

TEXT OF EDGAR CAYCE READINGS

<http://www.cayce.egympie.com.au/Z262-113.htm>

TEXT OF READING 262-113

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 26th day of September, 1937, in accordance with request made by those present.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Esther Wynne, Florence & Edith Edmonds, Frances Y. Morrow, Hugh Lynn Cayce, Helen Ellington, Ruth LeNoir, and visitor Minnie J. Williams.

R E A D I N G

Time of Reading
4:00 to 4:10 P. M.

1. GC: You will have before you the Norfolk Study Group #1, members of which are present here, and its work in preparing the Study Group lessons, especially in relation to the beginning of their work on the lesson SPIRIT. You will give a discourse on this subject and also give the affirmation for this lesson.
2. EC: Yes, we have the group as gathered here, as a group, as individuals; and their work in the preparation of lessons.
3. In the beginning of the preparation then of the lesson SPIRIT, this is the beginning and the end of all matters that pertain to the individual development in the material experiences.
4. For as the individual entity, or soul, is Spirit, so its end - or at the beginning and the end - is Spirit.
5. Then as ye seek in each experience for that which may be given as a help in thine individual activity, ask. Not as for knowledge alone, but how and what may be given that will aid or strengthen or give a better understanding to each of you as ye seek.
6. For this should be, in the experience of each, a greater

awakening to each of you in thine application of thy opportunities in this material experience.

7. For unless ye are Happy in the knowledge of thy Opportunity, ye have lost hold on Love, on the Understanding of Self, and what Cooperation means.

8. For as has been given, God is not mocked; and whatsoever each of you sows, THAT must ye also reap.

9. And as the Door has been opened to you, as ye know the Lord

Thy God Is One in thee, hence Body, Mind, Soul must be in the Spirit of truth at all times.

10. Hence the affirmation at this time would be:

11. FATHER, GOD, IN THY MERCY, IN TRY LOVE, BE THOU WITH US NOW. FOR WE KNOW AND WE SPEAK OF THY LOVE.

12. AND HELP US THEN TO PUT AWAY, FOR THE HOUR, THE CARES OF THIS LIFE; THAT WE MAY KNOW IN TRUTH THAT THE SPIRIT AND THE LAMB SAY, "COME."

13. LET THEM THAT HEAR ALSO SAY, "COME."

14. LET ALL THAT WILL, COME AND DRINK OF THE WATER OF LIFE.

15. We are through for the present.

T0262-114 * [Pg 1]

TEXT OF READING 262-114

This psychic reading given by Edgar Cayce at the Edmonds' home on Pennsylvania Ave., Norfolk, Va., this 10th day of Oct., 1937, in accordance with the request by those present.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Esther Wynne, Hannah Miller, Florence & Edith Edmonds, Frances Y. Morrow, Hugh Lynn Cayce, Helen Storey, Helen Ellington & Ruth LeNoir.

R E A D I N G

Time of Reading
4:15 to 5:00 P. M.

1. GC: You will have before you Group #1, members of which are present here, and its work on the lesson SPIRIT. You will continue the discourse on this lesson and answer the questions.
2. EC: Yes, we have the group as gathered here - and their work on the lesson SPIRIT.
3. As has been indicated, this is the beginning, the end of self-development - IF it is applied in the experience of the individuals.
4. Then it behooves us that we give an interpretation, an explanation, of what is in reality meant when many of the accepted terms are indicated in the individual expression.
5. This to be sure is a question then within the realm of the metaphysical as well as in the material.
6. Then we should be able to answer ever for the cause, the purpose that we have within us, for every question that may arise respecting such.
7. The spirit of the times! What do we mean?
8. The spirit of the age! We here speak of the spirit of America, the spirit of '76, the spirit of the pioneer! What do we mean?
9. We hear again of the spirit of Fascism, the spirit of the Japanese. What do we mean?
10. The Spirit of God, the Spirit of Christ, the Spirit of the Church, the Spirit of Truth - what do we mean?
11. It has been given, has it not, that there is ONE Spirit?
12. Then what is the meaning of this confusion of words?
13. When we speak of the spirit of the departed, what do we mean? From whence arose such terms?
14. Again it has been given that we know nothing that we have not experienced in this material world. What is meant?

15. When the Master spoke to Peter and said - "...flesh and blood hath not revealed IT unto thee, but my Father which is in heaven" - was that an indication that the Spirit is divided? Is the same meant when He said a few minutes later "Get thee behind me, Satan - thou savourest not the things that be of God (the Spirit), but those that be of men (the earth)"?

16. What is the spirit of the earth? What has He given?

17. These then must be questions; not only questions but answers. For as they have been asked of us here, they must in truth be answered in such a manner that we - each of us - may make them practical, applicable, practical in our experiences day by day.

18. Then we must begin, my beloved, at the beginning of how, where, when such things came to be a terminology; or expressed in such manners that there appeared to be, or APPEARS to be, or MAY appear to be, a diffusion, a separation; that only those who HAVE the desire for the seeking and knowing the truth MAY correctly interpret.

19. For remember, as has been given by Him, flesh and blood may NOT reveal it unto us - it is the gift of the Father; that we may be lights unto the children of men, to those that sit in darkness, to those that are confused, to those that have made their opportunities stumbling stones rather than stepping-stones.

20. But these must then answer, ever, in all good conscience, to all that seek to know.

21. Then the basic or first causes, as Spirit came to materiality, must be sought out. And to be understandable to man, to be comprehended by all, they - the first causes, the answers - must conform to that which has been ever given, in ANY condition, in ANY experience of man in his seeking in this material world. They must answer for that which was, that which is, and that which will be.

22. Then we must know from whence we came; how, why; and whence we go - and why.

23. In God's own purpose, Spirit is His presence then. For the Spirit of God moved and that which is in matter came into

being, for the opportunities of His associates, His companions, His sons, His daughters. These are ever spoken of as One.

24. Then there came that as sought for self-indulgence, self-glorification; and there was the beginning of warring among themselves for activity - STILL in Spirit.
25. Then those that had made selfish movements moved into that which was and is OPPORTUNITY, and there came life into same.
26. Then what was the Spirit that moved that made rebellion? The Spirit of God or the Spirit of Self?
27. This becomes self-evident even when we look about us in our own experience day by day. They that have the Spirit of God have the Spirit of Truth, have the Spirit of Christ, have the Spirit of Construction.
28. They that have the Spirit of Rebellion have the Spirit of Hate, the Spirit of Confusion; and seek self-glory rather than peace, harmony and understanding.
29. Thus as has been indicated, the Spirit pushed into matter - and became what we see in our three-dimensional world as the kingdoms of the earth; the mineral, the vegetable, the animal - a three-dimensional world.
30. And that which beareth witness is the Spirit of Truth, the Spirit of Light. For He said, "Let there be light; and there was light."
31. Then indeed there is no power that emanates that is not from God.
32. Then what is this Spirit of Rebellion, what is this Spirit of Hate? What is this Spirit of Self-Indulgence? What is this Spirit that makes men afraid?
33. SELFISHNESS! Allowed, yes, of the Father. For, as given, He has not willed that the souls should perish but that we each should know the truth - and the truth would make us free. Of what? Selfishness!
34. Then we should each know that the sin which lies at our door is ever the sin of selfishness, self-glory, self-honor.
35. Hence as the Master has said, unless we become even as He, we may not in ANY wise enter in.
36. Enter to what? To the consciousness that our Father would that we be even as that Spirit of Truth manifested by the Son

of Righteousness, that - even as those souls took on flesh in this three-dimensional world; becoming a part, a parcel of what? Those kingdoms of which the earth is a part; or that by their very presence is in existence.

37. Hence we find He had come, is come, ever has come into the experience that He might through love - not force, not hate, not by command but by edification and justification - bring that soul that is dominated by the Spirit to understanding.

38. Thus we find His intervention in man's attempt throughout the eons of time and space. For these (time and space) become portions of this three-dimensional plane. And what is the other? Time, Space, Patience!

39. For God has shown and does show us day by day, even as His Son gave, that in patience we become aware of our souls, of our identity, of our being each a corpuscle, as it were, in the great body, in the heart of, our God. And He has not willed otherwise.

40. Then what is the Spirit of God? PATIENCE, TIME AND SPACE in the material understanding.

41. This then is our first premise; that God IS - in the material experience of man - TIME, SPACE, PATIENCE!

42. For have not even our own wise ones conceived that those elements between that which is and that which will be are of the same? What? God, the Spirit!

43. We in our seeking then have seen the movements in the earth, by the very activities of those influences, by what? "Where two or three are gathered together in my name, there am I in the midst of them." Either to do good or to do evil, according to our individual application of the Spirit of Truth or of Creative Force in our material experience.

44. Who then is the aggressor? He that seeks to glorify self, to make the selfish motives guide the progress.

45. And as has so oft been given in times past, God has winked at and God has allowed such things to pass; yet ever is calling - calling - to the sons of God; that we make straight the paths! For He will not ALWAYS hold to those things that rend the heart of God.

46. For when we are raised in power we know, as we have seen,

that our spirit beareth witness with HIS SPIRIT that we are His children.

47. What then is the Spirit of Patriotism, the Spirit of Christ - yes, the Spirit of Knowledge, but that - as they are individualized by the activity of those that seek to know and

make the paths straight - they take on that power, that might, yes that glory, that is the magnifying of that Spirit of Truth that is God in any individual group, nation or experience of man?

