

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.

Published monthly.

Subscription price \$1.50 a year; 85c for six months; 15c per single copy.

Foreign subscriptions \$1.75 a year.

Address all subscriptions and communications to the
SUN PUBLISHING CO., Akron, Ohio

VOL. 6

OCTOBER, 1938

No. 9

EDITORIAL

THE OLD ORDER PASSES

HUNDREDS of years ago the prophet Ezekiel declared in the Name of Almighty God:—"I will overturn, overturn, overturn . . . until He come whose right it is. And I will give it to Him." Shortly before His betrayal, Jesus described in vivid language to His Disciples what would be the signs of His coming and of the end of this world-age.*

We are now living in the days of which He spoke. On all hands we see upheaval. We hear of wars and rumors of wars—and distress of nations. As children of our Father God do we heed and take assurance from the words of our Elder Brother? Did He not say, "And when these things begin to come to pass, then **LOOK UP** and **LIFT UP YOUR HEADS**, for your redemption draweth nigh . . . When you shall hear of wars and commotions, be not terrified . . . there shall not an hair of your head perish."

* See Matthew 24. Mark 13. Luke 21.

At present, over much emphasis is being put on the rapid overturning of the past structures, national, economic and religious. On all sides we hear woe, and lamentation over the passing of the old order. Let us rather recognize that it is a privilege to live in this age of transition. A privilege to watch and work for the coming of that new heaven and that new earth "wherein dwelleth righteousness." All progress is attended by change. Every birth brings its pangs. Man must turn from a negative acceptance of the destructive features of change and obtain a broader and truer view of the passing parade. He must raise his consciousness and his faculties of awareness, from the outer to the within. As he does this, he will realize that he is stepping from a three dimensional limited world of confusion and restriction to the four dimensional world of illimitable order, beauty and truth. Every artist, inventor and scientist touches at moments this other world. The time has now come for all men to take a step forward towards this consciousness and realize that theirs is not merely a life of a span of three score years and ten, beset by sorrow and pain, but that they may here and now enter a life unrestricted by time and space, and free of sin, care or death.

First, there will grow up in him the faith to *believe* in a wider life and then, the courage and determination to work towards an ability to function therein. He will begin to receive encouraging intimations of the reality of this vaster world. As faith, persistence and practice win the ability to function in the upper air of his eternal nature, man discovers the marvel of the UNSEEN but ACTUAL government of the Cosmos. He finds

that there have been from the Beginning great Embodiments of the Power, Will and Wisdom of God. That there are, indeed, "Thrones, Dominions, Principalities and Powers" by which the Will of the Creative Logos is put into effect. These Powers have been recognized and named variously according to the cosmic and religious frameworks accepted by the different faiths. By Christianity, as Angels and Archangels, as Cherubim and Seraphim, by other religions, as Spirits and Devas. The incomprehensible and immeasurable powers of the Creator are seen to be stepped down, harnessed and transmitted by Beings, the very existence of which the average man has hitherto ignored.

To move with the rapidly advancing times, man must as readily give his faith, allegiance and support to the *Government*

of the World, as he has hitherto done to the government of his particular country. Not for nothing are party lines fast being erased, nor is it for nothing that broad underground and far reaching influences are seen to be at work in politics, religion and education alike. The shadow precedes the substance. The consciousness of humanity is being expanded through experience, suffering and disillusionment to accept the fact that the only actual, enduring, as the only safe government of the universe, is the Government of the Divine Creative Principle.

The real Builders of the New Age are those great Beings who have undertaken the age-long work of the evolution and development of the Soul and the faculties of mankind as a whole. They work with unseen and unconceivable power and intelligence. It is the high privilege of the man who has gained some mastery over himself and his composite nature to begin to cooperate with Them in the execution on this beautiful earth of the Will and Purpose of God.

Pursuing his adopted course of faith, self-discipline and devotion, man is rewarded one day, beyond compare, when he finds himself drawn by reason of the quality of his own eternal nature into active work and cooperation with one or another of the great governmental Powers of the Universe. He will find that every experience and every achievement of this and of many other lives, was a training for a greater work, a greater allegiance and a greater attainment. The zeal he has thrown, hitherto, into politics, the energy he has thrown, into his business, and the devotion given, to his religion, will be united and devoted to that Power and Authority which combines all three.

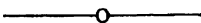
Whoever desires to cooperate in this larger work, must surrender every vestige of personal pride, whether in personal achievement, or as the mouthpiece of the Spirit, otherwise, they will not last long in the service of these great Powers. An imperfect wire cannot carry the full current from the dynamo. "Wherefore let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us."

In preparation for cooperation in this larger work, all must learn control and use of the present planes of consciousness, viz. control and health of his body, emotions and mind. He must learn

by practice and experience the right use of these three fields of action. His body must be his active and obedient vehicle. He must govern and guide his emotions and his aspirations, must discipline and use with conscious dominion and right direction, the power of his mind before he can safely enter the realm of wider powers. Viewed dispassionately, it would seem clear that an understanding and mastery of the outer bodies of manifestation, and of those powers within his grasp, was natural and necessary before reaching out for those just beyond, and yet scores and scores of students, mystics, and occultists today endeavor to explore these hidden and unknown realms before having mastered those on which they are now conscious. Before it is safe for them to proceed these must win the approbation from their own Spirit within, in the words, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler of many." Because of this, a humble, simple, unknown Soul may work effectively with those "Ministers of God who are a Flame of Fire."

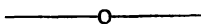
When we ponder these undeniable truths, we count ourselves fortunate to be alive today when the Kingdom of Heaven, or the dominion of Righteousness, Justice and Peace, is approaching the hour of its establishment on earth. No matter who we are, the necessary preparation is made within our own mind and heart and circumstance.

On considering the wondrous Love and Wisdom guarding unseen the development of man, a new hope and faith springs up, that the "far-off divine event to which the whole creation moves," is not the fantasy of a poet but the Purpose of our Father.



PYTHAGORAS taught that the entire universe is one vast system of mathematically correct combinations. Plato shows the deity *geometrising*. The world is sustained by the same law of equilibrium and harmony upon which it was built.

From *Isis Unveiled*, by H. P. Blavatsky.



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 BUILDERS OF THE NEW AGE

WE ARE the Architects of the New Age,
The Builders of the coming Race of men,
Inaugurators of the Cyclic change.
Through Us the future speaks;
Through us its Note is sounded forth, its Form is given,
and its Name made known . . .
Within our centres we become aware of mysteries stirring
Further than our outmost boundaries of contact;
For He our Lord, Soul of the Sun,
Withdrawn in profoundest meditation beyond all bournes of
knowledge
Has once again let the great Word go forth.
He and His Brethren,
The Planetary Lords
Have drawn aside another veil.
Their bright regard hath plunged into far realms of unrevealed
wisdom
Until this hour unknown by any, save THOSE e'en mightier
than They.
Now by this act have they become
Initiates in new Powers beyond all ken or thought.
And the dynamic currents from Their supernal minds,
Re-charged by this stupendous evolution,
Rush forth, stimulating every cell
Within the worlds which are Their bodies.
From some far secret Solar System
At the reverberations of the great Note,
A new Rod of Power is generated.
Magnetic waves, strange, mighty, fraught with potentialities
As yet undreamed-of on the lower planes,
Are straight released, radiating through interplanetary space,
And Form responds upon the Seven Planes.
Those Who Know—
Sound forth the tonal harmonies, ope wide the door
Through which the liberated forces flow
Towards the Earth—their focus.
Then do we stir,
Archers of Heaven,
Lords of the Coming Age,
Sons of Primordial Fire,

Warriors of light, we speed
With Devic hosts to do our bidding;
Enlisting in our ranks beings from every Kingdom:
The powers of Heat and Air, Spirits of Water, Builders of Form,
And They who guide the Nations and who weave the harmonies
of the Spheres.

The old magnetic currents which have stimulated the earth
For ages past, in rhythmic harmony,
Resist our invading Force,
But are thrown from their rotating centres.
Long will it be ere they can coalesce
And balance be achieved.
Conflict in Heaven!
Conflict upon the Earth!
The ancient Note splits into discord.
All things become aware of the great change.
Man in his triple world is shaken.
Instinctively he repulses the regenerating force.
In throes of travail his wild cry goes up;
Blindly within himself he senses now
The pitiless work of dissolution and re-birth.
In frantic fear he clings to safety, to the magic formulae
With which for ages he hath wrought and built and lived;
The old ideas die slow, in agony;
They writhe their way back into reiterations of outworn forms,
They seek to keep what they have won.
It is forbidden.
Man prays in his bewilderment to the gods he hath long since
discarded;

He struggles, seeing around him nought but catastrophe.
Beneath his feet the solid-seeming earth rocks;
On every side stalk dreadful phantoms.
The weaklings go down, perish beneath the onslaught
Of these new forces which they cannot co-relate.
They pass and are no more seen.
But some—the few,
Fathers of the new Race, respond.
Fearless and bold, from eager feet they shake
The dust of old dreams aside;
Seekers for Truth in every age, unswervingly
They bare their bodies to our mystic shafts;

Loudly they demand that light be given
 And that Truth be shown.
 Then, only then, can My great Voice be heard;
 Then, only then, can I reveal My Form—
 Pattern to which the new man must aspire.
 Uplifted on the pinions of the new dawn I stand, cleaving the
 mists of ignorance,
 Holding up the glass wherein is mirrored,
 For him who dares to gaze into its dread depths,
 The mystery of *that which is to be.*

From—*Watchers of the Seven Spheres*, by H. C. Challoner.*

* On Sale by Sun Publishing Co. \$3.75.

THE SUMMER CLASSES

WE FIND it necessary to cancel the meeting of the Classes planned for October, and hope that this decision will not inconvenience all those who have planned to be with us. We are confident that all students who have been preparing with faithfulness for this occasion, and who have been anticipating teaching of great value, will not be disappointed, *if they will turn now to the All-wise, All-loving Spirit within.* For they will find a well-spring of Life arising within their own being such as will feed and nourish their hearts, minds and souls, and will be a blessing to all whom they contact.

* * * * *

“Since the earliest days of expression on earth I have prepared My Priests and My Prophets and My Messiahs to vision forth to the world My Idea—My Word that shall finally become flesh.

