid for its satisfactions and assurances, only a passive and purely intellectual assent.

3. In so casting your lot with the religions of authority, you compromise the sovereignty of

personality, debase the dignity of self-respect, and utterly surrender the right to participate in the most thrilling and inspiring of all possible human experience:

- a. The personal quest for truth,
- b. The exhilaration of facing the perils of intellectual discovery,
- c. The determination to explore the realities of personal religious experience,
- d. The supreme satisfaction of experiencing the personal triumph of the actual realization of the victory of spiritual faith over intellectual doubt as it is honestly won in the supreme adventure of all human existence - you seeking God, for yourself and as yourself, and finding Him.

IX. Revealed Religions

1. No revealed religion can spread to all the world when it makes the serious mistake of becoming permeated with some national culture or associated with established racial, social, or economic practices.
2. And always does the socialized religion of anew revelation (to include the indwelling Spirit's revelations in you) pay the price of compromise

with the established forms and usages of the preceding religion which it seeks to salvage.

X. Religion of the Spirit

1. The religion of the mind ties you hopelessly to the past; the religion of the spirit consists in progressive revelation and ever beckons you on toward higher and holier achievements in spiritual ideals and eternal realities.
2. When religion is wholly spiritual in motive, it makes all life worthwhile, filling it with high purposes, dignifying it with transcendent values, inspiring it with superb motives, all the while comforting the human soul with a sublime and sustaining hope.
3. The religion of the spirit leaves you forever free to follow the truth wherever the leadings of the Spirit may take you.
4. The religion of the Spirit will progressively draw each of us together and cause us to become understandingly sympathetic with one another.
5. But also, the religion of the Spirit means effort, struggle, conflict, faith, determination, love, loyalty, and progress - the Spirit struggles and mental uncertainties associated with those faith voyages of daring adventure out upon the high seas of unexplored

truth in search for the farther shores of spiritual realities as they may be discovered by the progressive human mind and experienced by the evolving immortal soul.

XI. Your Religion

1. When you once begin to find God in your soul, presently you will begin to discover Him in other mortal's souls and eventually in all the creatures and creations of a mighty universe.
2. But do not make the mistake of trying to prove to other people that you have found God; you cannot consciously produce such valid proof, albeit there are two positive and powerful demonstrations of the fact that you are God-knowing, and they are:
 - a. The fruits of the spirit of God showing forth in your daily routine life.
 - b. The fact that your entire life plan furnishes positive proof that you have unreservedly risked everything you are and have on the adventure of survival after death in the pursuit of the hope of finding God of eternity, Whose presence you now foretaste in time.
3. Now, mistake not, the Father will ever respond to the faintest flicker of faith; He takes not

of the physical and superstitious emotions of primitive human beings, but with those honest but fearful souls whose faith is so weak that it amounts to little more than an intellectual conformity to a passive attitude of assent to religious authority, the Father is ever alert to honor and foster even all such feeble attempts to reach out to Him.

4. But those who have been called out of darkness into the light are expected to believe with a whole heart; your faith shall dominate the combined attitudes of body, mind, and spirit; for it is your faith that saves your soul.
5. To you, religion shall not become a theologic shelter to which you flee in fear of facing the rugged realities of spiritual progress and idealistic adventure; but rather shall your religion become the fact of real experience which testifies that God has found you, idealized, ennobled, and spiritualized you, and that you have enlisted the eternal adventure of finding God Who has thus found and sonshipped you.

SPIRITUAL LIVING

I. The Kingdom of Heaven

1. "The kingdom of heaven is at hand. By faith in the fatherhood of God you may enter the kingdom of heaven thus becoming the sons of God."
2. "Love is the rule of living within the kingdom - supreme devotion to God, while loving your neighbor as yourself."
3. "Obedience to the will of the Father, yielding the fruits to the spirit in one's personal life, is the law of the kingdom."
4. "The kingdom of heaven is the realization and acknowledgement of God's rule within the hearts of men; "the kingdom of God is within you; it is a spiritual experience having to do with the enthronement of God in the hearts of men.
5. "True, there is a King in this kingdom, and that King is my Father and your Father; [mortals] are indeed His loyal subjects, but far transcending truth that [we] are His sons."
6. When the Father's will is your **law**, you are hardly in the kingdom; but when the Father's will becomes truly **your will**, then are you n very truth in the kingdom because the kingdom has thereby become an established experience in you.

7. Be not mindful of those things which foster your anxiety but rather at all times concern yourself only with doing the will of the Father who is in heaven.
8. "God is **your** Father, and religion - this gospel - is nothing more or less than the believing recognition of the truth that you are His [child]."
9. "When God's will is your law, you are noble slave subjects; but when you believe in this new gospel of divine sonship, my Father's will becomes your will, and you are elevated to the high position of free children of God, liberated sons of the kingdom."
10. The idea of the kingdom, King, and subjects must now be substituted for the concept of the truth of the heavenly family, the heavenly Father, and the liberated sons and daughters of God engaged in joyful and voluntary service for their fellow humans and in the sublime and intelligent worship of God the Father.
11. The concept of the kingdom of heaven is the ideal of the idea of doing the will of God; thus the goal of us mortals is to abandon the use of the **kingdom of God** in favor of the more practical equivalent - the **will of God**.
12. The kingdom of heaven must begin with, and be centered in, the dual concept of the truth

of the fatherhood of God and the correlated fact of the brotherhood of man.

