

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

CHOOSE YE THIS DAY

ALL STUDENTS of the Inner Life, and all followers of Jesus Christ, realize that the "end of the days" is drawing nigh. They see on all sides clear evidence that the close of a World Age is at hand. Jesus' mission on earth two thousand years ago, announced the Father's invitation to His Children to return and inherit the Kingdom prepared for them from the foundation of the world. The road of return was described and made plain. The way was actually trodden in the daily life of Him who has been named the Wayshower. The process which each man must pass through in his own being before he earns the white robes of the redeemed, was lived out as a pattern by the Elder Brother of the human race, even unto His surrender and His death on the Cross.

Since then that invitation has lain open before men for their acceptance or rejection. Churches of all faiths have preached and exhorted. Creeds have taught and expounded. Great movements have sprung up, revealing to man how he may enter into the liberty

of the Sons of God: how he may win to the full use of his God-given powers. Great progress has been made. Countless thousands have listened and obeyed. They have learned how to control their lives to better issues. How to heal and help their fellowman, physically, morally and mentally. A new instrument of power is in their hands.

But the day of the open invitation is over. Mankind stands individually and collectively in the place of judgment. The invitation is withdrawn. The day of accounting is here. Many of Jesus' parables indicated plainly that the time would come when the door to the Wedding Feast would be closed.

In the Great Pyramid of Gizeh, the present times are graphically and symbolically depicted in the King's Chamber, and in the Place of the Right Hand Turn. Throughout the long ages of man's development, there have always been those who took advancing steps ahead of their fellows. Such progress has always been won as a direct result of a full use of every opportunity presented for self-sacrifice and obedience. Many of those devoted Souls have already passed through the place of judgment, and having "washed their robes," or bodies of manifestation, "clean," have ascended to the place of dominion and true service. For such, whether that ascension has been made in the days of this present, or of past lives, there is quite manifestly, no time or season set for such attainment. No date or scale of measurement can ever determine, limit or foretell the moment when such as they shall see their God Face to Face.

Today, however, the Race, *as a whole*, is cosmically and chronologically in the Hall of Judgment. And as having their place in the body of the whole, each Student, no matter where he individually stands, is also in the place of that accounting. For mankind has now reached that level of consciousness where it is possible for it, or for a large number at least of those making up the whole, to rise to Soul Consciousness. The day of that attainment is here. The Good News of the Kingdom having been declared in every land and in every tongue, the Scales are now set up in the Judgment Hall wherewith to weigh and measure what each has done with the invitation of the Heavenly King.

Who have entered the straight and narrow way that leadeth unto life? Who have loitered by the way? And who are those

who have chosen the broad road of the development, attainment and indulgence of self that leadeth to destruction?

To those with eyes to see, all manner of hidden things are now being made manifest in their own hearts and lives. This is seen to be true also nationally and racially. Swiftly, age-long secrets of good and of evil are being laid bare. Pretence serves no longer. Disguise is useless.

A growing urgency is evident in the mind of the man of the world, as in the heart of the Disciple. An increasing awareness of immediacy is present everywhere. What is it necessary now to do? The answer is simple: "CHOOSE YE THIS DAY WHOM YE WILL SERVE." It is a challenge that must be faced individually and immediately. And the only safe reply is: "AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD."

The very ripeness of the times is in our favor. Mankind has reached a point where intuition and a *Soul-awareness* are very active, even in those who do not recognize the nature of this extra sense now awakening within them.

We have but to recognize the God-Self within us. We have but to believe in, turn to, trust in, and ever depend upon the Spirit within us. "Lo I AM with thee always." We must make a profound obeisance to the Divine within our own being. Daily, hourly, momentarily surrender all consciousness of, dependence on, or love of, the separate outer self of the personality, and in its place set up on the throne of our minds and hearts the One Altogether Lovely.

We have long served the "other gods" who reign by reason of the confusion of the outer world of sense and time and space. But in our own Kingdom Within, "standeth God within the shadows keeping watch above His Own." Let us from today on, ever PRACTICE THE PRESENCE OF GOD. Let us serve our God in the Holy Temple of our own Being. So may we today take the Right Hand Turn assuredly and safely, and enter into the Joy of our Lord. CHOOSE YE!

KEEP, therefore, WITHIN the CENTRE

And STIR NOT FROM the PRESENCE of GOD
REVEALED within thy SOUL.

—Jacob Boehme.

THE RIGHT HAND TURN

OWING to many questions arising regarding current interpretations of Pyramid measurements, especially those relating to the King's Chamber, we are glad to publish the following article sent in by an earnest student.

On the subject of Pyramid calculations, we have always advised our readers not to accept as final any authority, whether spoken or written. On a matter of such importance referring closely to the spiritual status of the individual each must get his own illumination.

On page 18 will be found a notice of some recent books on the Pyramid, of special value at this time.—The EDITOR.

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Great interest is manifested at present in the Pyramid, in the measurements of the King's Chamber, and in particular in those relating to the Right Hand Turn. There is also some controversy as to changes made by some authorities in the calculations of the measurement of time after September 16, 1936. One authority has advanced the date of March 4, 1945, to October 1938, explaining that this is due to the shortening of the Days promised by Our Lord, if the people should turn to Him. This date is given as the moment of the Right Hand Turn towards the Open Tomb.

Just what each may *believe* the Lord meant by the shortening of the days, will fix the date for them. If the Lord meant that He would not require *all the days*, as we commonly reckon a day, then the October date may be correct. But if the Lord meant the speeding up of the rotation of the earth on its axis, by which to shorten the twenty-four hours, as some authorities claim, then the date of March 4, 1945 may be correct. This must, however, remain speculation, until events unfold, or each one receives for himself an inward corroboration.

Many believe the length of the days of this generation has been gradually and imperceptibly shortened, thus causing universal haste and excitement in the rush to accomplish all that requires attention. But whether the days have been made shorter or some have been eliminated, is not of paramount importance just now. Humanity from the sluggard to the most exalted, feel the premonition of impending upheaval and change.

The writer has never believed that *all* humanity entered the King's Chamber on September 16, 1936. For there are two races of people on earth today. One is composed of the Sons of God—joint heirs to the Kingdom, true and spiritual Children of Israel. It is this Body of Christ who entered the King's Chamber on September 16, 1936. These Sons of God with Jesus as Their Head or "Apex," came to earth to enter its darkness as Redeemers. They entered human consciousness for *one* purpose—to bring Light into earth consciousness. The Bible tells us that some partially, some wholly forgot Their Divine Mission. On September 16, 1936 began the recalling to the memory of the Sons of God, "Who They *are*, and of What They are a *Part*."

The other race of humanity is composed of sons of earth—who are not yet Sons of God at this time. They came to this earth for the purpose of partaking of all the pleasure and pain of materiality for the necessary experience therein. The Sons of God and sons of earth are as widely separated as are Heaven and hell, or as are symbolically, the Ascending and Descending Passages in the Pyramid. The sons of earth are now as deep in the pit of matter as inversely are the Sons of God exalted in Spirit.

All is Consciousness! The Pyramid is a symbol of humanity or the One Man, wherein is recorded the states of his consciousness.

Monumental and invaluable as is this Bible in Stone, to man as a history of himself, it is not a requisite to those who know Their own Christ within. Many Impersonal students realize that they were far on the Path before the Pyramid came to their attention.

In the King's Chamber is typified the Secret Place of the Most High: The Open Tomb: All are symbols of states of Consciousness. The Chamber Itself is the Father's Consciousness. The Armageddon Climax, the Rapture, the Second Advent, and the Judgment of the Nations—every one of these events are states of consciousness.

Who knows but your own God Self when these events will come about for you? Are there not those here today who have ceased judgment of others, knowing that they but judged themselves? Are there not perhaps those also who have already stood before the open tomb as a Christ?

The entrance into the King's Chamber marks the ending of *Time!* There is only one word to be remembered by those who have entered the Kingdom and that word is . . . "WATCH!"

THE MAGNIFYING GLASS OF PRAISE

WE CONSIDER that one of the opportunities and privileges of this MAGAZINE is to recommend books of value to our students. We give below excerpts from *I LIFT MY LAMP** by Alberta Smith, knowing that it will bring a fresh inspiration to many. We have already reviewed this book, but it is so full of valuable teachings in line with our IMPERSONAL WORK that we bring it again to the notice of our readers.—The EDITOR.

IT IS NOT by accident that the word PRAISE occurs so many times in the Bible. Nor does it always convey the same meaning. In the greater number of instances, the thought of worship—the act of glorifying God—is indicated. Next in importance seems to be the idea of commendation for worth or excellence; and, then, a close alliance with the word *gratitude*, carrying the thought of a warm friendly feeling toward a benefactor; and, in many instances, the thought of *magnifying* is distinctly implied.

Have you ever stopped to think how little progress could have been made in the scientific world, if there had been no instruments with which to magnify the objects under observation? But for the powerful telescope, we should likely have remained in ignorance of the planets for many more years. Without a magnifying lense, biological research could never have accomplished the beneficent results with which it has been credited. So, there is no denying the fact that the magnifying glass occupies a position of importance in the world.

It is no less important to man when he is working entirely in the realm of thought. He soon finds that to attain spiritual growth, it is necessary to magnify the good which he now has, in order to insure a rapid increase. The magnifying glass he uses is PRAISE.

The wonder-working power of prayer and praise was well illustrated when the shackles fell from Paul and Silas, as they were confined "in the inner prison and their feet in stocks." Paul had perfect faith. He said: "For I am persuaded that

* For Sale by Sun Publishing Co., Price \$1.65 postpaid.

neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come; nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:38, 39). An understanding such as this was tremendous then, and such faith in the perfect operation of God's law is tremendous now. This was the real *magnifying glass of praise*—the faith that accepted his deliverance as a present fact, while he was yet in chains!

What has been the effect of such praise as you have heard, merely praise for kindly gestures of life? Has it made people better or worse? Most of us feel that the action of praise is magical. Even praising the good deeds of a child causes him to want to be good . . . to want to be worthy of your praise. He thrives under praise. His consciousness is exalted through it. This would seem to be in line with Bulwer's comment on the subject. "How a little praise warms out of a man the good that is in him, as the sneer of contempt (which he feels is unjust) chills the ardor to excel."

