

UNIV. OF
CALIFORNIA

That Unseen Presence

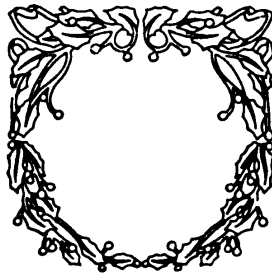
By

WALTER W. RAYMOND

Author of

The Way of Spirit

*Alexandria Lectures on Fourth-Dimensional
Consciousness*



LOS ANGELES

FIRST CHURCH OF DIVINE SCIENCE

424 South Broadway

That Unseen Presence

THE
W. W. RAYMOND
PUBLICATIONS

Copyright 1927 by
WALTER W. RAYMOND
Los Angeles

J. F. ROWNY PRESS, LOS ANGELES

DEDICATED TO MY WIFE
MARION H. RAYMOND
THROUGH WHOSE LOVING CO-OPERATION
THIS BOOK IS OFFERED TO STUDENTS
OF
ULTIMATE TRUTH

000000

FOREWORD

It gives me great pleasure to introduce to you this book, "That Unseen Presence," the expression of the mind, heart and soul of my friend Walter W. Raymond.

I speak from the position of one who knows intimately the writer of this book, and who has had abundant opportunity to observe his inner and outer life, when I say that to him there undoubtedly has come that wondrous experience—that spiritual illumination—that awakening of the soul—which has brought the consciousness of that Something Within—that "Unseen Presence"—the contact with which transforms the life, enlivens the soul, and quickens the mind of those blessed by that privilege.

In the pages of this book, its writer has sought to express, so far as it is humanly possible to express such things, the thoughts that have come to him while in conscious contact with that "Unseen Presence." While no one can know better than that writer that it is impossible adequately to clothe in finite terms and formal words that which by its very nature is beyond such forms of expression, yet he must feel (as do I) that even in such inadequate forms the spirit of his thoughts and experiences must shine through and become per-

▼

ceptible to those who read his words and meditate upon his thoughts.

And, so, I commend to you those reports of that experience which form the contents of this book. To each of you they will bring a different message—a message intended for *you* at this particular time, at this particular place, at this particular stage of your spiritual unfoldment. Tomorrow, you will be able to receive and understand a newer and fuller message from them. A year from now, you will discover still deeper meanings in them. And so, on and on. It is always thus with the Message spoken from the consciousness of, and the contact with “That Unseen Presence.”

May the recognition, realization and the manifestation of the Infinite Presence, the Infinite Power, and the Infinite Peace be yours, forever.

Yours in the Truth,
WILLIAM WALKER ATKINSON.

Los Angeles,
August 23, 1927.

CONTENTS

FOREWORD.....William Walker Atkinson

CHAPTER ONE

That Unseen Presence.....	9
Acknowledgment of the Presence.....	10
Acceptance of the Presence.....	10
Appreciation of the Presence.....	11
Complete Surrender to the Presence.....	12
Harmony Here and Now.....	13
Mastery Through Peace.....	14
Courage Through the Storm.....	15
"Lo, I Am With You Always".....	15
The Secret of Letting God Lead.....	16

CHAPTER TWO

Realization of the Inner Power.....	18
The Eternal Reality.....	18
The Highest Practice.....	19
Spirit Always Available.....	19
The Almightyness of God.....	20
Are You Seeking Truth or Things?.....	21
"Being" Versus Getting.....	22
Little-Child Attitude Necessary.....	23
"Beginner's Luck," and Why We Lose It.....	24

CHAPTER THREE

The Creative Vision.....	26
Expect Your Dream to Come True.....	27
The Vision Splendid.....	28
Fulfilling Your Spiritual Purpose.....	29
The Potency of the Inner Urge.....	30
How to Direct Your Thought.....	31
The Inescapable Fulfillment.....	32

CHAPTER FOUR

Man's Intention an Active Force.....	34
The Determining Power Within.....	34
Spiritual Response.....	35
Universal Law of Tendency.....	36
Freedom in Truth.....	37
Realization of the Ideal Within.....	38
In Fellowship With God.....	39
Spiritual Attainment Through Acceptance.....	40
Thoughts and Feelings.....	42
The Rebuilding Power.....	42
Ideas Made Manifest.....	43
Changeless Perfection.....	43
Take Command.....	44
Seeking the Kingdom.....	45
The Nearness of God.....	45

CHAPTER FIVE

Freedom Through Law of Harmony.....	47
Your Good Is Inescapable.....	47
When God Works Man Works.....	48
To Lead, You Must Think.....	49
Nothing Impossible With God.....	49
The Magic of Joyous Expectation.....	50
Put Your Thoughts to Work.....	50
The Mind Way to Success.....	51
The Power of An Idea.....	51
Pour Joy in Your Thinking.....	52
The Secret of Joyous Freedom.....	53
The Right Place Is for You.....	54
Prosperity Your Divine Right.....	54

CHAPTER SIX

Clearing the Mental Vision.....	56
Manifestation Through Expectation.....	56
Your Good Available in the Ever-Present Now.....	58
Man, the Distributor of Divine Opulence.....	58
Acquiring the Wealth Consciousness.....	59
Wealth from Within.....	60
The High Calling.....	61
Constructive Forgetting.....	63
Greater Things Ahead.....	64
Ventures of Faith.....	65

CHAPTER SEVEN

The Healing Power of Prayer.....	66
Right Thinking for Health.....	67
The Action of Divine Principle.....	67
Go Forth and Heal.....	68
Health Is Divinely Natural.....	69
Treatment Is Spontaneous Expression.....	70
Becoming Aware of God.....	71
What Is Divine Science?.....	72

CHAPTER I.

THAT UNSEEN PRESENCE

There comes a moment in the lives of each of us when we are conscious of a presence unseen that seems to be a part of our very being and yet not ourselves but something in which we participate in a more wondrous reality, and for that moment all our limitations and material conditions, our physical and mental loneliness, fade away.

In this Unseen Presence we live and move and have our being; therefore, we have not only a life of our own but we have a part in the life of the All, and it is this unitive life and consciousness that make for complete peace, happiness and life. Someone has said "there is but one wisdom to understand the knowledge by which all things are steered through the All," and as in the wholeness, completeness and unity of the All there is only perfection, a glorious beauty and grandeur, the understanding reveals the glory of the All in the experience of the individual.

Our life exists not only in this material, physical, visible world, in which we are conscious of presence only by its appearance. Our life moves at once in both the natural and spiritual worlds. Rudolph

Eucken writes, "Man is the meeting point of various stages of Reality."

ACKNOWLEDGMENT OF THE PRESENCE

Most of us are conscious only of our existence and not of our substance. We know we are ourselves because we know we are not the other person. This gives us a consciousness of our existence. We identify ourselves as individuals in the world of the natural by stating what "I am," whereas we are what we are plus what we are not; for in the spiritual world, that larger field of our life, we have a part in the existence of that which we are not.

In the realization of this Unseen Presence we enter into a conscious participation in the life of All. We realize the truth of Plato's statement, "never less alone than when alone," for all men and all stages of Reality are in our presence. In this realization we know what Jesus meant when he said, "In that day you shall know that I am in my Father and you in me and I in you." John 14:20.

ACCEPTANCE OF THE PRESENCE

There is no going forth nor coming to but an inner affinity which makes all things one, and that person who has this realization lives in the "world of the wondrous" and all abide with him.

The first step toward this realization is the knowledge of the existence of this unseen presence. We know that we are unable to completely express our-

selves through our corporeal manifestation. That no matter how we appear to the seeing world there is always some part of ourselves unmanifested. Therefore, to the seeing world there is always the seen and the unseen presence of each of us. We might say we live in two worlds, which in the higher realization we know as one world seen differently.

In divine metaphysics we know man to be not material but spiritual. Not that we deny the corporeal body but we acknowledge that it exists in an incorporeal body. We are so accustomed to think of our spiritual or greater self as existing in our corporeal body. In our consciousness the manifested world is the larger, whereas the unseen, or our incorporeal body, is the greater, and the visible or corporeal body exists within it. "For we live and move and have our being in Him."

APPRECIATION OF THE PRESENCE

This unseen presence, this spiritual world, has been known by all true masters of wisdom. Kant makes the following statement, "I confess that I am very much inclined to assert the existence of immaterial natures in the world, and to put my soul itself into that class of beings. These immaterial (unseen) beings are immediately united with each other, they might form, perhaps, a great whole which might be called the immaterial world. Every man is a being of two worlds: of the incorporeal world and of the material world . . . and *it will be proved*, I don't

know where or when, that the human soul also in this life forms an indissoluble communion with all immaterial natures of the spirit-world, that alternately it acts upon and receives impressions from that world."

We are beginning to know that man is a four-dimensional being conditioned in a three-dimensional world; that the real man lives in a spiritual world that interpenetrates the material world in which he now enjoys a perfect harmonious state of being with all existing beings.