13. "Kingdom" is the concept embraced in man's personal experience in relation to his fellows on earth and the Father in heaven; it portrays the ideal of a resultant new order of human society.

14. The acceptance of such teaching liberates man from the age-long bondage of animal fear and at the same time to enrich human living.

15. This new gospel affirms that human salvation is the revelation of a far reaching divine purpose to be fulfilled and realized in the future destiny of the endless service of the salvaged sons of God

16. AS the Father in heaven looks down upon men, they are all alike; standing in the brotherhood of kingdom, women stand equal with man; no longer can man presume to monopolize the ministry of religious service.

17. The kingdom is the brotherhood of God's reign in the hearts of all human beings; God is a kind and compassionate Father who so loves all men that He would welcome them into this kingdom of heaven.

II. Kingdom Entrance

1. Faith is the only requisite to enter the Father's kingdom; the Father has opened the doors of the heavenly kingdom to all who have the faith to enter, and no man or association of men can close those doors even to the most humble soul or supposedly most flagrant sinner on earth if such sinner sincerely seeks an entrance.
2. Those who are able to enter the kingdom shall enjoy the divine rest; and whatever it shall cost you in the things of the world, no matter what price you may pay to enter the kingdom of heaven, you shall receive manyfold more of joy and spiritual progress in this world, and in the age to come - eternal life!
3. The door of eternal life is wide open to all; "whosoever will may come;" there are no restrictions or qualifications save the **faith** of the one who comes; the kingdom of heaven is free from castes, classes, social levels, and economic groups; spiritually, men and women are equal; we are all brethren.
4. All who enter the kingdom of heaven shall become the children of God, shall have eternal life, and in the age to come so shall they ascend to the Father in Paradise.
5. The Paradise ascent is the supreme adventure of all time, the rugged achievement of eternity; the kingdom of heaven is an evolutionary

experience beginning here on earth and progressing up through successive life stations to Paradise.

6. In gaining an entrance into the kingdom of heaven, it is the motive that counts; for the Father looks into the hearts of humans and judges by their inner longings and their sincere intentions.
7. "Those who first seek to enter the kingdom, thus beginning to strive for a nobility of character like that of the Father, shall presently possess all else that is needful; but unless you seek entrance into the kingdom with the faith and trusting dependence of a little child, you shall in no wise gain admission."
8. To become as little children as the price of entering the kingdom, refers not to ease of deception, mere willingness to believe, nor to quickness to trust pleasing strangers; it is that you should gather from the illustration the child-father relationship.
9. You are the child, and it is **your** Father's kingdom you seek to enter.
10. There is present that natural affection between every normal child and its father which insures an understanding and loving relationship, and which forever precludes all disposition to bargain for the Father's love and mercy; and the gospel has to do with a

salvation growing out of the faith - realization of this very and eternal child-father relationship.

11. In the kingdom, mercy always shall determine your judgments and love your conduct.
12. But "be not content with your childhood in the gospel but strive for the attainment of the full stature of divine sonship in the communion of the spirit and in the fellowship of believers."
13. Remember, entrance into the Father's kingdom is wholly free, but progress - growth in grace - is essential to continuance therein.

III. Individual Believers

1. The kingdom is the will of the heavenly Father dominate and transcendent in the heart of the **individual** believer; the gospel of the kingdom is a message directed to the individual, not the nation.
2. In all creation, all brethren - sons are dealt with as individuals in all their spiritual relations, but in all group relationships definite leadership unflinchingly should be provided.
3. The father requires of the children of faith that they bear much spirit fruit; if,

therefore, you are not fruitful. He will dig about your roots and cut away your unfruitful branches.

4. If professed believers bear not the fruits of the divine spirit in their lives, they are dead; they are useless branches on the living vine, and they soon will be taken away.
5. Know you not that every plant which the heavenly Father has not planted shall be rooted up!
6. "Unless you are born again, born of the spirit, you cannot enter the kingdom of God;" and remember: he who is but small in the kingdom of heaven is greater because he has been born of the spirit and knows that he has become a son of God.
7. "No man is a stranger to one who knows God. In the experience of finding the Father in heaven you discover that all men are your brothers, and does it seem strange that one should enjoy the exhilaration of meeting a newly discovered brother? To become acquainted with one's brothers and sisters, to know their problems and to learn to love them, is the supreme experience of loving them."

IV. Kingdom Family

1. The religion of the kingdom is personal, individual; the fruits, the results, are familial, social.
2. Man develops his character by unselfish service, he unfolds his moral nature in loving relations with his fellows.
3. The consciousness of being a member of the family of believers leads inevitably to the practice of the precepts of the family conduct, the service of one's brothers and sisters in the effort to enhance and enlarge the brotherhood.
4. Sonship in the kingdom, from the standpoint of advancing civilization, should assist you in becoming the ideal citizens of the kingdoms of this world since brotherhood and service are the cornerstone of the gospel of the kingdom.
5. The consciousness of sonship with God should quicken the entire life service of every man, woman, and child who has become the possessor of such a mighty stimulus to all the inherent power of a human personality.
6. For the five points representing the cardinal features of the gospel of the kingdom are:
 - a. The pre-eminence of the individual.
 - b. The will as the determining factor in man's experience.
 - c. Spiritual fellowship with God the Father.

