

THE INNER LIFE

THE HERALD OF THE NEW AGE

*Preparing the minds of men for the
coming of that Age.*

Devoted to the study of the Soul and of experiences
of an inner nature pertaining to the Soul life.

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EDITORIAL

YOUNG AND OLD SOULS

WE HAVE had the question asked, what do we mean by young and old souls, and in this Editorial we will try to make it so clear that all will understand.

As we look about us the observing ones cannot help but see that all people, the men and women on the street, those we meet in business and social activities, even those in our homes, are of different degrees of intelligence or of innate understanding, and therefore they must be in different stages of evolution or of soul growth.

At first we may think that this difference is caused by education, or rather by the lack of it, in those not having much understanding. But we have all met men and women of very little education who impress us with their deep understanding of men and of the ways of life. Such we instinctively feel are wise souls, and we cannot help acknowledging and respecting them for it. On the other hand we have met those who have vast book knowledge

and appear highly educated, but who know little of life itself and what to do when confronted by problems calling for a practical use of their knowledge.

Consideration of these facts, especially when they are gained from personal experience and observation, leads one to the conclusion that some men have an *inner* knowing that is far superior to what they could have learned in this one short life, and that they must have come here somehow in some way already possessed of such knowledge. This is confirmed by the child musical, artistic, mathematical and other prodigies, who seemingly *were born with* their special knowledge and powers, displaying them at an early age when other children were learning their A.B.C.'s.

This could only mean that their souls had gained this knowledge and these powers before coming into this particular physical expression, and because they could play the piano or the violin, could paint and draw, or have such an intimate acquaintance with mathematical problems, they must have gained their knowledge and powers from much experience, instruction and practice *in physical bodies* in previous existences on earth.

In other words, *as souls* they must have attended many terms and had much instruction in this world's school of life, in order to have gained such mastery in their particular lines of endeavor.

The fact is evident that such mastery cannot be acquired in one short lifetime and must take many lives, and that, because such proficiency was with material instruments and problems, they could not have acquired it in the spiritual worlds where material things do not exist.

This then would prove that man's soul spends many lives—so-called—on earth learning the laws of life and mastering physical and mental expression, and it eventually learns what the physical world can *not* provide—true happiness, peace and *soul* contentment. That, it learns, after many, many ages, can be gained only by returning to the Father's home in His Spiritual Consciousness, which is accomplished only by *knowing the truth*—that all that appears in the outer so-called physical world is man's creation and exists only in his mortal mind's consciousness, that believes itself separate and different from God's Consciousness.

Until he redeems all of these "separate" and wrong beliefs and *knows* himself to be a *soul* and one with his Father in heaven, and sees only God's goodness and perfection in everything and everyone, including himself, he must return again and again to physical life's school in order to gain this understanding and power.

SOUL growth is exactly like physical man's growth and unfoldment of understanding. Even as man begins as a child to learn the facts and principles of life in the kindergarten and then, as his *mind* unfolds in consciousness and understanding, works up through the primary, grammar and high school grades and then through college and university; so does the soul begin as a babe in understanding and have to work its way up through similar stages of *spiritual* unfoldment.

But while man's *mind* gains from such schooling all that he is able to learn about the various subjects of human knowledge and which as it is digested and assimilated is built into the mind's consciousness, all that is learned in one lifetime is but an infinitesimal part of what the *soul* must learn in the vast period that elapses from its birth at the beginning of the race eons ago to the race's consummation, hundreds of thousands, possibly millions, of years hence.

With the soul, each lifetime on earth would be but as a day at school; and as each night the mortal mind digests what was learned in the daytime, so the soul, in its nighttime between incarnations when back in its spiritual home, digests what was learned on earth the previous lifetime and builds it into *soul* knowledge.

It is difficult for the human mind to grasp the great difference there is between the mind of the prehistoric cave-man and the mind of Christ, and that it takes millions of years for the consciousness of the soul of a cave-man to grow and unfold in intelligence to the understanding of a Christ. An appreciation of this fact will help to account for the wide difference in intelligence in those around us, and will explain why some are younger souls than others.

It may be thought that as all souls were created at the same time, as seemingly stated in Genesis, yet a little study will show

that even at Adam's time he was far in advance of others of the human race; also that if his sons got their wives from other families not as favored of the Lord as was Adam, and if the sons of God also took wives of the daughters of men, there was much mixing of blood even at this early beginning and all kinds of in-breeding, not to speak of the powerful influence of environment; which could account for the great difference in intelligence existing today among men, such as between the aborigines of Australia, Africa and the Islands of the Sea—the few remaining "savages" still on earth, all along up to the most advanced master minds of the world.

Also it does not say in Genesis that all souls were created at the same time, but that they were created in the "sixth day," which we now know covered eons of time. And it is easy to believe that each soul came to its *birth* during that "day"—even as all other things arrive at birth—when all the phases and factors of its consciousness and nature had arrived at the stage of ripeness, thus permitting it to come forth into life expression. And that "sixth day" evidently being the harvest time of creation, when the highest form of then known life expression came to fruition, it is safe to assume that it was during that eon of perhaps many hundreds of thousands of years that all souls came into existence as full-fledged human entities, as contrasted to animal entities, those on the next lower stage of evolution.

Again, when we think of the terribly slow growth of the soul, assuming that all had their birth perhaps millions of years ago, and considering all the contributing factors of heritage, climate and environment, it is not hard to understand why some souls are much wiser and seemingly older than others.

Of course, even as we cannot determine the innate intelligence and understanding of a soul by the age or size of its physical body, as most of us have been made to realize that many children these days are much older souls than their parents, so the so-called age of the soul is not determined by when the soul was actually born; it is determined only by its education and experience. We will consider then what constitutes soul education and experience.

That cannot be fully understood and appreciated until one has a clear realization of oneself as a soul. In order to get this

realization one has in a way to orient oneself from the brain-mind and imagine oneself as having lived in many bodies in many ages in many countries and in all kinds of conditions.

Realizing this it is then not difficult to look back, as it were, and see the many problems and difficulties that had to be overcome before your soul attained its present knowledge and understanding of life. And then perhaps you can see how in a much lesser way your soul from the beginning of this life has been trying to teach your mind this knowledge so that it may gain the understanding and benefit from it that your soul now possesses.

The only way the soul can learn, even as can the mind, is by experience. And so the soul had to be put through an infinite number of experiences to gain what knowledge it now has. Just to give you an idea of how slowly the soul learns—and by soul-learning we mean developing soul qualities that enable one, for instance, not to kill, or to steal, or to get angry, or be jealous, or impatient, or unselfish—think, if you have not perfected yourself in any of these qualities, of the headway you have made with them in this life.

But these particular qualities are of a moral and spiritual nature, which evidence themselves only in older souls. Before such qualities are in any degree developed the soul has passed through countless experiences of purely physical and then of mental nature. For the soul passes through three general stages of human embodiment—physical, mental or intellectual, and moral or spiritual, each requiring eons to bring it to its consummation.

In this connection we cannot do better than to quote from a very illuminating book, now out of print, "*The Soul in Human Embodiments*," by Cora L. V. Richmond, showing how every soul must pass through these three stages in order to attain its full growth.

"THE EXPRESSIONS of physical life are, at first, seemingly without intellectual or moral purpose, yet in reality these purposes are there ready to come forth when the successive steps of victory over matter shall have made it possible. In each of these general stages there are many degrees (culminations), and in each degree many successive lines of embodiment.

“The successive lines of the expression of one soul are really typified in the single life of a man and a woman. Childhood is the state of physical growth; there is the feebleness and limitation to conquer, and the physical surroundings seem to overcome whatever else may be enfolded there.

“These first feeble lines of expression are what occur in the many successive embodiments of the first stage of expression.

“You cannot find the lowest human expressions upon the earth at the present time. But take the lowest human states as typical of their earliest beginning, though not in reality the beginning, then consider all grades until you reach the highest expression, and this would be typical of the conclusion, the final state upon the earth. With the exception of the first stages, there are manifested to your vision nearly all of the different stages upon the earth today, of what the soul experiences in the many eons of its expression upon this planet.

“The three stages or degrees of expression are primarily stamped upon the human race; but it is best to explain here that while the intellectual and moral possibilities are hinted at in the primal nature of man, the *expression* of those possibilities seems, in the infancy of human embodiments, to be excluded; as we discover in the states of races and individuals who seem to have no *unfolded* moral perception. This lack of mental and moral expression indicates that the first stages of expression do not include the moral problems; they have not yet been reached in the scale of human progress toward perfect expression. Physical life has first to be entered upon, the victory over it and the environment of the senses must come afterward.

“The embodiments follow one after another in rapid succession in the physical states of expression, since there is little or nothing of the moral and spiritual harvest to gather. The growth is slow, and the perceptible advancement in expression from one embodiment to another would scarcely be noticed until the final result.

“In this first stage of expression man seems inferior to the animal kingdom since he has no instinct to govern his appetites, and his mental and moral nature is still undeveloped in expression. This is so because the only law of man's government is the mental and moral (spiritual), and because being different from the animals he has no blind instinct to guide him.

“Each culmination is the termination of a line of successive embodiments to a certain point of perfect expression in one direction; and while there may be latent suggestions of other lines in the same series of embodiments, there is always a *dominant purpose*, in each embodiment of that series, in the direction of the culmination.”

Then are given illustrations of the glutton, whose only happiness consists in the amount of food consumed; of the Epicurians, whose motto was “Eat, drink, and be merry, for tomorrow you may die;” of the Bacchanalian feasts of our Anglo-Saxon ancestors who considered no one a real man who did not finally sink with stupor at the end of a banquet. Then how it was not many centuries ago since the evidence of the highest civilization consisted of the greatest amount of physical strength. Witness the feats of gladiators and the wonderful skill of athletes in the tournaments of ancient Greece and Rome. The prize ring is but a remnant of those days.