COMPLETE SURRENDER TO THE PRESENCE

The conscious knowledge of this unseen presence and perfect world is gained by first an acknowledgment of its existence. "In all thy ways acknowledge Him." Then by an unqualified acceptance through a complete surrender of human concepts and ideas of reality to the Christ principle, which is ever manifesting itself as order and harmony. This establishes for us a new mode of receptivity, then by enlarging our capacity of appreciation we expand our consciousness to knowledge of this unseen presence that is "nearer than hands and feet, closer than breathing."

In this unseen presence all consciousness of separation ceases and we have now all that we are capable of enjoying. You are now conscious of the actuality of your being, all things are with you now and your joy is full.*

*For further study read my Alexandria Lectures on Fourth Dimensional Consciousness.

HARMONY HERE AND NOW

Happiness is that state of being which all mankind is seeking. Life harmonious is the experience every man desires to realize.

He dreams of a life filled with joy and bliss, and executes his every plan to that end. It is safe to say that everything a man does is to gain some degree of happiness; much that he thinks, says and does fails to bring that much desired result—happiness—due to the means he employs to accomplish the end in view. This is because of his ignorance of the law of harmony! "All things work together for good."

This failure on the part of man to realize a life harmonious has caused the great majority to think and to believe that such a condition of being is only attainable in that far-away place known as the Christian heaven.

With all our faith and hope in a future state of happiness on the Beautiful Isle of Somewhere there is within you and me a ceaseless desire for life harmonious here and now, urging and ever urging us on and on to make the hoped-for happiness a present reality.

We are today adrift in a storm of doubt and fear. Our barque of life is being tossed about by the winds of avarice, greed and public opinion while we are trying to make the port of happiness without the compass of divine consciousness.

MASTERY THROUGH PEACE

The key secret to a life harmonious is revealed to man in the story of the Christ quelling the storm on the Sea of Galilee with the words, "Peace, be still." The sea is the symbol of restless humanity, whose thought waves are never still, and are easily lashed into furious storms by the elements of the material world, the consciousness of the race since the beginning of time, and the negative criticism of so-called friendly or unfriendly forces.

Overwhelmed by the turbulence of ignorant thought and action, humanity seeks to wreck the barque of reformation, crucifies the saviors of the age and fastens upon itself darkness, despair and misery. The Master and his faithful students embarked upon this sea and were sailing against the waves of popular opinion. Taking the opportunity to rest from his labors, the Master left his disciples to keep watch at the portal of thought. While the storm of public sentiment waxed stronger and ever more intense, threatening destruction to all who faced its fury, fear for their safety and the life of their Master tightened its hold upon the minds of the disciples, filling them with uncertainty, doubt and confusion. In this state of consciousness they called upon the Master to guide them to safety. With that great consciousness of unquestioned power he commanded, "Peace, be still," and calm and peace were manifest. The Christ spoke to that condition of mind in himself that was responding to the storm of human

thought and action, and thus made of himself the Rock-of-Ages principle to which humanity has endeavored to cling for the last two thousand years.

COURAGE THROUGH THE STORM

You and I, seeking for life harmonious, are tossed about by the storms of thought and action. We are constantly battling with the elements which constitute our material existence, hoping to make the port of happiness and be at peace, ever forgetful that happiness and harmony are conditions of consciousness realized *within*, known and enjoyed without in just that proportion that they exist *within*—not to be found, not to be made nor realized in the world, until we can enjoy the peace that is never disturbed.

This deeper consciousness of peace, poise and power divine precludes all recognition of mental or physical storms in our lives, removes doubt, fear and uncertainty from our minds; fills our hearts with joy, and the harmony of our being is never broken. "Great peace have they which love thy law, and nothing shall offend them."

"LO, I AM WITH YOU ALWAYS"

The storms of life destroy the harmony of our being only as they stir up within us slumbering false mental concepts, beliefs and ideas as to their power, meaning and import; otherwise we pass through them unharmed and unafraid. When thou passeth through the waters,

I will be with thee, and through the rivers, they shall not overflow thee, when thou walkest through the fire thou shalt not be burned; neither shall the flames kindle upon thee.

It is not for you and me to destroy nor change the nature of things, but to have that consciousness that passeth through unmoved and unharmed. Many of us think that adverse conditions must be removed, and if they cannot be removed then they must be changed before we can enjoy a life of harmony. We are constantly treating to change, to reform things and conditions that they may be more harmonious to us. It is not *things*, conditions, nor people that must be changed that we may have peace and joy in our lives, but our concepts, ideas and beliefs as to the truth of all these.

THE SECRET OF LETTING GOD LEAD

We must work to realize that mind that was in Christ Jesus, to have that consciousness that passes through, to know those depths of being that are not stirred by surface storms of human thought and action.

I recall an instance of a lady coming to me in great distress. For years she had endured the cruelty of her husband for the sake of her children until her spirit was broken and her nerves shattered. Life seemed to hold very little for her, and her tendency was to let go even of that. But we talked about divine love and the adjusting power of divine mind; the eternal law

and order of God's finished kingdom in which she lived and moved and had her being. She learned the real meaning of "be still and know that I am God." She learned the inner secret of leaving it with divine law. Daily she grew in the realization that God alone governs woman, and she is eternally free, joyous and happy. That man is activated by divine ideas expressing through him as love, protection and helpfulness. After a few weeks it was my joy to hear her say: "I am so grateful—my husband is absolutely changed, and harmony is the law of our home."

To remove our thought from our fears may not be humanly possible. The better way is to turn our minds completely and steadfastly to God—to Good—and let the peace thereof govern. Thus life becomes attuned to the harmony of the Infinite and the in-harmonies of the finite fade away.

CHAPTER II.

REALIZATION OF THE INNER POWER

A new dawn is breaking. Mankind is waking to the realization that there exists around, above and about man a power that will beatify his life; Emerson glimpsed this truth and wrote: "This deep power in which we exist, and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object are one."

Before man can enjoy the completeness of his life he must know this eternal unity and he must have the individualized consciousness of the at-one-ment which is All in All—this deep power.

THE ETERNAL REALITY

The need of the world today is for man to acknowledge Him the only true God, in all his ways and be at ease. The great seers of the world all have glimpsed the truth that man can and must eventually become conscious in his individual life of the order and harmony of the universe. That what is true of God is always true of man and his condition of being.

“How can I make my life more complete and enjoy the highest, the truest and the best?” is the universal question. The answer given by Divine Science is that your life is now complete and perfect in that finished kingdom in which you live, move and have your being, but each individual must know this Omnipresence as the “strength of his life.”

THE HIGHEST PRACTICE

You and I know that all of us is not contained, as Whitman says, “between our hat and our boots.” That the altogether essential real “I” bears the likeness of and abides in this “deep power” and has infinite capacity, ability and resources to express individually this ever-present beatitude of God which is ever available to be utilized by you and me. To be utilized by us not by application but by practice: the highest practice of the presence of God. In this practice of our “high calling in God” we are “strengthened with might by the Spirit in the inner man,” which expresses itself in our bodies and our affairs, making our lives more beautiful, complete and enjoyable—an individual expression of the highest, the truest and the best.

SPIRIT ALWAYS AVAILABLE

We are so concerned with the things and conditions of the world and of ourselves that we fail to realize the beatitude of this infinite power that is all accessible and instantly available to man. This concern about

the things of life keeps us from completely knowing life-in-itself, the world-in-itself and man-in-himself. We mistake and accept what we see, hear, sense, taste and smell to be the Real, whereas, in the words of Kant, "we know merely the form of our knowledge of the thing, and not the Thing-in-itself." Someone has said, "Each of us is in reality an abiding physical entity far more extensive than he knows, an individuality which can never express itself completely through any corporeal manifestation." This explains the Bible statement, "Greater is he (that deep power) that is in you than he that is in the world." If this "I" which we feel and are only conscious of in ourselves is "that I Am" which is one with and in the likeness of God, it must abide in this "deep power" and is self-sufficing and perfect in every moment of our lives.

THE ALMIGHTINESS OF GOD

As this truth is understood we realize more and more that the order and harmony of our individual lives is not in the becoming, but is already a state of being, and we are relieved of the necessity of making our lives more complete, but impressed with the necessity of knowing the wholeness and completeness of the life of God in which we live and move and have our being.

It is our knowledge of the beatitude of this deep power that reveals itself in the things and conditions of our lives and gives us a sense of joy, peace and

happiness. The Master teacher said, "My kingdom is not of this world," referring to that kingdom of Heaven, where man enjoys now the "peace that passeth all understanding." As we increase in knowledge and understanding we renew our minds and our lives are transformed from sickness to health, from darkness to light, from sadness to joy and peace, revealing unto us the glory of God. Seek ye first the kingdom of God and its righteousness and all these things, peace, joy and happiness, shall be added unto you."

