

Towards Peace  
1962 Los Angeles Private Group  
Joel S. Goldsmith  
Tape 357B

Good afternoon.

The main thing that I had in mind in wanting to talk to you today was really to tell you that The Infinite Way is starting on something of a new career. We are told that there's no use to fight this, because if it is of God, it will avail nothing; and if it is of man, it will fail of its own accord. And, of course, The Infinite Way now has had seventeen years of youthful life, and it hasn't died. As a matter of fact, it keeps growing; and you who were here at the beginning of this year at our classwork and know the nature of that class, and those of you who may have heard the Princess Kaiulani class that followed, and London, and Manchester, you must realize that something very special has happened this year in this message. It has gone into a new dimension.

But, one thing that took place on our trip that we hadn't counted on was the fact that the work has grown also in numbers as well as in depth, so that regardless of what programs we had, they never sufficed. And, wherever we had six days of lectures or classes, it turned out we had to have twice that many lectures and classes. This continued all over Europe, and it continued down into South Africa, where it seems almost impossible to believe that there could be that many people seriously studying this message; and yet it is so. There are more tape groups in South Africa than there are in the United States.

The depth of interest is marvelous to watch and also the fact that the message is going in different directions. As you know, all of us, when we come to this work, had only one thing in mind and that is "What will it do for me?" It makes no difference whether we started out in Christian Science, or Unity, or New Thought, or The Infinite Way. What we had in mind was our own problems, the problems of our own families; and The Infinite Way evidently has met many, many problems for many people. But, the beauty of the work is that it has spread into larger activities, like those of industry and government, and lately even churches, so that it would be impossible to tell you today where this work will be next year. And, it makes no difference where any one of us is individually next year. Be assured of this, the work is going very, very steadily forward and in the large way.

Well, you know the story, don't you, of the family that had a new calf, and one of the children loved this calf so much that it began to carry it around in its arms. Well, of course, a calf won't stay a calf; and eventually the calf became a cow, but the child was still carrying it around. That is, as long as it could. And, I discovered this year that I'd been carrying a cow. To me, it was still the little calf that began over in Hollywood.

Well, as you know, The Infinite Way—that is, the book, *The Infinite Way*—had its beginning right here in Los Angeles. That is, part of it was written in Santa Monica, and another part out here on the desert, still another part in New York, and then it all came together in book form in this very city and was published here. And, my work started here. My first class consisted of three students: a man and wife and son. And, my second class consisted of four married couples who insisted that I could tell them something about the Bible, although I was equally sure that they knew more about the Bible than I did. But evidently, they didn't agree, and so the work began. The teaching work began right here in a little office on Hawthorne Avenue.

Now, as the call came to different cities, I naturally began to travel, and the rest of it is all history to you. You know how it is spread into many books, how in the beginning no publisher would publish any of The Infinite Way writings, because they were so beautiful and so impractical that no one would want to buy them. Well, it so happens now that we have some publishers who are also impractical, and they don't mind not making money, and so they publish all of these Infinite Way books.

Do you know that our new publisher, the Julian Press, has just published four books, has a fifth one on the press, in a few weeks a sixth one goes to press; and before twelve months will have elapsed, they will have published seven books. One publishing house. During this time, four will be published in England and two more in Germany. And, our French book has sold out, and we've just ordered a small second printing, so that actually our little calf has become a cow. And, as you'll discover in these coming months and years, it's going to be just foolishness for me to try to carry it all alone. And so, more and more of you who have been studying and practicing these writings must prepare yourselves for some activity that will enable this work to go forward as it should.

Now, please remember this. I don't mean prepare yourselves for any work of an organizational nature, because this work cannot be organized. I must tell you that while that was apparent right from the beginning and while it was told to me from within from the beginning, I can tell you now that circumstances have taken, have become evident that will make it even less possible for it to be organized; because it is being accepted in many, many places that make it impossible for it ever to be a separate thing of itself. In other words, it is becoming more and more accepted as a world teaching, that is, as a spiritual teaching rather than as a separate or independent teaching. And, this is the way it was meant to be.

Actually, The Infinite Way is a principle or a set of principles that could never be bound into an organization and called a separate teaching or separate church. And, the reason is that these principles would be just as much at home in a Hebrew synagogue as they would be a Protestant church or a metaphysical movement. It is true that the writings are written in the language of Christology—Christian mysticism—but actually the books could be rewritten, and the same message could be presented in Hebrew mysticism or Oriental mysticism; and you'd have the same working principles, and you'd never know the difference.

