

The

SERMON ON THE MOUNT

an INTERPRETATION by

Annie Rix Miller

Revised Edition

The
Absolute Press

THE
ON THE
COUNT

AN INTERPRETATION OF

Charles D. Miltz

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BY A. R. MILITZ

Revised Edition

THE TROW PRESS, NEW YORK

WRITINGS BY ANNIE RIX MILITZ

SERMON ON THE MOUNT	\$0.50
PRIMARY LESSONS IN CHRISTIAN LIVING AND HEALING	1.00
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For Sale by all Dealers in Metaphysical Literature



PUBLISHED BY
THE MASTER MIND PUBLISHING CO.
649 SOUTH FLOWER STREET,
LOS ANGELES, CAL., U. S. A.

Preface

EMERSON says in his essay on History: "There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. . . . Who hath access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent."

This is the Mind of the Spirit, the same Mind that was in Christ Jesus. From It comes all inspiration and by It alone can Its utterances be interpreted.

Believing that the divine Mind is the same to-day that it was in the ages past, and that it is no respecter of persons, I have applied myself to receive interpretations of all the holy words which have come to my notice and which I believe to be inspired, since they cause men to live

Preface

holier and happier lives. Thus have I studied the scriptures of the Hindus, the Chinese, the Egyptians and the Persians, as well as those of the Hebrews, and of the Christians.

Someone has said of certain writings in the Bible: "I know that they are inspired because they inspire me." This seems a safe criterion of inspiration.

The result of my faith in the Spirit of Interpretation being one with the Spirit of Inspiration, and the consequent daily application of heart and mind to receiving its light, has been the opening to me of the flood-gates of scriptural understanding, so that the fullness of blessed knowledge that has already been received would take years to record.

The following commentaries were written at the request of the editor of Universal Truth, and appeared in that magazine in the year eighteen hundred and ninety-three. They are condensed and brief, the writer believing that the reader also has the Spirit of Interpretation, and often

Preface

needs but a hint to light his torch and give him the joy of receiving directly from the Spirit without the intermediary of a teacher.

When you study this little volume, my prayer is that you may feel the presence of the Master whose words have so transformed this world, even as He promised, "where two or three are gathered together in my name, there am I in the midst of them." You are one, the little book another, met in his name, therefore the spirit of our Lord Jesus Christ is upon you.

A. R. M.

HOME OF TRUTH,
ALAMEDA, CAL.,

September 20, 1904.

CONTENTS

	PAGE
Jesus Christ	ix
The Beatitudes. Matt. 5:3-12	1
The Salt and the Light. Vs. 13-16	10
The Law. Vs. 17-20	12
Salvation from Anger. Vs. 21-26	18
Purity. Vs. 27-32	30
Swear Not at All. Vs. 33-37	36
The Doctrine of Non-resistance. Vs. 38-42	39
Overcome Evil with Good. Vs. 43-48	49
In the Secret Place. Matt. 6:1-4	55
Prayer. Vs. 5-8	63
The Lord's Prayer. Vs. 9-13	67
Forgiveness. Vs. 14, 15	76
No Sad Appearances. Vs. 16-18	77

Contents

	PAGE
True Valuation. Vs. 19-21	80
Concentration upon God. Vs. 22-24	84
No Thought for Worldly Welfare. Vs. 25-34	87
Free from Judging. Matt. 8:1-5	94
Good Judgment in Ministering. V. 6	99
Divine Persistency. Vs. 7, 8	104
The Will of God. Vs. 9-11	107
The Golden Rule. V. 12	110
The Way and the Door. Vs. 13, 14	113
Fair Words and False Thinking. Vs. 15-21	119
Works without Love. Vs. 22, 23	127
Hearing and Doing. Vs. 24-27	129

Foreword

JESUS CHRIST

EVERY man is an Idea of God, a thought of the divine Mind, sent into the world upon a great mission. In proportion as he carries out that Idea a man becomes universal, and is immortalized in the recognition of mankind, which claims him for its own; for he has ceased to belong to any one race or people, or to live in any one time or place.

Jesus Christ represents the crowning Idea of man and God, the Truth that saves man from sickness, sin, sorrow, and death. He is that Truth within us that says: "I am the Son of the Most High God. I am spiritual, not material; immortal, not mortal; holy, not sinful: and all dominion over the whole universe is given

Foreword

unto me, and all things that my Father hath are mine."

As this truth gains ground in the heart, and becomes master over the carnal and lower self, Man proves his divinity; and the history of Its ongoing within man is depicted in the life of Jesus Christ, from Its immaculate conception to Its ascension and identification with God, the universal Good.

The many years of Jesus' life that are unknown typify the silent, invisible workings of the divine Man within.

The coming forward of Jesus to minister openly signifies the stirring of the inner nature that is beginning to be recognized by the outer self. Then many thoughts begin to run to and fro in the mind in pursuit of this one great Idea; or, as it is said in the Gospel, "and there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

The Sermon on the Mount

(From the Gospel according to St. Matthew)

Chapter 5: verse 1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

Mountains are symbols of exalted states of mind. When our thoughts are concentrated upon a great truth we are lifted up in mind preparatory to an outpouring of divine revelation and instruction.

2. And he opened his mouth, and taught them, saying,

THE BEATITUDES

The nine blessings called the Beatitudes are divine announcements of the presence of the Good in the midst of evil, of joy in the place of

Sermon on

mourning, and happiness in the place of misery; “to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness” (Is. lxi:3).

Hear, O children of the Most High, says the Truth to all you that appear so desolate, destitute, and abandoned; so humiliated, grief-stricken, hungry, and persecuted: “The Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve” (Is. xiv:3).

The word “blessed” is *makarios* in the Greek, and should be translated “happy,” as it is in Romans xiv:22: “Happy is he that condemneth not himself in that thing which he alloweth.” By substituting the word “blessed” for “happy” in this last text one can discern its true significance in the Beatitudes.

These blessings are not arbitrary awards, but they are the result of the coming of Truth to the soul, and its recognition by men upon the earth.

the Mount

3. *Blessed are the poor in spirit: for their's is the kingdom of heaven.*

He is poor in spirit who realizes that as a mortal and a man of flesh *he is nothing*. He makes no claims or pretensions as a man of the earth, calling himself neither good nor evil, but simply *nothing*.

Jesus was poor in spirit. As a human being he never laid claims to either good or evil. He denied goodness: "Why callest thou me good?" he asked. He denied evil: "Which of you convinceth me [convicts me] of sin?" he asked.

In every thought, word, and deed he denied himself when looking from the standpoint of the mortal. "I do nothing of myself," he says; "I speak not of myself; but the Father that dwelleth in me, he doeth the works."

True self-denial brings the clean, free, empty sense of being that is preparatory to being filled with the Holy Spirit.

Whatever is receptive or whatever is to take in must be naked and empty. It is the vacuum that causes the

Sermon on

water to flow. A cup being perfectly empty, even of air, would forget itself and be drawn into heaven. Therefore when the spirit is free, in right loneliness, it forces God. *Eckart.*

It is that emptiness that causes, through its irresistible drawing power, the substance of God to pour forth into the divine manifestation called His beloved Son. This emptiness is realized through complete self-denial and willingness to ascribe all your goodness to your God, the true Self, and claiming nothing as a being separate from God.

The soul that is completely empty of all that is not of God is called the Virgin Mary. Hear her sing: "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Savior. For he hath exalted them of low degree. He hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed."

I declare by good truth and truth everlasting, that in

the Mount

every man who hath utterly abandoned self, God must communicate Himself, according to all His power, so completely that He retains nothing in His life, in His essence, in His nature, and in His Godhead; He must communicate all to the bringing forth of fruit. *Eckart.*

4. *Blessed are they that mourn: for they shall be comforted.*

Now are the mourners blessed, not because of their mourning, but because of the comfort that the Truth is bringing to them. Here is a paraphrase of this beatitude which may be explanatory of it: *Blessed are the sick, for they shall be healed.* They are blessed, not because they have been sick, but because health is coming to them.

Truth reveals to the mourners that their loved ones are not lost, but are safe in the omnipresence of the Good, who lets not even a sparrow fall to the ground without receiving its little life into His own. They that mourn for their sins see themselves freed from the bondage through the Truth that sin has no power in itself, and is a delusion that can no longer deceive them.

Sermon on

5. Blessed are the meek: for they shall inherit the earth.

Meekness is freedom from pride, ambition, and covetousness. It is that spirit in man that cares nothing for honors, riches, glory, or power, and thus receives them all. It knows no jealousy or envy, seeks obscurity and oblivion, and does not shun annihilation.

Moses was once requested by Joshua to stop some young men among the Israelites from prophesying, but he replied to him: "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them."

"Moses was very meek, above all the men which were upon the face of the earth," therefore he inherited the earth. By his word were millions of people clothed, fed, and sheltered for years in a barren desert.

Meekness claims nothing for its own apart from its fellow beings, therefore meekness never steals even in thought.

the Mount

When abstinence from theft, in mind and act, is complete in the yogee, he has the power to obtain all material wealth. *Patanjali.*

Meekness is the divine cure for poverty.

6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

All hunger and thirst is, in reality, after righteousness. He that thinks it is material bread and wine he desires is under a delusion, and must be undeceived by hearing the truth about himself. Eating meat and drinking wine bring temporal satisfaction only, to be followed by hunger again. But to realize that the word of Truth satisfies all appetites is the complete healing of all forms of drunkenness and lust.

In Christ appetites are not destroyed nor desires killed, but all are redeemed by getting satisfaction in God, instead of in material things.

7. Blessed are the merciful: for they shall obtain mercy.

Whoever will never give another pain, either by thought, word, or deed, is exempt from pain

Sermon on

forever. He who will not punish another, whether he merits it or not, is freed from all affliction.

8. Blessed are the pure in heart: for they shall see God.

The pure in heart are they who see the Divine only in all. The Pure One in us is the one who, from the beginning, always beholds the face of God. It is our first and real nature, knowing neither good nor evil, but only God. It is our childlikeness. The purely childlike never see impurity, for to the pure all things are pure. He who sees God in everyone and in everything is pure in heart.

9. Blessed are the peacemakers: for they shall be called the children of God.

Peace is God. Peacemakers are the manifestors of God. The manifestor of God is his child, the Son.

10. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

the Mount

11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Learn this of the Truth, O man: that under all circumstances you are blessed; not only when they are harmonious and your lot plainly happy, but also in the midst of evils. Your rejoicing is not in the persecutions or because of the torment, but because you know how to rise above them all, and take all the sting out of insult and accusation. True Christianity never sorrows, nor is sad, for it sees all affliction and persecution to be nothing, and powerless to harm those that will not acknowledge their power because of allegiance to the true power—Good, the one God. Such attitudes of mind toward evil carry one through all things triumphant and without pain.

Prove that you can keep your joy in the midst

Sermon on

of sorrow and hold your peace in the midst of torment, and you know from thenceforth that no man can take your joy from you. You have the fountain in yourself.

THE SALT AND THE LIGHT

13. Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Salt preserves and purifies. It not only has a taste of its own, but it enhances the taste of everything else. As the minister of Truth, man purifies the earth of sin and disease, and preserves life, health, and holiness. All talent, genius, and every form of Good is uplifted and enhanced by salting it with Truth.

The savor or taste of salt is its spirit. Those ministers who give the theory or doctrine of Jesus Christ without doing the works are salt without savor. They become as the salt that the

the Mount

Jews used to gather at the Lake Asphaltites, and put upon the floor of the temple to prevent slipping in wet weather. They are not useless, they keep the people's feet from slipping; but there is a higher office yet for them.

14. Ye are the light of the world.

I AM the light of the world. One light in all, even God.

A city that is set on an hill cannot be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

One who has the Truth cannot be concealed. Let no man hide the revelations of God given to him. A light is not to be put under a corn-measurer (a bushel), so the Truth is not to be hidden, but is to be given in appropriate and useful language (the candlestick) to the world, so as to light all those in the house, the state of

Sermon on

mind ready to be benefited by it. Fear has too long kept many of the great truths from people's understanding. Now are all things being revealed.