John Ruskin, so anxious that every word he wrote might prove a blessing, said: "You will find that it is less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults, still less of others' faults. In every person who comes near you, look for what is good and strong. Honor that, rejoice in it, and, as you can, try to imitate; and your faults will drop off, like dead leaves when their time comes."

The first great vista that opens up to us as students of Truth is the conviction that there is but One Mind, One Spirit, One Substance—only One Ultimate Reality, but within this One are many experiences. If God is all there is, and God cannot think or know anything unlike Himself, then, the *laws of God* govern our thinking. As God sees us perfect, we must forever see the Real Man as perfect, whether we are thinking of ourselves or another. This is the reason for our premise. An attitude of praise is putting the law of God's love into action, and love is manifest as life. There is an immutable law that if we, either by criticizing or by withholding praise, withdraw from our fellow men, we cut the cords of love which bind us . . . "sever the arteries and veins through which universal life flows."

To those who have not thought deeply on the subject, it may appear inconsistent, this praising a quality which is not apparent, but it is divinely consistent in reality. Praise of another's good qualities which do not seem to be evident, is compelling in ourselves an affirmation of the Truth of Being, and is forcing us to see only the perfect man. The mere fact of giving this expression destroys any seeds of envy and jealousy. The more difficult it is for us to form true concepts of others, the more determined we should be. For we have already learned, by this time, another great law: *That which we recognize as being a reality in any man's experience, may become a reality in our own!*

In Infinite Mind, every individual is motivated by an ultimate picture of perfection, though we are all at different stages of unfoldment. If we are searchers for the divinity in another, it is easy to find something to praise, and certainly this is true homage—praising God in humanity. We are not speaking now of the fulsome praise of the flatterer, but rather of that praise which comes from the Soul and is of and to the Soul. This praise forever heals, strengthens and inspires.

It is obvious that criticism is the exact antithesis of praise, as criticism insists on magnifying the discord. In criticising, we are wrong in two ways. First, we are setting ourselves up as judges, giving the impression by our fault-finding that we are without fault. Secondly, we are expressing personal standards of what is right, expecting others to follow. Our critical attitude at once proclaims *our* standard as an unsafe one to follow. The standard of Christ can be our only standard by which to judge both ourselves and others. But, *when we perceive this standard, we are wholly unable to criticize!* We can see only perfection, as God sees perfection. Criticism always displays the fact that we lack the power to behold the perfection of God!

The Mantle of Love is that garment of Praise described by the prophet Isaiah (61:3) as the gift of Christ. It is thrown over all the canvas of evil, proving how it is possible to sing praises for the good rather than to complain about the evil. The Christ in us should enable us to throw the garment of praise over the disconsolate, and often, by one little word, fan into flame the dying fires of self-respect and aspiration. As one only needs to keep the mouth and nose out of water, at times, to keep from drowning,

so many times a slight lifting of the thought, a word of inspiration, a look or a handclasp—all expressions of praise—may restore the entire being to a state of true consciousness and equilibrium.

Praise is the outer edge—the fringe—of love, and love is the most potent factor in life. We must go right on magnifying the good in our mind, our body, and in our affairs. If we sow the seed, we shall reap a rich reward in health and prosperity and all good. We must not spare the words of praise, even when appearances indicate the opposite result, but must expect that our word will return filled with the truth of Spirit. As Carlyle said: "If there is a harvest ahead, it is poor thrift to be stingy with your seed corn."

Without fear of contradiction, we claim that praise has the power to cause our good to increase and multiply! By praising that good which we now have—whether it be money, health, friends, or wisdom—we know we are causing that good to flourish.

If we think of happiness and health, as belonging to the future, then we have entered the consciousness in which limitations have a part. The eternal now belongs to the consciousness which is untouched by limitation, in which fulfillment, has already taken place—the time of the Spirit, the time of demonstration. If we are unable to praise God for the blessing which we know is ours, until it becomes visible on the objective plane, then our demonstration will always take place in the future. As B. F. Whitney says: "*Your demonstrations will be put off until tomorrow, if it takes you until tomorrow to get into the consciousness of the now.*"

As we are filled with the consciousness of "Now are we the sons of God . . ." we understand the *why* of constant praise. Can you imagine the Son of God giving to persons or things or conditions the power to deprive him of happiness? If the knowledge of your divine sonship does not bring forth songs of praise and thanksgiving, what would make you happy? As the Son of God, you are not inferior to any other person in the world, nor is any other person inferior to you. Personal limitation has ceased to exist. With this knowledge, can you do otherwise than forever praise the divinity which you recognize in your fellow man? Resting in this spiritual realization, you are saying to every man you meet, "The Christ in me greets the Christ in you—the perfect

man," and this magic formula of praise will bless every man, woman and child who comes within the periphery of your thoughts.

This ability to understand and obey Truth is ours today, if we are ready to recognize and use it. We sometimes forget that we neither make nor sustain the truth. Actually, the most we can do is to come into agreement with it; start the operation of it in our lives. Christ Jesus said: "Ye shall know the truth and the truth shall make you free." It is ours to affirm the truth and leave God to operate it. We are all cultivators of our own garden of thought, and it remains with us "to will and to do." It is up to us to decide whether it shall be a garden of weeds or a garden of flowers. The difference is not so much one of personal capacity as of consecration and devotion. God's demand is that man shall know only good, and the difficulty of mortals in meeting it is measured by the tenacity with which they hold to a sense of evil.

There is, strangely enough, in human nature an inherent disposition to descant upon the subject of discord (whether it be the flood or the 'flu) and a disinclination to believe in the reality of good. There seems to be a stubborn determination to call evil good and to magnify it far above the good—an inclination to think negatively, to look for discord, to prophesy and expect it, and even to make mental laws that it shall come to pass, in hundreds of ways.

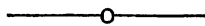
With the inconsistent belief that God knows both evil and good; that He is responsible for evil as well as good; and that it is His will for man to suffer—with such a delusive panorama constantly in view, what could be expected other than a magnified sense of evil in all its myriad forms. As followers of Christ, it devolves upon us to magnify the good. It is essential that we accept as real only such thoughts as are traceable to divine Mind. There being only One Mind, there is, in reality, only one quality of declaration. Every right thought has an immaculate origin and expresses eternal life.

We are expressing perfect Principle when we praise God for blessings that are real on the spiritual plane this moment. The basic rule for spiritual growth which Jesus gave us was . . . "if any man will do his will, he shall know of the doctrine whether it be of God . . ." The "open sesame" to a practical

proof of divine power—"If any man do his will." Can we fail to magnify with praise as we think of that? Is it wealth we are looking for? Real substance is certainly spiritual. Is it happiness we think we desire? That is obviously a quality of the soul. Is it peace, poise, harmony, joy, wisdom or strength we are searching? These are certainly found in Mind.

Do you ever ask yourself, "why do I pray?" I will tell you. First, we pray because we have come to the end of our rope, as it were—we recognize our own inadequacy. Secondly, we *believe* that God can help. Why should we think that God could or would answer prayer; on what is our belief founded? Is it not because of all the promises contained in the Scriptures, and because of the examples which Jesus gave us as to the manner of our praying? I think this is true. If we agree, then you will not dispute the statement that we cannot lay hold of part of the promises and disregard the others. One of the most important announcements of all time is: "*Before they call, I will answer.*" According to this, before we have been able to express in words the desire of our heart, God has already answered! If this be true, then almost our first step in prayer must be to PRAISE Him! And again: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." I think none of us would intentionally doubt God, yet *when we do not believe that He has answered even before we can ask, we are doubting God!*

A realization of the actual presence of God, of the fact that we "live and move and have our being in Him," enables us to eliminate from consciousness any belief that man can ever be less than perfect. Praise and gratitude are potent antidotes to any false belief of lack or discord. Gratitude just naturally flows into our consciousness as we become aware of the infinitude of good which that Presence insures. Thus, it is clearly manifest, as every man is seen by us as God sees him—kind, loving, tender, gracious, beautiful—we will, by this recognition, by this praise, be bringing harmony into our individual world.



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.

THE MYSTERY OF MEDITATION

By Vera Eyton Wavell

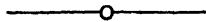
COMPANIONED by Thy visible glory, the rising sun,
I turn to Thee, Lord of the world, O Vibrant Life;
My body temple rests, and fleshly mind is stilled—
While all awareness centers on that place within my heart,
Sacred, profound, where Thy Divinity abides.
Calmly, with concentrated love I think on Thee,
And tidal waves of bliss suffuse my being,
While that thick curtain of my mortal sense,
Which used to hang so dark twixt Thee and me
When first I sought Thee in the silence,
More tenuous becomes, till now almost—
Almost—Thou art revealed to me . . .
O Love, O Life, Supernal Light!
I feel Thy yearning tenderness reach out
Drawing me up to consciousness of Thee,
Into ascension where increasing love
Shall rend the curtain of carnality
Dissolving all that false belief hath wrought,
Merging me into ecstasy of union
Where I shall know myself as one with Thee,
Where I shall face all unafraid Thy radiance,
And find within Thy very heart of Love
My heart established for eternity.
Thus shalt Thou make of me the chalice holy
Of Thy Divinity that all may drink,
Thus render strong my hand to raise the weary,
Through me restore Thy vision to the blind,
And make my speech Thy golden gift of comfort,
That all may hear Thee say, "Lo, here AM I!"
For I would serve Thee, Lord;
O I would serve Thee.
Once having seen the glimmer of Thy Light
And having felt Thy Love pervade my being,
Thy sacred fount endowing me with life.
Thou dost inspire my spirit to Thy purpose,
There is none else, there is none else for me!
Transcendent Love, O lead me in the silence
To consummated unity with Thee.

THE SUMMER CLASSES

WE PROPOSE to open the Classes on the 10th, ending them on the 22nd of October, and would be glad if those planning to come will advise us promptly if they can come at that time. We know that all who are to attend these Special Classes will have it perfectly and easily arranged for them. So if there is a strong inner leading to attend, place it all in the Father's hands, and He will take care of it. It may be that this later date will permit a considerable number to come who could not make it earlier in the summer.