“The spirit of each embodiment is the breath, or impetus, from the soul toward a culmination. A culmination is the highest point that can possibly be attained in a given line. Those who have outgrown the prize ring, and the desire for physical contest, may safely conclude that in a past embodiment they expressed themselves to the fullest extent in that direction. Every step toward this culmination, however, is a step toward the knowledge of its *fallacy*.

THE SECOND general degree or stage of expression is that of the intellect. Not at once does the mind assert its presence and begin to be a dominant force. It begins with the beginning of embodiments, and commences to manifest its power before the physical is fully expressed; even as the moral instinct commences to manifest before the intellectual is fully expressed.

“The mental steps are not only more various, but they combine many and more intricate problems. The steps in the direction of art, for instance, are various and slow at first. In music, the one who struggles to that which cannot be attained in one embodiment, having little ability yet for which there is much desire, the struggle with persistence is continued through many embodiments.

“We would name Mozart as a genius because, untaught, in childhood he knew the principles of harmony. He knew not because he had learned it in this life, but because he had had experience in previous lives, had taken all the steps until this present life was the culmination. This enabled him to know music at three years of age; not because his soul or spirit was any more tuneful than any other, but because he had taken the preceding steps in previous lives to that culmination. While another might be culminating in poetry, another in painting, or other art, he was culminating in music.

“When genius appears the world recognizes its light. All steps toward genius are steps of aspiration. The one who wishes to play, the one who wishes to sing, certainly shall play and sing, *because it is something yet to be attained.*

“Genius, therefore, is the culmination of many steps toward perfection in one direction. Then wherever there is genius distinctly manifested, it is the final expression of the individual soul in that one direction. Each may know by the genius of the world what the culminations of all will be, or have been, for each soul must express itself as perfectly as any other in those directions.

“States of mental and intellectual unfoldment are sometimes mistaken for something higher. It is well to draw the line distinctly at once, and to see that no amount of human achievement, such as victory through the methods of mechanical and intellectual effort, can be called victory in the end, excepting as an illustration of what life is *not for*. Just as the physical culmination is nothing of itself, but is an expression of what life will *not* finally express; so the intellect is an expression of what the mind will *not* finally express—that is, intellect without spirit.

“**I**N CONSIDERING the spiritual degree, the most complex stage of human expression, it should be remembered that—as there is no partiality in the soul, so there is no partiality in experience. Each soul begins at the beginning of experience here, passes through physical conquest and then physical disappointment, the intellectual conquest and then intellectual disappointment, and enters upon the spiritual conquest, that of self, finally overcoming all its difficulties. The physical victory is not a conquest over the physical nature, nor is the intellectual achievement a conquest over the intellect. They both but testify to the development of

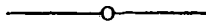
soul qualities and understanding gained from much experience in these stages.

“The full strength of spirit is attained through struggle that must encompass all conditions of life. Not gigantic to the extent of overweening physical strength, but for the purpose of usefulness as such strength is needed; not gigantic to the extent of a masterful intellect unwedded to the heart, but to be used to succeed in all and to fail in all, until one can forward the work of the spirit until it conquers all states—not only sin, but the greatest of all sins, self-righteousness, until pure selflessness, manifesting as love for one’s fellowman, is achieved and stands in sublime and exalted humility as the typical illustration of conquest over the earth.

“All states between that and the lowest condition you can picture are states of human experience that every soul must pass through. The spirit begins its triumph where the intellect fails. Spiritual power is the beginning of Love’s inspiration in every age and in every individual. Whatever flows into man’s life from the divine changes his outer life expression. Constant listening to the voice of Love within himself gradually brings the outer mind to an open state where it is always able to receive in its need.”

When man begins to show evidence of being guided entirely by an inner knowing, and radiates a kindliness and gentleness of Spirit, he proves himself to be an “old soul,” one that has learned most of the lessons of life, and knows he is here now solely to help others; also that he is fitting into the Great Plan and into the part for which all the long past has been preparing him.

There are souls that are old in human knowledge, but who are still babes in spiritual knowledge. The truly old souls are those who have culminated in all lines of human endeavor, only to learn the futility of them all so far as bringing soul satisfaction and peace; and who therefore now have only one desire—to be selfless channels through which Divine Love can express, that It may help and bless all they contact.



PLEASE NOTE: Change of address must be in our hands by the 10th of the month. Otherwise we cannot be responsible for magazine not reaching subscriber.

HIS MESSAGE TO WOMAN

O WOMAN! Thou that sleepest!
Thou, that lookest to man and reflects
All his sins and shortcomings,
Misery, Want and Degradation;
Awake! Look up! and Behold
Thy Christ, Thy Saviour's Love—
Him who even now shines upon thee,
Even as the Sun shines upon the Earth,
Bringing forth and multiplying
All the God-given possibilities within.

O Woman, Thou who art awakening,
Be true, that thou mayest reflect His Light;
Come close, give all thou hast
That God's Will may be done in thee.
Stand forth! Shed thy garments of
Falsehood, Impurity, Unloveliness, Doubt and Fear.

O Woman, Thou Awakened One, Mother of Christ,
Lift up thine eyes, thy nakedness
Clothed in Truth, Simplicity, Purity, Faith and Love.
In such garments thou shalt stand before The King.
Behold! The King within thy soul—
Reflecting all His attributes, thou art one with Him.

See Him! Know Him! Love Him! Then let
Shine out into the darkened world
His Love, Courage, Strength and Glory,
Even as the moon shining in darkness
Reflects Her Sun.
So thou, Divine Woman, Reflect thy Christ,
That seeing thee, man may behold Him
And, beholding Him, may find himself—
Father—Mother—God.

GOD BLESS YOU!

—*Author Unknown.*

THE MAN WITH THE HUMP

By Cerena I. Driscoll

HE HAD not known just when the hump had first appeared on his back. As a youth he had been straight and stalwart, clear of eye, full of high ideals. Then he found that he possessed the Midas touch. Gradually and imperceptibly this Midas touch possessed him. Absorbed in the love of money, greedily reaching out for new sources of income, he became a tyrant, ruthlessly pushing away every person that became an obstacle in his pursuit of more money and still more money.

One day he awoke as from a wild dream to find himself weary and sick, oppressed as though by some great burden. It was then that he realized how useless in his extremity was this money that was his god.

True it brought him servants who waited upon him meticulously, but he had seen them looking at him through eyes filled with covert contempt, yea, with even dislike, as they bowed before him. Often he assured himself, "My money can give me all that I desire; what then is missing in this service? Bah, there are others!"

But though he dismissed them and others came, they brought him no love, nothing but paid-for servility. He became more and more despotic as illness of mind and body overcame him, demanding the unreasonable, until at last he found himself abandoned by all except the money which now seemed powerless to give him back his health, fill the empty hours of his days, or bring sleep to his tortured nights.

He traveled to distant lands seeking peace. Far from the busy city in which he had sought and found money and power, now in lovely pastoral lands, vainly he sought for tranquility.

Long ago he had ceased to look in the mirror, because there he had seen the evil face of a stranger. One day he paused beside a clear, deep pool; as he bent down to drink from its limpid depths he drew back in horror at the sight of the huge hump on his back.

Cautiously he turned around to see if it might be some stranger thus deformed standing behind him. But no, he was alone. Shuddering he gazed at the hideous growth before his unbelieving

eyes—it seemed to writhe and move. He reached a trembling hand to touch it; beneath his fingers he felt the horrible, unmistakable hump. At last he realized why he had been shunned and deserted by men. Hating them for it, he told himself that he cared not; did he not have his money!

But at the thought he cried aloud in anguish, ‘Oh, God — — !’ And then he stopped—he knew no God but Money. Where was his money now? Could Money bring back the old health and the satisfaction that had been his?

Through long agonizing moments he contemplated an intolerable and hopeless existence, until a power within rose and shook him as if to free him from all restraint. A thought struck him. Was this the way of release? “Yes, he cried, triumphantly. “In oblivion’s dark waters I will find peace! At last, I leave you behind!”

Then impelled by this power greater than himself, he plunged into the pool before him. And the world wondered why this man so blessed by his great wealth had found a suicide’s grave.

THERE was a daughter, who long ago had run away from him, rejoicing over the sum of money he had settled upon her. There were no tears on the greedy face behind the black veil of sorrow as she came forward to claim the heritage that was now hers.

In a far country in the midst of a vast estate, purchased with her father’s money, she lorded it over the throngs who accepted her because of her wealth. There came to her a wizened babe with a hump on its back. Shuddering she drew back from the anguished eyes that looked up at her out of its old wrinkled face. Again the world exclaimed, “Why should this babe come to her with all her money?”

“Take it away!” she cried, and tried to escape the pleading eyes in the wild tempo of society’s mad whirl.

The babe grew up into a misformed lad, shunned and pitied by all. His heart was filled with the hatred that had been born with him. He sometimes wondered why he did not seek an end to an existence so intolerable, and though he knew not the reason within his consciousness there was the realization that some place, some where, he must find another solution to the riddle of his life.

When grown to young manhood, disguised as a peasant, he took to the open road, and in the contemplation of misery greater than his own he found his greatest enjoyment. It was at this time while on his wanderings that he encountered a little blind beggar, surrounded by a crowd of cruel urchins who sought to take his beggar's alms away. For the first time in his own miserable life his soul was touched by the softening hand of pity. With the knowledge of the unseen wealth and power behind him, he cried in tones of authority, "Begone! ye scum of the gutter. For shame, fighting with one who cannot see!"

Abashed, they slunk away. The blind child looked up with sightless but adoring eyes, "You must be great and strong!"

"I—great and strong!" laughed the other; but in his laughter was the emptiness of despair.

"You are, you are. Oh, take me with you that I may be protected by your strong right arm."

For the first time the man knew the joy of another's trusting confidence. Within himself he felt the stirring of that which was the beginning of love, and in response his whole being was filled with hope. So they journeyed forth together, and to the child who was blind he was a being perfect, straight, and strong, a being who had rescued him from fear, misery, and want. Out of his gratitude he lavished love upon one who had never known love.

