

# THE INNER LIFE

THE HERALD OF THE NEW AGE

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

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

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## EDITORIAL

### HOW AND FOR WHAT SHOULD ONE PRAY

"YOUR heavenly Father knoweth you have need of all these things. Therefore seek ye first the Kingdom of God and His righteousness and all these things will be added unto you."

IN THE light of understanding that has come to many—that God knows best what each one needs, and is always supplying what is best at this time, it is natural to wonder and want to know just how one should pray, and for what, if for anything. We will try to answer that question and make it so plain that everyone who reads will understand.

We have plenty of evidence in the Bible that prayer is necessary. Jesus, our Lord and Teacher, in the sixth chapter of Matthew taught us how and when to pray, and even gave us a prayer that the world has used ever since. He even promised us that if we pray in a certain way what we ask for will be granted us. Listen to His promises:

*"All things whatsoever ye shall ask, believing, ye shall receive."*  
—Mat. 21:22.

*"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."*—Mark 11:24.

He also spent much time in prayer Himself, plainly showing to His disciples His need of it, and theirs likewise. He also told them of many things to pray for.

In the Lord's Prayer undoubtedly is contained all that is needed for ordinary minds who require definite words to lift their thoughts to God. But for how many have this great Prayer become merely words from which the vital meaning long has vanished, because of the habit of saying them only with their minds—a habit learned from childhood? However, there is no doubt when this Prayer is uttered in fervent faith, that it is heard and blessings follow; for our Lord promised it.

But for those who fully realize that the *"Father knoweth what things ye have need of, before ye ask Him,"* as Jesus stated, and who would know just how to pray and how to get the true efficacy of prayer, we give the following suggestions:

Acknowledging that God as our Loving Father always knows our needs, and that He therefore must be intending to supply them, the only reason then that He does not supply them—like He does the air we breathe—must be because of our inability to accept the supply. And why are we unable to accept it? Because of our fear and unbelief that He *will* give it, which disturbs our minds and clogs their channels so that we cannot hear what He would have us do. Think for a moment until you see how true this is.

But that being so, and it being the curse of almost all men, and has been from the beginning, how can we overcome that fear and unbelief, you ask?

There is only one way, and that is to lift our minds away from self and its needs, from the things in this world, to God in His world. And that Jesus showed us how to do in the Prayer He gave us, having us turn to God, in the words, *"Our Father which art in Heaven, hallowed is Thy Name. Let Thy Kingdom come and Thy Will be done upon earth even as in Heaven."*

To one who really turns his thoughts to God, and truly reveres His Name, trying to see His Kingdom coming and His Will being done in his own life and world, can you not see it at once opens his mind to God and to His Kingdom? For where one's thoughts are, there one actually is in consciousness. Try to get the full meaning of these last words.

Let us follow up this wonderful truth until it is made wholly clear.

Remember, as shown in last month's Editorial, all we are is consciousness, and there is only One Consciousness, which we call God. Then all the consciousness we have is God, and all that God is and has is ours, because He is we, and we are He. Then we should always be wide open to all the blessings of His Consciousness.

But do our minds know this or even believe it? We say we believe it; but not one in ten million can prove it. Why? Because we cannot get out of our minds our fear and our belief of being separate from Him.

Then the true meaning and purpose of Prayer must be to think such thoughts, express such feelings, and voice the words that lift us to God and entirely away from self and its wrong beliefs; and the more truly we accomplish this, the surer are we open to His Consciousness, the Source of All Good, and by our clear-cut desires draw forth from It into manifestation whatever we need at the moment.

Remember the Law,—“It is what we think and *believe* is so, that outmanifests.” Then the only efficacious prayer must be when we think the thoughts, express the feelings, and voice the words that turn us within and most surely enable us to know the truth, that God is All in all—is All that we are; that All then is Good and Perfect—no matter what appears; that there is no lack or limitation anywhere or in anything; and that our every need is supplied *now*. Just to the extent that we truly *know* this, do we find our Prayer answered.

Of course there are many ways, many different thoughts, feelings and words, that may be called into expression to convince our minds of the truth that God alone IS and that we are not separate from Him. The words we have used above are simple

and fundamental. You can use any and all words that will get your mind to believe so that you can act on that truth. When your mind actually accepts it as so, lets go, and you go about your business in a serene *knowing that it is all finished*—the manifestation is established in consciousness, and must *outmanifest*.

Now we will consider the creative nature of prayer. Few realize that by true prayer, or conscious voicing of our need, and by knowing the truth that God thus but brings us through such need to Him, when our love and trust in Him grow strong enough, it opens wide the door of our minds so that need can be and is supplied—even as air rushes into a vacuum when the stopper is removed.

In other words, when by prayer we build in our minds a clear picture of *our need being supplied* ("believing that we will receive"), our love and trust in God becomes the power that brings forth fulfillment from the invisible into the visible.

Yes, by such prayer we actually create thought-forms and fill them with the substance of our Faith, so that they must outmanifest. It is but the fulfillment of the law,—"*What we think and believe is so, outmanifests.*"

Study these words, dear reader, until all of their wondrous meaning unfolds, and then try to make your future prayers fit the great truth you find therein.

But it all hinges on your *believing*. So it is your *belief* that you must work with, must build steadily and surely out of your growing love and trust in God.

And how can you make that love and trust grow more positive and active? You have the way clearly pointed on the back cover of this Magazine, and there is nothing more sure than what will result, if you will do just what is shown:

"Wait upon the Lord every moment of the day, doing everything you do solely to please Him, concerned not at all about results, about the outer world, or about tomorrow, but with mind and heart ever fixed on Him in a simple, childlike, *perfect* love and trust, just **KNOW** that He will take care of everything else."

# FREEDOM

**D**O YOU really want to know the Absolute Truth? Do you really want to be free? Are you willing to pay the price? Then you should be prepared to know that you must renounce everything of a personal nature. When you have paid the full price of freedom the personal self will be bankrupt. You must surrender all before the final payment is made.

Jesus says: *"If ye will do the will of God you will know the doctrine."* To be able to do the will of God you must know exactly what His will really is. Listen to the words of Divine Wisdom pouring out through the lips of the perfect Man, Jesus: *"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye love one another."*

Are you willing to pay the price? **CAN** you pay the full price? Are you able to love others as Jesus loves you? Yes; but only through the power of God, with Whom all things are possible. If you will earnestly try, *"without ceasing,"* your success and the resulting reward will be increasingly great. It will continue to grow so long as you *"faint not."*

Doing the will of God, which is loving as Jesus loves, you will know the whole Truth and be free indeed. Having learned to love in the Christ way, you will be free to enter into that place which He has gone to prepare for you. Having learned your lesson of love, you will be ready for the fulfillment of His promise that *"where I am, ye may be also."* You will understand that you have bartered your little all for the great, boundless All of God. Having lost your life for His sake, you shall find it, in all of its fullness, for ever more.

**"PERFECT LOVE CASTETH OUT ALL FEAR."**

—Earl Sumner.

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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 TWILIGHT OF THE GODS

By Cerena I. Driscoll

IT HAS been decreed, "*Thou shalt have no other gods before Me,*" yet century after century the evil thoughts of men were poured into the atmosphere surrounding the world, and out of them were born the gods of War and Greed.

Fed and nurtured by the selfish and malignant desires of mankind, these gods grew through the centuries into huge distorted creatures, Frankensteinic monsters, despotically ruling all those who served and worshipped them. Surrounded by their stygian satellites, Hatred, Lust, Envy, Intolerance, Persecution, they sat high above the earth which had become their kingdom. Their raucous voices spoke in the bursting bombs, their breath was the poison gas, their malefic laughter was the overtone in the din of battle. From the fetid murky clouds which surrounded them pestilence hovered over the world. Fiendishly they watched the sufferings and tribulations of mankind, while playing a gigantic game of chess, with dictators, war lords, kings and diplomats as their pawns.

"The world is ours!" they shouted in diabolic glee, and man shuddered as he heard the echo of their Mephistophelian laughter in the shrill blast of the hurricane, the roar of the flood, the rumbling of the volcano and earthquake.

Yet as they reveled in the chaotic darkness which was their very life they beheld a steady luminous LIGHT that came from different parts of the darkened world, which they now so arrogantly believed they possessed. In vain they hurled their legions of darkness against the LIGHT, but still it glowed steadily through all the murky depths of evil.

"What is this LIGHT which defies all our efforts to quench it?"

Then out of the LIGHT there came a Voice, soft and vibrant, whose tone was as the music of the spheres, the very Voice that breathed o'er Eden; and as they heard it the gods trembled.

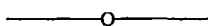
"It comes from the hearts of those who acknowledge no other gods but the Christ!"

Still these man-made gods would not relinquish the dominion that had been given them. In arrogant bravado they thundered, "Have they not seen us the conquerors of the earth, the destroying legions that have taken possession of the world!"

Again the VOICE spoke in a glorious strain of music, even as Orpheus walked through Hades, "Nay they see thee not, for knowing but one God they see nothing but GOOD and behold only the ever increasing glory of God!"

War and Greed cowered in abject fear as they heard the Voice that came from the luminous LIGHT, but fighting now for their very life they hurled still more demoniacal blasts of fury upon the world.

Steadily the LIGHT grew ever brighter and brighter, until it encompassed the earth, and darkness was no more. For darkness cannot endure when the LIGHT has come, for has it not been decreed from the very beginning; "*There shall be nought but the Splendor and Glory of God in the heavens, and on earth Peace, Goodwill toward men!*"



## IMMACULATE CONCEPTION

WHOEVER was begotten by pure love  
And came desired and welcome into life,  
Is of immaculate conception. He  
Whose heart is full of tenderness and truth,  
Who loves mankind more than he loves himself,  
And cannot find room in his heart for hate,  
May be another Christ. We all may be  
The Saviours of the world, if we believe  
In the Divinity which dwells in us,  
And worship it, and nail our grosser selves,  
Our tempers, greeds and our unworthy aims,  
Upon the Cross. Who giveth love to all,  
Pays kindness for unkindness, smiles for frowns,  
And lends new courage to each fainting heart,  
And strengthens hope and scatters joy abroad;  
He, too, is a Redeemer, Son of God.