THE LAW

17. *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.*

18. *For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled.*

19. *Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*

20. *For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

the Mount

The Pharisees were the people of the church who were very strict in fulfilling the letter of the law, but who were not entering into the promises which had been given to those who should keep the law. They had been promised immunity from all diseases, famines, and poverty. They were to be free from every bondage, and to be honored and enriched without limit. But they were filled with sickness, leprosy, and devils, and in bondage to a people that worshiped strange gods. Many of their number, realizing this, made the mistake of thinking more laws, and stricter, were required in order to get the favor of Jehovah, and they made harder laws and bound more burdens on themselves, until they were in abject bondage in every way, and saw not how to get out of their condition; all this because they were ignorant of their own miraculous powers.

The law had been given to Moses to lead men out of their sorrows and privations, and not to put them into bondage; and this is true of all

Sermon on

the teaching of any great master of life. The laws of Jesus Christ are for the freeing of the race. But men's own false interpretations of his words have attached penalties and condemnations to them.

"Do not think I will accuse you to the Father. I judge no man. The word that I have spoken shall judge him," through the meaning which he shall give it.

The law is fulfilled and passes away when the spirit of it is understood and obeyed. The whole teaching of Jesus is *how to think in the heart*, how to fulfill the law in the mind and heart. If a man will never be angry in his heart or destroy with his mind he will not kill outwardly. If a man ceases to have lustful thoughts he will not commit adultery. This is true of every law; fulfill it in spirit and you will surely fulfill it in letter. But the letter of the law is not abolished until all—both the spirit and the letter—is fulfilled. He who thus fulfills them is as the Christ, a law unto himself, and above the law.

the Mount

The statement made in the nineteenth verse is one of the most mystical and wonderful of Jesus' declarations. Ponder it well in your heart. Who is he that is in the Kingdom of Heaven? It is the Son of God, your divine Self. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John iii:13).

Who, then, is *least* in the Kingdom? The Son of God.

And who is the *greatest*? The Son of God; "I am Alpha and Omega, the beginning and the end, the first and the last" (the latest, the least).

Who, then, teaches men to break the commandments, and who to fulfill them? Even the same one, the Son of God. Jesus showed men how to break the law of the Sabbath in fulfilling it, and somewhere in his life he has taught how to break the bondage and limitation of every law by right fulfillment.

How does Jesus testify that the Son of God

Sermon on

is the least in the Kingdom of Heaven? By his words: "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding *he that is least in the kingdom* of heaven is greater than he" (Matt. xi:11).

Combining these statements of Jesus we have: Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called greater than John the Baptist.

The Scripture cannot be broken but by the master hand who knows how to fulfill in abolishing.

The righteousness that exceeds the righteousness of the Pharisees is that goodness which is above external form, and independent of it. It is that understanding of right thinking which is *the Way*. It is knowing neither good nor evil, but God alone.

When one thinks he cannot walk in the righteousness of Jesus Christ, then let him fulfill the righteousness of Moses.

the Mount

When Tau [the Way] is lost, virtue comes after; when virtue is lost, benevolence comes; when benevolence is lost, justice comes after; when justice is lost, propriety comes after. For propriety is the mere skeleton [the attenuation] of fidelity and faith, and the precursor of confusion. *Lao-tsze*, with translator's comments.

This applies to every act of one's life. If you cannot do it in the perfect way, do it in the virtuous way; if not for virtue's sake, then for charity's sake; if not for charity, then for justice; if not for justice, then for the sake of propriety. It is the least, but it is better than no good motive at all.

The parable of the Worldly Steward, in Luke, sixteenth chapter, carries the same instruction.

The highest justice or righteousness is after the manner of Jesus Christ, but there is a justice or righteousness of the world. If you cannot attain the first, follow the last.

The righteousness of the world brings tem-

Sermon on

poral happiness, but the righteousness of Jesus Christ is the entrance into the Kingdom of Heaven here and now. The righteousness of the world, or the Pharisees, as Jesus expressed it, is an outward keeping of the moral or ethical laws. But in order to enter into the Kingdom of Heaven one must know how to keep the law inwardly, which is a righteousness that exceeds the old way, and is as high above it as the heavens are above the earth. This inward fulfilling of the law is the subject of the remainder of Jesus' discourse upon the mount.

SALVATION FROM ANGER

21. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

“Ye have heard.” Jesus is speaking to men who have heard, and been trained under the Moral Law. Those who, in the world, have been educated, either by themselves or by others, to

the Mount

follow a code of ethics or any laws of morality are, spiritually speaking, Israelites, or Jews.

The Christ doctrine is always preached first to Israel (Matt. x:5, 6; xv:24), those having some kind of an understanding of what is lawful and right, and to a certain extent following it. "Salvation is of the Jews" (John iv:22) signifies that the steps that lead up to the Way consist in keeping the letter of the Moral Law. But to walk along the Way is to know how to fulfill the spirit of these same laws, and then to fulfill them.

Jesus does not give any new laws, but takes those that the people already have, and shows the spiritual fulfillment of them.

Many people would not kill with their hands, or by any external act break that law: "Thou shalt not kill," yet justify themselves in holding angry and revengeful thoughts toward others.

22. But I say unto you, That whosoever is angry with his brother shall be in danger of the judgment: (Revised Version).

Sermon on

The old version has the phrase "without a cause," which is now considered an interpolation, and should be omitted. It destroyed completely the force of Jesus' injunction, for there never was an angry man but what thought he had cause for his anger at the time of his passion. The instruction of Jesus is that one who is angry is just as much liable to the judgment as one who kills outright. It is not sufficient to refrain from angry deeds or words; one must be perfectly free from angry *thoughts*.

What is the judgment to which man is liable? Does Jesus refer to a day some time in the far-away future, or to some one great act of doom? Not at all; for he says, "Now is the judgment of this world: now shall the prince of this world be cast out" (John xii:31), thus declaring judgment to be already established in the world, and to be a matter of daily occurrence and not a future event.

What is the judgment anger brings to man? Confusion and inharmony, both in his circum-

the Mount

stances and in his body. Why cannot men see the close connection between the thoughts of the mind and the organs of the body? When strong passion fills the heart and mind, see how the circulation of the blood is changed; how it rushes to or recedes from the face; how it chills with fear or renders feverish; how it interferes with the digestion, blurs the eyes, deafens the ears, and so forth. This we see plainly when passions are strong; but when they are of a weakly though persistent nature, their immediate effect is not so plain. But let the blood be inflamed day after day for many months, then men begin to see the congested and inflamed result to some organ in the body. Continued anger produces disease, and there is no healing of certain chronic ailments but by the cleansing of the heart of all angry thoughts and tendencies.

Spiritual student, are you obliged continually to suppress anger? are you impatient? do you allow your temper to foam and ferment within? Perhaps you seldom speak an angry word, rarely

Sermon on

act impatiently. If you have gained control of your tongue and your hands, it is well; you are fulfilling the letter of the law: now you must know how to fulfill the spirit. The inward irritation must be removed in order that you may be healed.

This is the healing of anger: Remember that your heavenly Father is Love, and you, the child of Love, are made, spiritually, in the image and likeness of unchangeable Love; therefore angry thoughts have no real place in you, and do not belong to you at all. They are a false creation, and have no real life, force, or strength. When they begin to rise in your heart, say to them quietly and lovingly, "You are nothing, and have no place in me. I am the child of Love, and only Love thoughts can live in me." Watch and pray without ceasing, and deliverance is yours.

and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

the Mount

The Christ instructs us to call no one a worthless or common fellow (raca), or a fool. In the eyes of God, all are equally precious, wise, and divine. One who views his fellow being as a body of flesh, or a mortal creature, makes a mistake, and is apt to fall into confusion and blindness because of his ignorance. He is liable (in danger of) to make a wall which will keep him from his divine inheritance if he thinks a man a fool. The Pharisees thought Jesus a fool, and, by disregarding his words, missed their opportunity. Call no one a crank or a fool because you do not agree with him. The wise man listens quietly to all without prejudice or contempt, and is not hasty to accept or reject, seeing that there is some truth back of every statement that can be made, and knowing that from those who are sincere and earnest in their search for Truth, the error will fall away for very lack of nourishment.

So also never deem anyone outside the pale of salvation. No one is worthless; nothing can

Sermon on

equal the value of the immortal soul, which is the true Self of all them that men have called "raca."

The judgment, the council, and hell fire are three symbolical terms used to indicate three stages or states of mind, the result of holding false thoughts in the heart. The first word refers to a common court, consisting of twenty-three men, which the Jews had, and which possessed the power of sentencing men to death either by beheading or strangling. The second is the Sanhedrin, consisting of seventy-two men, before which the highest crimes were tried, and which alone had the power to put to death by stoning, considered more terrible than the other death penalties. The third is *gehenna*, a valley without the walls of Jerusalem in which a fire was kept burning continually to consume the refuse of the city, the carcasses of beasts, and the unburied bodies of criminals who had been executed. All these words are used allegorically by Jesus and do not refer to places to which one is going after death, but to experiences which

the Mount

men are passing through all about us because of uncontrolled passions, and from which Truth, our savior, has come to deliver us.

23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Since "the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth," and not in temples made of stone, therefore the altar here referred to must be spiritual and not material. That altar is the heart, the within, and the gifts we bring to our God are all our desires, thoughts, prayers, deeds, sacrifices, and joys. By offering them to the Great Good we identify ourselves with it, and draw down upon ourselves the harmony, joy, peace, life, and health which are the Kingdom of Heaven. Why is it that many have so often brought their gifts to God, and apparently have

Sermon on

not been accepted? They have given away in charity hundreds of dollars, and yet suffer poverty; they have prayed many prayers, but see little return. It is because they have not studied the Master's instructions closely enough; for he has given a perfect guide into the right life, and somewhere among his sayings we shall be sure to find the key that will solve every puzzle that lies in human experience.

Right in these two verses lies one of the solutions to the oft-repeated questions, "Why is not my prayer answered?" "Why are my treatments so ineffectual?"

When you enter the silence to commune with your Good, and suddenly remember that some one is angry with you, or has something against you, first go and be reconciled with thy brother; then return, and all will be well.

Here Jesus shows that it will not do to have any one angry at us. No matter how little cause he may have for his stand, our part must be done toward bringing forth the true reconciliation.

the Mount

“But suppose he will not be conciliated?” says one. There is no such thing as failure with the true Love. Be as fervent about that, then, as you have been in other things. Pray to God; all things are possible to them that believe. The inharmonious wall of your brother’s anger or revenge must be pierced by your all-conquering love. One enemy reconciled becomes a mighty host to carry you into higher and greater realization of the divine Kingdom here.

Reconciliation commences in the heart, and when one’s love and desire go out to another for harmony and peace between you often the Spirit brings back the sweet assurance that it is done, even when that one is over seas and far away from personal communion, such is the power of right thinking.

25. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Sermon on

26. *Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.*

The adversary (literally, *opponent-at-law*) is the accuser, sometimes called Satan, disease, pain, condemnation, affliction, death, and so forth.

This instruction of *agreement* is given us by Jesus Christ in order to escape from our adversary, and not become slave to or subject of the evil, as would result if we should oppose it. Here is taught one of the great tactics of the Spirit, the wisdom of the serpent combined with the harmlessness of the dove. Many an evil is escaped through ignoring it, or not caring about it.

But wise is he whose non-resistance is grounded upon knowledge of what is real and what is false. He does not fight evil, seeing it would be as a man who fights shadows and wars with darkness. Wisdom teaches her children to scatter the darkness by bringing in the

the Mount

light, and to overcome evil through not resisting it.

Your adversary is not necessarily an enemy. Your accuser may be your best friend. He perhaps accuses you of selfishness, deception, impurity, or some other false trait, and it may seem to you most unjust. But do not resent it. Ponder it in your heart, and you may discover some subtle error which has hitherto been too concealed to be visible to yourself. By your non-resistance you may be delivered from some secret foe. "A man's foes shall be they of his own household."

Had this trait been left to increase it would finally have brought you under the Mosaic Law ("the judge"), and you would be delivered up to the "officer" (experience), and be cast into bondage of mind and body, like to a prison house. There you would remain until you had paid the last farthing—that is, until the cause of your bondage, certain false thinking, had been completely canceled and replaced by true

Sermon on

thoughts. It is always Christ (the Truth) that pays the last farthing, and frees one finally from the clutches of the law. "If the Son therefore shall make you free, ye shall be free indeed" (John viii:36).

PURITY

27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Not only must man be chaste in word and deed, but also in his most secret thoughts. Thinking is the source of action, and to cleanse a fountain one must begin at its source.