ARE YOU SEEKING TRUTH OR THINGS?

Truth seekers at the present time as never before in the history of man are attending lectures, classes, reading volumes of books trying to acquire knowledge of Mind, Truth, God, for the purpose of remaking their lives, that is their bodies, and changing their conditions. In contacting these groups one becomes impressed with the state of mental confusion which in itself accounts for the lack of success in making what has been termed demonstration. These people are all possessed with the idea of getting knowledge. Each one says, "I want to know, I must know more about this, that, and the other thing." Some say, "Have you heard this teacher or have you read that book? It is the deepest teaching and the only teaching," and the distressed seeker acquires knowledge of this, that, and the other philosophy or teaching.

It is a matter for conjecture and one of general interest, why with all this accumulated knowledge

one should fall short in realizing that for which he is seeking, i. e., health, happiness and prosperity. I am amazed at the great fund of knowledge which has been acquired by those who demonstrate the least.

“BEING” VERSUS GETTING

I recall the experience of Mrs. A. She told me how she used to observe her neighbor, Mrs. B., who possessed an abundance of the luxuries of life and who seemed devoid of care or anxiety. On becoming acquainted, Mrs. B. told Mrs. A. that her wealth was acquired through her knowledge of Truth. Now Mrs. A. had to work and earn enough to provide food and clothing for herself and her little boy, and often they were in great need, so she decided to learn about this Truth. She visited a teacher who outlined a course of reading for her and advised her regarding the lectures she should attend. Within a year things began to happen for Mrs. A. She had established herself and her boy in abundance and enjoyed the comforts for which she had longed before she knew of Truth. She had many conversations with Mrs. B., and was greatly impressed with the latter's knowledge regarding astrology, reincarnation, the masters of the far east and other teachings deep and mysterious. But one day Mrs. B. came to Mrs. A. and unburdened her heart to her. She told her she could not meet her obligations, that she was ill in mind and body, and that life meant nothing to her. These women had

changed places. It was a great surprise to Mrs. A., and she said to her friend, "I cannot understand how you have come to this state when you know so much about Truth." Mrs. B. replied, "I cannot understand it myself. I guess it is *my Karma*."

LITTLE CHILD ATTITUDE NECESSARY

What do *you* think my friendly reader? Doubtless you are familiar with many cases similar to this. There are those who have impressed you with their wide range of knowledge, and you wonder why their lives do not measure up to their knowledge.

Now, what is the reason? I am sure we cannot acquire too much knowledge. I feel that we should know all things. I know it was not this woman's breadth of knowledge, neither was it her karma that brought reverses into her life. Rather, I am certain that it was her *confusion of thought*. Herbert Spencer has written, "When a man's knowledge is not in order, the more of it he has the greater will be his confusion of thought." Unless we can become as little children with our knowledge, we shall not enter the kingdom of heaven. Solomon said, "Get wisdom; and with all thy getting get understanding." Understanding is the order of our knowledge of Truth, infinite intelligence.

“BEGINNER’S LUCK” AND WHY WE LOSE IT

It is this confusion of thought that disorganizes our lives and causes lack, disease and death. Very often we find one with only simple faith, often with little or no education, using a simple statement of Truth, such as “God is health,” and yet they heal the sick and relieve the heavy-hearted. We say it was blind faith, but the fact is, there was no confusion in thought. Many do their best demonstrating when they first turn to Truth, and that is because their knowledge, limited to simple ideas of Truth, is in order. Some think that unless they use deep profound statements their knowledge will not sufficiently impress their students, and we find teachers using terms and phrases which the average man does not understand. It is well to hold to simple, basic fundamental statements of Truth and to meditate upon them frequently. The statement “God is All” includes the most profound and complicated statement of reality. Jesus used simple statements of Truth and they said of him “never a man spake as that man,” and the influence of his words in the lives of men, daily grows greater and greater. I repeat it is well to return often to our basis of truth. When a musician practices a difficult selection and he finds he is failing to produce the interpretation he feels in his soul, do you think he keeps on playing it over and over? No, the true musician returns to his scales and five-finger exercises and then to the difficult

composition again. Put your mental house in order by thinking in simple terms, if your body is ill and your affairs out of harmony. If you have knowledge of many teachings and you are in confusion, begin to confine your search to one presentation of the science of life. Attend that church and those meetings wherein the spirit and teaching rest your soul and bring order and harmony to your world. Go where you find friendly influences. We cannot afford to lose the human touch of fellowship one with another. Empty and futile is learning unless it blesses our lives and points the way to God.

CHAPTER III.

THE CREATIVE VISION

"Your old men shall dream dreams, your young men shall see visions."

We are learning more and more every day that there is a real value to the ideal element in our nature. The capacity to see something beside the present actual conditions of things, has a value which we often underestimate or judge too lightly.

In our practical workaday world of today the public generally scorns the dreamer. Not through conviction but through habit the practical business man raises the eyebrow of scorn or bestows the smile of tolerance on the dreamer, forgetful of the secret vision of his own heart, once radiant but long since blurred by the mists of materiality which keep him groping in what seems real, and blinded to the divine purpose of him—the vision perfect—the dream ideal.

To the mind of the old prophet Joel, the contemplation of a time when dreaming of dreams by the old and seeing visions by the young would be common among men was one full of great joy. I am sure he loved to think of a time when it would be realized by his own people, for Jehovah had promised the crown of blessing to his people.

EXPECT YOUR DREAM TO COME TRUE

The Hebrew people could conceive of no greater loss than to be deprived of a vision of the Divine Purpose, and therefore the greatest boon which a man of God could offer to his people was a season of seers and dreamers.

They say today we want facts, not fancies; accurate statement of what is, not ideals of what might be. Students of Divine Science know that these ideals are essential conditions of progress, they lie at the heart of all reality and activity, "Now we are the sons of God, but it doth not appear what we shall be."

The youth has an idea of what life is to be to him and of what he intends to do with it. That vision is the alluring power of his life. It is the means by which the spiritual purpose of his being is revealed to him. It restores his hope when he grows discouraged, it inspires him to do all that he can today that he may be one day nearer the realization of what he calls his dream.

We may smile at youth's bright wisdom, but it is this great expectation of the future which makes youth so confident and so rich in enthusiasm. That man is forever young who keeps these fires burning in his life. There are many sad things that may happen to youth, but the saddest thing of all would be the loss of vision from his soul.

Perpetual youth is for you. We are young—while

we see in our lives some ideal to make real by the might of the Spirit that is within us.

THE VISION SPLENDID

Progress ceases for that person who has no vision of something still to dare or to do. It is the "Vision Splendid" that keeps us moving on; let it vanish and we stand still. We are old that moment that the vision of something still to be attained has fled.

To live is to move on toward the realization of some vision of the Soul. When there seems nothing more to live for, when there is no new course of thought and no new line of action opening up before us, when there is no new interest in things, when the heart no longer beats in glad response to some appeal to a higher life, then for us life has lost its meaning and the upward vision has lost its pull.

There is within us a Something that is always pulling us to the better things and conditions of life. A man passing a little boy sitting on the street curb noticed him looking with interest and animation into the skies. Stopping, he said, "What are you doing, little boy?" Without moving his eyes from the heavens, he replied, "Flying a kite." The man answered, his eyes following the boy's gaze, "I can't see any kite." The boy with breathless awe replied, "But gee! feel it pull." So with you and me—we do not always have a vision of this Ideal, but we do feel its pull, if we still have some vision of our soul to lead us on.

FULFILLING YOUR SPIRITUAL PURPOSE

Our ideals are the high-water mark of our spiritual development, and the vision makes possible all individual and collective progress. That nation, that state, that organization, business, fraternal or religious, that person who has no vision of something to be accomplished in or through its life, is a dead and barren thing, and they begin to perish when they become unconscious of any ideal, and it would be well for them if some prophet could renew life within them by a revelation of the purpose for which they were placed in the world. Every person, every organization, every state, every nation, has a spiritual purpose and there is "within" a power to accomplish and fulfill that purpose. Everything moves and lives according to the nature of its dreams and according to its ability to release the hidden power of its ideals to fulfill its destiny.

That person or institution which has a vision for which it is willing to make ventures of faith has already an assurance of success. There is no value in our thinking of a larger faith if we fear to attempt some new thing.

It has always been men of great vision who have moved the ages and they have always done it with a revelation of the ideal element in life and duty.

Moses saw a vision of God as eternal; Jesus saw mirrored in his own pure nature the image and like-

ness of God; Martin Luther caught a glimpse of the personal relations in which man stands to God. They gave humanity a vision of a nobler aim and higher purpose which inspired them and moved them to greater thoughts and deeds. We cannot do without the ideal and visionary element in the work of the world. All the persons in history who are regarded as worthy of remembrance are those whose thoughts and deeds were a protest against what was thought and believed to be the eternal order of things.