Should a number be gathered together to hear My Word spoken through one of My Priests, it is not the Priest of himself but I, in the heart of each hearer, Who draw from the Priest the vital words that sink deep into the consciousness of each.”

* * * * *

“Behold the days come, saith the Lord, that I will make a new covenant . . . and this shall be the covenant that I will make unto the house of Israel: After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts . . . and they shall teach no more every man his neighbor, and every man his brother, saying, KNOW the Lord! *For they shall all know Me*, from the least of them unto the greatest of them, saith the Lord.”

GOD ONLY

By Earl Sumner

THE Absolute Truth is: "God is all and God is good therefore, in reality, there is no evil." If we will hold fast to this Eternal, Changeless Verity, regardless of appearance, our every day experience will be divine, real. To the exact extent that we deviate from this constant Truth we will be disappointed in our daily living.

All thinkers of whatever school are agreed that God is Omnipresent, Omnipotent, and Omniscient. And then, after having stated all of the Truth in those six magic words, they negate their statement and begin to deviate from the Absolute by going into detail.

Omni means all and all means only. If God is the only presence, then there is no other Being. If God is the only power, then there is no other power. If God is the only knowing, then there is no other intelligence. This issue each one must decide in the innermost depths of his own soul. Upon the decision hang happiness and despair. Take your choice.

Now let us take another view of this all-inclusive Truth. Since God is all and God is Good, then all must be good. Anything and everything that seem less than God's Divine Perfection is delusion. It simply does not exist for it has no foundation in Being. "All things were made by Him: and without Him was not anything made that was made." (John 1:3). That which seems less than divine perfection is merely the outpicturing of false ideas of sense consciousness and because the ideas are false, the out-pictured appearance is unreal. It has no power or presence other than that given to it, either consciously or unconsciously, by our faith in its reality. Whenever you meet an experience or condition that seems less than Divine Perfection, dissolve it with the Word of Truth. Tell it that it is unreal because it does not exist in Spirit and in Truth. We have the testimony of God Himself for this. "And God saw everything that He had made and, behold, it was very good." (Gen. 1:3).

We quote glibly: "Ye shall know the Truth, and the Truth shall make you free." But are we free? If not, then we do not

really know the Absolute Truth. If we are not entirely free in every way we may rest assured that we are trying to adulterate God's Truth with the doctrines of men—an utter impossibility. The healer who treats a patient for disease is deceiving both himself and his patient, for there is no disease. God is all and God is health, therefore all is health and there cannot possibly be any disease. What we call disease is an imperfect view of perfect Being. Can we conceive of God creating disease? Surely not. True healing is accomplished by simply knowing the Absolute Truth about the one who appeals for help.

The whole superstructure of the entire Practical Christianity movement rests upon this basic statement, God is all and God is good. Question any Truth Student and we will most likely find that he believes that God is the Good, everywhere present and immediately available at all times and places. Further interrogation will disclose that he is sure that God is able and willing to destroy the particular evil that is enslaving him—*after* a prolonged and desperate battle with the power of evil. Thus he is giving false power to the delusion: believing that there is some power other than God, the Good—and all of this after having affirmed that God is Omnipotent. “If thine eye be single (to the all-ness of God) thy whole body shall be full of light”—the Light of Truth. Can there be God, the Good, *and* evil? God, perfect health, *and* sickness? God, limitless abundance, *and* poverty? Surely not. Either God is all, or He is nothing. He is everywhere or nowhere. There is no absence of Life, Intelligence or Substance anywhere. All are omnipresent because all are manifestations of God.

Study the average text book on Christian Metaphysics and you will find much about each and every atom being permeated with life, intelligence and substance, or being the reflection of these characteristics of God. If God is all, how can He “permeate” Himself?

If God, being Omnipresent, fills all space, where is there any place to which He may “reflect” Himself? “Come, let us reason together, saith the Lord of Hosts,” and be forever healed of these false ideas.

Each and every atom is God-substance—God manifested, formulated. If it appears other than Divine Perfection it is still God—a distorted view of God caused by false thinking.

The up-to-date physicist has much to say about ether—luminiferous ether, he calls it. He has never seen this ether. He simply postulates its existence to account for results that he can see and measure. He assures us that this ether fills all space, but he does not know that what he calls ether, is *God-substance*. The very air we breathe is *God-substance*. Every time we inhale, God literally “breathes the breath of Life” into our nostrils. The scientists’s conception of space is another illusion. To him, space means emptiness. This presupposes the absence of *God-substance*, which is utterly impossible.

If there is any place where God does not exist, even for an instant, then God is not Omnipresent. If God is absent anywhere, He is absent everywhere and does not exist at all. If sin, sickness, want or any other negation is manifesting in our livingness today it is because we are believing in the delusion: believing in two powers, God the Good, and some other imaginary power which we name variously. If we think God and God only, then only God, in some form of His goodness, will manifest to our consciousness. “Thou wilt keep him in perfect peace whose mind is stayed on thee.” “As a man thinketh in his heart, so is he.” “Even as thy faith, so be it unto thee.” “Thy faith hath made thee whole.”

God is everywhere present, always, and we form, reform and deform Him (in our imaginations) by our thinking, whether we know it or not. Our thoughts take form and are instantly filled with *God-substance*. *God-substance* is instantly and constantly subservient to our every thought. *God-substance* does not question the thought-forms it fills: we do the building of the form with our thinking. God fills the form with His substance. We hold dominion over all things by our thinking. Being not mere automats, but free-will agents, we have the power to control our thoughts, if we have the courage. “To him that overcometh (and to no one else) will I grant to sit on My right hand.” We must choose every moment whom we will serve—God or mammon: mammon is delusion, everything that is not God, the Good. It is Satan, the Serpent, the Adversary, the Adverse Thinker, usurping, by *our permission*, conscious or unconscious, the glorious reality of God’s perfection. “All power is given unto Me” is as true of us, as it is of Jesus. He used His power constructively, faithfully: we use ours more or less adversely, doubtfully.

"Do the thing and you shall have the power." We do not wait until we receive power: we do the thing and suddenly awaken to the fact that we have the power, always. Think God only and we will be conscious only of God, and His divine perfection. Think of the Adversary, of the illusory, impossible opposites of God, and they will seem very real so long as we place our faith in them and support them with our thought-power. The instant we really know and practice the Truth, they will disappear.

Denial is the means by which we cleanse our subconscious mind. Deny the lie and affirm the Truth and the Good of God, in whatever form we desire it, will instantly appear. To do this, we must be thoroughly convinced of the ALLNESS of God: this we cannot do so long as there is any doubt of the Absolute Truth of our affirmations. "What we believe to be true, holds us with a strength unyielding."

Let us ever abide in the Holy Presence of our Father-God, at the center of our being, and joyously affirm: "God Only."

"NEVER the Spirit was born
The Spirit shall cease to be never;
Never was time it was not,
End and beginning are dreams;
Birthless and deathless the Spirit remaineth forever,
Death has not touched it at all,
Dead though the house of it seems."
—From "*The Song Celestial*," by Sir Edwin Arnold.

SCHOOL FOR DISCIPLES FUND

CONTRIBUTIONS to the Fund since last report: R. F. S. \$1.00; R. J. E. 1.00; A. D. C. 2.00; A W. 2.50; B. W. 2.00; H. A. B. 2.50; I. M. 5.00. Total to date \$288.55.

THE POWER ETERNAL

I KNELT in reverent prayer, at night;
When, lo! there shone a brilliant light—
That seemed to fill the very air:
Not emanant from anywhere.

My mental process seemed to cease;
And filled with an Abiding Peace:
The Radiant Brilliance grew more bright—
Till earthly things passed out of sight.

I looked down from an unknown place;
Devoid of thought, of time, or space.
In panorama, far below;
I saw the ages come and go.

A vision flashed before my eye;
The earth—scorched, vaporless, and dry.
Its peoples hungry and oppressed:
Bewildered at the hatred—and unrest.

This picture fled; and in its place,
I saw a Perfect Human Race.
The earth, a focal point of Light.
Its beings ever doing Right:

Then spake a Voice, distinct and clear;
That filled the very atmosphere:
And was indeed, The Mighty Whole,
Who doth the universe ensoul.

“My Son, be still—and hear My Voice!
These things shall be. Thou hast thy choice.
Within thee dwells the Power to be
At Peace—throughout Eternity.

“Both visions I have shown to you,
Shall simultaneously come true.
The former—for the major part:
The latter—for the changed of heart.

“The Power to hear, to breathe, to see;
Is My Power—given unto thee.
Each spoken or unspoken thought,
If feared or wished—on earth is wrought.

“Thy conscious mind, which has free-will,
Shall always err; that is, until
All thoughts of separate being die:
And you are not yourself—but I.

“My Energy—My Love—My Light;
Goes forth with e'er increasing might.
I give My Power to one and all;
To good and bad: to rise or fall.

“My Laws decree that man must learn;
Just as a child finds fire will burn:
That, My Power is for mankind's use—
With penalties for Its abuse.

“Thus, those who err by selfish thought;
Must dwell amidst the Hell they've wrought.
While those with thoughts of Love and Peace;
Shall know of Joy that shall not cease.

“This means; that sin can only be,
A misuse of My Energy.
Man, by the penalty to pay;
Eventually shall learn the way.

“Then shall he suffer no more strife;
Then shall he see ME as All Life;
Then shall all flesh from ills be free;
When man returns all Power to ME.

—T. A. S.

SOUL COMMUNION

VIII

DEAR FATHER, I would ask you what should I do when I hear of distress and sickness? What is my duty when things stare me in the face that appear wrong or sinful? I long to help, but I am not sure just how best to help those who suffer.

Dear Son, try to see this great truth. When you refuse to accept anything into your consciousness that is unlike ME, or that has no place in MY Consciousness, you are doing the greatest possible good for that other as well as your self.

If you allow the thought of sin or suffering to dwell in your consciousness, you are then being influenced chiefly by the beliefs of others. When you find yourself disturbed or concerned about such things, there is only one thing to do, and that is to turn immediately within and ask My forgiveness saying:—"Dear Father, I know this is no part of Your Consciousness and therefore I will not permit it into my consciousness, nor will I permit such a thought of another of Thy children."