The first few days only will be devoted to foundational work, for those who have not previously attended or for those who wish to review the more important phases of the earlier teachings. The remaining time will be given to the more advanced teachings and to their practical application in the times immediately ahead. This will be of a purely spiritual nature and will include the highest form of Healing and of Inner work.

We would remind our Students that, according to the time measurement given in an article on the "King's Chamber" in the June 1936 issue of the INNER LIFE Magazine, October 1938 sees the close of the period allowed to make the "right-hand turn," not merely by an intellectual or emotional acceptance of the idea, but by having done so in reality, and by that time be on their way to the "Open Tomb." It is the earnest hope that all who attend will have made the "right-hand turn," or will make it in actuality during the meeting of the Classes, and that even greater blessings will be their portion.



SCHOOL FOR DISCIPLES FUND

CONTRIBUTIONS to the Fund since last report: R. F. S. \$2.00; A. D. C. 3.00; I. M. 4.50; F. M. 1.00; E. W. 5.00; R. A. R. 1.00; J. U. 8.82; R. H. 1.06; M. F. 86c; H. I. B. 1.00; R. J. E. 1.00; F. B. U. 1.00; I. 55c. Total to date \$272.55.

SOUL COMMUNION

VII

DEAR FATHER, *there is something that puzzles me greatly. I do not know how to distinguish between the desires of my own selfish nature and those that come from Thee. I earnestly long to serve Thee in thought, word and deed. Wilt Thou explain to me how I may know when a desire is of self? When is desire right, and when is it wrong?*

Dear One, your question is an important one. Let us consider together: What is desire?

Is it not the action of the human mind, recognizing an idea, a thought that really springs from within, and desiring to use it, or to take advantage of it? If that is true, looking at it squarely, we see that there is nothing whatever wrong in the wish or desire itself. The wrong enters in with the way in which you take advantage of the idea and to what use you put it. You may be inspired and enthusiastic about that idea, and accomplish much good through the out-working of that idea. On the other hand, you may do a lot of harm to others and yourself in an utterly selfish way. So you see, My Son, that nothing is wrong or bad that comes to us from within, but only as you make a wrong use of it.

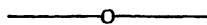
Now listen carefully to me. Desire is one of the great forces of your being. Without it you could accomplish nothing. Think! Is this not so? Have you ever done anything without the strong desire to accomplish it.

Where does that desire come from? It must be inspired from within. It must be given to you by your own Higher Self for its own perfect expression, and as surely as you apply it to His use and listen for His guidance, will that desire be good. But if you do not listen, and immediately seek to apply it to some selfish use, trouble or inharmony will result.

You will find, My Son, that as you are able, more and more, to study your own mind and to differentiate between self's desires and God's desires, if we may call them so, the difference

is easily determined, because self is always more or less anxious and concerned about its desires. And, as you have learned before, whenever there is concern, anxiety, or a feeling of being stirred up about something, you may know that self has entered in and that self is causing all the trouble. When you learn to train your mind, you will learn how to free yourself from these intruding thoughts and feelings because they are a part of your lower nature. When anxious, worried, in doubt, or concerned in any way, turn immediately within and ask for guidance. To the extent that you can thus free yourself from doubt and concern, will you be shown just what to do, how to choose and just what is the desire and the wish of the Higher Self.

The ability to turn quickly within comes only with faithful practice. But it is always the one and only way. A few trials and the consequent proofs of it being the best and only way, will bring to you a consciousness of the loving help and guidance awaiting when you turn to it. After a while, your mind itself will learn when it feels deeply concerned or troubled, to remember these instructions and get quiet. After many such provings of this law and learning of the wonderful things that result, a confidence and a love and a happiness, and also an inner knowing will come to you, that you have within you just the right help ever awaiting in time of need. Dear Son, I hope that you will learn this for yourself. Learn that there is a Loving One within you, closer than hands and feet, waiting ever to teach, quicken, empower, and bless you, no matter what the problem, the need or the difficulty that may be facing you.



CONCENTRATION

SPIRITUAL culture is attained through *concentration*. It must be continued daily and *every moment to be of use*. *Meditation* has been defined as "the cessation of active external thought." *Concentration* is the entire life-tendency to a given end.

—Blavatsky.

YOUR GOD AND MY GOD

By Manly P. Hall

IT WAS one of those little East Side streets where the rays of the sun seldom strike, where battered stone fronts and dilapidated bricks overhang streets, narrow and gloomy, and many ragged little children play on the curbstones or sail paper boats in the gutters. The bustle and confusion which marks the lower side of the life of a great city filled the air. Here and there an old brick tenement rose gloomily from the surrounding shacks, and the alleys were crossed and criss-crossed with clothes-lines, upon which strange colored garments fluttered in the air. The day had been cloudy, and the clothes had not dried well. Their limp and bedraggled appearance was characteristic of everything in sight, including the people who slouched along the streets. The only joy seemed to be the laughter of the children, and they laughed because they did not realize the sordidness of their surroundings. It was a place of sunken cheeks, hollowed eyes, and furrowed brows—a district where despair dwells and where need is ever howling at the door.

In this sordid neighborhood, jammed in between a gloomy tenement and a sweat-shop where a toiling humanity sold youth and life for the price of bread, stood a little one-story shack, broken in front and battered by age. Everyone knew this building, the little Buddhist church which had found its way into a land of many flags to minister to the needs of the children of India and Japan. It did not appear like an American church, for it had no spires or belfry. It was a stranger in a strange land, and the Lord of the Lotus meant little to those hungry ones who would gladly sell their souls for a crust of bread.

From across the blue Pacific, and over many miles of steel rails there had come one from the East, bringing with him the faith of the East and the childish simplicity of the East—that indescribable something which fascinates the traveler who wanders in Oriental countries. A few lonely ones in this great city had called him from the bright sunshine and green-clad mountains of India—had called him to minister to their needs. He had come out of his temple with its chanting priests, wreaths of purple incense, and the majesty sublime, and, as the least of the disciples

of a Lowly One, came to bring the light of Asia to his people in America.

A quaint character was the little Buddhist priest. In spite of his strange gods, many of the people in that little tenement world had learned to welcome his smile and his quaint broken English. He had big black eyes and a kindly face, and, though the years weighed upon him, his countenance conveyed an impression of child-like simplicity. There was no guile in his look, no deceit in his smile, no airs about his manner, but there was something infinitely human, deeply touching, even pathetic, in his brave battle against religions which opposed him.

The Buddhists loved him and came from miles around to his little church in the gloom of the tenement walls. They would go into the door in reverence, but once through the portal they lived in another world, for strange Oriental hangings covered the walls and the subtle odor of burning sandalwood and musk imparted an Oriental atmosphere to the whole. There in a little niche upon which loving hands had traced the flowers of Buddha, was a little shrine in which sat their Lord and God, their minister of light, their consoler in sorrow, their hope of redemption, their voice before the Almighty—Lord Gautama, the Great Buddha. Here they came in sorrow and in joy, young and old. Here, far from the gods of their birth, they found solace.

One day when the little Buddhist priest was out on the street he saw a child playing in the gutter with a little form of crockery or marble. He leaned over, and there, gazing up at him from the mud was a sad pathetic face, carved and painted in some cheap but effective substance. The Buddhist priest gazed upon it for some minutes, then as the child ran away, leaned over and picked it from the slime. Something within his soul seemed to stir, for in that face was a haunting look that drew him irresistibly. He gazed upon it for several moments. It was just a little face broken off at the neck, that of a man with long brown hair hanging in ringlets, now grayed with the mire. Upon the head of the figure rested a wreath of thorns, and thin streams of blood were trickling down the agonized countenance, imparting to it a strange, pathetic look, which struck right into the heart of the priest. Holding the broken face in his hands, the priest of another God walked down the street and stopped at the door of a house

wherein dwelt Mrs. O'Flaherty, a kind-hearted old Irish-woman who had always smiled at him each morning as he went by. Mrs. O'Flaherty often said to her better half, "Faith and begorra, that little haythen is one of the sweetest infidils I ever met. It's me mesilf that's sorry that he dinna belave in our God, for I'd like to see him go to heaven."

Mrs. O'Flaherty was on the front step, waiting for the huckster, when the little Buddhist came by. Taking off his hat politely, he held out the little image and asked the broad, smiling Irish-woman who and what it was. Mrs. O'Flaherty looked for a second and then crossed herself with reverence.

"Faith, good sir, but that's the Son of the Blessed Virgin herself." "Is that the One whom you call Jesus?" asked the Buddhist. "Shure, and that it is!" "It is a beautiful face," answered the priest, gazing in rapture at the little form. "He was a great man. Far off in my land we have heard of Him, and they say that He knew our Buddha and that He still wanders over the mountains hand in hand with him."

"Faith and I know nothin' of that! But I don't think He's hangin' around with any haythen," answered Mrs. O'Flaherty, leaning on her broomstick and wiping her face on the edge of her gingham apron. "Sure and if it gets much hotter, I'm goin' to move up on the roof again like I did last July."

"Will you tell me about your Master?" asked the Buddhist priest, still holding the little image in his hand. "I would know of Him, for my soul tells me He too was a mighty Buddha." "Shure! Sit down right here on the step and I'll tell yez about him till the dago comes with me potatoes, then Mikey's comin' home from the dump-yard and I'll have to be gettin' him some dinner."

Motherly old Mrs. O'Flaherty cast anchor and plunked herself down on the upper step, while the little Buddhist sat on the step below still gazing at the little broken image. Then Mrs. O'Flaherty, in her homely way, gave her story of the Master's life.

The potatoes never came, and for two hours they talked there. A great light came into the eyes of the Buddhist priest, and something touched Mrs. O'Flaherty also, for the child-like peace and

simplicity of the Hindoo stirred her very soul. At last Mrs. O'Flaherty had to go, and the little Buddhist, clasping the broken face to his heart, crept quietly down the street, shaded by the falling night, to his little hole in the tenement wall where his people came to pray.