THE POTENCY OF THE INNER URGE

Our dreams of an ideal state of things may seem all wrong to the wisdom of the hour, but in so far as they reveal a world of perfect justice, order and harmony, we will be nearer right in the future than those who mock our dreams. The world is ever moving towards a higher justice and a greater, larger love. The universe is in our hands; we have dominion over all things. The difference between the man of visions and the practical man is that one sees what is today a fact, and the other what ought to be and will be the truth.

An ideal, a vision for us to be, helps us to create it. There is a story of a very poor boy who wanted to hear the song of the water elf who was supposed to live in the stream near his home. Night after night he sat on its bank thinking every now and then that he heard the music of the elf. Later in his life the way was made for him to study music, and when he

had learned to play the violin he tried to reproduce something of what he yearned to hear and sometimes thought he did hear. People after a time loved to hear him play because there was something in his music that entranced them, something which none could understand but all could feel throb in every note; and so it is with every one who has an ideal of life. Robert Browning has well said, " 'Tis not what man does that exalts him, but what man would be." Through everything he says and does we feel the yearning of a man's soul to make his dream come true.

HOW TO DIRECT YOUR THOUGHT

The best of us lies in what we seek to be and to do. Never overlook the truth that Spirit is the only forming power and that you have that in you that is greater than that which is in the world, that every idea has within itself the power to express itself. You are a Divine Idea, active in the world as a self-conscious intelligence with all power to express the vision of your spiritual being.

The glory of you is not in your action but in your aim; therefore, keep your thoughts high and lofty and your visions will be of the glory of the Most High. Always look up, "Unto the hills from whence cometh my help." Help always comes from above, above the clouds of the sense world. It has been accepted that man cannot think without words, therefore let us do our thinking in heaven (our ideals), that our words may not return unto us void. "Greater things shall

ye do also" was spoken of you, but you must fill your mind with visions of greater things, more wonderful conditions of peace, health and success, if you would enjoy greater liberty, more joy and life more abundantly.

THE INESCAPABLE FULFILLMENT

Keep before your mind always the highest concepts of God and his perfect world you can form, then endeavor to enlarge that idea to a greater, more wonderful concept of the Christ Consciousness; in this way "the mind that was in Christ Jesus" will become more and more manifest in you and you will come into more wonderful experience of demonstration than you ever dreamed possible.

Great things are in store for those that love the Lord. Fall in love with God and be at peace. We cannot escape the fulfillment of the vision of our souls, the spiritual purpose of our lives. Our vision is infinite, though our attainment be little, and what we long for is God's promise of what we shall be.

"Still thru our paltry stir and strife
Glow down the wished ideal,
And longing molds in clay what life
Carves in the marble real.
To let the new life in, we know
Desire must ope the portal;
Perhaps the longing to be so
Helps make the soul immortal.

“Longing is God’s fresh heavenward will,
With our poor earthward striving,
We quench it that we may be still
Content with merely living.
But would we learn that heart’s full scope
Which we are hourly wronging,
Our lives must climb from hope to hope
And realize our longing.”

CHAPTER IV.

MAN'S INTENTION AN ACTIVE FORCE

In his "Destination of Man" Fichte has written, "The will is in itself a constituent part of the transcendental world. By my free determination I change and set in motion something in this transcendental world, and my energy gives birth to an effect that is new, permanent, and imperishable." That is to say, man's intention is an active force in both the so-called visible and invisible worlds, and this faculty of the spirit of man determines the effect that he is to experience, be it health of his body, adjustment of his affairs or the establishment of peace, that peace that passeth all our understanding.

THE DETERMINING POWER WITHIN

The cosmic energy of man's being is released in his joyous contemplation of All Good, and with his free determination it follows the channel of his intention to works, marvelous manifestations following. In the degree that I release the world, the symbol of my experience, and acknowledge the loving presence of the Spirit of Truth, in that degree is born in my conscience a power that shall establish eternal values in my life—eternal health, peace and bliss.

We are now participants in the life of this transcendental world that exists in that dimension which permeates this world of matter, and there exists within ourselves transcendental faculties and determining power that will establish us in a perfectly new sphere of life, giving us the experience of health, love, happiness and opulence world without end.

This Omnipresence which includes all and which is undefinable, this nameless One, which is at work throughout its universe, is responsible for the infinitude of manifested life which surrounds us and is likewise responsible for each of us. Therefore there is that common intelligence in all in varying degrees of conscious awareness as evidenced in the livingness of things, and this Nameless One cares for us in the degree that our will, our intention conforms with the law of its tendency.

SPIRITUAL RESPONSE

We must realize that this world of matter is not something to be acted upon by our will and compelled to contribute to our peace, joy, happiness, and abundance; for such an attitude is an acknowledgment on our part that Omnipotence and perfection in the completeness and the unity of existence is not a truth, but that we "mere particles of the whole" have discovered something that the Whole is not aware of, and that it is our purpose to acquaint this Omnipotence of this imperfection that we have discovered in the universe,

in order that Omnipotence might be brought to bear and correct or destroy this error. It is true the spirit of Truth is not aware of this error, disease, sin and death, any more than we are aware of the warfare going on in our bodies between the white and red corpuscles.

Hence, if the conditions of our being are not to be compelled by the exercise of our will to contribute to our peace, joy, and happiness, it must be that there is some better way whereby conditions of our being respond in the spirit of Truth and reveal unto us the glorified body, and the kingdom of heaven as our actual experience of existence.

If the discord, disease, sin and death of which we are aware, have no existence in the beauty, glory and grandeur of a universal unity—the soul of the universe in which we are “hid with Christ”—these things must exist as an image in mind and are symbols by which we seek to interpret an experience. If these have no reality in the universal unity, that which is All, then these ideas have no reality in us, and exist only because we assume them to be.

UNIVERSAL LAW OF TENDENCY

Of our free determinations we change in our objective consciousness by assumption, and set in motion in the transcendental world, in harmony with the universal law of tendency, something which, by our intention to experience life more abundantly, establishes effects that are permanent and imperishable.

We do not enter into this new state of being by assuming the old order of things not to be, but by an acceptance and acknowledgment of the Christ truth. Someone has said, "Belief in limitation is the one, the only thing, that causes limitation (sin, sickness and death) because we thus impress limitation upon the creative principle; and in proportion as we lay that belief aside, our boundaries will expand, increasing life and more abundant blessings will be ours."

FREEDOM IN TRUTH

Belief is an assumption, an idea that dominates our interpretation of the world. If you believe in limitation, sin, sickness, and death, you cannot change this belief because it is nothing in itself. In your mental process to change it you have identified it in the realm of existence, and you experience an opposition. Whereas the mere assumption of what is true in the Universal Unity establishes you in perfect freedom.

Our tendency is to assume that to be true which we do not wish to experience and find ourselves acting in accordance with that idea as if it were already an established fact. We should know no man after the flesh, that is, as he appears; but we must know him in the spirit of truth, and find him in Christ perfect "even as his Father in Heaven is perfect." In this manner we set in motion effects in the transcendental world that reveal the glory of God among men.

"If ye know these things, happy are ye if ye do them."

REALIZATION OF THE IDEAL WITHIN

Man today is looking upward and forward to his desired ideal. He is ever trying to work to his ideal and finds, no matter how hard he tries and how fast his progress, his ideal is always beyond him.

Many are inclined to say, ideals are not real and are never to be realized; and this because they must possess their ideal in order to realize it and their ideal must be separate from them to be real.

Ideals are not to be possessed and because of man's desire to possess them are they beyond his reach. He has recognized them as being separate from himself and therefore they are not fully realized. We realize that if man knew the ideal to be one with himself he could not desire to possess it; if he knew that he is the creator of his ideal and that the ideal is, therefore, the image of his "Realself," he could not desire to possess himself. Therefore it is not the working *to* the desired ideal, thereby placing it in the objective—the without—and living separate from the ideal that makes it real, but it is the working *from* the ideal thereby placing it in the subjective—the within—and living in fellowship with the ideal that makes it real.

The ideal being the reflection or image of the "Realself," the origin or source from whence the ideal is made is that Realself, therefore the Realself is now all that the ideal may be or ever shall be.

To make our ideals an objective reality we must live in and move from an ideal reality subjective; that is,

we must enjoy an ideal subjective reality before we can experience an ideal objective reality. All ideals must be subjectively realized before they can become objectively real. ✓

It is not that which goes in that makes reality, but that which comes out. It is not what we take into ourselves that makes us objectively, but that which we give unto ourselves, and we can only give subjectively—from within.

IN FELLOWSHIP WITH GOD

Man expresses objectively that which he is subjectively. Many today accept as real that which is objective or discernible through the faculties of sense or reason, while it is only the reflection or image of the real. All things and conditions must be perfected subjectively in the within—before they can be perfect objectively—without. Only as we are conscious of a certain perfect condition subjectively—within—can we rectify or change a corresponding objective condition. Realizing the ideal to be a child of the Realself we should unite the child ideal with the parent Realself, thus causing a fellowship consciousness to exist between the two. The child desiring to be more and more like the parent and the parent desiring the child to know more and more of itself.