—Ella Wheeler Wilcox.

# LAW—THE AVENGER

BELOVED Friends:

THE INNER LIFE for May just received, and reading "*The Return to the Waters*" recalled to my mind a vision I had in May 1931, while meditating one evening, in an effort to dispel an overwhelming sense of depression.

There stood in the foreground, a man of great stature, with bronzed legs and arms, girt with a leather apron. He stood with feet apart, swinging his arm above his head, striking an immense gong, which sounded and resounded. As I listened to the ominous booming and roaring of the gong, I heard the reverberations going round and round the earth. He would pause, and then renew the powerful striking of the gong.

I sensed the beseeching of unseen persons begging that the hour of fate should not strike, but again and again he struck that gong. Then I saw the land laid out below me, like a map, mountains, plains, cities, continents and seas. And on the edge of the scene below me an awesome figure stood, poised and whirling—a great whirling cone of intricate design, and it seemed to be an instrument of vengeance, created to destroy the works of men's hands, created by their own hands, and awaiting the hour of fate.

It stood spinning swiftly on its pointed base; then slowly it began to move forward. As I looked I saw drawn across the map, the threads of the links of civilization, the activities of man,—banking, commerce, relations—personal, national, international. The spinning whirler advanced on its fierce cutting edge. Through these threads it cut relentlessly. And the threads sprang back. Myriads of tiny figures rushed to join up the ends, but they could no longer be rejoined.

The Avenger sped on across continent and ocean, and behind it the surface of the land curled back, and slowly there arose a smoke, thick and acrid. The Instrument of Wrath disappeared in the distance, and the whole land was covered with smoke which rolled and moved across. Drifting before the wind I saw lost souls floating blindly with bowed heads draped in grey.

For long the earth was wrapped in silence. Then afar off I saw the Instrument returning, and as I looked I saw it was a



great Angel in glistening robes, and as It came it gathered in its arms the few white-clad souls. Soon its arms were full as with sheaves of lillies.

I praise our Father that you have been raised up to help, direct and guide the Children of the Kingdom to the Secret Place of the Most High within, in this most momentous time. God bless you, uphold you, strengthen, guide and keep you, and give you day by day, His Light, Power and Love to pursue your appointed work.

—M. W.

**T**HE ABOVE vision is a very remarkable illustration of how the Law works—inexorably, relentlessly, but always impersonally.

The man of great stature symbolizes Fate, which when the hour of exact justice arrives, strikes the gong. Then the awesome whirling figure, like a ruthless cyclone, symbolizing the Law, acts swiftly, and cuts down and destroys everyone and everything in its path—none escaping it.

Oh, that all men might see this picture and understand its portent! The Law is indeed a great and mighty Angel of Justice. Think you those who are disobeying the Law or are using it to further their own selfish ends will not have to pay for so doing, that they can escape the Angel when He comes? No, this vision shows what will be their inevitable punishment.

But there are the few whom He will not destroy or harm; instead when He finds any who fear Him not, for they have been working with and have been serving Him, He will gather them in His arms and carry them with Him into the new world of Brotherhood and selfless Love they had glimpsed awaiting them.

Dear ones, begin *now* to work with the Law, by waiting upon the Lord every moment of the day—for the Lord and the Law are one and the same Angel, doing everything solely to please Him, concerned not at all about results but only that it is the best you are capable of doing; so that when He comes He will find you waiting and unafraid, and you will know that *He* will take care of all results, no matter how hard it seems to do His Will and be denied what the world offers if you would follow its way.

Only those who do this will be saved, when the cyclone comes, will be taken into His arms, and will abide with Him ever afterwards.—The EDITOR.

# ANCIENT SCULLS

By Edwin T. Randall

**I**N THE following article will be found scientific evidence of the great antiquity of the human race, and which all of our readers should know. When we realize that the average man has been millions of years attaining his present intelligence and understanding, it can easily be seen how long it may yet take for him to attain his full maturity, indicated by the pattern given us in the life of Jesus Christ; also how it seems certain that in time every man must grow to that maturity.

This should cause many to think of the relative unimportance of the three score years and ten spent by the soul in a so-called lifetime on earth, and of how many thousands of such lifetimes every soul must have spent here. Those of us, however, who have gained any understanding of the purpose of it all, are finding it possible to hasten our so-called evolution, by co-operating with our Higher Selves, by waiting upon and allowing Him to direct all that we do—when it is permitted us to glimpse what it will be when maturity will be reached.—The EDITOR.

**A**CLEVELANDER, Dr. Wilton M. Krogman, associate professor of physical anthropology at Western Reserve University, has just released the results of several years' study of skulls unearthed by three great American archeological expeditions.

The Oriental Institute of the University of Chicago is spending Rockefeller money in Egypt and Asia Minor. The University of Pennsylvania is at work in Persia. The Boston Museum of Fine Arts has its camps in Mesopotamia and northwestern India. The sites from which skeletal material has been sent are Alishar in Anatolia; Tepe Hissar in Persia, Chanhu-daro in Sind, India, and Tell Judeideh in Syria.

All skulls obtained by these expeditions are sent to Dr. Krogman, who has studied a greater number of early historic specimens than any other man. Among his important findings are the origins and migrations of the present-day races of Europe.

Millions of years ago, in the Miocene age, there developed a form which appears to be ancestral to present-day man as well as to the present anthropoid apes, gorilla and chimpanzee. It is

known as the *Dryopithecus*. This happened 900,000 generations ago. This form was neither ape nor man. It was so primitive that it had characteristics common to both but peculiar to neither. From it man went in one direction, the anthropoid apes in another. We are, therefore, related to the apes only through a remote heritage; they are cousins of ours hundreds of thousands of generations removed.

It is the dream of anthropologists and archeologists to set up in a museum skulls and skeletons tracing the complete development of man.

But that is not possible yet, although occasional discoveries bring scientists nearer the goal. Forms which are both ape-like and man-like have been found deeply buried in the earth. The Java Man, found in Java in 1892; the Dawn Man found in England in 1912, and the Man of China, found there in 1930, are about 1,000,000 years old.

"Careful study of these specimens demonstrates that the main line of development has had side branches," Dr. Krogman said. "The Man of China has advanced in the development of the teeth, The Dawn Man in the expansion of the brain, the Java Man in the perfection of walking upright. No one of these ancient types has combined in an equal degree the development of all bodily traits. This fact, at first confusing, is the best possible evidence that nature is continuously trying out new ideas. The record of the past is like an inventor's workshop; it is littered with imperfect experiments, trial and error, failure and success, until we finally reach the results of today.

"The first dim glow of civilization began when man sought to make nature a friend instead of foe. Neanderthal Man, the cave man of prehistory, made the first step in the direction of family organization, made the first steps toward social security. After him came Cro-Magnon Man, named after the place in France where he was discovered, the first human type identical with our own species, that is, identical with modern man. With him religion emerges, art flourishes and an organized society becomes a fact.

"Then come in rapid succession a polished Stone Age, an Age of Copper, an Age of Bronze, an Age of Iron, an Age of Steel. They come so fast that we cannot say where one begins, the other

ends. So it is that millions of years, a multitude of evolutionary forms and ages of ceaseless endeavor have contributed to the origin of man and his civilization. It is little wonder, therefore, that the pattern of individual development reveals from time to time many different elements that have entered into its formation.

"It is commonly stated that man is primarily distinguished from all other animals by the tremendous expansion of his brain, by his upright posture and the adaptation of his limbs for walking, and by the development of his hand as an instrument of precision."

The human child is born with twice the brain mass of the adult chimpanzee. At five years of age his brain is three times that of his cousin 900,000 times removed. The backbone of the chimpanzee forms a single curve, like that of a bow bent backwards. It lacks the curves of the human body; that is, a forward curve at the neck, a backward curve at the shoulders, a forward curve at the waist, and a backward curve over the hips.

"Man's history as a distinct physical type goes back approximately 1,000,000 years, a relatively short period of time," Dr. Krogman continued. "If the age of the earth, generally accepted as 2,000,000,000 years, be thought of as a straight line extending from New York to San Francisco, a distance of approximately 3,000 miles, the presence of man as man on the earth would extend for just about a mile on this path. But, if we go back still farther and include the first very primitive man-like beings, the distance would of course be longer, and turns out, in fact, to be about ten miles.

"Man's pedigree, you see, is a very recent one when the time scale is measured in terms of the age of the earth. It is this very fact that is so important, for there are certain characteristics of his growth and development which have been carried over from prehistoric ancestors; but there are other characteristics which have developed within himself during his evolution.

"About 100,000 years ago the men of the Old Stone Age appeared. Here nature took an active hand in man's progress. Huge ice sheets moved down from the North, not once but four times. Man was forced to live in caves, was forced to struggle for existence, was forced to pit his wits against the hardships of the world about him.

Skulls are an important source of study, because cranial characteristics are definite and because the skull remains in a better state of preservation than other parts of the skeleton.

The Nordic race has a long head and narrow face. The skull is rugged and has a high vault. These people are the northern Europeans, the Scandinavians and north Germans. The Mediterraneans also are "long heads," but the skull is smooth and graceful. The face is of moderate breadth, but the vault is not so high nor so well arched as the Nordics. These are the south Europeans, Spanish, Italians, Greeks. The "round heads" (Alpines) have a round skull, broad face and high vault. They are the central Europeans, south Germans, Swiss, eastern French and Austrians.

Dr. Krogman points out that there is today no racial purity, that intermingling of races was as great 6,000 years ago as now.