* * * * *

One night in December as I was passing by the little Buddhist church I stopped for a moment in amazement. A door was hanging by one hinge and its panels had been broken in with an axe, the windows were shattered and the broken sashes were hanging dismally in the evening air. There was a thin flurry of snow that day, the sidewalks were slippery, and the hurrying passersby did not stop to look in at the windows. All seemed dark inside, and I wondered what had happened to the little Buddhist church.

As I stood undecided whether to go on or to push aside the broken door and enter, a sound broke the silence. It was a broken sob—just one heart-breaking wail so low as scarcely to be heard, but which seemed to strike the very heart-strings. Quickly pushing aside the broken door, I entered the little church. Everything inside was in disorder, the drapings placed with so much love were torn away, the little flimsy altar with the lotus blossoms traced upon it had been kicked to pieces, in front of it lay the shattered body of Lord Buddha, his gilded form crushed in by the blow of an axe. One little lone taper was burning and cast its feeble rays over the scene of dissolution. On the floor, at the foot of the broken shrine and the shattered bits of the gilded statue, lay the Buddhist priest. From a wound upon his forehead blood dropped upon the broken statue.

"What is the matter?" I cried. "How did this happen?" And kneeling down I raised the limp body of the priest. He looked at me for a moment and then the tears broke out afresh. In the Western world men do not cry, but in the Eastern world it is different. I knew that it was not pain that brought the tears, but an ache in the soul.

"Tell me what has happened," I asked in sympathy. And in broken bits I got the story—a story that is often told in the Western world, though mayhaps not in just the same words.

"Oh, how hard I have tried to carry into your beautiful land, the light of our God! He is a God of love and light—if you could only learn of my God you would not slay your brothers—had you the love of my God this wrecked shrine would not lie here today. I came from far off India, a stranger in a strange land, to bring the blessing of my priest who sent me out to minister unto my people here—here in this land where people think only of themselves. This was my little shrine where I used to come at night, and here I have ever found love and light in the gaze of my Buddha. In the stillness I could hear his soft voice whispering courage to me in my labors. I have never injured anyone, nor have I ever sought to lead your people from their gods—I have just come to keep my own. Far across the sea they told me that this was a free land where people could believe in whom they would. I came—and for five years I have labored among my people here. I have tried to serve them in love and patience.

"Last night, when all was still, I came and knelt before my Buddha—*before your God and my God*—and as I sat here dreaming of the days when my Lord walked on earth and of the time when His blessing should be upon me, a harsh voice suddenly broke my meditation. 'Open the door!' it said. I rose and opened the door, and several white men stood there. One said to me, 'Get out of the way, you dirty heathen!' Another said, 'We will have no more devil worshippers in our district!' Then they came into my beautiful temple and broke the furniture, tore down the drapings—and one of them took a great axe and aimed a blow at my poor Buddha—my Buddha whom I brought with me from the caves of Gunga far up in the snow! My Buddha was made when the great Lord himself walked the earth, and for over two thousand years has inspired and guided my people. I could not stand it! I rushed between my Buddha and the blow—then all grew black. How long I have been here I do not know, but it must have been many hours. When I came to, this is what I saw. Is this what your God has taught you? Is this the one to whom you pray that he should kill the faith of other men? It is nearly done with me—I cannot battle your world. Already I can see my home, I can see in these wrecked walls the snow-capped peaks of my mountains. For many years I have served my God in spirit and in truth, and now I am going to him—I am going into Nirvana, into the home of Buddha. But before I go—say unto the world that I will go to my Buddha and I will pray to Him for

those who broke his shrine—I will pray unto my God for his love and his compassion.”

The heart-broken little priest raised himself for a moment and his hands closed over the broken statue of his Buddha. He turned the body around, and there in the back was a hollow such as is often found in Eastern gods wherein they put their treasured trinkets or their books of mantrams. The blow of the axe had fallen deeply and had cut the body of the god in two, and as he held it, there fell from the broken opening two pieces of crockery. Picking them up and joining them together, I found that they formed the Face of Jesus.

“How came they here?” I asked. The Buddhist answered softly: “Many months ago I found that little Face in the street where children were playing with it in the gutter. Its sad look made me sad, and I brought it home and put it in the heart of my Buddha that the heart of my God might make your God glad.”

He looked down on the pieces. “Look!” he whispered; “the blow that broke my Buddha’s heart broke your God’s Face—is it not so, my friend? Is not Your God glad with My God? Is He not sad with My God?” The Buddhist picked up the broken bits of plaster. “Look! They have shattered His Face. In striking at my God they have broken their own—and I loved His Face, it was so sad. But it can be no sadder than is His Heart this day . . . I can see a Face beside me . . . It is . . .” and the little Buddhist held up his hands. “Oh, Master with the Wreath of Thorns, I see You. You have come to me. God of another people, I love You, but those who slew me have slain You. Look! I see the mountain in the sky. *Om mani, padma hum!* Lord Buddha, I come.”

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HEVEN—the land where there are no two hemispheres, but only one infinite circle of united love.

—R. W. Barbour.

LET PATIENCE HAVE HER PERFECT WORK

THE following Message from the Master Mind of the Brother Hilarion, was received during the period of distress and suffering of the World War. It has been sent to us recently by one of our Dear Friends, and we share it with our readers for we feel that it contains truths as vital and important as ever.
—EDITOR.

BE PATIENT with the shadows—thou climber of the heights—not only with thine own, but with the shadows of all others. Remember! Thou seest only shadows with thy deceptive sense of sight, when the real man, the real woman, is hidden from thy view. Only with thy soul-sight canst thou glimpse beyond the haunting shadowy caricatures of thy True Self, these caricatures which, like automata, may sing and dance, or sob and cry, according to the will controlling the hands which hold the strings. So, be patient with thy shadow, for when its little day is ended, its purpose all fulfilled, it will disappear, and in its place thou wilt behold Thy-Self—that Self which, since the dawn of thy creation, has been standing back in the Silence of Eternity watching the antics of its shadows and “pulling the strings.” Let me tell thee of thyself as man. As the Disciple—man advances along the path of evolution, he takes, step after step, the degrees of the Great White Lodge, unconsciously. As he looks back he finds that the real epochs of his life have been divided, not by days and years, but by events.

Great sorrow, severe pain, great joys, are the milestones marking off that journey of life, and these have been the means of broadening and lengthening the mental and spiritual horizon of your Real Inner existence, and each of these must be duplicated over and over again on the three great planes of being—Mental, Spiritual and Physical. Grief and pain will walk by your side over many vast stretches of the path until they are conquered by conscious endeavor to understand the Principles of Life. You have arrived at the “place” where you may begin to do this. But, my Child, remember when either of these seem to hold you, try to realize that they are part of the great world’s pain and sorrow, as you are a part of it, and to whatever extent you succeed in rising above and conquering the thought, to just that extent you have changed the inharmony torturing the minds of

humanity and disrupting the peace of the world, thus you help to make it a lovelier dwelling-place for the children of God.

As victory over thought crowns your efforts you will become more conscious of your Oneness with the Masonic Lodge of the Universe, and this consciousness carries with it a force that refines the atoms of the physical body. The organs of sense will begin to lose their grossness, and Light and Sound from the Inner Sphere will break on your sight and hearing.

I give you this little touch of Love that you may pass it on to others in need. You are in a great company, met to commune with each other on matters of vital importance. That which man senses as space cannot separate you. As day follows day you will become more convinced of this. There are great trials of faith and endurance before you, and persecution, but I bid you stand and be patient with these shadows, they will pass, for you see but surface acts.

Trust and love the Great Master who walked the earth in poverty and humility, though higher than the angels. Sink your very soul in the great Father-Heart, the beats of which vibrate through your own with every pulse of the same, and remember that I am One *with* you—not outside you.

In tender love I greet you, my Children.

—Hilarion.

HAVE PATIENCE, Candidate, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live for ever, that which in thee *knows*, for it is knowledge, is not of fleeting life; it is the man that was that is, and will be, for whom the hour shall never strike.

—From *The Voice of the Silence*.

THE SOUL

III

THE UNFOLDMENT OF CONSCIOUSNESS*

IN CONSIDERING the humanity of the ancient planet of a past stage of evolution, we will assume that the consciousness of the souls comprising it was much the same as that of our humanity; that its growth and unfoldment followed largely along lines similar to our own. We will assume also that in the course of countless ages the humanity of that planet evolved into oneness with the consciousness of its Higher Selves—into its “Christ” Consciousness, which eons later lifted the consciousness of the planet and all on it out of the necessity of further “physical” manifestation.

Then followed a further unfoldment of consciousness of the souls who had been the humanity on that planet, this unfoldment now taking place in the higher spiritual and celestial realms, where training was gained in the exercising of the highest mental and spiritual powers, including the building and overshadowing of forms for the life expression of the consciousness in those realms; and finally the building and overshadowing of forms in turn in the elemental, etheric, mineral, vegetable and animal kingdoms on *other planets*, and in their respective realms of consciousness; thus serving as Elohim or lesser Gods in the creation and development of such planets, under the direction of much higher Beings, called Sons of God.

Through the experience and powers gained therefrom, these souls—the former humanity of that ancient planet—themselves eventually attained to the very exalted state of Sons of God, actually entering thereby into oneness with their Father God’s Consciousness, serving Him many long eons in that capacity. Until finally the time came when they were fully possessed of the Wisdom, Power and Love that would equip them to assume entire responsibility and charge of that dark planet containing their miscreations of an almost forgotten past.

So then the Father God, the Regent of the Sun of our Solar System, sent them under the Leadership of their Elder Brother, The Christ, forth from the Sun, their celestial home, on that far

journey down into the outer consciousness of the lower spiritual realms, where they could be near and could superintend the evolution and redemption of that most offensive compostheap of reeking consciousness which was later to be known as the planet Earth.