Dear One, when friends tell you of poverty, sin and fear, first of all **DO NOT ALLOW YOUR INTEREST AND ATTENTION TO REST UPON SUCH TALES**, for thus you, yourself, are drawn into and become involved in the very same things and conditions. By listening to and sympathizing with such stories they *become a part of your consciousness* and therefore a part of you. Whereas, by refusing them admittance to your world of thought, you help blot them out of the world and the experience of your friends.

It only goes back to the great truth that nothing exists in our world, or in anything or anybody in it, but what we think and believe is so. When we once change our thinking and believing, and wipe them out of consciousness so that they do not exist, they thereby disappear from our world and from our lives.

This is a very great truth and needs only to be proven through experience by changing our beliefs about anything or about anybody, and then watching what happens to that thing or person,

for you will find that all that you once saw and believed to be so, will have disappeared, and according to what you now see and believe to be so, will it come into manifestation in that thing or person in very wonderful ways.

Consider further, dear Son, what it would mean to abide in the Kingdom of Heaven and to work in its consciousness. Can you realize that even on earth in your physical bodies—you can so work, and that it is possible for you to bring your minds to such full accord with your Inner Knowing that whatever you think and see would outmanifest immediately, instantly? Think what that would mean! Think of possessing that power here in this world! Whenever you need a thing and see that need, instantly it would appear before you. Would that be possible?

You know that this power is being evidenced everywhere in one way, shape or form, by many around you. How? Many have strongly felt a desire or need for something and have been surprised to find someone, some dear one, a friend, or even a stranger come forward and present them with that? You would call that coincidence and often wonder at it. But it was not a coincidence, it was just a natural outmanifestation of the Law. The need was pictured clearly in mind, and seen so clearly, that it outmanifested. The Law has wonderful ways of bringing things to manifest.

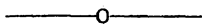
The time will soon be here when you will be able to bring instantly into manifestation the fruits of your desires; consciously creating will be so common that it will almost be unnoticed.

Is it not a fact that many are finding that those close to them are getting their thoughts, or are seeing the same things that they are seeing, oftentimes doing things that they desire to have them do? It is only an evidence of the power of Mind, and a proof that there is only One Mind and that there is no space, time or separation in That Mind. That somehow or other that Law of Mind works instantly and with powerful effect, so powerful that it brings things to us.

More and more will that response be felt from now on by you, dear Son, as you study the mind, and begin to recognize the power that is within you. As you realize the wonderful instrument you have in your mind, you will more and more practice and train and discipline it until it becomes a perfect servant. You

will find that the power will be given you from within to bring this about as you more and more call upon it, recognize it and know that it will serve you.

Beloved Father, I thank Thee for these wondrous words of Truth, for this ability to know of Thee, to wait upon Thee, to receive from Thee. I thank Thee for this wonderful instrument of my mind that I know has been given me only for Thy service. Help me to dedicate it wholly to Thee so that I may serve Thee worthily, in His Name. AMEN.



LIGHT VERSUS DARKNESS

By A Group Leader

IT OCCURS to this student of Truth that a word at this time about the dark forces so-called, would not be amiss. Every now and then we hear it said of someone who is in trouble or inharmony that perhaps the dark forces are making an attack. As students of Truth and the Impersonal Teachings we should have some very definite beliefs fixed in our consciousness concerning this subject. We hope in this article to assist in fortifying the Truth we have already accepted, by making it a firmer conviction which will help us arrive at the destination of the Kingdom of Heaven within.

First, let us consider what is this dark force of which we speak of. Darkness is that which is not of the Light. That which is not of the Light is separateness from the Light. To go a step further, separateness can be termed selfishness, which started aeons ago when man first began to believe himself separate from God.

Now we might ask where does this dark force or selfishness exist. The answer is important, and be sure that you build it firmly in your consciousness. *The only dark force that exists for you, exists in your own consciousness.* Can you believe this? If it is not in your consciousness, where is it?

All of self or your lower nature that remains in you constitutes the dark force of *your* consciousness. Every time you see selfishness or separateness from God in another, be sure this is simply a reflection of your own lower nature, which your Higher Self has brought before you, to show you what you still have to redeem. When you can see in others only good—God—then as far as you are concerned where are the dark forces? This is the goal you are striving for.

Let us apply the Great Law of being as taught in *THE WAY OUT*, to this question, and see what we get. The Law is, "Whatever I believe and hold in consciousness as being so, outmanifests in my body or affairs." Which can only mean one thing, that the only dark force that can manifest in your body or affairs is what you believe in and hold in consciousness as being so. We mean to say, that if you would rid yourself of any erroneous belief, it is only necessary that you apply this Law positively and constructively by believing yourself to be a *PILLAR OF LIGHT*. Every time an opposing thought comes into your mind that you say, "No! I am a Pillar of Light whose rays are so powerful that nothing of the shadow can approach me." Remember, what you believe and hold in consciousness about dark forces is true for you. In doing this you are applying the highest healing method—that is, *healing your own consciousness*. If you would heal another, take this infirmity out of your mind, and he is well and whole.

You must teach your outer mind this truth, and thereby build it into your Soul Consciousness. *In Truth and in Reality there is no such thing as a dark force*. Why stop at a half truth by believing it cannot harm you? Go all the way and *know* there is no reality in such a thing. Recently one of our students stated that "knowing comes from within, believing from without." Think about the importance of this. *Knowing* is from the Soul—a belief that you have experimented with, proved, and built into your Soul consciousness, such as the automatic bodily actions which have become second nature to you. For instance, when you walk, the thought impulses that move your feet are automatic. This is knowing and is from within. On the other hand, you have many theories which you believe, but for lack of experimentation and proof have not built into your Soul consciousness. No doubt you believe it is possible to cure a toothache instantly by controlling

your mind. But until you prove this for yourself, it will still remain a belief from without.

Moments and hours of prayer and meditation are necessary and important, but *not nearly so important as the state of consciousness that is natural or habitual to us*. Remember, for every hour you spend in prayer or meditation you spend at least twenty or twenty-two hours in this other consciousness. Our minds are active every moment. The only action of the mind is thinking, and as thinking is creating, you can see what a large portion of our time is spent in ordinary or natural consciousness-creating. When you have lifted this ordinary consciousness up to the ultimate—Conscious Union with the Father,—then you will cease prayer and meditation.

Try to realize that the only way any intelligence can affect you is your belief of or mental attitude toward that intelligence and its power. No hypnotist can hypnotize you unless you give him permission by your mental attitude. In other words, you have supreme command over your being and all of its affairs. You allow what you believe in to enter your consciousness, but you can blockade anything that you do not wish to come in, simply by *knowing* that it cannot enter.

You no doubt have read of the elementals that are all about us, some of which color the flowers, others who form the flame of fire, and those that operate in other realms of nature. These elementals have no will of their own, they exist only through the power that they draw from higher intelligences. A human being can command these sub-human elementals to do anything he wills for him and they have no alternative and must obey these orders. Mme. Blavatsky brings this out in one of her books where she demonstrated this fact to a friend with whom she was visiting. She commanded the elementals to finish a piece of sewing that she was doing, and the work was mysteriously finished.

Now realize that any dark forces must be lower than, and subject to the forces of Light in the same manner that the elementals are subordinate to a higher intelligence. The truth is that the only life, the only power that a dark force has, is what it draws, like a vampire, from some aspect of the Light. Every time you do an unkind deed or have a selfish thought you are abetting the dark forces. It is the mass accumulation of this selfishness that

forms and feeds all forces of evil. Their only channel of operation is through human consciousness, they can affect you only through the separateness of your own consciousness, your selfish nature, or through the selfish consciousness of another in your world—if you permit it. In the first case you protect yourself by refusing to indulge in any form of selfishness. In the second case you just remind yourself that you are all Light and immune from anything less than the Light.

We can anticipate the question that is coming up in some minds concerning this discussion, viz, that since we live in a realm of opposites, light and darkness, good and evil, day and night, we must have dark forces as the opposite to the Light forces. To this we would reply: Is it your purpose in delving into these teachings to remain immersed in the consciousness of duality, or is it your desire to teach your mind how to abide in the One Consciousness wherein all is Light, Love and Life? Someday, in some life, you will have to start assuming that you are *all Light* in order to reach the destination of the Kingdom within.

In conclusion why not decide to be protected from these dark forces by making up your mind right now that you will not believe in them, that you will not discuss them, and that you will not let into your consciousness the falsehood that they have power over you. The positive and constructive attitude to build into your consciousness is this truth, "I AM A PILLAR OF LIGHT WHEREIN IS NO SHADOW. NO SHADOW OR WHAT-EVER IS NOT OF THE LIGHT CAN NOT COME NIGH UNTO ME." Cease discussing anything that is not of the Light, abrogate any rumor or talk that is not of the Light, by never repeating it, or giving it a second thought.

Meditate upon the glorious and wonderful Light that emanates from our Lord and Master Jesus Christ, a Light so brilliant and dazzling that it would blind mortal eyes. Think much upon this Light and build up a *consciousness* of Light. In this way you are drawing yourself closer into the "Light that lighteth every man that cometh into the world." You can say with all the sincerity of your heart, "There is nothing in me but Light." This is just as true a statement as is, "Be Still and Know that I Am God." Let these words stand out ablaze in your mind, "*Ye are the Light of the World.*"

THE TRANSMUTATION OF EVIL

LOVE, the greatest power known to us, obliterates hatred by its very presence. Men continue to be cruel and bitter and revengeful, because the Brotherhood of Love is not yet strong enough in the human race to become dominant. Hatred yields itself up to its opposite, when love is made manifest, because its aims and efforts are futile; it cannot hurt or injure that spirit which is above pain or loss, therefore it becomes inactive, and the force which causes this passion changes its nature.

So with good and evil; by using the supreme power of love, the force which rushes in upon men's souls, causing outbursts of crime and cruelty, can be stayed in its course, and so overpowered by the love spirit that its nature is changed. It is necessary to remember that men are swayed and influenced by forces which sweep over the thought-world as winds sweep over the earth, or as currents of electricity flash through the ether. Practical scientists aim at controlling the forces of Nature, alchemists aim at changing the character of material substances. The practical occultist aims at controlling the forces of human nature and changing the character of thought-substance; that is the profession to which he is devoted; not his own development, nor the influencing of individuals, forms his chief work.