Now, one of the greatest crimes in the history of the world has been this belief that somebody or other has a God, that is, that there is a Hebrew God, or a Protestant God, or a Christian, a Catholic God, or an Oriental God, or a series of them when it must be clear to everybody—and it is becoming clear to everybody—that there is but one God. And, it really makes no difference what your concept of God may be. There is still only one God, whether you visualize that God as an impersonal principle, or as a gentleman on a cloud, or as a man on a cross, or whether you visualize that God as Mother Kali, or Brahma. Nevertheless, there is but one God, and it is always the same God that you have in mind in your worship, regardless of how that God may seem to you or appear to you because of your previous conditioning. In other words, we only think of God as we do, regardless of how we think of God. We only think of Him as we do because of our conditioning. We have been conditioned as Hebrews, or conditioned as Protestants, or conditioned as Catholics, and so we make our particular mental image of God. And, the first thing we ever were taught was not to make an image of God, not to have an image, not to have a thought of God, not to have a mental picture of God; because God cannot be limited to the mind. And, nobody ever can know God with their mind or nobody can ever draw a right concept of God.

And so it is that it is only when you come to the place of recognition that God *IS* that you are beginning to understand God aright. The moment you let your mind go to what God is, or how God is, or who God is, or where God is, you are immediately losing God. You are immediately losing your contact with God, because now you are entertaining a finite, mental concept; and this never can be the infinite Deity. When, however, you clear your thought of the idea of God in the acknowledgment that God *IS*.... Ah yes, fortunately, Scripture has given us three words that make it possible for us to know God aright and yet still have no image in thought, no picture, no finiteness. Scripture has given us Omniscience. Anyone can think of Omniscience, and that is the all wisdom, the all knowing, without finitizing God, without trying to bring God down to human comprehension. To know that God is the ALL—all knowing, all wisdom, all intelligence, all law, all life. This is not drawing a picture of God. This is acknowledging the infinite nature of God's Being.

In the same way, Scripture has given us Omnipotence. Anyone can take that word Omnipotence into their consciousness and realize the all power of God, not the power of God over evil, not the power of God over sin or over disease or over death. Ah no, Omnipotence, the All Power, a power which is not a power over anything; because there is nothing, no other power, that can exist in the presence of Omnipotence, All Power.

So, it is possible to take Omniscience and Omnipotence into your consciousness and perceive the nature of God and yet not finitize. And, watch what I'm coming to. We still have the word Omnipresence. "Here where I am, God is." But, remember, "the place whereon thou standest *is* holy ground," because God is there; and this must apply equally, remember, whether at the moment we are in sickness, in sin, or death. Regardless of where we may be, Omnipresence reveals that here and now God *IS*.

Now, what I'm trying to show you is this. Take these three words and see if it makes any difference to you whether a Hebrew takes them, a Protestant, a Catholic, a Vendantist, a Taoist, a Zen Buddhist. See whether it makes any difference, if God isn't the same in all of these. In every teaching, God is Omniscience, Omnipotence, Omnipresence. And, therefore, when you come to this Infinite Way, you cannot separate it from any of these other teachings.

One of the most wonderful things that happens is that from Zen Buddhists I get messages like, "Oh, The Infinite Way is Zen, with a lot of love." That's marvelous, but it's also wonderful that we are hearing from ministers of many churches that The Infinite Way is setting forth God, not a God, not a concept of God but setting forth Omniscience, Omnipresence, Omnipotence, which anyone and everyone can accept.

A very interesting thing happened in England a few weeks ago. I think most of you know that the Church of England, a couple of years ago, received eighty sets of Infinite Way writings for its chaplains in England and fourteen sets for its chaplains in New Zealand. And, a couple of years ago, the Church of England removed from its catechism the "devil." No more devil in the Church of England. Well, it so happened that some ministers and lay members found they couldn't operate without a devil and insisted that it be put back; and temporarily the devil is back in the Church of England. But, the fact that it was removed must prove to you that the higher-ups have discovered that there is no devil. Now, let us see for a moment what that means, because the devil is the opposite of God or the opponent of God, the enemy of God. And, with the removal of the devil, God becomes Omnipotence—that which has no opponent, that which has no opposite, that which has no enemy. And so, we have the God of the Infinite Way striding the world without any devil or power in evil.