The Realself is the ideal, the image of God, and as it is the Realself that gives to the outer man, it is God that gives to the Realself. The gifts of God, the Soul of the Universe, to the Realself comes as an in-

heritance wherein to enjoy this consciousness and the outer man inherits the fruit of this God fellowship which is the Realself's kingdom made manifest. To make our ideals objectively true and real in the realm of physical existence there are two essentials. We must determine just what action our ideal would take with the problem that confronts us. We must then make that our objective activity.

Most of man's ideals are merely beautiful pictures of things or conditions. He does not see his ideals in action, therefore he gazes upon them with fond and longing eyes and dreams of a time and place where they become real and he shall meet them face to face, while he becomes weary, tired and discouraged as he endeavors to climb to them and make them his.

When man determines what his ideal would do with this or that problem, he makes his ideal a living actor which he sees in, as it were, a mental moving picture; he watches its every movement; he enjoys its conditions; he lives in fellowship with it; and as he makes its activity his objectively he no longer works *to* it but he works *from* it, thereby making his conditions ideal here and now.

Put all your ideals within; live in constant fellowship with them, then will your without become ideal.

SPIRITUAL ATTAINMENT THROUGH ACCEPTANCE

All our many ideals are but parts of one grand sublime reality separately recognized and objectified. In

the creating of the many we are only endeavoring to know and realize the One. In this manner we enlarge our consciousness of self potentialities, and as we make them the pattern of our daily lives the nearer Christ-like do we become.

Ideals are not material but spiritual, and we objectify them in materiality. Therefore, the one ideal from which all ideals spring is the spiritual "I" of the inner-man which deals its inherent qualities to the outer-man as the outer-man is capable and willing to receive.

We must know and understand our ideals, also the relation they bear to us and to all things. Knowing the source of a thing or condition does not necessarily entail a knowledge of it, but only of its quality. We know that all things and conditions are of God, the Mighty Soul of the Universe, but we likewise know we are, today, far from knowing all things consciously.

To know and realize our ideals we must be cognizant of their purpose, their workings and their superiority over their opposite or comparative condition. For illustration, if we have conceived an "ideal life" we must know and understand the laws governing such a life; we must know the purpose of our ideal life and what caused us to conceive it; also we must see and know wherein it is superior to that life we desire to better.

Every man's mission is to make manifest his highest, noblest and truest conception of God's perfect man and perfect environment. Is that not man's ideal man

and ideal condition? Thus it is our mission to make manifest our ideals. This does away with our hopes for an ideal reality and necessitates our making reality ideal.

THOUGHTS AND FEELINGS

"Feeling is deep and still; and the word that floats on the surface is as the tossing buoy, that betrays where the anchor is hidden."

In this "battle" of life does it seem to you that you are facing defeat? Are you thinking that the forces of the world are too much for you?

Let us meditate upon the wisdom of Emerson, "the only possibility of defeat is within yourself;" and the great exemplar, Jesus, consolingly tells us "he that is within you is greater than he that is in the world." Through the wisdom of the ages we are ever learning that all that appertains to our peace, happiness, health and good fortune exists within ourselves, and that which conditions us—the form of our bodies, our circumstances and environments—is determined by the nature of our thoughts and feelings.

THE REBUILDING POWER

Spirit is the only forming power and it follows the channels in consciousness made by our thoughts and feelings. The Universal Principle of life is not material but spiritual, and its livingness is not determined by form or size but by thought and feeling.

We are prone to limit our thinking to the conditions

of the world and our feeling to the forces of adversity, whereas we should be unlimited in our thinking of "that something" which is not of the world without but of the heart within, feeling the power of that which rebuilds conditions to fit the requirements of an expanding soul.

IDEAS MADE MANIFEST

Man is always governed by Divine Mind and our prayers are answered in God. The form taken by our thoughts and feelings is determined by the source from which we receive our ideas. Are you allowing your mind to take suggestion from the world of affairs? If so, your doubts and fears will come upon you, for "the mind produces what it sees." Or are you "looking unto the hills" for your inspiration? If so, you will experience the order and harmony of God's kingdom here and now.

"I am my own good fortune." I deal myself health, peace and prosperity for man is a distributor of Divine opulence, health and happiness. The purpose of distribution is a more perfect expression of God.

CHANGELESS PERFECTION

We can not add anything to nor can we take anything from God. We cannot add one pound to the existing power of the universe; but we can concentrate, direct and distribute its force to a lesser or greater degree. Therefore, you—made in the image and likeness of Almighty Power—are now complete and whole and nothing can be added to you spiritually nor

taken from you spiritually. To establish ourselves in peace, happiness and prosperity we must concentrate all the forces of our spiritual being to the issue of the moment.

TAKE COMMAND

We so often think that if our environment were different we would be happier, have better health and more wealth, and so we go to work on our environment, ever forgetful that the power within is greater than environment and that there is a voice that speaketh in the heart. "Circumstances prevent me from being what I would?" "I will do it when I can." "I need a change of climate." These are all pet excuses of ours. Be something now where you are! You are in command. Do not wait for a change of climate or circumstance. Begin now. You must start and you must start from where you are. We are told "seek ye first the kingdom of God and its righteousness and all these things shall be added unto you." You and I have been working so hard on the "things," the things of this world, and all the while if we would but turn to the kingdom of God by a process of right thinking, all things would be ours. Do you ever stop to think how easy it all has been made for us? We make it difficult. It is the habit of human thought to make the worth-while things seem intricate and hard. We have been "laboring" to enter the kingdom that we might have the good things of life, whereas all we have to do is to "seek," not locate it, not find it, but just "seek." The kingdom of God cometh not with

observation. Neither shall they say, Lo here! or Lo there! for behold, the kingdom of God is within you."✓
—Luke 17:20, 21.

SEEKING THE KINGDOM

This kingdom within us is a perfect state of consciousness and we seek it by turning in thought to God, not by looking for a better environment, climate or state of affairs. Lao-Tze has said, "The further a man goes in search of it, the less likely he is to find it."

We must "stand watch at the portal of thought" so that our thoughts are always Godward and our feelings sense the nearness of Divine Love. The late William James once said, "The Divine, for active life, is limited to abstract concepts, which as ideals interest and determine me, but do so but faintly in comparison with what a *feeling* of God might effect. It is largely a question of intensity, but differences of intensity may make the whole center of one's energy shift."

We must turn in thought from the seeming impending adversities to God, and this continual thinking will make new channels in consciousness through which the Universal Life energy flows, thus will we develop a more intense sense of the nearness of God and awake to find "all things new."

THE NEARNESS OF GOD

We have been doing a great deal of thinking about God—the almightiness of spirit—the eternal realities of His kingdom. We have tried very hard to see the

good in things, while all we needed was to "be still and know" and the deep intense feeling of Omnipresence would reveal all things good. We must not strive to see the good—God—in things, but so think as to feel the presence of God and the order and harmony of His kingdom that reveals all things good. So to live is Heaven. It frees us from all aims that end in self and keeps our minds on divine things.

CHAPTER V.

FREEDOM THROUGH LAW OF HARMONY

According to Emerson, "the simplest person, who in his integrity worships God, becomes God; yet forever and ever the influx of this better and universal self is new and unsearchable."

Every day we hear people say "How I wish I were free from the worries of the day, there are so many things pressing in on me that I do not know which way to turn." It is this state of mind which causes man in his extremity to turn to the study of Divine Science, in the hope that therein he will find freedom and peace. Divine Science in practice is the true worship of God in spirit and in truth which reveals to man, in his immediate life experience, the order and harmony of the Christ.

YOUR GOOD IS INESCAPABLE

One day a young man, who was struggling to provide for his family, said "I know I can succeed in my business, but each day I am nearly crazy wondering how I am going to get the next dollar." I reminded him that "your father knoweth you have need of all these things." It is difficult for us to realize this truth when no man at any time hath seen the Father, only

the Son declareth Him. It is difficult to go forward when we do not know as a certainty that the Father knoweth our need. We shall understand some day that time and things are but events in the life of the soul in its Godward march. Can we satisfy ourselves that the Father cares and knows? If Emerson's statement, "The simplest person, who in his integrity worships God, becomes God," is an utterance of Truth, then you—you awakened God—are the father that knoweth you have need of these things. Because you yourself are the father of your personal and immediate experience of life, accepting Emerson's statement, is it not reasonable that you, more than anyone else, already know all that is necessary for you to experience the glory, power and peace of Christ? With the influx of this better and universal self, the unity in Christ, is there anything too hard for you to do? If you believe in God you must believe in yourself, and you must likewise believe that you cannot escape from your good.