48. These then become those basic beginnings.

49. Now we, in our individual selves, seek - for what? Self-glory, self-understanding; or that we may be in His place as an emissary, a missionary, a CHANNEL through which OTHERS, too, may know that the consciousness of Christ is but that we have effaced self and are again one with Him - to be a purpose in the scheme of redemption for those souls whose spirits are a portion of the God as ourselves?

50. Let us indeed know then that God is not mocked, and that what we sow we must meet in our own selves. For He calls always unto all men to Come - COME - and take of the water of life.

51. What is this water of life? What is this that the Spirit and the Bride, or the Spirit and the Lamb, say to come and take of freely?

52. PATIENCE, TIME, SPACE! That we may know ourselves to be His; that our spirits, our souls, bear witness in the things that we do in which we bear witness of Him.

53. For that which has a beginning must have an ending. Hence rebellion and hate and selfishness must be wiped away, and WITH IT will go sorrow and tears and sadness. For ONLY good shall rule. For it is the Spirit of God that will move over the face of the earth, and Lo, His Son - even Jesus, the Christ - has borne in himself all these things, and has committed unto us the keeping of His sheep, His lambs, till He come to make an accounting with each of us.

54. WHERE - WHERE - WHERE will we be?

TEXT OF READING 262-115

This psychic reading given by Edgar Cayce at the Edmonds' home on Pennsylvania Ave., Norfolk, Va., this 24th day of Oct., 1937, in accordance with request made by those present.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Esther Wynne, Hannah & Noah Miller, Florence & Edith Edmonds, Frances Y. Morrow, Hugh Lynn Cayce, Helen Ellington & Ruth LeNoir.

R E A D I N G

Time of Reading
4:00 to 4:40 P. M.

1. GC: You will have before you Norfolk Study Group #1, members of which are present here, and their work on the lesson Spirit. You will continue the discourse on this lesson, and answer the questions asked.
2. EC: Yes, we have the group as gathered here; as a group, as individuals, and their work on the lesson Spirit.
3. In continuing with that which has been given, it would be well - as has been outlined - that we each ask within ourselves that which would enable each of us to correlate these interpretations with our experiences.
4. For as has been given oft, unless we are able to make the lessons practical in our own experience, how will we ask others to interpret or apply them?
5. In answering then the questions that pertain to Spirit and its relationships to man in his PRESENT estate in the material plane:
6. All SPIRIT is ONE. How?
7. Just as all force, all power emanates from that influence, that essence, that consciousness, that awareness which the consciousness of man - or man as the image of the Creator - worships.
8. How then is man a part of Spirit? How does he live, move, have his being in that Creative Force?

9. How does man differ from other animate, inanimate beings or matter in the material plane?

10. As has been given, error or separation began before there appeared what we know as the Earth, the Heavens; or before Space was manifested.

11. This becomes hard to conceive in the finite mind; as does the finite mind fail to grasp the lack of or NO time. Yet out of Time, Space, Patience, is it possible for the consciousness of the finite to KNOW the infinite.

12. Hence, then, the interpretations of Spirit as it manifests to the sons of men must follow closely what we have chosen as Holy Writ.

13. Before this began (this not as history but as the basis of the interpretation), we have had how one Amilius with that projection of self brought into being the awareness of desires as related to relationships with the beings - or matter - about.

14. Hence there began what is NOW known as the correlating, or the cohesive activity, or the relativity of matter as it relates to what becomes positive and negative.

15. Remember, negative is only error.

16. Then, these make for this activity through those Influences in thine own earth, thine own sphere, of which you have begun to catch a glimpse here or there as to their activities. And our own earth, our own sphere, as we realize more and more, is only a speck, only a dot in the universe.

17. Then why, as has been said, is God mindful of an individual soul?

18. SPIRIT! For our spirit, that is a portion of His Spirit, ever bears witness with His Spirit as to whether we be the children of God or not.

19. Then through Mu, Oz, Atlantis - with the breaking up of these - why, WHY no records of these if there were the civilizations that are ordinarily accredited to them by the interpreting of the records made by entities or souls upon the skein of what? Time and Space?

20. But he only that has recognized Patience within self may

indeed make the record as an experience in the consciousness of any.

21. Each individual spirit then is only a portion of His Spirit. Not that God is separated. But in His love, in what we call infinite love, boundless, the unbounding grace and mercy and patience and love and long-suffering, these have brought to the Father the thought of the lack of, the wonderment of, companionship.

22. But we, as we see in our OWN experiences about us, must earn - yes, must measure up - yes, must conceive of its existence

before we may enjoy, before we may know and have the awareness, the consciousness of the existence of such experiences in our OWN understanding, our own comprehension.

23. Then, as the sons of God came together and saw in the earth the unspeakable conditions becoming more and more for self-indulgence, self-glorification, the ability to procreate through the very forces of their activity, we find that our Lord, our Brother, CHOSE to measure up, to earn, to ATTAIN that companionship for man with the Father through the overcoming of SELF in the physical plane.

24. By Choice we know His companionship, and by will we exercise exercise our Choice. And He is ever willing, ready to give us all the power, all the influence to bring love, light, into our own active consciousness.

25. And He does so as we apply ourselves; not unmindful though is He of our weaknesses throughout our experiences in the earth, in the sojourns. For He came as those activities when man was in the beginning of what we have recorded as that God brought light.

26. What is Light, then, in that sense? In that city, in that place, there is no need of the sun, nor of the moon, nor the stars; for He is the LIGHT; He IS Light, and in Him is no darkness at all!

27. "Let there be light," then, was that consciousness that Time began to be a factor in the experience of those creatures that had entangled themselves in matter; and became what we know as the Influences in a material plane. And the moving force and the life in each, and the activities in each are from the Spirit.

28. Hence as we see, the divisions were given then for the day,

the night; and then man knew that consciousness that made him aware that the morning and the evening were the first day.

29. What is our experience? Have we visioned, have we understood, have we even attempted to comprehend what is the meaning of the evening and the morning being the first day of an infant entering the material plane? a soul taking on flesh, its attributes, its whole experiences in heaven, in earth, in all the Influences about the earth?

30. Let us each study same. We will catch a new vision of what Time and Space begin to mean. Then we know that with Patience you mothers have waited and known from this or that experience those awakenings, those awarenesses of the activity; and we see the creation of the world, as the awareness of these influences that have become enmeshed, entangled into matter; that are seeking they know not what.

31. For that desire to procreate in self, or to hold to selfish interests, has grown - grown - until it IS what did He give? - the prince of this world; the prince of this world!

32. Know that He who came as our director, as our brother, as our Savior, has said that the prince of this world has no part in Him nor with Him.

33. Then as we become more and more aware within ourselves of the answering of the experiences, we become aware of what He gave to those that were the first of GOD'S projection - not man's but God's projection - into the earth; Adam and Eve.

34. And then in their early day they were tempted by the prince of this world, and partook of same.

35. When we see that in ourselves, yes in our own sons, in our own daughters, in our own brothers, in our own husbands, in our own wives, we begin to see how, why that Patience becomes a part of that which is the awareness in man of God's presence in the earth.

36. And we see the ways and means through which such activities were presented to those children that were bestowed with the very power of God, yet not aware of right and wrong. For they were IN a world ruled by the prince of selfishness, darkness, hate, malice, jealousy, backbiting, uncomely things; not of the beauties, but that self might be taking advantage in this or that way or manner.

37. What moves the spirit of these activities? GOD, but - Will

and Choice misdirected.

38. And these then show the mercy and the Patience that He gives forth to each soul in this speck, this dot in the universe. Yet He would have each soul, each one of us, to become even as He - even as He prayed: "Father, may they be with me where I am; that they may behold the glory I had with thee before the foundations of the world."

39. What do these words mean to us? That the Spirit has quickened us, so that we seek to manifest what? His mercy, His grace, His Patience among our fellow men.

40. And He has given His angels charge concerning us, that they bear us up, if we will but make ourselves as one with Him.

41. Then, as there were the disputations in themselves, their blaming in the sons or among the sons of God in this material world, there became the peopling of the earth with what? That they had themselves made, even as Amilius, even as in those lands and countries where even with their worldly knowledge as children of God their activities had gone to seed in that which is selfishness, self-destruction.

42. We may see this, we know this in our own experience from the very fields, yes in our very homes: When that which has grown to seed and blossomed in our experience, if selfishness began it then the seed must be hate, avarice, those things that are the fruits of same. For these are the lessons that we see in those things which came to those children of men. Yet He but the second comes and He is known as he that walks with God. He preached, yes practiced, what? Love, Patience, Obedience; and the world knew Him not. Why? For as He has given, when He again and again has come into the earth, to the sons of men, the world knows us not.

43. Then seek not worldly fame, worldly recognition, you that are sowing the seeds of truth in your lessons, in your meditations. Because this day or this generation seeks not that as you may understand. KNOW that you cannot do but sow. God giveth the increase. But CULTIVATE that you sow in your daily experiences.

44. We are through for the present.

TEXT OF READING 262-116

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 19th day of December, 1937, in accordance with request by those present.

P R E S E N T

Edgar Cayce; Mrs. Cayce, Conductor; Gladys Davis, Steno. Hugh Lynn Cayce; others present had personal messages as follows:

R E A D I N G

Time of Reading
3:45 to 4:30 P. M.