Under the influence of this love, which knew only perfection, the one who had been born with a hump saw a new world, a world which needed the money that was his. As he cared for his blind little protege he saw others who needed his help. He forgot his own deformity under the influence of this new hope. As he felt the growing power of that love within him he straightened up and looked at the everlasting hills, and although he said nothing he acknowledged GOD.

Then came the day when a great surgeon promised sight to the one who loved him. "No, no!" he cried; "then will he see me as I am and no longer will he love me."

In the dark hours of temptation's night he fought for this one being who had loved him as a perfect man. But in the end Love triumphed over his human self, and he bade the surgeon proceed

with the operation. For a time he thought he would flee rather than face those eyes which would see the hump with which he had been born; but ever the child clung to the hand of this one that he loved.

Then as he sat beside the child for the first time he prayed, "Oh, God, I care not for myself, but for the sake of this child may I appear to him the being he thinks I am, a being strong and perfect, the perfect creation of Thy great mercy."

Then came to him a great peace and joy such as he had never before known. Humbly he waited as the surgeon removed the bandages from the child's eyes, eyes which now looked up at him, as the child cried, "I see, I see! And thou art here, strong, perfect and more beautiful than I had ever dreamed!"

THE "I AM" and THE ORDER OF MELCHIZEDEK

WE ARE pleased to announce that we have combined the two articles appearing in the Feb. '37 and the Feb. '36 Editorials of this Magazine under the above titles in a booklet that is now available for 17c per copy.

The need for the truths in these articles is very great, and much good can be accomplished by putting them in the hands of those who are befooled by the glittering sophistries that are turning many seekers to outer teachers, masters and authorities these days and away from the Loving Christ *within*.

Many have written us of the Light that has come from the "I AM" Editorial, enabling them now to see clearly what was puzzling them before and to understand the meaning and purpose of that quiet, positive Inner Voice that was trying to show them certain truths in the past, when friends were urging them to believe otherwise.

Because of the Melchizedek article, the issue of the Magazine containing it was sold out early last year. We consider it and the "I AM" article two of the most illuminating and helpful we have published, and trust that our friends will see that they get as widely distributed as possible.

A LENTEN FAST

By Lowell Fillmore

WHAT luxury or pleasure shall I give up during Lent that I may make room for a larger appreciation of Christ? Shall I forego a meal a day, or give up some delicious dish that I dote on? Shall I stay away from picture shows and parties? Shall I give up candy, meat, tea, or coffee?

Yes, make any or all these sacrifices if you wish; giving them up will not hurt you. Disciplining the sense man strengthens both body and soul if the discipline is not carried too far. But there are other and more important ways of fasting. We can fast from criticism, faultfinding, grief, emotions and thoughts unbecoming to a child of God. In place of these weak, human thoughts we can express more of the Christ consciousness.

While we are fasting from unworthy thoughts and emotions we shall go about our daily routine of duties as usual, keeping in contact with our friends and associates. By doing all to the glory of God, we shall not need to shirk a single responsibility. We can make our every act and our every word a testimony to Him.

Our business will be taken care of as usual while our inner service of Christ will bring a new spirit of praise and service and joy into the background of every business detail. Money will no longer be merely the coin of the realm; it will become a symbol of God's infinite substance. Each token that passes through our hands will be blessed and sent out upon a new mission of service to Christ. A letter written will be no more a mere business letter, even though it be composed of business terms and phrases in the usual way. It will radiate a new spirit of blessing and good will, which will bless and cheer all who touch it. Each meal prepared will be no longer just food for hungry bodies, but it will nourish the body of Christ.

All lesser thoughts will be transmuted to the heights, and nothing will be commonplace or mean or unpleasant. All will be done for Christ, and His Spirit will open the way to a larger appreciation of life. By sacrificing our lesser thoughts we shall be preparing for the resurrection of Christ within us.

—From *Weekly Unity*, Feb. 17, 1934.

AS THE LORD IS, SO HE DOETH

By E. B. P.

UNTO all men, through my servant, this message of the Lord.

The earth shall quake and that which is built shall fall down and many men shall die therefrom. Yet I, The Lord, shall not do these things.

Storms and strange weather shall destroy the harvests and men shall be smitten and die therefrom. Yet I, The Lord, shall not do these things, though men shall say I do.

Pestilences and famines shall stalk through the nations, and men shall be smitten with suffering and death. Though men shall say that this is My work, yet I, The Lord, shall not do these things.

Wars shall come and the cities of the nations shall fall. Men shall slay one another in multitudes and commit nameless crimes. Yet I, The Lord, shall not do these things, though men shall say that it is My judgment.

Churches, nations, customs, laws and institutions shall collapse and the old landmarks shall be removed. Men shall be lost and shall faint, for perplexity and fear shall rule them, and they shall destroy themselves. Yet I declare again unto you that I, The Lord, do not these things.

For these things are but the harvest of men's sins and the penalties of disobedience to the Law. And I, The Lord, declare unto you that you yourselves cause and shall do these evil and destructive things, reaping even as you have sown—for evil must destroy evil.

And after these things have come to pass, and those of you that remain shall return unto Me, and you have proved faithful, your woes shall seem as nothing when you receive the good things I shall give you.

For, I shall remove all your limitations and heal all your ills, and you shall receive knowledge and wisdom. You shall renew

your youth and unto you then shall be given full and running over all the perfect gifts reserved for them who love the Lord.

Therefore, take heed unto yourselves; for if you depart from Me, then shall you sin and stray into strange paths that lead to death; for I say unto you that none is wise enough of himself to do without divine guidance.

But unto him who turns to Me for counsel, I will lead him into Everlasting Life; and unto him who loves the Lord, shall I give the things his heart desires. That is also the law.

See to it then that you love your fellowman as yourself, and that you deal justly with him; for even as you do unto your brother, shall it be counted that you have done it unto Me.

Behold, and take heed that you watch and pray, for at an hour that no man knoweth, even at the very time that many shall mock saying, "Where is the Master you call upon?" Even at the very moment when they are at the height of their merriment, they shall see the glory of the coming of the Lord Jesus Christ, and they shall tremble and seek to hide themselves; for then shall they know that their day is done. They shall go down in their folly and evil to rise no more.

But unto you who endure steadfastly, shall He come to make all things new. He shall establish a kingdom that shall endure forever. In His kingdom there shall be no more hunger, nor shall there be unjust judgment, nor anything that maketh this earth a house of affliction as you see it now. I say unto you that He shall surely come again.

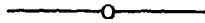
Therefore, when you see the end of sorrows, and the evil things come no more; when you see the end of evil and suffering in this present world, then you shall know that the hand of the Lord is in this, and it is the will of the Lord to establish perfection made perfect.

And when you see all these things come to pass, you shall know that these are the true works of The Lord, your God, and His son Christ Jesus; for it is the Plan of your Father in Heaven, and in that day you shall know for a truth that it is I, The Lord, who do all these good things.

Therefore, again I say unto you, "Watch and pray unceasingly," for The Lord hath not forgotten the faithful, and He cometh quickly. See you to it that you sleep not.

The coming of the Dawn is at hand. It shall surely come to pass. Be ye strong and faint not.

In that day you shall realize the measure of the Love that is borne for you by the great Son of Righteousness who shall rise with healing on His wings. You shall be as in a dream for very happiness at the wonderful things he shall bestow upon you.



THE SHADOW

SHAPELESS and grim,
A Shadow dim
O'erhung the ways,
And darkened all my days.
And all who saw,
With bated breath,
Said, "It is Death!"

And I, in weakness
Slipping towards the Night,
In some affright
Looked up. And lo!—
No Spectre grim,
But just a dim
Sweet face,
A sweet high mother-face,
A face like Christ's Own Mother's face.
"Thou art not Death!" I cried:—
For Life's supremest fantasy
Had never thus envisaged Death to me;—
"Thou art not Death, the End!"

In accents winning,
Came the answer,—"Friend,
There is no Death!
I am the Beginning,
—Not the End!"

—From *Immortality Now*.

MISPLACED POWER

by E. Leslie-Hoot

FOR ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another."—Galatians 5:13.

OVER a month has passed since I copied this verse from the Bible. At the time I was much perplexed at its meaning, unable to make any comment upon it. Today, as I picked it up its hidden import became clear and it seemed to apply directly to my affairs at the moment.

"Thou shalt love thy neighbor as thyself". Truly we must. There can be no side-stepping this law. We must bring our spiritual understanding into acceptance of this fact before we can truly be blessed spiritually.

I am thinking now of a certain person who slights me, makes fun of me, and when opportunity permits, insults me. I have been thinking for several days about this person, since she last offended me. I could not help but dwell on her short-comings, her glaring faults, how unkind and deceitful she was, etc. I had been trying to see the Christ in her, at least I thought I was, and declared it to myself.

But I was deceiving myself. How could I see the Christ in her, her perfect self, and at the same time call to mind and see her human short-comings? Nevertheless the very fact that I was trying to see her perfection was to me proof that it was there, and proof that I would eventually get relief from my personal hurts.

"But if ye bite and devour one another, take heed that ye be not consumed one of another." And today I realized that I had actually come to the place where the fire of my own thoughts were consuming me. The thoughts of condemnation that I had directed towards her had been robbing me of my freedom of thought, had made me weary, inefficient, and had burned me up emotionally. For I had misused my Creative Power—THOUGHT.

Thoughts and words are my Creative Power given me to use here on Earth, and when I waste them in riotuous and negative thinking, I give to that thinking the power to produce whatever is pictured in my mind. And the worst sin is—that unconsciously, for the time being, I *bind, limit and call forth* those negative things from that person (at least as far as I am concerned). Every time that person comes into my presence or the thought of her comes to me, my tricky mind resurrects the picture I created and am carrying in my subconsciousness and brings it up for my attention and remembrance.

