LOVE IS FREEDOM

by

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WILLING PUBLISHING COMPANY
P.O. Box 51
SAN GABRIEL, CALIFORNIA
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FOREWORD

True mysticism is the ability inwardly to sense the invisible things of the Spirit, and through feeling, present them to the intellect.

In discerning the deep things of the Spirit, the intellect must follow the intuition—and it will never follow it in vain, for that which the intuition reveals, the intellect may later analyze. It is this feeling back toward spiritual prototypes that marks the work of the true mystic in any age.

In this book Joseph Murphy, one of the outstanding mystics in the metaphysical field, has presented a depth of feeling seldom expressed through the written word.

Those who have had the privilege of listening to the discourses of Dr. Murphy have felt that which was not spoken, the impartation of a spiritual essence which can only be felt. I am certain that the reader of this book will find a response in their consciousness to that invisible and ineffable beauty which it suggests.

ERNEST HOLMES
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CHAPTER ONE

The scripture says, "God is love, God is all, over all, through all, all in all" Love, therefore, is resident in all men and in all things; so let us seek it in all. "Seek and ye shall find." Yes, if you truly look for the God-Love in the other, it will shine forth in all of its pristine glory. The first thing we do when we see another is to look for that Divine Love to radiate through his thoughts, words, and deeds. If we truly recognize It as being within him, he must radiate this Love. "As within, so without." "As above, so below." "As in heaven (consciousness), so on earth (manifestation)."

We must not let fear step in; for it is the opposite of love. Fear is the inversion of love, or love turned upside down. There is only Love. If a man recognizes love in a dog, the animal responds in kind. When we fear the dog or any other animal, the latter senses it, and strikes up a similar response in him.

When we are faced with a problem, let us become still; feel within ourselves that Divine Love is working through the situation now; realize only harmony and peace prevail; then dismiss it from our minds knowing that it is so. We will find a perfect solution is offered to us which blesses all.

By illustration, a woman told me that her son was an aviator during the war. Each night while he was away, during her meditation she would take her son in her arms realizing that Divine Love enfolded him in the midst of the
chaos of war. She knew the aura of His Love surrounded the plane, always making it invisible to the so-called enemy. The boy was never attacked; the enemy planes never saw him; so how could they attack him?

Jesus disappeared in the multitude; likewise, the multitude of human thoughts and false beliefs disappear when the shining armor of Truth comes rushing in, lighting up the whole house; then the dawn appears and the shadows flee away.
CHAPTER TWO

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." (I Cor. 13:1)

This is the greatest love epic ever written. If men and women were to meditate upon the inner meaning of this chapter, which is one of the greatest sections in the Bible, their lives would be transformed. It is only too true that men use high-sounding words, write beautiful poetry, and give wonderful sermons, but unless these words are permeated with love and feeling, they are empty.

For example, a man told me recently that his mother was dying. His sister visited him, and together they went to the hospital, where the girl began to pray audibly. He said her words were beautiful, poetic, and flowery.

When she had finished, she said to him, "Were the words not lovely?"

He replied, "Yes, my dear, they were."

On their way down from the ward, his sister turned to him saying, "Mother hasn't got a chance, poor thing! She will die shortly."

He told me how stunned he was with surprise.

This is a perfect illustration of what this verse means. Love
is Freedom. The words used by this good lady were beautiful; she was sincere in her own way; nevertheless, they were "... as sounding brass and tinkling cymbal." In order to make words effective, they have to be felt as true. It is necessary to pour life, love, and feeling into our words and statements of truth.

This girl did not have charity. Charity means love. Love is the cement that binds. It is that sense of oneness with the Father of all—the Almighty Power. Since love is a deep sense of our unity with God, with Life, and the All Powerful, we must in prayer become one with our ideal of perfection.

In the case of a woman who is sick in the hospital, we must not see her sick or in pain. No, we must have charity or love and see her as the perfect being, an offspring of the Infinite, clothed with all the qualities and attributes of God.

Love frees; it opens prison doors; sets free the captives, and them that are bound. It gives "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," that we may become trees of righteousness.

A simple treatment used by a son for his crippled mother in Rochester was as follows: He did not see her as a cripple; he had charity, which is the love of God, or Good. This boy healed his belief about his mother through Divine Love. He decided that he would become as a little child, and shed all of his preconceived notions and beliefs about medicine, doctors' verdicts, mother's attitude, etc.
Twice daily he prayed in this simple, direct, and spontaneous manner: "Mother's life is God's life; it flows through her now as harmony, health, and peace. There is only the One Life and that is God; God is Life." He would say to himself, "How can this flow of life be impeded?" He reasoned: "In truth it cannot be. Mother is believing a lie, and she is experiencing the results of her false belief. The truth is: God walks and talks in her. She is healed, made whole, and perfect now—this instant!"

Every night before going to sleep, in his imagination he would kiss his mother and feel her warm embrace. He would hear her say to him, "Son, a miracle has happened. God has healed me and I walk. Isn't it wonderful?"

He would reply, "Yes, mother, His Name is Wonderful!" Then he would go off to sleep into the arms of the Absolute Lover.

Truly, this man spoke with the tongue of angels. The angel means the new attitude of mind; it is a new perception of God or Good. The angel is the angle at which we look at God. This boy's angle was that there is only One Presence and One Power, and It is now moving in his behalf. "None shall stay his hand, or say unto him, "What doest thou?" Love frees.


**CHAPTER THREE**

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."—(I Cor. 13:2)

LOVE is THAT SUBTLE emanation that streams forth from man, wherein he has a feeling of oneness with all life. Many people are gifted in countless ways, but often there is something lacking; for example, they fail to radiate the mood of peace, harmony, and love.

When we see the growing corn, grass, trees, fruit, and buds on the branches, when we observe the sheep and cattle grazing in the valley, and when we hear the song and laughter of children at play, we should be reminded of the love of God. Infinite Providence is running the show; thereby, we can rest assured that Love rules the world. Although men cannot see God and live, they look upon His Cosmos and His works; if they seek Him, they shall find Him.

If man seeks for love in the other, he will find it. If we look rightly at the world, we shall find the abundant life spoken of by Jesus. The world represents God thinking. Love is a symbol of the oneness with God, with life, and with all things.

It is the urge of all entities to go back to the Source. The journey back to God is the road back from relative love on
this plane to the Ultimate—or Absolute Lover—God. All the forms that we see in the world are an infinite variety of the thoughts of the One, the Beautiful, and the Good. Love sustains and ensouls them all; for it is the Universal solvent or solution which binds all things together in harmony, order, and symmetry.

There is only beauty in the world. Every atom of space is indescribable beauty, because God is Beauty; moreover, every atom in space dances to the rhythm of the gods. The stars, the planets, and the earth on which we move are purely symbols of the bow in the sky portraying God's covenant with all men, whereby He sets forth order, precision, and proportion.

The world, and all things contained therein, is the handwriting of God on the screen of space. He that hath an ear let him hear, and he will become still and listen. He will hear the music of the spheres, and understand the profundities of the Law. When he looks out upon the world, he will see and hear differently. Such a person will realize that all men are garments of God which He wears as He moves through the illusion of time and space, and that all of us are on a journey of self-discovery.

All of the stars, suns, moon, seas, mountains, and all things that we behold are symbols of still greater things; they are the archetypes of a transcendent perfection, or witnesses of truth which are the same yesterday, today, and forever.

We may write great works admired by all the worlds; yet,
their pages are empty if we have not love in our hearts. Honor is not of man; it is of God.

It is like the soldier in the recent war who won many honors for his valor and prowess in battle. His chest was covered with medals; everyone thought he was most happy and proud; however, at one of the ceremonies in his honor, he confided to friends, "All this means nothing to me; all I want is the love of the girl who no longer wants me. I love her, and want to be loved by her." His heart was hungry; he knew instinctively and intuitively that pinning medals on him for killing other human beings was not the Love of God. He must have felt that we cannot live until we love, and that love must have an object.

Life is livingness and givingness. Love is the outward flow of life; this flow must be harmonious, joyous, rhythmical, and peaceful. This cosmic urge must be expressed in a positive, constructive manner. Man must be in tune with the Infinite. He must find the thing he loves to do in life, and do it; then he will be happy. Such a man has a sense of freedom and joyous expectancy; he no longer watches the clock, but his joy is in accomplishment and service. Now his work is not drudgery; it is a pleasure.

A man recently chatted with the author aboard a plane. This man is considered a great prophet and an internationally known writer; many of his prophecies have come true in recent years. He has great faith in himself, and has made remarkable demonstrations; yet, he openly confessed his antagonism and bitterness to members of a certain race.
As you saw in the second verse of I Corinthians, thirteenth chapter, even though he had all of these wonderful gifts, he did not have love; therefore, the quotation says, "I am nothing," "In him there is no Greek, no Jew, no bond, no free, no male, or female." Love does not know any barriers of race or creed. Love is universal; It frees; It gives. It is the spirit of God or goodness, truth, and beauty. This man admitted he lacked this impersonal love which is peace on earth and good will to all men.

We must love everyone. We do not have to like them. The love spoken of is in this wise: We rejoice that all men are growing righteously; the peace of God fills their souls, and that they are being prospered in mind, body, and affairs. We are glad the Law of God or Good is working for them, through them, and around them.

