

CHAS. FILMORE --- December 9, 1923.

A Lesson in Holy Baptism.

Acts 8:4-8, 14-17, 25.

Our lesson this morning deals with two baptisms. You will notice in all of the teaching in the New Testament about baptism, the two are usually brought together, or they are taught in the same connection. There was the baptism in the very beginning of Jesus' ministry of John. The baptism of John was followed by the baptism of Jesus.

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Now these baptisms haven't been sorted out by the orthodox church.

They have not taken the baptism of John and the baptism of Jesus and

identified them., They are two baptisms. We discover this as we

analyze the scientific side of that thing which baptism represents.

Now Christianity, if it is based on truth, should be scientific.

that is it should be under law, not a material law, but a law of mind.

Everything originates in the mind, and we never can understand our religion, we never can understand the rites and ceremonies of Christianity until we find out the motive, the cause, what lies back of the act. Now when you analyze your religion you will find that it is based upon the development of the soul, that all the ceremonies have a place in the activity of mind and soul.

When we speak of soul we speak of mind. The mind is made up of states of consciousness, and it is in our soul that we think. We act and react upon the soul through our conscious and subconscious thoughts, thinking. So thinking is really the fundamental process in the development of man, the bringing forth into expression of a universal principle. We are identifying and making manifest God.

So man is a form of God. Some men get this so strong that they proclaim, "I am God." Well, Jesus did virtually the same thing; he said, "He who hath seen me hath seen the Father." "The Father is manifest in the son." But he reclaimed that statement of man being all of God by the saying that the Father is greater than I. The principle is always greater than its expression. So it isn't

absolutely correct for man to proclaim that I am God, but he can say: "I am all of God that I have discerned or all that I have brought forth," but there is more to follow and always will be, because we never get the full expression of our ideals. Now God is the ideal man and man is the expression of that ideal. Once you get that clearly in your mind and work upon it, you will grow. You will not

only grow, but you will be satisfied with your understanding of religion because all religion is based upon some of the teaching that we find in Christianity. I think Christianity is the best all around aggregation of religion that has ever been given to man. Take the old and the New Testaments, and combine them and you will find in them everything that is taught in all the other religions, not only the good but the error, not only the seeking to know God, but that

all around harmony of religion. It is here in this Bible, but you have to be wise in sorting it out, because you can prove anything by the Bible. It doesn't make any difference what proposition you may make, religiously or materially or any other way, you can find scripture to corroborate your stand. So you must read the scripture with discrimination. Under the old Hebrew religion

the Rabbi was the only interpreter of the Bible, and in the Catholic Church we find that in its early inception the only one who could read the Bible with understanding was the priest.

Well, there is something in that, but in the last analysis we are all priests; we are priests when we begin to see with the spiritual I and we get into the cause side of our religion . So I say, we

cannot understand this Bible and Christianity unless we get out that something that lies back of the outer, that which judges according to appearances. Jesus said, judge not according to appearances. You in your outer relation,-the intellectual man wants something corresponding with the furniture that he deals with. Now your body in one of its aspects is merely furniture, it is merely furniture

of the soul, but we don't want to live in conscious touch with your furniture all the time. We want that which lies back of the furniture, the emotion, the feeling. In other words we every one want Spirit. Now think about Spirit. Don't allow that intellectual man to impose upon you to the extent of swerving you from the real source of things. Christianity, if it takes itself seriously in its

forms and ceremonies and thinks these things are absolutely necessary because they are given in the scripture, and they have been practices by our church for many years, and they must be right. They are not right because they have been practised by the church; they are right because they are somewhere a part of man's soul development, and any other source or authority should be ~~accepted~~ null and

void to one who understands the truth. Now we claim to have gotten into this inner realm where things that pertain to the spiritual development of man really exist. Now these two baptisms

first

that we read about are/the baptism of intellectual understanding, perception of the truth. That was given by Phillip and the disciples who used the power of the word. He sent his word; he preached Christ to

them. What is preaching Christ to the intellectual man? Why it is telling him about the real character of man, but does that go down into your subconscious and stir up the spirit within? Not always.

perception

It is an intellectual ~~perception~~. That is the first baptism, and in that intellectual perception you begin to set right your thoughts. As John said, you make straight the way for that higher principle, the Lord.