Well, they became a little bit suspicious of Dr. Fisher, the man who just completed his term as Archbishop of Canterbury, and so they had him on television a couple of weeks ago to see something about this strange, new teaching. And, the first question they asked him was, "Now, Dr. Fisher, really, you do believe in God and devil, don't you?" And, Dr. Fisher very quietly answered, "You know, I think of God as infinite." And, that just about stopped it. It stopped it short, because who could question the fact that God is infinite? Even those who wanted to believe in the devil couldn't quite disagree that God is infinite. On the other hand, if you agree that God is infinite, you've wiped out your devil.

Now, this is what I mean when I say that The Infinite Way isn't really and truly an independent teaching, a private teaching, anyone's discovery. It's really just the presentation again of infinite God, and all it's doing is calling to the attention of those who already know it, but because of this conditioning, because of this loose acceptance of God and devil, or rituals, and so forth, have temporarily forgotten that God is infinite.

Now, our hope in The Infinite Way is and has been that the entire world will awaken to the fact that God is infinite; because once we do, we not only wipe out all. We don't wipe out the church. Remember that. There is no need to wipe out the church. You can

have 10,000 churches, 20,000 sects, if you like, or 50,000. It makes no difference, as long as they all have one God. Why? The moment you have one God, you're compelled to say, "Call no man on earth your father, for God is your Father." And then, do you see what you've done to bias, bigotry? You've wiped out all of these so-called distinctions. You've wiped out every bit of bias and bigotry, because you've said that all mankind is my brother. Now, if he wants to attend the Hebrew synagogue, let him. If he wants to attend the Protestant Church, let him. If he wants to continue in the Catholic Church, let him. He's still my brother, and I'm his brother; and there can be no enmity between my house and thy house, because we have one Father.

Isn't it a more wonderful thing to bring forward in this age on Earth the Fatherhood of God and the brotherhood of man than it is to give to the world another new-fangled religion to quarrel over, to disagree about, to be biased about? So that, in preparing for work in The Infinite Way, it's not an organizational work that we are to prepare ourselves for but healing work; because, in our healing work, we are proving Omnipotence, Omnipresence, Omniscience. And, we are showing to those who are seeking it that spiritual healing is possible.

Now, we're living in a very strange age. Most of the churches are seeking spiritual healing. Most of the churches are trying to inaugurate spiritual healing inside their own bodies, and there's only one thing delaying it. At the present time, in most churches, the only ones capable of healing are those who have received, in some manner, the spirit of God. In other words, as the Master said, "The spirit of the Lord God is upon me, and I am ordained to heal the sick." Now, there are a lot of people in the ministry, not only in the Protestant ministry, in the Catholic ministry, who are so ordained and are able to heal. There are some ministers operating in the order of Saint Luke in the Episcopal Church who are doing very fine healing work. The difficulty is they cannot teach it, because they do not know its principle. They have the Spirit. They have the Grace. They have the assurance of God in them, but the difficulty is in making it universally possible to have spiritual healing, because they have no way of passing on this gift to others. And, this is the one thing that the message of The Infinite Way can do.

As long as we are not organized, as long as we are not a separate institution, our books are acceptable inside the churches; and they are now on sale there. And, they're now being read there; and as many of you know, I am invited beginning next May to lecture inside the Protestant Church, so that they're ready. They're not ready to take on a new religion. They're not ready to acknowledge that somebody else knows more about God than we do, but they are ready to have explained to them the "healing principle" that does not call on God to remove somebody's sins or diseases but accepts the Omnipotence, Omniscience, Omnipresence of God and thereby acknowledges no devil, that is, no evil, no power in that which is called sin, or disease, or lack.

Now, think what a contribution you make to the world when you can reveal to your neighbor, no matter what their religion is, that God is infinite. And, therefore, this that is appearing in the form of some sin, some disease, some lack cannot be power, cannot enforce itself, cannot have a law, even in the presence of their God. They don't have to

adopt an Infinite Way God. In the presence of their God, evil has no power. There is no devil.

You know, I've been a traveling man for 52 years, and traveling men get around, and they know lots of things—awfully wise. Makes no difference whether they're traveling men in the business world or traveling men in the religious world. As long as they're traveling men, they become wise. Now, I don't mean wise in the sense of knowing a lot of jokes, because, very frankly, as a traveling man, I haven't heard many of those so-called "traveling-men jokes;" and I don't believe there are as many of them as they claim there are, nor do I believe there are as many traveling men interested in them as the world seems to think. No, traveling men get a different kind of wisdom, a different kind of knowledge. And, the one particular form of knowledge that I have picked up that I believe is the outstanding "wisdom" that I've observed is this: that there is no way to bring peace between you and me except to bring it spiritually.

