

spiritual ideas would suddenly help you right into his understanding.

But this is a childish dream of the moment—you want to be yourself, and you can only be yourself by living out your own life and finding its issues at the Fountain Head. If it were possible for one to reveal Truth to another we should find heaven cornered by cunning manipulators of mind and its glories stored up in warehouses awaiting a higher market.

Let us be thankful that God is no respecter of person; that Truth cannot be revealed by one mortal to another. God is a special, personal Father to every one of his children, and from no other source can they get Truth.

Jesus who has clearly revealed the Father in his consciousness may tell all men how it came about. He may point that way out. He may say, "I am the Way, the Truth and the Life," but there is always a condition attached to its realization by the seeker. He must "believe," or he must "keep my sayings," or "follow me." Summed up, it is that by adopting his methods you shall find the same place in the Father than he found.

"If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him."

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JESUS CHRIST'S ATONEMENT

BY

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KANSAS CITY, MO.
UNITY TRACT SOCIETY

Unity Building, 913 Tracy Avenue

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JESUS CHRIST'S ATONEMENT



There may be found in the traditions of nearly all peoples reference to a time when man was in a state of consciousness very much superior to what he now manifests on this planet. In the Hebrew scriptures it is symbolically described as the Edenic state, and the departure from that place in the Divine economy is called the "fall of man." Of late years we have been taught in the new metaphysics that there never was a "fall of man;" that man never fell; that his creation was spiritual, and that he is just as spiritual today as he ever was or ever will be. Of man as an idea in Divine Mind this is true, but that there is not an harmonious manifestation of that idea clearly indicates that there has somewhere been a lapse in creation, and that the idea so prevalent among all people of a "Golden Age" has its foundation.

When through study of himself as *mind* and his place in Being, man gets away from the sense consciousness, he rises into a mental atmosphere where he sees the relation of ideas, and how they should stand to each other in Divine Order. This perception can be attained by any one who will detach his thinking ego from the world of phenomena and let it float out into the universe of causes. It has been attained by thousands in every age and their testimony is worthy careful consideration.

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When man touches in mind this plane of causes he sees that the discords of humanity in body and affairs are the direct result of disorder in man's relation to creation. He sees that there has been through man's power of free-thought a most vital and far-reaching departure from the Divine idea.

Man cannot thwart the Divine plan, but by virtue of his own creative or formative power in that plan he may turn his part of the work out of its true course and impede the consummation. This has been done and we exist to-day in a state of lapse, so far as our relation to God and the orderly movement of his idea in creation is concerned. So we have to admit that the "fall of man" has truth as its foundation, and when we understand this we shall more fully perceive why it is that certain conditions prevail that are so incongruous in a world where a good and perfect God is supposed to rule.

Material science says that evolution is the order of nature, and that all the silent records of earth as left by departed races testify of a steady rise from a lower to a higher species.

A large number of metaphysical writers and teachers have fallen into this line of thought, and have assumed that the records of man's evolution as found in archæological and geological research bear testimony to his mind-evolution, and that the experiences which he has there passed through are in Divine Order of Creation. We must either accept this testimony as true or expunge it altogether.

We accept the testimony, but we say that it is but the evolution of man out of a lapse from

Divine Order in Creation, and is no part of the original Divine plan, any more than would be the falling off into a muddy swamp, and the dreary way back onto the highway, of a traveler journeying toward a beautiful city. Man is the son of a God, whose methods are harmonious in bringing forth his ideas. Man is his idea—a self-conscious entity having in embryo all the faculties and powers of that from which it came forth. In following the orderly path of its unfoldment this man-idea is in conscious mental communication with its source, and knows what to do and what not to do in bringing forth creation. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of Good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. 2:16, 17.

This self-conscious man-idea is like its source—free to act as it wills—and in exercising its privileges may lose sight of its place in Divine order. When it does this it goes down into Egypt, or darkness, and then God opens a way out of this bondage, and that *way*, in this case, has been so-called material evolution.

So we see that the "fall of man" antedated the formation of this planet as we behold it geologically. Jesus recognized this when he said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

We are by birth a spiritual race and should never have known matter or material conditions

had we followed the leadings of our higher consciousness.