It doesn't matter whether we speak these words of criticism or not; thoughts are unspoken words, their power is just as sure and creative. And it doesn't matter how nice we treat people outwardly, if we do not make the "inner treatment" of them to "bear witness." We "*bite and devour and are consumed*" by our unspoken thoughts or attitudes, just as much as we are by our spoken ones.

There is only one way out and that is "*through love be servants one to another.*" Meaning that we must absolutely ignore all slights, hurts, slanders, insults, and recognize the Christ in every person, Who has no part in any of these human displays. For the very fact that people are here on earth who do not please us is proof that God loves them just as much as He does us, and that He sends them to us to teach such lessons that we need to learn.

So, if we are "working with God" we must recognize His divinity, the Christ within all men; must bless them, and exclaim like Christ, "*Father forgive them, for they know not what they do.*" For truly they do not. They are like babes who must be taught by their Mother that there is a right and wrong way to use their spoon in eating.

And so, must all be taught there is a right and wrong way to use God's thoughts, our Creative Power, here on earth!

Tell not abroad another's faults
Till thou hast cured thine own;
Nor whisper of thy neighbor's sin
Till thou art perfect grown.

JESUS CHRIST

X

BY NOW ye should know Me as I AM, as the One and Only Self of thee—yea of all who read. For I, Jesus Christ, AM the Light that lighteth and liveth thee and am all that thou art.

I AM likewise that which thy Father in Heaven is, Who I have shown thee is a Son of God, thy Highest Self. For He and I are One. All Sons of God are One in Me, the Christ, the Only Begotten of My Father—His Holy Spirit in every man that dwelleth in the darkness until his blossoming time.

But perhaps ye do not yet know Me as thy Self. Perhaps thy mind cannot as yet separate Me from its concept of Jesus of Nazareth and know Me as *all* that thou art. To thee perhaps there is still Jesus *and* thy Higher Self, the Lord God in thee; thou dost not yet know them as One. But My purpose, beloved, in this Message is to get thee to know that thou, thy Father in Heaven as a Son of God and also the Lord God within—thy Higher Self, and My Father God and I, are One—that none are separate or different from thee; for I, God, Alone, AM all that They and thou art.

I AM thy True Self, yet I AM the True Self of every man. For I AM the Christ, the Consciousness or Holy Spirit of God in every man which gives him life and all the intelligence he has.

When man's intelligence has grown to where he knows himself as I AM, and he surrenders all desire and all concern about himself and allows Me to rule his consciousness and express My Self as I will, man then is no more as a separate self, and I alone AM his consciousness.

But if man hears this and accepts its truth and is willing and even anxious to surrender all to Me and to allow Me thus to rule and express My Self, ye may ask, why then does he not do this at once and fully?

Ye forget that I AM within man and AM all that he is, that man of himself is nothing—no more than his hand of itself is anything. The hand, in order to be of the highest and most efficient use to any man must be taught and trained by much

exercise and practice for the tasks required of it. Likewise the outer man, with his mind and will, must be taught and trained by exercise and much practice for the tasks I call upon him to do.

I may show him the Kingdom and may teach him what he must do to gain and enter and abide in it; but the learning of all this with his mind and the doing of it are two different things—it cannot be accomplished until, through persistent trial and effort, much faithful practice, and many failures, *mind and will* have been developed into a perfectly synchronized instrument that I can use to express My and My Father's Will and Purpose on earth equally as in Heaven.

This dear one, is the greatest problem before all who would be My conscious disciples in these last days. Many have learned the laws I have taught them and know with their minds just what they need to do to surrender and to allow Me completely to rule—but they find they do not and cannot let go, no matter how much they yearn and pray so to do.

It is because I have not yet trained and disciplined their minds and wills sufficiently so that they submit fully to My Will, and thus enable Me to take complete charge.

But always remember that I and ye are One and the same, that therefore ye in My Consciousness must do the training and disciplining, must guide and control all the forces of mind and will until they perfectly obey thee. Until ye learn to do that, they will always rebel, hold ye back, and prevent the surrender ye crave.

But know this—if it is the doing of it in My Consciousness that makes ye doubt your ability to guide and control those forces, ye are always in My Consciousness when ye actually take charge and *compel* mind and will to obey thee. For the definite attempt so to do frees thee from self's control and releases My Power in thee that enables thee to do it. Think on this until it is clear, and then prove it.

No man of himself can do anything, yet not until man *wants* to do something does he or can he do it—unless he does it without thinking because something *impels* him to do it. But always that which causes him to *want* to do anything or which *impels* him to do something is I, his One and Only Self, Who am all that he is.

This is hard for many to see and accept. They ask, Do I, Jesus Christ, man's True Self, cause or impel anyone to steal, hurt or kill another?

If I, as thy True and Only Self, AM *all* that thou art, then how canst thou do *anything* of thyself? Must I not know, be responsible for, and permit—if I do not actually cause—thee to do all that thou dost? But ye have not yet learned that all that thou dost is *good*, that out of the seeming bad that results from acts done in thy ignorance, thou in time learnest what is NOT good, and it maketh thee to long for and seek the good and to avoid that which causes the inharmony and troubles of life.

But, ye ask, is it good that another is hurt or killed, or has much needed money taken from him?

Ye forget that I AM in that other, even as I AM in you, and that I must cause or permit what happens to his outer self for some good that I intend for his *soul's* need. For am I not growing his soul and teaching it daily what it needs to learn, as fast as his mind can understand and accept it? And if his mind influenced by his ignorant and rebellious soul refuses to accept, then it may be that misfortune, hurts and even death may be necessary to *awaken his soul* to the truth of what his mind would not accept in the flesh.

No, beloved, I as thy Higher Self, God's Holy Spirit in man, know what is best for thee, and am always supplying it. For I AM always with thee, guiding and teaching thee, when I have grown thee to where thou wilt listen to Me; and, until then, placing thee in conditions where, through the inharmony, trouble and suffering that result from not listening and from following self's desires and will, thou learnest what is NOT My will and desire for thee. And in placing thee in such conditions it must be I Who cause or impel thee to do what brings thee to those conditions, knowing in advance the lessons I intended to teach thee from them, when thou wert ready to listen.

Thus thou canst see that thou canst do nothing of thyself. Thou canst not even listen to Me, until I have grown thee in understanding and taught thee how to listen. Thou even canst not *want* anything, for I inspire or permit all thy wants—the good and the seeming bad, allowing thee to be filled with "bad" desires until thou hast harvested everyone, gained the "good"

from their lessons that each contain, then no longer heeding such, having learned discrimination, ye respond only to the "good." Thou canst not even want always the good, until I have taught thee fully what *all* "bad" is not.

Thou likewise canst not consciously submit to My will, allowing Me to rule all thy thoughts, words and acts, until I have grown thee to the place where thou hast learned that there is no bad—that ALL is good, and thou hast no longer any desire or will for thyself. The full surrender to Me comes only when, through the grace of My Father in Heaven, His Spirit "descends" and abides in thee, and I Alone AM thy consciousness, life and will.

From this ye may become fearful and say man then has no free-will, that he is just a puppet and it matters not what he does, for God makes him do everything and therefore he is not responsible for what he does.

Nay, this is not wholly so; for when I place thee in conditions in order to teach thee needed lessons, while I may know in advance because of thy weakness or lack of understanding what thou wilt do, yet thou art left to choose for thyself. For only thus canst thou learn that thy choice is not good, and will then begin to search for the good.

But this is so only for those who are young in understanding. When they grow up, they learn to work with the Law. For all are under the Law. *"As a man soweth, so shall he reap."* *As a man thinketh and believeth, so shall it manifest for him.* When a man learns to sow only good seeds, he reaps a full harvest of good. When a man grows to where he shuns evil of very kind and thinks and believes only good about himself and his fellow-men, then only good will manifest in his life.

For then he has learned to unite his will with the will of his Father in Heaven, and to want nothing that He does not want him to have. He has learned from much experience to work with the Law of Love, the Law of serving God in his fellows and of making that first in his thoughts and life, and then as a natural consequence the Law of Love always works with and for him.

Then he is no longer concerned about his "free" will; he now wants only God's Will to rule, and he gladly waits upon Him in all things.

THE SOUL

By Sterling E. Nicholson

GOOD morning, friends. We want to talk to you this morning about the Soul. We desire to lead every listener to an understanding that there is much more to life than just coming here for a few years and then passing into eternity.

Most theologians tell us that we are manifest on this plane of existence generally less than one hundred years, and then we go to a place called heaven or hell. They tell you that the wicked will suffer and burn throughout all eternity for the mistakes that they have made in this short life-time here. Such doctrine as that is based on a false understanding of the Holy Scriptures.

Jesus told Nicodemus that he must be born again. Jesus did not say that he would *possibly* be born again, or that he *might* be born again, but Jesus said that he *must* be born again. So can we say to many souls that dwell on the earth plane, that they must be born again, and not only must they be born again, but *they will* be born again. For every soul that was back in the loins of Adam must some day return unto the Father's House.

It is every minister's duty in this age, as it *always has been* every minister's duty, to be willing to cast away every pre-conceived idea and supposition, so that they can declare the TRUTH unto ears that are listening for the voice of God for this age. It is the TRUTH that sets men free from error, and to have the TRUTH, we must accept the Lord Jesus Christ as He is for this age. He is a Quickening Spirit, for Jesus Christ is the same yesterday, today and forever.

When we have learned that the Lord Jesus Christ *has come* into His temple to abide therein, and we know that *we* are a temple of the Living God, then, and not until then, are we prepared to tell mankind the Way of Salvation. When *the Holy Spirit* begins to reveal and unfold God's Eternal TRUTH unto us, generally we find that many of the things that our natural minds accepted as TRUTH, begin to fade away.

I can speak for myself, and say, that I had to be willing to un-learn all I did know, so that I might understand the program of God for this age. I have found that *in Him* is all wisdom and knowledge.