As he develops, he finds himself encountering the powers and forces which assail him in common with the rest of the race; strong in his position as a soul of love, he is unhurt by hatred or evil, and can unite with others, equally well equipped, to influence the thought-substance of the world. When the pairs of opposites are blended, under the dominion of the love spirit, a great wave of new life and strength breaks in upon men, because the struggle has ceased, and instead of men's souls being torn in opposite directions, they are uplifted towards the infinite Good by a greatly increased impulse. It is as though two hands, which had been plucking man's soul into two parts, were suddenly placed together and used to uplift him. This effect cannot continue, while man is under the law of the pairs of opposites, crucified, unless the effort which caused it is continuous. Conditions immediately relapse into their normal state of friction and struggle when the effort is relaxed. None can essay this effort but those who are

purified by the spiritual fire, firm in the body of spiritual love, secured in the consciousness of the Supreme. It is because few are fitted for this work that the race remains a prey to conflict and sin and cruelty.

* * * * *

The Disciple is pledged now to live according to the law of love; the hardest life possible for the embodied spirit of man, for it means the entrance into the little army capable of accepting and transmuting evil. To fight this force is the task of the novice, in his own nature; he encounters it continually upon the battlefield of his being, from incarnation to incarnation. Being now self-restrained and enlightened, the disciple is able, in union with other disciples equally purified, to stand before the great and terrible force of evil, and lessen its baleful influence upon the race by influencing and changing its character. He enters, being now a part of the creative spirit of love, upon the task of the alchemist who transmutes and changes.

In the strengthening of this band of workers, in whom the Christos is developed, lies the hope of emancipation of the race. Mankind, as a whole, is too deeply submerged in matter, and too much under the influence of material thought, to be capable of development while the evil force is so powerful. It is for the leaders, the disciples, and the initiates who guide them from beyond the gateway of material life, to give to the race its great hope and opportunity. The disciple who has triumphed over the first pair of opposites (pleasure and pain) in his own nature, who has passed over the steps of human life in successive incarnations, and been utterly burned in the sacrificial fire, can henceforth stand without fear before the evil force. It cannot injure him. But he cannot change or alter its character, alone; therefore does the Feast of Union follow the Feast of Love.

When he is bidden to enter on this task, he finds himself in his own place, from which he cannot be cast down, save by his own fault. And so severely has he been tested, that fault in him is not looked for. But because fault or failure are always possible, each takes the vow not to swerve or falter though the one next him should be cast down or removed far from him.

* * * * *

In the splendour of the Love Feast all things in the Place of Learning, even when others see blood red and fire colour, have the

whiteness of the white lily to the selfless one. It is only possible to be aware of this whiteness when the heart has opened itself, not only to those who give joy and pleasure, but also to the great sad outside world which but to think of causes pain and weariness. No one who has ever seen this whiteness can rest again in the sloth of indifference. It is seen only in the intensity of the Love Feast, when the man gives out from himself to the whole world without reservation or possibility of withdrawal.

At the Feast of Union, which follows immediately, the Hall looks glorious with colour. To those who have successfully passed through the ordeals of consecration and sacrifice, the whiteness, seen for a long awe-inspiring moment, yields to clouds of glorious colour. Flaming jewels flash on the walls, amethyst and sapphire; a carpet of growing pansies and violets appears upon the ground. And all the shapes of men, standing close together in that mystic space, breathe the litany together in a mere whisper, yet in perfect unison.

LITANY

- I There is no more any parting of the ways.
 - II All the different paths are become but the one path.
 - III I am but a part.
 - IV I am but one stone in the Great Temple.
 - V I am a soldier in the army, and from the one who is next me I cannot swerve by ever so small a fraction; I remain, therefore, immovably associated with my fellow soldiers.
- From *When the Sun Moves Northward*, by Mabel Collins.
* On Sale by Sun Publishing Co. \$1.65 postpaid.

WASHINGTON CONGRESS OF THE I. N. T. A.

THE 1938 Congress of the International New Thought Alliance will be held at the Hotel Raleigh, Twelfth and Pennsylvania Avenue, N. W., Washington, D. C., on October 23-27, 1938. Speakers of international note will take part including James A. Edgerton, Elizabeth Towne, Emmet Fox, Brown Landone, James B. Shafer. *For full particulars write to Miss Leona Feathers, Secretary I. N. T. A., Room 700, American Building, 1317 F. Street, N. W., Washington, D. C.*

THE HIDDEN STRENGTH

WE ARE so helpless on the surface, but we can all retire to the Hidden Strength. When we retire to the Hidden Strength, we take our stand in Omnipotence. When we take our stand in Omnipotence, we become surrounded by the Presence of God. When we are surrounded by the Presence of God, it moves forward with us, as we move forward to meet life's experiences. Then, the hills of our difficulty "melt like wax at the Presence of the Lord, at the Presence of the Lord of the whole earth."

Omnipotence can never fail: it is only our wavering faith that can cause weakness. The great thing necessary, then, is that we should maintain an attitude of faith and trust in Omnipotence, by keeping our mind stayed upon God. But, what do we mean by the words "keeping our mind stayed upon God"? What we mean is, ceasing the surface activities of the mind, and attuning it to the Hidden Harmony of the ever-present Divine order. On the surface of things there are strife and disorder. But beneath the surface of life, or at the Center of things, there are order and harmony—A Divine principle of order which is always operative. The disorders of life are due to a departure from this Principle of order. To stay our mind upon God, then, is to withdraw from the surface of life, with all its struggle and disharmony and become attuned to the Interior Divine order. "If thou forsakest the world, then thou comest unto That out of which the world is made. And if thou lovest thy life, then thy life is in That for whose sake thou forsakest it."—Jacob Boehme.

Yes, when we retire from the surface of things we enter into That which produces all things and which sustains the worlds. In order to do this, we must learn to relax. Not only must we cease our strained and agitated thinking, but we must also relax all tension of nerves and muscles, and become as a little child. "Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." We have to be converted, so that our thoughts are all directed Heavenwards instead of engaging in fear, strain, anxiety and other undesirable things. If we think of Heavenly things, that is, if we attune our mind to the Interior Harmony, then we tend to relax our nerves and muscles.

But this is not sufficient. We should also relax, consciously, all our nerves and muscles. We can take a deep breath, and then lean back in our chair as we exhale, at the same time allowing our body to become just as limp and relaxed as that of a little child, when it is resting or is asleep. The majority of Western people, in this age of strain and tension, do not know what it is to relax. They do not relax, even, when they are asleep. When they lie on a bed they want to support the bed, as well as themselves. Instead of which, of course, they ought to allow the bed to support both itself and them. They should teach themselves to lie, limp and relaxed, as though they were going to fall through the floor, then they would find that the bed would support them, and that they themselves would rest in luxurious ease, and would become refreshed and strengthened, instead of waking up more nerve-tired and weary than when they went to bed.

The Truth student, or spiritually-minded person possesses a great advantage over a worldly-minded person, in that he can turn to the Lord—the One Centre and Source of Harmony and Order—and this in itself tends to bring about a state of relaxation. “They that wait upon the Lord shall renew their strength.” —Isaiah 4. 31.

Adam symbolises our breaking away from the Divine order, while Christ represents our return through grace to the Divine order. “Christ is in you and is the hope of your glory.” “The first Adam became a living animal; the last Adam is a life-giving spirit.”—Weymouth Translation.

In order, then, for us to retire upon the Hidden Strength we must learn to control our thoughts, to relax and let go, and to give up our outward man, after which we can find the Inward Spiritual Man, or Lord from Heaven, or Christ within, or, as it is called in the East, our true Self, or the Self, which is eternal, as distinct from the self, which has to be absorbed. “Though our outward man perish, yet the Inward Man is renewed day by day.”

The outward man, being what Paul, according to Weymouth, describes as a living animal, perishes day by day, but the Real Man, is a spiritual being, who is renewed from within and is thus kept in a state of perpetual prime. However, all this is merely theoretical, mystical or symbolical, and is of no practical value, except to the extent that it gives us a right direction for our

thought. We need to learn how to retire from the circumference of our life, and to find the very inmost Centre of all Life, who is the Self-renewing Source of Life, without beginning.

Jacob Boehme says that when we stop all our thinking and (self) willing, we find God. He even says that we are then what God then was. "Thou art that whereof He made thy nature and creature." "When thou standest still from the thinking of self, and the willing of self. When both thy intellect and will are quiet, and passive to the expressions of the Eternal Word and Spirit; and when thy soul is winged up and above that which is temporal, the outward senses and the imagination being locked up by holy abstraction, then the Eternal Hearing, Seeing and Speaking will be revealed in thee, and so God heareth and seeth through thee, being now the organ of *His* Spirit, and so God speaketh in *thee*, and whispereth to thy Spirit, and thy Spirit heareth His voice. Blessed art thou therefore if thou canst stand still from self-thinking and self-willing, and canst stop the wheel of thy imagination and senses; forasmuch as hereby thou mayst arrive at length to see the great Salvation of God, being made capable of all manner of divine sensations and heavenly communications. Since it is nought indeed but thine own hearing and willing that do hinder thee, so that thou doest not see and hear God."

It will be noticed that Jacob Boehme describes no passive, negative, receptive condition, such as is practised by mediums. The intellect and will are passive only to the expression of the Eternal Word and Spirit. The soul is "winged up" above that which is temporal. This is the very antithesis of sinking down into a state of negative passivity and listening to astral voices. Although we relax and retire from the circumference of our life, we yet rise to a higher plane of spiritual and mental activity, where things which transcend the ordinary sense of life, and nature, become possible.

True mysticism is a reaching up to God, as a result of which we become attuned to the Mind and Heart of God. It transcends entirely and completely both the human consciousness, and the psychic plane or realm. It brings into activity a new intuition; or, rather, it arouses a faculty of direct knowing by the soul, which previously has been dormant. The terms "whispering to thy

Spirit," and "heareth His voice," are figures of speech, merely. We do not hear God speaking, but we know by intuition. Truth wells up within, so that every day we become stronger and more confident, because we KNOW that we are Sons of God, and true children of Eternity, at-one with That which changes not.