This is love or that impersonal goodwill which we should radiate to all beings. It is like a fire in the kitchen; the warmth or glow from the coals does not favor one side of the room; it does not show any favoritism. It gives its heat to all. Love has neither height nor depth; It neither comes nor goes; It fills all space; It is. The ancients called God Love. There is not any true happiness apart from the practice of the Presence of God. I begin to live life joyously when I see "sermons in stones, tongues in trees, songs in running brooks, and God in everything."
CHAPTER FOUR

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—(I Cor. 13:13)

LET us explain this verse by the following true story. A woman came to the author many years ago when he was lecturing at the Park Central Hotel in New York City, and said to him, "I work for the Red Cross every day; I give money to all charitable organizations, and belong to the sewing club. I visit hospitals and conduct drives for veterans, etc.; yet misfortune after misfortune comes to me. Look at my fingers; they are inflamed, and I can't take the rings off. The doctor calls it rheumatoid arthritis. Why? Why? I love so much and give so much!"

Actually this woman did not have love; so it profited her nothing. After talking with her for a little while, I discovered she wanted to be praised by the multitude; she wanted her picture in the paper. She craved the flattering remarks of her associates. She forgot the common caution, "Let not thy left hand know what your right hand doeth. Verily . . . they have their reward:" this means that man will receive the praise of man. They will say, "What a fine fellow he is!" "How generous he is!" "How unselfish!" This flattery satisfies the ego of the worldly-minded man. "Ye have no reward of your Father which is in heaven."

This woman's acts, though well-intentioned and good, were not really of the heart. She did not do these things for the
joy, love, and the thrill of doing them to make others happy, joyous, and free. Her motives were not pure and holy. She forgot there is not any honor or glory of man; all honor and glory come from God. Let us always examine our motives.

In the case of the woman cited, she was thinking in terms of lack and limitation. When she gave her gifts, she was looking forward to tragedy, pain, cyclones, and misfortunes of all kinds; this cannot be called Divine Love.

Oftentimes people will do something for another, and then say, "Aren't you grateful?" They are expecting something in return. If I am grateful to you, I am under an obligation to you. When we do something for another, or give a love gift, we should not place the other under any obligation. "And though I give my body to be burned . . ."

When this woman gave a gift, or did some work for the Red Cross, or any charitable organization, it should have been done freely, gladly, and for the joy of giving; she should not expect anything in return. If she gave a gift and expected something in return, it would not be a gift. The gift of love does not have any strings attached to it. It is as free as the wind. A gift, given in this manner, whether it is work, service, money, or thoughts, comes back a thousand fold; it comes to the giver pressed down, shaken together, and running over.

Let me cite another case I treated some years ago: A very possessive mother came to me complaining that she had
scrubbed floors, in order to send her daughter to a finishing school where she could become a little lady like the others in the neighborhood.

"I worked my fingers to the bone. I pinched pennies and sold rings which my dead husband had given to me. What do you think this ungrateful daughter did? She ran off and married a young doctor, and they have gone to south America! She never even sent me a postcard. I'm so mad; I could choke her!"

I asked her what she had expected her daughter to do,

"Well," she said, "after all I did for her, I expected her to come home and wait on me in my old age; get a job, and support me. Or if she got married to a rich man, I would expect her to take me with her and to live with her. You see, my daughter needs me, and I love her so!"

My explanation of the truth healed this woman. She went off smiling with the radiance of the Light Limitless shining out through her eyes. I explained to her that if she really loved her daughter, she would rejoice in her new happiness.

I requested that this mother should pray for her by knowing that love enfolds her, surrounds her, and permeates every atom of her being; moreover, that if she loved her daughter instead of feeling hurt, and instead of giving her body (her idea) of her daughter to be burned,—in other words entertaining the idea of resentment,—she should send love forth. The mood or feeling of love and peace for the
daughter would automatically remove the feeling of resentment.

Love casts out hate. Hate and love cannot dwell together. "Perfect love casteth out fear." Hate is fear. This mother realized that love is freedom, and that if she really loved her child, she would free her in the arms of God, knowing that Divine Love goes before her daughter to make safe, instant, and perfect her way. She understood that the work she had done for the girl should have been a labor of love, and that she should rejoice that she made her happy. She rejoiced in seeing her daughter grow and radiating peace, health, and happiness.

To love her daughter meant to loose her, and let her go, knowing that God is her Father; God is also her Mother, and that God is all around her. The mother understood, and she was delighted in her daughter's freedom. She was happy, because her daughter was happy. She wired her congratulatory message, and prayed sincerely for her peace, security, and integrity.

What is harmony for the part is harmony for the whole, because the whole is in the part, and the part is in the whole. In the case of this young daughter when love came on the scene, it was right, good, and true that she accepted it; this was the harmony of the part; likewise, it was harmonious for the mother, and right for everyone. By its very nature it could only bless and make others happier. Instead of depriving the mother of anything, this realization of love and harmony for the good fortune of the daughter
would bring manifold blessings to the mother.

*To love is to release.* What you love, you release; what you hate, you bind. Mothers must be like the mother bird: When her young are ready to fly, she pushes them out of the nest, and they learn to fly by themselves. Mothers must give up their possessive attitudes towards daughters and sons; they must cease thinking that they know best.

Parents must teach their children the truth of Being. They must teach children how to pray successfully, scientifically, and how to be independent. Mothers must not expect their daughters to sacrifice their homes and children in order to stay with them, and feel sorry for them; this attitude of mind on the part of a child and her parents has caused endless confusion, and blighted the lives of countless thousands.

This is the reason Jesus said, "Leave father, mother, brother, and sister, and follow me." Yes, the *me* is the truth. Truth is the way, the life, the quest, and the goal. Truth brings good tidings to the meek, binds the broken hearted, and proclaims liberty to the captives.

Mothers and fathers must never worry about their children; this is a mood of fear, lack, and limitation. If the children do not know the laws of life, they sense the vibration or feeling of the parents, and it has a despoiling effect.

The blind lead the blind, and they both fall into the ditch. "I was young, now am old; yet have I not seen the righteous
forsaken, nor his seed begging bread." This means that if parents live the truth, they will see their children as noble, dignified, Christ-like beings. They should have the conviction that their children are growing righteously; according to their conviction will it be done unto them.

They must clothe their children in the garment of salvation and the robe of righteousness; then their children will never beg bread; which means they will never do anything to dishonor God or their parents. They will truly grow in the image and likeness of the mood or conviction held by their parents; for the parents clothed them with Divine Love. They realized the aura of God enfolded, encompassed, and fed them; surely the children could reflect only love.

"What thou seest, that, too, become thou must;
God if thou seest God, dust if thou seest dust."

Having seen and felt love for their children, parents must reflect it by an inexorable, changeless law: "Seek, and ye shall find;" that is, see God or Love coming forth in your children.
CHAPTER FIVE

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,"—(I Cor. 13:4)

RECENTLY a man told a little girl that her father who had made the transition had gone on a trip, and that she would see him again in the future. People criticized this man; yet he did the kind thing, and made the girl happy; moreover, what he said was true. Her father had made a journey in consciousness to the fourth dimension; through love the child will again see and talk with him. They will both play, as Dunne says, in the symphony of all creation.

"Charity suffereth long, and is kind . . ." Yes, love endures forever; it is indissoluble. Nothing breaks it up or severs it, because it is a quality or attribute of God; love is the same yesterday, today, and forever; it is not changeable and variable. Love is, and all there is, is Love. When we do the kind thing, it is always love in action. Let us ask ourselves, "What is the kind thing to say or to do?" This is truth.

"Charity envieth not . . ." The man who knows the laws of life never envies another; neither is he jealous, because he knows that he can go to the same Fountain as the other did, and claim all of the good that he wants. If he believes, it shall be given to him. A man who understands this cannot be jealous. He knows that God is impersonal and no respecter of persons.

"Ho, everyone that thirsteth, come ye to the waters, and he
that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money without price." The only price we pay is belief, and belief does not cost anything. The qualities of mind in the other, or his riches, his wife, his home, or his estates, therefore, are not to be coveted. You may also have any or all of these things by going to the same Source as the other and ordering them.

"Concerning the works of my hand, command ye me." Your command is simply to appropriate the mood of possessing that which you desire; then rest in the silence, knowing that what you prayed for is a fact in the Kingdom of Reality. Walk the earth in the light of this assumption, and in the moment you think not, it will appear as a quality of mind, or object in space as a home, a wife, etc.

"Vaunteth not itself . . ." The sophisticated man, lacking knowledge of truth, parades before himself a whole procession of motives which are not really true, in order to conceal from himself that he is what he does not wish to be. He is proud, opinionated, and arrogant. If he does a thing with an unworthy motive, he claims it is a good one, because it would shame him if he recognized how bad the motive was. We must expose these spurious motives to ourselves, and get rid of our false pride, so that we can be proud of our relationship with God, the only Presence, and the only Power.

"Is not puffed up . . ." We must get rid of the sense of our own importance, pride of rank, class distinction, or family tree. We must rid ourselves of false, intellectual pride. The
great man is always the humble man. The greatest doctor is usually gentle, kind, loving, and understanding.

The really great mystic is the humble man who knows that all wisdom, power, and intelligence come from the One—the Father of all. When such a man says, "Our Father," he means it. He knows we have a common Father and that we are all brothers and sisters. He also knows we are descended from the Royal Family, and that we have the greatest family tree in the world, namely: I Am.