Lust has no place in the spiritual mind. Whatever feeling is not high and holy is adulterous—that is, idolatrous—and must be cast out of the heart by the Truth. Freedom from adultery and impure thinking comes from loving God alone. When a man loves God, the Spirit, only,

the Mount

in a woman, then no carnal desire can enter his heart, even though she be his lawful wife.

Jesus does not make any exception in this statement; there should be no lust in the heart of a man toward any woman—not toward his wife even; for the truth is that there is but one marriage—the union with God. The true bride of every man is the Holy Spirit, and Christ is the true bridegroom of every woman.

“All men cannot receive this saying, save they to whom it is given” (Matt. xix:11). Those who follow close upon the Christ put away every sensual appetite, that its true spiritual correspondent may be made manifest in them.

29. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and

Sermon on

not that thy whole body should be cast into hell.

The word "right," used in the Scripture, signifies our belief in what is good and right; and the word "left," our belief in what is evil and mysterious. For example, God, reasoning with Jonah, says: "Should not I spare Nineveh, that great city, wherein are more than sixscore thousand people that cannot discern between their right hand and their left hand?" (Jonah iv:11). They were like those children described in Deuteronomy, first chapter, thirty-ninth verse, who could not discern between good and evil, yet because of their innocence entered into the promised land.

The "right eye" is the perception of what is good and right. If your sense of what is righteous and lawful stands in the way of your spiritual advancement ("offend you"), put it away from you. It may be a relationship which according to the law is right and just; but "who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke xiv:

the Mount

33). The plucking out and casting away is a heart process. Right self-denial taken in season saves the wise man from being submerged in mental and physical *gehenna*, some vice or sickness, sorrow or mistake.

The "right hand" is a deed or a power that one believes to be righteous and conducive, or necessary, to one's happiness. When Jesus told the young man who had great possessions that in order for him to advance further in the spiritual life he must sell all that he had and give to the poor, it was the same advice as the cutting off the right hand.

Whatever pleasure, lawful or otherwise, causes us to forget God and our spiritual nature is a stumbling-block, and the Truth must remove it. Better to cast away a temporal joy than to remain without the consciousness of our eternal happiness.

31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

Sermon on

32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

There is no divorce in the spiritual mind. True marriage is of the spirit and not of the flesh, and in the divine marriage, as in the divine life, there is no beginning and no end. Divorce is death; and going from one married state into another is like going from one plane of existence (physical) into another (psychical), neither of them being the true state, as is shown by their having beginning and ending. They who look to divorce to free them from a false marriage are like one who looks for death to release him from life. It may bring temporary relief, but it leaves the problem unsolved. In the Christ knowledge, that to God only you are married, is freedom from the woes of a carnal marriage.

Jesus gives no cause for divorce. It is Moses alone that justifies divorce. Men have said that

the Mount

Jesus allowed divorce when the cause was adultery, saying that in verse thirty-second he meant adultery by the word "fornication"; but that is not so. He carefully used his words, and *porneia* (fornication) is very different from *moicheuo* (to commit adultery). The first is the act of an unmarried person, the second of one who is married. In what sense, then, can this word, used of the unmarried, be applied to married individuals? In one sense only—the spiritual.

One who consecrates his or her generative powers to God enters into the regenerative state, and thenceforth generates spiritually and no longer physically. Such a one, whether married (after the world) or unmarried, becomes a virgin or eunuch, one who is unmarried (Matt. xix:10-12). If such a one puts away his wife that he may refrain from fornication, he is exempt from causing his wife to commit adultery.

Impure thinking is put away from the heart and mind by continually remembering that you

Sermon on

are not a fleshly being in your real nature, but spiritual, like unto your Father, God. The flesh is not yourself. You are spirit, not created by carnal or sensual laws, but created by pure and holy Love; and only chaste and pure thoughts can enter your mind or go forth from your heart. "Blessed are the pure in heart, for they shall see God."

SWEAR NOT AT ALL

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

the Mount

37. *But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.*

Whoever swears to anything, makes a vow, takes an oath, gives a promise, makes a resolution, or in any way binds himself by his word places himself under the Mosaic Law, and is liable to incur penalty through breaking the law he has made for himself.

Swearing, promising, and vowing arise from two common errors: first, belief in the future; second, distrust and lack of faith. There is only the eternal "now" in which we should live, and all that we affirm should be of the present. The Wise One says, "It is," and it is so; "It is not," and of a surety it is not: whatever is more than plain and direct affirmation or denial comes from belief in evil.

He who trusts his fellow beings needs no promises or vows. He who trusts the divine Spirit within himself knows his word to be as good as gold, and that it needs no indorsement

Sermon on

of oath, vow, or promise; and he is willing to let it go forth in all its simplicity, trusting the Truth in it to give it acceptability and substance.

Heaven is the throne of God. Heaven is within you, therefore God is enthroned now in your heart, and always has been; for God, the unchangeable, does not come and go, but remains ever in the same state or place. "Lo, I am with thee alway;" "I will never leave thee nor forsake thee." The earth is his footstool. The "earth" is the great negative state in which is included all that is material, evil, and inimical to God. It is the state that is to be overcome, or come over, and to be put under foot. Man, following after God, must learn to have dominion over the earth, and to put all that is earthly under his feet. "Sit thou at my right hand [in the power of the good], until I make thine enemies thy footstool."

"Thou canst not make one hair white or black" by using false words, which oaths are. Only true words have the real magical powers. He

the Mount

who desires all his words to be magical, and to bring forth that which he wishes, must be careful always to speak words that are absolutely true, and which are based upon divine principles.

Let your communication be "Yea, yea," to all that is everlastingly good and holy, and "Nay, nay," to all that is not of God—evil, and of the carnal or fleshly nature. Ever honest, straightforward, fearless, and loving, the simpler and more direct the speech, the more God-like is your manifestation.

THE DOCTRINE OF NON-RESISTANCE

38. *Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:*

39. *But I say unto you, That ye resist not evil:*

According to the justice of the world evil must be returned for evil in order that evil may be diminished. This is the highest teaching that

Sermon on

the world can give; and most of the law-givers have seen justice only in returning good for good and evil for evil. "Thine eye shall not pity," says Moses, "but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot" (Deut. xix:21). To-day these same old laws are still in force, and men who call themselves Christians think they are doing God service, and that it is for the good of the people to murder murderers, and if a man steal to steal from him his liberty, and in every way recompense evil with evil; whereas their Master's teachings are very clear and plain: "That ye resist not evil."

The old laws of compensation, evil for evil, were based upon the belief that evil is a great reality; in fact, to most people the greatest reality in the world: more so, even, than the existence of God. When the premise, or root, of a law is false, then its enactment is false, and all its fruits worse than useless. "Therefore every tree which bringeth not forth good fruit is hewn

the Mount

down, and cast into the fire." "For the tree is known by his fruits." The old Mosaic laws have never abolished evil, but every evil (punishment) which has been returned for evil contained within itself the seeds of more evils, and the last state of the average punished criminal is worse than the first. But these laws are the best man can follow until the coming of the Christ to him; then he is a law unto himself, for he sees the inwardness of all law, and knows how to fulfill it in spirit and in truth.

The Christ reveals to a man that God, the Good, is all there really is, and that evil is but negation, like darkness, having no real substance or place, and is not to be fought any more than phantoms or shadows are to be resisted. When a man understands that evil is delusion, and has no real power or presence, he will adopt the Christ method of simple non-resistance toward it, and turn upon it the light of pure goodness, and keep it there persistently until its darkness is converted into light.

Sermon on

The philosophy of non-resistance of evil consists in reasoning that evil is nothing and cannot be anything to anyone except he gives it substance by his belief in it and consequent fighting of it. Every word or act that recognizes an evil serves to give it an extended existence, and the way to counteract it is either by ignoring it and being indifferent to it, or, best of all, to return an active, heart-felt good for it, and it will fly as shadows disappear before the sun.

but whosoever shall smite thee on thy right cheek, turn to him the other also.

The right side of the body represents our positive beliefs, what we believe to be right and good, and which we put forward into manifestation. The left side of the body represents our negative beliefs, the unknown or secret part of our nature, that which is hidden and under cover. The word "right" has thus come to mean good, and the word "left," that which is negative in character—not always evil, but generally considered so. Thus a morganatic wife is called a

the Mount

“left-handed wife,” and an illegitimate son a “left-handed son,” and so forth.

With this understanding of the symbolism of right and left we can see why Jesus said “upon the right cheek” instead of upon the left. If any one attacks you in that wherein you know you are good and in the right, mentally turn the negative, or secret, side of your nature, and let it receive the blow. When one is smitten upon the left cheek, or accused of that which can plainly be seen (the cheek is in plain sight) to be an error or fault, then it is no effort to be non-resistant, but rather it is the policy or politeness of the world to offer the right cheek, which is to apologize and make good. But it is Christ-like to be silent under undeserved assault, and even to count it deserved, in that no flesh is justified in the sight of the law (Ps. cxliii:2; Ecc. vii:20). By turning the other cheek to him that smites you with the true spirit and a prayer in your heart for your assailant you will not receive a second blow, but, instead, take the sting out of

Sermon on

the first blow, and convert an enemy into your friend.

40. *And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.*

“And him who is desiring thee to be judged and to take thy tunic, let him have thy mantle also.”—*Rotherham's Translation*. The coat, or tunic, is a small woolen shirt worn next the body; of small value, but necessary for warmth, cleanliness, and comfort. It signifies anything that is a necessity and comfort to a person. The cloak, or mantle, is an outer garment, not so necessary in warm Palestine, but often ornamental and of considerable pecuniary value. It signifies the beautiful and valuable among our possessions. So if any one wishes, by process of law, to take from you the very necessities of your earthly life, instead of resisting your prosecutor, rather add something richer and fairer. “For a man's life consisteth not in the abundance of the things which he possesseth” (Luke xii:15).

the Mount

There is no "mine" and "thine" in the Spirit. All things belong to all, for God is the one possessor, and we, as his Son, say, "All things that the Father hath are mine" (John xvi:15), and we are all one. The early Christians understood and practiced this teaching of Christ: "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common" (Acts iv:32).

41. And whosoever shall compel thee to go a mile, go with him twain.

This refers to a custom of the Roman couriers, who had authority to impress into their service men, horses, and ships, or anything that came in their way and which might serve to accelerate their journey. Jesus reveals to us how to treat those who would climb up by our shoulders, or use us for their good, and who would even impose upon, tyrannize, or domineer over us. **Re-**sent it not in your heart or outwardly. Even

Sermon on

when in your spiritual progress babes in the Way cling to you and demand your spiritual aid, and so seem to hinder your upward flight, do not avoid them or refuse them, but lend a hand, and instead of being detained you will be accelerated in your spiritual speed. Resist no imposition, but cancel it from your life by always giving it more than it demands. Recognize nothing as imposition, but only as opportunities to render divine service, and finally, by perfect non-resistance, all form of imposition shall be overcome and pass utterly out of your life.

42. Give to him that asketh thee,

“Give to *every* man that asketh of thee” (Luke vi:30) without discrimination or question as to whether he be worthy or not. Does God consider whether we are worthy in giving us life? If worthiness were the gauge of our receiving, then no flesh could receive the divine benefits. But there is one in us that is worthy, and to that one, His Son, God gives everything. All our dealings should be with the Christ man

the Mount

in our fellow beings. If we recognize only the divine in our neighbor, then we will give quickly and without question. We shall not consider as to how he will use the gift. "What is that to thee? follow thou me." We shall not be giving to the tramp-nature or the beggar-man or the drunkard, but to the divine in each of these, and the gift will carry something else besides material benefit—a spiritual quality that will cause the recipient to hear the voice of his inner Self, and often be the opening of the door into the higher and holier life. Give as unto the Lord, for "*I* was an hungered," says the Christ within, "and ye gave *me* meat: *I* was thirsty and ye gave *me* drink: . . . for inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

You give nobody anything but what belongs to him, and is his right; and if we withhold from another what belongs to him, what better are we than a thief?

Nothing is more thorough than Jesus' teach-

Sermon on

ings concerning possessions. Instead of resisting theft, he says, "Of him that taketh away thy goods, ask them not again" (Luke vi:30); instead of asking for rightful division of inheritance, he warns his followers (Luke xii:15) to "Take heed, and beware of covetousness." Place no valuation upon any material thing, and all thieving will pass out of your life. Care neither for riches nor poverty, and you will never be in want.

and from him that would borrow of thee turn not thou away.