- d. The supreme satisfaction of the loving service of man.
 - e. The transcendency of the spiritual over the material in human personality.
7. And remember, the order of progressive evolution is subjected to sudden and unexpected periodical changes in both the material and spiritual worlds.

V. Progressive Righteousness (or Doing God's Will)

1. "The kingdom of heaven is not of meat and drink but rather a life of progressive righteousness and increasing joy in the perfecting service of my Father who is in heaven."
2. "If you would enter the kingdom, you must have a righteousness that consists in love, mercy, and truth - the sincere desire to do the will of my Father in heaven."
3. "Kingdom believers hunger for righteousness and thirst for divine protection;" the truth-loving soul, the one who hungers and thirsts for righteousness, for God, is admitted by faith to the spiritual kingdom; in the kingdom, **being** righteous, by faith, must precede **doing** righteousness in the daily life of the mortals on earth.

4. The Father's kingdom concerns not things visible and material, for where the spirit of God teaches and leads the soul of man, there in reality is the kingdom of heaven; and this kingdom of God is righteousness, peace, and joy.
5. This new kingdom is like a seed growing in the good soil of a field; it does not attain full fruit quickly; there is an interval of time between the establishment of the kingdom in the soul of man and that hour when the kingdom ripens into the full fruit of everlasting and eternal salvation.
6. "You cannot buy salvation; you cannot earn righteousness. Salvation is the gift of God, and righteousness is the natural fruit of the spirit-born life of sonship in the kingdom."
7. He who hears the gospel of the kingdom and believes in this teaching of sonship with God, has eternal life; already are such believers passing from judgment and death to light and life.
8. "You are not to be saved because you live a righteous life; rather is it that you live a righteous life because you have already been saved, have recognized sonship as a gift of God and service in the kingdom as the supreme delight of life on earth."

9. "When men believe this gospel, which is a revelation of the goodness of God, they will be led to voluntary repentance of all known sin; realization of the sonship is incompatible with the desire to sin."
10. Fret not yourself because of the prosperity of the ungodly; fear not those who plot evil; for, "everyone who sincerely desires to find eternal life by entrance into the kingdom of God shall certainly find such everlasting salvation."
11. Let the soul turn away from sin and put your whole trust in the God of salvation; "the Lord is gracious and full of compassion; He is the God of salvation;" "He heals the brokenhearted and binds up the wounds of the soul; He is man's all-powerful benefactor."
12. Stand not still; go forward in righteousness and retrogress not into evil and sin; "forget those things which are in the past while you push forward to embrace the greater realities of the kingdom."
13. Be not content with your childhood in the gospel but strive for the attainment of the full stature of divine sonship in the communion of the spirit and in the fellowship of believers.
14. Faith, simple childlike belief, is the key to the door of the kingdom; but having entered

the door, there are the progressive steps of righteousness which every believing child must ascend in order to grow up to the full stature of the robust sons and daughters of God.

15. The five phases, or epochs, of the kingdom in the process of gradually changing human will and thus human decisions are:

a. The personal and inward experience of the spiritual life of the fellowship of the individual believer with God the Father.

b. The enlarging brotherhood of gospel believers, the social aspects of the enhanced morals and quickened ethics resulting from the reign of God's spirit in the hearts of individual believers.

c. The supermortal brotherhood of invisible spiritual beings which prevails on earth and in heaven, the superhuman kingdom of God.

d. The prospect of the more perfect fulfillment of the will of God, the advance toward the dawn of a social order in connection with improved spiritual living - the next age of men.

e. The kingdom in its fullness, the future spiritual age of light and life on earth.

16. And when this kingdom of spiritual pre-eminence does come upon earth, it will not be manifested in more improved social and material

conditions, but rather in the glories of those enhanced and enriched spiritual values which are characteristic of the approaching age of improved human relations and advancing spiritual attainments.

17. So if the things you do with your hands, or the things you see with your eyes give offense in the progress of the kingdom, sacrifice these cherished idols, for it is better to enter the kingdom minus many of the beloved things of life rather than cling to these idols and find yourself shut out of the kingdom.

18. But most all, see that you despise not a little child, for their angels do always behold the faces of the heavenly hosts.

VI. Kingdom Wealth

1. Riches have nothing directly to do with entrance into the kingdom of heaven, but **love of wealth does.**

2. Man may not share his supreme loyalty to a spiritual ideal with a material devotion; spiritual worship cannot be shared with material devotions.

3. It is "easier for a camel to go through the eye of a needle than for [a] self-satisfied rich [heathen] to enter the kingdom of heaven."
4. All who put their trust in riches shall hardly enter into the spiritual life that leads to eternal progress.
5. Whatever things or person comes between you and the love of the truths of the kingdom, must be surrendered; "if one's wealth does not invade the precincts of the soul, it is of no consequence in the spiritual life of those who would enter the kingdom."
6. "Take heed and keep yourselves free from covetousness; a man's life consists not in the abundance of the things which he may possess; happiness comes not from the power of wealth, and joy springs not from riches."
7. "Wealth, in itself, is not a curse; but the love of riches many times leads to such devotion to the things of this world that the soul becomes blinded to the beautiful attractions of the spiritual realities of the kingdom of God on earth and to the joys of eternal life in heaven."
8. It is not a sin to have honorable wealth; but it is a sin if you convert the wealth of material possessions into treasures which may absorb your interests and divert your

affections from devotion to the spiritual pursuits of the kingdom.