1. GC: You will have before you the various members of the Norfolk Study Groups assembled here. You will consider the study of spiritual laws as being made by these groups and give, as I call each name, at this time a personal Christmas message that may be of help.
2. EC: Yes, we have the group as gathered here; as a group, as individuals and their study of spiritual law.
3. First, we would give as a message for all:
4. As ye approach the Season that to every student of Christian thought means so much, know that the birth of the Christ-Child in Jesus has meant and does mean more and more in the thought and the activity of the world as a whole. And you each here may judge within yourselves as to whether the world is growing better or not according to that conviction, that feeling within thine own self that what the Christ-mass or Christmas spirit means is being manifested in thy daily life and thy associations with thy fellow men.
5. For unless this fact is a personal experience, then to you - as an individual - it is not being accomplished.
6. But you each here, with only few exceptions (and these ye know within thine own hearts), feel that the peace within - as comes from the meditating upon the desire to be what the Father-God would have thee be through the promises in the Christ-Jesus - IS making thy life, thy associations with thy fellow man, more and more in keeping with the Christmas

spirit; that commandment as He gave, "A new commandment give I unto you, that ye love one another, even as I have loved you."

7. Ready for questions.

8. (Q) First, [1223]:

(A) Let that light, that love, which was manifested in the Mother, the Child, be in thee; that thy lights may shine unto the earth, that needs the love that is shown in THY life.

9. (Q) [[1223]'s husband]:

(A) Keep thy paths straight. Know in whom ye have believed, as well as in what ye believe. For the love as passeth understanding CAN, does and will make thy pathway brighter. Keep in that way.

10. (Q) [1003]:

(A) Let the beauty of thy joy, in manifesting the light and love as shown in the Christ-Spirit, that makes for the new song in thy heart, KEEP thee in thy DAILY walks of life.

11. (Q) [585]:

(A) Let others do as they may, but as for thee and thy house, ye will love the LIVING God. KNOW His love is sufficient to keep thee. No matter what may be the trial, His love abideth, and He is NOT unmindful of thy prayers.

12. (Q) [560]:

(A) The beauty of thy life riseth as a sweet incense before the altar of mercy. Yet it is not sacrifice but peace, grace and mercy that we would manifest among the children of men. For God is love.

13. (Q) [478]:

(A) Love mercy and justice, eschew evil; and keep thy heart SINGING all the while. For the joy of the service in the love of the Lord maketh the heart glad. Look not upon those things that make for disturbing influences, as of an evil force. For God so LOVED the world as to give His Son, that we through Him might know ETERNAL life!

14. (Q) [462]:

(A) "In my Father's house are many mansions," saith the Lord of Lords. And as we keep His ways we come to know HOW that out of sorrow cometh JOY - if the peace of the Lord is IN same. But if there is kept a hate, a grudge, it bringeth rust and corruption. Let the Lord's ways be thy ways, and

the Christmas joy fill thy heart.

15. (Q) [5001]:

(A) As ye are trusted among thy fellow man, so hath the Lord put thee in the way to do good; even to those that may at times spitefully use thee. Then, let the love of the Father, as was manifested in Jesus the Christ, so rule thy life that love, mercy and peace replaces questionings and hate and grudges in thine own life. See not the mote in the lives of others, rather magnify the grace and good that is in EACH life, and speak evil of NO man!

16. (Q) [2468]:

(A) Let patience, love and mercy be thy watchwords. PRACTICE them in thy daily life. For in so doing ye bring into thy experience all the joy, all the expectancy, all the anticipation of a closer walk with Him - which is indeed the Christ-mass spirit.

17. (Q) [618]:

(A) Keep the faith thou hast set, for His love, His mercy, is able to sustain thee ever, and His grace - yea, His patience - endureth forever. Then be thou a little more patient, a little more gracious, and ye will find the love unchangeable, and His presence abiding closer.

18. (Q) [1467]:

(A) In the desire of the heart is there the activity of the mental self. Keep thy mind, then, attuned to "Not my will, O God, but Thine be done in and through me." And as ye hear the still small voice within, ANSWER "HERE am I, O Lord, USE ME - SEND ME!"

19. (Q) [578]:

(A) Love and mercy and grace casteth out fear. Then, as ye magnify these in thy daily associations - yea, thy daily conversation - ye will find grace and mercy shown thee; and HIS presence - yea, His voice coming close, closer - yet still, to thee.

20. (Q) [1970]:

(A) "Peace I leave with you, my peace I give unto you" saith He that IS the Lord, the Master, the keeper of those that would know Him. Then let His laws, yea His precepts, be thine. Love the Lord thy God, with all thy heart, thy mind, thy body; and thy neighbor as thyself. For this is the whole law, and in it ye will find strength and grace and mercy sufficient to KEEP thee at all times.

21. (Q) [1834]:

(A) In the way of truth, in the way of light, is security and strength. And as ye walk therein, ye will find His hand guiding thee - if ye do so for the very love of Him that gave, "Come - learn of me, for my yoke is easy, my burden is light," to THOSE that love the Lord!

22. (Q) [303]:

(A) Let thy light so shine that others taking note may take heart also. For the Lord loveth thee and keepeth thee in the shadow of His wing. Then let mercy and grace and peace abide with thee. Be not faultfinding ever, for when ye find fault, ye may be sure others find fault with thee. Let peace, then, and mercy, guide thy WORDS, and thy activities, day by day.

23. (Q) [1374]:

(A) Study to show thyself approved unto God, a workman NOT ashamed but rightly dividing the words of truth, and keeping SELF unspotted from that ye question in thy neighbor. The Lord keep thee, the Lord bless thee - if ye will walk in the way that ye know! [See 262-116, Par. R1.]

24. (Q) [5773]:

(A) Let thy light so shine that it will lighten the way for those that are stumbling here and there about thee. For as ye hold His hand, that IS the light, as He WAS lifted up, so will ye - with Him - draw many to the way of truth and light; and thus indeed do ye show the spirit of the Christ in thy life.

25. (Q) [993]:

(A) Let thy heart be glad in the service of thy Father, thy Brother, yea in the light of Jesus' way. For He walks with thee and talks with thee when ye open thy mind, thy heart, in a service for thy fellow man. Then even as He, LOSE self in service. For "He that would be the greatest among you, let him be the servant of all."

26. (Q) [307]:

(A) In trials, tribulations, temptations even, there may be seen the hand of the Lord - if ye do not blame others for same. Then let that thou knowest in the heart of God - mercy, justice, peace and love - be thine in thy EVERY walk; yea, in thy every activity. For the Lord hath called thee to service, and will direct thee - if ye will keep His ways. For the Christ Consciousness awakens, arouses thy consciousness to a greater and greater service to others.

27. (Q) [379]:

(A) The strength of the Lord preserve thee, the blessings of His countenance shine upon thee! For though the days at times grow hard, and the way seems to be out of the direction sought, yet know He is mindful of thee, and will not allow thee to be tempted nor persecuted, nor disappointed, beyond thy capacity to serve. Then, let that love as is manifested at this Season in the Christ-mass spirit be the light to thy feet and the guiding way to thy desires - in the Lord.

28. (Q) [413]:

(A) In love and mercy and justice ye see and know the love of the Father hath shown upon the children of men, yet the children of men wander so far afield! Yet into thy hands and to thy brethren's hands is given the ways, the means, the manners of making known this love unto others. For as ye live it, day by day, ye constrain others to seek to know His ways. The Lord bless thee, the Lord preserve thee, the Lord make thee glad in thy heart! For His ways are thy ways. KEEP that faith!

29. (Q) [1237]:

(A) Let light and mercy keep thee. Let the spirit of love abide, as was shown by Him - who would have thee know the world is the Lord's and the ways are not past finding out if ye will seek to know them. For they alone bring joy, peace and love.

30. (Q) [1129]:

(A) In keeping the lights of love ye walk in the paths that thy Savior - yea, that Jesus - trod; to do good even when lightly and slightly spoken of; to show mercy and judgment even when considered to be a little "off"; to be kind and patient. This is keeping the Lord's ways, and though they may bring at times discouragement and wonderment, know He IS mindful and will protect thee. For His promises are sure, and what ye ask in His name believing ye will have in thy experience.

31. (Q) [361]:

(A) His ways ye know. Then let the love of the Father direct thee in thy dealings with thy fellow man. And as the Christ-mass spirit brings the desire to forgive, the desire to make the paths bright, the desire to make for joy in the life, in the heart of someone, let that spirit keep thee day by day. For HIS ways are the ONLY ways of eternal life!

32. (Q) [263]:

(A) In the love of the Father is all desire, all hope. And

if ye will make His ways thy ways, then thy life, thy hopes, thy desires grow! For in giving happiness to others it grows in the giving. In finding peace within self ye are able to bring peace into the lives and the experiences of others. For God is not mocked, and as ye sow, so must ye reap. The Lord love thee, the Lord keep thee - in His ways!

Then to ALL:

Let that love, that beauty as was the message to the shepherds, be thine today: "Unto THEE is born," yea unto thee - each one here - is given a knowledge, an understanding of the LIFE of the Christ that will RENEW thy life, thy purposes - if ye will but SING that new song, "Love one another."

33. We are through for the present.

T0262-117 * [Pg 1]

TEXT OF READING 262-117

This psychic reading given by Edgar Cayce at the home of Mrs. Helen Storey, 2709 Lafayette Blvd., Norfolk, Va., this 27th day of February, 1938, in accordance with request by those present.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Esther Wynne, Hannah Miller, Frances Y. Morrow, Hugh Lynn Cayce, Helen Storey and Helen Ellington.

R E A D I N G

Time of Reading
4:00 to 4:25 P. M.