The tree of Life is in the midst of the garden of God; this is the one, indivisible Tree; all members of the human family have their being rooted in this Eternal Tree; we are fed by the sap that comes from the wisdom of the Father. It is the Christmas tree; we, the children, are gathered around to feast from the gifts—or manna—that fall from its branches.

The meat that we eat is the realization of the Almighty Power; the bread is the manna, or divine ideas, that flow through us; the wine is the inspiration from on High; the fruit is the joy of the answered prayer. We know that Law waits on God and man; we are always sitting at the banquet table of God, and the feast is always prepared.
CHAPTER SIX

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth."—(I Cor. 13:5-6)

THE ONE LIVING in the consciousness of love always does that which conforms to the good of all. He contributes to the betterment of society, and never does anything that would disturb the harmony of the whole. His behaviour is gentlemanly, courteous, and kind; his presence is soothing, comforting, and conducive to peace.

Wherever such a man goes, he will always meet the White Brother regardless of race or creed. He loves people, realizing God indwells all men, so he is one with the God of all; others, regardless of the color of their skin, sense this, and respond in kind.

"Seeketh not her own . . ." If a man returns love to one that loves him, that is not enough. He must cease to be possessive in his love, and let it become universal, so that his love for all men becomes all-inclusive.

Love is freedom and respect. If a man truly loves his wife, he will trust her, and have perfect faith in her honesty and integrity. A husband must not behave unseemly, because his wife had dinner with another man; neither should she hesitate to tell her husband about it. He will not question her or "make a scene"; no, he behaves as he should. He remains poised and calm, knowing that "What therefore
God hath joined together let not man put asunder." This means their marriage was a spiritual union—made in heaven; therefore, no man, or woman, or power can break it up. This knowledge is immediately felt by the wife; she responds in kind; she must remain true to his conviction of her.

What does a husband believe about his wife? Let him always see her, as he first saw her; i.e., let him always clothe her in the robe of glory and beauty; yea, the seamless robe! Let him say to his heart, "Thou art all fair my love, there is no spot on thee." With such an attitude she must reflect the Christ to him, because he has seen and felt the Christ in her. "What thou seest, that thou beest."

Let me tell you the story of a woman who behaved herself unseemly. She was married to a devoted husband, and she had two children. They never quarreled. One day a gossiping neighbor said that she had seen her husband with a strange woman twice in a restaurant, and that she thought he was running around. The wife became so excited that she left her home, leaving a note with one of the children to give to the father. Filled with rage and jealousy, she ran off to Reno to get a divorce.

She obtained a Reno decree, never listening to any explanation offered by the husband. Months later she learned that the woman in question was her husband's sister, whom he was befriending. Love "... is not easily provoked." She did not have the understanding of God, which is also Love. "... thinketh no evil ..." If married people would cease
suspecting each other, happiness would reign.

Let us cite another instance: A boy and girl get married. They seem to be a perfect couple; yet in a few months they are separated and divorced. Why? This may be one of the reasons: The young wife might visit her husband's office, and see a pretty girl there; then one evening he may come home late. Instead of trusting him, she begins to suspect him. Silently she begins to fear that he is going to run around, and that he is not going to be faithful to her.

She does not say anything to him; since neither of them understands the laws of life, what she continues to fear comes to pass. Her conviction about him is communicated to him; he feels it subjectively. He becomes restless, and does the thing she was convinced he would do. She becomes frantic; goes home to her mother; the law-suit begins.

Love "... thinketh no evil." Love sees the Christ-Truth always. Love is faithful to the end; the end is always good, because God is Good.

I have a letter from a woman in London who had been married twenty years; suddenly there was a flare-up; a break ensued between her and her husband. Before she realized it, they were on the verge of a divorce. People had told her that her husband was running around with other women; he was. She did not say anything, but this is what she did: She prayed that her husband be divinely guided in thought and action, and that only right action prevail. She
loosed him, and let him go, realizing that the Love of God flowed through his thoughts, words, and deeds; she decreed that peace filled his soul, and that Infinite Spirit revealed to him the perfect way of life. "I am the way, the truth, and the life."

He gave up the other woman, and came back to her in love and peace. She was a wise woman, because she knew that love frees; his happiness was her happiness. She gave him an impersonal treatment, rejoicing that all good was his now; she did not tell God what to do, but she realized the truth about him. It was a perfect demonstration of the healing power of love. Love joined them together. How could anyone sever that love? They could not if it were real love; for real love is almighty and indivisible. Who can sever it?

". . . Rejoiceth not in iniquity, but rejoiceth in the truth. . ." The Truth student or the Christian (the latter word means anyone who practices the principle of truth) never rejoices that a nation is vanquished. Never, under any circumstances, does he have a desire to get even or rejoice over the misfortunes of others. Iniquity means unbalance, lack of firm balance, or equilibrium. The truth student never listens to anything that will not contribute to his good or the good of another.

Some people, through gross ignorance, seem to rejoice in gossiping about others, attacking their character, backbiting, etc. To talk about and dwell upon the imperfections of another (whether true or false) is to attract limitation and
loss to oneself. The Law is: As you would that men should talk about you, speak you also about them in like manner; this is the rule of a free, happy life. The person who spreads spicy gossip is thinking it and feeling it. What is such a person attracting? It is easy to answer: "As a man thinketh in his heart, so is he." To imagine evil of another is to lie.

We could be like the little girl in this story: Once a thief came to murder a man, but the man's little daughter did not see the murderer. She saw a nice man who might give her candy; she played with him and sang for him. He left with tears in his eyes and was healed. Love rejoices in the truth.

Let us rejoice in the realization that all men are expressing the truth. The truth is: God indwells each man. Let us bear witness to that truth by knowing that those people who would criticize and condemn one another are now dramatizing, portraying, and expressing love, peace, and harmony.
CHAPTER SEVEN

"Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."—(I Cor. 13:7-8)

LOVE creates and gives birth to all forms. For example, when two forces such as hydrogen and oxygen meet, water forms. Love, likewise, is a union; it is an emotional attachment. Love is the cement that binds. Let us become one with our ideal by loving it; then we will give birth to our desire.

Truly love" beareth all things." When we treat or pray, we must have love in our hearts, because we must accept as true that which our five senses deny; this is real love also. Love is the fulfilling of the law. When we are convinced of the truth which we affirm, there is no room for doubt.

The man with love in his heart does not bear the so-called burdens of the world on his shoulders, because he knows that wisdom rules the world, and that Infinite Providence guides it on its course. The man of understanding realizes that all men—beggar, thief, and holy man—shall, at their appointed time, come to see the transcendent glory which He is.

No one is lost; there is no lost soul. God cannot lose Himself; neither can He destroy Himself. "They shall not
hurt nor destroy in all my Holy Mountain." Hope springs eternal in the breast of the truth student, but this hope is an abiding faith in an omnipresent and ultimate good.

The mental scientist "endureth all things" in this sense: He knows that whatever problem presents itself to him, God has the answer. He, therefore, casts his burden on the Christ within, which means upon the truth; i.e., he does not take the problem to God, because Infinite Intelligence does not have any problem. He goes to God with the answer; then behold God flows through his problem, and there is no problem.

The sincere truth student is not weighed down by the problems and vexations of the day; he refuses to bear these burdens. Such a person knows there is a way out; his joy is in overcoming his problem. He knows that the so-called trials which beset him are his opportunities to discover the God-Power within. He tastes God, and he finds Him Good. He has become acquainted with the one Power. He walks along the highway of life smiling; he has a song in his heart; it is the song of the Lamb: victory!

If the crossword puzzle was all figured out for man, and if he were asked just to fill in the blank spaces, life would be drab. No, the thrill of accomplishment comes in working out the problem; for instance, the engineer rejoices in building a bridge where others failed. There is great satisfaction in overcoming.

We are here to prove our Divinity, so we endure all things
and experiences gladly, knowing that he who perseveres to the end shall be saved. This means that man, instead of attacking and fighting his problems, simply lets go, becomes still, and says to the Father within, "Now Father, this is what I want. The right answer is mine now. Infinite Intelligence has revealed it to me now. Thank you, Father!" If a man will say this silently, or audibly to himself (because prayer is basically man talking to his Higher Self), and say it knowingly and feelingly, the answer will come, and bring peace with it.

Man is here to discover the joy of living. He must awaken from his dream of limitation to claim his Sonship. He can use the law of life two ways. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." When he gets tired of using the law of life negatively,—in other words, when he is tired of being pushed around,—he begins to ask questions: Why? where? whence? and whither? His dissatisfaction leads to satisfaction; he deduces a law from all of his experiences. The thrill is in discovery.

The reader of this book would not give up his unpleasant experiences. I will wager each man is glad he has had them even though they were unpleasant, because through them he found the Light. "Sweet are the uses of adversity, like a toad, ugly and venomous, yet wears a precious jewel in his head."

Man's extremity is God's opportunity. We do not have to suffer, but we undergo pain and misery due to our ignor-
 ance. Emerson says that the only sin is ignorance, and the
only punishment is the inevitable consequence. When man
truly finds God, he becomes serene, poised, and balanced.
He has found that to be in tune with the Infinite is to
discover that all of His ways are pleasantness, and all of
His paths are peace.

In this objective world, we are conscious of opposites, such
as north and south, night and day, male and female, cold
and heat, love and hate, joy and sorrow. How would we
know what love was, except we were able to shed a tear of
sorrow? Opposites are necessary for our growth, so that all
of us may experience the joy and significance of positives.
The positive, affirmative attitude towards life, or believing
in all good things, is what Quimby called Christ. Christ is
the wisdom which Jesus, Moses, Buddha, and the illumined
mystics found. This wisdom is the knowledge of God and
the way He works. Knowing the law of life, we apply it
scientifically, wisely, and judiciously to bless ourselves and
others.