The Mediterraneans are Europe's "first families," that is they were the basic population, developing in and around the Mediterranean basin. They evolved from the Old and New Stone Age people and spread across the lands bordering the Mediterranean and the Persian Gulf.

The round heads originated in eastern Asia and began to filter into Europe through Russia about 10,000 years ago, a branch pushing down into Asia Minor. By 2000 B. C. they were a majority in central Europe and became the Alpine type.

Meanwhile the Nordic type was evolving in the Arals-Caspian area. It too, was descended from the Old Stone Age and New Stone Age Cro-Magnons, but it apparently reached its ultimate form outside of Europe. By 5000 B. C. the Nordic type was on the march. At 4000 B. C. we find it in Persia at Tepe Hissar, and there it is in the majority by 2000 B. C., by which time it is at Alishar in Anatolia and at Chandu-Daro in northwest India. This is the southern wave and is the carrier into India of the Aryan civilization. Meanwhile, it was on the march to the north and west. By 2000 B. C. it was in northern Europe as the Nordic or Teutonic type.

It is thought that a backwash of this type might have sacked Troy in 2250 B. C., although pottery and other objects found there might have been carried through hand-to-hand exchange.

Students believe that the cradle of man is to be looked for in Central Asia—the Gobi Desert—or possibly the foothills of the Himalayan Mountains. Roy Chapman Andrews has given the Gobi Desert publicity in his searches for the first man.

The search is here although the most primitive types have been found in China and England. This may sound contradictory, but students liken the spread of men to the rings evolved when a stone is dropped into a pool of water. The first ring is pushed farther and farther from the center by the succeeding rings. So it is with man. It is the nature of all animals to migrate, and the first type was pushed farther and farther from the cradle by the ensuing types, students believe.

These archeological expeditions work on gigantic scales. They employ as many as 500 native laborers and they dig down 100 feet over wide areas. The soil is literally sifted for skeletons and art objects. Asia Minor and Mesopotamia are important areas because the inhabitants lived in big cities when the peoples of northern Europe were still forest dwellers.

Archeologists dig so deep because civilizations grew one upon the other. At Troy seven distinct cities have grown one upon the other, at Tepe Gawra in Persia there are fourteen or more levels. It is possible that droughts caused the people to migrate, leaving a site for perhaps 200 years. Or came a flood—the flood of the Bible—and one city was destroyed, another to bloom on the site hundreds of years later.

—Sunday Cleveland Plain Dealer.

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## THERE ARE NO MISTAKES

LOSE no time in vain regret over the mistakes of the past, for all the seeming errors are but mile-posts on life's highway pointing the way to better things.

Thank God for the experience and, profiting by the lessons learned, make them the stepping stones to greater and greater achievement.

—Grace Layton.

# THE SCHOOL FOR DISCIPLES

IN RESPONSE to our mention of the contemplated *School for Disciples* in the April issue, three different properties were offered to the Work for such purpose. These offers await our decision.

But apparently all is not yet ready for the starting of the School, for the way is not yet shown how to take advantage of these offers. By that is meant, we know that the way and the means will be provided in sufficient form for the improvements, development and equipment needed, when all is ready, and that it will be as a door opening and all we need do is to walk through into that which is prepared and waiting.

This must be so—IS so, for this is not our Work, but is that of the Christ Brotherhood, Which is the true Sun Center, and Whose Members are all that we are, and are doing all that we do; those here in the outer being but the human channels through which Their Light of Love and Truth is being poured into the minds of every one ready to receive it.

This being so, we here in the outer are waiting for the door to open, and we see it taking place soon; for the need is great and the call for such a School is growing more and more insistent.

There are many earnest souls these days who long for a place where they can go and gain the pure Christ teaching, and with it the loving help, mental discipline and self control that will finish off their Spiritual training and lead them straight to the Kingdom. Which means where their minds will be brought into so powerful a knowing of their part in God, that only goodness and perfection will be seen in everyone and in everything; and where their thinking will become so potent that whatever they see clearly in mind as being true, and *then proclaim it is so*, immediately outmanifests—even as it did with our Lord, Jesus Christ.

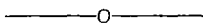
Many will ask is such a thing possible, and can it be taught at the Sun Center in such a School. We need only refer to the students of the Summer Classes, who were given a glimpse of what would result were they to stay at the Center until they were able to apply perfectly the Truths and Principles taught.

In such a School instead of working only in Classes, each student would be given the personal help needed, and would be taught, trained and stayed with until every weakness and hindrance had been eliminated and the Higher Self was in complete charge. Only the pure Christ teachings would be used, for in them it has been found are contained the highest occult truths, and that they can be applied in simple, practical ways that will develop all the powers of an Adept or Master if needed; but far more than this will they unfold the loving Consciousness of Christ, from which Jesus taught and did His wondrous works.

There is no question that this can be gained by the earnest and persistent ones, for it has been proven by some who from the Teachings alone have gained the Kingdom unaided. Witness the evidences of such in "*The dear ones who have come Home*," in the Impersonal Work Department of the last four issues of the Magazine. The School will but help those who come to it to gain it more quickly and in fullest consciousness.

All this being so, we know that there are many great souls these days having large means who feel that the wealth they have gained has been but entrusted to them for use in the Master's Service, and who, when they can be convinced that it will be wisely and truly utilized in the furthering of the Kingdom on Earth, will gladly put it into a Movement selflessly working to that end, in which they can have absolute confidence.

We await such real ones being made aware of this Work and of what it is accomplishing. Those wishing full information that will satisfy them of its high Spiritual nature, and of the truly great results accruing to its students, will be furnished it upon request



## MAKING THE MAN

WE ARE all blind until we see  
That in this human plan,  
Nothing is worth the making  
That does not make the man.  
Why build these cities glorious,  
If man unbuilt goes?  
In vain we build the world  
Unless the builder also grows.

—Morton Alexander.



# JESUS CHRIST

## XVIII

**A**ND NOW, beloved, in this Message I have shown how ye may come to the full knowing of Me. I have shown and given to you many proofs that I AM your Self, your One and Only Self; that I AM all that ye are and all that ye can ever hope to be; and that all ye need do is to yield your mind, your concerns, your life—everything—to Me, and ye will be in the Kingdom of God here and now, where all things will be super-added unto you.

For then your “separate” consciousness, which is all that your mind and its self is, will have merged into My Consciousness, which is wide open to all of My Father’s Wisdom, Love and Power, and then ye have but to open your mouth and speak what urges for expression and your words will become manifest things, and what ye feel urged to do will be quickly and perfectly accomplished.

What more would ye have in this life? Could there be anything more that ye need? Then why AM I not sufficient, and why not then surrender all to Me?

Ye say ye would surrender all to Me if ye could, but when ye strive to let go of some material things, some old loves, desires and hates, something prevents and ye cannot, even though ye pray that ye may.

Yes, I know, dear one, that outer things still have their claims on your mind, and ye are not yet able to abide in Me, and My Words to abide in you. But I will once more show you how—the only way how—ye may learn to let go and give over all to Me.

If ye truly want this more than any other thing, then ye must begin *now* with deepest earnestness to train your self to wait upon Me every moment of the day, must build up in mind and heart so compelling a desire to please Me that I AM first and supreme in your life, nothing else having any importance; and your one purpose, no matter how many times your attention is attracted to outer things, is to get back into My Consciousness and become centered in Me.

When that desire thus becomes supreme in your life, can ye not see that it will quickly draw your mind and its consciousness back into My Consciousness, will close up the gap and make them One? Then there will be no more "You and I." We will be One, and ye can say and know with Me, "I alone AM."

Yes, I know that ye think it would be wonderful if ye could do all that My words imply, but that ye doubt your ability to accomplish it.

Ye cannot accomplish it, dear one, of yourself. But once prove to Me that I AM first in your thoughts, and ye so desire to please Me that nothing else anymore appeals, and I will give you the power and the ability to do anything ye wish to do.

Of course I AM growing in you that desire as fast as ye are able to receive it and understand, even as I have inspired and developed every desire in you that ye have ever had. It is only through desire that ye grow, and it is only through desire that I AM able to build in you the qualities and powers I need to express My Christ Nature in and through you. Desires of themselves are nothing, but in the striving after their fulfillment ye draw from Me those qualities and powers that build character and gradually develop understanding of the true meaning of life—which means they free your mind of those beliefs that hinder your partaking of My Consciousness and receiving of the blessings I am waiting to express.

By this time ye must see that I inspire—or at least cause you to feel—all desires that come to you, and solely for your growth and development. Desires are given to inspire you to their attainment; therefore, whatever they are they would not be given if their attainment were not actually awaiting you. Could ye but know this—that a desire and its fulfillment are one and the same thing, are but that thing in the invisible ready to become manifest—ye would at once accept the thing desired and confidently do what is necessary, knowing it is already yours and that the fulfillment must result.

In these words are contained a very great truth, hidden from all but those who are ready to receive it. That is why I inspire desires in you that bring trouble, inharmony, sickness, sin and suffering into your life. The chief purpose of life is to teach the difference between right and wrong, between good and evil.

Without desire this could not be taught. It is the serpent that hides in the garden of the Soul to cause man to taste of the fruit of good and evil so that he may learn them for what they are and what they are not.

So ye can see that the serpent of desire is My agent that I use to teach men the way back to Me, after first leading them through all the allurements of the outer worlds, the flesh and the devil, and showing what they are *not*—good, true and perfect, and what they cannot bring—peace harmony and happiness; thereby getting men's minds so that they want these things more than anything else, and are then able to hear and listen to My Voice when I speak from within.

If the way of desire is the hard way, it is only seemingly so, because by directing you that way I am able to develop in you the strength ye need to face any difficulty that later ye may have to overcome. If everything were easy and harmonious in your life, there would be nothing to draw you to Me so ye could learn who I AM, or to give you opportunity to learn of and acquire My wisdom, goodness and perfection. Ye would be content to accept and enjoy and be satisfied with the peace and ease that might then be expressing through you.

