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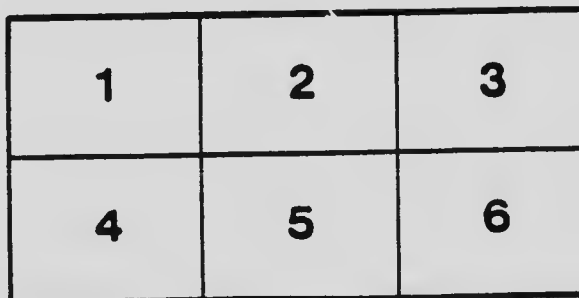
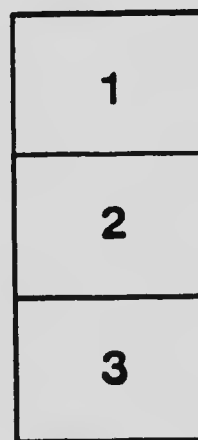
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**The Parable**  
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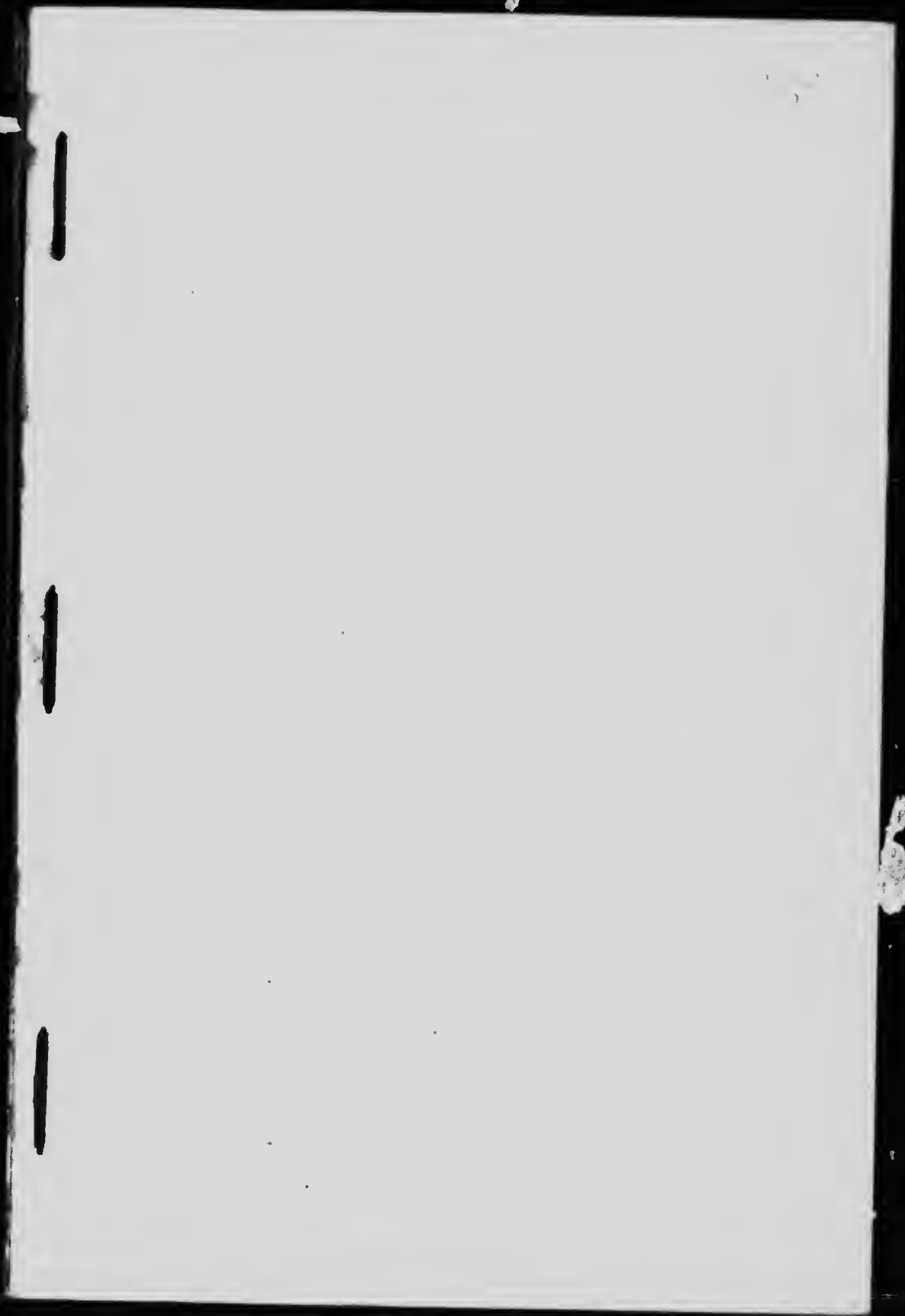


**By the Author of "Individual Science"**

157 Ossington Avenue

TORONTO

1912





THE PARABLE  
OF THE  
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OR,  
FROM HEAVEN TO HELL  
AND RETURN.

By the Author of Individual Science.

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## PREFACE

(By the Author.)

We do not ask the reader to believe us, but we do ask him to clear his mind of all things he has been taught by his fellow man, because they are only belief at best. Read these lines with an open mind and be as liberal with the writer as the writer is with you, for the simplicity of this book may be beneath the understanding of the reader, but the writer will forgive you, whether it awakens the truth within your own conscience or not. We know that you cannot understand until you are ready to receive, and we know that all that one man can teach another is to believe, and all knowledge has to be awakened, which can only be done through kindness on this plain of consciousness, and it will lead to justice in the future.

We have tried to show the reader that Heaven is a creation of the God of the universe, or, in other words, the Conscious God, and the world is only a house divided against itself, and a creation of the unconscious god in man to awaken the truth within and bring out the consciousness. What the Conscious God created is real and endures forever, and cannot be forgotten when once known; but the world of belief, or death, is only another name for unconsciousness. Being dead in the sense of unconsciousness does not mean that you cannot believe that you move and have life, for if you did not believe that the world of belief was real, it would not accomplish that for which it was created, namely, the awakening of the consciousness of life within, where all knowl-

edge dwells. When we say within we include the whole universe, which has no limitations, for man is in the image and likeness of God, and God means everything that is; so the world is only belief, because it will consume itself and pass away. When we say belief we mean anything that man created and calls by one name or another, because they are all self-consuming if you only will give them time enough—therefore, such cannot be knowledge or created by God, for all things that God created are eternal, always were and always will be, without beginning or ending.

All knowledge is only what we call God, divided, for each man possesses all that God does and is as old as God. When we say God we mean all things in oneness, and we call it God for short. When we say belief we mean what man created to give him the experience to awaken the divine consciousness from within, which alone knows; and as belief will consume itself and pass away and be forgotten as soon as it has accomplished that for which it was created, so in reading you must distinguish between knowledge and belief by what endures forever and what is self-consuming.

All knowledge is as nameless as the God that gave it, and as unchangeable as the same. All belief is what men and women can teach one to another, and they call everything that was created by the want of men and women by some name or another to distinguish one thing from another, and by that alone you will know the difference between what we call knowledge and belief.

# The Parable of the Prodigal Son, or From Heaven to Hell and Return.

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In taking up this subject we must inquire where Heaven and Hell are, and if we cannot find a place for them we must look for a condition, for we must try and find out what is meant by Heaven and Hell, for they must be two opposites, and if God is oneness, how are we going to find two places in oneness.

At first sight it seems like a contradiction, or, in other words, a very hard problem to solve. But looks are very deceitful because looks are only belief at best, and belief is only self punishment, for as long as we believe we do not know, we will keep right on punishing ourselves until we do know. If it takes all time it makes no difference. It is an absolute necessity, and everything we need we will get as sure as there is goodness in all of the universe, because God or goodness will in the end prevail as it is Divine and always was.

Belief, or meanness, or self punishment, call it

what you like, must be what is meant by Hell, for we read that Hell is a bottomless pit of fire and brimstone that endureth forever, and has a devil to keep stirring up the fire of Hell to scorch us through all eternity. As long as we believe such rubbish we will be afraid of our own shadow, and dare not go into a dark room for fear we will see the so-called devil, and he will grab us and to Hell we must go, for we have done things that we needed to do to give us the experience to awaken the truth within the oneness of our consciousness, which is all goodness combined in oneness that we call God. We are taught such things in the name of religion and we call it from God. Oh, how long will such teaching prevail? It will prevail until mankind knows, and ceases to believe what he is taught; because we can only teach other people what we believe and do not know, for when we know we will fully realize that all truth has to be awakened within your own consciousness by experience, which is the only teacher of the individual—the person alone can only be taught that which some person else merely believed. The individual alone possesses all knowledge, for it is Divine, and created in the image and likeness of everything that is, that is oneness which we call God. The image and likeness of God is oneness, therefore must be Heaven, because Christ said the Kingdom of Heaven was within you. We do not quote Christ only because it is the law of absolute justice to all things that are, no odds where they are to be found; the word "within" takes in the universe and

has no limitation and, when it possesses everything that is, that oneness must be harmony, for there is nothing you need outside of self. When you contain the law of goodness, for all is within all, and there is no other place or state of consciousness, for when we have all in oneness, which is harmony, then harmony must be Heaven.

Heli being the opposite of Heaven, a belief which alone punishes us until we cease to believe, must be the so-called Hell, because it is the only place of torment that we can find. If Hell is belief, and to believe anything that we are told will punish us until we know that all knowledge must be awakened from within by self afflicted punishment, punishment must be the so-called devil that we have been afraid of for so long. If the devil is self punishment and belief the cause of all self-afflicted punishment, as soon as we have punished ourselves sufficiently to cease to believe what we are told we will cease to be afraid of anything, as we will then know that we possess all within ourselves and we are only afraid of ourselves and believed it was a real devil, because we were looking outside for what was inside, for all is within and nothing outside. We only believe there is to give us the experience and self-punishment to make us cease looking to someone else for what God has given us before the world was.

If man is in the image and likeness of everything that is, and we call it God, and God is oneness, then man must also be oneness and possess all. When



Christ said "I and my father are one; if you have seen me you have also seen the father," it must have been an absolute fact. Because God gave man everything that he possessed, he must be God Man and the so-called devil in oneness, for there is nothing outside of all; when we have all there can be nothing left. Then if God and man are one, where do men and women come from? They are not oneness or they would agree, and no one has seen two that agree on all things, therefore there cannot be oneness. God and man being oneness, and men and women dual, there must be some cause for the same.

The next problem is to find out the cause, or the difference, if there is any, and there appears to be, for God and man are oneness and men and women are dual. Man is a house in harmony with itself and agrees with itself, because it has nothing to disagree with and contains all within itself, so it must be the Kingdom of Heaven that Christ spoke of when he said that the Kingdom of Heaven is within you. Then men and women must be the house that was divided against itself, therefore cannot stand, and if this be so, we can understand what Christ meant when he said that united we stand forever, divided we fall, because division in that sense means separation of the male and female, or the positive and negative, which must be united to have life. Life stands forever, for nothing short of that is Divine, and goodness is Divine and meanness is human. Divine means oneness and stands forever, and human means divided against it-

self, and cannot stand, therefore must decay, and to decay is to consume yourself. Anything that consumes itself is only belief, because it had a beginning and an end, therefore cannot contain knowledge. Knowledge always was without beginning or end and is a free gift of oneness, which we call God, and anything that is not of God only exists in the realm of belief and can be taught from one to another. Take our schools and colleges, for instance, they teach us what someone else believed and some other person's ideas, so that we can get through this world of existence much easier because we get less experience and must know less in the individual consciousness, which alone knows, because all truth is a free gift of God and cannot be taught from one to another, that is as impossible as it is for God to change that which he is, for man is in the image and likeness of God, therefore must be the law also, and the whole law and nothing but the law. Now if the law is God and God is oneness, and man being in the image and likeness of the law that we call God, man must be Heaven, and if man is Heaven, men and women must be Hell—then man must have been the creator of men and women, if there be any, and there appears to be. At least man has separated the male and female for some purpose. Now what can that purpose be? It must be to awaken the Divine consciousness through the realm of existence to the knowledge of its oneness with God, the Father of all things. If God is the father of man, man must have had his origin in Heaven. Where do

we find him? Men and women in a hell of their own creating. Then, God did not create a Hell, it being outside of God's domains, when there is no outside, because God is everywhere and in all things and nothing is where God is not. Therefore hell must consequently be only a belief and not a reality, because God is not there, albeit He is everywhere and in everything that is, hence belief is not, it only appears to be. It gives us experience, through the five senses, which we only believe, to awaken the truth, which alone is, and anything that only appears to be is not, and has no being.

Being is oneness and is God, and is, and belief is the devil, and only exists, therefore is not, only appears to be. When we know and cease to believe what we were told the devil will cease to punish us in our separate consciousness, which only exists and have no reality in them. They will all pass away. Before that time comes he has a work to accomplish, for when man was created in the image and likeness of God God gave man everything that is, and everything that is, is as nameless as God Himself. He gave him the law to use and all life, to use it with, and there being only one God there was only one law, but He gave man that law to use. There was only one life, and God gave man that life. There was only one purpose, and God gave man that purpose. There was only one consciousness and God gave man that consciousness, and if man had used that one law for the purpose of awakening the one consciousness in all, he would have

remained in heaven through all eternity. But man had that spirit of I know better than thou, by not having the consciousness of harmony, the consciousness that was a free gift, possessed all truth, and only needed to follow the one law, that was also a free gift of God. The lack of that consciousness caused him to believe that he could do something for himself without doing it for all mankind, and everything that he did in accordance with what he believed created something to punish him with, until he would cease to believe. That belief created a want, and the first want was the beginning of the separation that was only complete when he landed into hell, males and females, separated; in other words a house divided against itself which could not stand, for separation is decay and death.

The very day that man entertained the first want he began to look outside for what he already possessed within. He created the belief of death, and as wants appear to be things, and are real to us, as long as we believe they are real; and as each want has created something in the realm of existence, one want we call a tree, because we want the wood to make various things, that we call by many various names. Then we want energy, and we create all kinds of vegetables, simply to replace the energy that we have consumed, in our exertion to beat someone else out of something that he only believes is something, because he calls it by some name, forgetting that everything that is, is as nameless as the giver, and is known by what it is.

and not by any man-made name. We have been wanting, and every want consumes the creator of the same, and the more we want the larger the want grows. As want only feeds on the creator, we keep right on spending our substance in riotous living, and dividing the house against itself, until we will at last become the second creation that is mentioned in the Bible, where man was created out of the dust of the earth, and God breathed into his nostrils the breath of life, and he became a living soul. Then God caused a great sleep to fall over him, and he took a rib from his side, and created a woman, and men and women have been quarreling ever since, because they are a house divided against itself, and cannot stand. Cannot stand means in other words, decay and death, which is annihilation of the personality, which is human and only believes.

Now to know can only be in accordance with absolute justice for all things that are, therefore to know must be your inner consciousness awakened, for God alone knows, and all things that are, are God-made. We will all know when the consciousness has been awakened within us, and until that time comes, we will only believe, for in our separated consciousness we only believe, but we think that we know, and that has to be overcome by self-punishment, and experience, which alone can awaken the truth within

Why God created man in the image and likeness of Himself, and left him unconscious of the same, is one of the things that we cannot explain to the understanding of men and women. We know individually

that God cannot do for man what he can do for himself, therefore we can find no words in the human language to express what we know to the satisfaction of mankind. We therefore ask you to seek for the truth where the truth is to be found, and that is only in the recess of your own inner consciousness, for goodness has not hid . . . anything from the soul that seeks the truth in all confidence, and confidence in that sense means faith, and faith knows, and does not believe, because faith is divine. It is divine to know, and human to believe, and as long as we believe we will remain human, and cannot know, because men and women cannot possibly know anything, for they are a house divided against themselves, and all knowledge is united. You will therefore see the impossibility of men and women knowing anything, because if they knew they would no longer be separated, and human, for all knowledge being oneness, and united, is divine, and unchangeable as the God that gave it. You will now plainly see that if men and women knew what they believe they know, they would be no longer men and women, for they would be united as all knowledge is, and united in that sense means married. When men and women are married in the sight of the giver of all things, that we call God, for a short way of expressing everything that is in oneness, for everything in oneness is man, therefore when men and women are married in the true sense, they become man, and have life and liberty, and life and liberty being divine, they are in heaven itself, and nothing

short of uniting everything that is, can be heaven.

Man being in the image and likeness of everything that is, must be the heaven that Christ spoke of, when he said that the kingdom of heaven was within you, and united you stand forever, but divided you fall. To sum it all up, man is heaven, because there is nothing outside of him; then men and women must be hell, because they never agree, and man has nothing to disagree with. Then we will know that harmony is heaven, and discord is hell, so the great problem that confronts the human race is to become in oneness, instead of duality. Oneness is life, and duality is death. When we realize this fact, we will know that the prodigal in his wanderings from the likeness of the father which is life, into the likeness of men and women, which is death, has created by his selfish thoughts everything that appears to be, and being afraid of himself he believes them to be real. He does not realize that all belief only appears to be, to punish self with, until we will realize that we do not know, but only believe, because the Father knows, and we were created in His image and likeness, and we will know as soon as we cease to believe.

The world is only man's thought, and every selfish thought that we think has created something to appear to punish us, until the truth has been awakened within us. Then selfish thoughts will pass away, for there is no reality in them; they are only separate thoughts, and have no reality in them only to punish us for believing that appearances are real. There is nothing

but appearance in this world, and as long as we only believe a tree is real, not understanding that we only call it a tree, and if we had called it by any other name, it would be just the same, we would believe it just as well, not realizing that everything that has a name attached to it, is only created by the want of men and women to bring them to a knowledge of self. If we call this thing a rat, and a dog or a cat or cow, or a horse or mule, what would be the difference if we reversed those names and called the horse a cat, and the mule a rat, and the dog a cow? It would be just as real to us by those names if everybody called them by one name, and we would believe it all the same, by one name as well as another. They are only called by some name to distinguish one belief from another, for men and women believe that they are the greatest of God's handiwork, and that God gave them dominion over the beasts of the earth, and a rat knows what men and women do not even believe. You can put a paper partition between men and women, and all the eatables and drinkables in the world, and they will starve to death, because they cannot see them and they do not know that they are there. There is only a paper partition separating them from all that they want, but they have deadened all of the divine nature within them, by their own selfish thoughts, until they have ceased to know, they only believe. Alas they are self-satisfied in their belief, and will remain so until they find out that belief is not knowledge, and then they will realize that the rat knows what they should.



and will when they cease to believe. The rat knows that the corn is there, even if you hang it in an iron kettle from the ceiling. You may put it out of the rat's reach, but you cannot put it out of its knowledge, because it has not lost all of the divine nature in belief that men and women have, because it will not believe such nonsensical things as men and women do. For instance, that God will forgive them for what they do, and let their brother suffer for their ignorance, for the moment that God could do such an injustice he would cease to be God, for God is justice itself—all justice and nothing but justice, for justice is the divine law, which God and man is. Let men and women cease to look down on any animal or vegetable or the mineral kingdom, for there is nothing lower than men and women in all the world. All the viciousness and forciousness of the wild animals is distilled in them by men and women, in their wandering into the realm of belief, which is only the separate consciousness searching for God and His kingdom, which is not there. They may search as long as time lasts, but they will not find God there, for we know that God is in everything that is, and everything was created by Him, and not anything that was created, was created by any other being; and still we know that God is not in belief, because belief only appears to be and has no reality in it, therefore God is not there.