We have found that the opposites are not irreconcilable. We
can always go to the Garden of God,—the Holy of Holies
within ourselves,—and pray, and believe that peace, health,
harmony, and happiness are ours just for the asking. God is
the gift and also the giver. Man is the receiver! Our prayer,
therefore, is walking in the light of the assumption that our
prayer is already answered. We know it exists in the
Kingdom of Reality. If we wait, yet a little while, it will
appear in the screen of space.
Love never faileth; for how can God fail? The predictions, statements, and idle talk of men fail, but the consciousness of love protects, guides, guards, and illumines man. The love referred to is the inner, silent knowing—a movement of consciousness—welling up from the heart. The consciousness of being one with your ideal will win; this is the mood that demonstrates. The mood of love or oneness with your ideal never faileth. This power, or mental attitude, is omnipotent, because it is the spirit of God moving into objectivity.

It is true that the prophecies of men fail, because they are many times based upon the evidences of the senses, race belief, doctors' verdicts, and scientific facts dependent upon objective analysis; however to this subjective self of man all things are possible. If he will not judge, therefore, according to appearances,—prophecies of man,—but only believe that the God-power has fulfilled his request, and rest in that conviction, he will find that love—oneness with his idea—never faileth.

"... Whether there be tongues they shall cease ..." A man who is in a hospital bed crying with pain is speaking in the tongue or mood of limitation and lack. He does not know God or Truth, because to know truth is to be free; hence, this tongue or mood of lack must cease, and he must change his consciousness. It is not any use to pray to God, and at the same time believe that some other power can overturn, neutralize, or destroy the action of God; this form of prayer is useless; moreover, it is a waste of energy.
We must remember that it is our inner feeling or mood that will be manifested, regardless of all the statements of truth that we use; therefore, our affirmations or statements of truth must be permeated with love, feeling, and conviction. With this mental attitude or state of consciousness we pray believing; according to our belief will it be done unto us. The consciousness or feeling of being healed is the Almighty Power that heals.

Let man close his eyes; think of God; then realize that all of the God-like qualities and attributes are within himself; his own consciousness or awareness is the Almighty Power that demonstrates and materializes. Let him now contemplate on the fact that he is healed and perfect. Let him rejoice that every tissue, muscle, bone, electron, and atom of his being is now conforming to the Pattern on the Mount. Let him realize that the Holy Spirit, which moves through him now, is the Spirit of Omnipotence, and that the spiritual man is now being revealed.

As man continues to do this, he moves from fear and anxiety to the mood of love and peace. His fear is changed to the feeling of confidence in an Almighty Power which acts according to his feeling or belief; then the tongue of man (limitation) ceases, and the tongue of God (mood of love and peace) decrees triumphantly.

". . . Whether there be knowledge, it shall vanish away." Yea, the wisdom of man is foolishness in the eyes of God. All of the pioneers, artists, inventors, and scientists were at one time ridiculed by the world; they were considered
dreamers and visionaries. The world said that radio, electric lights, telephones, etc. were impossible; these, and many other inventions, were looked upon as impossible of practical achievement; yet, the dreamers believed the unbelievable; they believed that the impossible was possible. They knew that love—a feeling of oneness, or conviction with man's good or ideal—would win. Infinite Intelligence revealed the way.
CHAPTER EIGHT

"For we know in part, and we prophesy in part. But when, that which is perfect is come, then that which is in part shall be done away."—(I Cor. 13:9-10)

IN THE FIRST EPISTLE of John 3:2 we read, "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." We are here to awaken to our Divine perfection. As we die to all of our false beliefs and race concepts, we will have purified our subconscious mind; then the Christ—the illumined man—will appear as the Anointed One, The conscious mind (Jesus) and the subconscious mind (Christ) will become one; they are united in perfect harmony. The two become one; the part is relinquished; the limited man is now dead, and the perfect man (the Christ) is revealed. We now see ourselves as sons of God in the bosom of the Father. We are awakened!

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."—(I Cor. 13:11)

We must not be ruled by childish thoughts or by dead thoughts. Millions walk the earth in bondage to the beliefs and opinions accepted by them in their infancy or youth; their childish beliefs in the boogie man under the stairs, a devil with horns, or hell and damnation must be discarded. We must be governed by the idea that we are the sons of
man or the sons of God (the Truth).

Our governing idea must be that we are sons of God; therefore, we must have the same qualities, attributes, and capacities as the Father. Let us go forth and make ourselves equal with God, and we shall not feel it robbery to do the works of God. "He thought it not robbery to do the Works of God." We must not identify ourselves in consciousness with childish things, such as fearing and believing in things and powers that do not exist.

When a child becomes a man, he must cease transferring the power that is within himself to things outside himself; in other words, he must cease worshipping the false gods, such as sickness, disease, pain, and poverty which are brought on by man's wrong thinking, fears, and false beliefs. He now knows the laws of life, and that he is a son of God who is entitled to all good things; so he goes forth claiming this sonship; consequently, he finds that all of his ways are pleasantness, and all of his paths are peace.

We must grow up in our love-nature also. It would seem that we are very immature emotionally. We must cease to be vain, arrogant, and boastful. God is Love; therefore, love is good in all of it's forms and modifications. If we see faults in the husband or sister, it is not a part of love. Jealousy and resentment are counterfeit phases.

Let us consider the following: A certain man objected that his wife expressed herself as a creative artist. She could create new, attractive designs for hats; she wanted to take a
position in a nearby establishment. The opportunity presented itself; yet the husband was so possessive that he said to her, "No, your place is in the home. Be there when I come back!" They had no children. She was frustrated and unhappy, because she did not want to go against his wishes.

This man was ruled by a childish thought; he did not know what love was. His idea of love had failed to mature. Love is freedom. It does not deny the right of expression to the other. If he really loved his wife, he would have daily encouraged her, and rejoiced that she had found a measure of happiness in designing hats.

If I truly love the other, I want to see the other happy and prosperous. There is that Cosmic urge within us, constantly seeking to express itself at higher levels of consciousness. Man must never limit, circumscribe, or put chains on love, and say, "Your attention is to me only, never mind your artistic ability." This selfishness is based on fear of loss. Man loses what he will not let expand, grow, and unfold. This case ended in the divorce court.

The woman became a great artist, and has contributed much to the world. She found her ideal husband through prayer; of course he encouraged her talent, and she expressed greater beauty then ever before. The sense of personal freedom held by this husband and wife portrays the real, spiritual marriage, wherein each is wedded to God (Good), and one with Him in livingness and givingness.

Wives and husbands should learn to free each other instead
of binding each other; then they would be truly grown up, and have put away childish thoughts. The love of God in their thoughts, words, and deeds will guide them in all of their ways. His name is "inscribed in their hearts and written in their inward parts."

The love of a woman for a man is a reciprocal mood in which the subjective nature of the woman is complemented by the objective nature of the man. She finds the image and likeness of her subjective desires in a man. Her subjective feeling realizes its objective fullness in a marriage "made in heaven" (spiritual consciousness).

Let us broaden our horizon and enlarge the borders of our tent, so that gradually our love becomes the love which Jesus had. His love was not limited to his mother, father, or those around him; he loved all humanity. This is the universal love which includes the beggar and the holy man,—yes, even the thief on the cross,

We must realize that God is the Absolute Lover, and the Impartial, Universal Divine Giver. He gives to all men, regardless of creed and color, that which they feel as true of themselves. He never questions them, and says, "What are you going to do with the thousand dollars you want?" God is the giver and the gift. Man is the receiver.

Our understanding of God increases as we fail to see the parts, and begin to see the underlying unity behind all things—a unity in diversity; then love in action is the desire of diversity for unity. Our journey on this plane is a journey
back to the One, and the glory which we had with Him before the world was. "Thou hast been in Eden, the Garden of God; every precious stone was thy covering." When a man and a woman marry, it brings them up further in this scale of unity.
CHAPTER NINE

"For now we see through a glass, darkly; but then face to face: now I know in part; but then I know even as also I am known."—(I Cor. 13:12)

WE CANNOT SEE without eyes, or hear without ears, or apprehend without the power of thinking. The act of becoming the perfect man, here and now, would be impossible if the perfect ideal had not already been created within us. "We see through a glass darkly" now; we do not see this Divine Presence within us, which is absolute perfection, but we instinctively and intuitively sense something Divine welling up within us.

Nature provides signs which indicate future happenings; for instance, the dawn appears, and the shadows flee away. Consider the fledgling before it flies in the air; it flutters and shakes its wings; this is a promise of its power to fly. The same process takes place in man. He reads the story of Jesus who awakened here on earth; claimed His Oneness with God; translated his body, and went back to dwell in the bosom of the Absolute Father.

Men turn to God in prayer and adoration. Prayer is a reverent or mystic awe, in which we contemplate our own I Amness. In this meditative mood, man contemplates his good, and rejoices in the anticipation of the answered prayer; then he may be said to feel joy before joy, to feel beauty before beauty, to feel happiness before happiness.
The tree, for example, about to bear fruit puts forth shoots, flowers, and leaves in anticipation. Observe the vine, a piece of God's handicraft, with its tendrils, suckers, leaves, and petals which are speaking to man their own language, and proclaiming their joy at the forthcoming fruit.