So I bring to you one weakness after another that ye can see just what they are, can gradually deny them reality and power over you, and can refuse to let them have any part in your consciousness.

When ye have gained the strength to do this, then ye are ready to begin trying in earnest to wait upon Me constantly. It cannot be done in a week, or a month, or a year; sufficient earnestness, persistence and patience must first be developed. But I AM within waiting to give you all of these, when ye have grown to desire them enough.

While gaining these qualities ye will be learning to listen to Me and to serve Me, and in time ye will become so accustomed to turning to Me in your need that gradually I will have all your thoughts—when your interest and attention are not upon your regular work. Then before ye know it, your consciousness will become centered within Me, instead of in your outer mind, and when free your mind will always fly back to Me; then ye will be looking at everything through My eyes and with My understand-

ing, instead of as before when ye turned to Me only when ye needed something or when I drew you to Me.

Gradually ye will thus learn always to abide in Me, through waiting upon Me and striving to please Me in everything, even in the ordinary duties of life; and we will actually be One—One in our thoughts, One in our words, and One in all that we do. Ye will no longer think or speak of yourself as a separate self; ye will have only My Consciousness, even that of Jesus Christ when I was He on earth.

And now, beloved, as My closing words, I give you a way by which ye may always quickly turn to Me and take on My Consciousness. It is by stilling your mind and turning your thoughts inward to Me, your Christ Self, and in the knowledge I have herein taught you, ASSUME that ye *are* I; that ye are therefore perfect, are dwelling in your image-and-likeness body; that all the Father hath is yours. Assume all that, *image* it, and rest in the *feeling* and *consciousness* of it.

As ye perfectly hold yourself in this consciousness, ye will soon become aware that ye are in a wondrously light and peaceful state of being, are wholly unconfined, with no sense of a body, but with a glorious realization of perfect freedom, health and harmony—a feeling that all Wisdom, Love and Power are Yours, and that there is nothing now anymore but *You*.

That, beloved, is My Consciousness, and is likewise My Father's Consciousness, and in that realization ye will truly know that I AM in My Father, and ye in Me, and I in you.

With practice ye can easily and at will retire into That Consciousness, and from It can receive anything ye wish to know or to have, or can do anything ye wish to do—for the helping and blessing of others. For in That Consciousness there is no more self; ye and I are One, and We and the Father are One, and all that He hath is Ours.

Thus, dear one, will ye enable Me to take possession of your mind—that which thought it was you; and I will come forth and be your Self, will live in your mind and body, and will do that which I have been preparing you to do from the beginning.

When I thus take possession of your mind and body, it will be the Holy Spirit descending upon you—will be your "*Baptism*."

*in the Jordan,"* when your Father in Heaven will say, *"This is my beloved Son in whom I am well pleased."*

Then, even as I remained only three years on earth as Jesus Christ, doing My Father's Will, so ye will remain and do your Father's Will in Heaven even as ye have been doing it on earth. will left in you, and that ye are ready and equipped to do My Father's Will in Heaven even as ye have been doing it on earth.

Then ye will be called to relinquish your body, your work in the outer being "finished," and ye will abide with Me ever afterwards in Heaven, working in Spirit even as all your Brothers in Christ are now doing.

I have shown you herein the way unto Me, the way to know Me as I AM—the *only* way, likewise the *only* truth, and the *only* life.

I have shown that I AM a very real and living Christ, that I, Jesus the Christ, AM your very self, your Only Self, Who from the beginning have lighted your way, have grown you to be what ye are, have taught you all that ye know and have enabled you to accomplish all that ye have done.

I have given you herein the fullness of the light and knowledge of Christ, and have made clear many great truths to you.

It now but remains for you to obey My commandments, to stand always close; and to wait upon Me every moment of the day, so that I can quickly bring your consciousness into complete Oneness with Mine and My Father's Consciousness.

Of yourself ye can do nothing, but when ye thus prove that I AM first in your heart and mind, I will bring all things to pass that I have promised, even those I brought to pass and demonstrated in the life of Jesus of Nazareth.

Therefore, beloved, prove Me now, by heeding carefully these words of Love and Truth and by trying to wait upon Me constantly with thy heart wide open to My Love; and see if I will not pour out upon you blessings so great that there will not be room to contain them.

I pray our Loving Father that the Grace of His Spirit descend upon you, strengthening and enabling you to yield heart and mind wholly to Me, so that I can do and be all things for you, henceforth and forever. AMEN.

## RIGHT THINKING

PREVIOUSLY I pointed out that we obtained our greatest happiness by making others happy, and the only way we can do this is by true prayer, thinking rightly in a scientific manner.

I also pointed out that the universal teaching in the world today is that if you think evil you get evil and if you think good you get good—but nothing is good except God and heaven.

In order to think of God and heaven one must have some idea of what God and heaven are, and this is why the prophet Hosea says: “My people are destroyed for lack of knowledge” (Hosea 4:6). If a man had not the slightest idea of what God and heaven were, how could he stop thinking evil and think of God, absolute Good? It would be impossible.

The only power that evil has is the power that we allow it in our own thought by thinking it. The thought and the thing are one. If we stop thinking evil, that is the end of the evil. It is easy to stop thinking evil with the conscious mind—go and read an interesting book. How can we stop thinking evil with the subconscious mind? There is only one method, by actively thinking of absolute good, namely God and heaven.

The primary point in these lessons is to give the students a better idea of what God and heaven are. It is necessary also to teach something of the material world, for otherwise people might waste their time trying to find out details of the material world. As I shall point out later, there is no gain in a knowledge of the material world, even when it is cleared up in a scientific way. Practically all details of the material world are details of hell, and it is not of the slightest use for you to know anything of the material world except to be able to point out to those you are helping that it is not of the slightest use for their knowing about the material world. What we want is knowledge of God and heaven, the world of reality.

What, therefore, is the use of knowing anything about a material world that does not exist? If one spiritual being said to another spiritual being in heaven, which it could not do, “Isn’t it lucky that we are not in a world just the opposite of heaven and where there is sin, disease, limitation and death,” they would be talking

of a suppositional opposite world, and that is what this material world is. It is only suppositional, that is to say, there is no reality in it, and it is exactly the opposite of heaven.

In heaven we have one Mind, God, governing everything. Here in the material world we have the opposite, namely, mortal mind, or the devil, which governs; but fortunately, it is always gradually disappearing, ceasing its false sense of existence. In heaven we have nothing but good thoughts always followed by good. Here we have nothing but evil thoughts always followed by more or less evil. In heaven we have law and order, there is none here; in heaven we have cause and effect, none here; in heaven absolute justice, none here, until you learn how to pray, when you do have a measure of justice. In fact, everything is exactly the opposite, but it has no reality.

Here, we should understand what reality means. There are certain words, God, Life, Truth, Substance, Existence, Being, Reality, that have all the same basic meaning, namely, permanence. As Herbert Spencer, one of our best definers of words, says, "What is real is permanent; what is not permanent is not real." Sin, disease, and suffering are not permanent, therefore they are not real.

St. Augustine, the founder of modern Christianity, taught this. Five times in his writings he mentions it, four times he argues it out as follows: that God made everything very good; evil is not very good, therefore God never made it. God made all things, therefore, evil is not real. This is absolutely logical if the premises are granted, namely, that God made all things.

Later on, when I come to deal with the nature of God, I will give you proof that nothing was ever made that God did not make. He never made man and He never made man's ideas. These always existed absolutely perfect, as part of His manifestation. You are now, and always will be, a perfect being, in a perfect world, governed by a perfect God. The only things that are created are the combinations of the ideas. The lovely ideas of art, literature, music, scenery, etc., that give us such wonderful happiness, even in this material world, are really a part of heaven, combinations of God's ideas, shining through an imaginary mist of matter, and constituting the so-called material world.

—F. L. Rawson.

# THE MIND OF CHRIST

*"WHEREFORE henceforth know we no man after the flesh."*—2 Cor. 5:16.

THAT must be the way for all true followers of Christ. For we that are Spiritual must accept no man's personality as being his real self; we must judge all men by the Spirit of God in us and in him.

A mother is a real mother whether she *manifests* the spirit of a mother or not.

A father is a real father whether he *manifests* the spirit of a father or not.

We are judged not by what we *seem* to be, but by what we *do*, and by how we judge, and we judge by what sort of spirit that rules the temple.

"Ye are temples of the Holy Spirit," and if we defile the temple then the Holy Spirit will move out, and the temple will return to the dust of the earth.

*"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."*—2 Cor. 7:1.

*"Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, and he cannot know them, because they are spiritually judged."*

*But he that is spiritual judgeth (wisely) all things, and he himself is (or cannot be) judged of no man."*

*For who hath known the mind of the Lord (within him), that he should instruct him? But we who have the mind of Christ.—*  
I Cor. 2:14-16. —S. N.

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THERE is a destiny that makes us brothers;  
None goes his way alone.  
All that we send into the life of others,  
Comes back into our own.

—Humanity Magazine.



# SHEKINAH

(Continued from last month)

## II

WHEN the sun was rising in opal-like splendor over the mountains, Mrs. Thompson brought her child. A tall, delicate boy with fine nervous hands and a brow that suggested the artist.

Neither of them spoke. The woman's eyes were rich with power gathered while at prayer.

Bengal placed his hand upon the boy's head. "Look at me Beris," he said, authoritatively.

The child started at his touch, as if an electric current had gone through him, then, with that quick intuition, which often atones for lack of outward sight, he stretched out his arms to Bengal.

"Put your hand on my head again," he said, "I love it. It makes me feel—oh, I don't know—." He stopped and tears took the expression of the words he could not find.