9. There is no sin in having honest possessions on earth provided your treasure is in heaven, for where your reassurance is there will your heart be also.
10. "No man can serve two masters; either he will hate the one and love the other, or else he will hold to one while he despises the other. You cannot serve God and mammon."
11. To acquire treasure in heaven; Take lessons from those who make friends with the mammon of unrighteousness, and likewise so conduct your life that you make eternal friendship with the forces of righteousness in order that, when all things earthly fail, you shall be joyfully received into the eternal habitations.
12. "Some of you, before you entered the kingdom, were very shrewd in dealing with your business associates. If you were unjust and often unfair, you were nonetheless prudent and farseeing in that you transacted your business with an eye single to your present profit and future safety."
13. "Likewise should you now so order your lives in the kingdom as to provide for your present joy while you also make certain of your future enjoyment of treasures laid in heaven."

14. "If you were so diligent in making gains for yourselves when in the service of self, why should you show less diligence in gaining souls for the kingdom since you are now servants of the brotherhood of man and stewards of God?"
15. He who is faithful in little will also be faithful in much, while he who is unrighteous in little will also be unrighteous in much.
16. If you have not shown foresight and integrity in the affairs of this world, how can you hope to be faithful and prudent when you are trusted with the stewardship of the true riches of the heavenly kingdom.
17. If you are not good stewards and faithful bankers, if you have not been faithful in that which is another's, who will be foolish enough to give you great treasure in your own name?
18. The wise investment of excess is a legitimate form of insurance against future and unavoidable adversity; condemned is the economic abuse which is the unfair exploitation of the weak, unlearned, and less fortunate of mortals by their strong, keen, and more intelligent fellows; such inhuman treatment of men, women, and children is incompatible with the ideals of the brotherhood of the kingdom of heaven.
19. Administer material wealth as a wise and effective trustee of the resources of one

generation for the benefit and ennoblement of the next and succeeding generations.

20. "Bestow material wealth for the enhancement of material life, even as you minister knowledge, wisdom, and spiritual service for the enrichment of the intellectual life, the ennoblement of the social life, and the advancement of the spiritual life."

VII. Knowledge, Truth, and Wisdom

1. Knowledge is a possession of the mind; truth an experience of the soul, the progressive self.
2. Knowledge is a function of the nonspiritual level; truth is a phase of the mind-spirit level of the universes.
3. Knowledge is the sphere of the material fact-discerning mind; truth is the domain of the spiritually endowed intellect that is conscious of knowing God.
4. The eye of the material mind perceives a world of factual knowledge; the eye of the spiritualized intellect discerns a world of true values.
5. These two views, synchronized and harmonized, reveal the world of reality, wherein wisdom interprets the phenomena of the universe in terms of progressive personal experience.

6. Knowledge is demonstrable; truth is experienced; since wisdom is superknowledge, it follows that, in the union of wisdom, the social group, small or large, mutually shares all knowledge.
7. Do not make the mistake of confusing knowledge, culture, and wisdom; they are related in life, but they represent vastly different spirit values; wisdom ever dominates knowledge, and always glorifies culture.
8. We gain knowledge from the experience of man, but we derive wisdom from the contemplation of the Most High; so "wisdom is the principal thing; therefore get wisdom."
9. With all your quest for knowledge, get understanding; but "exalt wisdom and she will promote you; she will bring you to honor if you will but embrace her."

VIII. Love and Truth

1. "Love is the greatest of all spirit realities; truth is a liberating revelation, but love is the supreme relationship; and no matter what blunders your fellow mortals make in their world management of today, in an age to come the gospel which I declare to you will rule this very world."

2. Your assurance that you have entered the kingdom family of the Father, and that you will eternally survive with the children of the kingdom, is wholly a matter of personal experience - faith in the word of truth.
3. Spiritual assurance is the equivalent of your personal religious experience in the eternal realities of divine truth and is otherwise equal to your intelligent understanding of truth realities plus your spiritual faith and minus your honest doubts.
4. The revelations of divine truth are not sealed except by human ignorance, bigotry, and narrow-minded intolerance; and you cannot compel man to love truth.
5. The will of God is divine truth, living love; therefore is the perfecting creations of the evolving universes characterized by goodness - nearness to divinity, by potential evil - remoteness from divinity!
6. Nothing which human nature has touched can be regarded as infallible; the creature may crave infallibility, but only God possesses it.
7. Through the mind of mortals divine truth may shine forth, but always of relative purity and partial divinity.
8. Never forget, our Father in heaven does not limit the revelation of truth to any one generation or to any one people.

9. The Father deals with His creatures in accordance with their individual needs and in obedience to His just laws of merciful consideration for the welfare of a universe.
10. The authority of truth is the very Spirit that indwells its living manifestations, and not the dead words of less illuminated and supposedly inspired men and women of another generation.
11. The revelation of **your** truth of God is - God revealed in you - and you uplifted to God.