I don't believe that passing more laws is going to make you and me more friendly to each other. I don't think having more policemen or giving us permission to carry a revolver is going to make greater peace between us. There is only one way in which you and I individually are going to learn to be at peace with each other and that is when there is a *spiritual bond* between us, when there is a bond that is based on the fact that the same God that is my Father is your Father; and, therefore, we really are of the *household of God*. We really are one family. Oh, it's true families have their differences. Families have their little quarrels, but that never changes the love that exists between members of families, regardless of what their petty disagreements may be.

I don't foresee the day when we'll sit on Cloud 9 and just sort of sing hymns to each other. I believe, from my experience in traveling this world, that there will always be human differences for us to patch up, come to agreement on, because we're all different states and stages of consciousness. We're all conditioned, to some extent, by where we have lived and under what circumstances we have lived, so that there always will be a need for coming to agreement on certain points. But, it doesn't change the fact that once there is a spiritual bond between us, there is a love that makes it possible to come to agreement over any disagreement, for us to make adjustments in our human experience that will make for peace, for happiness, for mutual prosperity.

Now, the lesson that I've learned in international travel is this. No one is ever going to establish peace by committees. No one is ever going to establish peace by passing laws and having rules, and no one is ever going to have peace by carrying revolvers or carrying bombs in their hips. It may overcome a temporary disagreement, but it's not the producer of love; and love is really the only power and the only presence that can make for peace. But, love isn't something that you can generate. Love isn't something you can teach. You can't say to a person, "Love thy neighbor," and make them do it. You can't say to a person, "Love thy neighbor as thyself," and make them do it. There is only one way in which the world can come to that place of "love thy neighbor as thyself," and that is when there is this spiritual bond, and when we agree that we are all of the same household; that we are of one, spiritual family; that what affects one affects all.

This does away with the attempt to have victories over each other. That was probably the greatest piece of wisdom on the part of the President and the greatest lack of wisdom on the part of some of our Senators when the President was willing not to accept his victory as a victory but as a meeting of minds. There was a horrible thing when some of our Congressmen began to parade about all our great victories, because the moment you have a victory over someone you instill in them the desire to have a victory over you.

Don't you see that the very moment.... The Orientals really have the right words for it—"losing face" or "saving face." If you have trouble with an Oriental and you want to come out right, you better let them save face. If you make them lose face, you're going to have them back at you twice as hard. They must save face and so with you and so with me. If we are going to settle our differences, let us do it without crowing over each other, without claiming victory over each other but rather by agreeing that we have found a basis for agreement.

Now, there is really a Spirit in man, not merely because it says so in Scripture, but it is reporting a truth. There is a Spirit in man, and that Spirit in man is the spirit of God. There is a spirit of God in man; but because there is only one God, there is only one Spirit of one God in every man, and it is the same spirit of God in you that is in me. Therefore, we be brethren. Let there be no strife between thy household and my household, because we be brethren.

Now, we are not carrying to the world any kind of a teaching that has to be set aside and that has to have a special group of people to claim that they have discovered the one, true God. All that it means is that every student of The Infinite Way accept the fact that there is only one God, that we are of the household of God, and then when we are talking to our neighbor, who may be Hebrew or Protestant or Catholic or Vedantist, let us reveal that we are talking about their God; their God, the one God, that which makes of us brethren, and then watch what happens when this spiritual bond exists between all of us.

Now, it has been a joy to me on these Infinite Way travels to find myself accepted by Hebrew rabbis and Protestant ministers, and people of no religious teaching and find how readily they accept this, how willingly they accept this. More and more, we are getting mail from doctors of the *materia medica* field asking questions about The Infinite Way and studying The Infinite Way. Why? Not because The Infinite Way is competition for *materia medica*. It isn't and can't ever be. It doesn't operate on the level of *materia medica* but because it brings to the medical thought the one thing that has always been needed in medicine, and that is the healing influence of the presence of God. What difference whether a doctor carries it into a sick room or a minister brings it into a sick room, as long as the spirit of God is being carried? Eventually, it can do away with all of our medicines. I don't even think the doctors would object to that.

All that anyone is seeking in this world, regardless of their approach to life, all that anyone is seeking who has within them a spiritual nature, all that they are seeking is this

common bond, this revelation of a spiritual bond that exists between all men everywhere at all time.