WHEN GOD WORKS, MAN WORKS

The answer to a problem in mathematics is contained within the problem, and when we *know* the answer there is no longer the problem. Just so when we know God we reveal the Christ within. Many of us have been trying to find the Christ within ourselves, believing that it exists as some integral part of ourselves, hidden under the sin, sorrow and darkness of mortal man, whereas, it is a revelation in experience—we worship and know Him, the only true God, for

"there is no bar nor wall in the soul where man, the effect, ceases and where God, the cause, begins."

TO LEAD YOU MUST THINK

Why do we fail to succeed and to experience the beauty, grandeur and joy of achievement? Because we are so concerned about the next dollar, that of which "the Father knoweth we have need." The president of a large business house is not and cannot be concerned with the details. He is interested in maintaining the big vision and the underlying purpose of his firm. He is the president because he has been able to free himself from the "next dollar." Marshal Foch is reported to have said, when asked why he did not lead his troops like the generals of old, "It is not my business to fight, but to think."

NOTHING IMPOSSIBLE WITH GOD

Behind this knowledge that you have need of these things, there is the influx of this universal self—the Christ within—that makes all things possible for you to the degree that you can make it or let it become the activating motive of your being. This universal mind, active in all creation, is today recognized by the thinkers of the world. Thomas Edison says, "All scientists, in getting near the first great cause, feel that about and through everything there is the play of an eternal mind," and, according to Emerson, "Every man is an inlet to the same (this mind) and to all the same." This should free us from the idea that only a favored

few succeed and are happy, and should fill us with the will to do and dare, to make new ventures of faith.

Julius Caesar had this vision of the unity and completeness of man-in-himself and the assurance that his objective was more important than the way to it, for he said, "Life is not worth having at the expense of a petty and feverish activity."

THE MAGIC OF JOYOUS EXPECTATION

Establish yourself in the finished kingdom of success, joy and happiness. Delight yourself now in the Lord, and He will give you the desires of your heart. We cannot delight ourselves in the Lord and be filled with a feverish anxiety. Do each moment what your hand findeth to do with joyful expectation of your good to be revealed. All things work together for good, and man, through the Christ within, has access to the entire mind of the Creator.

PUT YOUR THOUGHTS TO WORK

The thought in the minds of many is "I am out of place. I am so dissatisfied with my position in the world." And then the question, "How can I change it? Where and when shall I find that place which I can fill joyously?"

I would say to you, "Where a man thinketh himself to be there he is." This is just as true as "As a man thinketh so is he." Did you ever want to be in some place, or desire something so intensely that in thought you lived in the joy of it? If not, do not be surprised

that your desires seldom materialize. Nothing happens: thinking only makes it so.

THE MIND WAY TO SUCCESS

The thought of wrong placement is so prevalent that I wish I could acquaint you with the truth that at no time are we out of our rightful places, and though it seems to us that we are, we are where we are, and what we are, in the world of affairs because we are thinking ourselves to be in such a place and condition. It makes no difference where you are now, nor how you feel about it. Do you sincerely desire it to be different? If so, there is an individual way of escape and it is for YOU.

THE POWER OF AN IDEA

Have you an idea of what you would like to be and where you would like to be? An idea! That is what you must get. Do you know that God conceived an idea and made man, you and me, in its image and likeness? We are then God's idea, a self-conscious entity with like power to give reality to our ideas; therefore what is more important to you than your idea of yourself and of your activity—your place?

Your present condition, physically or otherwise, be what it may, is only your idea about yourself. It is not you, for you are always the thinker, a divine idea—an idea of God.

How shall we escape? Only through channels in consciousness made deep with thoughts of divine realities.

Yes, we have been thinking, thinking, thinking, but all remains the same. We have been thinking ourselves in the thing or condition while we should have been thinking on the JOY of the thing or condition.

POUR JOY IN YOUR THINKING

A man whose income was small placed his boy in a country bank. His duties were to keep things neat and tidy and to sweep up after hours. The father's advice to the boy was this, "When you do your work always think of yourself as the president of the bank; sweep the floor and dust as you think he would do it." After a time that boy became the president of that bank, and later the head of a chain of banks.

The only difference in working in what you think is the wrong place and working in your right place is in the joy of it. We feel we know all about the wrong place, but we know nothing about our right place because we have not yet realized it. So seek to know and to think in the joy of your right activity. We seem always to think on what we consider is the way and means to the end, whereas we should conceive the idea—the spiritual idea of the end; that is the joy of it, and leave the way and the means with the Divine Love, which never fails. There are ways and means and forces we know not of, but which are open and not unknown to the "I" that you are. "God works in mysterious ways His wonders to perform." Think in the joy of your idea and leave it all with Him.

THE SECRET OF JOYOUS FREEDOM

A lady once came to me with the problem of selling an automobile. I said, "I do not sell automobiles." She replied, "But you must help me to sell this automobile." I saw that she was greatly disturbed and worried, which revealed to me that her problem was more than selling an automobile. It was only the means to an end. Upon further inquiry it revealed itself to be that she had obligated herself to pay a debt which she had assumed out of her great love for another, thinking that she had the wherewith to meet it. She found it hard to sell the automobile, which was one of the resources she had counted on to meet the obligation, and as time passed, she was being pressed more and more to close the account. Her inability to fulfill her agreement disturbed her so greatly that she felt she must sell the automobile and get all the help she could to do it. I pointed out to her that it was not the sale of the automobile she wanted so much as it was the joy of being free from the obligation. I explained to her that this was the idea she had to get, "the joy of freedom." To think in God's kingdom, there is joy, joy, joy. Woman is a divine idea, made in the image and likeness of God, perfect, pure, divine, harmonious and ever in the joy of her Lord, she was free—joyously free. Later she received a very curt summons to the office of the firm. She went and told them she would pay the account just as soon as she could, explaining to them just how and why she assumed

such an obligation. They asked her how she expected to raise the necessary amount, and she said by the sale of an automobile. After asking her about the automobile they informed her they would take the car and receipt her bill. This was her unknown channel of escape, the door she had kept closed by trying to make God sell the car to get money to pay the bill to have the joy of freedom.

THE RIGHT PLACE IS FOR YOU

Think in the joy of your desires, not in the letter of them, and God shall make them manifest unto you.

Man is a spiritual being, living in a spiritual universe governed by law and order; therefore the order of spirit has provided a right place for you, and spiritual law causes man, you, to come into his place.

Our material place, position, can only be conceived by thinking of our relation to other things; therefore, to enjoy our true position, place, we must think of it in its spiritual actuality and consider it in the light of our relation to God, divine principle, and no one who learns the truth of man's relation to God need fail to be always in his right place and joyously living its activity.

"The son can do nothing of himself but what he seeth the father do; for whatsoever things he doeth, these also doeth the son likewise."

PROSPERITY YOUR DIVINE RIGHT

The master of divine science understood man's relation to God, and that man's relation to God never

can be interrupted nor severed. Man never must think himself apart from God and his spiritual position. God works by means of man, therefore man is God in action and the realization of your spiritual unity with God establishes you now at work in your proper place. If you see God at work your thoughts will be ideas of perfection, harmony, abundance, joy, and as thought begets action, you will be actively perfect, harmonious, happy and prosperous, and you will know yourself to be in your proper place, doing joyously your work.

Do your thinking in that world where things are not made with hands, the heaven thought-world, and divine love will keep your feet in the way you should go to greater joy, peace and prosperity.

CHAPTER VI.

CLEARING THE MENTAL VISION

Someone has said: "There are two conditions that the mind carries as a mask: personal opinion and fear." Is it not true that the majority of us view the events and conditions of our lives through the lens of our fear, our belief, and our opinion? These are the colored glasses through which we see the world and which establish moods of mind and habits of behavior. We are so absorbed and concerned in our feverish anxiety that life offers little that cheers and makes our living interesting. Oh, that we might know that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. This knowledge and understanding is only attainable through the unmasking of our minds.

MANIFESTATION THROUGH EXPECTATION

One of the greatest forces we possess is in that power which we have of giving assent or of withholding it. We have masked the Christ mind, that which is the true mind of ourselves, by giving assent to "the sufferings of this present time" and by not withholding assent to our fear for the future. You

may say: "I never give assent to my fears; I use my affirmations religiously." But assent is not given nor withheld by thinking, but by "that something" which Paul refers to in his words "earnest expectation." We are somewhat like the man who attended a social gathering, and on being asked how he enjoyed himself, replied: "Pretty well, but then, I didn't expect to." We declare and deny, but all the while "we didn't expect."

Unmasking our minds is infinitely more than intellectual certainty; it is that earnest expectation that waiteth for the manifestation, enjoyed and exercised in terms of our Godward vision.

It is truly a habit of ours to expect our fears, and our mental work is to the end that we may destroy the things we fear. In so doing we are giving assent to the possible experience of loss, sorrow, disease, and death. Giving and withholding assent is unified in "earnest expectation," and if we can possess our souls in patience, the glory of God shall be revealed in us. We find ourselves filled with that feeling of uncertainty whenever we contemplate the outcome of our present conditions.