It is the recognition of this higher consciousness and our place in Being that we are now seeking. We are emerging from the darkness of our Egyptian bondage—we see the “Promised Land,” and we want to know the shortest way to reach it. That way is the Jesus Christ way. It is called the Jesus Christ way because Jesus Christ of Nazareth came forth into the light which man had with the Father before he went down into darkness, and thus demonstrated that it was the one way. His demonstration relates him to us all in a peculiarly metaphysical sense, because it is only through a study of mind and states of consciousness formed by thought that it can be understood.

We have been taught by the church that Jesus died for us—was an atonement for our sins before the Father. This has been by human sense materialized into a flesh and blood process in which the death of the body on the cross played the important part. Herein has the sense-consciousness led the church astray. “Spiritual things must be spiritually discerned,” seems to have escaped the notice of the church in forming its scheme of atonement. At the root it has Truth, and Jesus of Nazareth did play an important part in opening the way for every one of us into the Father’s Kingdom, but it was on a more interior plane of causation than that ascribed to it by the church.

To comprehend the atonement requires a deeper insight into creative processes than the average man and woman has attained. Not because they

lack the ability to understand, but because they have submerged their thinking power into a grosser thought stratum. So it is only those who study Being from the standpoint of Pure Mind who can ever understand the Atonement and the part that Jesus played in opening the way for humanity into the glory which was theirs before the world was formed.

We who have studied these creative processes through thought action know how states of consciousness are formed, and how tenacious a certain mental plane is after it has once crystalized. The man-ego seems to lose its identity in its own formations and forgets for the time all its past experiences and powers. We see this in certain social states among the people. No matter how miserable and degraded the state, people get so accustomed to it that they do not aspire to anything higher. Reformers of the criminal classes in our large cities tell us that their most difficult problem is how to awaken in these people a desire for better things. They are attached to their habits of thought and living and want to be left alone. The same is true in the history of civilizing the savage races. Just when they are about to reach the place where they will see the desirability of a better way of living they suddenly fall back into the old life, and are satisfied. This is the tendency of thought emanation; to crystalize about the form which it has made and, in spite of the struggles of the man-ego, hold to it.

We can readily see how a whole race might be caught in the meshes of its own thought emana-

tions, and through this drowsy ignorance of the man-ego, remain there throughout eternity unless a break was somewhere made in the structure and the light of a higher way let in. This is exactly what occurred to our race. In our journey back to the Father's house we got lost in our own thought emanations, and Jesus Christ broke through the crystalized thought strata and opened the way for all those who will follow him.

By so doing he made a connection between our state of consciousness and that more interior one of the Father—he united them—made them a unit—a one, hence the at-one-ment or Atonement, through him. And he stands in the breach ready to mentally pass over all who will accept his way. He died for us in that he destroyed in his own consciousness all the mortal beliefs that hold us in bondage, such as sin, evil, sickness, fleshly lusts and death. "I have overcome the world." This "overcoming" by Jesus made a great rent in the sense consciousness and opened a way by which whoever desires may demonstrate easily and quickly.

But in order to receive the benefit of Jesus' work in thought-dissolution it is necessary for every one to go to the place where he made the rent in the race beliefs. If you were held in the meshes of a great spider web and some one made a hole through which you could pass, you would go where the hole was and pass out that way. Exactly the same rule holds good in this aperture which Jesus made in the limitations of sense that hold the race in bondage—we have to go where he is mentally and spiritually before we

can pass out. So we see that the church is not so far wrong in its call to "follow Jesus." The error with them lies in the mistaken belief that he was the Only begotten son of God, and that he overcame for them and that by simply *believing* on him they are saved without any specific overcoming on their part.

In believing him to be the only begotten son of God they have confounded his higher or Christ consciousness, which is the only begotten son of God, with his lower or Jesus consciousness. He recognized his identity in God as the Christ, the Son of God; he also recognized his consciousness of self, the son of man. So each of us is the son of God, and we will come into conscious recognition of the Christ mind making the conjunction between our mind and God's mind, just as soon as we let go the limitations of mortal sense. God has but one son, the Christ, the one Ideal Man. This divine conjunction was accomplished by Jesus and the Christ shone out through his mortal self and illuminated it until it lost its personality and disappeared into Divine Individuality.