The world is only belief, and is born of the want of mankind, and cannot ever be satisfied, and why? Be-

cause there is nothing to satisfy. It is all belief, and will pass away, therefore it cannot be in the image and likeness of God, for God being all goodness combined in oneness, had no beginning, and knows no ending, and possessing all things within the oneness of itself, cannot be discontented, because there is no discord to create the same, and must be divine, but belief being only the world of existence, and born of the want of self, cannot be satisfied, because when you satisfy one want you create one a little bigger and a little harder to satisfy.

You will keep right on believing that things that only appear to be are real, and believe that we can take life, and try to punish our brother man, until we have sufficiently punished ourselves to awaken the divine consciousness of the truth within, and then we will know that we cannot punish anybody but ourselves, because God's law is absolute justice to all, and in all, therefore, each one is the law, and cannot do anything only in accordance with the law, for the law of divinity is oneness, and each one possesses that oneness, but until we have sufficiently punished ourselves by what we believe, we will never know, for to know, being divine, is life, and to believe, being human is death. Life is contentment, because it possesses all within the oneness of its own consciousness, but death being only belief, is discord and destruction, and never ceases to punish us, until we know, and then passes away.

When men and women cease to believe things are

because we were told so, the world which is only belief will all pass away and be forgotten, for the reason that there is nothing in it when it has caused us to cease to believe, because we were told so. Belief being only human can be taught to one from another, but knowledge being a free gift of God, and given to all from the same source, cannot be taught, but must be unfolded within each one by his or her own experience.

All that one man can do for another is to keep him from being burnt as badly as he was to attain the same knowledge. For instance, you can be taught that fire will burn, but you will never know until you have been burnt, so your mother can tell you that the fire is hot and will burn you, and you can walk round the stove for forty years and never know it will burn you until you touch it, and you feel it in your own consciousness; then you know that fire is hot, because you have had the experience which alone awakens the consciousness within, and you know what you have believed for forty years. We use the fire to illustrate an absolute fact, knowing that you will never know that fire is hot, because fire belongs to the realm of the five senses, and will all pass away; we only use for an illustration that which you believe until you think that you know, because we know that your five senses are only human, and born of the want of experience, and are only belief at best.

The divine or the individual consciousness possesses all things that are in the realm of reality, but anything

that you only believe to give you the experience that you need is not real, and has no being. It only exists for a time, and therefore is not divine, and is not in God's domains because it is only time and has no being. God is, and these things only appear to be, but are not, because they only belong to the sense realm, the same as the fire. When you have sufficiently punished yourselves to awaken the consciousness of the truth within, and you know, because you have ceased to believe them, they will all pass away, and be forgotten, because you never knew them.

We hear so-called learned people say that God gave you your brains to do His will. How could God, who knows no selfishness, give you brains which are all selfish, and all the good they can do you is to take care of the body which is selfish also, and not a gift of God, as we hear people call it. The writer used to believe that God could do these selfish things when we only believed, but we have had the experience to awaken the truth to a certain extent within, and we know that God did not create any selfish thing. Now, do not mistake our meaning. We mean the God of the universe, that everybody calls God, for we know that the so-called devil is the unconscions God in men and women, seeking expression through the five senses that we call matter, which will punish us as long as we believe he is the devil, because we only believe he is, but that does not make it so, for out of God all things come, and unto God all will return. We have been a child of so-called nature for a good many years,

and we have found out through experience that all things we see through these dual eyes are selfish, but not to the degree that their father mankind is, because every selfish thought has produced in the world something to punish us with.

For example, one selfish thought we call a tree, another we call a stone, another we call a mouse, another we call a worm, and another we call a diamond and another a pearl, and so on, but they are all selfish because they are born of the want of mankind, to use in the realm of existence, to give him the experience that he needs to bring him to a knowledge of himself, and then they all pass away. But remember that the animal is after its kind, and the vegetable after its kind, and the mineral after its kind, but our bodies are the culmination of all kinds in one: and there is not in all the world anything that our bodies do not possess, and are all selfish. You can prove that to the world because it is of the world, and to your head, which is also of the world, and all selfish: but everything that is, being a free gift of God, belongs to the individual consciousness, and cannot be given or imparted to anyone else, for all possess the same, and received it from the same source. But you can prove all things to yourself, because you possess all within the oneness of your own being, and you will never see anything through your dual eyes that is not of the world and selfish. You will find if you plant anything near a tree it will consume all within its radius to take care of self. God, being unselfish, only gives to

all that can receive, and sustains itself by its giving, cannot be the father of the tree, because it is a child of selfishness; and belongs to the world; therefore we only call it a tree to distinguish it from something else that we have named. The so-called devil has a tag on each thing in the world, so that he will know it by that name, but God knows everything for what it is, and therefore everything that has a name must belong to the world of belief, for all things in God's universe are as nameless as God Himself. We only call the law of absolute justice, which is love, God, for the sake of something to call something that we know nothing about. The simple fact of us calling things by names is proof positive that they are only human, and not divine, for all things that have names can be taught, and nothing else. You can teach your brother man that that is a stone because someone else called it a stone, and you can teach him that twice two are four, and twice four are eight, and that is a cow, and that is a horse, and that is a diamond, but remember calling anything a cow does not make it so; we only believe it is a cow because it began and it will end as soon as we know, for if we knew it was a cow it would have been a cow before Abraham was, because we only call some man Abraham, and all will pass away. Now, if God had created that cow, it would have been in the image and likeness of everything in oneness, and a cow is only a part of man.

It takes everything that you ever saw, heard, smelt, or felt, to make one body that we call man, and a cow,

being only a small part of the material that it takes to make one body of mankind, cannot be anything but thought of man, and selfish, because all selfish things take energy and consume themselves. Everything that is self-consuming is only in the realm of belief and all passes away when we have no further use for the same.

Hence, what we call hell must be self-consuming, because it is made up of belief, and as long as mankind will believe that a stone is real, and God created it, we will stay in the so-called hell, for all belief belongs to hell, and is all that hell is composed of. There is no life in hell, for the reason that because when we have life we are no longer in hell because we know and to know is life. When we cease to believe in a devil, and a hell, they will cease to even exist, because they feed, thrive and have their very existence on us and we will only cease to entertain the devil and hell when we have sufficiently punished ourselves to make us stop believing. That will only be when we have awakened the knowledge of the truth within our inner consciousness, which alone knows, and to know is life, and life being liberty, will liberate us from the belief of the devil and hell. When all that we thought we knew, because we believed it, until we thought it was real, and of divine origin, has passed away, and we have forgotten everything that we believed, because we have awakened to the truth, then we can say I and my Father are one, and all the belief of hell cannot separate oneness. Then, and only then, will we realize

that God created us in the image and likeness of the law, and that we are the law, the whole law, and nothing but the law, and that God is the law, and the Father of all things that are, and nothing that only appears to be. The appearances will all pass away when we come to the consciousness of the real, and then we will arise and go to the Father, for we will realize that God is the law of absolute justice, and knows all things, and that we were in the image and likeness of the same law, but unconscious of the same. Then we will know, and not believe, that the unconscious God in us created all belief that has separated us from the Father for all time. We say all time, for we know that when we have been brought to a knowledge of ourselves, time, which is only belief, will have passed away, because it only appeared to be in our separate consciousness.

Now, remember that you have eyes, and you do not see; you have ears, and you do not hear, and you have understanding, yet you will not understand. We cannot make you see, we cannot make you hear, neither can we make you understand, but we can keep you from suffering all the agonies of experience that we have had. We can lighten your experience to give you the same knowledge that we have, but we cannot keep you from suffering a lighter experience to gain the same knowledge that we have gained. We had no one to tell us of the beliefs that we had to get rid of through the realm of existence by experience, through the five senses of our bodies, which are only



belief at best, for they will pass away as soon as they have fulfilled the mission for which they were created in our separate consciousness, to awaken the truth which alone can unite the same. When thus awakened we will know that united we stand forever, and divided we fall, and being united is truly married. When the male and female are truly united they will be in heaven. Just as truly, as long as they are separated by belief, they will stay in hell, which is death and destruction. We do not ask you to believe us, we only ask you to seek the truth and to seek it where it is to be found, which is only in the recess of our own souls. Christ calls this condition the kingdom of heaven, for Christ knew the law, because He was the law.

It is our purpose to get you to understand the difference between knowing and believing, for anything that can be taught is belief, and anything that can be forgotten is belief. We care not what you call it, for everything that began and ends must be belief, because we will forget everything that has passed away.

You will forget your own mother. When time ceases to be you will forget the world, you will forget your own name, and everything that you saw or that you ever heard or smelt, because they all belong to the sense realm, and the sense realm will pass away, when you have all the experience that they can give you. So also your belief will pass away and be forgotten, when time ceases, because they are all beliefs.

You can take what you call a tree to day, and to-

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morrow you will call it a house, and the next day a table and you can call the tree of yesterday, a thousand and one things, that you have converted the thing that you only called a tree, because someone else told you it was a tree. But that does not make it a tree, as it will pass away, for you only believed it because some person told you so. When you called it a table, if you took a hammer and smashed it into pieces you would call it rubbish. Then you put it in the fire, burn it up, and you will call it ashes. Heat it to a certain heat and it has disappeared, and has gone out of the realm of call. Then you cease to call it anything because it has left the sense realm. Now, anything that can pass away is only belief, for it has no being. No man can forget anything that he knows, but you will forget everything that you believe, because all such pass away, have vanished from the realm of belief and found that it is discord, discontentment and self-punishment, through trials and tribulations, worries and strife, calling this ours, and that somebody else's, calling this my father, and this my mother, and that his father and his mother; remember, we do not say this man is my father, and this woman is my mother, for we will know that the Father of one is the Father of all mankind, the simple fact of us believing that this is mine and this is yours, and he is my father and someone else is your father, is separation and has caused a division in all things in the realm of belief only, and that belief is hell, because it has caused everything to appear divided, and makes us

believe this, that and the other, only because we were told so.

We say this is a potato, and this a horse, and this a tree, and that a worm, and we could go on indefinitely mentioning things that we only believe because we were told so by someone that only believes the same, not understanding that calling anything by a name does not make it what we call it; we only believe it to be so. All the belief in the whole world would not make one truth, no matter how small a truth it might be, for belief is only division, and division is hell, and as long as we believe that we are men and women we will stay in the so-called hell. Belief keeps us in the separate state of the five senses that we call matter, and as long as we believe that matter is real and created by God, we mean the God of the universe, in other words the God of the living, and not the God of the so-called dead, which has been preached about for centuries of time, and so long as we believe anything because someone else told us it was true and of divine origin, we will stay in the unconscious state that we call death.

Christ said let the dead bury the dead, but follow Me. That was not Jesus speaking to the people, because Jesus belongs to the realm of belief, for He was flesh and blood as we are, but Christ is the inner consciousness which is divine, or, in other words, in the image and likeness of everything that is, for He said, I am in the world, but not off the world. Christ is the individual consciousness which is divine, and can-

not die, because He is in the image and likeness of life, which is liberty. Now, bear in mind that when Christ said let the dead bury the dead but follow Him, it was not Jesus that was speaking to the people, but the individual consciousness that we call divine, or God, if you like that better. It makes no difference what name we call it by, it remains the same, regardless of what we believe or call it. Christ meant to bury the person that had ceased to exist, and why? Because when the person walks, works or talks it takes energy; in fact, every exertion consumes itself. And then you eat to try and replace the energy that you have consumed, in your exertion, and when you cannot replace it as fast as you consume it in the realm of belief, which takes energy to sustain itself, you lay the body down and they say he or she is dead. When the truth has been awakened within you you will know that the person was always dead, for anything that takes energy is dead.

All power and force outside of oneness consumes itself in trying to sustain the same, and whenever we look to another for anything we are consuming ourselves, for we possess everything within our own inner consciousness, but we are unconsciously of the same, in our separate state of consciousness. We will stay separated until we have united the male and female consciousness into oneness, through the trials and tribulations of the separate state of consciousness. For instance, if you never had a pain or ache in your body, you would not know of any so-called disease

there, and your body would be consumed by the same unconsciously to yourself. If you never had any trials or tribulations in the world you would never awake to the consciousness of the fact that all truth was within the recesses of your own soul, therefore you would never know anything, and remain in the unconscious state of so-called death, through all eternity. Consequently, when the truth is awakened within you through the trials and tribulations that the unconscious God in you has given you, to bring you to a knowledge of yourself, for the unconscious God cannot unfold any other way; and when the truth has been awakened by self-punishment from within, which the so-called devil alone can give, and you have been brought to the knowledge of the truth, you will realize that the so-called devil is your only friend in the time of need, because you will know that the unconscious God that you call the devil, when he afflicts you with self-punishment as nothing else in the whole universe of God can do, has been the means of awakening the truth within you, you will know and not believe that God and the devil are one, and both came from the same source and that source was oneness, and would have always remained separate except for the trials and tribulations that nothing else but the belief in a devil could have given you, and brought what you once believed to be two opposites into oneness, and then, and only then, will you know that what we believed to be two, was only one, and only appeared to be two in our separate consciousness of belief.

When the Prodigal son gets to this plain of consciousness he will realize that there is nothing in separation. Then he will come to a knowledge of self, and realize that he and his father are one, then, and only then, will he arise and go to the father. How is he to get back to the father? Has he not wandered from the likeness of the oneness of the father. To the land of belief, which is separation, or, in other words dual, the male and female separated, for men and women have been marrying and given in marriage for centuries of time. We see them getting married to-day and wanting a divorce to-morrow, and the preacher said what God had joined together no man could put asunder. They have been getting married and getting unmarried again, until we have come to the conclusion that they were never married — they only believed that they were married. If God had joined them together, nothing could separate them, for they would be truly married, and not by a man-made law, but by the one law that rules the universe, and that law is attraction, as our bodies belong to the world, and our individualities to the universe, the universe being of God, and divine, they cannot separate, because they will agree in all things, if the individual consciousness rules their personalities for the individual is created by God just to give us the experience, to awaken the divine consciousness within.

When we have got the experience that will make us know that the person is human, and the individual divine, and in harmony with all things therefore agrees

with all, we will fully realize the unity. The person being only human, thinks he is better than someone else that has been unfortunate in the world, and believes he knows more because he has been through college, and we have not, not realizing that the individual consciousness is in the image and likeness of every thing that is, that we call God for a short while of expressing everything combined in oneness, and that alone is God, for circumstances and college education is only belief at best. We only believe it because someone told us. These things are all of this world, worldly, and have no standing in the whole of God's universe of knowledge.

No man or woman knows anything that can be taught from one to another—such is only belief. It will all pass away and be forgotten when time ceases to be in the realm of belief. But that man never was born, or never will be, that could forget anything that he knows, but he will forget everything that he was ever taught, even his own name, for he only believed it. When he knows it is his inner consciousness awakened, which is divine and eternal, in other words always was and always will be, but unconscious of the same, and cannot be forgotten without forgetting God and yourself, because they are both one in knowledge when you have sufficiently self-punished yourself until the truth, which is divine, has been awakened within you, therefore cannot be forgotten all through eternity, and when we get to that plain of consciousness, the individual consciousness will rule the human. The

divine is real and the human only belief. The divine therefore must be supreme. Then we will know, that two heads being only human, cannot agree, for each one has to get his or her own experience, to awaken the truth within, and as each is living their own life, and getting experience in their own way, they are not alike, and cannot agree. But all individualities being born of oneness, and under one law, cannot disagree, because they have nothing to disagree about. Each one is the law, and the whole law, and nothing but the law, and all possessing all things they can utilize all things, at all times, and under all circumstances. One does not interfere with the other because each one possesses oneness, and while dividing it as many times as you like, cannot be separated. Each will be oneness, division being only belief, because it is human, and only appears to be, and will all pass away.

We think that the reader ought to be able to see that anything that can pass away is not, only appears to be, and only belief at best, and simply belongs to the world of existence. There is no reality in it, only in as far as we feed, clothe and entertain the same, and all that they have to feed on is he who entertains them. Cease to entertain them and they cease to be, for we only believed them to be real in our separate consciousness, and as long as we believe things that only appear to be are real, we will stay in the separate state, and away from God, for God does not believe, He knows, that He knows. All knowledge is God, and nothing short of all in oneness is God, always remem-



bering that the son knows, and only the Prodigal believes.

We cannot expect to be a son of the living God and not have any of the attributes of the same. God is oneness, and when we know that we are the son we must be oneness, and not believe we are a son of God because someone told us so. We must know, and know that we know, for no person knows anything unless he knows that he knows it. To know that you know is divine, but to believe that we know is human.

Do not call yourself a child of the living God as long as you are a child of the unconscious god, that you call the devil. When we know the devil, we will know what Christ meant when He said that you are of your father the devil. He only said that they were unconscious of what they were doing, for the conscience of God never condemns anyone, neither does He forgive for there is no condemnation nor forgiveness in His consciousness. Condemnation and forgiveness are human and only a belief, therefore not to be found in all of God's domains. They are human and belong to the realm of belief only, and men and women have to learn through experience to forgive all mankind for anything that they do, and then they are forgiven: or in other words, when you have forgiven all there is nothing to forgive. By the law that you forgive you are already forgiven, and by no other law; and by the law that you condemn anyone for anything you are already condemned, and by no other law. There is only one law in God's universe, and you are that law.

therefore you cannot be forgiven, only in accordance as you forgive, and you are also condemned just in accordance as you condemn others—no more and no less. The law is absolutely just, and cannot do only as it is done by, so you will see that all things are in your hands to do as you like: Just as you have done it unto the least of one of these you have done it unto yourself, said Christ, for he said Me, and Me is oneness, and you are me and I am you in that sense. As God is true you will also be true, and as God is just you will also be just, and as God has life you also have life, and as God has liberty you also have liberty, and as God is oneness you are also oneness, and as oneness possesses all within all you also possess all within all, and as all things combined in oneness is harmony, and harmony is heaven, you must be in heaven when you are kind and true to all mankind. Everything that you do unto yourself, therefore when we know these things, we will be careful what we do to our brother man, and when we have attained to this plane where we know, and know that we know, as we are known, we will know that as we feel toward our brother man the law feels with us. As we act towards our brother man the law acts with us, and as we see our brother man the law sees us, for just as we are towards our brother man we are, no matter what we think we are, or believe that we are, even if we believe it until we believe that we know it to be a fact. Belief being separated from the law by our own sel-

fishness, it matters not what we believe. The law remains the same—yesterday, to-day and forever—all our beliefs will not change the law one tittle and the law will always remain the same and as unchangeable as the God that made the law. As long as we will believe the law, we will remain the son of the God that made the law. As long as we will cease to believe what someone else told us is true, we will remain a prodigal and not a son.