We rise above all that is mutable, to discover That which is Immutable; and we find our true inward selves strangely at-one with It. With eyes closed we look upwards to the invisible Light. The Light of lights is invisible to the physical eyes, but when with closed eyes we look upwards towards That which transcends the physical, our spiritual eye begins to function, after which we become filled with the Light of Understanding.

Retiring to the Hidden Strength, finding God's peace, and so on, all refer to the same thing. The soul has two faces, one which looks down into time and sense, trouble and care, sorrow and pain, and the other which can be trained to look upwards towards God and into Heaven itself. The practice of the right type of Mysticism develops the ability on the part of the soul to look upwards to Heavenly things instead of down into earthly or even infernal things. Retiring to the Hidden Strength is not a process of strain and effort: that is, when we attain to it. It is the result of much search and mental and spiritual activity, yet it cannot be reached by strain and effort, for one of the first things we have to do is to relax and let go.

The principle difficulty is in stopping the wheel of our thought and imagination, so that God's thought and imagination can function. It may seem strange to some that in order to find the Hidden Strength we must first relax and cease our efforts. Yet, such is the case. John Burroughs realized this when he wrote his famous poem, beginning:—

I stay my haste, I make delays:
For what avails this anxious pace?
I stand amid eternal ways,
And what is mine shall know my face.

This is exactly the same as all other teachings on the subject, by those who know the Truth which makes us free. Our Lord said that we should cease our anxious thought, and that we should seek first the Kingdom of God and His righteousness and all needed things would be added unto us.

We find the same truth in the Simple Way of Lao Tze. In the *Tao Teh Canon* this mysterious action in inaction is termed Wu Wei. This is how the compilers of *The Shrine of Wisdom* version of *The Simple Way* describe it:

“The Simple Way of Tao is the way of the gentle breeze that whispers in the trees; of the bird that soars into the free, clear, blue sky. It is the way of the artless flowers, which bloom without effort, and through Wu Wei catch the warmth and blessing of the sun. It is the way of the waters which course through the veins of Mother Earth, reaching the most inaccessible places and overcoming obstacles without striving, passing eventually into the wide spreading ocean. It is the way of fire, ever tending upwards; and of light, ever shedding itself without becoming less. A quiet unassuming love quickens in the heart, silent and almost imperceptible, but strong and all-embracing. Peace comes, through complete dissolution of personal desires and happy self-surrender to the life and keeping of Tao, who doeth all things, and yet appeareth to do nothing.”

Yes, it is when we are able to stop the wheel of our thought and imagination, that the action of God takes place. Then it is that healing comes to our life and consciousness, harmoniously and beautifully, like the rising of the sun on a beautiful spring morning. No effort, no strain, no violence, but night gives place to dawn, and dawn to the full orb'd day.

And so we enter into God's peace; and are filled with Heavenly bliss and joy.

—From *The Science of Thought Review*, May 1938.

A LIGHT THAT SHINETH

AS WHEN one wanders, lonely, down an unknown road,
And knows not where he goes,—not why nor whence—
Yet knows there is a goal toward which he wends,
A purpose, and a loving Father's Plan,—
Sees far ahead, a glimmer in the dusk,
And following, ever brighter sees it glow—
The Light within his own soul bursts to flame
And knows its Oneness with that Other Light.

By Ruby C. Fitts.

A WITNESS FROM INDIA

THE following extracts are taken from **THE CHRIST WHO LIVES IN ME**, by Chakkerai Chetty, B. A., B. L., a chapter in the volume entitled "The Cultural Heritage of India," published in 1937 by the Sri Ramakrishna Centenary Committee in Calcutta, India.

THIS PAPER on Christianity is prepared in response to a request that I should write something on this subject for the Commemoration Volume. Only one condition was imposed on me—it was to avoid controversy, to which I gave ready consent. Dialectic may have its place elsewhere but not in describing "The Christ Who lives in me," for it is an incommensurable quantity, or rather a quality.

In the first instance, I should say that I do not regard Western civilization as Christianity. Nay, I hold that it has a life of its own running apart from, and even contrary to it. There may be seen in it some elements of Christianity, but it is a thing that is historical and of the soil and soul of the West. I owe no allegiance to it in the name of Christ. Secondly, even the various historical forms of Christianity are not identical with the Word of God, the Lord Jesus Christ. At best they are reactions of the human soul to His voice, and at worst they are revolts against His mind. To an Indian like me, brought up in a different historical and cultural *milieu*, they are interesting though not always inspiring.

The many forms of Western Christianity now in India, called churches, will be superseded and surpassed by Indians who, while recognizing kinship in matters of the Atman₁, with the devout *bhaktas*₂ of the West, will appeal direct to the living spirit of the Lord who is today, what He was in the days of His flesh. He speaks now and here to us, as He spoke then and there to them. This is the dominant truth, and if it is not true, then there is no truth in Christianity. Above the witness of traditions and institutions, there is the Lord who calls men to Himself and leads them to the heavenly places. I do not like to use the word Christianity, for true Christianity is not a religion, nor even the religion, as some of its adherents have tried to distinguish it. I regard it as the *pure act and movement of God*. Man can add

nothing to it nor take anything from it. It cannot be dissolved in the stream of historical cultures and dogmas, nor manipulated and managed by priests and pieties.

The norm of the Word of God is found in the witness of the New Testament. But behind this written witness is the Eternal Word Himself. Even the New Testament is not the Lord of the human soul any more than John the Baptist, who pointed to the Lord, was that Light. He came to bear witness to the Light. Here emerges what I consider to be the function of the Christian *guru*¹. He can never come between the Lord and ourselves. He can never reveal the Lord to us. The Lord Himself alone meets man in the intimacy and privacy of His Presence. No human logic, rational or emotional, can bring Him to us. He comes as and when He wills, even as He came to His disciples beside the Syrian Sea, and in the fields and villages of His land. Our faith in Him does not proceed from man, nor even from the mystic deeps of our Atman, but from Him who is the Author and Finisher of it. The New Testament witness has been authenticated by the experience of Christian *bhaktas* all down the ages, and it forms an array of the nearest witnesses to the Lord, the Lord Himself as the Spirit witnessing within us. His witness is true, certain and infallible, and no one who has once heard it can doubt it. "My sheep hear My voice, and I lead them unto living fountains of water."

There is a mystery surrounding Christ's life in the world that all the historical insight of the last century and the present has not penetrated. It is the mystery of the Incarnation of the Eternal Word of God. Albert Schweitzer in *The Quest of the Historical Jesus*, a work of wonderful interest, gave a thrilling account of the giant efforts of the profoundest minds of Germany to elucidate this mystery, but, as he says, they have all ended in tragic failure. Many and varying pictures have been given of Him. The collective merit of them all is that they have destroyed each other. Christ has been variously described as a revolutionary, a Bolshevik, a liberal theologian, and above all that jejune thing, a mild prophet, preaching the Fatherhood of God and the brotherhood of man—a doctrine that no one would dream of disputing till it is attempted to be put into practice.

* * * * *

All interpretations fail to account for the rise of the Christian consciousness of Jesus as Lord that the New Testament embodies. The death of Jesus on the cross ought, by every known rule of historical evolution, to have made an end of Jesus, except as leaving a rightful feeling in the memories of his disciples, as of a last attempt to realize the Unknown. According to some superfine scholars, He taught nothing original, nothing that had not been better said by others before and since, though a few things like the parable of the prodigal would repudiate such a suggestion. But anyhow they claim, there was an end. The grave was there outside Jerusalem.

But that did *not* make an end, rather it was a beginning. Jesus may have ceased to live, as his enemies desired, but Christ began to live. In the New Testament it is said that the grave could not hold Him and that the Holy One should not see corruption. The Resurrection is the coming out of Jesus Christ in His totality from death, mysteriously transformed and transfigured. It is His conquest over death as the general law of human life and history. It is bursting of eternity into time, of the life of God over death. St. Paul's summing up is true today as then. "If Christ be not risen, then our faith is vain."

What, then, is this faith that the Christian holds, rather that which holds the Christian in its firm grasp? In the first place and most emphatically, it is not a philosophical deduction. This faith is not a catalogue of beliefs. Founded on the Word of God, it comes from Him and returns to Him. The certainty of this faith is *the authority of God*. All else founded on human history and even on church authority rests on frail foundations like the house built on sand.

The cross, or the crucifixion of the Blessed One, is regarded more often than not, as an act of self-sacrifice. And so it is, but in a sense, the depths of which have not yet been plumbed by the most daring saints of Christianity. When an individual man is drawn to the experience of the cross, he dies with the Lord on that instrument of shameful death. "I am crucified with Christ," cries St. Paul. What does this tremendous assertion mean? It is not a mere rhetorical exaggeration, or a fervid fancy. It means that the hostile self, the ego of sin in the misery of its self-bondage, receives its death-blow on the cross in the identification by faith with *His* death. This identification by faith is the Revelation of God.

This is the meaning of faith in the New Testament and that which is involved in opposing it, is reason. The cross is thus the challenge of God to man to halt, and to His judgment on him. In this crisis, the sentence of death is passed and accepted. But with this submission, there arises the justification—man's acceptance with God. This is the faith, the mystery of godliness, the manifestation of God in the flesh and the acceptance of the ungodly and the sinner. "While we were yet sinners, Christ died for us." Thus I am dead and buried with Him.

Beyond the mystery of the death of the Lord is another mystery, the Resurrection. The fact of the Resurrection is the origin of the extraordinary spiritual power, including every other dynamic, that is at the back of the Christian movement in history, and at the back of the new life of the Christian. This is a force not generated by human events, but is God, as the New Testament says, or the Holy Spirit who was in Jesus and raised Him from the tomb. As he was raised from the dead, even so the Christian who joins himself to Him is raised from the grave of his old self to newness of life.

Everywhere in the pages of the New Testament is this evident, not as a speculation of theology, but as an indubitable fact of the experience of Christians. After passing through the cross, the extinction of his old life in the flesh with all its attendant miseries and sins and illusions, the Christian emerges into the new life, or rather the new life of Christ takes possession of him. Thereafter, as Paul put it, it is "not I that live but Christ that liveth in me." It is in verity a participation in the glorified life of the Risen Lord who, having lived in the flesh as a historical figure amidst the tragic and turbid stream of life as we know it, has been exalted to the Majesty on High, as it is called in the New Testament. To this fourth dimensional or heavenly life is the Christian also raised by the same power, the power of God, the miracle of miracles, coming from beyond the line of our mortality, beyond this world of *maya*. It is a new creation just as truly as Adam was. And so Jesus is called the second Adam, the life-giving Soul, the Giver of Eternal Life to as many as receive Him.