Through believing that Jesus was more divine than other men the church has assumed that he had certain privileges that are not extended by the Father to all, and that in a superhuman way he made good all our shortcomings, and saved us from liability of suffering for our acts by simply believing on him and in a perfunctory way accepting him as our savior. Paul is responsible for a good share of this throwing the whole burden upon the blood of Jesus—doubtless the result of an old mental tendency

carried over from his Hebrew idea of the blood sacrifices of the priesthood. In order to show the parallel in the life of Christ, Paul preached to the Jews that he was the great once-for-all bloody sacrifice, and that none other would ever be necessary.

But Jesus went farther than this; he said, "Take up thy cross and follow me." "Keep my sayings." Do as I do. I have overcome, now by following in my footsteps, you shall overcome.

We all recognize the advantage of thought co-operation and how much easier it is to hold ourselves in the true consciousness when we are associated with those who think as we do. It was the work of Jesus to establish in our race consciousness a spiritual centre with which every one might mentally become associated, regardless of geographical location. He said to his disciples, "I go to prepare a place for you * * * that where I am there ye may be also." That *place* is a state of consciousness right here in our midst, and we can at any time connect ourselves with it by centering our minds upon Jesus and silently asking his help in our demonstrations. It is not the prayer of a "worm of the dust" to a god, but one who is on the way asking the guidance and assistance of one who has passed over the same road and knows all the hard places and how to get through them.

This is in one sense the relation of Jesus Christ to each of us, and so far as our present demonstration is concerned, the most important one. The road we are traveling from the mortal plane of consciousness to the spiritual plane is beset

with many obstructions, and we need the assistance of one stronger than any of those who yet dwell in flesh bodies. He who is yet in the perception of the earthly is not always a safe guide, because he sees in a limited way. We want one who sees wholly in spirit, and such an one we find in Jesus Christ.

He has not left us, nor gone to some far-away heaven, but may be reached by the humblest of us in a moment's time, if we really aspire in soul for his companionship and help.

This is a simple statement of the relation that Jesus of Nazareth bears to us. Yet he was more than Jesus of Nazareth, even more than any other man who ever lived on this earth. He was more than man as we understand the appellation, in its everyday use, because there came into his manhood a factor to which most men are strangers. This factor was the Christ consciousness. The unfoldment of this consciousness by Jesus made him God-incarnate, because Christ is the mind of God individualized, and whoever so loses his personality as to be swallowed up of God becomes Christ Jesus, or God-man.

So we cannot separate Jesus Christ from God, nor tell where man leaves off and God begins in him. To say that Jesus Christ was a man as we are men is not true, because he had dropped that personal consciousness by which we separate ourselves into men and women. He was consciously one with the Absolute Principle of Being. He had no consciousness separate from that Being, hence he was that Being to all intents and purposes.

Yet he attained no more than what is expected of every one of us. "That they may be one as we are one," was his prayer.

It is all accomplished through the externalization of the Christ consciousness, which is omnipresent, and ever ready to manifest itself through us as it did through Jesus.

This principle has been perceived by the spiritually wise in every age, but they have not known how to externalize it and make it an abiding state of consciousness. Jesus accomplished this and his method is worthy our adoption, because it is the only method we know of that has been successful. It is set forth in the New Testament and whoever adopts the life of purity and love and power there exemplified in the experiences of Jesus of Nazareth will surely in due course attain the place he attained.

The way to do this is the way he did it. He acknowledged himself to be the Son of God. This calls for nothing less on our part than a definite recognition of ourselves as sons of God right here and now, regardless of appearances to the contrary. We know that we are sons of God, then why not acknowledge it and proceed to take possession of our God-rights? That is what he did in the face of most adverse conditions. There are no environments to-day so stolidly material as those in Jesus' time. People now know more about themselves and their true relation to God. They are familiar with thought processes and how the idea held in mind will make itself manifest in the body and affairs. Hence, they take up this problem of spiritual realization under most favorable con-

ditions. It must work out just as surely as a mathematical problem, because it is under immutable law. The factors are all in our possession and the rule that has demonstrated in one striking instance is before us. By following that rule and doing the work day by day that comes to us, we shall surely put on Christ as fully and completely as did Jesus of Nazareth.