Let us become illumined by the Holy Spirit. This will lead the way to the birth of the Savior, because as Mary (the subjective) is constantly being impregnated by Christ-like thoughts and ideals, the Garden of God is freed from all weeds; then comes forth the Jesus Christ-state of consciousness.

Each time we pray aright, our prayer is answered; as a result we see God (our good) "face to face." When I see your face, I recognize you. Each time we turn to the truth and recognize it, it recognizes us; we become one with the truth, and we are free.

Prayer can be likened to the story of the prodigal who returns to his father. (Symbolically this means the conscious mind realizing the God-like powers within its deeper-self which has the answer to all.) The father did not condemn or criticise, but as the son turned to him, the father turned and kissed him. He does not berate him, or ask him why he ran away from home. No, He is the Absolute Lover who gives all; He is no respecter of persons.

If we complain about our lot, the answer is, "Son, thou art ever with me, and all that I have is thine."
The scripture says, "Blessed are the pure in heart: for they shall see God." We are told that no man can see God and live. Whoever dwells on virtue and beauty sees virtue and beauty, or sees God or Good. The pure in heart see God every day.

Peace is the power at the heart of God. With peace in our hearts we sit at the banquet table of the Lord, presided over by the God of Love. God never forgets his children. When the children forget their Divine origin, and vainly search for their good elsewhere, they have a sense of separateness from God; they only need to return to find themselves in the changeless Presence that always indwells them. The love of God illumines the darkness. Let us smile; this smile of love to another illumines his heart.

All of us reflect the glory of God in some degree. When our thought is uplifted, we reflect His Glory. When the subjective state of our thought is governed solely by the Holy Spirit, it reflects this reality in all that we say or do." . . . But then I know even as also I am known . . ." The reader is known now as the Son of God. "Beloved, now are we the Sons of God."

As the birth of God takes place in us by dying daily to all of the false beliefs of the race, and anointing all of our thoughts with the Holy Spirit, we come into the Light of the Spirit, and realize that God is within us, and the Life of us all the time. As we go from glory to glory, we will some day awaken and discover our Inner Self.
This Higher Self is now hidden, due to the darkness of our thought which covers It. As we wash the windows of our soul, light, sunshine, inspiration, and divine illumination will illumine us; then we shall see spiritually. We can see only perfection, order, symmetry, and proportion. We will see Divinity behind the form, and the truth behind the mask. Opposites will disappear; we will see only the unity, or oneness, of all things.

We shall see ourselves as we really are: namely, identities in the bosom of the Father, lights making up the one Great Light, or the Silent Brooding Presence, which is changeless and ageless, "without beginning or end, older than night or day, younger than the babe newborn, brighter than light, darker than darkness, beyond all things and creatures; yet fixed in the heart of all of us." "For love is of God; and every one that loveth is born of God, and knoweth God." "Therefore, Love is the fulfilling of the Law." "Much is forgiven him, because he hath loved much."

All things are possible to the man who is full of the Divine Fire, and radiating that subtle essence of love to all. His desires are fulfilled, and the gift of God is made. This gift is the more abundant life, a celestial love, and an abiding peace. We come close to the presence of The Ancient of Days, through love that wells up in our hearts toward all men and our Father.
CHAPTER TEN

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—(I Cor. 13:13)

HOPE is THE expectation of all good. The expectancy of the best is truly a great prayer. "Faith is the substance of things hoped for, the evidence of things not seen." Faith is your inner knowing or feeling of confidence or trust, containing within itself the mold of expression. Love is our union with our ideal; it is the fulfilling of the law. The law decrees that whatever we idealize and feel ourselves to be, the Formless Awareness within us takes this form according to our belief; this is accomplished through love, which in prayer means becoming filled with the feeling of being what we long to be.

Loving our ideal and becoming one with it brings about that inner certitude or satisfaction that follows true prayer. Through Divine Love—a love for truth and the mysteries of life—we perceive intuitively great truths without any process of reasoning. As we begin to contemplate our unity with Life, with God, and with the Universe, we will become more and more aware of the Divine Presence.

We must experience Holy Communion frequently. This can be accomplished by disciplining our five senses, stilling the body and mind, and realizing our communion with Him Who Is. "Speak to Him thou, for He hears." Sometimes man is blinded by this light of illumination; this is the Divine fire spoken of by the mystics, which illumines the
whole house (man's mind). In such a moment others present are dazzled by the radiance of the Light Limitless.

The illumined, or partially illumined man, has had glimpses of reality; he knows that man is immortal, and his individuality endures forever. He knows that each person is a manifestation of the One Life; whatever happens to one is impregnated and recorded in the universal subjectivity common to all of us.

The individual called John Jones is one of the many who makes up God, for God is the one in the many, and the streams of manyness are all flowing back to the Oneness, where they sense this Oneness with the original stream—the Source. Having found the All, we think in terms of God; we are His co-workers in the Grand Symphony of all Creation. We rejoice in the growth and unfoldment of all men. This mental attitude is an attribute of God called Love, because what we possess is the possession of all.

When I rejoice in the good fortune of my fellow man, good fortune comes to me; for "love never faileth." This is the Divine Measure which is "pressed down, shaken together, and running over." In the same way when we criticise or injure another, we injure ourselves. Why should we, therefore, not love, since the love we give to others, we really give unto ourselves? Our liberation and our freedom would follow. Man himself is the giver, the gift, and the receiver.

Man's body is an idea in consciousness. Man's conscious-
ness is called *I Am*. The *I Am*, for example, in Mary, Tom, or Jack is the same *I Am* that is God. In Him we live, move, and have our being. Let us, therefore, realize our essential unity. This is loving one another, or becoming one with each other in wisdom and understanding. Let us stop fighting shadows,—the darkness of our minds,—and let us realize that God is within. Let us turn to Him smilingly, and say, "Father, I have come home." As we become still, we will feel and sense the soft tread of The Ancient of Days, and He will welcome us with a kiss of love. In His Presence we will discover that His life is the life of all of our brothers and sisters in the Cosmos.

Contemplating this Divine truth, we become every other creature; for they—all say, "I Am," in varying degrees. We have discovered that all other beings are extensions of ourselves, the One Self, our own I Amness, or Life, or the Reality of every creature. God is Life, and His life is the reader's life; as long as God lives, the reader will live. God is that which was, is, and shall be; therefore, we live forever. We know that the planets are thoughts, that suns and moons are thoughts, and that our own consciousness is the reality which sustains them all. Temporarily, in space are moving the dreams of the dreamers; the Cosmos, and all things therein contained, are thoughts of the thinker. We have touched them all; He is meditating, and we are His meditation. It is our own consciousness meditating on the mysteries of itself.

The student of truth, having had a glimpse of Reality, is no longer full of fears and forebodings. He does not fear life,
death, or anything in the past, present, or future. Love has cast out all fear. He throws off the old garments of pride, arrogance, tinsel of his creeds, dogmas, and superstition. He now knows the glory from On High; he feels and realizes that he dwells in eternity. His own awareness which enables him to say, "Father," moved upon the face of the waters, and said, "Let there be light." Such a man knows that following the desire of his own consciousness, "the morning stars sang together, and the sons of God shouted for joy."

Yes, man has played all roles; he has been everywhere, and seen everything; furthermore, the I Am in man created everything. "Where wast thou when I laid the foundations of the earth?" We are God walking the earth in a dream of limitation, but we have forgotten our Divine Origin; yet, when we awaken, we shall find that the whole world is a projection of the thought of our Deep-Self. Only in truth is there Divine freedom; only in God is there Power.

We are dwelling in Eternity now as immortal beings. In order that we may bring the love of God to all men, let us rebuild our temple in the silence without "sound of hammer" or "voice of workmen." Let us enthrone in our mind a government of Divine ideas, mothered by the Holy Spirit; this will be a government of the wise. Our tomorrows are the reflections of our todays; indeed, they are the image and likeness of today. God is the Eternal Now. "Now is the day of salvation."

Let us live lovingly today; then the pulse beat of the Holy
Mother, that throbs in us today, will animate ourselves and those around us tomorrow. The mood of love that emanates from us now will speak through the boys and girls of future generations. We shall one day read their words, which will be "apples of gold in pictures of silver" to God, which is our *True Self*, that which is to be—which must be.

Let us this day consecrate and dedicate our thoughts and feelings to God. Let us become clothed with immortality and the garment of Love. The Song of the Lamb now wells up in our hearts; the angels and the archangels join us in the celestial choir; Jesus, the Great Conductor, leads, and through love all of us are now playing in the Divine orchestra. "And yet another commandment I give unto you. Love ye one another."
CHAPTER ELEVEN

"The Pharisees also fame unto him, tempting him, and saying unto him, 'is it lawful for a man to put away his wife for every cause?'

"And he answered and said unto them, 'Have ye not read, that he which made them at the beginning made them male and female?'

" 'And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Wherefore they are no more twain, but one flesh. " 'What therefore God hath joined together, let no man put asunder.'

"They say unto him, 'Why did Moses then command to give a writing of divorcement and put her away?'

"He saith unto him, 'Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

" 'And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.'

"His disciples say unto him, 'If the case of the man be so
with his wife, it is not good to marry.'

"But he said unto them, 'All men cannot receive this saying, save they to whom it is given.

" 'For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it!"