IX. Kingdom Believers

1. "Peace be upon you. You all know that we have one Father in heaven, and that there is but one gospel of the kingdom - the good news of the gift of eternal life which men (and women) receive by faith."
2. "As you rejoice in your loyalty to the gospel, pray the Father of truth to shed abroad in your hearts a new and greater love for your brethren."
3. "You are to love all men as [God loves you]; you are to serve all men as [God serves] you. With understanding sympathy and brotherly affection, fellowship all your brethren who are

dedicated to the proclamation of the good news."

4. The gospel of the kingdom had taught you that all men are the sons of God; and this good news concerning the love of the heavenly Father for His children on earth must be carried to all the world.
5. You are to go forth teaching the love of God and the service of man; for that which the world needs most to know is: men and women are the children of God, and through faith they can actually realize, and daily experience, this ennobling truth.
6. Proclaim the whole truth of the good news, not just a part of the saving gospel.
7. Go, then, into all the world telling this good news to all creatures of every race, tribe, and nation; God's spirit shall go before you, and it will be with you always.

X. The Lost Sheep

1. There is more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.
2. In your religion God may receive repentant sinners; in the gospel of the kingdom, the

Father goes forth to find them even before they have seriously thought of repentance.

3. God goes in search of lost sheep; He takes the initiative in looking for sinners; He rejoices when He finds them willing to return to His loving care.
4. The Father goes forth to **search** for those who are lost, and in this search He employs all influences capable of rendering assistance in His diligent effort to find those who are lost, those who stand in need of salvation.
5. The Father is mindful of all **lost ones** and goes out, with His Sons, to seek them.
6. Thorough is the divine **searching** for all who are confused, confounded, or otherwise spiritually blinded by the material cares and accumulations of life; and how complete is the **restoration** of those lost into the Father's house and heart.
7. So "go seek for the sinners; find the downhearted and comfort the anxious."

XI. Kingdom Builders

1. You may enter the kingdom as a child, but the Father requires that you grow up, by grace, to the full stature of spiritual adulthood - to go tell all nations the good news of this gospel.

2. Kingdom believers must increasingly learn how to step aside from the rush of life - escape the harassments of material existence - while they refresh the soul, inspire the mind, and review the spirit by worshipful communion.
3. Believers are immune to the depression consequent upon purely material upheavals; spirit lives are not perturbed by the episodes of the material world.
4. Candidates for eternal life are practitioners of an invigorating and constructive technique for meeting all of the vicissitudes and harassments of mortal living.
5. Every day a true believer lives, he finds it easier to do the right thing; God-knowing individuals are not discouraged by misfortune or downcast by disappointment.
6. The true believer does not grow weary in well-doing just because he is thwarted; difficulty whets the ardor of the truth lover, while obstacles only challenge the exertions of the undaunted kingdom builder.
7. "It will be only through tribulation that many will enter the kingdom; but those who have found the kingdom, their joy will be full, and they shall be called the blest of all the earth."
8. "Seek not, then, for false peace and transient joy but rather for the assurance of faith and

the sureties of divine sonship which yield composure, contentment, and supreme joy in the spirit."

9. "The children of this world fight for the establishment and enlargement of the kingdoms of this world, but my disciples shall enter the kingdom of heaven by their moral decisions and by their spirit victories; and when they once enter therein, they shall find joy, righteousness, and eternal life."

XII. Spirit Duty

1. Except a man be born of the spirit, he cannot enter into the kingdom of God, for that which is born of the flesh is flesh, and that which is born of the spirit is spirit.
2. When the wind blows, you hear the ruffle of the leaves, but you do not see the wind - whence it comes or whither it goes - and so it is with everyone born of the spirit.
3. With the eyes of the flesh you can behold the manifestations of the spirit, but you cannot actually discern the spirit.
4. It becomes, then, the duty of those who know about the realities of the spirit to reveal these things to those who discern only the manifestations of the material world.

5. As a faith-enlightened and spirit-liberated child of the kingdom of heaven, you face a double responsibility of duty to man and duty to God, while you voluntarily assume a third and sacred obligation: service to the brotherhood of God-knowing believers.
6. The Father requires of the children of faith that they bear much spirit fruit; so increasingly must you field the fruits of the spirit as you progress heavenward in the kingdom of God.
7. The fruits of the spirit, your sincere and loving service, are the mighty social lever to uplift the races of darkness; but your light should so shine as not to attract attention to self.
8. The material-minded mortals in darkness will never know of your spiritual light of truth unless you draw very near them that unselfish social service which is the natural outgrowth of the bearing of the fruits of the spirit in the experience of each individual believer.
9. Even one's vocation can be utilized as an effective "reflector" for the dissemination of this light of life; but spiritual truth is not to be advanced by material wonders.
10. Forewarn all believers regarding the fringe of conflict which must be traversed by all who pass from the life as it is lived in

the flesh to the higher life as it is lived in the spirit.

11. The material and temporal must be subordinated to the welfare of the soul and the progress of the spiritual nature in the kingdom of heaven.

12. To those who live quite wholly within either realm, there is little conflict or confusion, but all are doomed to experience more or less uncertainty during the times of transition between the two levels of living.

13. By discretion show yourselves to be expert in ironing out minor disagreements and in adjusting trifling misunderstandings.

14. Be you always as wise as serpents but as harmless as doves; display wisdom and exhibit sagacity in your dealings with unbelieving civil rulers.