Not only this, but "lend, hoping for nothing again" (Luke vi:35). Look for neither interest nor capital. Forgive your debtors absolutely; hold no one, not even in thought, as owing you anything. Cease to be men's creditor and you will cease to be their debtor. For as you forgive men their debts, so shall your indebtedness, both material and spiritual, be canceled. Forget that you ever gave to anybody. God, who balances and adjusts all things, will remember, and

the Mount

“thy Father which seeth in secret, shall reward thee openly.”

OVERCOME EVIL WITH GOOD

43. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

44. But I say unto you, Love your enemies,

Both these laws have the same object—the destruction of the enemies. The Christ way is to transmute enemies into friends by the alchemy of the holy love-fire. Divine love operating in the heart of a man causes him to seek the spiritual Self in his enemy, and to think about that one, and to try and love the Holy One within his foe. Such love forces the better nature of his enemy into manifestation, and the victory is won. King Ptolemy was one day reproached for rewarding instead of destroying his enemies. “What!” said the noble-minded monarch, “do I not destroy my enemies when I make them my friends?”

Sermon on

Jesus, in inculcating this doctrine, indorsed and accented an old teaching. Buddha says:

A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me. Hatred does not cease by hatred at any time; hatred ceases by love: this is an old rule.

Lao-tsze says:

The good I would meet with goodness. The not-good I would meet with goodness also. The faithful I would meet with faith. The not-faithful I would meet with faith also. Virtue is faithful. Recompense injury with kindness.

A man's enemies are not always people. Whatever is of evil can be your enemy—disease, sin, pain, poverty, and so forth. Even these we are not to hate, but seek God within them all, and love the God-side; for everything has a true side that can be found by them that seek. "If I make my bed in hell, behold thou art there" (Ps. cxxxix:8).

It will be seen that the Christ doctrine is even

the Mount

more than non-resistance. Beyond the negative, still attitude toward evil it swings you into a most active, positive, supreme, supernatural attitude toward all evil, overcoming everything with the omnipresence and omnipotence of Good. *bless them that curse you;*

This does not mean mere lip-blessing. Those who understand the power of their words, realize that to bless another with right affirmations is to bring great good to him. The ancients knew the value of their blessings, and when once their word had gone forth nothing could recall it, as when Esau bewailed his lost blessing and cried to his father, Isaac, "Hast thou but one blessing, my father? bless me, even me also, O my father" (Gen. xxvii:38).

When blessings meet curses, the evil words can have no effect. Curses are evil speakings of any kind.

Give a silent affirmation of Good for every evil word you hear, thus meeting every curse with a blessing.

Sermon on

do good to them that hate you,
inwardly as well as outwardly, in secret as well as openly. Kant says that "Love thy neighbor as thyself" does not contemplate doing our neighbor good in consequence of our inward affection for him, but it looks to our acquiring the affection for him by doing him good.

To do good for goodness' sake is to fire the heart with love; for we cannot help loving those whom we willingly serve.

and pray for them which despitefully use you, and persecute you;

And when ye pray, believe that ye receive, and ye shall have. Meet every sneer and insult from people, all contemptuous and scornful treatment, all tormenting and hateful conduct toward you, with an earnest, silent appeal to their high and holy nature to manifest itself. Invoke their God-being to come forth with a persistency that will not take "no" for an answer, and verily you shall win the day; for the gates of hell cannot hold out against such faith.

the Mount

45. *That ye may be the children of your Father which is in heaven:*

That you may be your Father's child, not only in Principle, but also in manifestation; not only in the realm of Reality, but also in the realm of appearances. You are indeed His child; prove your divine character by being like your Father. *for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*

“And ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil” (Luke vi:35). There is nothing but goodness in our God; no revenge there, no punishment. He returns good for evil ever and forever. Our Holy Father is absolutely good, and in him is no evil at all. He never sends disease or death, sorrow or sin, misfortune or poverty, or any evil thing. He resists not evil, but loves his enemies; blesses them that curse him, and does good to them that hate him. The world's righteousness has been “good for good” and

Sermon on

“evil for evil,” but the righteousness of our God is Good for good and Good for evil—ever and always Good.

46. For if ye love them which love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Except your goodness exceed the righteousness of the world, ye can in no wise enter into your divine inheritance. Anyone can give good for good. It is natural to be loving and kind to those who treat us well. It is human to bless those who bless us, and speak well of those who are our friends. All these things we will do naturally just in living in the old earth-life. But how do we advance in the Way by such walking in a circle? It is but the old treadmill practice of the world, that leaves a man and his race at the close of his earthly career just where it found him.

the Mount

It is easy to be an angel among angels, but God demands that you be a Christ among mortals; that you prove your divinity in the midst of humanity, your Godhood in the midst of demons.

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

The perfection of God has always been perfection. God did not *become* perfect, but always was, is now, and always will be perfect. Therefore to be as perfect as God, one must always have been perfect. This is true of the real Self. It was perfect in the beginning and is so now. It has never fallen, or sinned, or been imperfect in any measure. Return to your divine Self. BE YOUR SELF—this is the gist of the Christ-teaching.

IN THE SECRET PLACE

The realm of causation is in secrecy. All the Father's causative work is done in secret, but its fruit, or manifestation, is open. This truth is

Sermon on

symbolized throughout nature, and even also in the arts of men.

The seed works underground, sometimes a long time, before it puts forth its green leaf, and throughout its growth its laboratory is still most secret. The embryo babe is hid from sight. Both the land and the sea cover thousands of treasures—diamonds, pearls, gold, coal, coral—still in process of formation, preparing for manifestation which may be ages hence.

In the arts of men they continually hide the mechanism that produces the fair showing—the works of a watch, the dynamo that lights, the kitchen that produces the banquet; there is not a work of man's hands but has its secret region of causation.

In order to be master of any work of art or nature one must go right into its secret place. So, herewith, Jesus would show us how to get into the secret place of the Most High, the realm of causation. Act as God acts, who does not care to what men ascribe His good deeds. Let

the Mount

your religious acts (verse one) be most secret; your charitable works (verse three), your praying (verse six), your self-denial (verse eighteen)—all must have their root in the secret Presence, that their fruit may be of the everlasting and heavenly nature.

Chapter vi: verse 1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

The word “alms” should be “righteousness.” It is a different Greek word from the one used in verses second, third, and fourth. It signifies devotional acts and observances.

Make no parade of your religion. Do nothing, religious or secular, “to be seen of men.” Draw as little attention as possible to your personality. Do not advertise your demonstrations so as to make your personality conspicuous. Those who do this get an earthly reward, but miss the highest, which is the eternal power to demonstrate belonging to the true Self.

Sermon on

“Reward with [not of] your Father which is in heaven” is reaping the same results in unison with God. “My Father worketh hitherto, and I work.”

Again, this instruction of the Master will keep us from doing things in order to be an example to somebody. It takes away all human self-consciousness, and our deeds are without affectation, just like the little child who simply does a thing because it is natural. There is one example for all, even God, and no human being is our example, or should set himself up to be one. God in Jesus is the one to follow; God in me, and God in you, and none other. This direction to do nothing to be seen of men is another way (the negative) of presenting the idea embodied in verse sixteen, chapter five. Let your light so shine *that men will glorify your Father* which is in Heaven, and not you personally. After performing a great cure or other good work, if you can succeed, like Jesus (Luke xviii: 43), in turning the gratitude of the beneficiary

the Mount

away from yourself to God the same will come to pass in you that was promised to Moses (Ex. vii:1) and the house of David (Zech. xii:8), and manifested in Jesus, the becoming as God to the people.

2. *Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.*

The word "hypocrite" is from the Greek *hupokrites*, meaning a stage-actor or masked player. It was the custom in those days for performers to herald their coming (like the circus of to-day) with advertisement through trumpet and pageant, or parade of some kind. The word *hupokrite* was not used in the evil sense then that it is now, but could be an epithet of praise or blame according to the individual judgment of the hearer. Call a man "a good actor" to-day and all will depend upon the connection of the words as to whether it is a compliment or a term of opprobrium.

Sermon on

Taken in its largest sense we see that all human beings are actors (hypocrites). "All the world's a stage and all the men and women merely *hupokrites*," to paraphrase Shakespeare. The Latin *persona*, from which comes "personality," is identical in meaning with *hupokrites*. Thus we see that the word "hypocrite" could be applied to any personality, which is but a mask of the true Self. As sinful beings we appear to be what we are not; for are we not in reality pure, holy beings, and yet seem to be weak, sickly mortals? Be not as the hypocrites, but *appear as you are*; act your true character, which is perfect.

Sound no trumpet before you. "I receive not honor from men," says the Christ. It is human nature to love the praise of men, but it is divine to love the praise of God only. In all ways Jesus would have us lift up our human loves into the divine; for the human is temporal and unsatisfying, while the divine is eternal and all-satisfying.

the Mount

3. *But when thou doest alms, let not thy left hand know what thy right hand doeth:*

“Thine alms” are your forgiving, loving, charitable good deeds. Not only are we to be careful so that they shall not be seen by the world, but they are even to be secret to our own selves. Do not, even in your most secret thoughts, claim the slightest credit for them, or congratulate yourself, or give yourself one particle of praise. The tendency of the mortal is to whisper to its left hand what its right hand has done, to condone its delinquencies (the left hand stands for our negative acts, deeds of omission, evils, and so forth) by remembering its meritable deeds. As long as this is done there is not the realization of the commonest conduct of our spiritual Self.

Good actions must be our natural habit. As we do not go about telling people we breathe, or taking credit to ourselves that we eat, so also we should realize that our goodness should be as spontaneous and as unassuming and as free

Sermon on

from self-consciousness as every function of the physical organs.

Jesus advises us to look upon all our highest and noblest actions as just what we ought to do—"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." We are "unprofitable" because nothing the mortal can do brings any gain to our master—Self. Never do anything for reward, but all things regardless of fruit or consequence. More than this, Jesus teaches us to avoid earthly recompense as much as possible (Luke xiv:12-14).

4. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

Nothing is secret that shall not be made manifest. No spiritual treatment is ever lost, no good work is ever wasted. And the more secret it is, the more it is within, at the source of good, the greater and more complete is the manifestation.

the Mount

The Father does not reward secretly, but always openly.

PRAYER

5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

The hypocrite (actor) is one who pays attention to the external and neglects the internal; who follows the letter of a doctrine, but omits its spirit; who is exacting as to the form of words (prayers, ordinances, laws, statements, and so forth), but who either forgets or ignores their power and substance. "Having the form of godliness, but denying the power thereof" (2 Tim. iii:5).

The hypocrite in us talks much, but does little; theorizes and has opinions, but bears none of the fruits of the Spirit; nor yet its leaves,

Sermon on

which are for the healing of the nations.—body, mind, and soul.

In true prayer there is no consciousness of the presence of men, but only of God; this is also true of spiritual treatment, which is declarative prayer.

Prayer is communion with God, and is the means by which power is transmitted from the universal to the particular. All men are continually praying to some one or some thing, but prayer to *God* is recognition of the power and the presence of the Almighty Good alone. It is not for the changing of God; it is only the mortal that changes. True prayer from the heart of the devotee is THE WORD which manifests all that ever is manifested.

6. *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*

“Enter into thy closet,” or inner chamber.

the Mount

That this direction is to be taken in its spiritual sense is shown by the actions of Jesus, who did not seek any literal closet when he prayed. The inner chamber is the interior consciousness. When you pray, turn within, or retire within yourself, and shut the door by keeping out all worldly, wandering, and idle thoughts. When learning to pray, this may require steady watching. Brother Lawrence, who lived two hundred years ago, in telling how he learned to commune consciously with God, says:

That useless thoughts spoil all; that the mischief began there; but that we ought to reject them as soon as we perceived their impertinence to the matter in hand, or our salvation; and return to our communion with God. That at the beginning he had often passed his time appointed for prayer in rejecting wandering thoughts and falling back into them. *Practice of the Presence of God.*

“Thy Father which is in secret.” God is within you, for Heaven is within (Luke xvii:21), and to address our Father which is in Heaven

Sermon on

we must know God to be in us, and not away off, as children have been so ignorantly taught to believe—in the blue sky, or some other indefinite, unreachable place. Therefore let the mind seek the peaceful center of being by causing the thoughts steadily to dwell upon the presence and power of God's kingdom.