So you see that as we begin to break down this difference in churches and religions and find an acceptance of the one God; as we break down this, sometimes superstition that exists in some parts of *materia medica*, almost that there is no God; as it becomes more and more evident to everyone, to the educators, that there is this one Spirit, you find this miracle; and this I'm finding all the time. I am meeting so many people who have prejudices against religion, prejudices against this belief in God; and this prejudice is broken down in the very moment that you can make it clear to them that you're not talking about a separate God, a personal God, a personally owned God, but this universal Principle or Spirit that exists within everyone.

In the same way, a great deal of prejudice is broken down in the very moment when you can bring to light that you haven't found a God that heals, other than the God that is their God, but that rather what you've discovered is that the one, universal God maintains and sustains His image and likeness, regardless of whether they have a religion or haven't one. Watch how prejudice is broken down the moment these who have prejudice begin to see the universal nature of God—the Omnipotence, the Omnipresence, the Omniscience.

So it is with prayer. You break down prejudice the moment that you can convey to an individual that it isn't your prayer that heals separate and apart from their prayer, but that anybody's prayer will heal, if only it carries with it the realization that the God they're addressing is the Father within themselves. You know, it's a strange thing that sometimes we believe that certain forms of prayer will do healing work. Well, of course, I think one of the main discoveries in my particular practice that resulted in *The Infinite Way* is that there are no formulas and no forms of prayer that really heal; that it makes no difference what form of prayer you use, if only you end up with that feeling, that awareness of this inner Presence; because, in the end, it isn't the form of prayer that does the work. It is this inner awareness of the Presence that does the work.

The very moment that you have this feeling of a Presence within, you have a healing treatment or a healing prayer. The form, the way you arrived at it, is of relative unimportance. We have stressed for so long in the metaphysical world that it mustn't be a prayer of petition. It must be a prayer of affirmation or a prayer of denial. Well, as a matter of fact, I don't think any of them are worth the time they take, except as a preparation to us to bring us to the place of recognizing Omnipresence, Omnipotence, Omniscience, the spirit of God within us; and then that listening attitude, "Speak Lord, thy servant heareth;" coming ultimately to that place in consciousness where we feel the Presence or hear the Word.

Now, can you imagine whether you heard that Word in English, or French, or German, or Sanskrit? It would make no difference. It would make no difference if you heard it in a synagogue, or you heard it in a temple, or you heard it in a shrine. If you hear that still, small voice, if you feel that Presence within you, the work is done. The healing takes

place, and that is why many of these people who are doing healing work you find it hard to understand at first how it is that they're doing it. They're saying all the wrong words, and they're having all the wrong thoughts, and yet people are getting healed.

Well, you know that some of you from your own experience in your own work, whether you were brought up in Christian Science or one of the other metaphysical movements, you must certainly be aware of the fact that many people—in your own approach—were saying the wrong words and having the wrong thoughts and having very good healings, too. Why? God is no respecter of persons, and certainly God is not influenced by what words we use in prayer or what thoughts we have in prayer. The only effect from the presence of God comes in that final moment after we've done all the wrong thinking and the wrong speaking and have settled down to be influenced by God rather than to influence God; when we settle down in the last moments of our prayers or treatment to receive the seal—the still, small voice. God isn't in the problem, and God is not in the words you speak or the thoughts you think, for God is in the still, small voice. And, whether you have said the right words, thought the right thoughts or the wrong ones, be assured of this that if they lead you to where you can settle down and say, "I am not trying to influence God but to be influenced by God," you will then find that the spirit of God works in you.

So it is with our individual relationship, which when we leave here has to be carried out into the world in order that the ten righteous men in each city may bring peace. So it is that when we are through reading our books, thinking our thoughts, that as we turn to the Father within to be influenced so that the spirit of God in me is recognizing the spirit of God in you that is when healing takes place. That is when the *relationship of peace* takes place between us and between all of the world.

In my final class in Cape Town, the subject was "the spiritual bond," and the whole essence of the hour seemed to sum itself up in this that if I can look into your eyes and realize the same Father is looking out there that looks out of my eyes, I have created a *bond of brotherhood* with you. If only I can look out at everyone on the street, in the shops.... Yes, I did say this to them, "Don't look too directly in the eye. Somebody may accuse you of flirting; but take a sneaking little glance into the eyes so that it's not noticeable, and just recognize your Father behind those eyes, your Father and my Father; and see if it doesn't establish a spiritual bond."