1. GC: You will have before you Group #1, members of which are present here, and their study of the lesson SPIRIT. You will answer the questions that have been prepared on this.
2. EC: Yes, we have the group as gathered here; and their work on the lesson Spirit.
3. There has not been the completion of that which has been

outlined for the group study, nor for their work on same.

4. This then should be very much more complete, for you have only gotten the effects and are questioning these rather than the cause or the conception of that which moves the individuals in the activity of the study and presentation of that as may be helpful in the preparation to others.

5. Rather would we question those here, than be questioned:

6. What is SPIRIT? God of heaven, of the universe, of the state, of the nation, of the home, of thyself?

7. Are these one in thy conception? Then WHY do ye not act like that?

8. What is thy relation to thy home, thy community, thy county, thy state; thy church, thy nation; thy God? Are these one? Then WHY is there not better cooperation in thy home, in thy relations to thy home, thy church, thy country, thy state?

9. What is that spirit that moves thee to find fault with thy brother, thy neighbor? Is that in keeping with what ye believe? Is that how ye will spend eternity? Is that what ye would have thy Savior, thy God, be? Then WHY is not thy life more in accord with that ye profess that ye believe? GOD IS! Thy spirit is in the Maker. Then what are ye doing about that in thy daily conversation, in thy daily proclaiming of this or that as comes into thy experience?

10. Ye believe that good and right and justice live ON, and are continuous in thy experience. Yet ye find fault with what this or that person may have said, may have done, may have looked; or may have failed to say or do.

11. What manner of spirit, then, hast thou directing thy life? Look within. See thyself, that which has motivated thee in thy dealings with thy fellow man; or as to what ye have proclaimed is thy concept, thy thought of thy Creator.

12. Have ye opened thy heart, thy desires to Him? Are they in keeping with that thou would have meted to thee, to thy fellow man, to thy Maker, to thy Savior?

13. Does the Spirit of the Master and the Father abide with thee? This is His promise. "If ye love me, I will come and abide with thee." Have ye driven Him from thy home, thy church, thy state? yea, from thine own consciousness?

14. Have ye not rather entertained the anti-Christ?

15. Have ye considered as to WHO is the author of thy activities day by day? yea, in thy dealings with those in thy home, in thy neighborhood, in thy city, in thy state? Have ye not preferred one above another?

16. Is that the spirit of truth? Is that the consciousness with which He that is the author of thy faith ministered to those He met day by day?

17. Has He changed? Have the circumstances, the environs, the times changed? Are not Time, Space and Patience in thy consciousness a manifestation rather of His love, His patience, His longsuffering, His activities with the children of men?

18. Art thou wiser in thy own conceit than He?

19. Do ye day by day, in EVERY way, say "THY WILL, NOT MINE, BE DONE"? Rather do ye not say, "Bless me and my house, my son, my children, my kinfolks; for we are a little better and we do a little better"? Do ye not excuse thyself?

20. Be these in keeping with Spirit as ye now conceive, as ye now understand?

21. Then gather together, even as He gave; "Let not your hearts be troubled; ye believe in God, believe also in me. And I go to the Father, and if ye love me ye will keep my commandments. For my commandments are not grievous, but are LIVING and DOING day by day those things that ye KNOW to do!"

22. Patience, love, gentleness! Not gainsaying, not finding fault!

23. These be the little things, yet bespeak that fact that ye have known, ye do know, and ye entertain the Spirit of the Christ!

24. If ye do these, then, there is no question as to whether "I shall do this or that," for the Spirit of the Christ will and does direct thee! if ye live the Christ-life!

25. We are through for the present.

TEXT OF READING 262-118

This psychic reading given by Edgar Cayce at the home of Mrs. Helen Storey on Lafayette Blvd., Norfolk, Va., this 10th day of April, 1938, by request of those present.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Esther Wynne, Hannah Miller, Frances Y. Morrow, Helen Storey, Helen Ellington and Ruth LeNoir.

R E A D I N G

Time of Reading
4:10 to 5:00 P. M.

1. GC: You will have before you Group #1, members of which are gathered here, and their study of the lesson SPIRIT. You will give to each at this time, as I call the names, that needed to enable them to understand and make practical application of this lesson:
2. EC: Yes, we have the group as gathered here, and their work on the lesson Spirit.
3. As to that which may be helpful for each, we find they each have their individual problems which to them as individuals often supersede their activities as related to spirit manifestation in their lives - as related to others.
4. This may be that which has been referred to by some as the latent sin in all through Adam. Yet you as students, as seekers should have gathered - as has been indicated - that the more there is the effacement of self the more there may be magnified in your activity the spirit of truth.
5. What has He given? "If ye will love me, if ye will keep my commandments, I and the Father will come and abide with thee."
6. This does not signify, then, that your individual problems are to be neglected, forgotten nor thrown aside; but rather that you - as the spirit moves you in the DOING of the commandments of the Son in the Father - WILL show forth, in your dealings with others, that your problems are HIS problems - and that you live as such.

7. What then are His commandments? He has given that "Thou shalt love the Lord with all thy heart, thy mind, thy body; thy neighbor as thyself." As He has given, this is the whole law.

8. Because ordinances of secular organizations have adopted this or that manner of expressing the adherence or the consecrating of self for service in His vineyard, these - as

ye accept them as individuals - become a portion of thy individual experience. But the whole law is bound in that as He gave, "And a new commandment I give unto you, that ye love one another, even as I have loved you."

9. These are to many but sayings, so trite that ye have stumbled or do stumble over the spirit of same.

10. Ready for names.

11. (Q) [379]:

(A) Let thy meditation, thy prayer ever be: "Father, God! In that Thou hast given to me the Christ Consciousness, may I - in my daily walks before my fellow man - manifest the spirit of the Christ; in humbleness, in love, in patience, in longsuffering; that I indeed may manifest the spirit of the Christ Consciousness."

12. (Q) [404]:

(A) Let THY prayer be: "Lord, Thy Will not mine be done in and through me! May I hear, may I see in those about me the love of the Father for the children of men! May I so act, so mete in my daily conversation, in my daily activity, giving the spirit of truth - even as the Son gave; and condemned no man! May I then condemn none, that I be not condemned."

13. (Q) [303]:

(A) Hold thou to this in thy prayer, set in the order with thy own problems: "Lord, let me fill that place, that purpose in the lives of those I contact day by day, that the spirit of truth as manifest in Jesus the Christ may be magnified in my speech, my activity; that others may see, may know that I walk, that I talk with thee often! Let that which has been be as passed. Let me look up, into the face of the Christ, with the pure purpose that each word, each act may be in the true spirit of the Christ-life."

14. (Q) [413]:

(A) Let thy conversation, thy prayer be: "Lord, here am I -

use me in the way that I may be a living message known of those whom I meet, with whom I am associated day by day, as one who lives that professed in the heart and in the speech day by day." Not looking to sorrow or joy, but rather being glad within for being counted worthy as one that may be an ensample before others of the truth and the spirit of the truth - as shown in the Christ-life.

"Let my yeas be yea, my nays be nay, but with that graciousness, that beauty as He manifested in His speech with and in his walks among men day by day. For I, O Father, would be like unto Him!"

15. (Q) [585]:

(A) In thy problems, in thy cares, take them all to Him in the spirit of truth and love that He expressed and manifested to those with whom He walked and talked as in the flesh; "As ye abide in me and I in you, so may the Father be glorified in me." For in so living, speaking, acting before others is the spirit of the Father - which is thy birthright - manifested. And what does this bring into thy consciousness? That awareness, that joy, that peace which He has promised, and that is a part of thy inheritance in Him - the peace that passeth understanding; the assurance that thou art His and that He is thine! Make thy wants known to Him. For He is mindful of thy cries. Keep the face, then, towards the light of the Christ, and the sorrow and care will fade.

16. (Q) [307]:

(A) Ask and ye shall receive, saith the Lord who is thy keeper. Then in thy prayer, thy meditation, call ye on Him. For he is not afar off. And with the spirit of love that is His commandment to thee, "that ye love one another" ask in His name.

SOW the seeds of truth, but DO NOT continue to scratch them up - but leave the results, the increase to Him.

Sow that as ye would have thy Father do, and say, to thee. For the Lord hath called thee to an excellent service, to thy fellow man. Then let His ways be thy ways, his people be thy people, His prayers thy prayers, His messages thy messages; and ye WILL in the spirit of the Christ BRING an awakening in the minds and the hearts of those who seek to know Him.

17. (Q) [560]:

(A) In thy study of spirit and the application of same in thy daily life, let thy prayer, thy supplication be:

"Father, Thou knowest my heart, my mind, my body. Make it all one with Thee; that I may in thy pleasure, in thy purposes, be more and more a manifestation of thy love to the children of men.

"Help me, O Father, to put away - more and more - the cares of this world and look to thee as the author and the finisher of faith; as the manifestation of that which is good, which is holy, which is right in the earth. And let me, O God, in my dealings, in my conversation with and my invocation before men, be a living example of the truth of the CHRIST in the earth."

18. (Q) [993]:

(A) In thy seeking for wisdom, know that it is not of the earth-earthy. Then let thy prayer, thy meditation be - as ye study the lesson of Spirit and the activity in same be as this; for ye know it is not what is said but the spirit with which it is given that makes it a living thing or a burden

to someone's soul. "Father, let that love Thou hast promised in the Christ be in me and my life - yea, in my conversation to my fellow man. Let me so forget myself - yea, the needs of the earthly body - that I may the more magnify the love that is shown in the spirit of the Christ-life.