"A particularly sensitive nature," said Bengal, more to himself than to his mother. Then aloud he continued: "You have kept your eyes closed a long time, my boy, and there are many beautiful things in the world to see. We all come here to learn something, and you have yet to learn to see these beautiful things. Will you let me teach you?"

The boy clung to him like a drowning mariner would have clung to the rock which meant salvation.

"I'll let you teach me anything," he said, "I want to find the light."

"Shekinah," Bengal said, turning to the child who stood beside him. "Take the boy's mother to the place where the healing flowers grow, just where the sunrise dips between the trees. Sit there with her in silence, till the call comes to go home."

Shekinah instantly obeyed, and without turning or waiting for a word, the woman followed her. Then Bengal took the boy into the Temple.

There was no sound to disturb the stillness. The breath of early morning stole in softly through the open windows carrying the scent of herbs and grass and outdoor things and flowers, which gave their lives in healing. Music, which seemed but the whisper of a breeze, was passing through the air. The boy was quick to sense it. The change in his expression showed he had heard, that he was listening. The inner radio was tuned.

"Another sign that he is ready," Bengal said. "Now tell me, boy, what do you sense?"

Beris reached out his hands and walked towards the picture facing them. He stopped in front of it to feel the radiation in his soul.

"Tell me, what do you see?" said Bengal.

"I don't see anything. I feel it here, something so warm and beautiful, like fingers on my eyes. This must be light, it touches everywhere," and his body quivered like a delicate flower swayed by an unexpected breeze.

"The second test," said Bengal. "Come now to the healing room, and look into the pool of oil. If the third is satisfactory, then I shall know the way is clear."

The boy walked naturally, scarcely feeling his way. They entered the room together, and he stopped at the edge of the golden pool, his sightless eyes resting tranquilly on the quiet, silky surface. A star-shaped light shone in the center. Its golden rays, like tiny searchlights, fell on either side. His hands reached towards it. Bengal could feel him drawing from the concentrated power, like the bright flame was drawing from the oil for light.

"What do you see?" he asked again.

"A feeling, not a sight," said Beris. "I can't describe it, but maybe if I think you will see."

As he spoke, the light in the center changed its rays. A flame of fire shot upwards, crossed by another, bright and dazzling to his eyes.

"The cross," said Bengal. "It is finished, we look now for the resurrection."

He placed the boy beneath the rainbow arch, where the colors of LOVE might fall upon him. Then laving his hands in the fountain of oil, he laid them on him and looked upwards.

"God All Powerful and Almighty!" he cried, "clear away the mists of the unseen. Let the forces descend upon this child, as Thou sendest Thy sunlight upon the earth to kiss Thy rainfall in torrents upon a thirsty ground; as Thou sendest Thy moon to control the tides, Thy stars to direct our paths—send now the highest upon this child; open the closed eyes to the earthly visions as Thou hast opened the eyes of my soul to Thee."

He stood and waited, with one hand laid upon the closed lids, and the other upraised to Heaven. The child lay passive beneath his touch—silent, with limbs outstretched. The minutes passed, the quiet of the house was broken by the striking of the clock, and a sudden gust of wind through the pines.

Bengal felt the approaching of a mighty power, and he took the boy's hand between his own. The limbs were shaking now. The force was coming with a violence that threatened to wreck the sensitive body. Beating it off with one hand, Bengal kept his eyes upon the boy.

"Spirit of healing. Spirit of love," he cried aloud, "descend upon this child with blessing. I have asked for the doors of the Unseen to be flung back, so that the forces might descend, but remember that the frame of the child is weak, and that the sensitive flower is mangled by too great element. Deal with him gently yet strongly. Raise him up to perfect life, so that he may see with open eyes."

The child breathed deeply—uttered a cry—tried to raise himself—stretched out his arms to Bengal—then fell back motionless. The light in the room had grown more dazzling. It shone above their heads like a great sun. Where in rainbow colors the word LOVE was written, the letters melted into one great flame, through which looked a face so radiant, so surpassingly beautiful, that Bengal fell on his knees in reverence, and his great frame shook with the power. He bowed his head and shaded his eyes from the brightness, as through the radiant colors of LOVE, that figure advanced, and laid his healing hands upon the child. The air was filled with sudded fragrance—the perfume of an Unseen

world. A holy calm fell over Bengal; a still sweet sleep through which he heard the many voices ascending in exultation, and almost unconsciously he felt himself joining in their shout of praise. Slowly the light faded and all was still.

Bengal remained on his knees in silent prayer, unwilling to break the peace of this glorious benediction. For many hours he remained so, with his hands resting on that of the sleeping boy. Then rising slowly, he laved his face, ran his fingers through his hair, and squeezing the juice of an herb into a glass of water, he drank and lay down to sleep.

Morning came—the sun was shining, and the light through the colored glass streamed in like flags of victory. There was a delicate sweetness, like lilies and hyacinths upon the air.

The child still slept, and Bengal moving noiselessly, stepped from the room and entered the silence of the pine wood. He searched for a while among the grasses, then stooping suddenly, plucked the thing he needed. Filling his glass with water at the creek, he held it for a moment in the sunlight, and murmuring a prayer, dropped in the secret weed; it seethed to the top in a green serpent-like fluid, then quickly congealed until it became still as wax. He carried it to the house and bending over the child, rubbed it upon his eyes.

“Beris Thompson,” he said slowly, “you are free! Free from the bondage which long has held you; free as the air you breathe, as the perfume of the flowers and the stars in space. The mist which clouded your eyes will return no more. God has forgotten and forgiven the thought that held you from perfection, and in His Name you are free, free, free.”

The eyelids quivered sensitively and opened. The light of vision had dawned in the eyes. He looked at Bengal—looked around the room. It was the look of a mortal stepping into Heaven.

“Tell me, what do you see?” asked Bengal.

He pressed his hands upon his eyes, then opened them again and looked around.

“What do you see?”

“Light, light—lovely light!”

"How do you know that it is light?"

"I know because I've seen it here," and he placed his hand upon the center of his forehead. "I've seen it inwardly, more beautiful than this, perhaps." Again he closed his eyes.

"Have you seen other things as well as light?"

"Things that belong to light—things just like that—" and he pointed to the sunbeams breaking in a prism on the wall. He paused a moment, and then he asked, "But now that I can see this outer light, the light which you have led me into, shall I not see the light within?"

"The outer light is the material world, my boy, but the inner light is the light which leads you, and with its consciousness, you cannot stumble. The light which the people who sit in darkness, see. It is the light of the soul illumined, which clothes us in its garments like the sun, which shining outward from within, is our protection—a lamp which lights our path and shows the way."

"I see it all about you now," said Beris.

"Pray God that you may always keep this vision. Keep it unblurred by the world's material sight. That you may walk in that white light, just as the Master walked in it, though His disciples, who walked with Him, were too blind to see. When we are conscious of this light, we shall need no sun or moon to lighten us, for the Lord our God shall give us that continual light and never more shall we walk in darkness.

Shekinah was seated on the grass beside the boy's mother. All day and night they had remained outside, for neither had the desire to eat or to go indoors. The presence of the child had soothed the fever of suspense, when at times it seemed too hard to bear. Again and again a little soothing hand, cool as a dew-splashed flower, would steal into the hand of the mother, and the healing love would calm her fear. Yet, it had been a wonderful night to both of them—a night in which they had scarcely spoken, but waited with expectancy, even as the shepherds must have waited for the song which followed the breaking of light in the Eastern sky. The atmosphere was not cold, and sitting on the fallen leaves beneath the trees, they were protected from the wind. A soft full moon floated in the sky. They had sat there through the heat of the noon, and had watched the shadows of evening gather and fall, and now they waited for the dawn.

It came at last—beautiful dawn of pearly grey, opening the door of sunrise. Shafts of light began to fall like golden rain between the trees. Grasses and flowers quivered their responsive love, and as the light broke upon the blind eyes of the boy, it broke into the mother's soul. Out of the darkness of the desert, the voice spoke even as it spoke to Hagar—"Fear not, God has heard the voice of the lad and will raise him up and make him a great nation." It came with an assurance that broke up doubt. The clouds of night dispersed and the sun looked forth from its bed of gold—she knew the answer to her prayer of years had come. Shekinah turned to her, her face illumined, transformed with beauty.

"The boy has got his sight," she said.

A laugh rang through the air. It was a child's laugh, joyous, free. The mother heard it and started to her feet. Through the trees the boy came rushing towards her. Her sense of joy was mingled with a sudden fear. He had never seen her with the outward eyes. Perhaps in his ideal inner world, he had built a glorious vision of her—what would he think when he saw eye to eye, now that the veil of darkness was torn aside. He had visualized her, maybe, as beautiful, and whatever she had been in days gone by, time had not touched her lightly in its flight. She was bent with the sorrow of years—the color of her youth was gone, and the gold of her hair which once had been his father's pride, was faded into grey. Would he be disappointed in her when he saw her face? It would not be the radiant face of youth. When he saw her hard-worked knotted hands, he would no longer call them beautiful, as he had done when she let them rest within his own, and placed them many times upon his eyes. Would it lessen his love for her—this sudden awakening from the ideal to the real? Would this be the answer to the selfless prayer of years? Her soul grew sick at the thought of it. Yet, all this she would have suffered, yes, even if she had seen repulsion on his face, so big was her mother's heart.

It was a great moment for them both, so great that neither spoke. Perhaps in that moment the boy read, as he had never read, even in his mightiest moments of silence, all that the woman facing him, had passed through.

His arms went out to her, like the arms of a lover—"My Mother!" he said. He looked into the eyes which had wept for

him. "My Mother!" He took in his own hands the hands which had toiled for him. "My Mother!" He kissed the lips which had prayed for his healing. "My Mother!"—and then he held her at arm's length, and gazed at her long and tenderly—"My beautiful Mother!"

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The above is the concluding one of the two chapters from the book of the same title reviewed on page 19 of the Advertising Section herein. It gives the reader a concept of the high quality of the story and of the deep spiritual understanding of the Author.—The EDITOR.