I want to read you a Scripture contained in Second Corinthians, chapter Five, verse One, "*We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, ETERNAL in the heavens.*"

I want you to notice that this house in the heavens is an ETERNAL house. You never reach this house by going through the grave, for those in the graves know not anything. This house in the heavens has no beginning nor end, for it is an ETERNAL creation of God. This house is in the heavens, yet not far from the earth. John dwelt in this house while on the isle of Patmos. Paul was caught up into the third condition in this house, yet Paul was standing on the earth.

I don't believe they had any balloons in that day, neither do I believe that man needs some gospel-ship to come and take him to this City of God, but I do believe that any man can be lifted spiritually into this ETERNAL creation of God. Further I believe that any man that is not lifted into this creation of God in this life time, will have to be lifted there at some future time.

You were created at the beginning of time a living soul, but in Adam all have died, but in Christ shall all be made alive.

Some men attempt to explain that God is a trinity, but if the word trinity is used at all it should be used for man. God is ONE, but man is a trinity composed of body, soul and spirit. God's Spirit "descends" into man, and lifts man from the dust of the earth, and the mortal puts on immortality. The spirit, soul and body become one, and then that temple can say that, "*I and My Father are One.*"

Man casts aside his body because of sin. Man goes to the grave because of sin. But if you do put your body in the grave, then you must be born again, for some time *you must redeem your body.*

Man is a *soul*, and man has always existed. If you had a beginning then you will have an ending. Did you ever stop to realize that there are always about the same number of souls on the earth and allied planes? Did you know that there are always the same souls on these planes? Did you know that you have always existed? Did you know that you have been on this earth many times before?

The Father's House is Eternal in the heavens. You were one time in the Father's House, and if you are not in the Father's House today, then you have fallen from that condition. When you have learned the lessons of life, and when you have become disgusted with earthly wisdom, then God breathes upon you, and He lifts you spiritually into His Eternal House.

What Jesus said is true, that "No man cometh unto Me, unless My Father draw Him," and "No man has ascended up to heaven but he that came down from heaven." When all the false doctrines, and all the false beliefs pass away, then you will find yourself in the Father's House again. God is no respecter of persons, so in due time every soul will pass through the veil and enter the Holies of Holies, and that soul will understand that God is Spirit.

Every soul has come down from the heavens. Many descend into the lowest pits of life; but God is there to lift them. It takes many births and re-births before we regain our right to heaven and to enter the New Jerusalem, which is the City of God, Eternal in the heavens.

What you or I call heaven is unclean in the sight of God, for all of man's heavens pass away with a great noise. And praise God when the heavens of man have passed away, for then we find ourself in the Eternal City of God.

Regardless of what man might say, no man goes to heaven or hell when he goes to a literal grave. Truth is Truth, and it matters little what men say, for God's plan shall come to fulfillment anyway.

You were not created when you came to earth this time. You always have been, and always shall be. Hell and heaven are *ever-present* spiritual truths. Heaven and hell are not reached by going through the grave. There is a great gulf fixed between heaven and hell, and it takes the Baptism of the Holy Ghost to lift you from hell and put you in heaven. Then you have just started on your upward journey. Many heavens will you pass through, and some day, praise God, you will awake in His likeness, and you will find that you are in the stature of the Perfect Man. The heavens contain the Lord Jesus Christ until every son of man has entered the heavens; and when every son of man has been brought back home, then shall God be ALL IN ALL, and the earth shall be as the heavens.

—Broadcast over WEXL, Jan. 31, '37.

THE GREAT PROPHET

ALTHOUGH it was early in the morning, a throng of people had begun to gather upon the shores of the Sea of Galilee. Had one not heard that a great man who told of strange and unheard-of things, teaching in a manner more wonderful than the greatest had ever taught, was expected to appear at any moment upon this spot, one would at least understand that the heart of the people had been moved by some great impulse which was drawing them irresistibly toward one thing. It was plain to be seen that something had happened so sufficiently marvelous in its nature as to kill all interest in everything else.

The vastness of the throng was increasing. Indeed, could it be possible that there still remained a single individual in the cities? And yet they were still coming in streams from all directions. No one was laughing, as is generally the case upon such occasions; in fact, those who were talking at all were doing so almost in a whisper. There was scarcely a noise except that made by the water of the great lake as it rolled in upon the shore, and the dull thud of seemingly numberless feet; except occasionally when a young child or infant would cry, a sound scarcely noticeable ordinarily, but extremely shrill and painful upon this occasion.

Very often, as a matter of habit, the crowd would separate as some family of distinction, or the ruler of a synagogue dressed in rich attire, sought an entrance toward the shore; but instead of accepting such a courtesy as their just due, as is usually the case, they would, if they accepted it at all, almost apologize for doing so. Indeed it would seem that something had changed the very nature of everyone, or else that they had suddenly grown to be ashamed of their past actions toward each other.

Among those who had gathered was an old gentleman with a long beard, dressed in a long flowing robe of white, trimmed in gold, with a blue mantle thrown gracefully over his shoulders. He had with him a retinue of servants, and he was immediately distinguished by his majestic mannerisms, and by his extremely anxious attitude. He looked about him sadly, while trying to step cautiously among the people of all ages who were lying upon stretchers, upon beds, and upon the ground. Some of them were

sick, some crippled, and yet everyone looked more hopeful than he. He appeared to be seeking someone of whom to ask a question, when his eyes fell upon a golden-haired youth of about twenty.

Although the young man's uncovered head was as yellow as the purest gold, his eyes were large and of a dark brown color, and their expression full of tenderness and kindness almost to a point of timidity. There was a pink bloom of youth in his skin which was transparent and as smooth as satin. His lips were well shaped and very rich in color, which, when he smiled, looked even richer in contrast to his white and splendidly shaped teeth. What a wonderful human being, marvelously handsome, expressing baby-like innocence, and yet full of manly strength. He was the object of so much attention that it was to him the bearded gentleman made his way first of all, and said:

"Do you think, young man, that you could answer some important questions for me? My name is Jairus, and I am the ruler of the most elegant synagogue in Galilee."

There was a look of pity in the young man's face as he replied.

"My divine master has taught me the privilege of being of service either to the rich or the poor. I hope I can answer your questions." The voice which spoke was as musical as a flute.

"Your master? Who is your master?"

"Israel's great teacher. The great Prophet, Jesus of Nazareth."

Jesus of Nazareth? Indeed a Prophet! If what I hear of him is true, he is more than a Prophet! Are you one of his disciples?"

"I have been chosen one of his apostles." There were tears of gratitude in his eyes.

The rich ruler bowed as an inferior would bow to a superior; which was received with perfect modesty.

"Who are you?" the ruler asked.

"My name is Judas Iscariot. Have you come to listen to my master?"

"My anguish is too terrible to listen to anyone. I must have help; and only your master can give it to me. My daughter is

sick, and likely to die at any moment. Will you get me an audience with him as soon as he has come?"

"It is not modest that I should try to teach you, a mighty man of Israel. And yet, if you will listen to me, I can tell you the quickest means of an audience with my Master, when he comes."

"Ceremony is out of place in time of trouble, my young man. I will listen to you. Tell me how I may see your master at once."

"If you can realize that my master is of nature so divine in speech, so wise in act, so perfect that he speaks with the Spirit of God whom we worship according to our wisdom; and then, if you can believe that my master does only God's will, and since the nature of God is perfect, if you leave your matter to his care, you will be most sure to secure the help of my master."

"But if I should see him too late?"

"Have you been the master of a synagogue, and yet doubt the carefulness of God's thought of us?"

Jairus, the master of the synagogue, was confused for a moment as he looked first at one of his attendants and then at another as if half ashamed.

"Has your master taught you to offer such advice?" he asked.

"What I have told you, my master has taught me," was the reply.

"Then I will do it," was the answer, as other individuals, almost pushing him aside, began to press their conversation upon the golden-haired Judas.

"Did I not see you with the Great Teacher the day before yesterday?" asked one of them.

"I was with him. I am with him every day."

"They say that he has chosen twelve whom he keeps constantly with him; are you one of these?"

"Yes, I am one of them."

"Do you think he will choose others who are to be his constant companions? I know that he has sent as many as seventy out

to expound his teachings; but do you think he will have a greater number than twelve with him?"

"I do not know. I only know that his intention is to do the will of God which is in Heaven," said Judas.

"Yes, that is it. I can readily understand that, since I myself do the will of God which is in Heaven. I too am able to heal the afflicted. It is the similarity between myself and this Great Teacher which enables me to comprehend his sayings as I do. I am doing a great deal for the Prophet, and, methinks, he knows it. Sometimes he will choose another twelve to be with him in the place of the twelve which he now has—a twelve more perfect than those whom he now has."

Judas did not answer, but stepped from sight among the crowd.

"If you can heal the afflicted, why do you not do it?" demanded Augeo—who was standing with Ramay, Lydia's servant, watching and listening to the man who had thus spoken.

Augeo was dressed in rich silks and decorated heavily with jewelry. Even his pointed cap was strung with pearls around the part which fit across his forehead; but just at that moment a number of officers from Herod's court passed by, and Augeo, revealing acute nervousness in his manner, did not see that the braggart had disappeared, until later when he turned to receive an answer to his question.

"I hate these religious dogs; and I can scarcely believe that this Prophet has performed the miracles of which you have been telling me," he said, turning to Ramay.

"You have but to wait and see for yourself," responded Ramay. "But see, a boat is landing. How strange we did not see its approach, for it is a large one? We are nearer the shore than I thought. Ah, I can see—at least I did see a moment ago, and it was the Prophet."

Augeo seized Ramay's hand and plunged forward, knocking many to their knees as he did so; and within a moment he was in full view of those who had left the boat. There were ten of them. It was not necessary to ask if the Prophet was among them. He knew that the Prophet was there, and he knew who the Prophet was. It was Jesus. Jesus whom he had known when

a boy, whom he had played with. He was overwhelmed with a strange sensation which was increased by what he saw and heard. Some of the people were wailing, some crying, and some begging in a loud voice as if fearing they would not be heard.