"Let my activities be of such a nature that there is never a doubt shown, a fear manifested. For love indeed casts out doubt and fear. And may I live such an experience that the glory of the Christ-Spirit directs - yea, builds - as the Builder indeed - in the lives and the hearts of those I meet day by day.

"Let this be, O God, a living thing in my experience! For the spirit of truth MUST prevail! Let ME, O God, be a channel through which the Spirit is directed!"

19. (Q) [462]:

(A) In thy meditation, in thy seeking, know that the answer must come within. For His spirit beareth witness with thy spirit, and ye know within thy own self as to whether ye are conscious of His abiding presence or not. Then let thy prayer be: "O Father, leave me not alone, but come, strengthen Thou me in my weakness! Make me strong in the might and in the purposes that Thou would use me, O God, in such a way and manner that others whom I meet day by day may be constrained to glorify Thee.

"The cares of life and of the earth at times grow heavy, yet

Thou, O God, knowest the way! Be Thou the guide in my daily conversation, in my daily dealings with my fellow man. For the Christ promised that when we ask in His name Thou wilt not be slow to answer.

"Keep Thou my ways, O God!"

20. (Q) [288]:

(A) In thy study of Spirit, know there is the influence of body, of mind, of soul. These are manifested in the material plane as an individual entity. Just as the Father, the Son, the Holy Spirit is an individual entity. Just as time and space and patience are the individual manifestation of that Spirit Body in the experiences of man.

Then, as ye pray, and as ye think on these things, let thy cry - yea, let the purpose of thy heart be: "Lord, use Thou me in the ways and manners Thou seest that I may be the greater blessings - in my weak way - before the children of men! Lord, Thou knowest my heart! Make it one with Thee, even as the Christ in the material plane made His life one with Thee!"

"In my weakness I often go amiss, I often am stirred to

rebellion in the experiences I see in the children of men. Let me, O Father, be patient, be kind to such; even as the Christ was with those whom He not only blessed but upon whose bodies He poured out His love in such measures that others might be physically and mentally healed even by their presence.

"Thou art the same, O God, yesterday, today and forever! Then give to me that strength, that measure of love that Thou seest I may use in the PERFECT way in the spirit of the Christ!"

21. (Q) [341]:

(A) In thy study, in thy meditation upon the activities of the spirit, thou seest in the lives of others the motivative influences that are of good and of bad. And yet the same spirit motivates these. For to each soul is given the choice as to whether it will be one with the Father or, even as the son of perdition, attempt to establish self in glory of self. Then as ye meditate and pray: "Father, keep Thou my mind, my heart open to thy calls! May I choose ever the spirit of the Christ to be the author of my activities day by day. May I be patient and longsuffering. May I be gentle - yea, may I be humble. For without these, the very activity may become

a stumblingblock. Then, keep my heart pure. Renew the righteous spirit within me, O God! day by day! May I hear again, as in the days of yore, the voice of the Christ as He calls to men to RENEW their faith and MANIFEST their love of God in their dealings with their fellow man.

"May I fill that purpose whereunto Thou hast called me into service in the vineyard of the Christ, and may I fill it with that spirit that He manifested when He gave, 'Father, I condemn them not - they know not what they do.'"

22. (Q) [294]:

(A) We are through for the present.

T0262-119 * [Pg 1]

TEXT OF READING 262-119

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 22nd day of May, 1938, in accordance with request by those present.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Hannah & Noah Miller, Florence Edmonds, Frances Y. Morrow & Helen Ellington.

R E A D I N G

Time of Reading

4:20 to 4:50 P. M. Eastern Standard Time.

1. GC: You will have before you Norfolk Study Group #1, members of which are present here, and their work on the lesson Spirit, a copy of which I hold in my hand. You will continue the discourse on this lesson, and answer the questions that may be asked.
2. EC: Yes, we have the group as gathered here; as a group, as individuals, and their work on the lesson Spirit.
3. In continuing with the discussion of that which may make the lesson and Spirit understandable in the mind and the experience, much of that which has been given SHOULD be studied and dwelt upon - in the mind of each.

4. Remember, as ye do this, that which has been given; the spirit maketh alive, the mind is the builder, the application is the experience in the individual life.

5. Just so have we seen and comprehended how that there is the Father, the Son, the Holy Spirit. The Spirit is the movement; as when God the First Cause - called into being LIGHT as a manifestation of the influences that would, through their movement (light movement) upon forces yet unseen, bring into being what we know as the universe - or matter; in all its forms, phases, manifestations.

6. As it has been indicated and given of old, no man hath seen God at any time. Yet they who have seen and who now may experience the consciousness of the Christ-Presence, as manifested in flesh in Jesus, have known OF God, have seen the figure of Him in what the Christ purposed to do, in the desire with which He acted with and upon those influences and forces of the earth.

7. And as He gave or taught, we become aware of same through dwelling upon mentally and through applying physically those things we know that partake of that which brings the awareness.

8. Yet we know, or find, that the kingdom of heaven is within; and that the awareness, the awakening comes from within.

9. Then through faith, through the gift of the Son and the faith in Him, we become more and more aware of the abiding presence of the spirit - the movement - as prompted by the Father; and not of self.

10. Ready for questions.

"From Whence We Came, How and Why."

(A) This has been commented upon heretofore. As has been indicated, the purpose of the spirit entering into what we know as matter is a different condition or phase of condition from the purpose of entering into spirit as He is Spirit.

As those influences or forces entered that took man away FROM Him, then it was from that consciousness or spirit that the individuality had its source, its essence, its influence that might be made a personality in its activity.

Hence the entrance into matter became as the description has been given by Stephen, by Philip, by Jesus.

"Know ye not that the Son must go up to Jerusalem, there be tried, condemned, and die - even the death on the cross?"
WHY?

That there might be indeed an advocate, a WAY to the Father - from the lowest depths of man's desire, man's loathsomeness, even in matter.

For if God has not willed that any should perish but has with every temptation prepared a way to meet it, WHO then - WHAT, then - is the way? The experiences through which man passes, as God gave in other periods, to become aware of his purpose for entrance into what we know as materiality. Then, the awareness of the WAY comes through the THOUGHT of man, the FAITH of man, the DESIRE of man such as ever held by that One who became RIGHTEOUSNESS ITSELF; passing through all the phases of man's desire in materiality.

Then, what meaneth faith - what meaneth hope - what meaneth these things in man's experience. There must be the arousing of that desire for same. Hence how has He put it again?
"Indeed it must be that offences come, but woe unto him by whom they come."

Not that man is awakened all at once, but here a little, there a little, line upon line, precept upon precept. Then as these are applied, as these become a part of the experience of the soul, there becomes the desire of the soul

to find its rest, its peace, its hope in Him who is the Author of faith, of hope, of mercy, of love. Thus does the awareness come as to the purposes of man's advent into what we know as materiality.

Thus do we see and comprehend why it was necessary that He, the Son, the Maker, the Creator, come unto His own; who in their blindness, selfishness, hates, spites, have brought and do bring about those influences that keep the heart of man from seeking the Way.

But He being the Way, offers - whosoever will, let him come and take of the water of life freely.

What is meant then by "the Spirit and the Lamb say come"? or "the Spirit and the Bride saith come"?

It means that whosoever will may take hold upon those things that take man's mind and heart and purpose and BEING away

from those things that have made men afraid, that have brought all of these petty conditions, spites, heartaches and disappointments.

Hark ye, when ye are disappointed, when ye are confused, and think for a moment what it must have been for the Son, for Him who had made the earth and who had been given all power therein, to have His own to receive or understand Him not; yea, those of His own household - yea, those who had come through the channel even as He. Is it any wonder that He said (and do ye comprehend?), "Who is my mother, who is my brother, my sister? He that doeth the will of the father, the same is my mother, my brother, my sister"?

These words ye know, but have ye comprehended, have ye understood? For when there has come the slight here, the harsh word there, or the disappointment, have ye smiled and with a song upon thy heart said, "Thy will, O God, not mine, be done"?

Until ye do, ye cannot comprehend the purpose for which the souls of men came into materiality; for periods of lessons, of examinations.

Know that to be absent from the body is to be present with thy conscience, thy god. What is thy god? Is it self or Christ? Is it self or the Lord? Is it thy own desires and wishes? Or is it that as He manifested when He gave Himself as the ransom, as the way, that He - too - when ye call - might say, "Come - I will give you rest - my yoke is easy, my burden is light"?

Then when ye have the least of earthly burdens do ye doubt that He understands; He who has passed through SO MUCH in

materiality, in the FLESH and blood even as thee? HE knows! HE understands! HE hears thy call and bids thee COME, DRINK of the water of life!

12. (Q) For what was the earth created?

(A) This has been answered so oft! If ye have not gotten this, ye are dumb indeed!

13. (Q) Comment on "The devil and satan, which deceiveth the whole world, he was SENT out into the earth."

(A) Did He not - the Christ, the Maker - say this over and over again? that so long as spite, selfishness, evil desires, evil communications were manifested, they would give the channels through which THAT spirit called satan, devil,

Lucifer, Evil One, might work?

Also He has said over and over again that even the devil believes, but trembles - and that is as far as he has gone except to try to deceive others.

Then he that denies in his life, in his dealings with his fellow man, that the Spirit of Truth maketh free, denies his Lord!

14. (Q) Explain the "Sons of God - Daughters of Men - Sons of Man."