—(Matthew 19:3-12)

"HAVE YE NOT READ, that he which made them at the beginning made them male and female?" This refers to the dual aspect of consciousness—the two phases or functions of mind: namely, the conscious and subconscious. The conscious is referred to as the male; the subconscious is the female aspect of creation.

The conscious mind is personal and selective; the subconscious mind is impersonal and non-selective. The conscious mind has the power to impress ideas and concepts upon the subconscious mind through feeling. The subconscious mind accepts all ideas felt as true, and gives form and expression to them in its own way—by "ways ye know not of."

Knowing this is true, the truth student or mental scientist is very careful of the thoughts he chooses; for when we dwell on a particular idea or concept of ourselves, we find our
emotional nature becoming stirred either positively or negatively. It is a law of life that any idea—whether it is good, bad, or indifferent—which is emotionalized becomes subjectified, and in due course objectified. When we realize this, we will become very careful of our moods and feeling.

Our moods give birth to our children (conditions, event, circumstances, etc.); children possess the qualities of the parents. We must be very careful, therefore, that the mother (mood or feeling) of our children is pure and holy.

"For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh."

Yes, man must leave father and mother, which means that he must leave the old beliefs, superstitions, and race thoughts. He must no longer have false gods, such as fear, doubt, worry, resentment, etc. He must not look to the world for peace, guidance, illumination, supply, or strength, but he must turn to the God within which is the source of all supply, and whose bounty is ever present.

His faith must not be in his father, mother, friend, or brother, but his faith and reliance must be on the Indwelling Christ or Emmanuel; this is the God in us; It is his own I Amness. Only then is his faith well founded; for "He that loveth father or mother more than me is not worthy of me."

Man likes to cling to his old creeds, dogmas, and doctrines for sentimental reasons. Though he has outgrown the old concept of things, he hesitates to throw them away for
social, political, or family attachments, and consecrate himself solely to the truth of Being. Such a man has a conflict in consciousness; he cannot have a full realization of the Presence of God. His false pride causes him to refuse the truth which sets him free.

"Man shall cleave to his wife . . ." This quotation means that man must be true to his ideal—his desired objective—by consciously claiming himself to be that which he longs to be, and feeling the reality of his desire. Man must not permit himself to react negatively to suggestions of fear, lack, or doubt; for such suggestions, if entertained or believed, become conditions in his world. No, he remains faithful to his beloved (ideal or desire).

"They twain shall become one flesh." In prayer, when man withdraws from the world and contemplates the joy and happiness that would be his on realizing his objective, he enters into a fixed psychological state. Now he has become one in consciousness with his defined objective, or ideal, and he is at peace; the two (man and his desire) have become one. His inner feeling of joy indicates that he has passed over from the former state to the present state of consciousness.

Man's bride or wife is his concept of himself. She should be a bride of the Lord with a noble, dignified, Christ-like state of consciousness. Let us cleave to this state of consciousness, and contrive to sustain it until we are married to it. As we grow from glory to glory, we will reach the Jesus Christ-state of consciousness.
"What God hath joined together, let no man put asunder."
When man reaches the absolute conviction that his prayer is answered, this conviction is unshakeable; God has joined them together; the two become one. The spiritual man knows that the subjective embodiment must come forth in the scope of spiritual creative activity; this spiritual issue is inevitable.

"They say unto him, 'Why did Moses then command to give a writing of divorcement, and put her away?"’ Moses here refers to a state of consciousness whereby man subscribes to man-made laws, and he is schooled in unholy beliefs.

The creeds and beliefs of the world are mostly determined by the flesh rather than the spirit. This worldly, materialistic-minded individual, who is wedded to his past, does not know that God is within him, and that his own unconditioned consciousness or awareness of Life is God; neither does he know that the solution to all of his problems is within him. His desires for peace, happiness, security, and integrity come from within himself. If he knew the law of life, he would accept these desires; Unconditioned Consciousness or Infinite Intelligence would bring them to pass.

Man, however, not knowing the law, rejects these desires and ideas that come to him as being impossible. He says, "I'm too old; I don't have the right connections; I haven't sufficient money, etc." He establishes thousands of reasons why he cannot realize the cherished desires of his heart; therefore, he gives these ideas and aspirations that well up
within him "a writing of divorce," and puts them away; this rejection is due to his ignorance. He does not know there is a Power within him which is capable of bringing all things to pass, and "None shall stay its hand and say unto it, What doest thou?" Moreover, asleep within man, and merely waiting his recognition and claim are: inspiration, divine guidance, and illumination; these, too, he puts away due to ignorance, and he seeks guidance from the world.

So the Scripture says, "Moses because of the hardness of your heart suffered you to put away your wives." This refers to the man whose concept of God is that of a tyrannical Being living in the skies. He makes a God out of his own imagination; he says that He is a God of vengeance and caprice—a Being who plays favorites, a sort of horrendous creature whom we can't depend upon, since He might at any moment send a cyclone, tornado, or earthquake.

Man's concept of God hardens his heart. When he awakens and finds out that the Subjective Self or Life in himself is God, he leaves the old way of thinking. He is now beginning to learn of truths, and comes out from the maze of old, theological concepts of existence. The exact opposite of man-made laws is most often true; likewise, factual evidence is oftentimes false.

"Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit
adultery." This verse is easy to interpret if we will dispense with these outlandish ideas that God instituted marriage laws, and that we must adhere to the letter of them.

God never instituted any marriage laws. All of the ceremonies and rituals that we have today are man-made, and they vary in every part of the world; obviously, God could not have these conflicting and varying ideas about marriage. "In Him there is no Greek, no Jew, no bond, no free, no male, no female." "In Heaven there is no marriage or giving and taking in marriage."

The adultery spoken of in this verse means idolatry—the worship of false gods. For example, if man gives power to any external condition, he is adulterating his thought. He is, in effect, implying that the God-Power in him does not have the power to overcome the circumstance or condition; in other words, he is becoming charged with fear; fear is lack of faith in God.

If a man conditions the realization of his desire on external conditions such as money, influences, etc., he is adulterating his thought. He is saying, "I have to help God out!" If he begins to wonder when? where? how? and through what source? he is also an adulterer. When we put away our wife (our highest ideal), therefore, and marry or become one with fear, doubt, hate, a sense of failure, or dependency upon others, we "commit adultery."

And "Whoso marrieth her which is put away doth commit adultery." Yes, if man begins to broadcast his prayer of
supplication and beseeching to a God in space, he is postulating a God outside of himself; he has a sense of separateness. This belief in a God apart from man is false; hence it is an adulterated concept. He is never sure if God will hear the broadcast; he has no way of knowing. Such a man is begging God as if He were hard-hearted; he is cringing before Him as though God were withholding.

God is the gift and the giver. "I am a gift unto you." "Come ye to the waters and drink, Yea, come ye, buy wine and milk without money and without price." The only price for all divine gifts is belief; they do not cost anything. No one can make you believe something that you do not want to; for there are no conditions or specifications laid down. "Canst thou believe?" "All things are possible to him that believeth."

"His disciples say unto him, 'If the case of the man be so with his wife, it is not good to marry.'" The disciples are our attitudes of mind, or our twelve faculties. In most cases they are not disciplined, but they are governed by world beliefs; so the worldly man cannot understand that that which he marries is a state of consciousness or his own mental concept.

He finds it is difficult to believe that his wife is that which he is conscious of being—his dominant, mental attitude. He finds it is hard to comprehend that the conscious state in which he dwells is his wife or mother of his children. Their children are his body, affairs, finances, health, etc.; yet man, looking out into the world, says, "It is not good to
marry. There is so much divorce, separation, and unhappiness." He looks upon marriage as a game of chance, not knowing that he attracted to himself a wife, conditioned exactly upon his inner mood or conviction.

True marriage finds its bliss and happiness in an accord of ideals, a harmony, and purity of purpose. Let us stop blaming God for the abuses that go on under the name of marriage. The name to many people is like "sounding brass and tinkling cymbal"; it is to them a mockery of the word. Let us awake and discover the true, impersonal, universal love; then marriage will be a happy state or union, blessed by the fire of Divine Love.

Love seeketh not her own. Love is, and all there is, is Love. Love is the knot that binds man and woman (thought and feeling) in the endless cord of life, binding past and future in the eternal present. All that was, and all that shall be, now is; for in Love's eyes time is not. Love is the way of life. Take heed that ye despise not God in human form. He may be at your side in the person of your beloved one, through the working of God's grace.

The desire for freedom is oftentimes a desire to marry another. By example, a lady gets a divorce; she is bitter and resentful towards her former husband. If she remarries without forgiving, what does she find? The second is worse than the first! She tries a third, a fourth, and a fifth time; each is worse than the preceding one. All the while she does not know that her inner mood of resentment caused her to attract similar types of men based upon the laws of
attraction.

The cure is to give herself a mood of love and peace for the mood of resentment; then she has forgiven (given for) herself. She has given the mood of love for the mood of hate; she is at peace. Living in the mood of resentment over supposed wrongs committed by a former husband caused her to attract lack and limitation, because she was living and moving in the attitude of lack.

Her ideas of love and marriage have to change as she seeks to find true harmony. She must lift love to a spiritual basis. Let us not limit love, bind it, or circumscribe it. Love, freedom, and respect are one, and the one is three. If any one of them is absent, there is no love present; the three are synonymous.