7. But when ye pray use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

The heathen, those who do not know God, repeat prayers without feeling them, using words that are but an empty form, and therefore are not heard, that is, responded to.

Repetition is all right; Jesus himself repeated the same prayer three times on one occasion. But it is vain repetition that the disciple is warned against.

Better to speak one sentence in which is faith and confidence, and warm, loving realization than many statements that carry no conviction of their truth to you, but still sound like empty

the Mount

words, though you know them, intellectually, to be true. "Hold fast the form of sound words" (2 Tim. i:13), and then fill the form with the substance of strong faith and warm love, and such a prayer is its own answer, for it is the very Word itself which brings to pass the thing desired.

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Prayer is not for the purpose of informing God of your needs. Your Father knows just what spiritual realities you need to bring forth the desire of your heart. The object of prayer is to place ourselves and those we pray for in a receptive state to receive the divine blessings that are ever being outpoured.

THE LORD'S PRAYER

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Sermon on

10. *Thy kingdom come. Thy will be done in earth, as it is in heaven.*

11. *Give us this day our daily bread.*

12. *And forgive us our debts, as we forgive our debtors.*

13. *And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.*

“After this manner” we are to pray, not necessarily using the same words or expressing the same desires, but to observe the general form and substance of the communion.

There are many points of resemblance in this prayer to David’s found in 1 Chronicles, twenty-ninth chapter, tenth to nineteenth verses. But whereas David, in common with all the Old Testament prophets and lawgivers, calls upon God as Lord, it is Jesus who first addresses Him as “Father”—not alone “my Father,” but “your Father” and “our Father.”

What greater baptism of spirituality and of uplifting could there be than a realization of

the Mount

the import of those first two words, "Our Father"?

The first step in right prayer is the raising of the thoughts to God by devoting the first part of the prayer to praises and blessings upon the character and power of the great Spirit. The mind, though cold and fearful at first, is often filled with faith and inspiration by simply remembering the divine nature through praising it. All this is for man's benefit, to set his mind aright—not that it in any way affects the loving Almighty Father.

"Which art in heaven" within us. The Spirit of God dwells in you—your very life, health, love, purity, and all-goodness. Within is the storehouse of all bounty and the fountain of life, and prayer opens the storehouse, and sets the fountain flowing in whatsoever direction you will.

"Hallowed be thy name." Holy is thy Being—without blemish, pure and undefiled.

The man who exalts and reveres the name of

Sermon on

his deity, though he be a heathen, shall come finally to the true magical Name of God, which is no longer hidden from those whose will has become identified with the divine will. Those who use any deific name lightly or in vanity are like children who play with gunpowder. Strong feelings of any kind are fire, and they are as liable to touch the name as sparks to come to the gunpowder. To the spiritually wise and loving **THE NAME** is revealed because they have hallowed every name of deity. "Thou hast been faithful over a few things, I will make thee ruler over many things" (Matt. xxv:23).

"Thy kingdom come." "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi:22), therefore believe that God's kingdom is come, and it shall be unto you even as you believe. Changing the prayers from the form of petition and asking to the affirmative and declarative form of expression often brings realization to the mind. Thus, to pray, "Hallowed is thy name; thy kingdom is come;

the Mount

thy will is done; thou dost give us our daily bread; thou dost forgive; thou dost lead us," carries out Jesus' direction of praying as though we had already received our answers, and thereby brings them to pass.

"Thy will be done in earth as it is in heaven." The earth is the outer man, Heaven is the inner man. The will of God done in Heaven produces peace and prosperity, health and freedom. When doubts come into the mind as to whether our prayer is according to God's will, let us remember how His will is done in Heaven.

Does the divine will done in Heaven bring forth sickness or sorrow, poverty or death? No. Then His will done in earth will not result in these. When Jesus prayed for the cup to pass away, his prayer was granted, for the Father never refused him anything. But it was the *method* of its passing away that he refers to when he says: "Not *as* I will but *as* Thou wilt," knowing that the Father's way would be the easiest and the quickest, and would bring the

Sermon on

greatest good to all, whereas the human way would be the hardest and the least desirable in the end. "If this cup may not pass away from me, *except I drink it*, thy will be done." Not by resistance could the evil be overcome, but by the redeeming act of identifying himself with the cup. This was the Father's way.

When in doubt as to how the divine will in granting your prayer is to be accomplished always use Jesus' words, trusting the Father's way to be the easiest, quickest, and grandest way of bringing to pass your desire, not only bringing you good, but also bringing the highest good to all.

The simple utterance of "Thy will be done in earth as it is in heaven" continued faithfully from day to day will cleanse us from every unheavenly thought, and bring forward that One in us who is the everlasting habitant of the divine regions.

"Give us this day our daily bread." One of the offices of prayer is to cause us to acknowledge

the Mount

the source of our Good. He who realizes that it is God that gives us even our literal bread and riches will never be in want, for he will not turn his mind to other gods, such as human intellect, material work, personalities, for his support, but will continually acknowledge the true Source, and thus make himself receptive to divine supply.

The spiritual significance of "day" is season of illumination and manifestation; "bread" is Truth, or Word of God (Deut. viii:3). "Give us for this manifestation the Truth, or Word, belonging to it."

"Forgive us our debts" can have as literal fruit as the preceding petition. Material debts are canceled by God, just as physical hunger is satisfied and physical diseases are healed.

Indebtedness of all kinds, physical or moral, is canceled in the same proportion and in the same manner as we cancel the debts that others owe us, for this is the outworking of the law and the prophets: that whatsoever ye do unto men, even so will your Father do unto you.

Sermon on

The invocation for forgiveness is the central point of the prayer, the apex of the prayer-pyramid, therefore Jesus dwells upon it after finishing (verses fourteen and fifteen, which see), and through explaining the reciprocal law of forgiveness he gives one of the secrets of prayer-answering, which is: "Give, and it shall be given unto you."

"And lead us—not into temptation, but deliver us from evil." In leading us into spiritual heights, save us from the temptations that shadow them. God tempts no man, yet the outpouring of the gifts of the Spirit may seem to bring new phases of life that will cause the disciple to fear a falling away from the Spirit. Now this closing petition is a provision for that fear. The one who prays for a gift of God may suddenly have the thought: "Perhaps if God grants this I shall be led into sin, or some great evil may follow." If it is health he prays for he thinks: "If God makes me well, perhaps I may return to my old excesses;" if it is prosperity, the

the Mount

adversary may whisper: "You will forget God if you are prospered." To all these suggestions this is the reply: "Lead me, my Father, away from the evil of this, into thy safety," and we are then to remember to leave the issue with God, trusting him to grant our heart's desire, and at the same time deliver us from its snare.

After being baptized with the Holy Spirit, there came to Jesus his first testing, through which he passed unscathed. The good men receive may seem to bring them into evil experiences, just as light seems to bring shadows. Yet as shadows are no part of the light, so these temptations are no part of the spiritual life, and are to be dealt with as we deal with shadows—pass safely through them by carrying the lamp of the Lord. "Thy word is a lamp unto my feet, and a light unto my path" (Ps. cxix:105).

"For thine is the kingdom." The ruling, the dominion, the control is all thine—not Satan's, or the devil's. "Thine is the power," Almighty Life; not disease or death, sin or sorrow. "Thine

Sermon on

is the glory" and the honor; it is never to be given to mortal man, or to any personality.

Jesus' prayer closes in the same way that David's begins (1 Chron. xxix:11), the same Spirit being the alpha and omega of both.

FORGIVENESS

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Being forgiven is a state of mind, and no one is forgiven unless he thinks he is. By exercising kindness and mercy toward another who has sinned we can realize how that same feeling may be extended toward us when sinful. And the more lenient we grow toward others, the more we come out from the bondage of condemning and being condemned, and consequently out of its effect or symbol, physical pain, disease, and death, until finally we stand where no thought of

the Mount

vengeance or punishment for an offender can enter our heart, even when the sin is against our beloved and those who are helpless and innocent. Then we enter into full freedom. He who forgives all receives full forgiveness.

NO SAD APPEARANCES

16. Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17. But thou, when thou fastest, anoint thine head, and wash thy face;

18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

“Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush and to spread sack-cloth and

Sermon on

ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" asks Isaiah (lviii:5), and then he proceeds to show that true fasting is loosing the bands of wickedness, undoing heavy burdens, breaking yokes, and so forth. The word of denial spoken in heart and mind, and carried out in speech and action, breaks every chain, and loosens every bond, and unfastens every yoke that enslaves mankind. This is the fast the Good has chosen.

There are conditions in human experience that require more such fasting than others. They are when poverty besets the disciple, and pain, and persecution; when he comes face to face with loss and deprivation, failure and death. Then he must faithfully hold to the truth of the unreality of evil and the omnipotence of Good. Then be not of sad countenance, but "the Lord make *his* face shine upon thee, . . . the Lord lift up *his* countenance upon thee, and give thee peace" (Num. vi:25, 26). You live, move, and have your being in the Kingdom of Heaven, and there

the Mount

are no gloomy faces there, or sorrowful mouths, or tearful eyes.

Put away from you every sign of woe. The true Christian puts away all mourning clothes and other symbols of grief. He who realizes that there is no death, and that his beloved is immortal, would but contradict this truth and repudiate it by assuming apparel that testifies to the presence and power of death. Those who wear sad countenances and garments of woe are magnets to draw that kind of thoughts and conditions to themselves, and in that way they make it hard for themselves to break through the gloom and sorrow of the world when they most wish to do so.

It is a mistake to think that in order to get sympathy and help it is necessary to make people realize how much pain we are in, or what hardships of poverty we are enduring, or how sick we are, or how persecuted.

“Abstain from all appearance of evil,” that thou appear not unto men to fast, but carry all

Sermon on

these things to the secret place, and your Father will be your sure and lasting relief.

TRUE VALUATION

19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

Herein Jesus shows how to fulfill the spirit of the commandment, "Thou shalt not steal," and also, "Thou shalt not covet."

Cease from giving any value to earthly things. The material world is without real substance in itself, and is altogether an imaginary existence. It is an error to place value upon it, and this error bears false fruit, like every other mistaken belief. "Beware of the illusions of matter," says Buddha.

God is spirit, and his kingdom spiritual. "My kingdom is not of this world, my treasures are not material," says the One who knows. Divine supply is introduced into the earth by man's

the Mount

adopting the economics of Heaven—no saving up, no “laying by for a rainy day,” no frugality, but following the law of divine abundance, “Give, and it shall be given unto you.”

The sage does not lay up treasures. The more he does for others the more he has of his own. The more he gives to others the more he is increased. *Tao-teh-king*.

There are no “private property rights” in God’s world. Jesus reveals that there is to be no claiming earthly property, even that which is counted by the world legal and legitimate. This is shown by his word to the young man who asked him to direct his brother to divide the inheritance with him. “Beware of covetousness,” is the Master’s reply.

Material supply is limited by man’s belief in limitation, manifested as waste and parsimony. Whoever *believes* that substance can be wasted is the wasteful one of the earth, whether he throws away or hoards up. Lavish nature knows no

Sermon on

waste, yet produces bushels of fruit that are never eaten and thousands of flowers that are never seen.

Giving value to material things is mental thieving—taking from spirit and giving to matter—and people who do this are stolen from. He who cares nothing for earthly treasures is exempt from the ravages of the thief.

Not prizing things hard to procure keeps the people from theft.

If men would abandon their skill and forego their gains, thieves would have no more existence. *Lao-Tsze.*

When abstinence from theft in mind and act is complete in the yogee, he has power to obtain all material wealth. *Patanjali.*

Selfishness, covetousness, competition, are the moths in the garments of false living; acquisitiveness, avarice, fear of poverty, are the rust that stiffens the joints of old age. The thieves are whatever may seem to steal away our peace, our health, our joy, or our life.

20. But lay up for yourselves treasures in

the Mount

heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

Fill your hearts with right thoughts and desires, fill your lives with unselfish deeds and actions based upon the knowledge that all things belong to all, and that we give to others only what belongs to them, and receive from others what has been ours from the beginning.