(A) This, too, has been given again and again. As has been indicated through other associations, the influences of those souls that sought material expression pushed themselves into thought forms in the earth. And owing to the earth's relative position with the activities in this particular sphere of activity in the universe, it was chosen as the place for expression. THINK - universe, eternity, time, space! What do these mean to the finite mind? More often than otherwise they are just names.

More often we think of spirit as just a name, rather than experiencing it. Yet we use it, we manifest it, we are a part of it. Taking THOUGHT doesn't change anything! It is the application of the thought taken that makes the change within ourselves!

Then, as those expressed they were called the Sons of the Earth or Sons of Man.

When the Creative Forces, God, made then the first man - or God-man - he was the beginning of the Sons of God.

Then those souls who entered through a channel made by God - not by thought, not by desire, not by lust, not by things that separated continually - were the Sons of God, the Daughters of God.

The Daughters of Men, then, were those who became the channels through which lust knew its activity; and it was in this manner then that the conditions were expressed as given of old, that the Sons of God looked upon the Daughters of Men and saw that they were fair, and LUSTED!

What did the Christ say? "Ye say in the law that ye shall not commit adultery. I say unto you, he that looketh on a woman to LUST after her hath committed adultery already!"

Understandest thou? Then, what did it mean? Only that such channels offered ways and means for the expression of those influences claimed by Satan, the Devil, the Evil One, as his.

But HE, the only begotten of the Father, the Christ, has become the Way, the Light, the Truth, the Water, the Bread, the Vine! and all of those are OF Him who become channels for manifesting, or through which there may be those expressions that are of love and faith and hope!

Hence the two influences that are ever before thee; good and evil, life and death; choose thou!

15. (Q) Were the ones projected by Amilius -
(A) (Interrupting) We are through!

T0262-120 * [Pg 1]

TEXT OF READING 262-120

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 28th day of August, 1938, in accordance with request made by those present.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Esther Wynne, Hannah Miller, Frances Y. Morrow, Helen Storey, Helen Ellington and Jane Williams.

R E A D I N G

Time of Reading
4:00 to 4:15 P. M.

1. GC: You will have before you the Norfolk Study Group #1, members of which are present here, and their work on the lesson Spirit - a copy of which I hold in my hand. As I call each division of the lesson presented today, please comment and give suggestions and correction. Then you will answer the questions that may be asked.

2. EC: Yes, we have the group as gathered here - as a group, as individuals, and their work on the lesson Spirit.

3. WE would make comment rather as a whole, than as sections.

4. As has been indicated, here there is presented - or to be presented - all that has gone before, in the preparation of the lessons; and the analyzing of each phase of human experience and endeavor from the angle of Spirit.

5. Then, take that ye have in hand to the present - compile it. Then let each member of the group read it, analyze it, comment one to another; and THEN present it AS the comments will have changed same.

6. We will give the further instructions then.

7. Ready for questions.

8. (Q) Please give an affirmation to be used by those who have agreed to hold a meditation during the time that Edgar Cayce is giving readings at the 10:30 A.M. and 3:30 P.M. periods daily.

(A) GOD! IN THY MERCY, IN THY LOVE, BE THOU NIGH UNTO THOSE SOULS THAT SEEK A MANIFESTATION OF THY LOVE THROUGH ONE OF THY SERVANTS.

LET EACH OF THY CHILDREN KNOW THAT THOU ART NIGH - THROUGH THE HELP, THROUGH THE HOPE THAT IS AROUSED IN THE HEARTS OF THOSE WHO SEEK THY FACE!

9. (Q) In the light of the readings on Spirit in regard to the sons and daughters of men, why did Jesus so often refer to himself as the Son of man?

(A) Study this - each of you - in the light of that which is compiled here from the information which has been given thus far. Let each answer within the OWN conscience, and then ask again. It will mean more to you!

10. (Q) After Jesus returned to the Father at the Ascension, and sent the Holy Spirit into the world, do those who receive the mark of the Lamb through the Holy Spirit become the Sons of God?

(A) All that manifest the Christ-Life, the Christ Consciousness, are the Sons of God. "Who is my mother - who is my brother, my sister? He that doeth the will of the Father, the same is my mother, my brother, my sister."

11. (Q) What did Jesus mean when He said that the least in KINGDOM OF HEAVEN was greater than John the Baptist?

(A) John was still the doubter.

12. (Q) Any other comments?

(A) There might be a book full of comments!

This to each: Let thy heart be lifted up; for as thou hast chosen Him, He hath chosen you to be a light unto many peoples.

Then, to be a doorkeeper in the house of the Lord is greater than he that taketh a city or ruleth a nation secondarily.

Keep, then, the faith that has held thee to thy purpose, knowing that He standeth near to each of you. RELY on Him!

13. We are through for the present.

T0262-121 * [Pg 1]

TEXT OF READING 262-121

This psychic reading given by Edgar Cayce at the Warner Hotel, Virginia Beach, Va., this 18th day of June, 1939, Eighth Annual Congress of the Ass'n for Research & Enlightenment, Inc.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno.

R E A D I N G

Time of Reading
3:55 to 5:00 P. M.

1. GC: You will give at this time to each guest of the Eighth Annual Congress, as I call the name, a message concerning Today and Tomorrow in his or her spiritual and mental life.

2. EC: Yes, we have those who seek, those who would interpret in their own experience that which might be helpful. Ready for names.

3. (Q) [470]:

(A) In the interpreting of the desires and purposes in thy heart and thy life, keep ever first and foremost, "Lord, use me; not in my way but Thine, that there may in my day, my generation, come a greater awakening to the needs of Thy ways

in the lives and hearts and minds of those I meet day by day.

"And may I live my life in such a manner as to constrain others to look to Thee, and not trust in those arms that are short by their very selfish purposes.

"Keep the ways that I choose in those directions that may bring this to pass in my experience."

4. (Q) [1100]:

(A) Today, hope; today, desire. Today those things that would make thee afraid are far, far away. Shadows and doubts and fears will arise in thy experience, but keep before thee the light of all good consciousness, of all good and perfect service to Him; and ye will find that the shadows of doubt and fear will fall far behind.

Let those things that cause the doubts and fears be far removed from thee, through just the little kindness, the little service ye may do here and there.

For as ye keep thy mind, thy body, in service that His kingdom may come in the earth, so will joy, peace, harmony come into thy experience.

5. (Q) [1770]:

(A) Joy, happiness in a life well spent in seeking, is in thy experience today. Keep thou the ways that thou hast known, checking as it were upon thy own self day by day. KNOW in what and in Whom ye have believed. And be sure that He in Whom ye have believed is able to keep every promise He has made thee.

Put thy trust, then, in Him rather than in those things that falter and fade away. Let love rule **THY** life!

6. (Q) [1387]:

(A) In thy experience comes material, spiritual, **MENTAL** experiences. Be a thorough discerner of truth. Hold to that which **IS** eternal and changeth not in its purpose or in its intent with the children of men. To be sure, individuals grow in grace, in knowledge, in understanding; and as they apply that they know, the next step, the next purpose is shown to them.

For the promise is, "I will be **WITH** thee always, even unto the end of the world." He **WAS** with thee in the beginning. Ye wandered away, as with those activities that brought the

needs for the material experiences that grace might indeed the more abound; for it is not by works alone but by every word that proceedeth from the mouth of the Father, - not others, but from the Father-God!

Keep thy purposes, thy desires, thy ways circumspect in thy own conscience.

7. (Q) [623]:

(A) "In the Lord's house are many mansions, - if it were not so I would have told you." What meaneth this in thy experience today?

How have ye furnished, how will ye furnish that place, that room, that mansion? Will it be with those things that fade away, or with that which is eternal? Only that which grows by its usage is eternal. [See 9/7/39 ltr. under Reports of Reading 951-4.] Only that which is of the fruit of the spirit of truth is eternal.

Discern ye, then, the SPIRIT. That which denieth He hath come in the flesh, have naught to do with same!

As ye seek, so will ye find. For this is among those promises that have been to the children of men since they sought to have their OWN way, their OWN desire, their OWN purpose.

Let thy might, thy strength then, be expended - yea, lost in Him. For He IS the light, He IS the way. And He standeth at the door of thine own heart and consciousness. Will ye not

sup with Him?

8. (Q) [951]:

(A) As today is expended so will the morrow bring joy, hope gladness or sorrow and doubt and fear. For God is not mocked among the children of men, nor in all the earth is there any other than the one God.

As ye then seek, as ye then give, let that blood that cleanseth from all doubt and fear be not given as naught for thee.

Great are thy abilities. Great are thy hopes. So, too, great are thy RESPONSIBILITIES! For of those to whom much is given is much required.

Then, let thy yeas be yea, and thy nays be nay. Be ye stable

in thy purposes, in thy desires; and let thy prayer be, "Here am I, God; send me, USE me!"

9. (Q) [1849]:

(A) That doubts, that fears in the material things come into thy experience is today a portion of thy lot. As ye have trusted wholly in Him, these fears, these doubts have faded away.

For His promises are, "Rely ye on the Lord, and see if He will not open even the windows of heaven to pour out a blessing upon thee!"

Then, let thy desires be in the ways that are in keeping with those activities that ye know indicate to self as well as demonstrate to others where thy heart and thy purpose lies.

For, though ye gain the whole world in EVERY way of fortune, fame or what not, and lose hold of that love that cometh from just being kind and patient, ye have lost that harmony, that peace which comes from being at one with Him.