After this, it is not to be supposed that the Christian has to fold his hands and sleep. In the Christian life there is no *finale*, though there is a beginning when the crisis is passed. This is because the redeemed soul lives between two ages, between the

past which was the world of human contingency, the flesh as it is called, and the coming, the age of Christ. The night is gone, the day is at hand. And so the soul experiences the tension of the transition. It calls for struggle, alertness and suffering. The Christian life, though in its inner depths, is one of joy and peace in the Holy Spirit, is on the surface convulsed by the waves of human life, now placidly, now agitated by fierce storms. In the midst of this, toiling and rejoicing, the Christian goes in the faith of the cross and in the power of His Resurrection, the mightiest in all the world. Thus there is no escape into an artificial solitude, and no seclusion, except for seasons and periods of reflection and recollection. But he knows that the world and its fashion is passing away. The reign of Christ, the transcendent Kingdom of God, not as the salvation of the individual soul, is coming. Thy Kingdom come! This faith containing the eternal hope, and filled with love, rises like a fountain day and night. The seer, a prisoner for the Lord, as St. John on the island of Patmos, saw the New Heavens and the New Earth, the New Jerusalem descending like a Bride adorned for the Bridgeroom. In it there shall be no more sorrow caused by sin, and no more death, the wages of sin, but the Lord shall be the Light thereof. And the Christian who has joined himself to Him shall behold in undimmed radiance the Beloved Face.

A RETROSPECT

Helen W. Bishop

I SUPPOSE every one, when they get a glimpse into the New Consciousness, wants to write about it. This is quite understandable for the essence of it is the spirit of giving. It is JOY—LOVE—and with any attempt to retain it, there is none to retain, its consciousness has flown.

It seems to me now, as I survey the valley from the height, that I have been climbing a steep mountain and a high one. Many times I tried to get a firm grip on a rock. Often the rock was but a stone, and it loosed and fell away, my feet slipping with it, downward I would fall. I see myself as ever picking myself up and trying again.

Perhaps we slide and slip en route. But after one arrives one wonders why they found the path so hard, one sees it was not hard at all. It was simply that his discrimination for a sure footing

was poor. One looks upon those still climbing and calls silently, "Come Up." One knows though the stumbling delays, there is eternity to make the grade.

At times the height looked too distant, the route too stony and the thicket too dense. Only at rare times could I realize that there were other mountains and other travelers on them—usually the brush hid this view. But there *are* other mountains, some higher, some lower. There are those souls who attempt the utmost, and those who choose a lesser height. Perhaps we all choose the height we are capable of attaining and after this is reached, we see grander heights which remain for us to accomplish.

One thing stands out very clearly in my mind—one of the greatest drawbacks in my climb was "over-consciousness." This is the equivalent of over-seriousness, and both are evidences of lack of Joy. For Joy is the summit of the mountain. After it is attained one finds all other qualities in it. The Kingdom of Heaven is Pure Joy and to those who find "all these things are added unto them."

Again, I see myself in a tomb with a huge boulder in front of it. I am asleep. Then I awaken and find the boulder was but a dream—unreal. There is no boulder—nor is there a tomb.

And again I see myself in an ocean and I cannot swim. I am struggling, and other lives in the ocean swirl around me, some curiously, others greedily, others violently. The more I realize their presence, the harder I struggle but it is in vain. I am so worn out by the struggle that I finally stop resisting. I float, and then suddenly I realize that all these pictures are illusions—I am the ocean itself, and I have been fighting myself.

I look in the mirror and no longer do I see strain and tenseness in the expression—the soul that looks at me has a merry twinkle in its eye. I feel as one who is "coming to" after a dose of ether. He has had quite a nightmare while submerged—now he realizes real though it all seemed, it had no reality.

I want to mingle and rub elbows with the crowd. I know they will wonder what gave the thrill as I passed. No word need be said, but the vibration will be felt—or it will register, though unnoticed.

* * * * *

For on this mountain top I am Light itself and as Light I shine on the low places as on the high.

THE DIVINE IMAGE

IF THE Disciple wishes to do God's Will on earth even as it is done in heaven, he must first free the world by the *re-newing* of his thought of it.

The outer world and its consciousness, at present, dominates man's thinking and his actions because man loves the world and thinks first of the things of the world. But God has said:—"Thou shalt have no other Gods before Me."

Each individual is a center of consciousness of the One Mind, moved upon from within by the One Life. Out from this center motivated by this Life has come into every human mind, a mental image or picture of God, as revealed by very God Himself, to the extent that each human mind has unfolded to receive it and understand it. This God Image revealed to each of us is our God Ideal that we consciously or unconsciously are seeking to outmanifest. It is our Divine Goal.

Let us ask ourselves these questions:—Do we keep this IMAGE uppermost in our consciousness? Do we keep it clear, above the worldly images of Priest, Minister, Teacher or Master such as God has used to reveal or confirm great Truths to us? Or have we adulterated the Divine Image and molded its form into that of some Teacher or Master we have known and followed, and are we holding that in our consciousness instead of the Divine Image? Which do we love and worship most, of which do we think most? The Divine Image revealed unto us by very God out from the center of our consciousness? Or the outer form of Priest, Minister, Teacher or Master?

If the latter be true, thou shalt again be disappointed. But if the former be true, then thou hast held close to thine heart the Divine Image or Likeness of God that He Himself hath revealed unto thee. Thou hast loved and worshipped it above all things of this world, above all manifest forms; such forms as only the human mind that is separate in consciousness from its God, can see. Thou art indeed worshipping thy God in Spirit and in Truth—the God of Gods and the King of Kings.

So thy human mind will become stilled to all thoughts of the world, it will hear that still small voice from within the Divine Image saying: "Blessed art thou MY Child, MY Disciple. Thou hast at last, Come unto ME. Now I can reveal MY True Self unto thee and teach thee the Way of MY Life on earth as that Way is in Heaven. Now thou mayest come to know ME as I AM and know the Reality of the world, that ye have loved and worshipped and lived in, in the past. I AM the Spirit and the Life within and back of the world of form.

"The fruition of the seed I have planted within thy consciousness and shown thee is the Christ. As thou dost turn to, love and worship Him, thou shalt come to know ME as I AM, formless and eternal. Thou shalt come to know that I AM without beginning and without end. I ALONE AM. I know no one religion, creed or philosophy, for I AM the Spirit that motivates all.

"I have no special Priest, Minister, Teacher or Master, but I AM the Spirit of Truth within each, using all forms through which to confirm to thy human mind a Truth I had already revealed unto thee from within if thou wouldst only listen, wait upon and abide in ME. I AM Impersonal, and use all avenues to express MYSELF on earth that I may reveal to thee the folly of worshipping false Gods so that thou shalt turn unto ME and at last come safely home to that Promised Land, even the Kingdom of MY Spirit, MY Life, MY Love, MY Consciousness, and KNOW ME as—I AM THAT I AM.

—W. G. A.

MAN'S DESTINY

LORD, I believe that man is no helpless thing that like a bird in spring comes fluttering to the light of life, and out into the darkness of long death. The breath of God is in him, and his age-long strife with evil has a meaning and an end. Though twilight dim his vision be, yet he can see Thy truth, and in the cool of evening Thou, his friend, dost walk with him and talk (did not the Word take flesh) of the great destiny that awaits him and his race, in worlds that are to be.

—Studdert Kennedy.

ANNOUNCEMENTS

WE ARE offering a limited number of copies of a **STUDENTS DICTIONARY**, now out of print at \$1 a copy postpaid. This book is a well-prepared Glossary of extensively used Metaphysical, Philosophical and Occult terms with an Astrological Supplement. A valuable addition to the library of every student.

MANY inquiries come to us from Students and Friends asking how best they may help humanity during this period of transition. Our answers vary widely according to the way in which the question is asked, and according to what the questioner is prepared to do. But we consider that all interested can spread the truths of the Impersonal Teachings on which our Work is founded and which, when lived and practiced, ultimates in each one finding the Christ within.

Some of our friends order regularly from us quantity lots of the low priced edition of **THE WAY OUT** and **THE WAY BEYOND**, and of Meditation Cards for distribution. Particulars of these will be found on the advertisement pages preceeding the Editorial in this issue.

We also supply circulars descriptive of our Work to those who can make use of them. These cover the aims of the Work of the Sun Center: a list of our publications, and an announcement of our steadily growing Correspondence Course Department.

But we believe that a wider circulation of the **INNER LIFE MAGAZINE** would bring to many the understanding they need at this time. If any of our friends care to help financially in such a distribution we have certain channels through which the Magazine can be distributed free. These include its presentation to Public Libraries and various Institutions as well as to individuals.

We ourselves are ready to cooperate in any way, and we offer a subscription to the **INNER LIFE MAGAZINE** free to anyone sending in five new subscriptions, or to advance, by two months, the date of the expiration of a present subscription on receiving the name of one new subscriber.

We hope to receive a warm response to one or other of these ideas.

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.

HEALING

I, GOD, AM Love, and the more you love—the more you forget self—the more do you let Me have My way in you. Therefore let My Love, which is My Creative Life flow freely through you. For in very truth you are My agent, My channel of expression; and only through you, whom I created in My Image and Likeness for such purpose, can I pour forth the fullness of My Life and express My Real Self. In fact, I can do nothing outwardly except through you.

* * * * *

You, who are abiding in your center of Consciousness where I am, can send My Healing Life to any other center of My Consciousness to the Higher Self of a brother who is sick or weak and knows not in his brain consciousness of My Life within him. By simply opening your heart and letting My Love pour out you can send it direct to him; for in My Consciousness there is no space or time or separation, and to Me you and your Brother are one with and part of Me. Just realize—*feel* and *see* My Love flow from you to him, who *is* in very truth your Self, because he is My Self! *See* It pouring forth from deep *within*, surrounding and filling him—just as it pours forth from *within you*—as a Radiant White Energizing Force—that spiritual Life Force which grows and fructifies and heals all living things. See it flowing from deep within his heart and radiating outward, through his mental, emotional and physical consciousness and bodies, permeating and flooding every part of them, and then surrounding and enclosing them in pure, brilliant White Light—the Light of My Holy Love, which no evil or inharmony or imperfection can touch or come near, no more than darkness can be where there is brilliant light.