"But he said unto them, 'All men cannot receive this saying, save they to whom it is given.'" All men cannot see this truth. They believe in chance, coincidence, accidents, good luck, and bad luck. They cannot receive the saying: "All is Law, and all is Love." There is only Law, and there cannot be chance, coincidence, or bad luck in a world ruled by Law.

An unhappy marriage or divorce is a perfect out-picturing of a given state of consciousness. It is the external manifestation of the discord in the man and his wife. It is good and very good, therefore; it is a perfect working of a Law which never changes, or plays favorites. We see a part of the process and condemn it, but if we could see
spiritually, we would see the perfect ending.

"All men shall see the transcendent glory which I am." When we learn that the Law is really one of freedom, and cooperate with It, we find It is a Law of Love.

"For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs which were made eunuchs for the Kingdom of Heaven's sake. He that is able to receive it, let him receive it." Eunuchs are our desires, concepts, or ideals which are asleep or dead within us. We are eunuchs when we fail to animate and realize our God-given desires.

We are here to radiate peace, love, and happiness. In other words, as sons of God we are here to express God in thought, word, and deed. Our actions must be God-like; we must begin to live the truth, and let our light so shine before men that they will see our good works. "By their fruits ye shall know them."

Are our thoughts God-like? Millions of people are eunuchs as they live in the world and its problems. They are building treasures on earth, where the moth and rust doth consume, and thieves break through and steal. We are eunuchs when we let our fears and foolish beliefs, prevent us from creating spiritually. We fail to partake of the mystic or Holy Communion with the Father, and shed the radiance of the Light Limitless all around us.

"For there are some eunuchs, which were so born from
their mother's womb: . . ." This means millions follow the old theological pattern of hell and damnation, race-mind beliefs, prejudices, and opinions. They are slaves to conditions, traditions, and race thought. They fail to create spiritually; consequently they are subject to collective or mass thoughts. "Come out from among them and be ye separate."

"And there are some eunuchs which were made eunuchs of men . . ." We listen to the negative suggestions of others; thereby, we neutralize our desire or probability of attainment. For instance a doctor may say, "You will die in six months from heart disease." We accept, believe, and prepare to die in six months. We fulfill his verdict, because according to our belief, it is done unto us.

"And there be eunuchs, which have made themselves eunuchs for the Kingdom of Heaven's sake." This is the man abiding in the pure, illumined, spiritual consciousness. He is constantly in Holy Communion with the Father within. He wears the seamless robe—the Robe of Glory. It is the Garment of God which the mystic wears as he moves inward towards the Real. It is the pilgrimage within to the Holy of Holies; no one may enter except he wears the wedding garment. Many are cast out, because they have holes, seams, and ragged edges in their garments.

When we don white gloves and aprons, and appear before the Great White Throne wearing the badge of innocence and purity, the truth knows us, because we know it. We inhale the incense always burning there; this precious per-
fume of His Inmost Essence illumines our minds and bodies, and we awake whole, complete, and perfect. Our healing is instantaneous.

"He that is able to receive it, let him receive it." He that is open minded and receptive will realize that this whole drama takes place in his own consciousness; then such a person receives or perceives the truth. Anyone who looks upon this parable as so many rules and regulations laid down by a man called Jesus is wallowing in the mire of the beliefs and opinions of the world; he is worshipping the letter of the law. "The letter killeth, but the spirit giveth life."

In prayer, when man contemplates the joy of having or being that which he desires to be or to have, he is performing the spiritual marriage-act. Man, at peace, in this state of mental receptivity, may be likened to the wife or womb; it is this phase of mind which receives impressions. That which man feels himself to be during prayer is the groom; for it is the name or nature he assumes; therefore, it leaves its impregnation on his objective consciousness; so he dies to what he is, as he assumes the name and nature of the impregnation. The joy of the answered prayer, plus the inner satisfaction that follows the appropriation of man's desire, is the proof of his marriage.
CHAPTER TWELVE

Let us see these great truths in this new light. The writer has talked to many people in various parts of the country who think it is a great sin to dissolve their marriage, because the Bible says, "What therefore God hath joined together, let not man put asunder." Yet many of these people with whom I have talked live and have lived in hate for many years; this is not a marriage, but it is a mockery and rank hypocrisy.

Surely common sense dictates that because a man said a few words: "I now pronounce you man and wife," that such a ceremony was not the meaning of: "What therefore God hath joined together, let not man put asunder" These words mean man's spiritual convictions and his absolute faith in his prayer.

"I and my Father are one." Man, realizing his oneness with the Father within, begins to do the works of God; no power, agency, or man can break him asunder from his spiritual oneness with God.

How often is marriage really a spiritual union? How often is it merely a legal ceremony against which the parties to the contract begin to chafe in a few weeks! Man marries a state of consciousness. When there is a true, spiritual union between two people ("God hath joined"), no one in all the world could put it asunder, even if he tried his utmost to do so.
To obviate making the wrong choice, man should pray scientifically when he desires a wife. There is no religion without science, and no science without religion; these are two arcs of a circle that meet and become one.

This is the scientific way he should go about selecting a wife: Let him close his eyes, be still, and imagine that he is now married to a noble, dignified, loyal, spiritual, wonderful woman. Let him state the qualities or attributes that he admires in a woman, and feel that he now is married to such a woman; then he should go off to sleep knowing that Infinite Intelligence will irresistibly attract to him the right woman.

In such cases they will immediately recognize each other. It will be mutual; there will be no confusion. They will blend spiritually, physically, and mentally. Praying in this way, he will not be deceived by the evidence of his senses which usually are deceptive. When a man plans to get married, he must never judge according to appearances. Let him "judge righteous judgment."

A man once said to the author that a woman he was going with for three years refused to marry him, and that he was going to commit suicide if he could not have her. After being taught to pray scientifically for a wife, this man met a waitress in a hotel where he was staying; fell in love with her, and married her; they are supremely happy.

What about the woman without whom he could not live? In the interim it was revealed to him through friends that she
had already been married six times, and never had taken the
trouble to get a divorce. She was also an ex-convict; she
had been convicted of several crimes. While she was
keeping company with him, she was living with another
man.

When we pray aright, it does not bring grief or pain to
anyone else. Some people think they have the right to break
up the homes of others. They say, "That's the man I want;
"they are perfectly willing to break up the home to gain
their point. It is true they may succeed, but what kind of a
bargain do they have? They have impregnated themselves
with limitation; the result is dissatisfaction and unhappiness
in many instances.

What has happened to the Golden Rule? Where is it? Have
they applied it? "As ye would that men should do unto you,
do you even so to them in like manner;" this commandment
gives the whole law of a happy and successful life. In
selfishness and greed this is forgotten. What does the
woman want the family of the man whom she weaned away
from his wife to think about her? How does she want them
to feel about her? She wants his wife and family to think of
her as a noble, gentle, dignified lady, who is Christ-like.
Let her apply this principle, and see if she still desires to
wreck their home.

We must stop working in a finite way for an absolute state.
Marriages are made in heaven; in other words they are
made in harmony and peace. "Peace is the power at the
heart of God." God is peace! When Jacob prayed for a wife,
he saw angels ascending and descending. The angels ascending and descending represent the qualities and attributes that man admires in a woman.

"As within, so without . . ." Having felt the reality of the state, it becomes subjectified, and whatever is subjectively accepted is made manifest; therefore, he meets the image and likeness of his inner conviction. If man strikes a note on the grand piano, all notes in harmony with it strike in response. They may be higher or lower, but they are similar; so man attracts to himself those people with qualities based on his moods or concepts of himself. It is affinity or attraction depending upon the chord I strike. Man may strike a discord, but he does not take all of the discords out in order to make a harmony. When he disciplines his mind in prayer, he can play a divine harmony.

Suppose a man cheats on his wife. If he had love and respect for his wife, he would not want any other woman. When man has found his true, spiritual ideal in marriage, he has no desire for any other woman. Love is a oneness; it is not a duality or a multiplicity. A man who runs around with many women—which are the many adulterous moods within him—is marrying many concepts, such as: frustration, resentment, cynicism, etc. When man has found love with his mate, he has found fullness of life.

The reader may say, "Why did some men previously have many wives?" The reason was that at one time the earth was depopulated, and the earthly fathers not knowing
anything better, suggested this method. Today we are more spiritually awakened, and know that the earth is populated enough.

If a man cheats on his wife, therefore, he is frustrated, and never really has had love, or a feeling of oneness. He has a profound inferiority complex, and is striking that tone. What is he meeting? He is meeting himself; in other words, he has attracted his inner mood, or concept of himself.

Inevitably, the women he meets are vacillating, neurotic, and confused; he is marrying these many concepts. He is seeing and hearing his own inner vibrations. The women in the case are just as frustrated and unstable as the man. "Birds of a feather flock together." "Like begets like."

Now let us take the case of a woman who is running around with a married man. Such a woman has been unable to demonstrate a husband or boy friend; she gets a pseudo-satisfaction, or false thrill, in stealing another woman's husband. She, too, has an inferiority complex and is unstable. She talks of the many proposals she has had, because she yearns for them.

A man who knows the laws of life will always see his wife as he first saw her. In his thought and feeling she will always be clothed with the garment of salvation and the robe of righteousness; then she will always be to him what he believes her to be. We are not living with people so much, as we are living with our concept of them.
If a man never loses faith in his wife, she will fulfill his concept of her. If she becomes dejected, tired, and worried, and he becomes one with her in feeling, they both fall in the ditch. If he can reject this mood, and if he knows and feels that she is healed, wonderful, and perfect, no matter how despondent or gloomy she may become, he lifts her out of it.