In the first Chapter of Genesis of the Hebrew Bible is recorded what they accomplished in the seven "days" of what was called creation, each of the seven days of course representing a period of incalculable eons of time. But as we are interested only in consciousness and not in the form side of life, we will try to show you what actually took place in those seven great periods of time in terms of consciousness or as they appeared in consciousness; and that it was during these periods that the Sons of God sent down or involved their Consciousness by successive stages into the dark consciousness that was to become the planet Earth.

FIRST PERIOD. *"And the earth was waste and void, and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters."*

Of course dense darkness was the state of that compostheap called the Earth, and all was waste and void. These Sons of God, bringing with them the Spirit and Power of God, "*moved upon the face of the waters*"—moved their thought upon that dark realm of consciousness, and said, "*Let there be light,*" and the spiritual impulse of their thought quickened the consciousness in that dark mass of Earth, and for the first time in its existence a little light glimmered in the midst of the darkness.

This period is indicative of the earliest stage of what *was later to manifest* as the mineral kingdom, where consciousness was so dense and dark that previously what we call life had never penetrated it. Now the light caused a stirring of life and there began the evolving of that life through the different stages of consciousness, beginning with what might be symbolized by the solid, lifeless stage of the mineral lead; through the different "metallic" stages into the higher crystal states, these changes proceeding through all the succeeding periods. From then on there gradually unfolded more and more light and life, as opposed to and compared with darkness and death, the state that formerly existed.

* A reprint of Lesson Number Three of the Soul Course.

SECOND PERIOD. *“Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so. And God called the firmament Heaven.”*

The waters typify the fluidic state of consciousness or spirit. And in this period a realm of consciousness near the earth realm was quickened and set apart for the use of the Sons of God, which might be likened to the highest abstract mental realm, from there They could direct the further unfoldment of the dark earth consciousness below. That realm set apart was called the firmament or Heaven.

In this period the consciousness “under” the heavens was now in the stage where the densest states could be separated from the more ethereal, and was symbolized by gathering the waters together into one place and letting the dry land appear. *“And God called the dry land Earth, and the gathered waters the Seas.”* Meaning that then even as now there were some states of consciousness less material than others, and that all are brought by the law of spiritual gravity to their respective levels.

THIRD PERIOD. And then the Sons of God sent a further Spiritual impulse into the denser states causing the Earth to *“put forth grass, herbs yielding seed and fruit trees bearing fruit after their kind”*; symbolizing the response of consciousness to the Spiritual light being poured down into it, and causing it to grow and unfold and *“bear seeds and fruit,”* or to reach out in the darkness to find the light, thereby sowing the seeds of future growth and unfoldment that in time developed and bore fruit of its kind—if only a very limited kind. All of which symbolized the birth in consciousness of those qualities *which were later to outmanifest* as the so-called vegetable kingdom.

FOURTH PERIOD. *“And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for the seasons, and for days and years.”* *“And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also.”*

Which symbolized the Light of God’s Countenance (the Sun), which could always be seen when consciousness faced that Light, called the day periods; and the light of memory (the Moon), when

consciousness turned away from that Light and lived in the shadow caused thereby, called the night periods; the stars being the glimmerings of light that at other times appeared in consciousness.

FIFTH PERIOD. "And God said, *Let the waters swarm with living creatures, and let birds fly above the earth in the open firmament of heaven. And God created the great sea monsters, and every living creature that moveth in the waters, and every winged bird after its kind. And God blessed them saying, Be fruitful and multiply.*"

The "living creatures" in the waters symbolize the forces in the ethereal or astral realms born of and surrounding the earth's consciousness, that later would manifest as emotions, feelings, desires, etc.; and the "birds that fly above the earth in the open firmament of heaven," the forces of the mental realms born of and surrounding the astral realms, that later were to express as ideas, thoughts, concepts and beliefs.

"And God said, *Let the earth bring forth living creatures after their kind, cattle and creeping things, and beasts of the earth after their kind. And it was so.*"

Likewise were the "living creatures of the earth" the purely material forces residing in the densest states of consciousness that were later to manifest as the "cattle" type of men, those who labor dumbly for others; the "creeping" or subtle, snake-like type, those who use other men to serve their selfish ends; and the "beasts of the earth," or the wholly evil type who allow their animal passions to rule them entirely and who ruthlessly crush and slay those who oppose them. But these forces, long before they manifested in and influenced men, were the actual forces of consciousness resident in the dark mass called the earth consciousness, and which were later to outmanifest as the animal kingdom, including all the moving things in the water, the flying things in the air, and the living creatures of the earth.

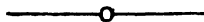
SIXTH PERIOD. "And God said, *Let us make man in our image and after our likeness; and let him have dominion over the fish of the sea, over the birds of the heavens, over the cattle and all the earth, and over every creeping thing that creepeth on the earth. And God created man in His own image, in the image of God created He him; male and female created He them.*"

This of course symbolized that stage of development or unfoldment of consciousness where *mind conscious of itself* could be created and could be given dominion over all those lesser states of the three lower kingdoms of consciousness, including all passions, emotions, feelings, desires and thoughts; and where in the likeness of the Gods Who created these mind centers of consciousness, called men, they could be conscious of themselves as centers of intelligence, and conscious of these Gods like Whom they had been formed. For as may be seen in the above verse, it reads, "Let us make man in *our* image and after *our* likeness."

Thus was the consciousness of Earth lifted up in those six great periods of time to where it was possible for Those Who were responsible for it to take personal charge of its further unfoldment. For up to this time They had but directed its previous unfoldment from the Heavens of consciousness, all of the so-called "creations" having been done under Their guidance by the Elohim, the lesser Gods, *in the mental and astral realms* of the earth's consciousness.

So that now the perfect *mental* forms of all creatures *that were later to have expression* in all the kingdoms of earth's consciousness had been created, and "God saw everything that He had made, and behold, it was very good." "And God blessed them and said unto them, *Be fruitful, and multiply, and replenish the earth and subdue it and all upon it.*"

In other words, the *archtypes* of everything on earth were now created *in mind*, even including man, the highest type of form to contain and express consciousness, and who was formed in the image and likeness of God, Himself, which likeness included being a conscious center of His Mind. But take particular note that nothing had been created as yet *in visible physical form*.



MEDITATE as much while on this journey, as if you were shut up in a hermitage or in your cell, for wherever we are, wherever we go, we carry our cell with us. Brother Body is our cell, and the Soul is the hermit who dwells in it, there to pray to God and to meditate.

—St. Francis of Assisi.

THE END OF THE NIGHT OF MAN

By F. I.

AS I SAT in physical, mental and spiritual silence, it was as though a heavy curtain were drawn aside and a vision commenced to unfold.

In it I saw myself as one of a band of Workers. We were not working together, but were separate, in different places; but all were clearly conscious of each other. We were in a very large city. The congestion of both people and traffic was intense, strain and hurry seemed to reign, and among the crowds only a very few faces were calm, the others appearing tense, tired and old, their bodies keyed to race through life with the milling crowds—seeking what? Seeking the idols which self craved, the idols of money, fame, name, wealth, possessions, ease and comfort, which would “someday” enable them to live in idleness.

Each of the Workers however was silently, lovingly and most unostentatiously going about the Father’s Business among these demoralizing conditions. Many listened, but few answered to the Call. There were those who seemed interested in the messages, but because they did not fit into their ideas or way of living, they turned away, to seek, in their ignorance until they were unable to discern the false from the true.

There were others who came to be entertained, but the simplicity of the teaching did not attract them. Some came to find a panacea for every thing; for health, wealth, peace of mind and contentment of heart; but were almost angry when they learned there was something they had to do to win these desires.

Nearly all of these seekers we found in the more prosperous parts of the city, but among the poor we found the tired hands and the weary hearts, broken through hunger and discouragement, mind-sick from the hopeless battle of life; most of them ready to grasp at anything which would ameliorate their condition, too tired to resist or even to have any ideas of their own.

Yes, there were times when some of them had heard a lecturer, read some book, sought something from a teacher; all of which claimed to be the last word, and the whole of truth, or promised

to give them the golden key with which they could open the gate to the Kingdom. For these they paid, but did not receive. Much money was paid for what was claimed to be the truth, only to find it inapplicable and unsatisfying, because the truth cannot be bought with money, neither can it be sold.

We went, filled with love, among the men of earth, listening to the tales wrung from the broken, disillusioned hearts of men and women.

As I worked with the other great souls serving under Christ, I learned the Way, the Way the Master walked on the street called Straight, which leads to God's Kingdom of the Soul, and I found within my heart the Key which opened the Gate thereto; and I knew that this Key is unselfed Universal Love, unconditioned, uncoerced and wholly unworldly. With IT I unlocked the Gate, and the "hands" of my understanding lifted the "bars" which obstructed the opening.

All of this was but retrospection, and as I mused, in the Garden of God I looked, and saw a picture unfolding—the end of the night of man.

BEFORE me there appeared a soft luminous vapor, and out of it a Voice spake, saying, "*Behold, the Admatha is passing over My land. Those who choose Me I will not destroy; those who will not, I will gather together in the place of Tophet, where, because they have worshipped the idol of self, and have nurtured it with the milk of vipers and the bread of avarice, they shall be driven into Taberah; none shall escape but those whose life is mine.*"

As the vapor lifted I saw a great city burning. From windows, balconies, roofs and ledges the frenzied cries of those gathered there rose above the roar of the fire. People on the street were rushing madly hither and yon, shouting and screaming to the firemen who were working as one to extinguish the flames, and encouraging the people above to jump. The water made no impression on the flames, and soon ceased flowing altogether.

Greater terror seized the people who jammed the streets; men, women and children pushing, struggling; many were thrown down, trodden under foot and crushed by the milling, maddened crowd. Automobiles, crowded with people and their possessions, tore

through the crowds, vainly seeking an exit from the furnace of horror; those in them having one thought—to save themselves and as many belongings as they could, but with no thought for any one else. Long lines of them passed, only to be caught in the flames which exploded their gas-tanks, spraying the defenseless crowds with biting jets of living flame.

From houses and stores, from offices and from churches, people rushed, their arms full of prized possessions; safes were hurled from windows, causing more injury and death; relics and idols were being hastily carried from churches and placed in any possible conveyance and moved away—but not far enough; for the flames spread, louder and louder their terrible roar became, as I passed untouched along the streets where I met other Workers.