"I am blind!" "I cannot hear!" "I am lame!" "I am suffering!" "I am unclean!" "Oh, Son of David, hear me!" "Have mercy upon me! Deliver me!" were the exclamations uttered from a thousand throats and from as many directions, and from voices which together were horrible. Suddenly three men rushed toward the opening, dragging with them the screaming, howling figure of a man. And having become both exasperated and exhausted with their burden, they threw him forward and he fell howling at the feet of the Prophet, foaming at the mouth and showing his terrible teeth.

"I know who you are" he screeched, as the frightened crowd backed rapidly away, among which was Augeo who had thought himself afraid of nothing.

But the Prophet was not afraid, nor did he appear even to notice the thing which crawled at his feet and tore and bit at his robe; but he looked disapprovingly at those who had just thrown down their burden. Then stooping, he lifted the crawling figure to its feet, who at once became quiet, and with a startled expression riveted his eyes upon the eyes of the Prophet. Suddenly he started slightly like one who had been awakened from a sleep. There was an expression of intelligence in his face as he looked in bewilderment about him as if trying to decide where he was, and what it was; then he began to sob like a child just rescued from great danger—and many of the people began to sob with him. The Prophet took his hand, and things became as quiet as death, for the Prophet was speaking:

"Woe unto you priests, scribes, and hypocrites, who have been indifferent and unkind to such as these!"

"Woe unto us, Lord!" cried the ruler of the synagogue. "I have nothing to ask for myself; but will you not come to my daughter who is near unto death in my house? Her mother's grief cannot be quieted."

The Prophet answered in a tone which others could not hear, and the priest walked humbly to one side and waited patiently.

"What think you?" asked Ramay, turning to Augeo who was as pale as death.

"I must go away quickly," was the reply.

"No, you must stay."

"You are right. I must stay. 'Woe unto the priests and scribes,' he said. What think you he will say of thieves and murderers? Ask him, good friend. No! Do not ask him! I do not wish to know! I dare not know—and—still——." Ramay was quiet, although Augeo was bruising the flesh of his arm, so tightly had he gripped it.

"I will ask him," responded Ramay.

"No! Do not ask him! You must not!"

"I will ask him! Tell us, good master, what think you of thieves and murderers?"

Those immediately surrounding the Prophet heard the question and awaited the answer.

"Thieves and murderers?" repeated the wise Prophet, and there was no hatred expressed in his manner regarding these people; but, strange to say, as he continued his eyes fell upon Augeo who drew back as if trying to shield himself behind Ramay.

"The condemnation of a violent act depends upon the motive which prompted it," began the Prophet. "He who eats contentedly and thinks not of his brother who is hungry, is a thief. And they who are indecently rich while others are indecently poor, are thieves. And they whose greed forces an unbearable struggle upon those less fortunate than themselves, tantalizing their victims unto revengeful thought and acts, are murderers."

"Dost dare to excuse those vicious men who prowl at night stealing from unsuspecting homes and killing the occupants therein?" demanded a man in rich attire who was known to be a rich man of the law in Jerusalem, and a Pharisee.

"With one cord I bind them together with those who, like you, live by their misfortune," was the answer, as the concourse began to howl.

"Away with him! We want no lawyers! We want no priests and scribes to interpret the law for us! They have deceived us!"

Away with them!" But before there was violence done, the Prophet raised his hand as a request for silence; and there was silence immediately. Surely the Prophet was master of the feelings which he had aroused.

"You who are poor would be rich if you could; and being rich would be as the rich; and you have all longed for the splendor of the scribes, and the homage paid the priests; and you have all been envious of those who live by their understanding of the law; therefore at heart you are one of them. With the very judgment that you have judged, you are yourselves judged. Few there are who can cry thief, or murderer, or deceiver to the other. Few there are who can say to the other: You have been unjust, for in the sight of our Father Who is in the Heavens, *all* are guilty.

"There is nothing gained in the condemnation of another, unless you help the condemned; and it is better that you see not another's fault unless you are sorry for the erring one.

"Be not kind only to those who have been kind to you, for such kindness is no virtue: behold, the wicked do as much! And work not alone for those whose patronage will benefit you, for such is mere selfishness. Remember that those who are good need not the exercise of your charity; but those who are not good. And remember that none are good except those who do the will of God which is in Heaven; and those who are constantly planning for their own happiness know nothing of God's will. Their hearts are scrolls already written upon by their own desires, and there is no room for a message which is Heavenly. Those who live for themselves are not good; and that which is of God does not dwell in a house except it be good. Remember also that there are none possessing a soul so broken with sin that God cannot mend it unto a purpose which is righteous and holy. But you who wish to be righteous, say not that you *are* righteous; but let others *see* that you are righteous.

"If any among you have burdens which are heavy to bear, let me help you carry them; if you have evil desires too deep to overcome, let me assist you. Your sins are mine, for I have taken them unto myself; your feelings are mine because I love you, and whatsoever you cannot do by yourselves, I will help you to do."

"Does he really mean that he will help us?" asked Augeo of Ramay.

"Yes, he means it."

"What a man!" exclaimed Augeo. "How different from the insipid priests in Jerusalém. When one sees a strong man whimpering over religion and condemning the common weaknesses of mortals as if they were afraid to face the struggle of life, it is sickening. But this man condemns us not. See, my kind friend, he is sorry for us, and offers to help us. He is afraid of nothing, and yet, methinks he is not a giant in body. And he is a friend to murderers and thieves. His personality—his personality—. I do not know what I am saying, but I admire him—he attracts me! I will never forget him—and I believe that he is the Christ. I believe he is the Messiah of the Jews!"

He stopped talking, having noticed the old gentleman whose name was Jairus standing near, weeping. Servants had come to him from his home saying that he need not trouble the Prophet further, for his daughter was dead.

"She is not dead, but sleeping," declared the Prophet as he left with the rich Pharisee for his home.

THE ABOVE are excerpts from the twenty-first chapter, headed "The Arrest of Enos," of the book entitled *The Rejected Crown*,* by Archie J. Inger, published in California.

The book was written thirty years ago, but the Author, then known as the "Boy Prophet," was asked not to publish it until he would be told to do so. The fact that it is now in circulation would seem to be another proof of our presence in the King's Chamber and of the increased Christ activity in the world.

The Rejected Crown may be regarded by some as a daring adventure, because Jesus moves through it, first as a boy and then as the Messiah, acting and speaking among the people of his times. With humanity itself as the battle-ground, where some are good and some are bad, this greatest man that ever lived is shown as he then must have been—a vital, strange and wonderful character,

* For sale by the Sun Publishing Co., Akron, Ohio, Price \$2.65 postpaid.

yet withal gentle, wise, loving and always humanly perfect, whatever the circumstance or the need, sent here by the Father to point the way that all men may know how they can return to their Heavenly Home.

We can tell you best about the story itself by saying that it is the most satisfying, the most human, and yet the most real portrayal of his life and the way he must have lived, taught and acted, of any story we have read of the many attempting to depict his life.

New words are put into his mouth, but the wisdom of them is such that all will recognize and marvel at it, because of their not being in the Bible, yet knowing in the circumstances in which they were uttered that they would surely have been his words.

All this is woven into a most interesting and humanly vital story that tells of the lives and vicissitudes of a number of Jesus' playmates and friends as a boy, carried through thirty chapters and 338 pages. Many of the incidents of Jesus' life told in the Gospels are brought out in greater detail and fullness and in such a natural way as to make the story truly thrilling and intensely interesting to the end, where on the third day, those who loved him, while grieving over his death, learn to their great joy that he is alive and has risen from the dead as he promised.

The author explains that the book is not the result of research or imagination, but was inspired by a series of vivid dreams. The experiences he does not explain by any metaphysical hypothesis, but accepts them as one of the unusual experiences which come to all of us—things which are felt but few understand. He hopes that his efforts will stimulate the reader's reverence for the New Testament, bring the Messiah humanly close, and soothe the torturing fears and doubts that are assailing so many these days.

GREAT THOUGHTS

WE LIVE in deeds, not years;
In thoughts, not breaths;
In feelings, not in figures on a dial;
We should count life by heart-throbs.
He lives most who thinks most,
Feels the noblest, acts the best.

—*Festus.*

THE IMPERSONAL WORK

IN THIS Department will be included teachings and truths for more advanced students, especially for those who have received the monthly lessons in the sixty-five issued Papers.

Some of our readers perhaps may not be able to grasp these truths, but we urge if so that they reserve them for future study and consideration, as they will contain matter of vital moment to the soul, when it is grown ready to receive and use it as intended.

IN LAST month's article in this Department, we endeavored to show how many are still confused over the distinction between the soul and the Higher or Christ Self. We showed how some have been taught to believe there is only the outer self and the Father within whom they look upon as God; they cannot yet realize that their soul, the real self of them, is not God, or even Christ, yet it is their *inner* self; and that their inner self or soul cannot know God or Christ until it has been "born again"—that is, "born of water and of spirit," or baptized of the Spirit. This, though we have explained it herein many times.

Some find it Oh so hard to let go of former beliefs gained from some outer authority. Parrot-like they quote that authority, feeling they have spoken powerfully and truly, but without *knowing* the truth for themselves—it not yet having been discovered within their own consciousness out of patient, soul-searching struggle.

Because this is so with many, we will quote herein from the letter received in reply to ours printed in this Department last month, and our reply thereto, as they help to bring out clearly points that will assist readers still confused to get established in the understanding or just what is the soul or inner self.

THE SUN Center:

Received your most sincere letter, and I thank you for so kindly going into detail on my behalf.