The Prodigal's home is in the realm of belief, which we call existence, for all belief has its own experience. We call it love, to awaken the truth within, which is the conscious God, seeking expression through the so-called realm of belief, and belief is the so-called hell that we have feared through all time. As long as we are afraid of anything, we do not love anything, for love is not passion, as passion only belongs to the person, which is only human and only believes. But love belongs to the individual and is divine, because it is the home of all goodness that we call God, therefore men and women do not love, because love is of God and is united. Men and women are separated in their own belief, and cannot love, because love would not give them the self-punishment that they need. Love is God and has no condemnation and has no forgiveness in all its consciousness, but is absolutely just, at all times, and wherever you can find love you will find justice also, because they are oneness and cannot be separated. We only believe that they can, but the law does not make it so.

Men and women have a passion that they call love

for one another, but men and women, being separated in the consciousness of belief, and love being oneness, cannot be divided, even in belief, because love and God are one, and cannot be separated one from the other. We only believe that they can because we are not sons, but are Prodigals. Now, do not misunderstand me, and believe me, because if you believe me you will have to get rid of that belief, before you will know, so if you are a friend of the writer you will not believe him, but he will clothe and re-clothe each thought until we hope to awaken the consciousness of the truth within the recess of your own souls, and if we can you will know. For your own sake, and for my sake, and for God's sake do not believe anybody or anything, because when you are loaded up with somebody else's ideas and beliefs you cannot ever know until you have cleaned out your house of everything but oneness, which belongs to you because you are divine.

We cannot put too much emphasis on the word belief, as believing is the only thing that keeps you from knowing, because knowledge is ever present when we have ceased to believe. When we say do not believe one word that we say we say it (advisedly) because we know. We say we know when we know that no person knows anything, because the person is only the Prodigal, and not the son; we know that knowledge and belief are two opposites and cannot be united; therefore as long as you will persist in believing things are real because someone told you so you will never know, for to know is divine and a free gift of God,

and belief has to be taught from one to another will pass away. The first thing that any man or woman knows is to know that the person which we call man and woman knows nothing, and the man that does not know that personally he knows nothing, does not know anything, he is still in the realm of existence we call belief, because to know that you do not know anything is the beginning of all wisdom. When that comes to the Prodigal in his wandering and searching after knowledge he will have come to a knowledge of himself sufficiently to say with the Prodigal of old, I will arise and go to my father. Then he begins to see his own imperfection and the perfection of the Father, and it takes knowledge to perceive our own ignorance, and he that can perceive it hath it not, is an old saying and as true as it is old. Ignorance alone condemns and knowledge confirms, and the man has yet to be born who can condemn anything that he knows anything about, for knowledge is of God, and it is God and neither condemns nor knows no forgiveness. When we know, we will know that we have nothing to forgive, and could not condemn anything, for when we condemn anything at that moment we would cease to know, and the moment that God forgives anything He would cease to be God. Therefore, do not pray for God to forgive you; that is the height of selfishness but pray for God to awaken the consciousness of the truth within you, until you would forgive all mankind. When you have forgiven all mankind you will know that there is nothing left to forgive.

It is strange to the person how the purity within reflects, and you see your own shortcomings and imperfections, and at the same time you will be eager to help your brother man. Then how different you see him because when you are looking through the eye of purity instead of through the dual eyes of selfishness (for like attracts like and like reflects like), and you see the world as you are, and not as you once believed you did, what a transformation scene. What you once believed you saw has passed away and you are looking at the same old world, but your glasses being lenzed by what is within your own consciousness, what once appeared to be bad, has through your own glasses become good, simply because you are removing the beam out of your own eye and the mote is disappearing out of your brother's, just in accordance as you have removed the beam out of your own eye.

We can only see the outside world as we are, and not as we believe we are. When we know that the outside world is only a reflection of the inner consciousness and that we never saw anything without, but what was a reflection of something within, and when we realize that we will be less concerned about the outside world, for we will be so busy trying to purify the inside universe, which is divine, and has no limitation. Belief alone limits, and when we look without we only believe that we see somebody else, and forget that it is merely a reflection of something that we had cause to purify within. When we know

this we will know that the man that looks after self will have all that he can attend to for all time to come, and a man that has overcome self is greater than the man who has conquered all the nations of the earth. When he has overcome self he has overcome the whole world. When he rules self he can overcome everything that selfishness rules, that is the world, no man ever saw anything in the world that was born of the want of mankind, to give self-intlicted punishment until he rules self. When he does he will say to the lion come and he will come and he will say to the diamond come and it will come and he will say to anything in the world of belief come and it will come; and he will even say to the sun stand still and it will obey his voice. Remember, when he does overcome self he has become the conscious being that we call God, and every word that he utters is in accordance with the one will of the universe; in other words, he will say not my will, but Thy will, and when we are in harmony with the will of God and the law, all things obey our will, because our will is no longer our will, but the will of oneness, which always rules.

It is strange how small knowledge makes us appear to the inner consciousness, and how willing we become to serve the law when we know the law. There is nothing that we will not humble ourselves to in order to gain favor of the law, when we have the consciousness that the law knows that we would give anything to possess it. We fail to realize that we possessed the law when we obeyed the law, and were willing

serve our fellow-man. The inner consciousness has been awakened enough to make us hungry for the knowledge that the Father possessed, not realizing that the incentive to press forward was the reflection of something within that needed overcoming. When we know that the need is divine and the want human, we will be led by the need instead of the want. Want being only human, and in the dreamland of belief, cannot be satisfied, and why? because there is nothing to satisfy—it is only belief, and passes away as soon as the need has taken its place in our consciousness.

No one ever saw a want that was satisfied without creating a little bigger one, and one a little harder to satisfy. Want and a lie are twin sisters. The little boy does something that he does not want other people to know, and he tells a lie to hide the same; but to-morrow the small lie has grown, and it takes more cloth to cover it to-day than it did yesterday, and to-morrow it has still grown, and it will keep right on growing, and taking a little more cloth to cover the same, from day to day until it has grown to the extent that we cannot find cloth enough to cover it, and we are found out.

You will see that it does not pay to tell anything but the truth. You cannot deceive anybody except yourself, and you cannot get even with anybody except yourself, for just as you do it unto anybody you have done it unto yourself, because you are the law,



and you cannot deceive the law without deceiving yourself.

If you will always do right you will not need a religion to save you and no God to forgive you, you will know that to do right requires no God to forgive, and no devil to condemn. Then fear will be blotted from off the earth because the man that does no wrong never knows any fear, as fear is the first-born of wrong-doing. You will fear if you have done any wrong to anybody. You will know when you cease to do that which you condemn in another, you will at that moment cease to fear, for God being all goodness combined in oneness, is formless, and no one needs to fear God, for God is absolute justice, which we call love, so do right because it is right to do right and because there is nothing wrong within your own consciousness, and you will not fear God, man or the devil. You will not fear God because you will know that God is all goodness and never harmed anybody, and you will not fear man, because you always do right to all mankind, and right has nothing to fear, and you will not fear the devil because you will know that you only believe he is a devil, for when you know you are out of the realm of belief there is no devil in all the whole universe of God.

But please remember as long as you believe that one is good and one is bad, and one is saved and the other lost, and one knows more than another, or is better than another, or has more than another, you have not got out of the outskirts of hell yet. When you cross

the dividing line between knowledge and belief, and land on the side of knowledge, you will know that there is none any better than another, and that there can be none saved as long as any are lost, and there is none high, and none low, for knowledge scales the heights and depths of hell and heaven and takes in the whole universe; and when you know you will know that all is in the image and likeness of all things combined in oneness, and we call it God. You can call it by any other name, it will be oneness all the same, and to know puts all on one level, because God has no respect of persons. They are all the same when they become sons, for while they are prodigals, they are punishing themselves and God does not know anything about them, for they are in the realm of belief, which we call existence.

God cannot be disturbed, nor pleased, or in any way changed, by what we believe, because we can believe that God will forgive us, and let our brother suffer for all time, but it will not change God, for He will never know what we believe, as belief is only self-afflicted punishment, and God needs none. So then we cannot disturb Him, for He knows that when we have punished ourselves sufficiently we also will know; and to know cannot be disturbed, because it is the law of absolute justice, and knows no discord. Discord only belongs to the plain of belief, and in our belief we can get on our knees and tell God what to do for hours, and call it prayer, and God never hears you, for He gave you everything that He had

long before the world was, or your personality thought of. The writer has all faith in prayer, asking God for what He has already given you, and telling Him what you want Him to do, is not prayer to us; it is only a mockery. True prayer is the aspiration of the soul, and just as our soul goes out for our fellow-men and women in aspiration will it absorb an influx of divine love, and make you kinder and true to all. Just in accordance as you aspire, will truth be awakened within your own consciousness.

Never take a thought of what you will say when you are talking to men and women, for in that hour it shall be given unto you. My sympathy goes out to the person who prepares his sermon, because his thoughts are all selfish, and are in the interests of his body; and mine are all selfish, and tend to the well-being of my body. No man's thoughts are a good to any other person, only to give him an ear-time in this world of belief, which is mere existence for there is no life in the world; therefore, no man's thoughts can benefit the individuality of another. But remember that God's thought is universal, and belongs to all individualities, and when once awakened, we will give no thought, as to what we shall say. When the inner consciousness, which is divine, is awakened, and can talk through the person, he will give you the thought by the one law of attraction that the inner consciousness needs, and not what pleases the head, which is only human, and only believes because the human is separated in the real

of belief, and the individual, which is divine, is limited. Therefore, do not cater to your audience, but give them the universal thought, and you will please God and yourself. If you have got the truth awakened from within, you will awaken the same in them, to a greater or lesser degree, than to cater to anything that would please the audience, which is only human, and will, in the end, fail. When you come to the consciousness that you are not a measure for any man but yourself, you will cease to measure your brother man, because no man can measure any other man, or live the life for anyone else, for everything that you do to all mankind you have done unto yourself.

We know that it is impossible to make men see eye to eye with us, but we know that if men and women would only do their own thinking, for even one short year, they could not help but see that all belief will pass away and be forgotten, whereas, knowledge must endure forever. Then God must know, and men and women only believe, for what difference does it make what I believe about anything or anybody? I can believe that you are bad, or believe that you are black, or believe that you are white, and I have not changed you one particle; I have only held myself in the bondage of belief. As long as I will only believe because someone else said so, I will stay in bondage and ignorance of belief, which is the so-called devil and hell, and no man ever got out of hell until he had transformed it into a heaven, for

heaven and hell, God and the devil, will be all of us, until you believe that you know it to be true. Now, if the world told you that twice two were four, and you believed it as long as time lasts, it would not make it so; because when you know, and know that you know, your individual consciousness will have been awakened, and you will know everything that you need to know without believing anything. You will know without figuring, for all figures will pass away and be forgotten, as they have no being; they only appear to be in the realm of belief, to give us the self-afflicted punishment that will awaken the individual consciousness within, which knows, without being told, or taught, by anybody, except experience of its own making, because it is divine, and of God, and therefore must be eternal. When we have unfolded to this plain of consciousness we will know that God and the devil, heaven and hell, occupy a space, and are a condition of either knowing (which is divine) or believing (which is human), and are of the world worldly; and we only believed it was true because someone told us so.

Knowledge alone will liberate us from the bondage of belief and ignorance, because we can be taught belief, in our schools and colleges, from one to another; and methinks a blind man ought to see that all knowledge being divine and a free gift of all goodness, combined in oneness, that we call God, for

a short mode of expressing the same, is given to all, because all are divine and in the image and likeness of God, and cannot be taught or imparted to one another, but can only be awakened from within, through experience, and in no other way. God is just, and everything that God created is likewise just, for it is a child of love, which knows only one law, and that is absolute justice to all, because all are the law, and we call that law God, and we care not by what name you call it, it remains just the same, for names are only human and belong to the realm of belief, and will all pass away and be forgotten just as soon as we know, and not before. But they will exist in the realm of belief, which is only another name for self-punishment, until they have punished you sufficiently to cause you to be, like the Prodigal of old, willing to be anything or endure anything, and he did not even care what you called him, or thought of him, or believed about him, if he could only gain favor in the sight of the father. The first taste of actual knowledge places us all in the same position as the Prodigal Son, because, when we get this first awakening of the divine consciousness from within, we will not care what the world of belief believes about us, for we will know that the world is only belief, and only exists to awaken the truth within. When it has accomplished that for which it was created it will cease to exist and pass from the book of remembrance forever; and when it is forgotten we will never know that it ever existed at all, for it was

only belief in our separate consciousness; and as soon as we become united, it all has passed from the dreary land of existence, because it never had any reality, it, nothing but belief.

Knowledge is the only thing that will annihilate hell, and when we become conscious, which is a united state of knowing (for believing is only an unconscious state of not knowing), and when we know, hell and the devil, which are not—we only believe they are—they will be forgotten, and gone the way of all belief, which is death and destruction, annihilation. These are both one and the same thing to the writer, and when we have annihilated the so-called devil and hell we will know that the child is the father of the man, who knows everything that the man does, but is unconscious of the same. Therefore you will not say that the child does not know, but that the child and you are oneness in knowledge, but not in experience—which is only belief. When the child is born into the world you say it knows no wrong because it is only a few weeks old, not realizing that the child is as old in knowledge as its so-called father. It is only born in your environment, because it would be brought to a knowledge of self sooner than it would if born in someone else's environment, and that is the reason that it was born to you, and you call it yours, when in all truth your father and the child's father are one.

There is only one father of all mankind, and that is the God of Love, and not the worldly God of Lu-

which is the God of men and women. They lust for ambition, and they lust for money, and their whole aim is to possess something that their brother does not, and they build on the sands of time instead of the Rock of Ages, which is knowledge, for Christ tells us distinctly not to lay up treasures where moth and rust doth corrupt, but to build on the rock of truth, that will endure forever. All men and women think of is trying to be better than someone else, or to possess more than someone else in the world, not realizing that Christ likens the world to the sands of time, that will all pass away, and He warns you to build on the rock of truth that endureth forever.

We often hear men say that God loves a cheerful giver. Now, that is true, but when you give, give that which you have, that is love, life, intelligence and liberty, which are divine and eternal, instead of giving that which you only believe that you have, for no man has anything in the world of belief only to give him or her the experience that they need to awaken the divine consciousness of the truth within them; and when that has been accomplished it will all pass away, and they will know that it was only in the realm of belief, and had no being. Being is eternal, and belief will pass away, because it only exists, in our separate consciousness, and when we become united it is not, it only appeared to be: so when you have been brought to the knowledge of the oneness of self, you will know that all possesses the whole, and no one has anything that all do not pos-



ness, because each one is oneness itself, and oneness is God, and God is the law, and the law is all that there is in the universe.

When we have awakened to this plain of consciousness we will all be kind and true to one another, because it is natural; when we know ourselves we will know that it is natural to be kind and true, and natural to be good to all mankind, and natural to love everything; and when we become natural we will know what Christ meant when He said, Love your neighbor as yourself, because you will be natural, and it is natural to love all mankind, and not being short of all is your neighbor. We will then be all as one in thought, and all as one in purpose, and all as one in God and the law; and it will be natural to us because we will be one with all life, and possess all life and liberty, because we will be in the image and likeness of God, for to be natural is to do His will, not because it is His will, but because His will and our will are one, and cannot be separated, only in belief. As all belief passes away, we were not separated; we only believed that we were. When you get to the plain of consciousness that you know that belief is only self-existing, to punish ourselves with believing one another, and that belief is hell and the devil as long as we will believe.

Then you will see why we say do not believe on any word that we say, or that anyone else says, or that you read in any book, not even the Bible, that you swear by, because believing is the opposite of know-

ing, and buries knowledge in your consciousness. The more you believe, the deeper you have buried the truth within your own consciousness, and the longer it will take, by self-afflicted punishment, to get rid of the belief that covers the truth within; and as soon as you cease to believe you will cease to bury the truth within, and knowledge will be ever present. When your vessel is cleared of belief you will find that it is full of the truth, so cease to believe anything and depend on your inner self, and you will know as naturally as a chicken knows enough to eat. You should not be above being taught by even a chicken that has just come out of the shell, and is only a few hours old. It knows, because it knows enough not to believe that it knows.

And when you have thoroughly annihilated hell and the so-called devil of belief you will depend on self, and cease to look to someone else for what God had given you before the world of belief was, and when you have learned, through experience, which is the only teacher, you will be self-dependent and self-sustaining, because you will look within instead of without, for everything that you need, for it is what you need now, for the want was only belief and has passed away. How different we will see everything when the need rules instead of the want, because the need being divine is easily satisfied, but the want, only human, could not be satisfied, because in satisfying one want you create a little bigger one, and a little harder to get rid of; so the more you

try to satisfy a want the larger it grows, because want is only belief, and self-afflicted punishment, make us satisfied with what we need. Need being divine and natural, was easily satisfied. When we say satisfied, we do not mean when you are contented and believe all progression at an end, but that you will know, instead of believe, because the son knows, and the Prodigal only believes that he knows. That is the cause of all the self-afflicted punishment in the realm of belief that he has to get to bring him to the knowledge of self, and then he will become a son, and hell will be annihilated by the knowledge that he possesses, for knowing is the end of all belief.

As long as we will believe things are, because someone told us so, we will remain in hell, and just in accordance as our belief has created a reality in our mind will be the duration of hell to us. But no one can make or annihilate a hell for someone else, and as long as we believe that there is a hell for our brother man, just so long we have built a hell for ourselves. You cannot build either heaven or hell for anybody except yourself, so cease to believe even what your most trustworthy friends tell you, for as long as you do you will still be a Prodigal, and not a son. As long as you are a Prodigal you will remain in hell, but when you become a son, because you have ceased to believe in a hell, you will at that moment have made a heaven out of the hell of yesterday. Then you will know that there is nothing in belief. Only as long as you will entertain the thought that it

real, it will be real to you, and no longer, because, when you cease to believe you will need no more self-afflicted punishment, and hell and the devil, being only belief in our separate consciousness, have nothing to feed on, therefore must gradually starve to death, or, in other words, be annihilated because they never were—we only believed that they were, in our separate consciousness, which is only belief, and will cease to be separate as soon as we have sufficiently punished ourselves to cease to entertain the thought of separation, which was only belief, and become united, because they will have awakened the conscious of the truth within, and we will know that we are a son and not a Prodigal.

We have clothed these thoughts in various forms of belief because we want to show you, if possible, that the world and all that it contains is only belief, and will pass out of our consciousness as soon as we are united, and know, for to know unites us. We only believe that we are separated because we want to punish our enemies, but we only believe that we can, for we only punish ourselves, and we will not cease to punish ourselves until we have awakened to the fact that we cannot punish our brother for anything that he may do. In trying to punish him, we will keep right on punishing ourselves until we will realize what Christ meant when he said that, Just as you have done it unto one of the least of these, My brethren, you have done it unto Me, and me means the Christ consciousness which is in all mankind,

which we call the individual. It makes no difference what you call it, it remains just the same by one name as by another, because names are only beliefs and of the world worldly; so you will see that Christ knew the law, because He was the law, which you are, and everything that you try to do to your fellow man you have done unto yourself. And that person was never born yet that could punish any other person, for as soon as he could, the law that we call God would cease to be just, and the law is justice itself because it is God.