The way grows brighter, if ye will come with Him into the light of thy own understanding!

10. (Q) [1921]:

(A) As thy purposes have been from the mental as well as the spiritual purposes in thy life, ye have found, ye do find joy in the expression of life in thy experience. When those things have prompted thee to desire or to feel a slight when none was felt or given or intended, these have brought fears, these have brought disappointments.

So, look to Him who IS the light, who IS the joy of life itself. Being the water of life, the bread of life, feed then upon love of God IN expression of just being kind to thy fellow man.

11. (Q) [1561]:

(A) Again would there be given, seek ye the Lord while He may be FOUND!" For, they that put their trust in those things that fade away, those things where moth and rust doth corrupt, find that sorrow, disappointments, fears begin to take the place of joy in service.

And know, He that is the greatest among you is the servant of the more. He that would come to know the Lord and His ways must practice in the daily life those things that partake of

the SPIRITUAL life.

Let joy fill thy heart, for the day grows in every way before thee.

12. (Q) [1561]'s wife:

(A) Let that peace that has come today, in thine heart, find a resting place there. Not by thy relying upon just the sentiment of those hopes, but by creating by thy daily activity that hope in the heart and life, in the mind and purpose of those about thee. For the Lord will keep thee in that way which will bring greater blessings to thee, as ye give unto others that joy, that hope ye have found today.

Then, let thy life be so filled with that love, that tomorrow brings the greater joy, the greater glory, the greater beauty of a life of service.

13. (Q) [1602]:

(A) As today brings thee wonderment in thy own self, in thy own experience - and as ye analyze, as ye determine in thy own consciousness the purposes that prompt thee to activity, - know the sources of same must arise only from wells of pure, living water of mercy and grace and peace and beauty. For, WITH those things that bring contempt or fear in thine own heart or mind, these are magnified by the very water ye would drink to understanding.

As ye grow, then, in the grace and mercy of thine own understanding, let this be magnified in the manner and way ye give to others that EXPECTANCY, that HOPE.

Expect much of thyself, and then go about to see that ye are NOT disappointed.

14. (Q) [1564]:

(A) Hold fast to that thou hast purposed in thy heart. As ye vision the lights of the lives ye have led, let them be as directing lights to thee. For His promises have been to bring to the remembrance of those who love Him the knowledge that needs be for the souls to manifest in the material plane

that needed for not only their OWN development but for the very joy and hope and life for the others that such will aid in their activities through this material experience.

Think not more highly of thyself than ye ought to think. For He humbled Himself and became as one with the lowest of men, - that love might be made manifest. So may ye, in the

humbleness of heart, come to know the greater glory by and through the greater service ye may render to thy fellow man.

Harmonize thy life as ye do the tones of nature itself; and more joy and beauty will be in thy daily experience.

15. (Q) [1000]:

(A) As ye grow in appreciation of the love of thy fellow man, and the needs of such in thy daily experience, give the praise to the Father-God; that ye may be USED more and more in a service for others.

And this will bring less and less of fear, and more and more of hope.

For remember, these ARE at war one with another - hope and fear. Let not thy mind, let not thy body, let not thy purpose, thy desire, entertain fear. For as ye entertain these that make for the building within thy consciousness, so may ye grow in that understanding and in thy purposes with those conditions of every nature that ye meet day by day.

16. (Q) [1663]:

(A) As today ye come to those experiences of seeing, of feeling greater hope and love, greater peace and beauty, so rest ye in the Lord.

OFT hath He given, fret not thyself but stand still and see the glory of the Lord. These apply in thy experiences day by day. Keep in the way of the seeking, - opening thy heart, thy mind for a greater service to others.

Teach thyself in teaching others to be patient, to be content; not satisfied but CONTENT in the ways of the Lord!

17. (Q) [1472]:

(A) Keep that thou hast purposed. As ye have taught, as ye have aided others in searching out themselves, so search thine own heart; putting away from same all those things that would hinder, and run the perfect race. Or, as has been indicated to thee, TURN to the right, - walk straight ahead!

Find not fault with others who have stumbled in the way. Lend a helping hand, and climb - climb to those heights of content upon those things ye have seen as failures in the lives of others.

Encourage those who are disturbed. Give strength and aid to those who falter. It isn't those who have attained that need

thy counsel, but those who falter and fear.

Remember, He that is thy Light came not to save those who are satisfied with the way they have chosen. Know the difference between contentment and being satisfied; not only in thine own life but in the lives and purposes of those ye meet day by day.

Call ye oft on the Lord, that He may draw nearer to thee. As ye walk then and talk with Him (for as ye walked then and talked with Him, as ye have counseled), so may ye counsel with thy fellow man, and look for and expect His strength to sustain thee throughout EVERY activity - here and now!

18. (Q) [264]:

(A) Look not on that which has passed as that to be thought of or turned to. Remember Lot's wife. But lift up, look up; knowing that He hath said, "When ye call I will HEAR - and answer speedily."

So as ye keep in the way of APPLIED understanding, so may ye grow in grace, in knowledge, in comprehension of what He would have thee do.

Say not in thy heart, nor in words, what YE would do, but rather "Lord, lead Thou the way." [1/2/43 See 264-57, Par. 16-A.]

19. (Q) L.F.:

(A) As ye seek, as ye knock, so may the way be opened unto you. For His ways are not past finding out; and as He hath given, "Seek me, try me," that ye may indeed find - the Lord thy God is mindful of thee!

For He calleth His own by name. As ye seek, then, so will ye find. Let HIS words be with thee, ever, - "Come! Open thy heart, that the Father and I may abide with thee." Be satisfied with nothing less than those PROMISES fulfilled in thy life and thy experience.

Hate not. Be not disturbed by those who seek through any other channel, but know that the Lord is thy strength and thy might. For indeed in Him ye live and move and have thy being. Trust Him, as ye would He would trust thee.

20. (Q) R.M.B.:

(A) Disturbances are thine today, because of the thoughts of and the desires for the application of others. Let rather that fill thy mind and heart which has been given of old, -

that it is not who will ascend into heaven to bring us a message, - not who shall come from over the sea that we may

hear and heed, - for Lo, the answer to ALL thy problems is in thine own heart!

Set thy face and thy purposes toward the light of truth that is in the promises of God! Make them thine, - not by just acclaiming same, but by so living in thine own heart, and in thine own activities with thy fellow man, that what ye have builded and do build becomes the fulfilling of those promises in the lives of others!

In this way alone may ye know the peace He hath promised.

21. (Q) [257]:

(A) Let that purpose, that desire which has prompted thee oft to approach the throne of mercy, continue in thy heart and mind today, tomorrow, forever. For the Lord is the same yesterday, today and forever. They that put their trust wholly in Him shall not want, - neither shall their seed beg bread.

But do ye the will of the Father in thy relationships to others, in the office, in the home, in the street, - wherever ye meet thy fellow man. Thus may they know, not by thy boasting but by thy gentleness, that ye walk oft with the Lord thy God.

22. (Q) [2091]:

(A) Thou hast purposed oft, - thou hast sought oft. Ye are drawing closer and closer to that day of the greater awakening.

Then, let not discouragement, let not disappointments cause thee to falter in the ways thou hast chosen to serve thy fellow man; but give GOD the praise, and never threaten another by thy own might, nor by thy position.

For, know, each soul merits that condition, that position it TODAY occupies! But be not THOU the judge. Rather OPEN the way that new hope, new light, new joy, new aspirations may be in the hearts and minds of those ye would serve.

23. (Q) L.M.S.:

(A) Fear and doubt have been a part of thy experience, because of the suffering, because of the fears thou hast seen in the experiences of those nigh unto thee. Put ye rather, then, thy trust in the Lord. For HE is life, and health, and

strength to those who put their trust in Him. Not everyone that saith "Lord, Lord," shall enter in, but he that doeth the will of the Father by just being patient, just being kind to others.

24. (Q) K.L.T.:

(A) Boast not thyself because of those experiences that have brought thee to be in that position of power over others. For with thy purposes ye may become the blind leading the blind, and both may fall in the ditch.

Let rather the love, that has been shown in the Father through the gentleness and patience with the children of men, be manifested in thy OWN life. Then may peace rest with thee indeed.

25. (Q) C.A.Z.:

(A) Much has been thy purpose, little at times has been thy activity in the Lord. Know that He is thy strength. Thy purpose, then, should be rather in those things that take hold upon the ways of the Lord. For if ye will but come into the more perfect knowledge of HIM, the more perfectly ye may serve thy fellow man.

26. (Q) I.B.Z.:

(A) Ye have sought, ye have heard, ye have listened to the many who have cried, "Lo, here is the way, - Lo, this is the direction, - this is the manner of approach."

Rather turn ye to these: In the 30th of Deuteronomy FIND what is told thee - THEE - to do! Turn again to that as found in the 150th Psalm, and give praise that He, thy Lord, thy God, has entrusted to thee that way, that belief innate in thy purposes.

Then turn to the 14th, 15th, 16th and 17th of St. John, and know that He speaks again with thee, - and that in thine own heart, in thine own mind will come that peace of the way chosen, - that leadeth to life everlasting, to JOY that knows no confines, to peace that passeth understanding!

27. We are through.

TEXT OF READING 262-122

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Va. Beach, Va., this 24th day of Sept., 1939, in accordance with request by those present.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Esther Wynne, Hannah & Noah Miller, Florence Edmonds, Frances Y. Morrow, Hugh Lynn Cayce, Helen Storey & Marsden Godfrey & Thomas Sugrue.