The process of Jesus of Nazareth in evolving from sense to soul, was first, a recognition of the spiritual self-hood, and a constant affirmation of its supremacy and power. Jesus loved to make the highest statements. "I and the Father are one." "All power is given unto me in heaven and in earth." He made these statements before the resurrection, so we know that he was not fully conscious of their reality. But through the power of his word he brought about the realization.

Next in the process was that constant cleansing of the consciousness through denial, or "fasting." He prayed by himself much and fasted. He was being tempted on every side, within and without, and always overcoming. He sifted himself daily and got out of his mind all the ideas that bind men to this world. He recognized that the Kingdom of the spiritual man is not of this world—that it is a world that transcends this, and controls it; therefore he was not attached in any way to the things of sense. Personal self, the devil, told him to turn stones into bread, but he did not yield to this temptation to use his God-given power for material gain. Personal sense again took him upon Ambition's high place and

showed him what he might have in the fame of the world if he would worship it, but he refused to lower his standard. He was using spiritual power and he was true to its character, and did not mix it with matter or material ways.

When Jesus said, "My words are Spirit and they are life," he touched that inner Christ-word that created all things, and we know that his words were vivified from that centre with a life essence and moving power that will demonstrate the truth of his statement.

These words have rung through the souls of men and set them afire with God's spirit, throughout the ages.

This is because they are Spiritual words—they have within them the seeds of a divine life and they grow in the minds of all who give them place, just as a beautiful flower or a great tree grows from the seed germ planted in the ground.

Jesus recognized that the consciousness of man was submerged in the things of sense, and that it could not perceive truth in the abstract when presented to it, and that it must, under these conditions, be stirred into activity through some stimulating force dropped into it from without. Hence he sent forth his powerful words of truth to the thirsty souls, and said unto them, "Keep my sayings."

To "keep a saying" is to revolve it in the mind—to go over it in all its aspects. To believe in it as a truth, and to treasure it as a saving balm in time of need.

All people have in all ages known about the saving power of words and have used them to

the best of their understanding. Hebrews bound upon their foreheads and wrists parchments with words of Scripture written upon them. The Hindoos, Japanese, Chinese, and nearly all known nations, have their various ways of applying the sacred words to the modification of their ills, and the invocation of the invisible powers to aid them in both their material and spiritual needs.

Although these methods are faulty in that they drop into use of the letter of the word, instead of its spirit, they are useful to us as indicators of the universal belief in the power of the Sacred Word.

We know that words express ideas, and to get at their substantial part we must move into the realm of ideas. Ideas are in the mind, and it is there we must go if we want to get the force of our words. The Hebrew's phylacteries and the Hindoo's prayer wheels are suggestive of the wordy prayers of the Christian; but this is not keeping the sayings of Jesus Christ, nor reaping the inner substance of the mystical Word. This can be done only by those who believe in the Omnipresent Spirit of God, and in faith keep in mind the words which express his goodness, wisdom and power.

Jesus Christ more fully voiced this nearness of God to man than any of the prophets, and his words are correspondingly vivified with that inner fire and life.

He said that those who kept his sayings should even escape death, so potent was the life energy attached to them.

This is a startling promise, but when we un-

derstand that it was not the personal man Jesus making it, but the Father speaking through him, then we know that it was not an idle one; for he said: "The word which ye hear is not mine, but the Father's which sent me."

This is the reason why these words of Jesus endure, and why they are more and more attracting the attention of men as the years go on.