When we say God is a law of absolute justice, we do not mean what men and women call justice, because if someone that they have confidence in tells them anything they believe the same, and you could not show them that they did not know the same to be the truth. There is as much difference between what is true to the five senses on this plain of consciousness, and what is truth, as there is between knowing and believing, or between pitch darkness and noonday sunshine, for what is true to us on this plain of consciousness is only belief, to give us the experience that we need to awaken the truth from within our individual consciousness, or the Christ consciousness, or the divine self, call it by whatever name you please; for everything that is true on this plain of consciousness is only belief; it is not the truth, because it is self-consuming, and as soon as it has accomplished that for which the unconscious God in us created the same, and while we are getting

the experience that we need, or, in other words, self-afflicted punishment, we call the unconscious God in us the devil; but, thanks be to goodness, that does not make it so; we only believe it, and it is true to us on this plain of consciousness only. When we have arisen until we know the truth, through self-afflicted experience, belief will pass away, and did not exist, only in our separate consciousness.

You must remember that the truth is a free gift of God, or oneness, and is the same on all plains of consciousness and as unchangeable as the Creator, and as nameless as the God of oneness. But what men and women call the truth is what some person told them. No truth can be taught from one to another, for all contains all that all contain, and being a free gift of God to each one, must be awakened by their own experience, and in no other way. The one that knows through experience cannot even teach his fellow-men; he can only lighten their burden of experience to gain the same knowledge.

How strange that the Prodigal that needs the most experience believes that he knows the most in the physical world of belief, or existence! He is what you so often hear men and women say—he thinks he knows all that there is to know, and nothing but experience will ever show us our own ignorance. When we have had sufficient self-afflicted punishment to show us our own ignorance we will cease to be ignorant. But when we know through experience what we believed we knew because we were told so,

and it does not make any difference how many school teachers, or college professors, or if all the men and women that the world contains, told you that is an apple, and you believed the same, that would not make the truth out of anything that is only true on this plain of consciousness, because the truth is a free gift of oneness, and stands forever. Truth is as unchangeable as the God that gave the same to all of the human race, for the apple is only called an apple on this plain of consciousness, and will soon consume itself and pass away and be forgotten. Truth cannot be forgotten, as it belongs to the oneness, of which you are as soon as you know enough to be a son of the true and living God of oneness, and not a Prodigal that only believes that he knows because he was told so. It is just as apt to be true if you were told by a bootblack as by a college professor, and, with the writer, a little more so, because the writer knows that the more we believe what we are taught by our brethren the less chance we have of allowing for ourselves.

Why do we say that the son knows and the Prodigal believes? We do not condemn you for believing, and believing that you know because you saw the same or heard it, or you felt it. You do not know anything that you ever heard, or felt, because sight, hearing and feeling belong to the five senses of the human body, and will pass away. Remember, Christ said, You have eyes and you see not; you have ears and you hear not; you have understanding and you will not understand. Your senses belong only to the per-

sonality, and are only true on this plain of consciousness, to give the Prodigal an experience to awaken the truth within his inner consciousness until he becomes a son, and knows, and not a Prodigal that believes that because he saw anything that established a fact. If it were a truth, it would be true, and function on all plains of consciousness that man functions upon; therefore our eyes and ears only exist on this plain of consciousness to give the Prodigal an experience, that he will ultimately awaken to the truth that he is a son of the living God, and his will and God's will are one, because he knows that he and the Father are the one law of oneness, and cannot be separated in reality.

The Prodigal believed that he had a will separated from the one will of the universe; therefore he had to have experience, that the belief of separation alone could give, to bring him in oneness with the Father.

And when we look around the world and see some men and women, with money to burn, and they go to a ball, with a dress that costs thousands of dollars, and diamonds to no end, and their so-called sisters are starving for the want of one twenty-five-cent piece, and they still believe that God created the world, and they are the children of the living God, and these people believe that they are much better than their sister that has not got the wherewithal to keep the wolf from the door; they go to church, and the preacher tells them that God is no respecter of persons, and that they are all children of the living



God, and there is not one of them that has one God-attribute. Still, they believe that the God of Israel is their Father, and created the world, though we got one bit of justice in it, from one end or the other, and that all that men and women think about is to get the best of someone else, and take advantage. Every eye belongs to their brother man. The preacher that can please the largest number of hearers by studying what to say and do to please them, and when he prays he tells God what he and his congregation want, forgetting, in his intellectual treat, that God gave you everything that He possessed before the world was, and what God has willed to supply all of your needs. But your wants, which are only human and of the world, cannot be satisfied, for in satisfying one want you create one a little bigger and a little harder to get rid of, and you do not realize that all wants are selfish and not of God, which is unselfish.

It is as impossible to satisfy a want as it is for a need to be dissatisfied. Everything that is divine is in the image and likeness of harmony, and when you look at the world of discord, you ought to see that the world is not the God-created world that you believed it was, and you should try to find from where come all the discord and difference between one so-called God and another god. When Christ said that if you had seen Him you also have seen the Father, therefore we must all be in the image and likeness

the Father, and all alike in possession and oneness of consciousness, which is life.

God is the Creator of all knowledge, and man of all belief, as long as we try to satisfy the want of belief, which is a creation of man, to give him the experience that he needs to awaken the knowledge of divine love within his consciousness. This alone is life, and knows, instead of believes, that all truth is of God, and created by the word of life, otherwise is harmony and works for the benefit of all, and forgets self in the trying to do for others. But a belief which is created by man, and is the world, is always trying to do all for self, and punishes itself by so doing.

You would think that men and women would wake up to the consciousness of life, when they see that the world of belief is all discord, for each one is trying to get the best of someone else, and every time that he appears to satisfy the want of the flesh he has created another rod to punish himself with. Every time that he believes he is better than someone else he has created another punishment for himself, and as long as he believes that he knows more than his less fortunate brother in this world's goods he created another club to club himself with. He will never cease creating self-afflicted punishment until he ceases to believe things are so, because someone told him so. When he has reached the plain of consciousness that knows, and looks to himself for all things, he will know that God gave him everything that He possessed, and that is all within all, and

there is nothing left only belief, which is man-made. He will continue to punish himself until he seeks the truth within the recesses of his own soul. We suggest that you do not depend on someone else for what you already possess.

Be independent, as God is independent, and you will know as naturally as you believe, because you will depend on the individual who knows, and is the creation of God, instead of the personality which is created by man and only believes. The great trouble is that man believes until he believes that he knows, and as long as he does so he will keep on creating self-afflicted punishment until he has awakened from within the consciousness of truth that knows, and knows that it knows. That is divine, and of God, and endures forever, for it is life, and life is eternal, without beginning of days, or ending with time. When we reach this stage we will know that all belief is self-consuming, and that is the whole world. If you will give the world time it will consume itself. You can take a stone, and let it alone, and in time it will consume itself and cease to be a stone. Just as the writer was told yesterday by a so-called man that he knew that that was a scale, and was made of iron. We call it a scale in the realm of belief, but remember, we only call it a scale, because we want to weigh something else that we call by some other name, and it would not make any difference by what name we called it; if we all called it by the same name we would believe it all the same. Remember, we call it

a scale, and we say it is made out of iron. Just give it time enough and it will consume itself and be called a scale no longer; but in the end we will call it junk; and finally it has consumed even the so-called junk, and we cease to call it anything, for it has disappeared from the realm of call. We have forgotten that we ever called it a scale, for it is blotted from the book of remembrance and gone into the realm of reality, which is as nameless as the God that created the same.

You will understand that all belief has a name attached to know it by, as long as it is in the realm of call, because, in the realm of belief, we have no other way of distinguishing one thing from another; but in the realm of knowledge everything is known by what it is, and not by what we believe it is. For that reason the writer does not condemn anybody for believing what he pleases, for we are not concerned in what our fellow-man believes. We know that all belief is only another name for self-afflicted punishment. Until you will cease to believe of your own accord, we cannot profit by someone else's experience. We must have it for ourselves, and when the time comes we also will cease to believe; but that will only be when we have had the experience that will awaken the truth from within our own consciousness. When we know we will cease to believe, and not before. Then we will understand how unconcerned the Christ was with what the people of His day and generation believed, for He knew the law, because

He was the law, and for that reason alone He was not concerned by what they believed.

But you take people that believe that they know. How concerned they are about their brother man! They go out into the world of belief to teach the brother man something that they only believe that they know, and if he is foolish enough to believe them they will get an experience that they need. They may stave off the time for a long day, and spread one day's experience over a great many years, and prolong the agony in the realm of existence. People will say they are doing a lot of good, and they appear to be, so we will not find any fault with them, knowing that some time and somehow they will get the experience that will cause them to cease believing in someone else, and to look within the recesses of their own consciousness for the truth, as that is the only place that it is to be found; then they will know, and knowledge does not condemn anybody for anything, and has nothing to forgive, knowing that each one has to live his own life and get experience in his own way to bring him to a knowledge of the truth, which Christ calls the kingdom of heaven. Heaven is the Son's kingdom, and the world the home of the Prodigal.

How long will it take the human race to see that their future destiny is in their own hands, and of their own making, and not in any outside influence that we may believe? God's law is a law of absolute justice, and God gave you everything that He pos-

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sessed, to know and to do with as it pleased you, and as we are the law, if we are kind to the world the law is kind to us. If we are mean to our brother man the law will be mean to us; if we are true to all mankind the law will be true to us; if we are just to all the law cannot help but be just to us; and if we will only forget self in our struggle to do for our brother man, the law, which we are, will do for us everything that we have done to all mankind, regardless of what other people believe. The son forgets self in his struggle to do good to all mankind, and the Prodigal tries to do for himself, and remains a Prodigal by so doing, and hell is his abode, because there is nothing but worry and strife there, because it is the world of belief, where all trials and tribulations exist to bring us to the knowledge of our sonship. As long as we will believe we will be a Prodigal and stay in the realm of belief, where there is nothing but trouble, and each one is trying to do the other before the other does him.

You cannot move without seeing selfishness in everything, and every turn, because you are yet a prodigal, and see through the dual eyes of selfishness. If you go into a street car you will see one taking up two seats and someone else standing. The writer has seen them do this with a Bible under their arm, apparently just coming from church, where they have been because they believe it is a duty that they owe to themselves, and they return satisfied that they have done their duty for another week. Then they

can go out and beat their fellow-man as best they can for another week, and ask God to forgive them and believe the same, and be as happy as a clam, not realizing that God has nothing to forgive, and knows no condemnation. They are not the attributes of God, but belong to men and women. When we know that we have to forgive all, and by that law we are forgiven, and by no other law, for we are the law, and if we do not condemn any man we need no forgiveness, for if we forgive all men we have nothing to be condemned for. It rests entirely with ourselves, for just as we have done it unto one of the least of these, my brethren, you have done it unto Me, the Master of old said, and His sayings are good enough for us, because they are in accordance with the law of justice, which we call divine.

Now, if you will fear, fear to do any wrong to any man, fear to be mean to anybody, and fear yourself that you may not always be just, but do not fear God, because He is good and conscions of the same. Fear not the devil, because he will not hurt you, only to make you understand that he is the unconscions god in you, seeking expression, and has to cause you pains and aches and trials and tribulations until you cease to believe that he is the devil to fear, but your only friend. In fact, without him to afflict self-punishment, you would always stay in the realm of belief, which is only human and could not possibly know anything because experience is the father of all knowledge.

We have tried to show you that knowing is the opposite to believing, and that knowing is of God, which is everything that is. Then believing must be nothing, and no matter how many times you multiply belief by itself you will have the same answer—nothing—and you can take nothing from nothing and you still have the same answer. No odds which way you turn it, or what you do with it, you cannot make something out of nothing; therefore, the world and everything that you believe it possesses is nothing to God, because it has no being in the realm of reality.

Hell and the so-called devil have no being. We only believe they are real, and as long as we will feed the thought that they are real, they will feed on us, and clothe themselves with what we still believe, until they consume us. But if, through the experience that they alone can give, they have succeeded in awakening the truth within our own consciousness until we know that we alone are keeping them in the realm of existence by entertaining the thought that they are real. As soon as we cease to believe, they have nothing to feed, clothe and entertain them. Then they will consume themselves, and that is the end of all belief in a hell and the devil. So cease to believe in a hell and a devil, and they will no longer exist. The great trouble is, we only entertain them to punish our enemies with, not realizing that we merely punish ourselves by the very punishment that we would punish our brother man with. No man can build a hell in his own belief for his fellow-man.



If he tries to do so he will fall into the very hell that he built for someone else. Every punishment we believe our brother man needs, or, in other words, want him to have, we have meted out to ourselves, for no one can punish anybody except himself, and neither can he build a hell for any other person.

As long as we believe that our brother man needs the rod of correction there is something in us that needs correcting. Look within for all the faults that you believe you see in your fellow-man, and you will find them there, and not in the other fellow, as you only believed you did, for each one is a law unto himself, and no one but himself can say, You are wrong or You are right. Each one will be busy through eternity minding his own business of purifying his own house from all the filth that he sees in someone else, because he sees his brother man through his own glasses, and they are lensed by what is within his own consciousness. He only believes that he sees it in someone else, when it is only a reflection of the impurity of his own consciousness within. Look home, and you will be so busy purifying your own house that you will forget all about your brother. As soon as you have got your own house in order and purified from all belief, you will look through the single eye of divine love, which is pure, and you will be surprised to find that all things are pure, even your brothers, that you believed were so filthy only yesterday.

When you have purified your own house until

is pure, you will realize your sonship, and cease to be a Prodigal, wandering in the realm of belief of your own making, and then you will truly say that "I will arise and go to my Father." Then you will cease to care what any man believes about you, because the son knows, and knows that all know, but are not conscious of knowing, for they have not sufficiently punished themselves to cease to believe what some person said was true. Nothing is true to anybody until it has been awakened in his own consciousness, no matter how many people say it is true, as it is yet in the realm of belief. If all mankind said that anything in the world was true, that does not make it so, for it cannot be true, because you never saw anything that man called by some name and belonged to the world of belief that would not in time consume itself and pass from the realm of belief without anybody helping it to do so. Anything that we call by some name is only human, and will pass away, because it is of the Prodigal's own making in the realm of belief, to afflict self-made punishment. It appears to be real to the father of the same, until it has completed the work for which it was created in our separate consciousness of belief, to awaken the truth that the son is united into oneness of the male and female, or in other words, the positive and negative, which alone constitute a sonship, because the son is oneness, as the father is also oneness.

Anything short of oneness is the Prodigal, and oneness ceases to believe anything, because it knows that

there is nothing outside of God, and then and only then can we realize that the devil and the so-called hell that we have been afraid of for so long is only belief, and has no being. As soon as we know enough to cease to believe in them, because someone taught us that there was a devil, because he also believed in one, but when we know we will know that anything that can be taught by man was created by man, and can be imparted from one to another, and they call the same education.

Anything that God created is a free gift to all, and all possess all, and such cannot be taught or imparted only through the belief realm of experience. This can be proved only to the possessor in his own way, and by his own experience, and in no other way, for God's ways are not our ways and God's college was not made by man out of bricks and mortar. Man's college teaches one person what some other person believes and gives him a soft time in the world of belief. When the truth is once awakened in the inner consciousness by experience, the only teacher in God's whole universe, the pupil will know, because he has ceased to believe what men and women say is true, and he will look to the God within, which alone knows. The God within is a son of the Father, and He only realizes the sonship when the truth has been awakened within his consciousness, through the experiences of belief, which we call hell and the devil.

If we did not believe in a devil and hell we would

never know that there is a God in heaven, and that we are a son of the living God of truth. But as long as we believe what we are told we will remain a Prodigal in the realm of belief and laugh at our brother man, and condemn him for what we only believe is his ignorance, not realizing that all the ignorance we see in the whole human race is merely a reflection of our own ignorance of belief, that needs purifying from within our own selves, or we could not see it in our brother man. We will never cease to punish self until we know that belief is only a dream, and appears to be real as long as we are only dreaming. When we awake it passes away; it was only a dream, and from nothing come and unto nothing will return. Belief is only a dream and was created in our separate consciousness out of nothing. When it has completed its work of self-inflicted punishment, until we have through trials and tribulations of experience, which unites us into oneness, so that we may stand forever, it will unto nothing return. You will then know when you become a son and realize that there is nothing except goodness in the whole universe of God.

When we say nothing, and when we say the whole world of belief out of nothing came and unto nothing will return, it does not mean that anything will become nothing, become belief which is separation, vibrates so slowly that it appears to be real. So long as we are on the same plane of vibration, and when we know we vibrate much more rapidly than when we only believed, the appearance of things are very deceiving

to men and women. We think we know because we only realize things that vibrate on the same plane of vibration, and believe they are real, and that there is no other plane. As long as we believe what we are told is true, because we were taught to believe it was so, we will stay on the plain of belief only. That is the slow plain of vibration which constitutes a Prodigal and not a son, for the Prodigal only believes, and the son knows; therefore he must vibrate on a much faster scale, and the slower vibration ceases because he is not on that plain, but on one much more rapid, and therefore fails to recognize any plain except the one that he vibrates on. Therefore, anything that appears to be real on one plain ceases when we have arisen on another plain on account of the difference of vibration, and we have no proof of their existence, unless we have also come up through the plain ourselves. You will therefore see that we cannot recognize any higher vibration than that which we ourselves vibrate on, and we believe that we see all that is when we only see on the one plain. There may be millions of such plains that we do not know anything about, and the less that we know the more we believe that we know, and the more we believe we know the more ignorant we believe our brother man is; and the more our hearts swell with self-esteem and self-importance.

There is nothing in all the realm of belief that is held more in bondage than self-righteousness. When a person believes that he is good and you are bad, that he is saved and you are lost, and that he is a child

God, and you are a child of the so-called devil, there is no way of reaching him except by self-inflicted punishment, and lots of it. He will never know until he has punished himself sufficiently to awaken the divine consciousness of truth within his own inner self, so that he will know that God is no respecter of persons, and that is when he knows the law that we call God. He will then know that all mankind are his brethren, and possess everything that he does and that goodness is a free gift of God, and brings all men and women to one level. He will then know, and not believe that he cannot be saved and his brother lost, and that he is no better or worse than his fellow-man, for we will know that all knowledge is oneness and that all possess all. He will know it was only his own ignorance that made him believe that he was better than the worst, for there is no better or worse in all of God's domains; no high and no low; no rich and no poor; no good and no bad, but one universal whole, and each is oneness, because each is the law, and the whole law into themselves, as soon as they recognize the same. Then we will not say we know, and you do not, for all will know, and be sons of the living God, and not of the dead. All will then know that death is only another name for unconsciousness, and that there is no life in the belief of the so-called devil and hell. We only believe the same because we were told so, and to believe constitutes death, and to know is life and liberty, because it belongs to the Son, who is divine, and all things that are divine stand forever.

All belief consumes itself, and that is the end of all things human, which is only another name for men and women, for they are a house divided against itself, and cannot stand. When we learn through experience what is the difference between the son and the Prodigal Son, we will not say this is a beautiful world, and I am perfectly satisfied with this plain of consciousness, for we will know that it is the home of the Prodigal Son, and not of the son, and that all is selfish. Everything, either human, animal or vegetable, is the survival of the fittest. When we say fittest we do not mean anything more or less than that might is right in the world; in other words, everything for itself and the devil for all, because all are as selfish as their creator man, and as long as you believe that the God of the universe created the world, you must also believe that God is selfish, because you take selfishness out of the world and you have nothing left.