With me, as I walked, were many who seemed to trust to me to save them, and with the other Workers also were those who “seeing the Light” had followed. Thus we were altogether a great band of people standing there amid the flames waiting. Some of those with us seemed anxious to be on their way out of the city, but our attitude of calmness assured them and they became quiet. Some asked why we waited, and as if in answer to their question a vivid shaft of Light appeared and a Voice said one word, “Follow.”

We followed, and It lead us unharmed to a place which had apparently been a park. The fire had died down leaving only ashes of what had been beautiful trees. As we Workers stood here with the dear ones with us we realized for the first time that our robes were white, with cowls or hoods which we had drawn over our heads; that our robes had not been touched by the fire, neither were they soiled; they gleamed white and beautiful among th soiled and torn clothes of the men, women and children who crowded round us.

THE FIRE still raged on around the park, and as we all stood quietly watching the flames eat up the buildings on either side, we saw one building which the flames did not touch, standing alone, a most imposing mansion which we thought must belong to some rich family. Smoke was everywhere, and everything around this house had been destroyed.

Out of the smoke the Voice spake, “*Tebaliah; go forth into this building of man; the end is not yet,*” and a finger pointed to the

house. Gathering the people together, in order we went in. Everywhere were signs of unlimited wealth, lavish expenditure for interior decoration and furnishings, but the place seemed abandoned; fear had perhaps caused the owners to leave quickly, and in their hurry they had left everything.

As we went from room to room, from floor to floor, we came to a room richly decorated in ivory colour ornately trimmed with gold paint. Gold brocade drapes hung at the three long windows, and draped the large gilt bed, upon which lay a man, not young not old. All around him on the bed was heaped money; gold and silver coins, bundles of bills, and deed boxes, perhaps containing stocks and bonds; jewels were scattered amongst this, and several open jewel boxes, in which the glittering jewels were seen, and were held close with his arms around them.

The man lay trembling, speechless with terror. When the power to speak returned, he told us his family were fools, they had fled leaving so much behind; and his servants were cowards, they had filled their pockets and arms full of what was his and had left him helpless. As his family and servants left the house he had seen them burned up by the flames. He said, "I am wise; I have gathered my valuables close to me. I am a rich man, a prominent man in this city; the fire shall not touch me."

We spoke to him, asking him to leave these things and come with us to that which could not be destroyed; but he only laughed at us. And as he laughed some of the people who had followed us came into his room, and seeing the money and jewels fought with each other as they made their way to the bed to possess themselves of the earthly riches; and in the fight the man was killed.

The temptation was too great, the test of their faith too strong. They gathered up everything from the bed, throwing the man to the floor so that they could search inside the bed clothing for what might be hidden there. We followed them as they rushed downstairs gluttoned with the sense of possession of something which they could sell and could thus replace what the fire had destroyed. Here they found food and wine which they took to a large room, locking the door against all intruders.

Taking the tender, trusting souls that remained with us we went up onto the roof. Looking down, we saw some among the crowds with arms outstretched toward us, crying to us to come down and help them to the roof also. We told them to come up through the door; but in their frightened state of mind they refused, and commenced jeering and hooting at us, finally to be caught in the fire which seemed to be creeping nearer.

Standing all close together, a deep peace began to fill very heart as we prayed for them, and for all those who would not hear; and, as we prayed, still standing and looking down, a ladder of glistening white was slowly unrolled from the roof to the ground. The people at once began to fight and crowd to climb it, but only a few reached the roof. Many tried to climb with their arms full; they came but a few steps, then the flames burned the ladder from under them, and they, falling back, were crushed by those fighting to climb. Then there were others who got half way up by pushing someone else off; they never reached the top.

SO, THROUGHOUT *three days and three nights* this drama continued, and then the fire gradually burned itself out everywhere else except quite close to us. And again from out the smoke the Voice spake, *"Listen, all ye whom I have tested and tried in the place of Barmah (examination). Hold fast, for the last day of Taberah (burning, testing) is come. After this Day thou shalt see Neapolis (the new city); make there thy dwelling, and abide there in peace for evermore.*

"Thou hast come by the Way, the One Way, to the long sought Kingdom of the One King. From this City thou shalt go forth unto Nahahel (pasture), and bear the Cup and the Platter, with My Wine and My Bread, to the poor in spirit. That which thou hast received freely, go and give freely. In giving, thou shall receive again. Barter not My words for the gold of men, but exchange it for the golden Crown of My rewarding. Teach My Word to those whose ears are not stopped by the hardened "wax" of self. The open ears and selfless heart will hear and rejoice, and hearing, shall receive that which My Voice will reveal. When they find Me within as The Self, My work for them is finished. Then I will work through them, for I will reveal to them the Place where the Key is hidden.

"Others will I send to thee; attracted by the Light of thy Lamp they shall come, as one, or two, or three. The curious ones will come, for curiosity is a mighty seed in the hearts of the children of men. But one thought can be used at a time; among many people a thought may be lost, in the confusion of many minds. So take only a few, and teach them as little children, word by word, again. By the sound of My Voice of Love, teach them to come to Me humbly, as a little child comes, creeping before it can stand upon its feet; then they will learn to stand alone upon their feet of understanding, unafraid; then they will need no crutch upon which to lean, for am I not their One support? And as they walk, step by step, and the Light within becomes brighter, more revelations will I unfold to them, so that their understanding becomes firm faith.

"Thus taught, they of themselves shall read the lessons at the testing-time, and see My Love in the trials which shall come. They shall not lean as parasites upon others, but having learned of Me, shall run with all as One. For to all who welcome Me when they find Me in the Citadel of My Kingdom, I give the same Gifts. To each and all I am ever the One Giver, Teacher and Law."

After the Voice had finished speaking, we saw the flames rising through the building, but we did not seem to fear, and stood silently waiting. As the fire burned the building from under us, instead of falling, we found ourselves standing upon the peak of a mountain of Light, and as the structure "made by hands" went down, we saw the physical bodies of those others who had come with us—burning.

And again the Voice was heard saying, "Tebaliah, Tebaliah" (Jehovah purifies). And all these words were written before us in letters of gold. ©

And we came down from the peak, into the valley of desolation, and went far, even into the Garden of God, gathering the surviving souls we found among the ruins into the Father's House.

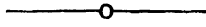
THE EDITOR considers this Vision published in March 1936 to be worthy a place in the Inner Life Magazine today. It is not only an allegorical prophesy of what is probably to occur in the

last days, but is also a promise of the safety assured to those who listen to and follow faithfully the Workers sent to redeem and save them.

The words of the "Voice", as given in italics, clearly tells what will happen after the Lord's coming "in the air," in the succeeding period until His final descent.

Note how the Workers are unconcerned about themselves or the danger everywhere around them. Note that their only concern is the saving of those who will listen to and follow them. Note the white robes they wore which nothing could touch or soil. Note also how all that were held and influenced by self and by the things of the world were destroyed. Why? In this remarkable description is shown what must be the consciousness attained by all *Inner Workers* when the Great Tribulation comes—a perfect *faith and trust* in God's love and protection, and *an absolute unconcern about self*. Many of our Workers have almost attained that consciousness, and the more they selflessly serve, such service being the most compelling force in their lives, the more they will free themselves from the influence of the flesh and the physical world, until, in very truth, they will find that fire cannot burn, storms cannot touch, and danger, no matter how terrible, cannot reach them.

Think on this, dear Workers, and learn what awaits the true and selfless ones in Christ.



"**M**ORE things are wrought by prayer
Than this world dreams of, wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound up by gold chains about the Feet of God."

—From *Morte D'Arthur* by Tennyson.

THE WATCHER

FROM out a windy cleft there comes a gaze
Of eyes unearthly, which go to and fro
Upon the people's tumult: for below
The nations smite each other. No amaze
Troubles their liquid rolling, or affrays
Their deep-set contemplation. Steadily glow
Those ever holier eyeballs, for they grow
Liker unto the eyes of one that prays.
And if those clasped hands tremble, comes a power
As of the might of worlds, and they are holden
In blessing above us. In the sunrise golden
They will be lifted up, until that hour
Of terrible rolling, which shall rise and shake
This conscious nightmare from us: And WE WAKE.

—George Macdonald.

INVOCATION

MY FATHER, Holy and Supreme!
THOU Who imposest order upon all realms, visible and
invisible,
I, Thy Son, invoke Thee!
THOU art Pure, Thou art Whole, Thou art Incorruptible,
MAGNIFY Thyself in Thy Temple.
THOU dost order the stars in their courses, and dost hold every
visible and invisible atom in orderly procession throughtout all
bodies.
THOU art supreme Thought, Harmony, Co-ordination.
THOU art perfect, and dost blend and mould all Thy creation by
the Power of Thine own Spirit to perfection.
FATHER, Thou and I art ONE.
Let the flame of Thy Divine Wisdom, Power and Love irradiate,
illumine and transform Thy Son,
THAT Thy Glory, Power and Kingdom may be manifest to all men.

—M. V.

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.

BE YE TRANSFORMED

TO THOSE who desire to fit themselves for Inner Work and raise their consciousness above the limitation of finiteness and separation, we give the following statement of Truth, which if learned by heart, pondered, absorbed, held continuously in thought, will inevitably bring about the desired expansion of consciousness.

“I am pure consciousness, an outer extension of God’s Consciousness. Therefore I am not body or a separate self; they are but my thought creations, and are only what I see and believe them to be.

“As I now know my Oneness with God, in order to express my God qualities and powers, I now think and thereby cause to appear in my consciousness a perfect body, in which I as a Christ Self, live and have my being while here on earth.

“I see myself now as God formed me in the beginning, when creating the earth and all on it, and I see how good and perfect are all.

“Therefore all which formerly appeared to my mortal senses, and which I believed as so, are changed, and I now see only the good and perfect things God sees and wants me to see and use.

“Inharmony, weakness, and imperfection have no existence in God’s Consciousness: therefore they have no part in me or in my consciousness.