To remove these mental masks that are no part of ourselves we must turn to God and heaven and experience, in the living Christ consciousness, a fulfillment of our highest hopes. The acknowledgment of this will cause a deep conviction within as to the certainty of our good. A great peace as to the outcome of our life experience will possess us, and we will see things

and the world not as they appear to be, but as they ought to be and will be.

YOUR GOOD AVAILABLE IN THE EVER PRESENT NOW

If the All-Good is All, and we participate in this All-Good, this unity in the Christ consciousness that is established in man makes it impossible for man to escape his own good. From the basis of this allness and unity of man in Christ, these fears and opinions are only personal illusions, and have no power nor reality in them. They have existence only in the mental mask of man and in themselves are no-thing.

It is the acknowledgment of these fears that gives them power and brings them upon us, whereas "earnest expectation" of the good removes anxiety and gives us assurance of peace, health and happiness, which in good time shall manifest in us.

We must realize that we are important and necessary to the completeness, unity and perfection of the All-Good, and as such the All-Good has already provided for us from the foundation of the world all that is required for a healthy, happy and prosperous life in eternity—this immediate experience—for eternity is the ever-present now.

MAN, THE DISTRIBUTOR OF DIVINE OPULENCE

To the great majority of the children of men the demands of the day are perplexing, often terrifying. Life seems to be a treadmill, and men rush hither and

thither to escape the bondage of limitation. The Bible seeks to inform us that everything needful to man's life, love and happiness is the free gift of God. That we cannot originate the source of our living nor of our good, but that God, the source of all good and every perfect gift, originated us, and from the same source comes our everlasting and eternal supply. Therefore, the relation we bear to the storehouse of infinite abundance is as faithful stewards, and as such we are privileged to distribute the opulence of the Lord. If we experience lack and friction, it is being caused by some error in our thinking, because the originating spirit of our being can never change, it being All. We limit our supply and cut ourselves off from Its love and care when we think or recognize that our supply is being withheld by some conditions in the world of matter.

ACQUIRING THE WEALTH CONSCIOUSNESS

The late Judge Troward stated: "Our desires should not be directed so much to the acquisition of particular things, as to the reproduction in ourselves of particular phases of the Spirit's activity, and this being in its very nature creative is bound to externalize as corresponding things and circumstances." This, in Divine Science, is exchanging the objective thing for its spiritual idea. Upon this spiritual idea we focus our minds and our mental processes to the end that we may enlarge our concepts of spiritual values and reali-

ties. This in turn supplies us with the necessary things or conditions to give us the experience we desire.

We err in our thinking when we concentrate our minds upon definite things or conditions, believing that they are necessary to the fulfillment of our needs. All our mental processes should be to establish in our consciousness the Allness of God and an understanding that we participate in the glory and beauty of the Christ, of Omnipresence, the one foundation which has always been established in Christ.

WEALTH FROM WITHIN

Man in his search for his good is prone to seek in the outer. "Progress is not toward God, but within the Infinite Life." Progress that will destroy and change confusion and set man free is within his very being. Within is that power which is greater than all that is in the world. Within is "the peace that passeth all understanding."

We think aimlessly because we are moved upon from the outer world. Mechanism moves from without, but organism moves from within. When we are moved by the outer conditions of our environment, we are placing our dependence upon something exterior, whereas we are complete in ourselves. When we look for something to add to ourselves, to make it possible for us to set things right, then we are not building upon the foundation that is established within us—that foundation of the living spirit of Christ.

We must progress inward to that contemplation and

acknowledgment of a supreme, perfect and divine kingdom in which we live now. We are one with God, in Christ. Whatever we think to be true of God and ourselves is likewise true of everyone else. When we know man only after the pattern of Christ Jesus, then we will find there comes to us a deep sense of abiding peace.

We must be pure in our thinking: we are the temples of God. Confusion is what makes it impossible for the light within to shine. We are so active responding to the things of the world that we are moved upon—we are not activated from within. If we can be still in the very silence of our souls, we can turn to that inward presence, and upon that foundation build that which we hope to express. No one can build for us; we must build for ourselves. Man may assist us and give us the pattern, but we must do the building.

The foundation is established. /As we think and move from within, so we realize in the outer// Let us identify ourselves as the Christ and build upon that foundation. What is true of Christ is true of us; what is true of God's kingdom is true of our kingdom. "Awake, thou that sleepest, and behold that glory of God."

THE HIGH CALLING

"But this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before; I press toward the mark of the prize of the high calling in God."

We are all trying to get an insight of how to make our lives successful, how to arrive at a greater realization of peace, happiness and prosperity by the application of divine power.

The quotation above is the divine prescription for success given by Paul. "This one thing to do." He wrote this epistle while in a Roman prison, an old man very shortly to leave what we call the "material world." His had been a life full of events and intense feeling. There must have been times when he felt that he had achieved the heights, yet here, reviewing it all, he says, "I count myself not to have apprehended, but this one thing I do,—I press forward toward the mark of the prize of the high calling of God."

He is here pointing out to us an ideal state—success—toward which we must keep pressing, unmindful of our past, with no remorse, no regret, no belittling thought of what we have done, or left undone. I think we all have more of a tendency to look backward than we have to look forward. Paul had discovered that he would not arrive at the "high calling" by looking back on the stonings and the imprisonments, the suffering and deaths he had caused, but forgetting those, he was looking steadfastly forward to the divine purpose of his calling.

This looking back stops progress and causes the reappearance of past events in our lives. You and I find ourselves determined to look backward; we think

about the mistakes we have made and the disappointments that have come to us, and the things we wish we had not done, while all the time we should be "forgetting those things which are behind."

CONSTRUCTIVE FORGETTING

The other day I overheard a man and a woman on the street having an argument and there could be no doubt about its being a forceful one. She said, "You are all the time throwing those old things up to me." He was reminding her of some of the things that had transpired in their lives. Poor man—had he been a student of psychology he would have realized that he was bringing those things up to have them happen all over again. In states of anger we are not to remind people of those things which are behind, nor must we remind ourselves of that which has happened, because the mind in us, that which we sometimes call the "sub-conscious mind," only needs a reminder to produce the same condition over and over again, and in this way keep from us "the high calling"—the success we desire.

A person came to me to help her make a financial demonstration. She said, "I can't get started in the right way." After talking together for some time I discovered she had a deep sense of remorse because of a mistake she had made in her life. She felt it was known and discovered by everyone. I had her write the names of all the people she knew who knew all about these circumstances. She could think of about

twenty persons. I then said, "Think of the thousands that know nothing of it. 'Go and sin no more.' God holds nothing against you; forget those mistakes which are passed, and go forward to your success." She is now successful in a nearby city.

GREATER THINGS AHEAD

In the old thought we have been accustomed to think, "Have mercy upon me, a miserable sinner," so that the sympathy of the divine heart might be moved to help us. This is only another way of expressing self-pity. Now we know the curse of self-pity, do we not? It weakens the will to do and to be, and makes one feel, "Oh, what's the use."

This looking backward in time causes us to make excuses for our present condition, and to discount the promise of the future. There is within you a power, a divine power, that is greater than that which is in the world. This power is ever moving forward to greater things. You and I must hold the forward look if we would make use of this divine power that is within us, this power that is greater than all that is in the world; this power that makes use of all of your mistakes.

I once knew a man who said he made and lost four fortunes before he learned how to keep and enjoy his wealth. I asked him what he thought was his greatest power in recreating his finances. He replied, "Forgetting my losses, and applying my mind to rebuilding

my estate. I lost no thought nor sleep in worry over what I had done, but occupied my mind with what I was going to do." He was using every ounce of his energy, strength and mental power "pressing forward to the high calling"—success.

VENTURES OF FAITH

To achieve success we must have some objective, the "prize of the high calling in God" for which we are willing to continually make ventures of faith. Step out of your despair, your feeling that your stars are not with you, shake off your regrets and morbid thoughts, and press forward. All that happens in our lives are only events, and each exists in the present instant, therefore this present instant is free for that successful event of your life, providing you keep yourself open to divine impulse, and to do this your mind must be as a little child's, free of "Oh, dears! Oh, mys!" and "I wish I hadn't." Forgetting is not a process of mind functioning, but is the result of the complete concentration of all the forces and faculties of your being to the great objective of your life, the high calling in God, a state of health, peace and prosperity. We must keep our minds filled with great, deep and wonderful ideas and concepts of a perfect man in a perfect world enjoying a perfect condition of being, then the indwelling presence of the mind that was in Christ Jesus will establish us in that consciousness of perfect success which is changeless and eternal.

CHAPTER VII.