Selfishness is the weed that is spoken of in the Bible, and if we are not diligent and keep the weeds down we cannot grow corn on the land, because the weeds, being natural to the ground, they are both selfish and they will grow much faster than the corn and will smother the same. It is just the same with all mankind, if we are not diligent and keep the selfish thoughts down, the unselfish will not grow. As we keep the weeds out of our consciousness, which is belief, and all selfish, the truth, which is divine, and life, will grow. If we would have life abundantly we must be diligent and root up all the weeds or, in other

words, the selfish thoughts, because they are as natural to the person of the world as are weeds to the ground. If you wish to prove to your own satisfaction that the ground is all selfish and that weeds grow naturally in the same, you can dig a well fifty or one hundred feet deep and leave some of the dirt that you brought out of the earth one hundred feet below the surface, and let the sun and rain have access to the same, and you will see weeds grow that you never dreamed of in the climate that you dug the well in. You will find out by experience that weeds are natural to the selfish world, and not to the universe which God created, because God is unselfish, and everything that He created, in the image and likeness of the God that created it, it could not be otherwise.

Man must be unnatural in the selfish world because he was created by God, and the unconscious god created the world, and everything that is in it, and it is only belief at best, because man cannot create anything that is real. God created everything that is, and that is oneness; therefore all that man created is belief or selfishness, which separates the male from the female, and we call them men and women—the Prodigal Son—because he cannot stand forever. When the son started from the Father's house he was in the image and likeness of the Father, but every selfish thought that he thought, caused something in the realm of existence, for thoughts are things in the dreamland of existence, and he has been thinking selfish thoughts ever since. Each thought caused some-



thing to appear in the world and he was spending his substance in riotous living or, in other words, creating the form world of belief, each form being a separate thought was separating the male from the female in belief, only to give the Prodigal Son an experience that he needs to awaken the consciousness from within, which alone knows.

In other words, God created the universe and man, and all that it contains, but when He gave man everything that he possessed, and that was everything that the universe contains, He did not make man conscious of the same, because God is oneness, and capable of being divided in mighty millions, each division possessing oneness, but not conscious of the same. You will see that consciousness is something that no man can awaken in another, and man and God being one in life, one in liberty, one in purpose, and one in all things, are even one in oneness. As man possesses all of the attributes of God, and man cannot awaken the consciousness in his fellow-man, neither can God do what experience alone can accomplish. Neither can God create belief, because belief passes away, and God stands forever, as He is oneness. When we say oneness, we mean everything that is, and there is nothing outside oneness.

God, possessing all, could not create anything that is not, and belief is not, it only appears to be in our separate consciousness. Man had to create his own experience and there was only one way, and that was to divide the house against itself in belief. Looking

outside for what is already within is only belief, and created by man to give him the experience that would awaken the consciousness within that alone knows, and nothing but knowing will reunite the male and female or the positive and negative into oneness, and awaken the consciousness within the same. Man could never have gained the consciousness of his sonship in any other way.

Some will say that God can do everything. That is true, but God cannot do something that is not. Man alone can do that for himself, and only through believing something is that is not, and by that alone he gains the experience that he needs to awaken the truth within his own consciousness of life, which is a free gift of oneness, and we call oneness God.

The world, being only beliefs, will pass away as soon as the purpose that man created it for has been accomplished. The world has no life in it. We see people that will not eat meat. They say all that eat meat are guilty of taking life. We say that no man or combination of men can take away one thing that God gave from another, for, if they could, they would know better how to run the universe than God Himself.

Oh, what wonderful animals men and women are in their own selfish minds! They believe that they could have made a better job of the universe than God did, and they believe that they can take from their brother man what God alone can give. If men and women had life they would live through all eter-

nity, and God himself could not stop them, for God cannot take life after He has once bestowed the same, because he never makes a mistake. If He gave life, and found that He had made a mistake, He would cease to be God, for the God that created and rules the universe is a God of absolute justice. How could justice make a mistake? Why, it would cease to be just, and God is a law of justice. He has given all mankind that law, for each one possesses all the law, therefore must punish himself until he knows that he is the law, and he never will cease punishing self until that comes to pass.

Remember, we do not ask the reader to believe us, but to give us the same privilege of believing anything we please, as we give him. He may not have our mode of understanding, therefore cannot understand as we do. We therefore ask the reader to search for the truth as we have searched for ourselves. Do not depend on your brother man for the truth, but seek it in the recesses of your own consciousness, and you will find it there, and nowhere else. Remember that our wording or our understanding may not be yours, but we ask you to word it and understand it in your own way. We only want you to know the truth for yourself, and you will have to acquire that in your own way, always remembering that to know is to forgive and knowing is to cease condemning. Believing alone condemns, and has no forgiveness in its consciousness; so, if you have ceased to be a Prodigal and become a son of the living

God, you have ceased to condemn, and you have forgiven all mankind for everything that they have done to you. You have forgotten the same, because, when you have forgiven with your inner consciousness, it is blotted from the book of remembrance forever, and no man ever remembers anything after it is forgiven. When God ceases to remember the same, it is because we have forgotten that it ever happened.

It is a common saying among men and women that God knows everything and can do anything. They do not know what they are talking about, for God cannot lie, and God cannot forgive. God cannot condemn, neither can God believe, or be selfish under any circumstances, and cannot do anything that is not just to all, because justice is love, and love is God. So you will see that there are many things that God cannot do. Take, for instance, what men and women do, and try to find anything that they do that is in the image and likeness of absolute justice. We fail to see justice in all mankind. It is all tainted with selfishness; therefore cannot be in accordance with the law of love, which is divine, and always just.

How men and women believe that God created them is a problem that the writer cannot solve, when you see man's inhumanity to man, and still believe that the God of love, that knows no meanness, is always kind, because He is just. Men and women, being the direct opposite of absolute kindness, which is love, and not one of the attributes of the true and living God in their make-up, are selfish. They try to get

even with their brother man. They would beat him out of his very eyes if they could, and still they believe that they are God's children. They are hardly worthy of being called a prodigal, and how little do they think that when they are trying to punish their brother man they only are punishing themselves in the end. But when we realize that God created man, and man created men and women, we will see that men and women are only in the realm of belief, and to punish self, until the individual consciousness has been awakened. Men and women are a house divided against itself and cannot stand, because they are only belief at best, and when we have thoroughly established the fact that all belief is man-made, and all discord, disease and death, which are destruction, are the so-called hell that we have heard so much about, and the devil is only another name for the unconscious God in man, seeking expression of the individual consciousness which we call Christ, and when the devil, so-called, has sufficiently punished us, until we know the truth through the trials and tribulations that he alone can give, we will love him as we do God, because he will have brought out the divine consciousness of knowing, which is life eternal, and life is oneness. Then, and then only, we will know that there is nothing outside of oneness.

Men and women have been asking and trying to solve the problem of the duration of hell and the so-called devil. It seems to the writer that the easier a problem is to be solved the harder it is to make the

human race understand, for God and His law is simplicity itself. There have been more theories and solutions in the minds of men and women than all other things combined, and they—and when we say they we mean a great number of the human race—believe that God and the devil, heaven and hell, are all eternal, and without end, never giving it one thought that the devil and hell were only created to punish the so-called wicked. As God has no condemnation in all of His consciousness, He has nothing to forgive. He could not have created a place to punish what has no being, in all His domains, and there is nothing outside of God's universe. The solution must be in the minds of men alone, for hell and the devil must have been created by man, and as man cannot create anything that is, hell and the devil must only exist in the minds of men and women. As this is only a belief, and created by man, there must have been a purpose in the creation, or they could not have been, even in the separate minds of men and women: but when the divine consciousness has been awakened within man he will realize that they have their part to play in the great plan of awakening the consciousness of the truth within the inner self of all men and women, to unite them once more to the kingdom of heaven. When we say heaven, we do not mean a place where all the saints of God will sing His praises through all eternity, because that would be monotony to God Himself, and only originated in the separate minds of men and women to make them believe that

they would be one of the saints, and we would be one of the sinners that needed punishing just to please them, and would disgust even God if it were in His domains, which is an impossibility, because God is the law of absolute justice, and never punished anyone since eternity began, little less the world of existence. We say since eternity began. When we know that God, which is only a short way of expressing all things in oneness, is self-creating and self-expansive, and sustains itself, by giving to all that will receive, therefore knows no such thing as punishment, for punishment has no being, it is only a belief created by man to awaken the consciousness of the truth from within, and could not be awakened in any other way, because it punishes self while self is trying to punish his fellow-man. Only by believing that he is punishing his brother man does he inflict self-punishment on himself, and everything that he believes he does to his fellow-man he has done unto himself, but unconscious of his self-inflicted punishment, until the law which he is, and does not realize the same, has been awakened within his own consciousness, and then he knows the law, and knows that he is the law, and cannot do anything for anybody except self, because he will know then that all that he tries to do to his fellow-man he has done unto himself, and that will be the duration of hell and the devil. As long as he will believe that he can punish what he could not create, for God alone created man in the image and likeness of Himself—for if one man could punish

another, he would punish God Himself, and that is impossible, even to the law that we call God, and what is impossible with God, must also be the same to us. So cease trying to punish your brother man, for you only believe that you can at best, and by believing that you can, and trying the same, you always punish yourself. Hell and the devil exist as long as you entertain belief, because they are only belief, and are fed and clothed by their creator as long as he will entertain belief, and no longer, because they have nothing to feed on, and then they will consume themselves. That is the end of hell and the devil of belief, created in the separate minds of men and women, to inflict self-punishment through the five senses which belong to the person, and are only human, until they know, and all knowledge being united into oneness, will remite the male and female into oneness, which alone is marriage. Such a oneness cannot be again separated, because it is the only creator of heaven which stands for ever, and always was, and we only believed that we were separated to awaken the consciousness of the truth, which alone unites all into oneness, from whence we all came, and into oneness will all return. Then we will know that there is no death in all of God's Kingdom, because when we are truly married we have created a heaven out of hell, because heaven is only when we united stand forever, and hell, being only belief and self-consuming, cannot stand.

When the truth has been once awakened in the consciousness of the Prodigal, he will know that God's



law is so simple, that as long as we only believe, we need self-afflicted punishment, and cannot know until you cease believing, and you cannot cease believing until you have punished yourself sufficiently to awaken the consciousness that alone knows. We do not find any fault with you for believing, because we know that you will only cease believing when you know, and the impossibility of the same, as long as you need anything that belief alone can give you, and if you would look out into the world, you would see that all that you behold is only belief, because someone told you so. When you were born into the realm of belief you were told, we call this by this name, and we call that by some other name, and we call you Mary, Caroline, Bridget or Sarah Ann so that we will know you from somebody else, that we have called by some other name; after a while you will see some man that you believe that you love, and you will get what you only believe is marriage, because you have conformed to man-made laws, and you will change your name from Mary to Mrs. Somebody—it makes no difference what you call yourself by—for one name is as good as the other in the realm of belief. You keep right on, and someone tells you that we call this by that name, and we call that by some other, and you go through the world of belief for forty or fifty years, and what do you know? You know it as well as anything that you don't know, because somebody merely told you so. And what do you really know? You believe this is a stone, because you were

told so, but does that make it so? To know is divine, and to know anything is to always know, and to know is of God, and as unchangeable as He Himself.

If you know anything to-day you have always known it, but you may not have been conscious of knowing the same, until through the realm of belief you punished yourself through the five senses, which is human, and only belong to the personality which alone can believe. Belief is only another name for the self-afflicted punishment, and only when you have believed that you know, because someone told you so, you will not cease to punish yourself until you do know, and know that you know, because it has been awakened in the divine consciousness which alone knows. All else is only belief, and all belief consumes itself, therefore you only believe the thing that you called a stove yesterday was a stove, because it will consume itself in time, and pass away, and you will forget that you ever called it a stove. Everything that you call by any name will consume itself, and pass from the realm of belief, and be forgotten, therefore, you could not have known that it was a stove or you could not have forgotten the same. It would always have been a stove, and not called one. There is not one thing that has a name attached but will consume itself and pass away, because it was only belief at best, but everything that God created is real, and will stand forever, and never be forgotten, because they belong to you. You will only forget anything that God created when you forget yourself, and

that will not be as long as eternity lasts, and that is forever.

Now if we have awakened the truth within your own consciousness you will know that hell and the devil are only belief, and created by man, to give him the experience that nothing else could. As soon as he has got the experience, through self-punishment, until he has once awakened from within the truth, which is divine, and alone knows, hell and the devil will cease to be, and not before; and not only the devil and the so-called hell, but all of the belief that he has fed, clothed and entertained themselves on through all time. Time is man-made and will pass away so soon as the need of the same has taken place instead of the want, for the want in men and women is the father of all time, hell, devil, and the whole world, and when through experience that could not be gained in any other way, has been turned into the divine need of the individual, which is born of God, and in the image and likeness of the same, they will all pass from the realm of existence and be forgotten, and be as though they never were, for God never knew of their existence, because God is, and the world and all that therein appears to be, are not. We only believe that they are because someone told us so, and must pass away as soon as we have accomplished that for which they were created in our separate consciousness.

Now we hope that the reader can see by this time that separation is death, and cannot stand, but everything united in oneness stands forever. Then true

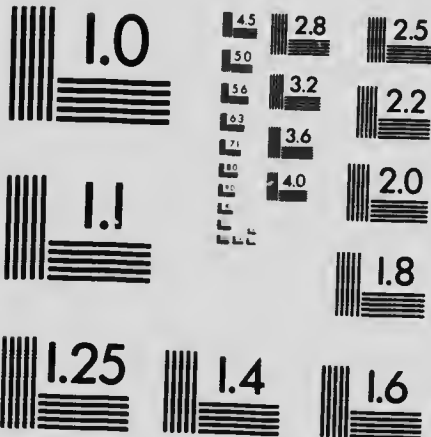
marriage is heaven, but to believe that we are married is belief, and hell and the so-called devil, and the world and all that appears to exist in the same. True marriage is the uniting of two individual consciousness into oneness, the male and the female, or the positive and the negative, for there is no separation in all of God's whole universe, for all is in all, and nothing short of that is oneness, and stands forever.

It does not take much of a logician to see that when all is oneness it cannot decay, because it has not to go outside of self for anything, nor depend on anything for sustenance, for oneness contains all things within the confines of itself, and knows no decay or death, and knows no forgiveness, and has nothing to condemn. Being oneness, and possessing all, and not belonging to anything, not Methodist, Baptist or Unitarian, for it has no creeds to bind it to itself, and needs no religion, because it has nothing to fear, and nobody to please, and cannot displease anyone; knows no God, or no devil; knows no good or evil, has nothing to be saved from, and loving everything; knows nothing that we call wicked, and does not bother about its own goodness, like men and women do, therefore is not human and decay. Oneness cannot be pleased or displeased, cannot be taught because it possesses all within the confines of its own being, therefore must be the opposite of men and women, because they belong in their separate minds only to this church, or that creed, to this religion, or that society, or to this country, or that city, and they want to be saved from their



# MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



**APPLIED IMAGE Inc**

1653 East Main Street  
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(716) 482 - 0300 - Phone  
(716) 288 - 5989 - Fax

sins, and they do not mind very much if their brother man is lost, if they can crawl into one corner of the so-called heaven, because they are afraid of the devil and hell. They even see the wickedness of their fellow men, and the goodness of themselves, not realizing that the only devil that can harm them is self, and all the meanness that they believed that they saw in their brother man, was only a reflection of their own inner self. They only believed that it was the other fellow, and all the hell that you can be saved from is the ignorance of your own self-righteousness, for you will never get to heaven. No man ever went to heaven and left his thoughts in hell. You will have to learn to be kind and true to all mankind, through the trials and tribulations of the belief world, and the unconseious God or goodness within you—we care not what you call it—because while it is giving you the experience through the five senses of the personality, which man created to afflict self punishment until you would cease to believe. When you cease to believe, because you were told so, you will know that just what you think you are, and just where your thoughts are you will always dwell. When you realize the same, you will look within for all the faults that you believed that you saw in your brother man, and you will be surprised when you find them there, and then you will know that if you wish to make the world better you must start at home and purify your own consciousness from all belief, so that you can see yourself as you are, and not as you believed you were. Then you will

know that there is nothing bad in the whole universe, you only believed it was, on account of the discord within your own inner consciousness.

When you get your own house in order, and there is no discord or fear within, you will not see any in the outer world of belief, because there will be nothing to reflect the same, and then you will have created a heaven out of the hell of belief, because hell is only belief, and to know is heaven itself. You will have to build your own heaven as you have built your own hell, and create your own God, as you have created your own devil, and then, and only then, will you know that each one creates his own destiny, and God and the so-called devil only play the part of the divine teacher, and they are the only teacher in all of God's whole universe. You will notice that we say God and the devil are the only teacher, because they are both one when they have accomplished the work for which they were created, and you will know that all is oneness, and there is nothing outside of oneness. When the Prodigal has gained this plane of consciousness he will know that he cannot do anything of himself, for everything in God's universe is done in accordance with the will of the universe, and that his will must be in accord with the divine will before he can will anything that he wills. When his will has become God's will, it will be so, because all things are in accord with the one will of the universe, and he will also know that all things that are done are done in accordance with the one law of the universe, and his



will must be God's law. All things work together for the good of all and cannot be any other way, because that is the so-called God's way, and then he will know that there is only one purpose in the whole universe, and your purpose must be God's purpose, and then all will work together for the benefit of all, and no other way. Your way must be in accord with God's way, for there is only one way in all oneness, and then you will know that you are a prodigal no longer, because your Father's will and your will are one, and your Father's way and your way are one, and your Father's purpose and yours are one, and then you will know that your Father's life and your life are one, and what He has you have, because you are a son of the Father. Like always attracts like and cannot be otherwise; then the real change comes from being a prodigal wandering into the realm of your own separate thoughts, which now you know are all selfish, and only created by self to punish self, until self was brought to himself and knew instead of believed. In his separate consciousness all was dark, all was discord, all was disease, all was worry, fret and stew, because he wanted so much and really needed so little.

When men and women awaken to the fact that God only supplies the needs of the human race, and as they are not willing to accept what they need, because the human want is so much greater than the divine need, not realizing that all that God has to do to all of the human race is to supply their every need, and as no one is satisfied with what they need, you will see

how little God has to do in the world of belief. There is no place for Him in the whole world of belief, because belief is not a creation of the God of the universe. It was created by the unconscious god in the world, just to give men and women the experience to awaken the truth within, so you will see that God is not the God of the world of death, but the God of the living, and knows nothing of the world of death. When you know these things you will know what Christ meant when He said let the dead bury the dead, but to follow Him. Him means the Christ consciousness from within, and not the Jesus consciousness from without, for Jesus represents the world of belief and passes away as soon as He has accomplished that which He was created to do; but the Christ, or the individual which is divine and of God, endeth forever, therefore has life. But Jesus, or the personality that passes away, cannot have life or it too would endure forever. Christ simply said let the person that moves bury the person that has lain the body down, for they both are dead, for death is self-consuming and cannot stand forever. When you walk or even talk you are consuming your body, and then you eat to try and replace the energy that you have consumed, and when you cannot replace as much energy as you consumed in the walking you lay the body down and they say he is dead, when the truth was he was dead already, for no life consumes itself. Death is self-consuming, that is the reason that there is no life in the world, because it will all pass away

and be forgotten, and life endureth forever, therefore cannot be forgotten.