It would seem that I did not make myself clear on the subject of "making one's mind and its forces be still." The *important thing* is to respond to the Father within, and the *way to respond*

is in Love for the Father within, your Real Self. When we realize, as I do, that we live, move and have our being in our Father within, then we respond to Him in love as a child would do, and there is not the slightest question of "making" ourselves do so. It is true that we do not respond in all things *instantly* to the Father within, but as we begin to do His Will in little things, being constantly aware of His Presence, gradually our life is centered in Him; this being automatically taken care of when we are negative to Him. And when we are constantly praising Him and giving thanks unto Him, and serving whom we can in love, then we don't have to spend time *making* ourselves do anything.

Our mind is a part of our outer body, and should be negative to the Father within. Its purpose in life is to be the contact point between the outer body and the Father within. In other words, it is through the mind that the Father works. You say, "are you here to do nothing and that the Lord does all?" We are indeed here for a very wonderful purpose, that is, to let the Lord *do all* through the medium of our minds and bodies. When we sincerely let go and are negative to the Father within, He does the work through us, and by letting His Will be done in us, we cannot help but grow in strength and understanding until, when we are perfectly attuned to the One within, we become One with Him in Eternity.

Does that sound like "drifting along on the currents of life and letting winds and waves blow you where they will?" Indeed not, when we love the Lord, our Father within, and are eager to do His Will because we love Him, then our whole life becomes one of joy and happiness and Service. I wander not in the wilderness of teachings and authorities, for my Teacher is my own Father within, and through Him do I know the Lord of Lords and the King of Kings whom the world called Jesus.

We do receive all direction and inspiration from the Father within, but—we misuse everything He gives us unless we are attuned to Him in Love.

Abiding in the truth that the only way to the Christ within is in LOVE, I greet your fellow workers there, and with you I sing praises unto the day that we all cease saying one to another, "Know God," for ALL shall know God of themselves.

OUR reply:

Your letter received, and because we feel you are sincere in believing all that you write is true, in so far as you understand your use of the words, we will reply and this time take up your different statements and try to show you why in your present understanding you cannot do and do not do the very things you state you do and that we and others should do.

First, we will say that with practically all that you write—with the exceptions hereinafter mentioned—we fully agree, and that we have stated the same things in about the same words many times in THE INNER LIFE Magazine. We wonder if you have read them in the Impersonal Work Department, in the “*Jesus Christ*” Message, and particularly in “*The Way to the Kingdom*,” on the back cover page of the Magazine? What do you suppose we mean in the latter? Do you agree with what it says? If so, why do you repeat all the things you do in your two letters, when they say the same thing only in a little different words. This being so, then it would seem that the only issue or difference between us is in your understanding of our meaning about “making one’s mind and its forces be still.”

You say truly, “The important thing is to respond to the Father within, and the way to respond is in Love for the Father within, your Real Self.” Of course that is so. It is our definite teaching. Likewise it is true that “When we realize that we live, move and have our being in our Father within, then we respond to Him in love as a child would do.”

But what of those who do not yet realize this? How are they to gain such realization? How are they going to learn how to respond to Him in love as a child would do—when they have not yet learned *how to love*, and do not even know *what is love*? Have you thought of that?

Also, if it is true that “we do not respond in all things *instantly* to the Father within, but as we *begin to do His Will* in little things, being constantly aware of His Presence, gradually our whole life is centered in Him; this being automatically taken care of when we are negative to Him. (It would be well at this point for you to read the paragraph in italics on the back cover page of the Magazine), how do we “begin to do His Will” without *making ourselves do it*; and how can we be “constantly aware of

His Presence," without centering our mind's whole interest and attention upon Him?

If we do not do this—do not *make ourselves* do it, then how are we to gain the blessing of "our whole life being centered in Him?" Is God going to do all this for us, and we do nothing whatever, as you seem to think, although you say we *must* respond to Him, *must* "do His Will," *must* be constantly aware of His Presence," *must* constantly praise and give thanks unto Him? Does that not flatly contradict your concluding statement in this paragraph—"then we don't have to spend time *making* ourselves do anything."

Yes, we know, dear friend, what you are trying to tell us; but as we have shown, we know all this already and are teaching it—but *we also explain just how to do it*, instead of using so many "musts," and leaving hearers to flounder along without assistance in their desire and efforts to do what you say.

Before proceeding farther, we ask you to read carefully our whole article in the Impersonal Work Department of the February Magazine, containing your letter and our reply; also the article, "*How to Believe*," pages 657-8; and then the "*Jesus Christ*" Message in the March issue. If you will do this without prejudice and with open mind, it will help you to understand what follows.

In your next paragraph you say, "Our mind is a part of our outer body, and should be negative to the Father within. Its purpose in life is to be the contact point between the outer body and the Father within. In other words, it is through the mind that the Father works."

In your use of the words outer body, mind and the Father within, we would like to know where *you* come in; which is *you*—the body, the mind, or the Father within?

You say, in answer to our question, "Are you here to do nothing and that the Lord does all?"—"We are indeed here for a very wonderful purpose, that is to *let* the Lord do *all* through the medium of our minds and bodies." But *where are we*, while the Lord is doing all this? Who and what is this "we" who are to "let go" and be "negative to the Father within?"

Dear friend, when you can intelligently answer these questions, and not until then, are you equipped to tell others what they

must or must not do; for any person who *thinks for himself* would ask these questions, and unless you could answer them to his satisfaction, you would either leave him greatly confused, or he would think you were using words that you yourself did not understand, no matter how much you *believed* you knew what you were talking about.

Now we wish to point out some more very plain facts, using your own statements to do so. It is true that our brain mind is a part of our outer body, and should be negative to the Father within; also that the mind's purpose in life is to be the medium through which the Father works. You, however, do not bring you or us into this scheme of things, but we propose to do so.

First we will say, *we* are not our bodies, and neither can we be our minds. Where are *we* then, if these are *our* bodies and *our* minds? We would say that we are the intelligence or the soul living in the body using the mind to direct the body. But you do not say that, for you say that it is only the Father within that works through the mind on the body.

Yet you say, "When we love the Lord, the Father within, and are eager to do His Will, because we love Him, then our whole life becomes one of joy and happiness and service." But who is this "we" who is to love the Lord and to do His Will? Do you mean your mind or your body, or both? And what "you" is it that your Father within is teaching, and what "you" knows the Lord of Lords whom the world call Jesus?

In other words, you are leaving out of consideration the soul or intelligence of man, and would have mind and body connect up directly with the Lord or Father within—when we know that is possible only with the very few whose intelligence and souls have developed and whose understanding has grown to where their minds will *listen* to the voice of the Lord within, and then only when the *will-power* has been *acquired* to "make themselves do" what he tells them to do.

Now let us try again to show you who you are, if you are not your mind or your body. As we have said, the *real* and *only* you must be that *inner* self, unseen by mortal eyes, who is living in your body and working through your mind to direct and control the body. In other words, the *real* you must be the soul or that inner intelligence which has been *teaching your mind* all it

knows and *directing* it in all—*making* or *causing* it to do all—that it does from the beginning. That is *you*—the *only you*, and you have to do that to get anywhere or be anything in life.

We say *you* are the “Father within.” *You* have always been *within*, never without. It is your brain-mind alone that is without in the body, believing it is *you* and that it lives in a material world. It has not yet learned that it is but an extension of *your consciousness* centered in the brain and through which *you* direct all the activities of the body. The trouble is, the consciousness in the brain, because of wrong teaching and understanding has thought itself separate from you and believes *itself to be you*, when it is but the instrument you are using to accomplish your will, even as your hand is the instrument your mind uses to accomplish its will.

Yes, you are unquestionably the Father of your mind and body—of this outer consciousness that thinks it is you; and until you teach it that you and you alone are all it is, and *require* it to wait upon you and do what you want it to do, it will continue to think itself separate and apart from you within, and in this thinking will create for itself all the trouble and inharmony that manifest in the outer life.

The time will come when you will get your mind and its forces to be still and to listen when you speak, and *you* will say to *your mind* words like the following:

“My child, think you I do not understand your needs, likewise your desire to serve me and to do the Lord’s Will? Because you do not truly know me—that *I Am* your real and only self, and have always been within, trying to get your interest and attention; but you preferred to turn to outer teachings and authorities—I have allowed you to go and learn the hard way, the way of experience.

“But if you will now turn within to *me* and wait upon me every moment of the day, desiring only to please me—your *inner* self, concerned not at all about results, about outer things and interests or even your spiritual advancement, but keeping mind and heart fixed on me in a simple, childlike, *perfect* love and trust, believing all that I tell you—I will prove to you that *I Am* your one and only teacher, and must be our only authority; that I provide all things that you need; give you the power and ability to

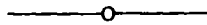
do anything necessary; supply you with the wisdom and understanding to handle every problem that confronts you; and will eventually bring your consciousness back into my consciousness, so that we will be one consciousness, and you as a mind will no longer be separate from me, but will be my selfless and perfect instrument, as your hand exists but to serve your mind.

“But know that in the meantime it is well if you deem it is the Father within who does all these things, and not I, your own self. But when I bring you back into my and your true consciousness you will understand, and there will no longer be two selves, an outer and an inner—there will be only you and your instrument, the human mind and its forces, that you have brought into complete subservience to you.

“Yes, dear one, it is only when I have taught you what is love and how to love that any of this is possible; and only when you have learned to know me as I Am, as your real self, and turn to me in love in an eager desire to do my will, can you enter my consciousness and receive from me the blessings stated and your life ‘become one of joy, happiness and service’.”

In reading and considering the above quoted part, remember it is addressed by *you* in your inner and true consciousness to your *mind*—to that part of you that is so concerned about it all and is striving to become worthy for the Lord’s Service. That part is *not* you and is only your mind. *You* are that inner intelligence, a soul, who learned in many former lives all that you have written in your letter; but if we may so put it, you have not yet brought your mind perfectly to interpret your full meaning, nor to understand whence and how this meaning came to it.

We earnestly trust that what we have said in this letter will help make many things clearer.



TOLERANCE

THE LITTLE poem “*You and I*,” in the February INNER LIFE, explains in substance what He told me regarding not only individuals but different teachings—to have Tolerance and Love.