The charity of the world is an abomination in the sight of God (Luke xvi:14, 15). Love, the charity of God, knows not "mine and thine," but holds all things in common.

21. For where your treasure is, there will your heart be also.

We become like that which we think most about.

What thou lovest, man, become thou must ;
God, if thou lovest God ; dust, if thou lovest dust.

Johannes Scheffler.

If our love is centered upon some mortal, our

Sermon on

heart shows forth mortality. If we treasure up things belonging to the past, like relics, mementoes, old letters, and so forth, we become like the past, and presently are, to sense, no more. The true Christian lets the dead past bury its dead. He remembers Lot's wife, and does not get into a rut. We will not show the effects of time if we cease to think about time, and live in the eternal Now.

CONCENTRATION UPON GOD

22. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

The lamp of the body is the eye, the illuminating power of the soul is its perceptive, intuitive faculty. "If thine eye be single," if all your intuitions be focused upon God and his manifestation, then your whole soul is filled with Truth. Our eye is single when we believe in God as the only power and presence. Our eye is double

the Mount

when we see two powers, good and evil, or have two loves, God and the world, or in any way believe in the reality of two opposing beings or powers.

Concentration of all the faculties upon God drives every particle of darkness from us—body, mind, and soul. According to the first and great commandment, we are not to have any thought in our mind but of God. Thou shalt love the Lord, thy God, with *all* thy *mind*. We are not to have any feeling, affection, or emotion but for God. Thou shalt love the Lord thy God with *all* thy heart; and our whole vitality (“all thy strength”) and every aspiration (“all thy soul”) is to be given to God, and God alone. This is the “one-pointed” mind spoken of in the Bhagavad Gita that overcomes the world and captures the heavenly Kingdom.

23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

Sermon on

The better translation is, "How dark is the darkness!"

Of the true Man it is written, he "shutteth his eyes from seeing evil" (Is. xxxiii:15), and of God, "Thou art of purer eyes than to behold evil" (Hab. i:13). Therefore, following our great example, God, we must have the pure eye, the single eye, that beholds only Good, the everlasting God.

If evil comes into the mind, then there is an adulterous mixture, followed by confusion and darkness in proportion as evil is entertained and believed in as reality.

To believe that God is a God of wrath, or that He sends both evil and good, is to have a light that is darkness. There is no cheer in its ray, no healing in its beams, no life in its shining. Therefore to such a one darkness is very dark, evil most evil, sin very black, and all the shadows of man's life gloomy and fraught with ill-omen.

24. No man can serve two masters: for either he will hate the one, and love the other; or else he

the Mount .

will hold to the one, and despise the other. Ye cannot serve God and mammon.

The man who is the greatest success in any pursuit is the one who devotes his whole being to it, and makes all things bend to that end. We cannot serve God and worldly riches, and make a success of both. Nothing but whole-hearted service to God can win full God-powers and manifestation.

What we acknowledge to be our master, to that we are servants. No man should acknowledge two masters, for one is his master, even God. To own to the dominion of other powers beside God is idolatry. Abandon all material seeking forever, for matter is without substance and reality; it is vanity and nothingness, and he who pursues it follows illusion, and forsakes his own good.

NO THOUGHT FOR WORLDLY WELFARE

25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what

Sermon on

ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Anxiety and worriment about support and supply are acts of unfaith, and many a disease has its source in such thinking.

All external food and raiment are symbols of the true substance upon which the soul is fed and with which it is clothed. Feed the soul with heavenly nourishment and the earthly food will follow just as surely as a shadow follows the thing that casts it.

Clothe the mind with right thoughts and God-words, and the outward raiment will be forthcoming, most appropriate and efficient. Meditate upon the true life—is it not more than meat? and the spiritual body—is it not more than raiment?

Make no laws as to what you ought to eat, or to drink, or to wear. Nothing without a man can affect him, but the thoughts he has about these things, and all things, are what affect him

the Mount

(Mark vii:15-21). If a man believes his food will hurt him or make him less spiritual, it will be unto him according to his faith. If he takes care of his thoughts and desires, to keep them pure and spiritual, then he can follow Jesus' instructions "to eat such things as are set before you" (Luke x:8), and can claim the divine promise, "If they drink any deadly thing, it shall not hurt them" (Mark xvi:18).

26. *Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?*

27. *Which of you by taking thought can add one cubit unto his stature?*

28. *And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:*

29. *And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.*

30. *Wherefore, if God so clothe the grass of*

Sermon on

the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Live like the birds, the flowers, and the grass. Abandon yourself wholly to trusting in your God for all things.

Which of you by taking anxious thought can add one particle to his stature, or change in the least degree the material world? Anxiety and material desire accomplish nothing. It is only as thought is spiritual and God-trustful that it has power over the material universe.

“Labor not for the meat which perisheth,” but work only for love’s sake. Unselfishness and absolute God-trust are the cure for poverty. Christ frees man from the Adam curse of work by showing there is but one work to do, “my Father’s business.” Banish fear from the mind, and every man will gravitate to that work which will be most congenial to himself, and which will render most loving and able service to his neighbor. Man, like God, loves to work—his joy is in carrying out his ideas.

the Mount

By realizing the spiritual correspondent of the earthly work which a man is engaged in, he knows how to work for the Lord, and that it is the Lord that works in him, and then no work can tire him, or make him feel material and separate from his God. If he is a carpenter, he will remember that he is ever building the temple of God for all for whom he works; if she is a house-keeper, she is ever cleansing and preparing a place for the Lord in the hearts of the people—she is giving them the bread of Truth, and it is as easy to supply the symbol when one is giving the substance as it was for Jesus to feed the thousands with material food because he had first given them the real food of life.

God both feeds the ravens and clothes the grass by being Himself, and by radiating His supply to whatever and to whomsoever will let Its presence come.

31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

Sermon on

32. (*For after all these things do the Gentiles seek:)* for your heavenly Father knoweth that ye have need of all these things.

33. *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

The kingdom of God is here in all its beauty and power, just where the earthly kingdom seems to be. Seek Its presence alone. Seek to bring forth the beauty of your character and soul, and the external beauty will be added. "The king's daughter is all glorious *within*," and thus it follows that "her clothing is of wrought gold" (Ps. xlv:13).

It is useless work, vanity of vanities, to try to beautify the outside when one is not, first of all, looking after the within, the reality (Matt. xxiii: 25).

Harmony and spirituality in the family is the substance of the beautiful home, and makes its beauty lasting.

Beauty of soul remodels the body, and confers

the Mount

upon it youth and strength commensurate with the desire of its owner.

As with beauty, so with knowledge, and all the arts and sciences. He who seeks to know God will have all earthly knowledge added. He who seeks the harmonies of spirit will unfold his true musical genius, and have added the earthly power to express music.

In all things both great and small seek first the spiritual reality, and the symbol will be added without a single thought or effort upon the part of the recipient.

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Give no thought to the future, because there is no future. Fears concerning coming days and speculations about the "hereafter" are vain imaginings. We never live except in the present. Consider all thoughts that dwell upon the future (whether they are evil or good) as present un-

Sermon on

belief, to be redeemed by the Truth of what now is. Whatever is to be is now. Only the Good really is.

Sufficient to meet every evil is the day (the light or understanding) for it. "As thy days [according to their character and needs], so shall thy strength [knowledge, faith, and power] be" (Deut. xxxiii:25).

FREE FROM JUDGING

Chapter viii: verse 1. Judge not, that ye be not judged.

2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

The word "judgment" (*krisis*) is not the same as the word "condemnation" (*kata-krisis*), neither does "to judge" (*krino*) always mean "to damn" (*kata-krino*). A judge may pronounce a thing good, and may give his word in favor of the one brought before him. This distinction between judgment and condemnation has not

the Mount

always been regarded by the translators of the Bible; often they have used "condemnation" and "damnation" where the true word is "judgment." See John v:29, Mark iii:29, 2 Thessalonians ii:12, where "damnation" should be "judgment"; and John v:24, also iii:17, 18, 19, where "condemnation" should be "judgment."

Not only are we not to condemn—to pronounce evil against any one or any thing, and to mete out punishment—but also we are not to sit in judgment, neither to declare for nor against. In other words, we are to cease eating of that forbidden tree which causes us to see double, the tree of the knowledge of good and evil. We are to know only that Good which has no opposite. We stop our ears from hearing of evil, and shut our eyes from seeing it (Is. xxxiii:15). We judge not after the sight of mortal eyes, neither reprove after the hearing of the ears (Is. xi:3). We judge not according to appearances, but judge righteous judgment, which is to see all things with those pure eyes that behold only God.

Sermon on

There is no judgment in the Kingdom of Heaven. The Father judgeth no man, but hath committed all judgment unto the Son, who says of himself, "I judge no man." "I came not to judge the world, but to save the world."

Who then judges the world? "There is one that seeketh and judgeth;" men's interpretation of Jesus' words judge them (John xii:48), and men's own words about themselves and others (Matt. xii:37). The Christ accuses no man, but Moses (John v:45) is that austere judge who says, "Out of thine own mouth will I judge thee" (Luke xix:22).

"Neither do I condemn thee" is ever the verdict of the Christ-man, and to him that wishes to judge he says, "Let him that is without sin first cast the stone," for that stone will not hurt nor destroy, but transform and redeem, as it is described in Daniel, second chapter, thirty-fifth and forty-fourth verses, as the stone that smote the image and became a great mountain that filled the whole earth.

the Mount

3. *And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?*

4. *Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?*

5. *Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.*

“Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things,” says Paul (Rom. ii:1).

Everything we do to our neighbor we do to ourselves, for what we see in our neighbor is in ourselves, and one should look at his neighbor as he looks at his mirror; if he sees a spot upon the countenance in the mirror he knows he must wash his own face in order to remove the blemish in the mirror.

Thus if we will remove the beam from our own

Sermon on

eyes we will see clearly that there is no mote in our brother's, it having been dissolved simultaneously with our own cleansing. For in lifting up ourselves, we have lifted up our brother; in purifying our own mind and heart our clear sight "looks away" the error in our brother, as it is written: "A king that sitteth in the throne of judgment scattereth away all evil with his eyes" (Prov. xx:8).

There is a saying ascribed to Jesus by one of the early Christians, said to be Matthias, the apostle. It is consistent with the rest of Christ's teachings, in which he shows the unity of man—that we are all one: "If the neighbor of an elect man sin, the elect sinned himself."

According to this, if the elect would realize his own sinlessness, let him see the reality of his neighbor to be the Sinless One. Then he, too, can say with Christ, "I, if I be lifted up, will draw all men unto me."

To cancel our neighbor's sin is to lift up ourselves. All humanity rises together. Redemp-

the Mount

tion, like forgiveness, is reciprocal. The day comes, and is now here, when a man will be more concerned in bringing his neighbor to the realization of the Truth than in advancing himself. Just as the strong men upon a sinking ship see to the safety of the weak and helpless first, so the Christ-man seeks ever to save that which is lost, and does not say, "It is finished," until he has spoken the word of pardon for the greatest sinners of all—"Father, forgive them, for they know not what they do."

Never will I seek nor receive private individual salvation; never enter into final peace alone; but forever and everywhere will I live and strive for the universal redemption of every creature throughout the world.
Kwhan Yin.

GOOD JUDGMENT IN MINISTERING

6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Sermon on

Every man is a world in himself, and contains within all that he sees in the world without. The description of man, the manifestation or expression of God, is the entire content of the first chapter of Genesis. In man's true state, the herbs and the sea, the animals and the lights of the firmament, and all things from the least unto the greatest, are pronounced good, and very good.

The animals of the Scripture represent natural traits of character, and according to the unfoldment of a characteristic the animal is wild and undesirable, or tame and held in esteem. Anger, malice, greed, and the rest of men's unredeemed characteristics are symbolized by wild beasts, and as man overcomes these carnal propensities it is said that he treads upon the lion and adder, and is given power over serpents and scorpions. As he advances in the Christ-life, every poisonous plant and wild animal is redeemed in his world. Of him it is written that he shall take up serpents, when the wolf shall dwell with the lamb, the lion shall eat hay like the ox, the child shall

the Mount

play with the asp, and "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. xi:6-9).