Just to the extent that you actually KNOW this and can perfectly visualize and see it taking place, and can feel My tender Love inspiring, flooding and uniting the consciousness of you both, will a perfect healing take place, and Evil and all its minions will be driven back into the darkness of nothingness and ignorance whence they came. For in very truth will it be My Life that is rushing into and which will vitalize the new and true concept thus formed in your minds and hearts, and which will make it a REALITY. For then the without will have become as the within, and you will see with the Light of My Love that all consciousness is My Consciousness.

—From *Brotherhood*.

* * * * *

And now, My Children, draw close. For I AM now going to tell you the means of obtaining all these things—Health, Prosperity, Happiness, Union, Peace.

In the following words lie hidden the Great Secret. Blessed be you who find it.

Be still! And KNOW,—I AM,—GOD.

KNOW I AM *in you*. KNOW I AM *You*. KNOW I AM your LIFE. KNOW All Wisdom, All Love, All Power abides in this Life which is flowing freely through your entire being NOW.

I AM the LIFE, I AM the INTELLIGENCE, I AM the POWER in *all* Substance,—in all the cells of your body; in the cells of all mineral, vegetable and animal matter; in fire, water and air; in Sun, Moon and Stars. I AM that in you and in them which IS. Their consciousness is One with your consciousness, and All is My consciousness. Through My consciousness in them, All that they have or are is yours—for the asking.

Speak to them then IN MY NAME.

Speak in the consciousness of your Oneness with Me.

Speak in the consciousness of My Power in you and of My Intelligence in them.

Speak—COMMAND what You WILL in this consciousness,—and the Universe will rush to obey.

RISE UP! O aspirant for union with Me. Accept now your Divine Heritage! Open wide your Soul, your mind, your body, and breathe in My Breath of Life!

KNOW that I AM filling you full to overflowing with My Divine POWER, that every fibre, every nerve, every cell, every atom of your being is *now consciously ALIVE* with Me, alive with My Health, with My Strength, with My Intelligence, with MY BE-ING!

For I AM *within* you. We are not separated. We could not possibly be separated. For I AM *You*. I AM your REAL Self, your REAL Life, and I AM manifesting My SELF and ALL MY POWERS in your NOW.

From *The Impersonal Life*.

THE JESUS CHRIST THOUGHT

DURING the long separation after you had fallen asleep in the midst of the Garden among your other God Selves . . . Jesus Christ came . . . the most perfect of your Thoughts!

You had toiled countless ages with your creations—your experiences were wide as the earth, deep as the seas and high as the sky. You had combined patterns and arranged thought-belief-images in multiple and intricate designs and the forms you out-pictured and named, covered the earth and sky.

During your long dream you imagined many feelings in your *self*. You poured My Life into these emotions. Then these false feelings you sent out into your creations, as you conceived them, and spent your life in them.

You built and destroyed—to build again. But deep within your consciousness I was always as a hunger and a longing the outer could not appease. Love, hate, ambition and all passions found release, but this haunting memory urged you on.

Then *I came*—I, a Perfect THOUGHT! Never before had you known so perfect an Idea. During your earth experiences you had become the master-craftsman, designer, artist, sculptor and architect, you went to work upon this Idea and out of your experience and love you built for My Idea a *form*, and named It

JESUS! There was great rejoicing in your consciousness. At last you had created the Perfect earth man in your imagination and outpictured Him in a body.

A myriad of times you had built and cast aside: here or there a defect appeared, the brain lacked perception, or the heart needed warmth. But now . . . you had not built in vain, for He stood before you . . . *your Masterpiece!* Here dumb and creeping things were given speech. Civilizations soared and triumphed. Thundering elements and cries of supplication from man to the God of his belief were all muted to sweetness in one throat. Chaste mountains and lofty crags yielded their purity to His Body. The flora of earth distilled its odors to fragrance His Presence.

In reverence and awe you beheld the perfection of your evolution. After many trials you had sublimated your emotions, intellect and body to the extent that I could now enter your Jesus-form and with you complete the redemption of your creations. Through your sublimation of flesh it was prepared for My Abode. But the beauty of His form held you entranced—in Him you beheld your grace, your poise, your love and all the attributes of your Ideas outmanifest in your belief image picture.

You formed Him in your consciousness, and He manifested before you your perfect creation. *In your image and likeness you and I met in Him.*

Now you in your ignorance did not know that you had evolved and sublimated *self* during the long sleep of separation from Me. Through *self* conscious effort you had quickened enough of your creations to form the Saviour that you were in Spirit before earth began, and that you will be as long as earth lasts. The Saviour of your own creations.

You named *yourself* Jesus! He was the First-fruit of your long sleep. Before He came you had made a number of other belief pictures almost perfect, you called them Chrisna, Buddha, Tao, Hermes, Confucius and Muhamud, you loved Them for a while and then you found They were not flawless and so cast Them aside.

Now, before you appeared the perfected Fruit of your earth dream. Slowly and painfully you had, age after age, worked with faith and love in your creations until at last you had sublimated

them into a Son of Mine. YOU AND I MET IN THE JESUS CHRIST THOUGHT!

But some of your own thoughts rejected Him, others hated Him. But many of your most exalted ones recognized Him as the Saviour of all the other lesser ones, and so you resolved to emulate Him in every possible way. You resolved to keep Him *always* a picture-belief-form that you might make a God of Him! You still did not recognize Me.

Then many of your thoughts came and tried to turn you away, sick, insane, rich, poor lame, blind, powerful and weak ones, some outmanifest in forms, some in dead forms. You called to Me and I through the Jesus Consciousness in you, lifted the picture belief nearer to the Idea of the Christ. Yes, in that day, I through your Jesus thought, perfected many of your imperfect belief forms. I taught you within—where I could abide in the Jesus Idea—where flesh and Spirit could meet. In the Jesus Idea you awakened from your sleep and glimpsed your SON of GOD INHERITANCE in MY KINGDOM! But you were not awake enough to retain the Son of God Idea and your other thoughts separated the Idea from the form.

Since that wonderful day you have traveled the dark and painful road of self wakefulness. Through generations of looking back upon the form you believed was apart from you. But all the while I was growing and quickening My outer self you call the mortal.

Then one day . . . you felt your consciousness and My Consciousness as the *Same* . . . and in that revelation you shouted . . . "Why I AM GOD! My sleep was the *growing* of little self into *Mighty Self*! Little self was young and could not understand who she was . . . I was *little god* growing into a *GREAT GOD*. Now I have grown into *MY FATHER* . . . I AM MY FATHER!"

NOW . . . little god . . . We are ONE again . . . just as We were before you went out into mortal consciousness to bring love to all your creation, before the earth was. Now you know that all you have experienced while away from Me was in consciousness . . . nothing happened outside of you . . . it was all within you. Even the Jesus Idea, the Birth, Life, Crucifixion, Death and Resurrection and Ascension, all in your own consciousness. Yes, all took place in the consciousness growing you into Me, as the SON OF GOD returning into MY CONSCIOUSNESS.

—Nancy.

TO ONE SEEKING THE KINGDOM

YOU ASK "What is the process" for doing that which we all must in time do. Now that is about one of the most difficult questions I have ever been asked—not that it is not easy enough to describe—but it is so hard to find a way to touch that something in the other fellow to make him *see* what has so often and so painstakingly been described. Don't think I do not realize your feelings! I used to read all about how to think rightly and knew intellectually just what I should feel, think, and do—but somehow the door to my heart just would not budge and it went no further than intellectual knowledge.

I believe I *tried* too hard with my *personal* self instead of surrendering all to Him Within. Do not think that those of us who have found the Kingdom do not occasionally slip out almost unawares. It requires **CONSTANT VIGILANCE TO KEEP WHAT ONE HAS ATTAINED!** However, once in, one knows how to get back, though sometimes it is quite an effort at that.

I really feel, that the main thing is to desire it above everything else. Does that sound trite, and does it cause you to feel slightly impatient, thinking "But of course I DO!" Then ask yourself a few questions: 1st, Do you desire the Kingdom above prosperity? So much so that you do not care if you are rich or poor so long as you have Him? 2nd, Do you desire the Kingdom above popularity? So much so that you will follow the dictates of your conscience even though it may bring apparent dissention and inharmony (at first) into your home? If you knew that the keeping of the Noonday Chalice were essential to finding Him, would you keep it in spite of consequences and fancied duties? 3rd, Are the things of the Inner more important to you than those of the outer? Or are you so anxious for results that you at times neglect their causes? Do duties and things of the world claim most of your attention during the day or is your mind mostly on Him? If you *really* desire the Kingdom **FIRST**, then you would be thinking about it more than about any other thing. Remember the story of Mary and Martha—Mary choosing the better part? I have to watch myself constantly on that particular score or I become so engrossed in trying to serve Him *outwardly* (which must *also* be done to be sure), that I fail to spend sufficient time at His Feet listening *inwardly*. He must come even before His Service, because the latter is far less effective without Him.

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.

A CONSECRATION

I WOULD like this dream interpreted, for it remains with me though dreamed some time ago.

I was walking through a vast cathedral-like place, light streamed through unseen windows but shed a soft radiance down many corridors which seemed to lead into the main corridor along which I walked, dressed in white. I held between my cupped hands an alabaster cup-shaped, covered article, from within which a faint radiance shone through the whiteness of the alabaster. As I went toward an altar, seemingly a long distance away, a nun, also in white, came from a corridor and joined me. As we went forward yet another figure in white came with us and moved forward through the deep stillness of the place. I was wondering what I carried when some one spoke from the altar-place and said, "My child, you hold within your hands your Soul." A great joy welled up within me and I longed to approach closer, and place the precious box upon the altar . . . but I did not reach the holy place before I woke. It was a beautiful, peaceful, rejoicing dream."