“I now see myself as I am: strong, vital, good, pure and perfect; all-wise, all-loving, and all-capable of doing God’s Will on earth, as He sent me forth to do.

“And I now open myself wide and allow the One Consciousness to fill out and make fully manifest this thought-picture of myself, even as I see it and believe it is so.”

PURE CONSCIOUSNESS

CONSIDER how we are PURE CONSCIOUSNESS,—Virgin Consciousness—in the integrity or essence of our being, that we are not even mind or thought, but we are of that Virgin Substance from which all things are created. We are God, we are creations of God, made in His Image and Likeness. We are then just Pure Consciousness, a pure state of awareness.

But when we were *created*, God gave us a self conscious *mind*. When He breathed into us the breath of life we became *living souls*. That which made us living souls was that which became our minds, which enabled us to think, thereby to create, and thereby to go forth from the ONE Consciousness and live in our own creations.

It was on the discovery of our powers as Sons of God, a living expression of Him, that we left our Father's House, or Consciousness, as prodigal sons, starting out into a world of our own creating, and thereby learning the use of these God-derived powers.

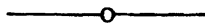
In those early days when we first became aware of those powers, we greatly feared them, and called them monsters or gods. But in reality they were only the powers of God that we had loosed, or freed through our thinking. For, as we went farther and farther out in our thinking, and became more and more separated from our Father, God—the ONE Consciousness—we became involved in our own world and in our own new creations. We lost our way, and our world began to grow dark because as the light within grew dim, we could no longer see or be aware of our source in the One Consciousness or origin of our life and our nature. Finally, we decended into that “thick darkness,” or materiality, where we wasted our substance and lived with the “swine”—the lowest of our creations. In that state we misused the powers of our divine nature in the creations of self, of things of the lowest type to gratify self, to satisfy the cravings of the senses. These became so powerful that they in turn enslaved us. And we became completely involved in our own false consciousness. When we could

go no further, at last we awoke to what we had done and to where we are. We began to recall our Father's Home, or the One Consciousness. We recalled how we had left that home, enticed by the misuse of the power of God, to think our own thoughts which had awakened in us that quality of self to see and know for ourselves, to taste and indulge and use all the powers we had discovered within ourselves, the power of thinking and creating.

At last we saw to the full what we had done, what we had created, the awful state of separation in which we now lived. And we said, "I will arise and go to my Father. I will try to use His power wisely as He would have me do." But we found that wherever we turned, we were faced by our own creations, by our own thoughts, and all those forces of our lower nature which we had allowed to rule in our consciousness. We could not take one step until we learned to face, control and master these forces, these children of our lusts, our selfishness and greed.

Then we turned consciously to our Father and in humility, on bended knees, asked His help in our return to His Consciousness. In response He began to reveal Himself to us. The first glimpse of Him taught us humility and submission to His Spirit within us.

In this manner, humanity starts its return journey to the Father's House. Those who have been faithful, have listened to His Voice and have been guided by Him, have made real headway and will in time reach their Father's House, bringing with them all the experience gained, the old mistakes, miscreations redeemed, their forces transmuted and built into love and power to serve God and our Lord Jesus Christ. For we have found that He alone is the Way Home: the only Truth and the only Life, and that by Him and Him alone, can we be safely led and reach our Father's Home.



THE WORLD OF THE LITTLE I

MIGHTY I is making sublime all my creations! Little i is composed of body, intellect and emotions outpictured in belief images and is the portion of Mighty I, asleep apparently, outside of His Kingdom.

Mighty I's Ideas are in His Kingdom, but i, who am sustained and live in His Life, imagine i am alone and separate.

Mighty I permitted me to believe and create just as i wished, and so i, in innocence took His Divine Ideas and made Them into human beings in my imagination. In my ignorance, i made untrue pictures: then i grew sight, hearing, taste, smell and feelings, to support and sustain my human self in them. As i had only Mighty I's Ideas to start with, which He endowed me in the beginning, to build all manner of untrue beliefs and project them out into manifestation.

This i consciousness is crude and imperfect, and can never enter the refined and exalted Consciousness of Mighty I—so i, having grown wise after many ages, i discriminate between His GOOD and my evil. Now i try to use all my life and thought to remove the false pictures i made, from around Mighty I's lovely Ideas.

After i became aware of the feeling of Him within me, He, the Mighty I, and little i, began working together on all my false pictures that were in my brain mind. Before i became wise enough to look within—before i found Mighty I *within* me, my thoughts, images and pictures troubled me greatly. i could not control them. i thought i was pure and believed i was on the way to the Kingdom, yet they would not listen when i tried to tell them about their evil ways. Then one day Mighty I said to little i—"Are you willing to take all the sins of the world on your self?" and i answered "Yes!"

Then He sent a GREAT ANGEL to help me, and i never ceased to marvel about Her Love. To me, Her Love included all human loves and MUCH MORE! She was with me by day, and by night She stood beside my bed. She loved little me so that She never left me.

It was She Who showed me how Heavenly were the Ideas beneath the ugly pictures i had made of humans. Showed me that underneath this human picture were LORDS, ANGELS, GODS, GODDESSES, WHITE BROTHERS AND SISTERS, and CHRISTS! And all the time little i thought they were human beings!

Oh! It is such a relief to have all my creations right in my own brain-mind—here *they* are, and here *i am* . . . and here also is

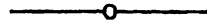
Mighty I, all together in one place . . . the creation . . . the creator . . . and the REDEEMER!

WE do not have to go outside for anything, for i have learned the source of my life. Now i know there is nothing wrong, and never has been anything wrong with Our Universe but *me* . . . and i only made wrong *pictures* of it.

And so, now . . . every day WE take my picture-beliefs and sublimate them one by one. Mighty I tells me what to do.

Some day soon, they will all be just as He made them—**IDEAS!** Then little i will go into nothingness from whence she created her self. Then there will be only **GOD** in **HIS UNIVERSE!**

—Nancy.



GOD IS

TH**ERE** is naught new!
That which thou claimest thine . . .
Is but a center
Of Eternal Being — the God
That ever was, and **IS!**

And words of thine . . .
But frame an inner seeming,
The onward surging
Of That Life, and of a Love
That ever was, and **IS.**

Eternally, **ONE** Life has ever circled on
Through countless forms, "below", "above",
Guided by laws, immutable, unbroken,
The greatest of all . . . **CHRIST LOVE.**
That ever was, and **IS!**

—N. B.

“IT IS THE LORD: LET HIM DO WITH US AS HE WILL”

LET us not match our foolish human judgment against Divine Wisdom. Let us realize always, in our daily living, that God's Divine Perfection is the ONLY power and presence: the ONLY reality. If something seems to go radically wrong let us know that “it is the Lord,” preparing something better for us. If our most cherished hopes and ambitions come tumbling down about us, let us rejoice.

Let us climb gleefully upon the wreckage of our human plans, joyously affirming that God is making room for something vastly better than we can possibly plan for ourselves, thereby using the wreckage for a stepping-stone, rather than a stumbling-block. “The only difference between a stumbling-block and a stepping-stone is the manner in which it is used,” some one has said.

Even a moment's *clear* thinking will convince us of the logical truth that that which can be tumbled down and destroyed is necessarily of human construction, since we know that the works of God cannot be undone. Every creation of God (and there is none else in Spirit and in Truth) is Eternal, Complete, Perfect.

In sheer ecstasy for our understanding of this Truth, let us clamber to the uttermost top of our mountain of wreckage—and the bigger the mountain, the higher we may climb—and shout with the martyr of old: “Glory to God for everything that happens,” rejoicing in our understanding that we are freed from slavery to our false human hopes, caring not whether we seem to succeed or to fail, being concerned only to know that we are living the TRUE CHRIST PRINCIPLE.

Let us wend our way joyfully onward and upward, giving thanks that “it is the Lord.” Let us eagerly help Him, by eliminating our personal desires, to “do with us as He wills.” Let us always abide in the SECRET PLACE OF THE MOST HIGH and pray without ceasing: “IT IS THE LORD: LET HIM DO WITH US AS HE WILL.”

—E. S.

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 SURRENDER OF PERSONALITY

ON THE night of Good Friday, I dreamed that I was in a brightly lighted restaurant. A short distance in front of me sat a man, fair-haired, blue-eyed and well dressed. I seemed to know him intimately: every detail of his appearance was familiar, but I realized that he was expecting some one else, and that I should remain in the background. Presently in came a tall, handsome woman, in evening clothes, wearing flowers and jewels. She was older than the man, more sophisticated, very dark, Spanish or Jewish in appearance. She was very self-possessed, apparently the product of what the world has to give, in education, polish, experience. The man greeted her politely but with reserve, while she was possessive in manner towards him. I watched while dinner was served to them, and noticed that though the man was always courteous, he rarely looked at her. A little time passed, then watching more closely, I saw that the woman's self-possession was leaving her, and that she kept turning as though to claim his attention. Then she seemed to waver . . . to grow bewildered. Finally she altered greatly in appearance. Leaning over towards him, she tried to kiss his cheek, as though in farewell. Then she fainted and fell across him. I rose quickly and went to them. The man looked up, smiled at me, and said: "Oh, I am so glad! I didn't know that you were here. What shall we do?" I looked down at the woman, and to my surprise she was completely changed. She appeared to be a shell, as though she were a cover or front, and had no reality. I said: "She is not in a faint . . . she is dead." We rose and carried her out. She had shrunk in height, and in weight to less than half the size of the woman who had entered the room. When we reached the garden outside, I said, "Now we can bury her without any fuss," which we proceeded to do. The dream was vividly clear when I awoke.

Your dream is an encouraging one. The identity of the two persons taking part is clear. The well-dressed, self-possessed woman is the outer personality endeavoring to claim identity with the Soul, represented by the somewhat withdrawn young man who though courteous, did not acknowledge the claims of the personality. The following death of the woman shows that the personality has had its death-blow. It now remains for you to keep the personality in the state of death, or in other words, to center your consciousness in Soul and refuse to permit any attempt of the personality to be more than an obedient and useful instrument.