Man can appear to be what he wills—God or devil, angel or beast. This is his marvelous power and privilege. Therefore whatever state of mind he identifies himself with, that he will represent. If he comes seeking the Truth in a docile, non-resistant state of mind, he will be one of those babes to whom the mysteries of the kingdom are revealed (Luke x:21). But if he comes—the same man even the next hour—filled with malice and covetousness, he may hear words that are darkness to him, and not light: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. xxiii:33).

Use divine judgment in dispensing Truth. "Be ye therefore wise as serpents, and harmless as doves," and "render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Sermon on

When one who is approached with the Truth receives it in a sneering way, waiting only to tear it to pieces; or laughs contemptuously at it, giving low and impure replies; or is sullen, sarcastic, or in any way cynical (*cynic*, from the Greek, meaning dog) : such a one is called a dog. He has no use for the deeper mysteries called the holiest, and they should not be forced upon him. When the dog within him becomes subservient to the Master, and a guardian and protection, like the faithful shepherd dog, to the precious things of God, then will he be ready to receive, and be blessed.

The swinish nature in us is that which comes to Truth only for its material comforts and enjoyments. If we try to satisfy this nature with absolute statements and spiritual revelations it will feel itself being fed with stones when it is crying out for bread. The Christ has corn for even the swine, and feeds this nature in its due season, not despising it. But he is not an unfaithful steward (Luke xvi), wasting his Lord's

the Mount

goods, by administering Truth in forms inappropriate and unwelcome.

Great discretion and discernment is given the faithful one that he may give corn to them that are asking for corn, and pearls to them that ask for pearls. Nevertheless, he, too, like Jesus, may see that though a man has come seeking only loaves and fishes, yet he is ready for the pearl of great price. Then fearlessly he gives it, though offenses come, and men rend him even to crucifixion (John vi:26-66).

Of such it is written: "Behold, I lay in Sion a stumblingstone and rock of offense: and whosoever believeth on him shall not be ashamed" (Rom. ix:33); he "is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against" (Luke ii:34); "and blessed is he whosoever shall not be offended in me" (Matt. xi:6).

Sermon on

DIVINE PERSISTENCY

7. *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*

8. *For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*

One of the most marked teachings of Jesus Christ is that the spiritual student must be divinely persistent in his demands upon the Spirit for his spiritual rights, the virtues and the gifts of the true Self.

The Master of Life here impresses upon the mind the omnipotence of persistency. "Men ought always to pray, and not to faint" (Luke xviii:1).

Jacob, when wrestling with God, would not take "no" for an answer. "I will not let thee go except thou bless me," he prayed, and then he was blessed, and a new name (character and power) was given him—"Israel," signifying a man who could prevail with God.

the Mount

Jesus teaches that when, even as the friend of God, you could not get your desire, yet you could accomplish it by determined importunity: "I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth" (Luke xi:8).

Answers to prayer go not by favor, but by the law that equalizes the supply to the demand.

Again, Jesus shows that though no human idea of justice or right or reward can prevail with God, yet persistency will gain the day: "Because this widow importunes me, I will do her justice, lest at last her coming should weary me" (Luke xviii:5, *Wilson's Translation*).

There is a pressure born of superhuman trust and love, and sublime belief in the right of one's desire, that, when brought to bear upon the Fountain of Life, makes it yield up its treasure.

There is a persistency that is the indomitable God Himself, and God cannot resist Himself.

In the life of Jesus this attitude of mind is

Sermon on

portrayed in the Greek woman (Mark vii:25-30) who so believed in the goodness and power of God that nothing could stop her prayers. The disciples could not hush her, and even Jesus could not argue her off from her faith. The great Spirit within her gave her words that answered his, and won the day. She would have reasoned with God Himself, and, like Jacob, she would have won.

The Spirit that knows no failure nor discouragement is the Spirit of God. "He shall not fail nor be discouraged, until he have set judgment in the earth" (Is. xlii:4). "To him that overcometh will I grant to sit with me in my throne" (Rev. iii:21).

All the Masters of Truth have taught the power of persistency.

Gautama's priests, the Bikshus, asked, "By what power of resolution and fixed determination the World-Honored had obtained perfection?" Buddha replied, "I remember in years gone by that I was a merchant prince who went to sea in order to gather precious gems,

the Mount

and whilst so engaged I obtained one manigem of inestimable value, but I let it fall into the sea, and lost it. Then taking a ladle I began with fixed determination to bale out the water of the ocean to recover my gem. The sea-god said, 'How can this foolish man empty the wide and boundless ocean?' I replied, 'My resolution shall never flag; I will bale out the ocean and get my precious gem; you watch me, and do not grieve and fret at the long delay.' The sea-god, hearing these words, was filled with anxiety for the safety of his realm, and gave me back my gem."

"To the persevering mortal," says Zoroaster, "the blessed Immortals are swift."

THE WILL OF GOD

One of the commonest causes of men's weakening in their pursuit after their Good is the insinuating, treacherous doubt, "Perhaps it is not the will of God." Knowing this, Jesus proceeds to reveal to mortals the character of the divine Father by comparing Him to an earthly father.

Sermon on

The minds of mortals cannot comprehend God; it is the divine Mind in us that knows God. But mortals must reason by analogy from what they do comprehend to what they do not, therefore the Christ reveals to us that we may judge of the character of God by the qualities of a just and loving earthly being.

9. Or what man is there of you, whom if his son ask bread, will he give him a stone?

10. Or if he ask a fish, will he give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Is God any less good than you? Then if you would not consign any being to everlasting torment, do you think God will? If you, being a good and all-wise physician, would not give people sickness and deformity, do you think God will?

Carry Jesus' reasoning to the greatest ex-

the Mount

treme of goodness, and realize that "of a verity the will of the just man is the will of God."

The will of our Father is to give us every good thing we ask. "But how shall we know that our desire is a good thing?" asks the doubtful one. How do we know that bread and fish are good to eat, and not stones and serpents? Just as we have sense and judgment to know our bodily good, so we have perception and discernment to know our soul good.

The heart that truly seeks God has good judgment, and knows that what is good for God is good for himself. "He shall have whatsoever he saith."

A wise criterion for us to have in asking "good things" of our Father is to ask for that only which we are willing that all humanity shall receive equally with us. For as we are willing to give to men, so do we realize our Father's willingness to give to us.

As you would have God act toward you, so act toward all men. All thoughts, words, and

Sermon on

deeds that we send forth to men return to us, coming directly from men, or indirectly as a decree or dispensation of our God. Therefore Jesus summarizes all things in the great Golden Rule.

THE GOLDEN RULE

12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

“For this is the law.” As long as we are under the law (and whoever believes in sinning and being sinned against is under it) we must know it to be absolutely exact and sure. Its principle is the same one that lies back of every mechanical law of action and reaction, of balancing, of reflection, of reciprocity. Jesus gave it in many other forms: “With what measure ye mete, it shall be measured to you,” “Give, and it shall be given unto you,” “Forgive, and ye shall be forgiven,” “Blessed are the merciful: for they shall obtain

the Mount

mercy," "Judge not, and you shall not be judged," "Condemn not, and you shall not be condemned," "For with what judgment ye judge, ye shall be judged," "They that take the sword shall perish with the sword."

Inexorable Law is cold, accurate, and unchangeable as the laws of mathematics. No begging nor pleading can change its regular and legitimate course. Paul gives it in full terms in the words: "Whatsoever a man soweth, that shall he also reap."

"And it is easier for heaven and earth to pass, than one tittle of the law to fail," says Jesus.

Therefore, while under the law, it behooves us to sow only that seed which we are willing to reap, to think of others as we would have them think of us, to speak to all as we would be spoken to, to do to others only what we would have done to us.

The Golden Rule was not announced by Jesus as a new law. Many have given it, because the Christ speaks the same truth in all men:

Sermon on

Do not to others what you would not like others to do to you. *Hillel*, 50 B. C.

Act toward others as you would desire them to act toward you. *Isocrates*, 338 B. C.

Do not to your neighbor what you would take ill from him. *Pittacus*, 650 B. C.

We should conduct ourselves toward others as we would have them act toward us. *Aristotle*, 385 B. C.

What you wish your neighbors to be to you, such be you to them. *Sextus*, 406 B. C.

Avoid doing what you would blame others for doing. *Thales*, 464 B. C.

Do unto another what you would have him do unto you, and do not unto another what you would not have him do unto you. Thou needest this law alone. It is the foundation of all the rest. *Confucius*, 500 B. C.

“This is the law and the prophets.” But “ye are not under the law, but under grace” (Rom. vi:14), and though the laws be as inevitable and irrevocable as the famous laws of the Medes and Persians, yet He who can make “the heavens and the earth to pass” can also cause these laws to fail. He is the Son of God.

the Mount

He who identifies himself with the Son of God is free from the law, and is therefore neither rewarded nor condemned, but comes into the grace of Truth, which is freedom from the laws of good and evil.

As Christ, Lord of Heaven and earth, can overrule physical laws, so also, when he is dominant in our hearts, can he overrule the Mosaic laws and the laws of heredity, destiny, and karma, and we can enter into our inheritance, not because we deserve it or have earned it, but because we are the returned heir, the Son of the Most High God.

He who knows God is free from the law of destiny, and is not subject to the evil one. *Hermes Trismegistus.*

THE WAY AND THE DOOR

13. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14. Because strait is the gate, and narrow is

Sermon on

the way, which leadeth unto life, and few there be that find it.

“The shortest distance between two points is measured upon the straight line that joins them.” Between God and the devotee lies the one road that joins them. It turns neither to the right nor to the left (Deut. v:32; Josh. i:7; Prov. iv:26, 27), that is, neither to the good of the world, nor to the evil. It knows neither good nor evil, but God alone, and it is the only road by which the traveler may come to the Gate which opens into everlasting happiness.

The name of this road is **Regeneration**, the orderly unfoldment, progress, and development of the spiritual nature. Every step of the way is identification with God—a continuously advancing consciousness and realization that **ALL IS GOD**. These steps are taken by daily, hourly, practice of the presence of God, walking often by faith and not by sight, and keeping the spiritual senses ever on the alert to perceive and recognize the Gate.

the Mount

Although the Way seems a succession of stages and degrees, yet the devotee must faithfully deny the need, desirability, or reality of growth, development, and all process of becoming, for the Gate is reached by ceasing to believe in progression. There is no *becoming* with God, not even as the Son does God become. To appearance he was born and grew to manhood, yet even then he knew I AM that I AM, and "Before Abraham was, I AM." Being is the true state of the Self, therefore I AM is the Gate, and not *I was*, or *I shall be*. I AM the way (John xiv:6), and I AM the door (John x:9), and I AM the one who goes through the door. "He that entereth in by the door is the shepherd of the sheep" (John x:2). "I AM the good shepherd" (John x:11).

No one can enter into the Heaven state of mind and abide there at will, but he who knows, as Jesus did, I AM the Son of God. Yes, knows it, not by the intellect, nor by hearsay, but even as God knows I AM God.

Sermon on

You, in your true Self, the Christ of you, are the Way, and the Door, and the One walking the Way and entering the Door. The Truth shows us that we are all that one Son, the only begotten Son of God. There are not many sons of God. It appears so, but it is a delusion, the same kind as believing in "gods many, and lords many."

In the false belief that we are "many," separate from each other and apart from God, we are walking the road that leads to destruction, that is, death. But this sense of separation is destroyed as we walk the Way of the Christ, and we have but one consciousness as we pass through the Gate: my neighbor and I are one, Christ and I are one, the Father and I are one, for God is all in all. "In that day there shall be one Lord, and his name one" (Zech. xiv:9).

"By Me if any man enter in, he shall be saved, and go in and out and find pasture" (John x:9). Whoever enters into the realization of Heaven through the knowledge, "I am

the Mount

the Son of God," can walk in perpetual joy and power to do all the works of God when and where he wills.

Many of us are entering from time to time into ecstasies and temporal realizations of Heaven, but are not going in at the Door. Climbing up some other way, we do not stay in the fold, but soon find ourselves thrust out like intruders, and we know not how we got in or how we fell out. So also many have performed great healing works, but they cannot tell how they did them, nor can they do them again, for they entered not in at the strait gate, absolute knowledge of the Principle of their being, and how to work by it.

"Wide is the gate, and broad is the way, that leadeth to destruction." Every thought that condemns is destructive. Sins destroy. 'Belief in sickness and death lead to destruction. Schisms lie in this way, and all the sects that are founded upon quarrels and Pharisaical separatism are in this false way, whose end is the grave. All truth is one, therefore whatever disunites and separates

Sermon on

has in it the elements * of error, and lies in the broad way that leads from one sense of destroying to another—a continuous dead march.