I say this to you only in the form of teaching. You never have to say it to anyone that you meet. You only have to know what's in your mind when you glance in their eyes and watch the miracle that takes place in your relationship with most people and their relationship with you. As you begin to perceive that Father, your Father, looking at you out of their eyes, your Father and my Father, and you'll find that we're really one in Christ Jesus. *We're one in spiritual relationship.*

Well, you know, if enough of us just travel around the world, there won't be any possibility of a war. They won't even be able to get up an army, because who's going to go out and fight his brother? Oh, yes, human brothers are still fighting each other and

probably will again if there are civil wars but not spiritual brothers. No one who has acknowledged his spiritual brotherhood with you will lie to you, or cheat, or defraud, or war with you; and you can't do it with anyone else. There is something happens to you, something happens to you in that very moment when you can look at an individual and recognize the one Father, the one brotherhood, the spiritual bond that unites every one of us.

You might think that this would be wonderful if only we could reach those in the high places, and church, and in government and reveal this to them; and what I'm happy to tell you is that because of my practice of this, this is already happening. Those high in church and those high in government are coming to us. They are beginning to accept this, too. You'd be surprised at how much of it took place on this trip. Not by preaching it, because, as you know, I never speak of it outside of our own lecture and classwork, never speak of this to strangers, never try to sell it to anybody; but I try to live it. I try to feel it.

I was only twenty-four hours in Egypt when I was invited to meet the President. I hadn't said a word about this, not a word, but the one with whom I was traveling, or rather speaking at that moment, all of a sudden looked at me and said, "Are your books in our universities?" And, I said, "No." "Send us sets immediately. They will be placed in our universities; and you must meet our President, because he is interested in the spiritual approach in government." Well, unfortunately, Cuba took place, and the President became occupied—the same as I did—with his approach to bringing peace; and he had some influence in it, too. The point that I'm trying to make to you is that we are reaching people high in church and high in government and not by seeking them out and trying to influence them or teach them anything, but because this approach of recognizing the spiritual bond is reaching every part of the world. It is reaching every phase of the world, all kinds of society.

Now, up until this year, it was a calf. It's becoming a cow. Up until this year, our growth was very, very gradual. Year after year, our work grew. Year after year, our work spread, but somehow it seemed that I could always carry it. But, you ought to see it now! What has happened this year would be beyond your belief. And, the only way that I can hope to make you believe it is to see what happens to you individually when you begin to realize that you just haven't found a teaching that is going to meet some particular problem for you, that you have discovered the ancient teaching that is going to establish peace on Earth—the teaching of "love thy neighbor." But, while we were told to love our neighbor and while we were told to "love our neighbor as our self," I don't think it's been made clear to any of us how we can do it. To most of us, it seems to mean just being a little more charitable or giving away a little more money to the poor.

But, you know, it goes far beyond that. It goes into loving your neighbor, praying for your neighbor, forgiving your neighbor. It goes further—praying for your enemy, forgiving your enemy, beginning to see the spiritual bond that exists between us even if at the moment we outwardly appear to be enemies, even if we seem to have drastic differences or ideologies or political beliefs. All of this we are watching how the

dissolution of these differences takes place in this recognition of the spiritual bond. And remember, we are not establishing the spiritual bond. It was established by God in the beginning. We are merely acknowledging it. Just as we're told in Scripture, you don't establish God. You acknowledge God in all your ways. And, the Master doesn't say anything at all about establishing God. Merely abide in God. Abide in the Word. Let this Word abide in you. It's already established. We have just been ignorant of it.

It is like the man who went to Victoria Falls in Canada, rather in Africa, South Africa, and on beholding this mass of spectacle said, "Where's the telegraph office? Where's the telegraph? I must get to the telegraph office right away." And, they hurried him thinking some emergency had arisen. They hurried him to the telegraph office. And, he sent the telegram to the governor of New York, "Sell Niagara Falls." What's the use? Here is something greater already established.

And so it is that we're going to sell our previous concepts of religious beliefs that separated us. We're going to sell the finite concept of God. We're going to give it away in the recognition of that Infinity, which already exists within you and within me, in the recognition of Omniscience.

You know those three words have been haunting me all of this year. Omniscience. Omnipresence. I don't know how many times you're going to hear them on tape, because this seems to me to be the true God, the God that you can't put a label on, the God that you cannot finitize, and the God that you won't even try to influence. But, in the moment of recognition of Omniscience, Omnipotence, Omnipresence, you find it easy to relax and let yourself be influenced by that one, true God—your Father and my Father.