John came preaching the gospel of repentance. That is, change your mind. That is what repentance means. Usually we find the first step in all this progressive uplift which comes through preaching the Truth comes through a change of mind. You get it through the intellect. But the intellectual and the spiritual go hand in hand. Some people don't have to wait until they digest all the ideas they

have in the intellectual mind before they get that other baptism which is a quickening of the whole man. Now in the Jesus Christ baptism you are stirred from the crown of your head to the soles of your feet, you feel life; you feel vibration. That is but the outer manifestation of inner life, energy. So when we are told in this lesson that Philip gave the word of God and baptized them in the name of Jesus, we say,

"Well, but that wasn't the real baptism." How do we know? Why we are told that when the disciples in Jerusalem, that is in that central center of consciousness within every one of us --- Jerusalem represents the spiritual center. There always are gathered together within you all your spiritual thoughts. That is Jerusalem, and that Jerusalem center, as soon as the intellectual man had received the

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word of God, why it went down to Samaria. Samaria, as the lesson has interpreted for us means a mixed state of mind, and we are all in that mixed state of mind more or less. We believe in the reality of outer things more than we do in the reality of inner things. We have a perception here and there and we have glimpses of the truth intellectually, but it hasn't become abiding yet. We haven't felt

within our hearts and souls that love and that life which is true of the spiritual man. Now I say that this that I am telling you is based upon absolute science. It is a science that is truer and more enduring ~~and~~ than the material science of the day, because it is the science of the relation of ideas of the mind, of that which endures in man's consciousness. So we must find out the relation of our ideas.

One idea is related to another under scientific law. The law of order, and when you set your ideas in order in your mind, you have begun a process of soul growth, and in no other way can you have orderly growth. You must be scientific. There is law, and in the development of the individual soul we come first through the natural world. That is the progress of the soul, and how do we make that

next step into the spiritual world in which the soul expands?

Why through setting our mind in order. We say to our people, "Study the scripture. Take lessons in truth; find out about mind and the activity of mind. Then find out what the truth is about your mind." You take that first baptism; get the word. Christ will be preached unto you. Now Christ is God's man; that is, God's idea of man, not

man manifest. We have to make that idea manifest ourselves.

That is the whole secret of the development of the soul, and "In your patience," Jesus said, "shall you win your soul." You must understand that Christ represents eternal life. When the ruler asked Christ how to gain eternal life, he said, "I have kept all the laws and yet I don't have this conscious act of eternal life.

Jesus said: "Sell all thou hast and give to the poor and come and follow me." That ideal man in Jesus was talking to that man. That man thought he had fulfilled all the law. We are told he was right and he couldn't give up those riches and follow this Christ because there wasn't anything more in sight. Now the riches wasn't necessarily money or houses and land, but he had a large consciousness of

intellectual riches. You have to keep up that intellectual ~~consciousness~~ combination. You think you know the truth, but when you come into the spiritual truth you will get it from an entirely different angle. One of the steps is denial. That is the cleansing of John the Baptist. I am willing to give up and change my mind, but in order to change my mind, I have to give up all my ideas of

religion, about God, my old ideas about myself. Now we haven't a real understanding of what we are, what God is, what the world is. No, materialists will have a revolution. Everything is to have a revolution because we must as a people ~~get~~ come to this higher understanding, and we are on the way, but before we come to that understanding we must know something about the law, must become

acquainted with our own souls, must become acquainted with these conditions that we find all around us, that we don't understand, and we think they are impressed upon us by some outside force.