MY PRESENCE SHALL GO WITH THEE

WHEN I read the words that "our Higher Self is God's EX-PRESSION of Himself in you as selfless Holy Love, or the Christ," I felt I wanted to tell you of an experience I had some time ago. My husband and I were walking down into town one evening and we were on our way to attend to some business, when I became aware of a presence with me. I closed my eyes and said to my husband: "I feel the presence of someone." The impression passed and we soon arrived where we were going. The business friend immediately started talking about a subject very different to the thoughts I had in mind, when suddenly like a flash, I saw what appeared to be a white light. For a second again, I closed my eyes, and I saw straight in front of me the Vision of Christ. You have seen those pictures where He is shown as the Good Shepherd with the shepherd crook in His Hand? Well, my friend's conversation went on, but believe me I wished I could have held that Vision longer. I know it was the answer to my query. I just wanted to see Who it was that was with me. Some weeks later, one day during hot weather, I went into a cafe. I had just sat down at a table when I saw the Vision again, but this time He was just like He is with His Disciples, sitting at the table, only He was right in front of me. I have kept those two Visions right with me. And now I must tell you of one of my recent dreams. It seemed as I lay, I was only half asleep. I saw at first what I thought was myself, and I was coming through a tunnel and carrying a lamp when suddenly instead of it being me, it was a Vision of Christ as He is pictured as The Light of the World. Then as He came near me, I noticed somebody else just coming around the corner. This man had very strong looking hands, and just as the Christ came towards me this man released a lot of little chickens right in front of me. They fluttered to the ground. Then immediately they rose and flew up from the ground. Instead of being chickens, I saw they were beautiful flowers of such wonderful colors. I should like to know what your explanation of this would be.

Your recent dream would seem to mean that the Light of the Living Christ is now shining in your heart. You have emerged from the dark tunnel of the past, and those young chickens which turned into flowers of every beautiful color, means that your aspirations—the birds—are now living, growing, beautiful flowers, blooming in the Garden of your Soul. This is a very encouraging and helpful dream, and in the light of these clues we give you, try to get back into the consciousness of the dream, and see what further may unfold to your own consciousness.

AND IT shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of My Spirit; . . . And I will show wonders in heaven above, and signs in the earth beneath . . . before that great and notable day of the Lord come: And it shall come to pass that whosoever shall call on the Name of the Lord shall be saved.—*The Acts of the Apostles.*

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.

WORLD CONDITIONS

REFERRING to the "worse conditions" spoken of, we would like to say this. If a *sufficient number* of people hold to the truth concerning these conditions, no doubt they would not come to pass. But our judgment tells us that none but the very few are ready for these truths, and ready also to live them and outmanifest them in every thing they do, and say and think. We also know that the Law must work out in its own way, which means, that conditions of turmoil and distress must inevitably follow such flagrant violation of God's Law as at present exists in the world.

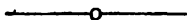
Let us remember also, that the Impersonal Teachings are only for the Elect, that is for the *leaders* of the coming new era, that they may be prepared to help, counsel, and support their brethren in the days to come. This is always so, in every period—a few of the most advanced are chosen to lead in the Coming Age. Those of lesser understanding may find contradictions, but on examination it will be found that there are no contradictions in the Bible, or in the Impersonal Work, to those who have reached the high understanding that comes with the true Christ Consciousness.

So what we are now doing is to show our Students who are among the Elect of this present world—the near approach of such conditions, and also to teach them that nothing can harm those who know that they are protected by the Light of Christ, and who live and walk in that Light.

* * * * *

What we see as war and upheaval and change are evidence of the process by which the Law of God is bringing about, indeed is forcing, necessary progress. The world is now reaping the result of its own forgetfulness of God. War though terrible in most of its aspects, also produces other qualities such as devotion and self-sacrifice, and a one-pointedness that in some measure counterbalances the usual indifference of most people. In many, such qualities are called forth only in an emergency. Nobody would desire to have war, but even war may be the lesser of two evils. In the twenty-first chapter of Ezekiel, we read: "I will overturn, overturn, overturn, . . . until He come whose right it is and I will give it to Him." The Law of God will overturn existing conditions and bring judgment and suffering on men *until* they recognize the Presence within them of the Spirit of Love which is the Christ within each, and obedience to which alone can bring "peace on earth, good will towards all men."

Wars, oppression and the loss of liberty only come to those who, for one reason or another, deserve it or need the experience. Our state of consciousness creates our world, does it not? Is it not in the power of each one of us to so fill our consciousness with true conceptions of liberty, justice and happiness that we bring these into manifestation in our outer lives? We have to also remember that we cannot accept as facts all news printed in the daily press and in any case the Disciple of Jesus Christ must keep his heart and mind fixed on the coming of the Kingdom within his own heart and life.



STAND FAST

WE FEEL that you have gone a long distance on the Path and are being led from within a great deal of the time. Your letter indicates that you are concerned about prayer and its answer. Can you not see with us that the very condition you are in, is an answer to prayer? Did you not dedicate your life to Christ and turn over all to Him? Then the results do not matter. What you are now receiving is really what you asked for, if you can realize it.

Try to see it with us from a soul standpoint. As a soul what difference does it make how you appear in this outer physical world. Would you not rather live in a humble hut and have the knowledge and the truth of Christ in your heart, than to have many material blessings and be without this peace? Truly "God works in mysterious ways His wonders to perform."

Every moment is a prayer, and every moment is also an answer to prayer. You will one day realize it is no longer necessary to pray. That is, when you have arrived at the place where you know you are one with the ONE Consciousness. When you have attained this, what is there to pray or ask for?

Yes, it is difficult for an untrained mind to refuse to see things as they appear in the outer, but it is simple to see this from a soul standpoint. You are not refusing to see things as they appear in the outer, so much as that you are seeing through, and past the outer, to the Real which is behind all.

Considering your own case from an economic standpoint, you may live to see the day when you will understand that what you are going through now, has been the greatest blessing of your life. We feel that many changes are imminent, and perhaps when some of these changes manifest themselves, you will be one of the few, who will know how to weather the storm and reach out a helping hand to your less fortunate brothers around you.

Be firm in your faith and know with us, that in spite of appearances you are being blessed. We are seeing you constantly surrounded and upheld in the Light and Life of our Lord and Master Jesus Christ.

THE STUDENT'S CORNER

FROM time to time, we hope to give under this heading, interesting experiences sent in by our Students, or answers to Questions in the Correspondence Course Department, which we think are of general interest.

A DISCIPLE

QUESTION: "In just what way does one become a Disciple of the Master within?"

ANSWER: "One becomes a Disciple through the love of the Christ within. Through overcoming self and letting Christ live His life in us. The One and only Real Master is the Christ within. The Disciple is the human self and mind, the outer self."

"I became a Disciple through abiding constantly in the within. It became my only interest and thought. My mind seemed to take on a great power of concentration, and I reached a point where I did not even care for food, I lived only to think God, live God, knowing He was my only Self. I went to bed at night to meditate. I rose in the morning to live God, to love God; and then, after days of constant meditation, the Christ was born in my heart and I saw Him face to face. Until that time I did not know that I could see and feel Christ. Now I know the loving Christ showed me the Way from within, and that books, teachers, etc., are not now necessary. They are only stepping stones."

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"I would like to tell you about a wonderful experience I had last week. I was in meditation in the afternoon, waiting upon Christ, quietly. Just waiting in confidence and trust. I became very, very still. Then I saw a soft, misty light within and without. I seemed to be all aglow, and the atmosphere around me seemed to be glowing in a soft light. I felt a great love in my heart and it seemed so big almost to bursting point. Then I felt my Christ Self was standing by my bed. This Great Being tossed wide bands of living light all about me until I was covered from head to foot with living coils of light. These bands of light were active, whirling round and round my body, until I became a silent, whirling mass of light energy. My body seemed a silent, yet a thundering mass of light bands. I was not practicing anything but stillness of thought and body. The experience was a surprise.

—W. B. C.

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FINDING THE KINGDOM

QUESTION: *How can a person today make the finding of the Kingdom first in his life?*

ANSWER: "One can make the finding of the Kingdom first today as on any day since time was. The Kingdom is a state of consciousness and no matter how busy we may be with outward things, we can always tune our thoughts in concerning things with the Infinite. Although periods of meditation and rest are wonderful and we find great strength and joy from them, the true growth and testing of the Spirit of God, comes when we maintain an even loving consciousness in our every day work. It is just like loving our friends which is easy, but it is difficult to love our enemies. So it is easy to commune with God in the Silence, and have peace when all is calm, but difficult to remain in His Consciousness when things go wrong, where there is noise, etc. If we carry the thought, "I am doing that which God wills today," with us when we go to work each morning, we shall be finding the Kingdom and making it first in our lives."

—F. L.

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SURRENDER

QUESTION: *How does your surrender to God, and your daily talking with Him, clear the way for the proper adjustment of your affairs?*

ANSWER: "In surrendering to God, I become a magnet drawing all good to me, because the negative force which has attracted fears, doubts, poverty, has been thrown off, and in its place has been set up a positive one which comes about as a result of a conviction and belief in His Goodness."

—K. B.

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"I am drawn to tell you how deeply I appreciate the Teaching, and how delighted I was to know that you feel I am progressing. I am now pressing on with renewed eagerness. I had been depressed and at a dead level, when one night I seemed to be neither awake nor asleep, but I found myself standing before four or five hundred people. I was earnestly showing them how to find the Kingdom. I went through the different Impersonal Lessons fluently, and lovingly urged them on. The message in particular seemed to be the Words of Jesus, and we sang the hymns, "O Love, that wilt not let me go," and "Wonderful Words of Life." This has all proved to me that though there may not seem to be much progress, that I really do absorb the truth. It was so lovely, for days after I felt it."

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You have had a most encouraging experience, for it proves that on the Soul plane you KNOW these truths so well that you were able to teach them to others. Realize therefore, that you can draw on this knowledge which you now know you possess on the Soul plane. All you have to do is to practice getting the body, emotions and the mind quiet, then turn within in full confidence that the Loving One within will hear and answer.

—E. M.