The ways of death are hard (Prov. xiii:15), and whoever is walking in them will never reach Heaven until he leaves them. All roads do not lead to Heaven. Men say "All roads lead to Rome," but that is a fallacy. No race-track will take you there. Also he who rides the circle of sin and sickness, death and birth, may keep on indefinitely, but he will never reach Heaven by that road.

"The Way to Heaven is Heaven," and we may know the road by its peace and its pleasantness (Prov. iii:17). No temptation to be sorrowful, to commit sin, or to believe in the reality of any evil should draw us off from it.

If you are moved from the calm, holy, heal-

* The carnal mind and the spiritual mind are seen to act in this way : the carnal always detects differences while the spiritual notes similarities. *Max Müller.*

the Mount

ing, loving center of your being, you may know you are upon a side track.

Quickly step back into Heaven.

How far from here to heaven?

Not very far, my friend.

A single hearty step will all

Thy journey end. · Scheffler.

FAIR WORDS AND FALSE THINKING

15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

“Beware” (literally, “hold towards yourself”) is translated in other texts, “Take heed to yourselves” (Matt. vi:1; Luke xvii:3, xxi:34, and so forth), and signifies a fearless, careful watchfulness.

A prophet, in the Hebrew understanding of the word, means not only one who foretells, but one who exhorts, and publicly expounds and preaches.

Sermon on

Of all the kinds of false preachers, Jesus draws attention to only one as needing especial watchfulness, the kind that speaks fair words, but whose inward thoughts are not one with the utterances of his lips. They come with the clothing, the outward form of the Lamb, symbol of meekness, docility, harmlessness, purity, and non-resistance; but covetousness, pride, lust, ambition, and cruelty are the untamed animals within, the ravening wolves which you, as the good shepherd, should quickly discern if you would keep your flock, spiritual thoughts, intact.

The words, "Take heed to *yourselves*," show that the act concerns one's self principally. Look out for the false prophets, evil thoughts, and worldly beliefs in yourself. Be able to deal with your own thoughts and suggestions, and you will know how to look upon those of others.

By not allowing personal sense, or desire, to have one's own will and way, or fear, or policy, or greed of fame and gain, or any other false motive to prompt us to use the arguments of

the Mount

Truth, we become wakeful and discerning disciples, and cannot be misled by the sophistries and wrong deductions of others.

He who never deceives cannot be deceived.

He who seeks Truth with all his heart, just for Truth's sake, will receive only the Truth, no matter how false the lips that speak to him.

The spirit of Truth within opens the spiritual senses to read the inmost thoughts of men, so that the spiritual student knows all men, and needs not that any should testify of man, for he knows what is in man (John ii:24, 25).

Nevertheless, to those who feel themselves still liable to be led astray by false teachers the Master says:

16. *Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?*

17. *Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.*

18. *A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*

Sermon on

19. *Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.*

20. *Wherefore by their fruits ye shall know them.*

The fruits of a man's thinking and speaking are his actions.

Comparing him to a tree, his thoughts are the roots, his words are the leaves, and his deeds are the fruit. One may not be able to tell the character of two plants whose leaves are alike by examining the leaves, as, for instance, the deadly nightshade and the tomato plant; but he can turn to their fruits, and there he is at once able to distinguish them.

What are the actions we should expect from the true man? Paul tells us that the fruits of the spirit are love, peace, patience, gentleness, goodness, faith, meekness, temperance (Gal. v: 22, 23). Then the actions should be loving, peaceful, patient, meek, temperate, and so forth.

So when a fair doctrine is preached, then let us look to the lives of the preachers.

the Mount

How does the prophet act when opposed or interfered with? Is he then gentle and non-resistant, as the Christ doctrine he teaches? or do thorny-words and thistle-deeds follow?

Is he alike to all, and at all times? or does he lead a double life, acting one way in public and the opposite in private?

Does he exalt himself and depreciate others?

Does he in any way advocate or embody in his life the works of the flesh enumerated so fully by the apostle (Gal. v:19-21), such as adultery, fornication, witchcraft, hatred, envyings, drunkenness, and so forth?

Again, there are other fruits that the Christ bids us to expect of the true preacher of the gospel. "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark xvi:17, 18). Are these Christ-works following their doctrine?

Sermon on

or do they say these are not expected of us, and belong to a past age? Have they the goal of the full round life of Jesus here on earth, or do they have simply "a form of godliness but denying the power therof"? Read 2 Timothy, third chapter, first to seventh verses.

The sins or errors of omission of the works of Christ are the same deadly fruit as the sins of commission of the works of evil. They may not have the same active poison in them, but they are like apples of Sodom, dust and ashes in the mouth, a starvation diet that in the end produces the same result as sins of commission—spiritual deadness.

Whatever produces evil has its root in evil, and whatever produces good is good. Good does not come from evil, neither is evil undeveloped good. Whatever is truly good always has been good and always will be good, for Good is God, the unchangeable One. So also all evil had its origin in evil, and its end is evil, that is, pure nothingness and annihilation.

the Mount

The good of every prophet is preserved, but the false must be consumed. Every tree (thought, word, and deed) that does not bear good fruit is continually being cut down and cast into the love-fire of God, and being returned to the void from whence it came. "The fire shall try every man's work of what sort it is. . . . If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. iii:13, 15).

For no form of evil comes from God; they are all plants which He has not planted. "Every plant which my heavenly Father hath not planted shall be rooted up" (Matt. xv:13).

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Not everyone who is declaring Jesus Christ to be his savior or his teacher shall enter into the Kingdom of Heaven. For the Kingdom of Heaven is a state of mind and heart, a conscious-

Sermon on

ness of peace and freedom, of eternal health and life, of unlimited wisdom and changeless love. "The kingdom of God cometh not with observation [or outward show]: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke xvii:20, 21).

Simply talking about Truth, or making statements of Truth, is not sufficient to bring one into this divine realization, this state of bliss called the Kingdom of Heaven. One must live the life of Truth, and do the will of God, in order to be perfectly healed, and enjoy continuous peace and prosperity.

Jesus Christ, by his life and teaching, reveals to us the will of God. He says, "I came down from heaven, not to do mine own will, but the will of him that sent me."

God, being unchangeable, has the same will forever. Being no respecter of persons, he has the same will for you and me that he had for Jesus and the disciples. It is, to live the immaculate life of love through obeying every direction

the Mount

given by Jesus, and doing all the works he did, healing, raising the dead, freeing people from their sins, commanding the earthly elements, exercising our spiritual senses and finishing our earthly existence by submerging it, without death, into its divine reality. Your meat is to do the will of him that sent you, and to finish his work (John iv:34).

WORKS WITHOUT LOVE

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

“In that day.” In this earthly school of experience examination-day comes to each aspirant for heavenly honors; and to pass our examination, and not be sent back to the old grade of

Sermon on

experiences to re-learn our lesson, we must be well equipped with the one thing needful—LOVE—that good part which cannot be taken from us.

The Highest Consciousness (Christ) cannot enter into the disciple who omits love from his aims, even though he be an adept in works of healing and in miracles. This is enlarged upon by Paul in his wonderful discourse upon Love (1 Cor. xiii). He there reveals that one could have the greatest eloquence, and yet, not having love, be only like a beautiful musical instrument, without any life in itself.

One may have occult knowledge so as “to understand all mysteries”; one may have a faith that could heal case after case, “moving mountains,” and yet if he is neglecting to develop the love-nature, these powers will fail him, and he will need to return to the simplest study of the life of love in order to enter into that joy of his Lord to which his heart is aspiring.

It is prophesied (Joel ii:28) that “it shall come to pass in the last days that I will pour out

the Mount

my spirit upon all flesh." Already a mighty spiritual wave is rolling over us, and increasing rapidly in volume and power, and as a result we may begin to look for great and wonderful works upon all sides. But unless these signs be accompanied with that love that thinketh no evil, they will count for nothing to the discerning Truth student.

Love will be the great test; the love that is no respecter of creeds or sects, that judges no man and comes not to condemn the world, but that the world through it might be saved.

Love is the Way.

Love is the Door, and no man can enter into the Kingdom of Heaven but by Love.

HEARING AND DOING

24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

Sermon on

25. *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.*

26. *And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:*

27. *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.*

“Whosoever heareth these sayings.” The spiritual significance of “hearing” is understanding and accepting. All those disciples of Truth who are receiving its divine principles, and putting them into practice in every department of their daily lives, are building up a faith whose foundation is solid, reliable, and substantial. For it is a rock of demonstrated doctrine—Truth that has been proven true.

The follower of Truth who has built his belief upon that rock will not be overcome by the winds

the Mount

and floods of adversity, or sickness, or death. When trials and tribulations assail him he will be like a man in a secure house, who feels all the more his safety, peace, and comfort when storms rage around. "These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world" (John xvi:33, *Revised Version*).

While walking the Way of regeneration, we may be tempted at times to believe in the reality of evil, being assailed by the errors that were once believed in—the sins, diseases, hardships of the old earth-life. But whoever fulfills all the commandments of Jesus Christ will come out of every spiritual examination accredited with a high mark, and instead of fearing or dreading the problems of life, will see them only as opportunities for proving where he stands, how much he knows and can do by the grace and omnipotence of God.

The science of God must be practiced as faith-

Sermon on

fully and efficiently as any material science. No Christian should consider his spiritual education finished unless he can do all the works of Christ.

A good mathematician is not content to rest in a theory of his science; he not only acquaints himself with all the principles of his science, but he examines into the rules and methods discovered and invented by other mathematicians and experts, especially if he is to be a master in it, so as to be able to do every problem that has ever been worked by anyone, and, if possible, more. The aspiration of every true Christian should be the same.

Can you raise the dead? Can you control the elements, stilling the winds and the waves with your word? If we cannot heal every case that is brought to us, let us not supinely mesmerize ourselves into the thought that it is not expected of us, but let us get more understanding, more faith, more love, more application. All things are possible to him that believeth.

He is but a theoretical Truth-seeker who is

the Mount

saying of Jesus' commands that any are too transcendental or impracticable. Such a one is building his religious life upon a poor foundation, that will fail him when he needs it most.

The comparison which Jesus makes between the two kinds of followers of Truth is again made in the parable of the Ten Virgins. The foolish man who hears and does not, is like the foolish virgins who had their lamps but were unprovided with sufficient oil.

Many are now hearing the words of Christ and are expecting to demonstrate all that he did, even to the overcoming of death. But how can we do all the works unless we obey all the directions? How can you, earnest healer, expect to heal every patient and still hold hatred in your heart toward anyone or anything, and even justify it in yourself? How can you, wise teacher though you be, expect to overcome death when you do not take Christ's teachings of living a sexless life, which is the very keystone of that attainment (Luke xx:35, 36; Matt. xix:12)?

Sermon on

Jesus Christ has given us every essential direction that must be known and obeyed in order to be completely emancipated from the mistakes, sorrows, and sufferings of the realm of delusion. He indorsed many of the teachings of the sages that had preceded him, and where spiritual masters seem to disagree or to be obscure he has forever settled each important point, so that there may be no uncertainty in the minds of those who have ears to hear.

Under the name of Christ every impersonal, universal follower of Truth who seeks It for Its own sake is willing and ready to rally, that there may be perfect unity among all those who worship the true God.

The wise men of all generations and races are the powers that are ruling the nations of the earth, and they have chosen One to represent them, Jesus Christ, who is to be the central standard about which every other independent one is gathering through concentrating upon His name, life, and words.

the Mount

The Truth is being presented in all ways and by all means to reach the hearts of even the dullest, and each, as he rises in the scale of understanding, and becomes universal in love and wisdom, will know and appreciate Jesus Christ as God-with-us in fullness of manifestation, even as he, himself, prophesied: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John vi:45).

Then when all have been gathered together under one name, Jesus Christ's work will have been done, and even that name, which has been above every other name, will be erased, that the Lord whose name is One may be all in all (Zech. xiv:9).

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last

Sermon on the Mount

enemy that shall be destroyed is death. . . .
And when all things shall be subdued unto him,
then shall the Son also himself be subject unto
him that put all things under him, that God may
be all in all" (1 Cor. xv:24-28).