Jesus said, "The kingdom of God is within you." Go within; ^{get} that

understanding of the truth in your mind clearly. Have Christ

preached to you. Christ is the ideal man, Christ is life, Christ is

love, Christ is power, Christ is substance, Christ is intelligence, Christ is zeal, Christ is everything that you have idealized as what your aim should be, what you would like to be. That is Christ, but it isn't a man; it is a principle. You put it together in your mind and make the man. The man depends upon the I am, the ego. Now when Christ is preached to you, and you begin to see

these propositions in your mind, you will take another step and that will be the realization in your subconscious, and it will express itself in the body. Now we are told that Phillip healed the people, the lame and the halt and the blind and cast out devils. Those with devils and those lame and halt and sick ideas are in the conscious mind. They are in the thought first. Every-

thing is in the thought. We are told that diseases are caused by microbes, and germs, and bacteria. Is there anything in that?

Yes. In outer expression all those thoughts in your mind have taken expression. Now the demons, the evils take expression in microbes and bacterial, and evil ~~matter~~ energies that work out in the flesh. There is no question about that, ~~XXXXXXXXXXXXXXXXXX~~

You ask any physician what makes diphtheria microbes, what makes this little germ ~~and~~ that seems to get into the mucous lining? We don't know, but we find those things are universal and that new kinds of microbes develop. Where do they come from? Nobody knows. The physician should know that back of every sort of a microbe is a thought and that man makes the microbes. Some Doctor in New York has found

the microbe of death. We couldn't die unless we had a microbe or a thought of death. That seems reasonable. I tell you the microbe of fear, is that a real microbe, does fear generate a little germ that forms a worm and goes to work in the body? Certainly. How could you have that tremulous fearful heart beating condition in your body unless there was some force at work

there? We know that all these forces work through little entities and so we accept the doctors who say that all these things are caused by microbes and germs, but we don't accept his ignorance and his statement that we don't know and the chances are we will never find out. We say we do know and if we don't know we ought to know, and we may know and we know through studying the mind what

kind of ideas produced, well a condition of the liver in which it refuses to act. The metaphysician says at once, "It is a stoppage of some thought force that lies back of the action of the liver. You must relax that force, whatever it may be. It may be you have clamped down on seeing evil in some body. You say that one should be punished. That clamps down on what is called the judgment.

The liver is one of the forces that represents judgment. If you judge, you will have inaction of the liver as sure as you live. What is the remedy? Change your mind. That is the first step. You must change your mind about the character of man, about the character of the world, about the character of these forces that we see active everywhere. Why they are all coming to good;

they are in a state of evolution. We might say nearly all evil is like unripe fruit. You wouldn't condemn unripe fruit but you know if it is rightly developed it will come to fruition. So with every one of these conditions. Have more love. And as you get this love and faith in humanity -- those are represented by John and Peter. We are told that John and Peter had to come out of Jerusalem and

go down and give these Samaritans, these rich thoughts, a second baptism. They found they hadn't received the Holy Spirit. The reason is that they hadn't come to this consciousness first. They didn't have faith in the goodness of God in all men. They hadn't used the eye of faith, but they were judging according to appearances. Judge not according to appearances, judge righteous judgment and let the

love which is in Jerusalem, in the heart center, come forth and let it baptize the whole man. Now we find that this is the baptism of Christ. That is the second baptism. We find that ^{with} this baptism really comes permanent healing. The outer healing, the healing of the furniture, the body, without the complete baptism of the Spirit is temporary. Jesus said, "This is an adulterous generation; they seek

a sign," they want this outer expression, and in its way it is all right. It is to call to your attention that deeper flow of the soul, that real faith, that power of God to harmonize the whole man and set you right. Now we are to be set right if we follow this Bible in all of its teaching. Don't take only one part and segregate one little chapter or some paragraph in the Bible. But if you get

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the right interpretation ~~of course~~ you will find you will be led
aright and then your evil will be cast out, your soul will begin
a new progress and you will find that God is in his world and all is
well. That is the truth and when we see that God is in his world
and hold that all is well, my experiences are good for me when I
understand, when I get hold of my real self, and know that I am a