15. In every possible way - in everything short of your spiritual allegiance to the rulers of the universe - seek to live peaceable with all human beings.

XIII.As the Days Pass

1. As the days pass, every true believer becomes more skillful in alluring his fellows into the love of eternal truth, more resourceful in

revealing goodness to humanity today than yesterday; a better righteousness recommender this year than last, becoming increasingly artistic in your technique of leading hungry souls into the spiritual kingdom.

2. Sincerity is most serviceable in the earth of the kingdom when it is wedded to discretion; learn that true wisdom embraces discretion as well as courage; you should learn sagacity to go along with your aggressiveness.
3. Tact is the fulcrum of social leverage, and tolerance is the earmark of a great soul; if you possess these rare and charming gifts, as the days pass you will become more alert and expert in your worthy efforts to avoid all unnecessary social misunderstandings.
4. Such wise souls are able to avoid much of the trouble which is certain to be the portion of all who suffer from lack of emotional adjustment, those who refuse to grow old gracefully.
5. Love - freely receive from both divine and human sources regardless of your deserts, and love freely in return; but in all other things related to honor and adulation seek only that which honestly belongs to you; and remember, defeat is the true mirror in which you honestly view your real self.

6. The measure of the spiritual capacity of the evolving soul is your faith in truth and your love for human beings, but the measure of your strength is your ability to resist the holding of grudges and your capacity to withstand brooding in the face of deep sorrow.
7. Learn to be faithful to the kingdom even in times of peace and prosperity; tempt not the angels of your supervision to lead you in troublous ways as a loving discipline designed to save your ease-drifting soul.
8. Keep your ideals sufficiently high to insure your eternal salvation while your ideas to be so practical as to render you a useful citizen to function on earth in association with your mortal fellows.
9. You must judge your fellows by their deeds; the Father in heaven judges by the intent.
10. Spiritual living mightily increases true self-respect; but self-respect is not self-admiration; self-respect is always coordinate with love and service of one's fellows.
11. It is not possible to respect yourself more than you love your neighbor; the one is the measure of the capacity for the other.
12. "Do not allow the things which you cannot understand crush you; be true to the affections of your hearts and put not your trust in either great men or the changing attitude of people."

13. "You may be crushed by disappointment, but your spirit shall rise above all that may come upon you; seek the true realities of the spirit and cease to be attracted by unreal and material shadows."
14. "Put not your trust in the arm of the flesh nor in weapons of steel; establish yourself on the spiritual foundations of the eternal rocks;" "forget not the mercy that received you into the kingdom. Let no man cheat you of your eternal reward."
15. "Remain, unshaken, even when you cannot see the way. Be loyal to your oath of consecration;" "no matter how difficult it may be, just now you must walk by faith and not by sight."
16. Be not weary in well doing; beware of the slippery paths of flattery and the poison darts of ridicule; falter not because of outward appearances; remain free in your faith, and you shall soon know that which you believe.
17. Believing in God will not prevent getting into trouble, but it will insure that you shall be **unafraid** when trouble does overtake you.
18. If you dare to believe in God and wholeheartedly proceed to follow after Him, you shall most certainly, by so doing, enter upon the sure pathway to trouble.

19. He does not promise to deliver you from the waters of adversity, but He does promise to go with you through all of them.

XIV. Greatest in the Kingdom

1. He who would be greatest in the kingdom of the Father's spiritual brotherhood must become little in his own eyes and thus become the server of his brethren.
2. Spiritual greatness consists in an understanding love that is Godlike and not in an enjoyment of the exercise of material power for the exaltation of self; seek in your daily lives, not self-glorification, but the glory of God.
3. If you presume to exalt yourself before God, you will certainly be humbled; but whoso truly humbles himself will surely be exalted.
4. "Whosoever would become great in my Father's kingdom shall become a minister to all; and whosoever would be first among you, let him become the server of his brethren; but when you are once truly received as citizens in the heavenly kingdom, you are no longer servants but sons; sons of the living God.
5. And so shall this kingdom progress in the world until it shall break down every barrier and

bring all men to know my Father and believe in [this] saving truth."

6. Make no distinctions among those who become believers in the gospel through your ministry; showing all men that God is no respecter of persons; that, in the sight of God and in the fellowship of the kingdom, all mortals are the children of God.
7. Strive not with the souls you win for the kingdom, do your utmost to promote peace and harmony among the various groups of sincere gospel believers.
8. Look upon human personalities in time and in eternity; learn that many souls can best be led to love the unseen God by being first taught to love their brethren whom they can see.
9. With energy and enthusiasm live up to the full measure of your human responsibilities and divine privileges in the kingdom of God; adhere to the higher and spiritual realities of the kingdom regardless of the outward appearance of all material manifestations.
10. If you would be first in the kingdom, seek to minister these good truths to your brethren in the flesh.
11. Though it may not fall to you to do the great works as seen by men, be content to be the teacher and counselor of those who do such things.