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## OUR TRUE CONSCIOUSNESS

WHEN we have truly learned to live  
In Consciousness,  
To move and have our being there—  
No foes oppress,  
And though the world may never see,  
We walk the freest of the free!  
We talk with unseen friends beside  
The Secret Way,  
While words to those around, in flesh,  
No thought convey.  
And in this strange remoteness wist  
How heavy is the mortal mist.  
How Light the Spirit Consciousness  
In which we move!  
And Love! How great Thy wondrous Power!  
That we may prove  
The Temple, built not with hands,  
Is everywhere that Life demands.  
In darkness must the seed take root  
And then the sunshine draws the shoot  
Up, up, up!  
So it is through sorrow's night  
We must let Love's Living Light  
Fill our empty cup.  
As the babe within the womb,  
So God's Temple in the tomb.

—S. B.

## REAL AND ASSUMED DUTIES

THOSE who have answered the loving call and have begun the final lap of the long journey HOME, often find themselves weighted with much useless human accoutrement.

*"But God hath chosen the foolish things of the world to confound the wise; And God hath chosen the weak things of the world to confound the things which are mighty."*

Even in this, the Last Day, self may say, "Wait—I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused."

We are not to avoid the real duties—they are given to us by our Lord Self. But He does not want us to become so enslaved with His work that *HE* is forgotten.

If duties are performed, all the time keeping the mind centered on HIM, there will be a consciousness that He is *first* in the life, and there will be naught before Him.

Remember that when a duty is performed with willingness and efficiency, always trying to please the Lord Self, that duty will soon be taken away and a greater work be given. For the real reason of its being given you has been accomplished, i. e., the discipline of the mind.

But there are real and assumed duties. Have we learned to distinguish the true from the false? Many complain of lack of time for meditation and service. It is the Lord Self Who gives the opportunity of service; the human mind, not realizing it is a test of sincerity and earnestness, may find excuses.

*"So likewise, whosoever he be of you that forsake not all that he hath, he can not be my disciple."*

The Lord Self may give us a certain hour for communion with Him. During that hour we may find confronting us seemingly insurmountable distractions. The mind, always surreptitiously seeking to escape discipline, may falsely reason, "The Lord has sent many obstacles, so I am not to continue to seek His Presence at this hour,"—not knowing that this is just another test of the will and sincerity.

*"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and put on the armor of light."*

—Nancy.



# THE CHILD'S WAY OUT COURSE

## "THE LIFTED VEILS"

### Part Four

"POOR little 'live dolls!'" sighed Colombe. "You're all filled up with rubbish and covered with dark veils! You've been in this sad condition for a month now. Mother, isn't it about time to finish that story-game? I can't play with my dolls when they're all filled up that way!"

"All right," replied Mother. "We will continue the story. The reason why I asked you to leave the dolls stuffed with rubbish and covered with veils was to impress upon you how long such unhappiness lasts when we turn away from the God within us and look for Him somewhere outside of us, as did the dolls. Think how long *we* have had to live in body after body, stuffed up with rubbishy thoughts and covered over with veils, just because we have insisted in thinking that God is in the skies (or some place outside of us), instead of knowing that He is in us as *you* are in your dolls.

"Now, remember that the Live Dolls on your hands are the soul bodies, and their reflections are the mirror-world bodies—just as the body we see (running hands over child's body) is but the reflection of the *real* soul body within us,—the glorious body of light and beauty that is there when we lift the veils covering it.

"So here are poor little Adam and Eve still hobbling and stumbling about before their mirror world, looking gloomily through their dark veils of hate and wrong feelings, and thinking that all is sad, dark, and unhappy.

"Oh, why were we put in such a bad ugly world?" they cry. "Why must we be sick and in pain?" "

"Little dolls!" interrupted Colombe, earnestly, "It's just the paper in you that makes your sickness and pain, and your veils that make your world look sad and ugly!"

"Yes," answered Mother. "You are now talking to them just as God talks to us, but they can't hear or see you as long as their whole attention is fastened on the things in the mirror. They

must forget their world and their mirror-selves for awhile, and become very still and quiet—then they can hear what you're trying to tell them.

“Just see how foolish they still are! Adam hates his dark crippled-looking body which he sees in the mirror-world, and is trying to pull the veil off the *mirror*. He still likes his rubbishy thoughts and becomes angry if Eve tries to pull any of them out of him, as she does when he reaches for hers. Such foolish dolls! They can't yet see that it is such rubbishy thoughts that *keep* them sick, dark, and unhappy.

“This goes on for a long, long time, until at last Eve throws herself down, saying, ‘Oh, I can't stand this any longer! Everything I do goes wrong. I'm sick, miserable, and beaten.’ And she lies there quiet at last, with her face away from the mirror world. Now, because she is quiet, she begins to feel your finger IN her, although she is not entirely sure as yet just what it is; and she hears You telling her to get rid of those foolish thoughts and wrong feelings so that You can make her well and happy. This gives her some hope, and she begins to remember—just a little bit at first—that in some way she is connected with God. Of course this good true thought immediately removes some of the old rubbish, and You, her God, can get your hand a little further into her.

“‘My body is getting better,’ she cries, happily, when she sees her mirror-self straightening up as the rubbish comes out of her mind. So now, oftener and oftener she becomes quiet and tries to feel the God in her; and the more she feels God's Hand, the further into her It can go.

“At last, after being quiet for some time, Eve looks at Adam and says, ‘Oh, poor little Adam. God's Hand must be in him, too. His body really isn't mean and sick and ugly as it *looks* in the mirror-world! It's just *his* rubbishy thoughts making *him* seem that way. I don't hate him any more. I'm sorry for him and I'm going to help him!’

“Such a loving thought immediately removes some of Eve's veils, and the world looks brighter and happier (removing veils from the doll as she speaks).

“‘What’s making you look so well, Eve, and why are you so much happier and better looking?’ asks Adam.

“‘Because I’ve found out what was making me sick and unhappy, and making everything go wrong!’ she answers.

“‘Tell me!’ demands Adam.

“‘It’s because I was more interested in the world and my body-self, than in God, Who is IN me and making me go,’ she answers. ‘But you won’t understand till you too become real quiet and try to feel God’s Hand in you!’

“And so Adam, too, begins to quiet his mind and to feel the God part within him, and he, too, little by little, losses *his* rubbishy thoughts (gradually pulling paper out bit by bit).

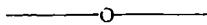
“Now this goes on for a long time, each loving the other more and more as they feel more of God’s Hand in them, until every veil at last falls off and they turn about and again see You, their God!

“‘Oh!’ they cry in delight. “We are part of God and of each other, and He is making us do everything! The mirror-world isn’t real at all. And that body in the mirror-world is only a reflection. God is our Real Self!”

“As soon as they realize this the last piece of rubbish comes out of their soul bodies, and God can again make them do exactly what He wants them to.

“‘We are so thankful and so happy,’ they cry gratefully. ‘We’ll never forget God again, and will always do only what He wants us to!’ ”

“Well!” sighed Colombe. “What a nice ending to that story. I, too, am going to be quiet oftener and love people more so that God can make me go just as He wants me to, and so my veils will all come off, like theirs did. Thanks Mother.”



**S**TEP out into the Path revealed to you by the Inner Urge, for it is thy soul that thus speaks. Fear not that it is dark; for somewhere, somehow, very soon will it be thy lot to light up the Path, not for thyself, but for others.—*Humanity.*

Note: As in the preceding lesson this story should be illustrated with the dolls, the mirror, the veils and the paper, the narrator guiding the child's hands in the appropriate motions and positions as the story proceeds.

### Questions.

1. Where should we look for God?
2. What has filled us with rubbishy thoughts?
3. If our soul-body is one of glorious light and beauty, and this body we are in is its reflection, why is it ever sick or ugly?
4. What causes the world to look sad, dark, and unhappy?
5. Does God try to "talk" to us as Colombe did to the dolls?
6. Why don't we always hear Him?
7. What must we then do to be able to hear Him?
8. Do we, too, try to pull the "veils" off our *world*? What are the veils?
9. Where is it that these veils *really* are?
10. Should we become angry if someone tries to pull some of our rubbishy thoughts out of us?
11. Give examples of how others help us to get rid of these foolish thoughts.
12. What must we do to feel God's "Finger of Light" in us?
13. Explain how feeling God's Light within will change our whole lives without.
14. Why can God's "Hand" go farther into us the oftener we *feel* and *know* it there?
15. What do loving thoughts do for us?
16. When the last veil falls off, what will we see?

# 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.

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## INNER WORK

WE KNOW there are many earnest students who cannot as yet fully accept that what appears is not real and that it can be changed merely by changing one's beliefs about it. They usually point to things about them—to people, animals, trees and buildings—and say, "Everybody sees them as I do, and they have always been as they are now, except for wear and tear and the growing things that are changed by the life in them—and not by our thinking."

They think this statement is conclusive, but we will prove herein that it is not, and that all things and people—even growing things—change not so much by the life growing them as by man's changing beliefs about them.

We will first restate a commonly used argument against the statement that all people see the same things. Yes, their eyes *look at* the same things. But the eyes do not *see* anything; it is the *mind* that sees with or by the use of the eyes. And we know that no two minds see things exactly alike. Each mind sees things differently—that is, sees more or less of the details, color, quality and nature of things—than do other minds, and therefore form different pictures of them in their consciousness.

This of course is due to the difference in the faculty of seeing or of "perceiving" things developed by different minds, also to their different degrees of intelligence, education and understanding.

Now the mind, being a center of consciousness, must be a center of humanity's consciousness, therefore a part of it, and naturally it is influenced always by the mass ideas, thoughts and beliefs uppermost in it. Then most of us must see with our eyes what is uppermost in the consciousness of most men, must see their con-

crete beliefs that have become established in their minds as real and permanent things.