Now you will understand why the Prodigal does not care what anyone believes about him, when he has once been brought to a knowledge of himself, and knows, and knows that he knows, because knowing has united him to his sonship once more. You cannot know and remain separated, because all knowledge is united, and unites everything that knows, because to know is to love, and to love is life, and life is liberty. You cannot know that you possess these things until you are intelligent, and when you have awakened intelligence within your consciousness you will not care for the world of death, you will do all you can to help all mankind, because you will know that you cannot lift one without lifting the whole universe, and you cannot lower one without lowering all, because all are in all. The whole in oneness is what we call God.

And as the Prodigal has in his wanderings been looking after self, not particularly caring for anybody else, he has been kind in belief to himself, he has tried to get that which he believed belonged to someone else, and he has tried to accumulate as much of this world's goods, not caring who suffered thereby. And trying to do his brother man was the only way that he could do himself, and by being mean to his fellow-man, and trying to punish him, is the only way he could inflict self-punishment on himself. He thought that he saw evil in his brother man, but it was the

only way that he could ever know that there was evil within himself, for everything that he had done to all mankind he had done unto himself, and everything that he believed he saw in any man was only a reflection of self.

Man has been punishing himself through all time, and believing that he was punishing the other fellow, but when the truth was once awakened within his own consciousness he knew that he could not do anything for anybody, but he alone got the reward or punishment, because he was the law, and the whole law, because the law is God, and God is oneness.

We will only cease to be mean and cruel and condemn our fellow-man when we know that all that we do to all mankind we have done it unto ourselves, let it be good, bad or indifferent. It makes no difference what we think or believe, the law is the same, yesterday, to-day, and to-morrow, and as unchangeable as the God that created it.

You can be self-righteous and believe that God will forgive you and condemn your neighbors as long as you please. Such belief will not interfere with the law, or change it one tittle; you only keep right on inflicting self-punishment until you know that you are the law, and then you will cease to believe that you are any better than the worst or any worse than the best, for you will know that all possess all, and that the law that we call God is no respecter of persons. What He is He gave to all, and if your brother man is bad, God must be bad also, for all was created

in the image and likeness of God, therefore must be at one with all life. Then we will all know that each one possesses all that all possesses, and each one possesses all that God does, therefore must possess all life in the whole universe, all liberty, all love, and all intelligence, and when we have reached this plane we will be kind to all, because we will know that all was kind, and we only believed it was unkind.

We hope that the reader will see by this time that heaven is within and hell is without, for all from within is of divine origin, and all that is without is only belief and created by man to give him the necessary experience to cause him to look within, where peace and harmony reign, instead of without, where all is turmoil and strife, which is hell, whether you believe it or not.

Remember that we do not ask you to believe us, or anybody else, because to believe anybody is looking without, and you will only look within and depend entirely on self, when you have inflicted self-punishment enough to cause you to cease believing anybody or anything, for you will know that as long as you will believe things are, because you were told so, you will be alone with your God; and belief, which is hell, and darkness, because all is selfish, and created by yourself, for you will realize that you have all of the sins of the whole world on your back, and that you cannot carry the load any longer, and that you are willing to suffer anything to get rid of the same, and you will pray for God to help you to carry the

load. As long as you still believe that God can save you, or that He will carry the load for you, and as long as you trust that God will do anything for you that you ask, or even believe that God may, can or must help you, you will stay right in the hell of your own belief, and be in all of the agony that the human soul can possibly experience. You will be in such agony of soul that you will give up in perfect disgust with believing that God can save you from all of your troubles, trials, tribulations and suffering, and when you have arrived at this plane of consciousness, through the agonies of the soul, and all of the self-inflicted punishment that you can think of, you will at last, when everything else has failed you, find the God within that alone knows anything about you, and realizes that you have been trying to get help outside. When there was nothing but your own belief, and you could not find it there, because it was not to be found, only within the recesses of your own inner consciousness, which is divine, you were in darkness. The only place where peace can be found, or that knows anything about you, or that ever heard you, or could help you in any shape or form—we say hear, and we mean when you were praying to some outside god, when there is none, as far as you are concerned, for the only God that can hear you is the God within, because you are in the image and likeness of all things in heaven, and on earth, and possess all things that all possess, and there is nothing higher, or nothing lower, nothing better, or nothing worse, and

nothing that knows less, or that there is nothing that knows more in the whole universe of God, or in all of His domains, and His domains are oneness.

There is nothing outside of God; we only believe that there is, and only when we cease to believe will we ever know, and we will know that the only God that can hear us, or save us, or do anything for us, or that knows anything about us, is the God within. When we have been brought to the knowledge of self we will trust the God within, and knowing that He is God and not the devil that we believed that He was, will we ever get the peace that passes all human understanding, because it is divine and cannot be discerned, only by the single eye of divine love. This state will save you from all of your beliefs that have been punishing you for all time, for when the God within rules us time will cease to exist, and one eternal now, which is divine, has come to take its place. Then we will know that as long as we believe that any outside influence can save, or punish us, we will stay in time, which is only another name for hell.

There is no use of one trying to teach another to know, for that is impossible, for all know that all is oneness as soon as they know anything, therefore they know that oneness cannot be taught from one to another, as each one possesses oneness himself and cannot be taught, or can such be imparted from one to another, as all knowledge is a free gift of oneness, which we call God for short, and when we know this,

or, in other words, are conscious of knowing, and we are only conscious of knowing, when the truth has been awakened within our own consciousness, by experience, which alone can teach us to know, we will then know that kindness is the father of all knowing and meanness the mother of all belief. When that time comes we will know enough to be kind to all, and we will forgive all, for we will know that it is the only way that the Prodigal can return again to the Father's house, for every time he has done a kind act to his fellow-man he has awakened a new truth within his own consciousness, and as it is natural to be kind and unnatural to be unkind, each kind act will be a little easier than the last, and it will become so easy for him to be kind that he will cease to be unkind to anybody or anything.

Now he will know that what he sows he will also reap. What does that mean? Does it mean that Jesus paid it all, or does it mean what it says? Oh, for the truth to awaken in the consciousness of men and women who believe that they are saved and their brother is lost, just because he cannot believe the same as they do. It matters not what you believe with your head. You can believe that your brother is black, or you can believe he is white; or you can believe that he is good, or he is bad; that he is saved, or that he is lost; it does not change him one bit. You only believe about your fellow-man what is within your own consciousness, and our soul goes out in sympathy for the person that has become so self-



righteous that he believes that, because he believes that Jesus the Christ paid it all, that he is saved, and his brother is lost. He is good and his brother is bad, because we know that what he sows he will also reap, because the very Christ that he believes paid it all for him, if he is so constituted that he can believe it. His brother reads, thinks and understands for himself, and he is not constituted to believe things are so because somebody else told him so. He wanted to know for himself. We know that each one is the law, and the whole law, and nothing but the law, and what he sows he will reap, in spite of all the belief that the world can give, for belief is only of the world, and will pass away as soon as you have had sufficient experience in the world, which is only belief, to cause you to cease to believe, because experience in time will inflict self-punishment until you know. When you know anything you will know that God is the law of justice and cannot forgive or condemn, because that is entirely human, and not one of the attributes of goodness combined in oneness that we call God.

When our orthodox friends tell us that God is good and that God is just, and that God is kind, and that what we sow we will reap, we agree with them so far, for we know that God is all that the whole universe contains, and that all is good, therefore we see eye to eye this far. We do not believe that God is good and just, kind and true, for we know that God is all of these things combined in oneness, and that God created man in His own image and likeness, therefore

man possesses all that the Father God does, but he is not conscious of the same, and for this reason alone man created belief to give him the experience, through the five senses of matter, to awaken that consciousness that knows from within.

Christ told you that no man had power to take his life; He had the power to lay it down, and power to take it up again, and Christ knew; therefore He needed no self-inflicted punishment that we do. Jesus had faith enough in Christ to allow the divine consciousness, which alone knows, to rule, for Jesus is the person that is of the world, and believed, but Christ is the individual or divine that knows and knows that He knows.

So, my friend, as soon as you know, because knowledge has been awakened from within, you will know that what God gave no men or women can take away, because all that God has is divine, and endures forever. He gave every man all that He possessed, and all of the belief in the world could not change anything that God created, neither can it add to or take away from the same, for there is nothing to add, because God created all that is, or can be created, so you will see the impossibility of adding when there is nothing to add, for God is the whole of oneness.

Not until men and women recognize the fact that I and my father are one, as Christ said, and ye are My brethren, will they know that He is the law, and as Christ said in the so-called Lord's Prayer, Father forgive them, as they forgive their brother man, no more and no less, then, and only then, will they know

that they are the law that we call God, and as they forgive, are they forgiven, and that it all depends on themselves whether they are forgiven or not. As long as you have not forgiven all mankind you cannot be forgiven, and as long as you condemn any man for anything you are under the law of condemnation, hence it all resolves into the words of the Christ, when He said just as you have done it unto one of the least of these My brethren, you have done it unto me, that is to say unto yourself, for your individuality and Christ are one, as all individualities are created by God, and there cannot be anything outside of oneness.

And the prodigal has all these things to learn by experience before he knows, and just in accordance as the truth has been awakened within his own consciousness by self-created experience, will he know, and each experience will bring him nearer home, or, in other words, the Father's house, and the nearer he approaches the home of those alone that know will the experience become less and less, as each awakening is a little easier than the last, for he is getting all that he needs, and a need being divine is much easier satisfied than the human want, that has been the cause of all the trials and tribulations of the world of belief. You will only realize that all in the world is belief when you have, through the experience that belief alone can give, and when belief has accomplished that for which it was created by man, it will consume itself. If you do not believe that the world, and even time,

if just let alone, because no one needs any more experience that it can give, has nothing to feed upon, and will feed on itself, until it consumes itself, and passes from the realm of existence, then we will know what Christ meant when He said seek the truth, and the truth would set you free. There is no freedom until you recognize the fact that all space belongs to you, and all distances are annihilated because time has ceased to be, and when you have reached that plane of consciousness you will know that you and your Father are one, and that which He has He also gave to you, and then you will be conscious of all things, and that all belongs to you, and then you will cease to belong to anything, and that nothing belongs to you, that each one in the whole universe does not possess, and then you will know that you are no better than the worst, and that the worst is no worse than the best. Nothing but that plane of consciousness can bring us in complete harmony one with another. Nothing but complete harmony is a complete heaven, and then you will know that hell is only belief, and heaven is knowing, and that the so-called devil only exists in our separate consciousness of belief, and has nothing to feed on, except ourselves. When we arrive at this plane of vibration we will know that hell and the devil, being only belief, have nothing to keep them in the realm of existence except ourselves, then we will cease to entertain them and be kind and true to all, and by so doing we are building a heaven out of the hell that we created in our separate minds.

Just in accordance as we can say, not my will but Thy will be done, will be the harmony or discord that we will possess, and all our possessions depend on our will becoming one with the divine will, for the divine will is heaven, and our separate will is hell. Everything that man tries to do separate from God is all discord, which we call hell, and as long as we try to do anything ourselves we will stay in hell; but as soon as we can say, not my will, but Thy will be done, in the perfect spirit of love, will we have builded a heaven out of the hell of yesterday, for yesterday, to-day and to-morrow, being man-made time, have all passed away, and one eternal is now taking its place. One eternal now being heaven, and yesterday, to-day and to-morrow being time, which is all worry, strife and beating your fellow-man before he beats you, not realizing that we were the law, and were beating ourselves, which causes all the worry and strife and fear. Fear is the first-born of wrongdoing, and anyone that never has done any wrong does not know what fear is. Worry and strife are the rest of the family of fear. We hear someone say that a babe fears; that is true. You do not realize that the child is as old as the mother in the realm of being, for all of God's children are of one age—there are none old or none young—they are all children of one eternal now, and yesterday, to-day and to-morrow they only exist, and we call it time. You are their mother in the realm of time, to give them an experience that they need as well as you, therefore if they never had done any-

thing that needed the experience of matter they would never have been born into the world, therefore do not say that a child is only one day old, for you will often find the child the father of the man. All need experience to awaken the truth within them, or they would not have ever been born into matter, so do not fear God, for He is good and will give you all that you need. And do not fear man, because he cannot hurt you. And do not fear the devil, because if it were not for him you would never know enough to see that hell was only belief.

There is nothing that keeps us in hell but ignorance, and ignorance makes us believe that we are better than someone else. Ignorance makes us believe that we can beat our fellow-man, and ignorance creates the belief in us that we can do something without the help of God. As long as we are ignorant enough to believe that the devil can punish us and is building a hell for us and our brother man, especially for our brother man, we are going to be saved by our own belief, and it serves our brother right, because he will not believe that God saved him and allowed the devil to get us. As long as we believe these things we will stay in hell, and it will be the same hell that we expected to see our brother man in, for no man ever created a hell in his belief for his fellow man, but that he himself felt therein. When we realize that no man will ever find a bigger devil than self and a hell that will endure no longer than we feed, clothe, and entertain the thought, then we should cease to build a hell

for our fellow man and for ourselves. When you cease to feed the belief it will consume itself, and that will be the duration of all places of punishment. They are only belief, the same as fear, and when you know that, you and no one else can keep yourself in hell, except in the fear of the same. As long as you know these things you will cease to fear, because you will know, and to know is life, and life has nothing to fear, because it was a free gift of God, and cannot be taken by anybody or anything, not even God Himself. So fear not, but dare to do the best that you can to all mankind, knowing that that is the least you have any right to do for them.

If mankind would be honest to themselves they would not look to their brother man for what they always possessed. You will see people flock to this preacher to find out all about heaven and hell, God and the devil, for this preacher has been through all of the colleges of the earth, or in other words, places where one teaches another what he believes, and they come away with "Rev." attached to their names, and five or six other letters, showing the different degrees that they have taken in other people's ideas and beliefs, and they believe it is so, because some professor said so. They do not realize that he could only be a professor of somebody else's ideas and beliefs, because all knowledge, being a free gift of God, cannot be taught in colleges, it has to be unfolded from within by experience alone. As each one was created in the image and likeness of everything that is, and that

there is nothing outside of everything, because everything, if it means anything, means oneness, and the Bible teaches us that, and Christ taught the same thing, and still we look to some man or woman for what we always possessed. As long as we do this we will stay in hell created by our own ignorance, and as ignorance alone can afflict self-created punishment, until we look within for all truth, the only place where each one can find the truth for himself. Now you see each one believes that he knows better than anybody else, and still he will look to some one else, just because he has been to college, and is filled to the brim with what somebody else only believed. Why does he believe that he knows more than anyone else? Because the unconseious God in him is seeking expression, through the five senses of the personality, to give him the experience that he needs to awaken the truth from within, and his thoughts are better for him than all of the thoughts of all mankind. But the fact that he believes in a devil and hell, keeps him from trusting the unconseious God within, which is his only friend in the world of matter or belief, call it what you may, as it makes no difference, for you only believe it, and belief does not make it so, for it will all pass away and be forgotten, but not until it has afflicted self-punishment enough to cause him to have faith, as a grain of mustard seed, in the real self from within, which alone gives us what we need. And there is no other way of making us cease to believe that the unconseious God in us is the devil, only



through the experience that he alone can give, and when we know the truth and trust the inner self, which alone knows what is best for us, we will love all, because we know, and knowledge is a child of justice, which is only another name for love, and then we will love all because we have found out through experience that all is oneness, and that God and the devil are one. When we are conscious of the same, hell will be no more, and heaven will have taken its place in our consciousness, and it will all come about by trusting the God within instead of looking to some man-made dogma or creed which was only belief. Then we shall know that the prodigal's belief in hell has, through self-inflicted trials and tribulations, brought us into the consciousness of oneness of all things, and that God created all and gave the son all that he hath. But He could not make him conscious. That came through his own trials and tribulations, until the truth of his sonship was once awakened to the full consciousness of all things, being of divine origin, and created by the father, and given into his hands, to use in accordance with the Father's will, for there is only one will in all the divine universe, but men and women believe that there are many, and there is only one purpose, and one life, and one law, and he has to find that out for himself, because he is the law, and the life, and it was given into his hand to use, but he had to be taught through experience alone to use it in accordance with the one will of the universe. And when he knew enough for that and acted accordingly

all was harmony because he had builded a heaven out of the hell that he had created, and brought all of the trials and tribulations of the world of belief into harmony with the one law of the universe, which we are, and we are the whole law, and nothing but the law, and that law is absolute justice to all, because it is born of love, which we call God, but remember that we only call it God, because when we have builded a heaven out of the hell we will know all for what it is, and not for what we call it, for all is nameless in the universe that we call divine, but that has no meaning, only what we attach to the same, for all things that are real and lasting are as nameless as the Giver, that we call God for the short way of expressing all things that are combined in oneness.

Now, in the world of belief we call everything by some name, but that does not make it so. We could call it by some other name and we would believe it all the same. The writer's object is to show the reader the difference between knowing and believing, for it is divine to know, and only human to believe. We only believe because we were told so, and we could be told so for all time, and by all the people in the world of belief, and we would not know, we would only believe it because we were told so, and we wish to try and show you that all belief is created of men and women's needs, and all knowledge is a free gift of all goodness, that we call God. Anything that is of divine origin must be awakened from within by experience, which alone can teach us to know, but belief

being one of man's creations, for experience only, can be taught from one to another, and anything that can be taught is proof positive that it is only created by man, and is only belief, and will pass away and be forgotten.

Understand, the writer does not want you to believe him, for you might as well believe somebody else as him. The writer knows (individually) and not with the head, that only believes, that the more you believe the less you will ever know, so do not believe anybody or anything, but seek the truth for yourself; seek it where it is to be found, and that is only within the recesses of your own consciousness. All truth is within oneness, and you were created by oneness, and as like attracts like you also must be oneness, no matter what you believe that you are, for all the belief in the world would not make one truth, no matter how small that truth would be. Truth is of oneness, and belief is nothing. After belief has given us the experience that we need it will all pass away and be forgotten, because it never was, only in our separate consciousness, to awaken the truth within, and truth being divine knows, and cannot be forgotten, because it is our own inner selves, and we would have to forget ourselves to forget anything that we know.

In seeking the truth we wish you to distinctly understand that there is only one law in the whole of God's universe, and you are that law. Go out and hear anybody that you are attracted to, and if he has the truth awakened in him he can only keep you from

getting as severe an experience, as he has to gain the same knowledge, and as you are living your own life, and getting your experience in your own way, we do not dictate to you what you shall or shall not do, because you are the law unto yourself, and should not believe anybody, or allow anyone to dictate to you. Each one has to have a different experience to gain the same end, therefore we do not dictate to you whether you do this, that or the other, for we know that all belief has a penalty or reward attached to the same, and if you do an unkind act to any man you will have to pay the penalty for the same, for you are the law of oneness, and if you are mean to your brother man the law is mean to you. If you are kind to your fellow-man the law is kind to you, and if you condemn any man you have condemned yourself, because you are the law. When you have forgiven all mankind, you are forgiven, because you are the law, and it will not make any difference how long you believe that you are saved or forgiven, if you can do an unkind act to anybody you have done it unto yourself.