THE HEALING POWER OF PRAYER

The people of the world today are giving more and more attention to divine healing. Every person has a problem, either physical or mental, a business or domestic difficulty, in the solving of which he needs God's help. "I am thy God who healeth all thy diseases." We are knowing today that inharmony, poverty, failure and distress are diseases just as much as a bodily sickness is a disease. In fact, physical illness is the reflection of states of consciousness, existing in and controlling the mind of man.

The people of the world are turning to prayer for the recovery of the sick because of the promises found in the Bible, and thousands can testify to the efficacy of Divine healing. Prominent physicians are recognizing that there are certain diseases which respond more readily to religious mind cure than to any other treatment, and in all conditions they treat the mind as an important factor toward recovery.

If prayer has a curative effect could it not also have a preventive influence? and, as "an ounce of prevention is worth a pound of cure," why not pray without ceasing?

Psychologists know that an idea phrased in religious terms is more readily accepted and acted upon

by the mind of man than the same idea expressed in any other way. It receives less resistance because of the subconscious faith and belief in the order and harmony of the word of God, and the almightiness of God to do and to make every whit whole.

RIGHT THINKING FOR HEALTH

The application of religious mind cure to our human ills releases that which governs the processes of body building and functioning and frees us from the strangling grip of our fears, false beliefs and ideas. It establishes new attitudes of mind which reveal to us greater channels of expression and work, developing new ideas as how more fully and completely to enjoy them.

Prayer is the only scientific application of mind cure and true prayer is the turning to God by a process of right thinking. Solomon many years ago declared that as a man "thinketh in his heart, so is he." Hence the quality of the man is determined by the quality of his thought, and right thinking is true prayer; knowing the truth that shall free man from sin, disease, poverty and death. All sin, sickness and suffering has been *thought into* existence and will remain until *thought out* of the mind of man by true prayer, as the application of religious mind cure.

THE ACTION OF DIVINE PRINCIPLE

How healing is accomplished through the mind is a difficult idea for most people to understand. It is an acknowledged and understood fact that the mind pro-

duces what it perceives as an idea. All that man knows or thinks of himself exists as ideas in his mind. Placing his thought in a channel where only true, pure, healthy ideas can exist, reverses his thought processes, and external conditions change to conform to the new ideas. It is difficult for a person to reverse his ideas of himself because they are so firmly established in his consciousness. If his idea of himself is that he is suffering from pain in the heart, that is the condition he is most certain of and to think he has no pain in the heart would be a lie, because he would be certain of the pain. It is generally accepted that God is Principle, omnipotent, omniscient and omnipresent. God is Mind, the creative governing Principle of the universe, and as such we cannot conceive of pain of any kind existing therein, therefore prayerfully rejoicing that there is no pain in the heart in God's kingdom, the kingdom of Heaven, we cause our mind's eye to perceive our highest concept of God and His perfect condition. Thus our mind is filled with new ideas and they in turn become evident in our condition of being, body and mind.

GO FORTH AND HEAL

Every thought is a treatment, but we must learn to treat scientifically. It is not for lack of treatment that we fail in our demonstration of healing, but because our every thought is not "brought into bondage to Christ." Our belief in the reality of our weakness, pain and disease delays our healing.

When we treat weakness, pain and disease we are treating unscientifically because we are treating from our belief, and not from our consciousness of the allness of truth and the perfection of man in the divine idea. Most of us are only humanly conscious and it is difficult for us to understand anything that is not perceptible by our human faculties and knowledge. Most of us have very little first-hand material knowledge. The greater percentage of our human knowledge is by acceptance, and we have incorporated it into our belief and faith which is the power that governs our demonstrations. By spiritual re-education we incorporate in our belief and faith, new ideas of reality in health, strength and joy, by acknowledgment, acceptance and appreciation of the Christ ideal.

HEALTH IS DIVINELY NATURAL

We must now acknowledge that God, the divine creative and sustaining spirit, made man out of itself of its own substance, in its own likeness; therefore man is not material, but spiritual "perfect now as his Father is perfect."

We now acknowledge that this Universal life made manifest in us is eternal, and is the changeless reality of our being; for we cannot exist apart from it, nor be different from our source of being.

This divine creative principle is omniactive as life, power and perfect being. All that is unlike God is only seeming, and has its only reality in man's mind.

Therefore a spiritual treatment is not a corrective method, but a realizing force that makes us responsive to the Christ consciousness in man which reveals the wonder, the glory, the peace, and the beauty, strength and health of our being as sons of God.

TREATMENT IS SPONTANEOUS EXPRESSION

A treatment is scientific only when it affirms that which is the truth of man as he abides in the Father—the finished kingdom. The wording of the treatment should be the spontaneous expression of man's appreciation of the allness of God.

There is a harmony and order of the Christ spirit now manifesting itself as perfect health, and our acknowledgment and appreciation of it reveals it to us in our bodies. The mathematical truth that two plus two is four is an eternal reality. The fact that we call it five does not change the truth of its being four. By our ignorance we stand in our own light, for the Christ spirit is omniactive in us now as perfect health. For you and me to be directly benefited by the activity of the omnipresent Christ spirit, we must acknowledge Him the only true God, and keep our mind stayed on Him.

Though you and I do not see the appearance of the omnipresent perfection in our bodies, it is still the truth that health is the true state of our being, for God is all and there is none other.

BECOMING AWARE OF GOD

In a scientific treatment we seek to gain a deeper understanding of God's perfect man, living now in a perfect kingdom, by enlarging our capacity to appreciate.

"The changeless reality of my being is health, life and power sustained by the omniactive Christ spirit of me."

We should take this statement of actuality for a month, and each day meditate upon it, thereby enlarging our capacity to know and understand the basic truth contained in it. By this process these ideas will become incorporated in our consciousness, and we will each day become aware of the glory of God being made manifest in us.

A scientific treatment is to "hold the pattern of healthful words which thou hast heard from me in faith and love which is in Christ."

WHAT IS DIVINE SCIENCE?

DIVINE SCIENCE is that Science which teaches the way to the understanding and realization of the actual presence of God constantly active in man's life and in all his affairs.

Therefore Divine Science teaches the practical application of the laws of God to all problems arising in man's daily life and to the solving of them by spiritual forces.

It brings to the mind the realization of the nearness of God, of the presence of that Power which transforms the entire scheme of man's existence—when thoroughly understood.

Divine Science reveals the supremacy of love and the essential of faith whereby man may with divine assurance challenge the promise of the Master that according to the law—"whatsoever ye ask of the Father it shall be done unto you."

Divine Science is a revelation of man's actual contact with the UNSEEN PRESENCE—that all pervading Spirit which is the Substance of all Good and of all life and which is the activating principle of every object in Creation—from the radiant far-away suns to the tiniest flower that blooms; from the mightiest ocean to the infinitesimal grain of sand on its shore, and the life activity is impartially zealous and eager in the perpetuation of all manifestations.

Divine Science teaches that way by which the mind of man can comprehend the allness of Spirit and realize the ephemeral visionary nature of visibility. In its light, the understanding pours into the consciousness of man as the dammed up waters of a stream pour into the sea when the obstruction is removed. The obstruction in the mind of man has been his ignorant belief, his doubt, his uncertainty of the actual meaning of the Master's promise in declaring that all things possible to God are possible to man. But Divine Science comes with its declaration of the actual Presence, and proves by startling demonstrations the great Power within the soul of man that is forever seeking co-operation with the visible intelligence.

Divine Science demonstrates the actual presence of the kingdom of Heaven HERE and NOW.

You Should Have
Walter W. Raymond's
Alexandria Lectures

on

"Fourth Dimensional Consciousness"



Love as a Cosmic Phenomenon
Karma and Divine Science
The Key to the Invisible World
Realizing the Invisible World
Common Sense and Cosmic Sense
The Soul of the Universe
The Birth of Consciousness
Development of Superconsciousness
Sensing the Invisible World
The Power of the Resurrection
The Path of Initiation
The Infinite in Man
Temporal and Eternal Unity
The Key to Mystical Experience
The Escape of the Soul
The Secret of Illumination
The Voice of the Silence
The Dream World
The New Master

THE FIRST CHURCH OF DIVINE SCIENCE, INC.
204-206 Broadway Central Bldg., 424 So. Broadway
Los Angeles

The First Church of Divine Science

WALTER W. RAYMOND, *Pastor*

Sunday services at 11 and 8 o'clock
Healing service Wednesday at 2 o'clock
Mid-week service Wednesday at 8 o'clock
Classes in the study of Divine Science

424 South Broadway

Los Angeles

The author will be pleased to hear from readers of this book who desire private instruction or assistance in the solution of their personal problems.

Address:

REV. WALTER W. RAYMOND

Pastor

First Church of Divine Science
424 South Broadway, Los Angeles, California

Divine Science Fellowship

METAPHYSICAL BOOKS AND LIBRARY

Lectures Daily

By Prominent Teachers and Authors

424 South Broadway

Los Angeles