But remember the law, "*It is what we think and believe is so that is manifesting.*" Then what is manifesting to our eyes is only what is manifesting *in our minds*, or is what our minds see and have accepted as being so, and therefore has become real and seemingly permanent to them.

This law is a very wonderful one, and it contains so many hidden implications and therefore applications that a lifetime—many lifetimes—may be spent in uncovering and proving them. But with each proving is gained a new understanding and a new power that becomes of untold value to the persevering student.

While we are largely influenced by the ideas, thoughts and beliefs dominating the mass mind, there are individuals, such as those reading these words, who are gradually freeing themselves from such influence, because they are learning to think and therefore to create for themselves, and they naturally are *seeing* things differently from the mass mind; for they are understanding better what they see, see in them more and different meanings than do the masses with their less intelligent minds, hence are building new and different pictures in their minds, *causing the outer appearances to change accordingly.*

The proof of this can be attested to by many who left their native towns and homesteads when young and did not return to them for twenty or more years; only to find their memory of them changed by their present sight. Certain trees or houses, or stores or hills that appeared tall, magnificent or like mountains to the boy or girl mind, now are seen as small and ordinary and even shabby, and the glamour of them is entirely gone; age, experience and wider understanding had changed and belittled all of those old picture-beliefs.

So it is always. Things in the outer world that our eyes see are constantly changing—not so much through the wear and tear of time as through our changing thoughts and ideas about them. Things that interested us one year, five years, ten years ago, are no longer a part of our consciousness, and many of them have disappeared from our lives; for what does not interest us usually does not exist to us, because it has no part in our life or our world, remembering that our world is only the world of our consciousness.

But some will say, "What about people, animals, trees, flowers, rocks and minerals? They are real and cannot be changed by our thinking."

We repeat the law, "It is what we think and believe is so that is manifesting." If we state this another way you will get one of those implications that remain hidden until you are ready to appreciate and apply them. Listen to this, "What is now manifesting—what you see with your eyes—is only what you see in *your mind*, because you believe it is so." Then people, animals, flowers and minerals are only what you *believe* they are—they appear as they do because of what the mass mind has accepted them to be.

But if we should tell you that all of the things our eyes see are entirely different from what they appear to be, and are not at all what God or Christ sees them, it would be hard for you to accept it. But we will try to prove it to you.

If what was previously stated about our unfolding intelligence, education and understanding developing higher faculties and powers of perception is so, and it thereby causes us to see things differently as we grow older, then even people, animals, flowers and minerals look different to us from what they were when we were young.

But much more than that, when we begin to understand and apply the law mentioned, we see that none of these things are the bodies or outer forms that our eyes see; that such are but the *garments* they wear, or are the thought-forms our *minds* see that hide their *souls* or the *real* things—the *ideas* in God's Mind that are expressing through such thought-forms, which are sadly different from the pure ideas created in the beginning and which were seen then in their perfection and proclaimed "very good."

For instance, it was the *soul* of Adam that was placed in the Garden of Eden and which dwelt there until he was driven out into his mind's consciousness through the sin of disobedience to God's command. And his soul was perfect then, and it is still perfect. But has anyone seen a perfect soul with one's eyes? No, one sees only what man's mass consciousness has thought and believes that soul to be—a man or woman living in a body of flesh, appearing to each mind according to its response to that soul's vibration.

And animals are but the animal forces of the soul—the passions, emotions, feelings—that in the Garden or soul consciousness were brought to Adam to be named. Adam then saw and knew them for what they are, but when driven out into his mind's consciousness, without the Lord within anymore to teach him how to control them, he soon began to fear these powerful forces and he pictured them in mind as the gigantic monsters of prehistoric days. Down through the ages as he learned to know them better he grew to fear them less, and they consequently gradually appeared smaller, changed in shape and became less ferocious.

Today, because of man having learned much about his animal nature and its forces and thereby having gained greater control over them, there are comparatively few wild animals left on earth and they are only in isolated sections far from the haunts of civilized men. The ferocious tigers of the jungle through the ages have changed into the household pussy cat; the mighty lions have changed into the friendly dog. But this is only because man has tamed the tiger and lion forces of his nature and has made them subservient to his will.

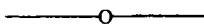
All other qualities and forces of man's nature have likewise been brought under more or less conscious control, and they now appear as the different animals still left on the earth. While the rats, mice, ants, roaches, bugs and flies are but the pests that infest our consciousness as the pesky, irritating, sneaking, thieving feelings that disturb our peace of mind when we give them recognition and life by our concern about them.

As for the growing things in the Vegetable Kingdom, and what we call minerals, think of all vegetable life as the kind, gentle, sweet, lovely thoughts out-pictured as the flowers; the helpful inspiring thoughts as vegetables and fruits; the various qualities of our natures that are building character as the slower growing trees; and the nasty, hateful, bitter thoughts as weeds, herbs and poisonous shrubs; while the minerals are those inherent fixed qualities of our natures that outpicture themselves as lead for dullness and density of mind; iron, steel and gold for those strong, sterling qualities of soul that rule our lives; and emeralds, rubies and diamonds as the pure and radiant qualities of our characters, etc.



Thus man can see that nothing in its innate nature is as it appears outwardly or is what it is in reality—it is what men's minds see or have *thought* and now believe it to be. It is therefore only your accepted beliefs that you see with your eyes in the outer world, because they alone exist and so appear in your consciousness; which naturally brings the conclusion that when you change your beliefs your outer world changes accordingly. It cannot be otherwise, as we feel we have proven.

The purpose of this article is to get as many readers as possible to thinking of this great law, so that they will give it definite study, and begin to experiment with it and apply it to the problems of their daily lives. Those that do this will find themselves practicing a new and higher kind of thinking, and in our next article we will show how such are preparing to enter a new consciousness—that of their souls, and will thereby actually get back into the Garden of Eden or into their Father's Home.



## ANOTHER ONE NEARING HOME

**Y**ES, as you say, I am there in attendance at the Classes in Spirit, and really believe I am getting the help and blessings from the Classes as Light more and more floods my consciousness and the Oneness of all grows clearer.

Each A. M. before arising, as I get into the deeper Love vibrations, everything I should do and say to and for others pours forth into the mind, and with pencil and paper handy the beautiful truths flow out almost faster than I can write them down; and strange to say, it is always when I am a wide open channel for others. Never does it come forth this way for my own help in my everyday life.

When I need an answer for myself, all I need do is to let the Light of Love flow forth, enfolding those whom I would enlighten, and as I lose myself in this "Secret Place" all my needs and seeming problems are automatically taken care of—all are worked out in the doing for other souls. Isn't that a lovely way to get your answers?

When first I awaken in the morning, there are my questions answered in a soul experience, even to such little things as direc-

tions how to care for my body—if there is a question or decision to make, and through these directions I have been privileged to help many.

It is all so clear and plain now—more and more unfolding since September 16th last, and I really know the meaning now of *“Know the truth and the truth shall make you free.”*

In meeting with friends, I now know what they are going to say even before they say it; also I can tell whether it is the thing they mean or otherwise. I am able to see (feel) and commune with the souls of many, and three different times, at least, when I was called upon to help in an emergency, I started to let Love flow forth, possessing the one needing help, and a vision of the Christ Self of that one pictured Itself in my consciousness; and by thus recognizing the One Presence, that one was wonderfully strengthened and benefitted, outwardly as well as inwardly. The Christ Self of each of them is Oh so lovely, so free and joyous, unbound and perfect.

I do not mean to say that all experiences in my everyday life are always pleasant, or that tests and trials do not beset my path. Indeed it is filled with them, but honestly most of them are turned into blessings right before my eyes, when I am able to get back into and abide in the Love Consciousness.

At the close of the day, I point out to L..... how she failed in this or that effort to please Me, and this spurred her to greater efforts the following day. Some of the time there is only I, the Christ Self; but more often I as the Soul speak to her. She finds it difficult to know just which is the Christ Me and which the Soul Me. But soon her outer mind will let go entirely and let Me be All in all to her. So again your thoughts of your home were negative.

In order really to stop all negative thinking, one must stop thinking and begin KNOWING *Who* we are and *What* God is. When we can know that always, we will no longer think negatively, or see less than His goodness and perfection in everybody and everything.

The Palace Garden—  
Facing the East.

TO THE MOST HIGH GOD and KING,  
LORD OF HEAVEN AND EARTH.

In breathless wonder, knowing not whether she wakes or sleeps, a Goddess dares to call You by Name! So much she has to learn in Your Great Garden, so many flowers yet uncultured. And yet she found at the Center of It an Altar, and as she waited, understood at last Whose Altar and Whose Garden It is—and Whose Love has led her on until she goes the earthly paths, but sees them not, and nevermore will be content to dwell outside Your Garden Walls.

Oh Father God! She has always been longing for You, seeking for You—and though the garment she wears is soiled and torn, she knows You see only the Love Flowers that she bears, and so forgive. Dear Patient God, spread out Thy Veil of Love between her and the children of earth, that looking through It she may see only Thy Perfect Self in them, and may thus draw them nearer to Thy Throne.

*"And HE saith unto them, whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God."* And I, even I, have "seen God!" And have been gently led up to the very Throne! What can I do for You, Oh God, my God! ! ! I have not merited such rich reward; humble and undeserving I feel, yet I know I bear Thy Light, else the Path would have been hidden from my eyes.

Do with me as Thou wilt, dear God—but Oh, if I fall back to outer planes, reach out Thy Hand and hold me fast to Thee! Draw my spark to Thy Flame and hold it There.

In reverence deep and humble, wondering, I kneel before Thine Altar and adore. I watch the Seven Candles standing there, and wonder—when Thy Word shall bid them glow!

An expanding SUN—outlined against It a Cross—and on the Cross an eagle, wings outspread—. I just saw this, and as the picture faded, I think the bird was preparing to soar upward. . . .