12. You are not to attack the old ways; you are skillfully to put the leaven of truth in the midst of the old beliefs.
13. But remember, there concerns the impossibility of teaching man about God if the man does not desire to know God; you cannot reveal God to those who do not seek for Him; you cannot lead unwilling souls into the joys of salvation.
14. Man must become hungry for truth as a result of the experiences of living, or he must desire to know God as the result of contact with the lives of those who are acquainted with the divine Father before another human being can act as the means of leading such a fellow mortal to the Father in heaven.
15. When in spirit and soul you have turned your backs upon the Father's kingdom, it is useless in mind and body to stand before the door of the kingdom and knock, saying, "Lord, open to us; we would also be great in the kingdom;" they will not be received among those who have fought the good fight of faith and won the reward of unselfish service in the kingdom on earth.

XV. Spiritual Ambassadorship

1. In your mind separate the spiritual realities of the kingdom from the material, social, economic, and political problems of the age.
2. Cease to apply the teachings of the kingdom of the spirit to the sordid affairs of slavery, poverty, houses, and land, and to the material problems of human equity and justice.
3. These temporal matters are the concern of the men of this world, and while in a way they affect all men, as children of God, you are spiritual ambassadors of a spiritual kingdom, special representatives of the spirit Father.
4. As spiritual ambassadors concern yourselves with spirit realities of serving God's will: unselfish love and social service, and promulgating divine truths.
5. It is not the will of the Father that you should yield to the temptation to teach the rules of government, trade, or social behavior, which, while they might be good for today, would be far from suitable for the society of another age.
6. "The children of this world fight for the establishment and enlargement of the kingdom of this world, but my disciples shall enter the kingdom of heaven by their moral decisions and by their spirit victories; and when they once enter therein, they shall find joy, righteousness, and eternal life."

7. Know this eternal truth: "If you, by truth coordination, learn to exemplify in your life [the] beautiful wholeness of righteousness, your fellow men will then seek after you that they may gain what you have so acquired."
8. For the measure wherewith truth seekers are drawn to you represents the measure of your truth endowment, your righteousness.
9. "The extent to which you have to go with your message to the people is, in a way, the measure of failure to live the whole or righteous life, the truth-coordinated life."
10. "Remember that the kingdom is not to come with noise and glamor, but rather must it come through the great change which my Father will have wrought in your heart and in the hearts of those who shall be called to join you in the councils of the kingdom."
11. "Until then, spend time in study and preparation for your future work. Be patient, be gentle. Be ever obedient to the Father's will. Make yourselves ready for [your] call of the kingdom."
12. Prepare to suffer e the difficulties and persecutions attendant upon the mission of proclaiming a better way of salvation to mortals while you [too] realize the satisfaction of discovering for yourself the beauties of the realities of a living and

personal experience in the eternal truths and supreme grandeurs of the kingdom of heaven.

13. When you are blessed with spiritual vision, go forth to your work, dedicating your life to the cause of leading mankind to search for God and to seek eternal realities with the eye of spiritual faith and not with the eyes of the material mind.

14. By the spirit fruits of your lives impel souls to believe the truth that man is a son of God, and that all men are brothers.

15. When you are tempted to doubt the sureness of your bread, consider the ravens; they sow not neither reap, they have no storehouses or barns, and yet the Father provides food for every one of them that seeks it; besides, all of your anxiety or fretting doubts can do nothing to supply your material needs.

16. "Which of you by anxiety can add a handbreadth to your life? Since such matters are not in your hands, why do you give anxious thought to any of these problems?"

17. "Devote yourself to your work, believing that God knows that you have need of all these things;" that if you dedicate your life to the work of the kingdom, all your real needs shall be supplied.

18. Remember, the work of the kingdom is concerned with the important task of winning

lasting spiritual converts for the truly religious brotherhood of mankind.

19. Seek the greater thing, and the lesser will be found therein; ask for the heavenly, and the earthly shall be included; the shadow is certain to follow the substance.

20. Also remember: "The harvest is indeed plenteous, but the laborers are few; therefore I exhort all of you to pray that the Lord of the harvest will send still other laborers into this harvest.

21. It is our mission to help our fellow mortals solve their spiritual problems and in this way to quicken their minds so that they may be the better prepared and inspired to go about solving their manifold material problems.

22. "No longer be concerned with what you may obtain from the kingdom but rather be exercised about what you can give to those who live in dire spiritual poverty."

23. "Gird yourself for the battle of a new day, the struggle with spiritual darkness and the evil doubting of the natural minds of men."

24. Know that the service of the kingdom on earth will call for all the courageous humanhood that you and your co-workers can muster.

25. If you would learn to work with your brethren, you might accomplish more permanent

things, but if you find yourself going off in quest of those who think as you do, in that event dedicate your life to proving that the God-knowing believer can become a kingdom builder even when alone in the world and wholly isolated from his fellow believers.

26. There will come those supreme moments wherein some believers will not hesitate to lay down their lives for this gospel, but in all ordinary circumstances it would be far better to placate the wrath of unbelievers that you might live and continue to tell all the glad tidings.

27. AS far as lies in your power, live long on the earth that your life of many years may be fruitful in souls won for the heavenly kingdom.

28. Go on with your work on earth to the end, and then shall you continue this ministry in the eternal kingdom, for there are "other sheep (out there) not of this flock."

29. Exclusively devote yourself to the spiritual regeneration of all humanity; and then will these spirit-born souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world.

30. Never allow a change in your outward work to influence your allegiance; "never forget that, when you are a faith son of God, all

upright work of the realm is sacred; nothing which a son of God does can be common."