Whoever takes these words into his mind should first consecrate himself to the Truth which they represent. That Truth is not the formulated doctrine of any church, nor the creed of any sect; not even Christianity. That Truth is written in the inner sanctuary of every soul and all know it without external formulas. It is the intuitive perception of what is right in the sight of God and men. It is that Truth and justice which every man recognizes as the foundation of true living. Whoever consecrates himself to follow this inner monitor and live up to its promptings, regardless of social or commercial customs, has consecrated himself to do God's will, and he is fitted to take the words of Jesus Christ and make them his own.

It is no idle experiment, this keeping in the mind the words of Jesus—it is a very momentous undertaking, and may be the most important period in the life of an individual. There must be sincerity and earnestness, and right motive, and withal a determination to understand the spiritual import.

This requires attention, time and patience in the application of the mind to solving the deeper

meanings of the sayings which we are urged to "keep."

People have a way of dealing with sacred words that is too superficial to bring results. They juggle with words. They toss them in the air with the heavenly tone or the oratorical ring and count it a compliance with divine requirements. But this is but another form of the prayer wheel and phylactery. It is that lip service that Jesus condemned, because its object is to be "heard of men."

To keep the sayings of Jesus means much more than this. It has a significance peculiar to the inner life and it is only after this inner life is awakened that the true sense of the Spiritual word is understood. But the sincere keeper of Jesus' sayings will, through his devotions, awaken that inner spirit, and the Lord will come to him and minister to his call as carefully as to the adept mystic.

Jesus tells us his words are Spirit, and then says, "keep them." How can one keep a thing which he knows nothing about? How can you keep the words and sayings of Jesus unless you get into his consciousness and grasp them with your mind, your spirit?

Surely there is no other way to keep his sayings. Those who are doing so from any other standpoint are missing the mark. They may be honest, and they may be good, sincere people, living what the world calls pure Christian lives, but they are not going to get the fruits of Jesus' words unless they comply with his requirements.

Unless you perceive that there is something

more in the doctrine of Jesus than keeping up a worldly moral standard as preparation for salvation after death, you will fall very short of being a real Christian.

Jesus did not depreciate moral living, but neither did he promise that it fulfilled the law of God. Very negative people are frequently trusty and moral. But that does not make them Christians after the Jesus Christ plan. His Christianity had a living God in it—a God that lived in him and spoke through him. It was a religion of *fire* and water; *life* as well as purity. Men are to be *alive*—not merely exist in a half-dead way for a few years and then go out with a splutter like a tallow dip. Jesus Christ's men are to be electric lights that glow and gleam with a perpetual current from the One Omnipresent Energy. The connection with that current is to be made through the mind by setting up sympathetic vibrations.

The mind moves upon ideas and ideas are made visible through words. Hence the holding of right words in the mind will set it going at a rate proportioned to the dynamic power of the idea back of these words. A word with a lazy idea back of it will not stimulate the mind. The word must represent swift, strong spiritual ideas in order to infuse the white energy of God into the mind. This is the kind of words that Jesus reveled in. He delighted in making great and mighty claims for his God, himself, his words and for all men. "I and my Father are one." "All power is given unto me in heaven and in earth." "The Father is greater than I." "Is it

not written," "Ye are gods and sons of the Most High." "Ye shall do these things and greater" were some of the claims he stimulated his mind with, and he produced the results—his words were fulfilled.

People who have for years been students of the science of Christ, and who have a clear intelligent perception of its truths, are yet outside of the kingdom of Spirit. They anxiously ask, "Why is it that I do not realize the presence of Spirit?"

Have you kept the "sayings" of Jesus? Have you said to yourself in silence and aloud until the very ethers vibrated with its truth, "I and the Father are one"?

Have you opened the pores of your mind by mentally repeating the one solvent of crystalized conditions, "I in thee and thou in me"?

This means mental discipline day after day and night after night until the inertia of the mentality is overcome and the way opened for descent of the Spirit.

The personal consciousness is like a house with all the doors and windows barred. The doors and windows of the mentality are concreted ideas, and they swing loose when the right word is spoken to them. Jesus Christ voiced a whole army of right words, and if you will take up his sayings and make them yours, they will open all the doors of your mentality and the light will come in, and you will, in due time, be able to step forth.

No one can do this for you—you do not really want another to do it, although you sometimes think how nice it would be if some master of