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spiritual being and that I must be baptized by this great universal
mind in which I live, move and have my being, when I get that and
then open my mind to the understanding and then the baptism, why
I am on the way to Jesus Christhood. Now Jesus Christ demonstrated
the man of God, and that is what we are all seeking. You may think
that is sacreligious. You may think it is, well away beyond anything

that you might hope for, to be like Jesus Christ, but he said that we were to follow him, do as I do. And the early disciples did follow him. They healed the sick, they cast out demons and in all ways tried to come to that mighty standard. Are we coming to that standard? If so we shall receive the reward, but if we stand back and refuse to go forward, we shall receive the reward of those who buried

their talents. You know that Jesus Christ, in his mighty teaching, commended that one who used his talent and condemned the one who buried his talent for fear he might do wrong. Go right ahead with your word, go right ahead with your soul development, whatever it may be and praise God, the Spirit within you, praise this mighty one, this principle. That one that is in you is greater than he that is in the

world. In other words, the Spirit in man, ~~ix~~ the spiritual man, is greater than the intellectual man. That is something that we all have to find out. The intellectual man is a mixed man. Every one of us are Samaritans in our front brain, because we see two sides of every proposition, and although we may from the heart get the inspiration, and see clearly what we should do, if we listen too much to the

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intellectual man he will switch us, he will begin to say, "Now that inspiration may have been wrong. I guess I better investigate this a little farther." That is where the man falls down. The Samaritan acts in the man, and we fail to act upon our inspiration. Now if we really get into the inspiration and listen to the Spirit within, we will get the inspiration and go ahead. Then the Samaritan will carry

out our inspiration. That is what the intellectual man is for.

Everything is right with man if he would use it in the right way, but you kill your appetites and your passions and these evils are cast out when you understand the truth and you begin to set your mind right. Cast out of your mind all thought of man being evil. Evil is only a part of the great progressive stream. In our baptism we wash away

these evils and say that they only existed in the imagination any way. God isn't evil is he? God is good. And man the offspring, the image and likeness of God is good. See yourself then as good; begin to build upon that foundation of Christ. That is what Philip taught to those Samaritans, those mixed thoughts. He said, "Christ is your real being; you are the Christ of God." Now the Christ of God is good.

That is the foundation, and I am good. I am God's son. I am going to build upon that. I am life. That is the next step.

I am fleeting life? No, eternal life. Proclaim yourself the son of God as eternal life. And am I hate, do I have antipathy for people, do I hate people? No, I love my brothers, I love everybody, I love all things. That is another step in the development of the real man,

Am I a weakling? No, I am all of God's power going forth into the world, and I have all power. I shall open up new capacities.

See yourself as efficient in all you do. I am order and law.

I recognize that there is a definite law. I am that law made manifest in all of its perfection, I am wisdom. Don't say: "I don't know."

Say: "I know." I don't think that Jesus Christ ever said, "I don't

know," but he always proclaimed that infinite shining light of the divine mind within him. So we proclaim: "I as a spiritual being, the son of God, am the son of God, and the light shines in me and I know and understand." That light thrown into your consciousness will open up all the dark places. You may not know everything at once, but you are on the way. The light of the

Spirit shines, and say that every attribute of man that you look forward to as something you are to attain in the future, hold that I am that now. And you will get the baptism of Christ. First we are children of the intellect; then we are children of the Spirit. First we see through a glass darkly, and again we see with that inward light that clears up everything, and we see broadly, we see

deeply, we see as God sees. We see ourselves as God sees us, in the likeness of our Father.

said, "I am the light of the world. Ye are the light of the world."
As you realize this release of the Spirit in you, you radiate and
become light. And unless we are constantly releasing more of this
light, we are locked up and go the way of the flesh. None of us want
to go the old way. There is a new way of the Lord Jesus Christ.
Behold, we are on the new Way. We know that that Way is the way of
the Truth, it is the way of evolution, it is the way of the unfolding

of the spirit of God in man; and that is the work of the Holy
Spirit.