Your dream is a truly beautiful one. You were in that wonderful cathedral-like structure on Inner Planes, known as the Hall of Learning, in which take place the Ceremonies described in "WHEN THE SUN MOVES NORTHWARD," by Mabel Collins, and on the walls of which she saw written in flaming jewel-letters the truths of "LIGHT ON THE PATH." Your dream revealed part of a ceremony of consecration in which your three bodies of manifestation took part as consecrated vehicles of the dedicated Soul from which came the subdued radiance. Walk ever in the light of this consecration. Great joy, peace and fulfillment will be yours.

THE ILLUSION OF SELF

LAST NIGHT I had a dream that I must tell you about: My wife and I were returning from somewhere when we decided to make a short cut from one street to another by going through the Y. W. C. A. building. As it was after eleven o'clock at night, we found the door leading to the next street already locked. Rather than retrace our steps

we found a side entrance open. There was a stairway which led down to an enclosed drive. We found the door here locked also. However, above a low ledge was an open window. I climbed this ledge and putting one leg through the window I turned to help the wife, when I was confronted by a huge, human spider-like figure—slim waisted but with extremely long legs and arms, huge hands and elongated head with a lumpy jaw and a most terrifying expression of hate. My wife saw it about the same time and asked me to call for the police. I wanted to yell but could not utter a sound. As the figure advanced, I was conscious of having on shoes with very stout, stiff soles and it became my intention to kick. At the same time, I realized my leg was much too short to reach that dreadful figure. Just when it attempted to close in, I awoke. On awakening, there was no sense of fear and as I lay trying to recall and analyze, I fell asleep again and slept until morning."

You say there is "something within, that is stubborn and rebellious." Dear friend, rest assured there is such a condition to be overcome in every Disciple striving to follow the Path. This condition has been built up through past lives in which we lived mainly for self, and is not yet overcome in this one. Perhaps this is also outpictured in the dream of the spider in which you had to meet this ugly apparition before you could safely reach home. Note that the only way home was through the open window which was blocked by the spider.

Ponder these things in your heart but do not be depressed by them. It is a sign of great growth when one becomes aware of the opposing qualities to be overcome in one's own nature. Take the stand mentally that you are a Child of God made in His Image and Likeness and as such, self, in its myriad disguises is no part of you. Our Way Out Course will help you tackle all these problems. We rejoice with you that you are on the way to the Kingdom within.

REMAIN AT THE CENTER

ONE DAY while studying 'The Impersonal Life' I lost all consciousness of the room, and found myself at an altar kneeling before it. From out the center of this altar burned a light perhaps seven inches high and large around as a quart cup. This light was God—and was teaching me. It told me I was at the center of my being and that whenever I came there nothing could ever harm me." A voice said: "Now you know this—get up—put on your outer body and go forth and teach."

You had a beautiful experience when studying the IMPERSONAL LIFE. What you saw was the Radiance of your own Higher Self, or the God within, showing you the deep value of ever living at the center of your being and acting outward from that center.

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.

THE NOONDAY CHALICE

WE ARE holding you in the Silence of our Noonday Chalice for the spiritual aid you need. Get quiet and try to be in a receptive attitude of mind at that time, so that you may receive the Light of Divine Love that is then poured through into the consciousness of those who are able to receive It, realizing that this Light comes from the Great Brotherhood of Christ that is ever seeking to help every earnest soul whose mind and heart is turned to our beloved Lord Jesus Christ.

This Light is the Life and Power of our Father God, and is likewise your Life and Power that is always waiting to outmanifest Itself by illumining your mind, healing and strengthening your body and adjusting your affairs into perfect harmony—when you open yourself fully to It. Learn to take your problems to God. For He is *ALL in all*, therefore He is your supply, your support, your health, your strength, your sufficiency in all things. So long as you look to outer sources of supply and help, you are separating yourself more and more from the One Source, the One Supply, you are turning your back, as it were, on your own good.

Take your problem of finance to your Loving Father in a simple, child-like way, for He knows your needs and is ever ready to supply them if you but turn to Him. Why not make the waiting upon Him and pleasing Him *FIRST* in your life, when all other things will be added unto you, even as Jesus promised.

IMPERSONAL LIFE

IN REGARD to your questions, we would first of all point out that the Author of the *IMPERSONAL LIFE* urges the reader in the introduction to "try to realize that the "I" speaking throughout the Message is the Spirit within, your own Soul, the Impersonal Self, the *Real You*: the same Self that in other moments of quiet points out, to you your mistakes, your follies, your weaknesses, and is ever chiding and aiding you to live up to Its Ideals, which it ever holds before your mental gaze." The book should therefore be read throughout, in the light of what is said in the Introduction viz., that it is the Voice of the Higher Self that is speaking to the outer personality. This personality could not exist, speak or act without the life of this Indwelling Self. The personality misuses this power, miscreates by a wrong use of the creative power of Mind, and makes

every kind of mistake, suffers, sins and dies. But all the time it is only by reason of the One Life that it can do so.

We wonder if you have ever tried in meditation to silence the outer mind with its everflowing stream of mental impressions: to still also the emotional plane: and thereafter to retreat into the stillness of your own Soul. We know, dear Friend, that this would be a revelation to you, and would answer all the questions your mind is longing to know, and bring to you that peace, power and poise, that comes to the one who has become aware of the Loving One within.

○

SOUL TO SOUL

YOU SPEAK of a dear one close to you whom you would like to help, and we shall try to point out the way we would handle this problem if it were ours.

When we have a condition where people do not lean toward spiritual philosophy, it is much better to work silently. Before going to sleep at night or any time during the day when you have an opportunity to become still, get quiet and retire within yourself. Picture this one in front of you; try to make the picture real in every detail, see him standing there looking at you eager to receive your counsel. In this consciousness talk to him as you would in real life; know that as you picture him before you, he is really there listening, his Soul grasping all that you say. Then release him and pay no attention to the outer appearance or what you hear concerning him. Place him in the Father's care and keeping, and know that his Soul will do the rest.

We believe that if you follow out such instruction and are not concerned with the outer appearance, and that we bless you and see you fortified and prospered by the Light and Love and Life of our Lord Jesus Christ.

○

NERVES

WE ARE glad that you are feeling better and stronger and that the only trouble now is with your nerves. Have you ever stopped to realize what are nerves?

They are but the effects of your allowing negative and destructive thoughts in your mind. You cannot worry or fear or criticise and condemn anything without starting up an inharmonious vibration in your body that is carried by the nerves all through your system and causes so-called nervousness. Very few people realize this, but that is why these teachings are given, and one who earnestly strives to apply them in all one's thinking, speaking and acting will very soon overcome all symptoms of nervousness. If you need an outlet for your nerves, put them to work upon the study and application of these truths, and you will find real blessings will result.

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.

TWO POWERS

QUESTION: "Are there or are there not two antagonistic powers in the world? If there are, what are they? Give reasons for your answer."

ANSWER: "Yes. There are positive and negative, or good and evil. The Master constantly taught His Disciples to avoid evil. He taught them how to pray in what is called 'The Lord's Prayer,' and in it He prayed to the Father, 'Deliver us from evil, for Thine is the Kingdom, the Power and the Glory.' He knew the wickedness (evil) of men's hearts, and admonished all to 'seek first the Kingdom of God.' Evil has ever followed on the heels of good that man, through experiencing evil to the saturation point, might at last turn within and find the Kingdom which the Master taught was within. Then, and only then, from God's Consciousness, is man able to see that evil is good. Satan, wrongly called The Tempter, or Evil One, is in reality a Deity (Saturn) a very highly evolved Spiritual Being, sent to Earth by His Father in Heaven to bring evil conditions to humanity, that man, through experiencing them to satiation, might learn to turn from evil and seek the good within—at long last knowing that evil is but the results of his thinking in terms of separation from Divine Mind."

—E. H.

TAKE NO THOUGHT

In commenting on Matthew 6:33, a Student sends in the following:

"I am minded of a couple I know who are Truth teachers, as good examples of those who took no thought for the morrow. When I first met them they knew a good bit of the Law and were practicing it to the best of their ability. At that time they were very close to destitution but were managing to 'get by.' As time went on and the outer results of their understanding and practicing became visible, we saw health, success, prosperity more and more in evidence. And this all took place at the time when the whole world was saying 'poverty, lack, loss, failure'."

"They proved in the face of what others called adversity that the abundance of God, in Whom they trusted, was ever present."

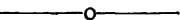
—A. D. C.

THE GREAT PLAN ON A SMALL SCALE

QUESTION: *"Explain how one in the home can apply spiritual truths and gain splendid training and disciplining from the problems met daily."*

ANSWER: "If only we will humble ourselves enough to HEED the scoldings and little pointers concerning some thing in our natures, we will learn very quickly what there is in us which must be gotten out. Our homes are the Great Plan on a small scale—Father (God), Mother (God), Sisters and Brothers (Christ Selves of every man), and if we cannot prove our Love and Truth within our own small Circles, how could we expect to go forth and do for the Great Circle. We could not."

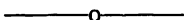
—J. M.



TEAMWORK

"Do perfect team-work with your conscious and subconscious. If your conscious is full of worry you could not get results from your subconscious, and the voice of the Higher Self could not be heard at all. Team work is very necessary even in worldly affairs. Your conscious mind is the Porter guarding the very gates of the Kingdom. It is the Power that governs the five physical senses. In other words, the mind is the sun-center of the body. The subconscious, the Soul, is the sun-center of the mind. The Higher Self is the sun-center of the Soul. The universal, or super-conscious, is the sun-center, or Father-in-Heaven, of the Higher Self, or Christ of you— and all is One—or you are the three in One, or All in All and All in One. Ninety-nine per cent is Soul, or subconscious. One per cent is conscious. And God is one hundred per cent plus. Our part is to use our one per cent to its highest degree and get out of the way and let the ninety-nine per cent operate."

—R. M.



QUESTION: *How may you tell God's thoughts from those of self? What must you do to win over self?*

ANSWER: "When self speaks it is often preceded by 'I want.' Anything that bears on the negative, such as self-pity, self-justification, or condemnation, fear, are always of self. In order to overcome these thoughts one must make a conscious effort to keep them out of their mind by turning to the loving Father within, whose vibrating power of love will disperse all signs of self, if it is sought. When one is thinking of self, the easiest way to get the mind in tune with God is to see the Love that is God surrounding the world, some thing, or person, and forget that you even exist."