Man demotes himself by feeling his lack. His fear is transmitted to his wife; she reacts in kind. She cannot see him in the way she formerly did, as he has not the same feeling about himself. She can see him only in the way he sees himself; likewise, he can see her only in the way she sees herself.

If a man feels himself to be dignified, he commands respect, and gets it. A man who has the predominant mood of success and happiness, knits all of the members of the household together. He influences them and dominates them mentally. When he dies, the members of the family frequently fight among themselves; he was a cementing influence; he felt harmony and peace in the household. Your dominant conviction makes others see what you see.

Jesus displayed this when he said, "Our friend Lazarus sleepeth." Jesus realized the truth, and saw life there. He caused the so-called dead man to vibrate; then they all saw Lazarus alive. "The damsel is not dead, but sleepeth." We are asleep to God.

Friction between husband and wife can be solved by
prayer. Let the wife see the Christ in her husband. Let her see him as he ought to be: namely, happy, radiant, and peaceful. Let her hear him, in a meditative state, tell her how wonderful and kind she is, and how happy he is with her. If she is faithful to his treatment, he will be transformed, and peace will be restored.

In some cases, of course, there never was a real marriage. Because a man and woman have a marriage license, and live in a home, it does not follow that that is a real home. Perhaps it is a place of discord and hate. When a child is present, and the parents do not know the law of life, it is better to break up such a union than have the mood of hate stifle the minds of the children. Many times a child's life and mind are dwarfed by the mood of the parents which results in neurosis, crime, etc. It is far better for a boy to live with one parent who loves him, than it is for him to live with two who hate each other and fight all the time.

Men ask, "Should I get a divorce?" This is an individual problem; it cannot be generalized. In some cases divorce is not the solution, no more so than marriage is the solution for a lonely man.

Divorce may be right for one person and wrong for another. "There is now no condemnation of them that are in Christ Jesus." Where there is no consciousness of guilt, there is no guilt. A divorced woman may be far more noble and Christ-like than many of her married sisters who are living a lie, rather than face the truth. Such a married life is a sham and a farce, though they manage to keep up appear-
ances. They are afraid of what the neighbors will say; some are afraid that it would be bad for John's business; others stay married for political reasons, etc.; this, of course, is making a mockery of marriage. Marriage on the physical plane is symbolic of the spiritual, esoteric union of two souls seeking their way back to the heart of Reality which is Love. God is Love.

To say that a divorced person is under divine condemnation is a mockery and sham; it shows a complete lack of understanding. In many cases it is the decent, honorable thing to do. In some cases where a couple find they are hopelessly incompatible, spiritually and mentally, let them do as a friend of the author's did recently: He said to his wife, "Goodby, and God bless you." She replied, "Goodby, and God bless you, Harry." They both meant it. They were blessed, and there was absolutely no guilt, because they had no consciousness of guilt.

Man forgives himself. There is no one else to forgive him. "Hath no man condemned thee? Neither do I condemn thee." We can divorce each other; yet love one another. Love is the fulfillment of the law. Love is an impersonal law; this love is an impersonal goodwill. You rejoice that the law of God or Good is working for the other, and through him, and that the peace of God is in his home, heart, and affairs. Anyone can do this; this is God's love. Love gives; it frees; it is the spirit of God. Love is the key that opens the treasures of heaven.

The contemplation of divine ideals, the study of the
mysteries of life, a common purpose, plan, and personal freedom bring about that mystic marriage, the wedded bliss, that holy union where the two should become one. Each is wedded to God. Let us remember who we are: sons of God on a journey of self discovery.

The journey we take is the pilgrimage within to the Holy of Holies. The God we seek is the subliminal essence or the perfumed presence of our own I Amness. "Had I not come they would not have known sin." Our sin is our failure to realize our desire and live a full, happy life. To live the life, let us sing the song of the Lamb: "I am Christ." Feel it! Believe it! Act it! For its word must become flesh.

Katherine Mansfield in her journal says, "A sudden idea of the relationship between lovers . . . We are neither male or female; we are a compound of both. I choose the male who will develop and expand the male in me; he chooses me to expand the female in him. Being made whole—by love serve ye one another."
SELECTING YOUR DIVINE COMPANION

CHAPTER THIRTEEN

"And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down, in the place to sleep.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."

THE NAME, JACOB, means supplanter. You are Jacob when you know how to pray. The one who knows, for example, that when fear strikes, that the mood of faith and confidence in God, or in all things good, will overcome the fear and restore peace, is Jacob.

Jacob also means illumined reason, or the person who understands how to pray scientifically. Notice how Jacob prayed in the above quotation. If you are seeking a husband or wife, we are going to ask you to pray in the same way.

The text says, "He lighteth upon a certain place, and tarried there all night; he took of the stones of that place, and put them for his pillows, and lay down to sleep." The inner meaning of this Biblical quotation tells you that you should judge not according to experiences or sense evidence, but you close your eyes, become still, and take one of the stones which represents a deep inner conviction
that what you are praying for already is. Your place is with God, meaning you are going to claim your companion within in the silence of your own soul.

The ladder which reaches to heaven represents the scientific steps of prayer: namely, recognition of God's Presence, acceptance of your ideal, and a deep conviction in the reality of the wish fulfilled.

"The angels of God ascending and descending" on the ladder represent certain qualities and attributes which you wish the man you marry to possess. This is a perfect formula for the marriage made in heaven.

Never think of any particular man, but quietly relax the body and mind; sit still; contemplate the Presence of God; then realize that what you marry is a state of consciousness. Say quietly and lovingly to yourself, "I now unite with these qualities and attributes; the man I attract and marry will be spiritual, loyal, talented, faithful, prosperous, and happy." I contemplate these qualities now; I evoke the spirit of them; I feel lifted up and inspired (angels ascending). I now go into the deep of sleep feeling and knowing that these qualities and characteristics upon which I have meditated will be etched on my subconscious mind (angels descending). I know this; I believe it; I accept it. I go to sleep now feeling that "It is done!"

"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it." This will happen
to you after successfully praying for your Divine companion. Like Jacob, you will wake up in the morning, and pour oil upon the stone, meaning that you will know in your heart your prayer has been answered. Oil represents the oil of joy; the stone which is used for a pillar means a fixed state of consciousness. You are now fixed in the belief that what you prayed for is a fact of consciousness, because when you awakened, you were at peace. Yes, you experienced, like Jacob, the joy of the answered prayer!

A great number of men and women in our Bible classes have applied this Biblical formula; they have attracted ideal companions, and are blessed.

Remember God joins a man and woman together in matrimony. You must realize that no one can sanctify a marriage, neither can they validate it, except in a confirmatory sense.

This Biblical formula reveals to you that in order for a marriage to be real, it must first be spiritual; it must be of the heart. The heart is where God dwells. If both of your hearts are moved by love, sincerity, and honesty, then that is God joining both of you together; truly it is the marriage made in heaven. You know, and feel that the action of your heart is Love, and God is Love.

God is not present in all marriages; perhaps there were ulterior motives hi the union. If the man marries the woman for money, for position, or to satisfy his ego, that marriage is false; it is a lie. If a woman marries a man for security,
wealth, position, a thrill, or to get even with someone, such a marriage is not of God; for God or the truth is not present; such marriages are not real.

Many elderly people may marry for companionship; they are sincere, and see the God in each other. Their honesty and sincerity is born of love. They respect each other and love each other; this is a marriage made in heaven, even though the fires of passion and the creative urge are long since gone. Remember that honesty, respect, and integrity are also of the heart; the heart is where the Holy One lives.

When there is a real, true, heavenly marriage, a union of hearts, minds, and bodies, there can be no divorce; neither do they seek divorce, for it is a spiritual union; it is a union of two hearts; each is married to God. "What therefore God hath joined together, let not man put asunder."

Jesus in the New Sayings is reported to have answered the query as to when the Kingdom of Heaven will come by the words, "When there shall no longer be male or female"; i.e., in a divided, undisciplined state of consciousness.

In the gospel of the Holy Twelve Jesus says, "Verily I say unto you, In God there is neither male, nor female, and yet both are one, and God is the Two in One. He is She, and She is He. The Elohim, our God is perfect, Infinite, and One."
MY DIVINE COMPANION

I AM NOW attracting someone who conforms to my ideal. He does not want to make me over; I do not want to make him over. I love his ideals; he loves my ideals. He is free, happy, joyous, and prosperous. He is spiritually minded; he loves God and the way God works. I love, cherish, and admire him; he loves, cherishes, and cares for me.

I have these qualities to offer to a man: I am honest, sincere, loving, and kind; I practice the Presence of God. I have wonderful gifts to offer him; they are of God: namely, peace, goodwill, a joyous heart, and a healthy body; he offers me the same; it is mutual. I now demand and know that the man I marry must measure up to my ideal. The man I meet according to the laws of mind will be a reflection of my own thought and feeling.

I consciously and joyfully desire the companionship of God all day and night. This God-Presence now manifests through some man, and I am in complete accord with him spiritually, mentally, and physically. He brings gifts to me of love, happiness, devotion, and loyalty. I bear him the same gifts.

I have a deep abiding desire to make his life full and happy. God directs my life in His own way; the man I attract is sent from God. What I am seeking is seeking me. The man I attract belongs to Love, health, and harmony. I open my mind now, and I accept this gift from heaven. Thank you, Father.