31. Do your work, therefore, from this time on, as for God; and when you are through on this world, think not that God has other and better worlds where you shall likewise work for Him; and in all this work, on this world and on other worlds, God will work with you, and through you, for His spirit dwells within you.
32. Peace on earth will not come until all are willing to believe and enter into their glorious inheritance of sonship with God; nevertheless go into all the world proclaiming this gospel to all nations, to every man, woman, and child.
33. Go forth to all the world proclaiming the good news - the fatherhood of God and the brotherhood of all humankind; serve your fellow human beings; forgive and love them too!
34. Those who fight with the sword perish with the sword, while they who labor in the spirit achieve life everlasting in the kingdom to come with joy and peace in the kingdom which now is.
35. Seekers after truth do not have to wait for rewards in a distant future; they are rewarded **now**; they find the kingdom of heaven within their own hearts, and they experience such happiness **now**.

36. As for the kingdom to come, you shall really see the kingdom you have longed for - but not in this life!

XVI. Promulgating Divine Truths

1. In spreading the gospel of the kingdom, simply teach one's friendship with God; but be wise in your choice of methods for presenting the good news to the different races and tribes of mankind.
2. There is but one law to obey - that is the command to go forth proclaiming the gospel of the kingdom.
3. Cease to fear men; be unafraid to spread the good news of eternal life to your fellows who languish in darkness and hunger for the light of truth.
4. Proclaim the good news of spiritual salvation; have an eye single only to obeying your indwelling Spirit call to spread this gospel of the Father's kingdom.
5. Fear no man when you proclaim the saving truths of the gospel of the kingdom of heaven; spread the gospel without fear or favor; you must all be on watch against fear and doubt.
6. In winning souls for the kingdom, it is not the **first mile** of compulsion, duty, or convention

that will transform man and his world, but rather the **second mile** of free service and liberty - loving devotion that betokens the real children of God reaching forth to grasp their brother in love and sweep him on under spiritual guidance toward the higher and divine goal of mortal existence.

7. Social religion even now willingly goes the **first** mile, but mankind languishes and stumbles along in moral darkness because there are so few genuine **second** milers - so few professed followers who really live and love and serve.

8. "You are all to proclaim this gospel of love and truth by the lives which you live in the flesh; you shall love one another with a new and startling affection; serve mankind with a new and amazing devotion."

9. And when men see you so love them, and when they behold how fervently you serve them, they will perceive that you have become faith-fellows of the kingdom of heaven, and they will follow after that which they see in your lives, to the finding of eternal salvation.

10. Choose to establish the kingdom of heaven in the hearts of mankind by natural, ordinary, difficult, and trying methods.

11. "Devote your life to proving that love is the greatest thing in the world; it is the love of God that impels men to seek salvation; for

love is the ancestor of all spiritual goodness, the essence of the true and the beautiful."

12. The religions of this world have neglected the poor, but the Father is no respecter of persons; besides, the poor of this day are the first to heed the call to repentance and acceptance of sonship.
13. The gospel of the kingdom is to be spread to all - rich and poor, equally to young and old, male and female; but far greater numbers of the poor joyfully receive the gospel and immediately enter the kingdom, the rich so many times refuse to believe this good news from heaven.
14. And remember, you cannot compel mortals to love the truth; selfish men and women simply will not pay such as unselfish service of the brotherhood of man, for even the greatest spiritual treasures ever offered mortal man.
15. Only when mortals have become sufficiently disillusioned by the sorrowful disappointments attendant upon the foolish and deceptive pursuits of selfishness, and subsequent to the discovery of the barrenness of formalized religion, will they be disposed to turn wholehearted to the gospel of the kingdom.
16. Always labor to persuade men's minds, but never compel them, for, whatsoever you would that men should do to you, do even so to them.

17. Avoid dishonesty and unfairness in all your efforts to tell the truth and proclaim the gospel; seek no unearned recognition and crave no undeserved sympathy.
18. Seek not to promulgate truth nor to establish righteousness by the power of civil governments or by the enactment of secular laws.
19. The kingdoms of this world, being material, may often find it necessary to employ physical force in the execution of their laws and for the maintenance of order; in the kingdom of heaven, true believers will not resort to the employment of physical force.
20. In the spirit, your citizenship is in heaven; in the flesh, you are still citizens of the earth kingdoms; so render to the Caesars the things which are material, and to God those which are spiritual.
21. The kingdom of heaven, being a spiritual brotherhood of the spirit-born children of God, may be promulgated only the power of the spirit.
22. The love call of the spiritual kingdom should prove to be the effective destroyer of the hate urge of the unbelieving and war-minded citizens of the earthly kingdoms.
23. You shall not render spiritual worship to earthly rulers; neither should you employ the physical forces of earthly governments, whose

rulers may sometime become believers, in the work of furthering the mission of the spiritual kingdom.

24. That which the world needs to know is: men are the sons of God - and women are the daughters of God, and through faith they can actually realize, and daily experience, this ennobling truth.

25. As the gospel of God's kingdom shall spread over the world with its message of good cheer and good will of all, there will grow up improved and better relations among the families of all nations.

26. As time passes, fathers and their children will love each other more, and thus will be brought about a better understanding of the love of the Father in heaven for His children on earth.

27. Victory shall eventually crown our united efforts to enlighten the world and liberate all humankind.

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