I had been questioning a difference of opinion with another student when, on New Year's morning, I heard a voice say, "My plan for you is different than the plan of others. Let each follow his own plan."

Looking up, I beheld a Being of gigantic stature, of great majesty and power, with eyes of liquid fire. To my question, "Who are you?" He answered, "I am the Grand Architect (archtype) of your universe. *You* have no power, no ability, no life, except that which I give you, that which I express through you. Without Me, you are nothing; your sole reason for being is to manifest My Plan and Purpose on earth even as I am manifesting it in Heaven."

When He said and emphasized "you," I saw what seemed to be my mortal self, bowed down in deep humiliation, the top of my head barely reaching this great Being's instep. Never have I seen so mighty a one.

Today for an instant He gave me more of His Love and Power than before, and my body could scarcely contain it—my teeth actually chattered, so high was the vibration.

THE HOUR OF MEDITATION

THE HOUR of meditation and inspiration is like the ark of safety that Noah built. It is veritably a refuge from the storms of sense that beat upon us and as we enter in we take with us our thoughts.

In the interval these thoughts are uplifted and redeemed and when the hour is past we have them ready in all their fullness of love, life and wisdom—ready to send out as did Noah the doves entrusted to his care after the flood.

Over the troubled sea of human consciousness they fly to find a resting place—a place to dwell. Then into some heartsick, disarranged life they come with the Light and Promise of His Presence—the All-Good; there to abide until the weary wanderer will in turn learn to lead his thoughts into the Ark of Safety, the Divine Presence within, to purify and uplift and send out again—a loving chain of helpfulness, progressing endlessly.

—M. C. C.

THE INTERPRETER'S HOUSE

IN THIS Department will be given interpretations of dreams and visions of those needing to know their inner meaning. We reserve for it only those of special interest and helpfulness.

THE STRUGGLES OF THE SOUL

FOR MANY years I have had, at longer or shorter intervals, the same dream. The circumstances change, but always in the dream I am climbing steps leading to a hole or trap-door in the ceiling through which I have to pass. But the steps end too soon, and I have to place my arms on the sides of the hole and draw myself through. As my feet leave the last step and swing in space, I have a sickening feeling of helplessness, but continue to struggle. The dream becomes a nightmare. But always I succeed, although I never remember how the last successful effort is made. One moment I am struggling, and then I am through, how I don't know. And always the dream ends there—except once.

That was about two years ago. In that dream I was running with others along a road. We passed into a kind of tunnel. I don't know what became of the others—I think they passed through the tunnel—but I saw a hole in the roof and knew what I was to do. I climbed steps cut in the side. They did not reach high enough. How I struggled, with my feet swinging in space, to draw myself through that hole. How alone I was and how impossible it seemed! Then I saw I was not alone. Two youths waited above for me. One stooped, urging me on, but he did not touch me. And then I was through—it seemed a miracle. I should have imagined that after that struggling I would have lain on the ground spent and panting. But no, I leapt to my feet full of new life, and the three of us sped away across the country. I awoke.

* * * *

The constant dream of climbing steps leading to a hole or trap-door in the ceiling through which you had to pass, is but the memory you bring back of the struggles of your soul to free itself from the darkness of ignorance and error of the mortal mind. The fact that you always finally got through that hole, but do not remember what happened afterwards, with the one exception when you got further and were then in a tunnel through which you likewise tried to escape, proves that your soul was successfully gaining its freedom. And let us hope that that final experience of climbing through the hole and being met by the two youths is the result of the Light of Truth now brought you by your Higher Self in these Impersonal Lessons, which will free you from the darkness of ignorance and error which have held you so long.

RISING ABOVE CONDITIONS

I WOULD like to ask your help in interpreting dreams that I have had. I have noticed that whenever in a dream I seem to be in adverse circumstance I always seem able to rise out of them by claiming God as my

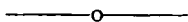
life and protection; except that ever since I can remember I occasionally dream of snakes and I am always afraid of them, and there never seems any way out. I am wondering if this has any particular significance which you might help me to understand.

* * * *

If you in all your dreams have learned that in adverse circumstances you can claim God as your life and protection, why then can you not do the same in your fear of snakes? Think and see how foolish it is not to be able to do that when it works in all other things.

This means that you must reason this thing out with your mind, so that it sees the foolishness of it and will no longer have any fear of snakes, but know that God can protect you from them as He can from anything else.

Snakes symbolize snaky, subtle thoughts that get into the consciousness before you know it and which are hard to eliminate. When such thoughts come, practice staying with them until you have mastered them—when you will have no more dreams of snakes.



HE IS WITH YOU ALWAYS

I THOUGHT I was leading one of our women's meetings, when the room changed into a vast hall. A cone-like structure appeared in the middle, and down a spiral path Christ descended. At different stages on that path people stood. Each had words written in gold lettering on bands across his or her robe. These we understood were qualities that had been developed, and as Christ passed down the path He paused to examine and bless. When this was over we proceeded to the gallery that ran round the building. We were not told, but we knew in some way, that we were to receive a message from Him. We thought it was to be a message to us as a whole, but while we waited we realized that each of us would receive a special message.

I was thinking quietly about this when I felt an arm thrown about my shoulders, and then I was gazing into two wonderful eyes, while a Voice of great sweetness said, "Little one, be not afraid. I Am with you."

Then it seemed—how can I put it?—it loses so in the telling; it seemed as if I was drawn into His very Life. I could not only feel, but I could see blessing and power around me. When I awoke, so real was that experience, that wave after wave of rapture passed over me, and I felt how needless were all my fears and anxieties about my children and other loved ones.

* * * *

This dream is in a way a confirmation of what we have indicated. When the Christ came to you, put His arms around your shoulders and gazed into your eyes, saying, "Little One be not afraid, I am with you," it was to assure you that He is indeed with you always, and to prove to you that He is the Way, the Truth, and the Life that frees you from all bondage of human concerns and problems.

THE INNER ROOM

CONTAINING quotations from our replies to those writing us for help in their *Spiritual problems*.

Each day at 12 o'clock noon, we take the names of those asking for such help in the Silence of the Spirit, and "Speak the Word" for them. Many hundreds have testified to receiving the blessings of such ministry.

SECRET LOVE

REGARDING your problem—that which eludes you, did you ever study yourself to learn what such secret love is and from what it springs? Undoubtedly it has come into your life and is permitted by your Loving Father for a wise and helpful purpose. And if you will turn to and wait upon Him in a true desire to please only Him, concerned not at all about self, but only that you are doing what He wants you to do, you will soon be shown the purpose of this love.

Study carefully all that is stated in Papers 7 and 8 as well as the other truths we sent you, and gradually understanding will unfold and you will not be concerned about anything other than finding the Source of Love *within yourself*, waiting upon It and serving It only.

Just know that as long as you look without to some other personality for love—true love, you will always be disappointed; for it is self only that wants love and to be loved. The only real love must come from within and the only real Lover is within—the Christ—your own Divine Self. Until you find and know Him and His Love, you will never be satisfied and will still think you can gain that satisfaction in a human love.

UNWISE TRUST IN OTHERS

REGARDING the seeming situation where, because of your trust in people you fall a victim to dishonesty and trickery, we would say that situation need not exist. Things in the outer are only what you believe are so, as you have learned in *The Way Out*.

Therefore, cleanse your mind at once of all those beliefs, of what the astrologer told you, and of your faith in planets, or in anything but God's Love. Think you that God's Love has any part in such negative things and that He intends for you other than perfect harmony and happiness? Try to realize, dear friend, that *God Himself* is living in your body, is constantly expressing Himself in and through you; for you have no other life, consciousness or nature than His, and you could not be, if this were not so. Then why not turn within to Him, loving, trusting and believing in Him and His Love for you, and that only harmony, health and happiness is His portion for you. If you truly thus trust Him, it will be so.

GOOD BACK OF EVERYTHING

YOUR remarks about present conditions noted.

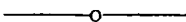
The thing that interests us the most these days is how the newspapers get filled with the threats of dire happenings, and the people are led to expect war and trouble everywhere; and then something happens and it proves a false alarm, the disputants get together and iron out the difficulty, and the trouble vanishes.

Let us see this resulting in every difficulty that confronts the world from now on. If we hold steadfast to the truth that good and God are back of everything and everybody, and EXPECT that good to outmanifest, refusing to admit anything else is possible, can you not see that good must come forth? That is the Law.

Of course, it is necessary that the two sides of every difficulty be brought thus fully into the open, so that they can be clearly seen by everyone; and usually when that is done, the common sense of men will clear away the personal and selfish fears, suspicions, and objections that prevent their getting together. Can you not see how that is now happening everywhere and in a way that was never so before?

Well, it must be, because we are in the King's Chamber, and all of the former pressure being released, the souls of men are now free to express themselves, and can no longer be hindered by the selfishness of the world. Is this not a glorious situation?

Let us praise God that it is so.



MARRIAGE FAILURES

WE CAN say that you should not allow yourself to be concerned over the seeming failure of your former marriage, for whatever happened was *best at the time*. Try to realize that your Loving Father never permits you to do anything that is not good for you, although seemingly trouble, inharmony, and suffering results from it. But as all suffering is a purifying process by which many things in one's nature are burned away and the soul is freed thereby to listen and be guided by the Loving Father within, you can easily see that after such experience you are much wiser and better able to judge and to understand His will and way for you.

And remember, this applies to both parties. The Father is in your former husband just as much as He is in you, and is watching over, loving and caring for him even as He is for you; so that he will come through this experience chastened, strengthened, and, let us hope, freed for the things his higher nature has intended for him from the beginning.

As to the present situation and this new love, try to realize that it also is an experience that contains a needed lesson. The lesson may be and probably is what you at present cannot understand, but if you do trust your Loving Father and have placed all in His hands, concerned only that you are pleasing Him, you may be sure that He will lead you out of it into the joy and blessing that He has waiting for you.