Now we have tried to show you the difference between knowing and believing, and if we have failed we have failed because we could not reach your inner consciousness. As failure is not one of the attributes of oneness, we will conclude that we have not lived near enough to the fulfilment of the same, and do not blame anybody but ourselves. If we have not succeeded in showing the reader that heaven is knowing,

and of divine origin, and endures forever, but belief is created by man to give him the experience that he needs to bring him to the consciousness of his oneness with all things, we will conclude that we have not yet got out of the realm of belief sufficiently to awaken the truth within the consciousness of the reader. We will not blame the reader for any faults or shortcomings of the writer, because we know that each one is the law, and cannot blame anyone except himself for anything, for all the wrong that he sees in all mankind is only a reflection of something within his own consciousness, which needs to be overcome in himself; therefore if we cannot succeed in our efforts we will take all the blame, if there is any, to ourselves.

And as Christ said, when I go hence I will draw all men unto Me, means just what it says, and all men does not mean, to the writer, the Methodists, or the Baptists, or the Roman Catholics, or the Unitarians, or even the so-called spiritualists. You may all have some truth, but as truth alone unites, because all truth is united, and cannot be separated, so to the writer truth unites and belief separates. As there are nearly as many religions in the world as there are people, we fail to see the unitedness of the same.

You can be a Methodist as long as you please; it has nothing to do with us. We will have no quarrel with you, or even find fault with you; or you can be a Baptist if it pleases you, for it does not hurt us, only in so far as when you hold one down you hold all and when you lift one you lift all, because Christ

said "all," and we have failed to find one of His sayings that was not in accordance with the law of absolute justice to all. All means all to the writer. It may mean to the reader what he likes, and we will find no fault with him for being the same, neither do we condemn anyone, or tell them that they are wrong, because they do not understand with our understanding or see eye to eye with us. We are only praying for the time to come when all will see through the single eye of divine love, and then we will all see one another through the same glasses. When we do this we will realize what Christ meant when He said I and My Father are one; if you have seen Me, you also have seen the Father, and that saying to us means the oneness of God and all of His creation.

The Prodigal alone recognizes the male and female separated, and they will stay separated as long as the Prodigal is wandering into the likeness of his own selfish thoughts, instead of the unselfish thoughts of the Father, which is oneness, for united we stand forever, and divided we fall.

Christ said that the kingdom of heaven was within you, and the kingdom of heaven must be the opposite of hell in all ways; therefore, as the kingdom of heaven is everlasting, hell must not be at all, because the opposite of everlasting is nothing, has no being; therefore is not in reality. Then we must look for the same outside of heaven, and the only thing that we can find is in the separate consciousness of belief. That then must be the so-called hell. So cease to be-

lieve, because you were told so, and you cease to feed hell, and it will have to starve to death as far as you are concerned, and pass away, and be forgotten. You will know as soon as you know anything that if you can forget it you never knew it, you only believed the same, so God knows and the Son knows, because they are one in life and one in purpose, one in law and one in liberty, and both are oneness, therefore nothing short of oneness is the kingdom of heaven that Christ spoke of. And as it would not be heaven if there was differences of opinions, or differences of will, but all working together for the benefit of all, and when we get there we will only begin to live, because we have ceased to exist in the realm of experience, which is death. Death is simply unconscious of life, and when we have life we will be in heaven, to the extent that we have awakened the life from within and no farther. When we have life abundantly we will not try to do an unkind act, because there will be nothing within us to attract the thought of unkindness, for life is kindness itself, and leads to love, which is absolute justice, and nothing short of absolute justice to all is heaven.

When we grow to this plane of consciousness through the trials and tribulations of existence we will know justice, because we have overcome the world of belief, and then we will know that we can rule all things in heaven and on earth, because your will is the divine will, and you will say to the mountain go hence, and it will obey your voice, because it is in

accordance with the divine. No man can say go hence unless it is for the good of all, for God's will is the will of all. When you have overcome self, which is the world of belief, and when all have overcome self, God's will, will be all wills, and God's purpose will be all purposes, and God's law will be our law, and God's liberty will be our liberty, and God's understanding will be our understanding, because all will be oneness, and cannot be any more separated, therefore, all will know and all will see through the single eye of divine love instead of the dual eyes of separation, and then we will be all sons and no more prodigals.

Did the reader ever give it a thought that harmony must be heaven, and anything short of complete harmony could not be heaven, and to get complete harmony we must have only one head, and that head must be supreme? We do not mean a head with brains, because that is human, and there is no harmony where heads try to rule, for no two see through the same glasses, and cannot see alike, therefore all is discord. When we say one head we mean oneness in all things, for instance one God, one law, one life, one purpose, one in being, one in intelligence, and one in liberty. Anything short of complete oneness in all things could not be heaven, therefore there is only one God, and we all possess that God. Now remember we say one God. What does that mean to the reader? It only means to him what he has been taught to understand by the word God, but you will realize



some day when the truth has been awakened within you, that your conception of God is only a reflection of the purest and best that is unfolded within your inner consciousness, and reflects in the future, and you call the same God. But it matters not what you call it, it remains the same by one name as it would if you called it by some other, for names are only man-made at best, and are meaningless, because they will all be forgotten when the truth has been awakened, and taken its place in your consciousness. So we will never mind what you call anything, it does not make it true, for you only call it so because someone told you so, which cannot have any place in the heaven that the Christ spoke of, when he said that the kingdom of heaven was within you, for all names are without, therefore must be the opposite of heaven, and the only opposite that we can find is the hell of belief. As heaven endures forever, then hell being the opposite must consume itself and pass away.

As heaven has only one God and one law, and one of all things that are, and as each one possesses all, and can use all at one and the same time, and not interfere with one another, in the least, because Christ said in My Father's house are many mansions, which to the writer means many plains of consciousness. As each one is on a different vibration, they cannot interfere one with another, and that alone constitutes the kingdom of heaven, because when God's will and the son's will become one, there can be no discord, and nothing short of oneness in all things will create

complete harmony which is only another name for the kingdom of heaven.

We are often asked the question how it was that if man was created by God, and in the image and likeness of the same, why God caused him to suffer such untold agonies of the world? God never caused men and women to suffer, neither are men and women created in the image and likeness of God, for they have not got one of the attributes of the living God. The writer knows that goodness, which is only another name for God, cannot suffer, because it possesses all within the oneness of self, therefore has nothing to suffer for, neither does He cause us to suffer. Did you ever see an oak tree bring forth an oak tree, or a child to be born a full grown man, or a lamb a full grown sheep. The oak tree brought forth an acorn and the acorn possessed the oak tree, but had to have the conditions to create a conscious oak tree. A child is born, and possesses the making of the man, but you have to give the child the proper conditions, and you will have a full grown man. It is the same in all things. God can create you in the image and likeness of Himself, but he cannot awaken the consciousness of Himself within you, or in other words He created you with all of the possibilities of Himself, but you, like the acorn, must have the conditions to awaken the consciousness from within you.

We hear people say that God can do everything, therefore, He could have created man with the same consciousness that He had Himself. The writer wishes

to tell you that God cannot do for any man what he can do for himself, and man can, through the realm of belief, which man created himself, bring forth an oak tree out of the acorn, therefore what man can do and will not, must forever remain undone, because God cannot do for man what he can and will not do for himself; therefore blame yourself for all the faults that you find in God or man, because you cannot find a fault in all of God's creation. All that anybody can find in all things that are created reside within themselves, or they could not have found them in their brother man. But we would advise the reader to be sure that they were faults, for we know that sometime and somehow he will find that it was only his own ignorance, and he only believed that it was a fault in someone else. Remember that you are oneness, and that there is nothing outside of oneness, so purify self and all will be pure. In other words, take the beam out of your own eye, and the mote has disappeared from your brother's eye, for you possess oneness, and when you are conscious of the same all will be pure, because when you see through the single eye of oneness all will be oneness, which is purity itself.

We wish the reader to understand that harmony knows no discord, because it was a creation of God. For God knows no evil, knows no discord, knows no unkindness, knows no so-called wickedness, knows no selfishness knows no death, knows no pains or aches, or trials or tribulations, because if He did He would

cease to be God. Neither can He forgive or condemn anybody for anything, for these things are the creations of man, and have no being, they only exist, in the separate consciousness of belief, and will pass away as soon as they have done for men and women what God could not have done. The man that God created in the unconscious state created these things to reunite the male and the female into oneness, which could not have been done in any other way; therefore you will see that there are many things that we believe are. As God cannot create belief, because belief will pass away, and all of God's creations will endure forever, because they are all in the image and likeness of himself. All the men and women in the world cannot take away or add to anything that God created, neither can they change the same. Men believe that they can take life, because they believe that moving around constitutes life. They do not realize that to move takes energy, and anything that takes energy consumes itself, therefore has no life in the same, they only believe it has. As long as we will believe we will remain a Prodigal and cannot be a son until we know.

How many can understand that the Prodigal was a son in all things, but not conscious of his sonship? God created the son in the image of Himself, but He could not make him conscious of the same. Now some will say that God can do all things. That is true too, but God cannot create something that is not. Man alone could do that in his own belief, for God cannot do for anything that which it can do for itself. Man

possessed all that God did, but was not conscious of the same; therefore man created the belief of the world, and believed that it was real. If we did not think that a diamond was real, it would not be a part of ourselves, but everything in the world being a part of ourselves is the reason that we believe the same to be real. If we did not, it could not do for us what God himself cannot do, for it is in the belief of the reality in the thing that we created, is the self-afflicted punishment of the same, to awaken the consciousness from within, so that we could know and cease to believe, for we cannot know until we cease to believe. You cannot find as much as a grain of sand that will not consume itself, and pass away and be forgotten; all you have to do is to give it time enough to accomplish the same. What we are trying to get you to understand is that if God created the same, it could not pass away, or even change.

We hear people say that you cannot destroy anything, you only change it from matter to gasses. That is only belief, for matter and gasses are only belief, and will pass away when they have given you the self-afflicted punishment that you need to cause you to know, instead of believe. There is no matter or gasses in anything that God created; it is only a matter of vibration, and the more abundant is the life the more rapid is the vibration. As man's thoughts are not God's thoughts, they vibrate much slower, and the Prodigal only believes they are real. When he has had sufficient experience, they will vibrate faster and

faster, with each experience, until they vibrate so rapidly that they cease to vibrate to the human comprehension. Then they will be divine, and the Prodigal of yesterday will be a son of to-day. The more selfish the thoughts the slower the vibrations of the same. You take the lowest thoughts of the world of belief, such as murder and revenge, and they consume themselves before they vibrate at all. But get a little higher in the scale of belief, and they vibrate very slowly, and the more unselfish they get the faster they vibrate, and the more unselfish the greater the life, and the more life the faster the vibration. And when you forget self in your trying to help all mankind you will vibrate so that all that comes in contact with you will feel your vibrations, and be better by coming in contact with you. In other words we will all feel for one another, and the more we feel for our brother man, the less load he has to carry.

Now the time will come before the world ceases to exist, that your troubles will be everybody's troubles, and your joys will be everybody's joys, because we will vibrate on the plain that we can sympathize one with another. The Prodigal will never get home until he has caused all mankind to feel for one another, and do for one another and bear with one another, and nothing short of that will make us kind to all, at all times, and under all circumstances. Be kind, because it is natural. You could not be unkind if you tried, and that time is coming, whether you believe it

or not, for if you will give your belief time it will consume itself, and pass away.

We think that anybody ought to see that anything that is self-consuming cannot be one of the creations of God that is everlasting and unchangeable, who created all that He created in the image and likeness of Himself, because he had nothing else to create things out of, as God is everything that is, and there can be nothing else only the belief of material, which is not—it only appears to be—for the purpose of self-afflicted punishment. When it has accomplished that for which it was created, consumes itself, we will be back again to first principles, with the consciousness of the Father.

The higher the vibrations the greater the degree of life we possess, or in other words, the higher the vibration the greater degree of conscious life we possess, for the son and the Father are one in life, and one in power, and one in law, and one in liberty, and one in all things, but the consciousness of his possessions; therefore his vibrations were the same as the Father's, but he was not conscious of the same. Every selfish thought that he sent out of his own will was something in the world of belief, and decreased the vibrations to the extent of the separate thought, and each thought that he entertained separate from the Father, lowered the vibration accordingly, and as the lower the vibration the more selfish he became, and selfishness separates the male and female, or the positive and negative, and selfishness is the father and mother

of men and women, just as truly as unselfishness is the creator of all things that we call God. Unselfishness is oneness, and selfishness is duality, or a house divided against itself, and cannot stand; therefore unselfishness is life, and selfishness is death; unselfishness the so-called God, and selfishness is the so-called devil. As each one creates after his own kind, and as man was created in the image and likeness of God, man must be unselfish, and men and women created in the image and likeness of the devil must be selfish. As selfishness is death, and unselfishness is life, you will see that men and women have no life, or in other words are unconscious of life which amounts to the same thing. As all words are created in the realm of selfishness to make us understand one another in the separate consciousness, it is very hard to make ourselves understand, because the thoughts that we are trying to express are from the realm of oneness, and as we understand in the realm of oneness without words, because we know everything for what it is, and not what somebody called it; therefore we need no words to convey our thoughts from one to another. We are conscious of all that all are conscious of, and know all that all knows, and are at onement with all life, and do not need figures, names, places, distances, or words to convey our thoughts one to another, for all will know all the needs of one another, for the need is united, and understands the needs of all; but the want separates, and the want cannot be satisfied, because it is human. We only believe we want some-



thing that we believe belongs to someone else, and the want being a child of selfishness can be conveyed from one to another only by words, because they believe that it takes time to talk or do anything for ourselves, and it is miles from one place to another. Therefore all of the trials and tribulations to satisfy the want of the separate consciousness, which cannot be satisfied because there is nothing to satisfy. It is only belief to afflict self-punishment to awaken the consciousness of oneness from within, for the son's thoughts are all within, and the Prodigal's thoughts are without.

We hope that by this time the reader can tell the difference between the son and the Prodigal, for the son always acts in accordance with the Father, and all is harmony, but the Prodigal acts for himself, and punishes himself by so doing. As long as we think we can do anything for ourselves, and not for the whole, we will remain a Prodigal; and as long as we believe that we are better than someone else, we will remain a Prodigal; and as long as we believe that we know better than our brother man, or can do better than he, we will remain a Prodigal, in the strange land of our separate thoughts, which cannot stand, because they are separated from the whole, or oneness, that we call God. As long as we remain separated by belief we will stay a Prodigal and keep right on punishing ourselves with trials and tribulations of our own making, and believe that God does the same, not realizing that God cannot do anything only in

accordance with the law of love, which God is. Love being justice knows no forgiveness, and has no condemnation in its consciousness; therefore cannot forgive or condemn, for they are not the attributes of love, they belong to the realm of belief, which is another name for experience. You will never cease giving yourself self-punishment or experience until you will cease to believe, and to cease to believe is to know, and to know, being God-like you are a son as soon as you know, for you have given yourself the experience that has awakened the knowledge from within. When you know you will be a Prodigal no longer, because to know constitutes you a son of the Father, and then everything that you do, you do in accordance with the oneness of the divine law, which you are, as soon as you recognize the consciousness of the same.

Now you see people go to an evangelistic meeting, and have an awakening of the divine consciousness from within, and they immediately believe that they are saved, and you are lost, instead of them knowing that all were created in the image and likeness of the Father, and that is oneness. They immediately believe because someone told them so, that they are saved, and their brother is lost, because he could not believe the same as they do, and that belief has buried the truth within them; and they believe that God has forgiven them, and they are as happy as a clam, not realizing that Christ said in the so-called Lord's prayer, "forgive us our trespasses as we forgive them

that trespass against us. "Now that does not say that God has forgiven you, only in accordance as you have forgiven your brother man. If you have not forgiven everybody, and still remember the act, because when you forgive, it is blotted from the book of remembrance, just in accordance as you have forgiven them, no more and no less, for what you sow you will also reap, and just "as you have done it unto one of the least of these, My brethren, you have done it unto me," Christ said, and it is true, not just because Christ said it, but because it is the law of absolute justice which we all are, and everything that we do, we do unto ourselves, because we are the law, and as God is love, and love is just, how could it be otherwise.

The reason that Christ could heal was because He knew the law, and knew that He was the law, and when we say Christ we do not mean Jesus, for Jesus was only the person, and Christ was the individual. Now we wish you to understand that Jesus was flesh and blood, as we are, and flesh and blood cannot enter the kingdom of heaven, because flesh and blood will consume itself and pass away, but the Christ or individual is divine, and endures forever, and as Christ knew the law and all that He did, He did in accordance with the law, therefore He healed the blind, and the lame walked when He said the word, and He spoke in accordance with the law, which is God Himself; therefore it was so. All mankind can do anything that is needed to be done if they will act within the

law. When the Prodigal has got the experience that he knows the law, and acts with the law, he also will cease to be a Prodigal, and be a son, because to believe is a Prodigal and to know is a son. The son acts, thinks and does all things in accordance with the one will, and the one law, and realizes that it is not him, but the Father that works through him, for there is only one God and one law, and one will and one purpose, and when the Prodigal becomes intelligent he will know enough to do all things in accordance with the one will of the universe, and all things will obey his will, as his will is the divine will, and there is only one will in all of the universe. We only believe that there is because we were told so, and the son believes no one, and that is the reason that he knows, and knows that he knows, and nothing short of that is oneness. We will all learn by experience to let our will be the divine will, because everything that we try to do for ourselves, and not in accord with the divine will is a failure, and we suffer for so doing.

How can we do anything for ourselves when God gave us all things before the world was. He gave us the law, and He gave us His life, and He gave us His purpose to be our own, if we used the same with the intelligence that He also gave us, as we are not intelligent until we know enough to use everything for the benefit of the whole, for nothing short of the whole is in accord with the oneness of God's law. If we do all things in accordance with the divine law,

it will be so, and if we do all things in accord to the divine will, it will be accomplished, and nothing will be accomplished if we act in accord to our wills, instead of God's will, and we will find in time that no man can do anything in God's whole universe of Himself, for all things must be in accord with the one will of the universe, and we call it God, for the want of a name to know the same by. It matters not what you call it, it will remain just the same, and be as unchangeable by one name as another, so do not get shocked when you hear men and women using names that you call preaching or praying, for the purpose of emphasizing something that they believe that they have done separate from the will of the universe, for all words and names are man-created, and only mean to the person that uses them what he or she tries to express by the same. They only show the mood of the person that is using the same, and they only hurt the one that hurts himself by allowing himself to get angry, and use the same to express his anger to someone else, for in trying to hurt anyone else he only hurts himself, and he alone gets the self-afflicted punishment for the same, for everything that you do to any man you do unto yourself. No man or woman can stir up any mud in a pure consciousness. Do not blame any man for stirring up dirt in you, because if you had have kept your consciousness clean there would not have been any dirt to stir up. You can stir pure water as long as you like, and you will not rile the same, because there is nothing to stir up.

Always remember that you cannot throw any mud at anybody except you yourself have that mud, for no man can throw any mud except his own, neither can he see discord in his brother man unless there is discord within him to attract the same. There is only one law in the whole universe, and that is the law of attraction; therefore he must have dirt within his own consciousness to attract the same, and it reflects, and he only believes that he sees the same in some one else.