To think that one may talk to God like this! ! ! I think I am almost ready to be used.—I pray it may be true.

Oh God! Oh God! Oh God! I love Thee so! !

## THE TWENTY-THIRD PSALM

### From Spiritual Son to Supreme Father

**B**LESSED Father, We, Thy Sons in men, know Thee, Our Leader, as the Life-giving Shepherd of all men. We know that Thou knowest their every need, and that when they turn to Thee for guidance, in Thy Love Thou art their ever-waiting sufficient supply.

We know Thy precious bounty, as a green pasture, and We know the peace of Thy Love, within. Now every lesser thought has been stilled, even as a smooth flowing river, and Thy Love, which is the life of Our Souls, is renewed within.

We, Thy Sons in men, Who are their Fathers within, even as Thou art Father within to Us, will guide their thoughts and ways in the "right use" of Thy Life, in right actions, for Thy Name's Sake, which is the "Holy One's" Sake, because We KNOW!

Even though We are still dwelling within men's forms, and the lower states of consciousness still strongly vibrate within these forms, We know **THY** Life . . . Supreme; and for Us evil holds no fear. For evil is **NOT** Light, which is of Thee, is for all, and drives out all darkness of error. Unto all We are sending It forth.

We know Thy Wisdom and Thy Love, and these are all We need.

We know that Our life-giving sustenance is from Thee, and from Thy Ever-Living Spiritual Supply alone—even tho' We are embodied in these form vibrations, called men and earth.

We are nourished and supplied to overflowing, with Thy precious Life. No matter what Thou wilt Us to do in these human forms, or for how long, Thou watchest over and lovest us, within them.

For tho' We dwell as Thy Sons in them, yet, oh Blessed Lord and Shepherd, We dwell in Our True Being, in Thy Precious Life and in Thy Consciousness **FOREVER!**

—N. Botterill.

# THE INTERPRETER'S HOUSE

**I**N 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.

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## IRRITATING THOUGHTS

**I** SEEMED to find myself on a tall pedestal and vicious dogs were snapping savagely at me, so that every way I turned there was danger of their biting me. Finally one dog got my hand in his mouth, but it did not seem to hurt.

At once as I turned in my fright I saw a tall, very tall man reach out his arms to me. I just floated into his arms, and he almost seemed to vanish into nothingness and safety. At which point I awakened, and was in a very exhausted state for a short time. People seemed so small and insignificant beside this man, whose appearance I seemed not to recall—only the sensation of safety was there.

Do you not realize that only as you cleanse your mind of all harassing, irritating thoughts can you be free from the danger you felt? If you can only keep up on that pedestal you were on in your dream, and pay no attention to the snapping and snarling thoughts around you, knowing that you are Spirit and that none of these things can touch or hurt you, you would soon find in that consciousness you are not only safe in the arms of your Christ Self, but that you are wide open to the glorious blessings that He is waiting to pour out upon you. Think this over and get the full meaning of your dream.

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## CHRIST—THE REAL SELF

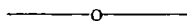
**I** HAD been wondering why I do not see Jesus Christ like others in visions, dreams, etc. Two nights later I dreamed that before me stood a laborer, with a huge empty fruit basket beside him. We talked about the work. I told him that I was working from eight to five, with week ends off. Suddenly his body began to be transmuted before my eyes and there instead of him stood Jesus Christ! In astonishment I exclaimed, "My God—Christ!" Then I woke up. (I believe this was to teach me a lesson that I can see Christ in all men).

You say you do not seem to see Jesus Christ like others in visions and dreams, but if the laborer to whom you were talking turned into Jesus Christ, surely you now know that He only comes whenever He wishes to teach you a great truth. The laborer with the empty fruit basket was meant to symbolize your outer self—empty of understanding of the true meaning of Christ. Then Christ came and transmuted your body, when behold—He was the real You. Then you truly said, "My God—Christ."

## EMOTIONAL DISTURBANCES

**I** WAS walking along on the sidewalk, and a very large white horse with a beautiful young girl in white on it was coming directly towards me. No matter which way I turned, I could not get away from it; it was always in front of me blocking the way. Finally I raised my hand a little and the horse took it in his mouth and held it there, but it did not seem to have any teeth. The girl on the horse was drowsy, could hardly hold her eyes open. I said to her, "Don't go to sleep, you will fall off the horse." With that I woke up.

In your dream the beautiful girl on the white horse was your soul riding on and directing your emotional body. Otherwise why would it always confront you with those emotional disturbances and block your way, whichever way you turned? The fact that you found the horse held your hand in its mouth, but had no teeth and could not hurt you, and the girl on the horse seemed drowsy, but indicated that the horse, symbolizing the emotional forces of your body, was harmless, and that your soul was almost asleep from waiting for your mind's recognition of this truth; so that you could take your emotions in hand and control them, now that you understand about the horse. Your saying what you did to the girl, evidently woke you up, even as it did your soul.



## WAITING FOR TRIBULATIONS

**I**N FRONT of a row of beautiful mansions countless little children were lying on their stomachs, waiting for something to happen. They were veiled in a thin white mist. Back of the mansions was beautiful scenery of mountains. To the right was a large portal, and through it I could see other children lying down in expectancy. I myself stood on a high mountain, white as snow, talking to someone close to me, when suddenly appeared near us great big elephants decorated very colorfully, also horses, with children riding on them.

Please interpret this for me. I know it has a meaning.

In your vision, the countless children lying on their stomachs waiting for something to happen probably symbolize the children of earth with their eyes and bodies thus bound and held to earthly things waiting for the tribulations to happen that are prophesied, and doing nothing to save themselves, when the mountains are close by to which they can flee.

Your being on a high mountain, looking down at them, means that you in your higher consciousness were aware of how foolish it all seemed, and that those who were up there knew the truth with you and consequently were able to ride upon and guide the powerful forces of their animal natures, symbolized by the elephants and horses, and therefore were not ruled by the fears and foolish beliefs of those on earth.

# THE INNER ROOM

**C**ONTAINING 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.

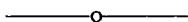
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## OUR WRONG BELIEFS ABOUT OUR BODIES

**W**E ARE sorry to learn about the attack of rheumatism you mention. We know how hard it is to take one's mind off of a pain of this kind. But we have learned from long experience that these pains come as opportunities to learn how to *apply* the truths that we have studied and accepted.

You see without such opportunity we cannot gain the strength and the understanding needed to apply these truths. And therefore, when pain comes the only way to do is to turn your mind away from it to these truths, such as knowing that you are consciousness and are not mind or body, and that as long as you allow your mind to dwell on your body, you are affected by your body sensations. But when you truly realize that you are consciousness and that the only pain there is is in your mind—because of your wrong belief about an imperfect body, for your body is only what you believe it is; then you will begin to change that picture belief of a body you are holding in your mind and to see the truth about yourself, your mind and your body, all of which ARE only what you *think* they are—and to act accordingly.

Each one of us must come to that time where we must take this wrong thought-picture about our body in hand, and through this truth which we must get our minds to accept, we must change the wrong picture we are holding there to the one we want to outmanifest.



## THE LION QUALITY OF SOUL

**Y**OUR dream is quite interesting and is probably about some quality of your nature that is giving you concern. Try to realize that the lion symbolizes a strong quality or force of your nature that seemingly has become subservient to you. Its lying on the floor watching over the sleeping form on the couch—your lower nature, shows that this quality or force is there waiting to serve you and that there is nothing wrong or dangerous about it. The people that watched you lead it into the woods represent your inner or soul understanding which realized the truth about the lion.

You must remember that this dream was really an experience that was sent you to illustrate these truths you are now being taught in the soul realm, and that your mind in remembering it was so attracted by the lion that it failed to recall the truth the lesson taught.

## THE BELIEF IN LACK

**W**HAT you write shows that you are deeply immersed in a consciousness of lack, and we urge that you go back and review *The Way Out Lessons*, and this time with the sole purpose of becoming thoroughly acquainted with the Law taught, and then making it your business to apply that Law in all your thinking, speaking and acting.

There is no question but what, if you make yourself do all that is shown, with the help given you in the answers, this freedom can be yours. The Study Course has changed the lives of many others; it can change yours also. If this is true, then there is no sacrifice too great that you should make to attain such a blessing.

Would it not be far better to do without some material things that are but of temporary benefit, in order that you can gain these spiritual benefits that would be eternal? Think this over, dear friend, and refuse any longer to see yourself limited in any way, but see yourself wide open to the abundance of riches that your Loving Father is waiting to give to every one of His children who perfectly love and trust Him.

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## FOLLOWING "WILL-OF-THE WISPS"

**A**NSWERING your question about Mount Shasta, why bother whether there is any temple or any masters there? More than a few foolish ones who went there expecting to find such were sadly disappointed and disillusioned. As far as the Egyptian Order you mention is concerned, we do not know anything about it, but it looks very much as if your young friend is either self-deceived or has been misled. The mere fact of his getting \$300.00 from you for the questionable purpose you mention, shows on the face of it that there is something wrong; because no really illumined soul would accept money for such purpose, or promise to do what he promised.

Can you not see that, dear friend, from your study of the Impersonal truths? Let us hope that from this experience the young man will wake up and realize the will-o-wisp he has been following.

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## OUR PERFECTION

**O**F COURSE you failed, as does everyone else, for there is no one perfect. When perfection is attained we need no longer stay here in the flesh. But remember, the Real of us is perfect now, and we are but trying to get our outer consciousness to know the truth of our perfection, that the outer is a part of God's Consciousness; that there is no difference, and that it is perfect as God is perfect. It is only our mind's thoughts and beliefs that cause the seeming separation and difference. In time our minds will fully realize this, will surrender all sense of difference, and will become pure, wide open channels through which We can express Our perfection—God's Love and Nature, which we know as the Christ—in the outer as well as in the inner.