R E A D I N G

Time of Reading
4:00 to 4:20 P. M.

1. GC: You will have before you Group #1, members of which are assembled here. They present the lesson on "Spirit," a copy of which I hold in my hand. As the subject of each topic is called, you will comment on that section, suggesting changes, thoughts that should be added, or corrections. You will answer questions.
2. EC: Yes, we have the group gathered here; as a group, as individuals, and the work on the lesson Spirit.
3. There have been suggestions given as to how to better complete the study of the subject, and as to how the members of the group might make same more applicable in their own experience, as well as digestible to the mind and the purposes of those who might attempt to use same in their experience.
4. Still, then, we would give - rather than accepting or rejecting that which is compiled here; for you each have experienced much in your material, mental and spiritual lives in the study of this subject:
5. As has been given, this should be the beginning, the end, for those who would apply that in their experience day by day. Not the end as to material application, not the end as to materialization, but no question should ever be in the mind of any of this group as to WHAT they believe, or as to what they practice in their daily lives and associations with their fellow man.
6. Then, take that thou hast in hand - as written; and in thy

meetings week by week let two by two furnish the discussion; and the comments as are given by each individual, let these become a part of this lesson. Ye MUST practice, ye MUST make practical these concepts in thy OWN experience, that others may gain from same the better understanding of what Spirit is in activity among men.

7. Ye see in thy daily life SOMETHING motivating individuals, in their conversation as respecting their home, their city, their nation, their neighbors. What prompts same? The spirit of what? These have not been fully, - no, they have not been recorded here so as to be understood by him who reads.

8. Let this be done, then, in earnest, in sincerity, in truth.

9. Ready for questions.

10. (Q) Please explain dream which [993] had -

(A) (Interrupting) Let's keep these rather to the subject.

Not that the dreams, the visions, the experiences of any are not a part of the understanding. Let's keep these in their relationships to INDIVIDUAL comprehension. Not that they are not a part of the experiences that may be for all, but ALL will not understand.

11. (Q) Any other advice to the group regarding action or study from this point on?

(A) Begin NOW! And each week take a portion of that. Divide it into such measures that it will be a portion to each member of the group, two by two. As to who would be linked together, as ye would say, those that are in the positions of the least time that they call their own, with those who have the most; but each contributing their thought, their selves. For IN this ye may find eternal truth, eternal life; that spark, that connection that may revitalize thy whole experience.

12. We are through - for the present.

T0262-123 * [Pg 1]

TEXT OF READING 262-123

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 10th day of March,

1940, in accordance with request made by those present.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno.
Esther Wynne, Hannah & Noah Miller, Florence Edmonds, Frances
Y. Morrow, Marsden Godfrey & Hugh Lynn Cayce.

R E A D I N G

Time of Reading
3:50 to 4:15 P. M.

1. GC: You will have before you the Norfolk Study Group #1, members of which are present here, and its work on the lesson SPIRIT. You will answer the questions which have been prepared on this lesson.

2. EC: Yes, we have the group as gathered here, and the work on the lesson Spirit.

3. Ready for questions.

4. (Q) Give a definition of Spirit which may be given in the lesson.

(A) Spirit is the First Cause, the primary beginning, the motivative influence, - as God is Spirit.

5. (Q) How does Spirit compare with mind?

(A) Spirit is the First Cause. Mind is an effect, or an active force that partakes of spiritual as well as material import. Mind is an essence or a flow between Spirit and that which is made manifest materially.

6. (Q) Just how should we explain the division of Spirit (into what we know as Good and Evil) in the spiritual realm before the earth was created?

(A) God, the First Cause, in spirit, created in spirit the separate influences or forces that are a portion of, and manifested in the spirit of, God. In that essence, to become materially manifested through the evolution of the spirit of God, sin first began.

7. (Q) Are we correct in assuming that the first spiritual beings created were made up of Mind, Spirit and Will?

(A) The first concept as may be had of that in materiality is that it is an essence, without form, save as it begins to manifest, - as would be gas, odor, wind, smoke, - yet that it has with it the will, the mind, the power to make manifest by

that with which, in which, it manifests, as does also odor, gas, wind and the like.

Thus - as the activities came - we may assume that the First Cause was Spirit, Mind, Will.

8. (Q) How much of an explanation should we give of Adam and Eve as God's projection and how should we handle this?

(A) As has been indicated, this should be the interpretation of each member of the group, as they as individuals have reacted or do react to same.

As to the presentation of same here, do not make same obnoxious but state it in such a manner that there is little or no ground for refutation of same.

9. (Q) Are time and space concepts that exist outside of physical consciousness?

(A) No. For the physical consciousness is an activity that uses such, as the divisions of space and time. And in patience only may ye become aware of the concept of either.

10. (Q) Would it be wise to read the entire lesson and receive comments through a reading?

(A) This should be according to the consensus of opinion of the group. If it is sufficiently satisfactory to each member as it is written, it may be presented as a whole. If there are questions in the mind of sufficient numbers, or the majority, so that they desire that there be the comment, then prepare same in that way and manner.

11. (Q) What work should the group undertake after finishing this lesson?

(A) Is this the end, because it is an explanation of the activity? Why not continue with such as Righteousness Versus Sin, or any of those that may be presented from time to time?

What IS Sin? What IS Righteousness? Are they mere concepts, or is there an opinion or a line over which, from which there are deviations, so that it puts one upon one side and one upon another?

Who is the judge of Sin, of Righteousness? Is an act in the affairs of one individual Sin, and in another Righteousness?

12. (Q) Any other suggestions for the group at this time?

(A) Stand fast in that ye have purposed to do. For, he that remains faithful to the end shall wear a crown.

13. We are through.

T0262-124 * [Pg 1]

TEXT OF READING 262-124

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 31st day of March, 1940, in accordance with request by those present.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Esther Wynne, Hannah & Noah Miller, Florence Edmonds, Hugh Lynn Cayce & Marsden Godfrey.

R E A D I N G

Time of Reading
4:40 to 4:55 P. M.

1. GC: You will have before you Group #1, and their work on the lesson Spirit. As I call each section of the lesson, comment on same and tell us if this is expressed and presented in keeping with the material given through the readings on this subject.
2. EC: Yes, we have the group as gathered here, as a group, as individuals, and their work on the lesson Spirit.
3. In commenting upon the lesson here, as a whole, this is very good. As we find, the brevity of same is rather better than too many words without too much meaning.
4. There are some points not so well stated as might be, yet this is something that should be in keeping with the intent and purpose of the group, - which is to arouse in the minds of others the greater desire to seek a knowledge of, and their relationships with, Creative Forces - or the Spirit.
5. For, indeed the letter killeth, - the spirit maketh alive.
6. And as seekers apply that indicated here, we find that their lives will grow better, their knowledge of their relationship to Creative Forces will be broadened, and their abilities to aid and be a channel of blessings to others will be

increased.

7. Ready for questions.

8. (Q) Please comment on the first section, the Introduction.

(A) This as we find is very good, save that - as has been indicated - crystallization in consciousness, or crystallization of consciousness is not of spirit but by spirit or through spirit, per spirit. This is made more explicit in the examples used, as to what is the meaning of the spirit of America, the spirit of '76, the spirit of Germany or the spirit of Fascism or the like. It is the consciousness crystallized BY the spirit, which is made manifest in those comprehending, living, accepting, being,

doing that which has so crystallized itself into a movement, organization, feeling or the like.

9. (Q) Section 2, In the Beginning.

(A) Change the Never to Now.

10. (Q) Section 3, Man's Projection.

(A) This as we find is very good. There may be some questions, or some confusion in the mind of some; yet IF such seek to justify their beliefs, whether they are accepting or rejecting, they will learn more. For, as indicated, it is the spirit that maketh alive.

11. (Q) God's Projection.

(A) This is very good.

12. (Q) Time, Space and Patience.

(A) This is very good, and possibly the best portion of same.

13. (Q) Self the Barrier.

(A) Very good.

14. (Q) Experiences.

(A) These to some will appear as being out of place, and yet to others very necessary. These are very good.

15. (Q) Closing.

(A) This is very well.

As we find, with those minor changes, or notes or footnotes or side notes as may be made to meet the experiences of some (in this group here), this will be very good; and will find its place among those being prepared.

16. (Q) Any affirmation at this time for the next lesson?

[SFG: Book III]

(A) CREATE IN ME, O GOD, A NEW PURPOSE, A RIGHTEOUS SPIRIT:
THAT I MAY, AS THY CHILD, BE A LIVING EXAMPLE OF THAT I HAVE
PROFESSED AND DO PROFESS TO BELIEVE, BY MANIFESTING SAME
AMONG MY FELLOW MEN.

In the studies of this subject, - RIGHTEOUSNESS VERSUS SIN, -
we will find that in the minds of many there will be quite a
controversy as to what constitutes righteousness, in or under
this or that circumstance, and as to what constitutes sin.

To be sure, the commonly accepted terms are light and
darkness; that which walks in the light as righteousness, and
that which is in opposition to God's will as error or sin.

Hence the real study is to be:

"What is God's purpose, God's will, with ME?" using that
which has been presented to others through the proposed Word,
and not only history (sacred and profane) but also the
observation and experience of individuals in their present
day life, their present day experiences.

For it is the purpose, the desire of this group to aid others
to walk more circumspectly, and not to confuse or disturb any
in that with which they are satisfied, or in that which for
THEM constitutes righteousness OR sin.

17. We are through for the present.