You will not comprehend these things until you through your own ignorance of belief—call it what you may—afflict self-punishment enough, so that you will know that there is only one law in all of God's domains, and justice is the law of attraction. It would be as impossible to have harmony in duality as it is to have discord in oneness, for oneness in all things is divine and knows, and duality is death, unconsciousness or belief. You may call it what you like, for it will all pass away and be forgotten by one name as well as another, for all names will be forgotten when time ceases to be, and we have found eternity or life, which alone is liberty.

We have tried to show you that belief is discord, disease, worries and trials and tribulations, which combined is death or unconsciousness of life, and all the hell that mankind will ever find is of his own making. No man can create a hell for another, because it would not be just, and justice is the law, that we call the God of Love, and there would not be any

justice in a law that one could do another any harm, unless he needed the experience that he was given through that act. As long as we try to be mean to any man there is meanness in us to attract the thought of being mean to some one else, or we could not entertain the same; and as long as we try to do anything that is not in accordance with the law of absolute justice to all mankind, we will remain in a hell of our own creating, for the discord within ourselves is hell, and the belief in hell is the devil that will not cease to punish us until we annihilate hell of our own accord, by ceasing to believe what some man or woman has told us, and look within for all truths. We were created in the image and likeness of all things, and all things that were created, for the whole must be truth itself, because it is in accordance with the law of justice to all. Now we have to learn by experience that all was created in the image and likeness of all things, and no one is better or worse than another, and that one knows all that all know, but is not conscious of the same, and that the boot black is as good as the King, and that God is no better than the so-called devil in knowledge. We only believe that one is better than another, and we only believe that one knows more than another, or that one can do what another cannot, or that there is one rich and another poor, or one high and another low, or one good and another bad, or one saved and another lost, or that one is forgiven and another is condemned in the sight of the law that we

call God, for God is no respecter of persons—all mankind is oneness in the law of truth.

In the world of belief, we have lawyers and doctors, and Rev. and M.D.; we have kings and we have vagrants, and we have professors, and we have people that know, and do not profess to know; we have high and we have low; we have good and we have bad; we have rich and we have poor; we have them that we believe know, and we have the so-called ignorant, and when the truth is once awakened within our own consciousness we will know that those who believe that they know the most, are the most ignorant when the truth has been once awakened within them, and they know that all is oneness in God's universe, and that one knows all that all know, and is as good as the best, and as bad as the worst in knowledge, which is divine and stands forever, for united we stand forever and divided we fall. You will therefore see that all the trouble is in believing that we are better or worse than our brother man, because we appear to be different from him, but in reality we are the same in life, and as long as we believe that we possess titles that all do not possess, we will stay in the hell of belief until we have, through self-afflicted punishment, awakened the consciousness of the truth that all is oneness in life, and one in law, and one in liberty, and one in intelligence, which makes us realize our atonement with all, and in all, as God the Father is, and cannot be separated from the same in belief, which is another name for experience. As long as we



need experience we will stay in the hell of belief of our own creating, for nothing outside of self can harm us, or do us any good, neither can anybody or anything from without forgive us, or condemn us; it rests with ourselves, and nothing else, for we are the law unto ourselves, and there is no other law.

So cease believing what you are told, and profit by your own experience, and depend on yourself, and when you do you will awaken the truth within, and you will know, that all is harmony in God's universe, where we all know, because we have ceased to believe. When we get there we will find no Rev. or professors, no lawyers or doctors, no college halls or school houses, where the so-called learned teach the so-called ignorant, because we will all know, and to know is to depend on the unconscions God within, which alone can teach the so-called ignorant to cease to believe, and as soon as you can teach anyone to cease to believe things are so, because someone else believed the same, which is only believing, because we were told so, and as the only thing that can be taught from one to another is belief, and only to look after the body, and is as selfish as anything that only belongs to the world of belief; and when you get to the plane of consciousness where you know all know, and there is no need of lawyers and doctors, or professors or Rev. or schools or colleges, for all will know that the unconscions God from within that we only believed was the devil, is the only teacher that can teach us the truth, and that can only be taught through experience of our own making.

We will only gain heaven when we have created a heaven out of our hell that we created in our separate thoughts which is belief.

We think that by this time you will be able to see that the world of belief is all discord, and still we hear men say that if this is hell I am satisfied, because they have been told that there is a hell created by God that is burning with fire and brimstone through all eternity, not realizing that God had nothing left to create the so-called hell out of when he created man in the image and likeness of all things that are, and there could not be anything to create the hell out of, so we must look for the hell somewhere else than in God's universe, and there is no other place, so we will come to the conclusion that the belief of men and women must be hell, if there is any. As all belief is self-consuming, we will see that hell will consume itself as soon as we cease to feed the same, and it will feed on us, the creator of belief, as long as we will believe, and no longer, and as long as we believe that there are titles, and lords and ladies, and that position in the world of belief makes one any better than another we will stay right in hell, and feed the same on our own ignorance. As knowledge puts us all on one level it must be heaven, for belief is all discord, and discord is death and destruction; therefore to know must be heaven, and all is oneness, because we have ceased to be Prodigals and became sons. The Prodigal believes that one is better than another, and that one is richer, and another is poorer, and one is high,

and one is low, one saved and the other lost, and one has a good time, and one has pains and aches, and one has trials and tribulations which are all discord, or in other words hell and death, and as long as we believe these things we will remain a Prodigal, in the land of our own beliefs. But as soon as we know, we will know that all possess all, and that there is not one that can teach another, or that is better than another, but all possess all, and all is as good as all, and all is as bad as all, for we will know that all the knowledge that God has the so-called Devil possesses. As long as he was a Prodigal he was ignorant of the same, and he created the belief in a devil and had to give himself the experience to awaken the truth within his own consciousness, so that when he knew that, he was a Prodigal no longer, but a son of the father, and possessed all knowledge that the father possessed, because now he has become conscious of the same, for now he knows that he only believed before, and that belief was death, and hell, and to know was heaven and life, and life is liberty, and we have become intelligent enough to use the same for all, instead of for self alone.

Now when we become sons instead of Prodigals we will cease to think of self, we will be so busy trying to do for all that we will realize that we have never done anything in all our wanderings except for ourselves, whether it was discord or harmony, and we will never again think of self, for we will know that the only way that we can do anything for ourselves is trying

to do something for someone else, and then we have done it unto ourselves. Nothing short of forgetting self and loving all mankind is heaven, for to love all is to be just to all, for love and justice are oneness, because they are God, and God is all and in all, and does all for all, and in doing all for all ceases to be a God to be feared, but a God to be loved, because there is no fear in doing right, for right is to love all, and do all for all, and that is the only way to forget self.

When the Prodigal returns to the father's house the fatted calf of ignorance has been killed by the harmony of the Prodigal's return. There will be joy in heaven because all is oneness. We do not wish to be misunderstood when we say you must love all before you are oneness. Now we do not mean what the world calls love, because you have a strong passion for your mother, and you call it love, but all the world may call it love through all time, and it will not make it love, for true love is nothing short of absolute justice, and love unites all in oneness, and the passion that you call love separates, for the more you believe you love your mother, because you have a passion for her in the separate consciousness, and hate anything or anybody for anything, the less you actually love her, because the fact that you still hate anybody is proof positive that you are a Prodigal yet, and do not know the difference between love and passion. When you love your mother truly you will be absolutely just to all, for you cannot love until you are atonement with all, for no Prodigal knows what love is

until he has become a son, and to become a son is to know that there is not one better or worse than another, and the one that you hated when you were a Prodigal has become atonement with your mother and you have the same respect for all, and see no difference between your mother of yesterday and the one that you only believed was your enemy; therefore oneness puts all on one level, even in the minds of all, because all minds are sunk into the divine mind, and your will into the divine will, and your life into the divine life; therefore all is on one plain of consciousness, and Jack is as good as his master of yesterday.

And when the Prodigal has returned, the thief and the saint in the world of belief are at oneness, one with another, and when you return again to oneness you will know what Christ meant when he said to the thief on the cross "this day thou shalt be with Me in paradise." That does not say that the so-called thief had to be forgiven before he was atonement with all life, for everything that we do we do unto ourselves, and we only believe that he was a thief, because there is something in us that needs to be overcome or we would not believe that he was a thief. As Christ had no evil in Himself, he saw none in the so-called thief, and He saw that the thief, so-called, had forgiven, even those that were responsible for his sufferings, and those same sufferings purified the thief so-called, until he forgave all, and by that law he was forgiven. The Christ of old knew that, for He was a Son of the Father, and knows all that the

Father knows, because he is at one with all, and in all, and for all, and nothing short of that is a son.

Now we would ask all of you who believe that you are saved, and someone else is lost, to take the lesson that the Master gave us, in the so-called thief on the cross, for the Christ Himself recognized the fact of the complete oneness of all life, and because he was known by his fellow men to be a thief, that did not make him one in the sight of the single eye of divine purity, because to the one that is pure all is pure, and the simple fact that you believe that you are saved, and your brother is lost, is proof that you want to look within your own consciousness, and you will find something that is out of harmony, or you could not believe that your brother was lost, for what you see in others resides within yourself to a greater or lesser degree, to attract the same. You could not attract the thought that your fellow men were bad, unless there was something to attract the same, and the Master of old saw through the single eye of purity, and He saw that the thief so-called had forgiven all, although they did not know the same, because they only believed. But the Christ knew, because He was a son, and not a Prodigal, for all Prodigals see all things through the dual eyes of selfishness, and they believe that what they see without belongs to somebody else, not realizing that it was only a reflection of something within that wants remedying.

We do not ask you to believe one word that we say, because the more you believe the less chance you

will have of knowing, for as long as you will believe that you know because you were told so, you will never know, and to believe is a Prodigal, and to know a son, and the son knows that he knows, and all the world can believe what they like, it will make no difference to the son that knows.

And before we close we wish to say to all that would be sons and cease to be a Prodigal, seek the truth for yourself, and believe no one, but seek the truth where it is to be found, and that is in the recesses of your own soul. As long as you see any evil so-called in anyone there is something wrong with yourself, for it makes no difference what you believe you are, or what you can make other people believe you are, but what you are, and you are no better than you believe your worst enemy to be, because what is in you reflects, and you see the same without and you believe it is your brother man, when it is yourself all the time. So learn of the Christ, and purify your own consciousness so that you will see no evil in anybody, because there is none in you to attract the same, for to him that is evil, evil thinketh of his fellow man, but to the pure all is pure, and cannot be any other way, because God has only one law, and that is oneness. Everything that you do to all mankind you have done unto yourself, and by the same law, all that you see in all mankind you are, so no matter how good you believe that you are, if you see any wrong in all of the whole world, search for the cause for the same, and you will find it in the recesses of your own soul,

so get to work at home and purify self, and you will have no time left to try to save someone else, because each one has his own house to put in order. When each has accomplished that for himself, by being kind and true to all, and forgiving all, all of the time, he will cease to be a Prodigal, and become a son. He has only become a son when he has ceased to believe that one is better than another, and knows through his own experience that all is oneness. When we say oneness, we mean that each one possesses all that all possess. We do not say that all will go out and steal, but all possesses all, and must be overcome in all, and when you have overcome all and rise above all earthly belief, you will cease to see in your fellow man, just in accordance as you have overcome. When you have overcome all, you will be pure, and see through the eye of purity only, and know that all is oneness, and no matter what you believe, you will remain a Prodigal as long as you see anything but harmony in all the world, for as long as you can see any discord, you are in the world of belief, instead of in God's universe. We wish to distinctly say that there is no discord in all of God's domains; they only appear to be, in the world of belief, which is the home of the Prodigal, and cannot stand, only to give him the experience that he needs to awaken the sonship from within, and then will all pass away and be forgotten, and then, and then only, will we become sons, and inherit the universe, that the Father created for his sons, and all things will be in harmony, because all



will be ruled by one law, one will and one life, with intelligence enough to recognize the oneness of all, and in all.

You will remember that the Christ was asked "what is truth." When you become a son of the living God, you will know that all that the conscious or living God created was truth, because it was in the image and likeness of the God that created it, and endures forever, and as unchangeable as the God that created the same, and as nameless as all things that were created by God or oneness, call it what you may. Man being created by God must be truth, and know all things, and can do all things that God can, when he is conscious of the sonship because then he will depend on the Father for all, because he will know that he and the Father are one, and can know and do all things in conjunction, one with the other. Man is powerless of himself; therefore, if we depend upon the individuality which knows all things, and can do all things in the name of the Father, and will not need the leaders, and teachers, and professors, in the world of belief, because you have within yourself the individual consciousness that God gave to all, which is the teacher of all teachers, and the only teacher that can teach you anything that is truth, which endures forever, so look within for all things, and you will find them there, and you will soon cease to criticize someone else, because you will have all that you can do through time and eternity to get the beam out of your own eye, and when you have accomplished

that you have become conscious of the oneness of all things, and you have ceased to have time to look for the faults in your brother man. While you have been putting your house in order he has been scrubbing his, for each one has his own experience to gain in his own way, for no two have the same mode of understanding because each needs a different experience to gain the same end; therefore, we cannot criticize one another, because we are not you, and you are not us. We should therefore give all the freedom of thought because you cannot do their thinking; neither can they do yours, because God gave all truth to all mankind, and gave all the intelligence to work out his own salvation and awaken the consciousness from within, in his own way; therefore, do not say to anyone, That is wrong, or That is right, because, if you have become conscious of the oneness of all things and become a son yourself, you will see no wrong in anyone else. The son and the Father see through the single eye of divine love, which is oneness, and cannot see any wrong, for there is none in them to reflect the same.

And as the Prodigal thought all his own thoughts, separate from the father, in his wanderings from home, and as each selfish thought consumed him to the extent of itself, he spent his substance in selfish or riotous living, call it what you may. Selfishness consumes itself, or in other words, is unconscious of the Father, which is death in the sense of the male and female separated from the state of oneness, for oneness

is life and duality death, we care not by what name you call it. There is no life in the personality of men and women, for if there were, they would endure forever and not be self-consuming, as they are, because life cannot die or change in any way, for it is a free gift of oneness, and belong to oneness, or God. As all of the Prodigal's separate thoughts created the world of experience, and we call such separate thoughts by a separate name, to distinguish one from another while we are getting the experience that they alone can give, then they will all pass away and be forgotten because they never were; they only appeared to be in the dream-world of existence, to give us the experience that will awaken the truth of our sonship from within, and then we will know that the only way that we can get back to the Father's house is by being kind to all, all the time. Nothing but kindness on this plain would reunite us to the divine plain of oneness again and awaken the consciousness of the oneness in all, and through all, and that all worked in oneness with all, or in other words, the Father's will was our will, and the divine law was our law, and the one purpose was our purpose, and we had the divine intelligence to know that all was oneness, and nothing short of all in oneness was liberty.

We nearly all agree that man was created in the image and likeness of God, or oneness, and that the image and likeness of oneness is everything that is, in all of the universe, and that there was nothing left

to create anything else out of; so the devil and hell are only belief, in the separate consciousness of men and women, so-called, for out of nothing men and women came, and into nothing they will return, as soon as they have got the experience that they know that man is in the image and likeness of all things, and that men and women are only belief, to awaken the consciousness of the oneness within them, and when that has been accomplished, will pass away and be forgotten, because there was no reality in the same.

Then we will all know that God can give you all that He hath but cannot make you conscious of the same; for you can do that for yourself, through experience, the only teacher in all of God's domains, and that God cannot do for man what man can do for himself, and do not forget the fact that what you can do for yourself, and will not do the same because you believe that someone else has done it for you, will forever remain undone.

We want you to understand that out of oneness all mankind came, and into oneness all must return.

From the ocean of all life man came, and crossed the little river of time, and to-day we are floundering in the great black sea of death, and each so-called religious body believes that it has the boat that will recross the river of time and land them safe in the so-called heaven.

Now, let me tell you that the Methodists have made a boat out of the blood of Jesus, with only

belief for oars, and they will stay in the river of time (until).

The Baptists have made a boat out of the belief that Jesus paid it all, with oars that rest on the blood of Jesus, and they, also, will stay in the river of time (until).

And the Presbyterians have also made a boat out of the belief of the atonement in the blood, with oars tipped with the belief that once in grace always in grace, and they, also, are in the river of time (until).

You understand that there is only one boat that will recross the river of time, and that boat is built out of the knowledge that you have gained, through the pains and aches and the trials and tribulations of your own experiences in the world of belief, and that is built out of the knowledge of the fatherhood of God and the brotherhood of man, with oars of true loving-kindness to all mankind, and tipped with the forgiveness to all mankind, and with condemnation to none, and it will recross the little river of time and land you back in the ocean of all life, with the knowledge of your oneness with all things, and the intelligence to use the same in accordance to the oneness of all life, law and liberty.

It does not matter how good you believe that you are, or how sure you are that God has forgiven you, and that you are saved, for as long as you can see any evil in your brother man, there is something wrong within your own consciousness, and you will remain a Prodigal until you have, through experi-

ence, been purged of all discord; and as long as you can believe that anyone is worse than yourself, you will remain a Prodigal, and cannot become a son until you see no discord in all mankind because there is none in yourself, for all is peace and harmony in the universe that the son dwells in, because it is the father's house of all oneness, for nothing but oneness endures forever, for nothing else is divine.

We would be sorry if you were to believe us, because belief keeps all knowledge at a standstill, and no man will ever know as long as he will believe anybody or anything; therefore, we ask you to read and re-read these lines until the truth has been awakened in your own consciousness, and you will know, and not have to believe, because knowledge is the key to all of the so-called mysteries of God's whole universe.

## A FEW THINGS WORTH REMEMBERING.

Christ taught that what you sow, you would also reap.

Christ taught that by the law that you forgave all mankind you were forgiven, and no other law.

Christ taught that just as you had done unto your brother man it was done unto yourself.

Christ taught that He could do nothing of Himself; it was the Father, through Him, which we call the law.

Christ taught the oneness of all life, also the oneness of all things.

Christ taught that, to be a son, you and the Father must be one.

When you become a son you will see no discord in anyone, for there will be none in you.

Men and women only believe. God knows.

The Prodigal only believes. The son knows.

Knowledge is the only key that will unlock the divine universe and allow you to enter therein.

All the belief in the world will not establish one truth.

As long as you believe in a devil and hell, you will never be in heaven, because you have not been purged of all belief yet.

God's universe is built out of the rock of knowledge and the world out of belief, and Christ warns you not to build on the sands of time, for when they come in

contact with the rock of knowledge they will decay, but the rock of truth will stand forever.

As soon as we cease to believe, knowledge or knowing is ever-present.

Knowing is God's truth, and believing is only true on this plain of consciousness.

All truth is true on all plains of consciousness, but belief is only true on its own plain; so seek the truth and you will be true to all, on all plains of consciousness.

We quote Christ, not because we believe Christ, but because He knew the law, for He was the law, and the law is absolutely just to all, and it was a free gift to all.

We do not want you to believe anything. We wish you to know. For as long as you believe anything you are a Prodigal, for only the Father and the son know, and to know is life, and to believe is death.

To know stands forever, and belief is self-consuming and passes away and is forgotten, and anything that you can forget, you never knew; you only believed that you did, for it was of the world worldly. All knowledge belongs to God's universe and is the habitation of those who know, because they will not believe, and that is the Father and his sons.



