

THE INNER LIFE

THE HERALD OF THE NEW AGE

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

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

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EDITORIAL

THE SOUL

THE TEACHINGS on the Soul in this Magazine, which have received such a wide response because of their satisfying many questioning minds that are beginning to realize they are more than their bodies and human personalities, have at the same time caused confusion in other minds that are following other teachings, similar in many respects to what are given herein, but which are definitely contrary to what is taught about the Soul.

There has been a great deal of hazy and incomplete information—so-called—given out about the Soul in the past, but it has remained for the Sun Center to put into printed form for the first time complete and authentic information that satisfies both the mind and the soul—that authority within which must be satisfied before anything can be finally accepted and known to be so. And in this article we propose both to ask and to answer certain questions that will help those who are thus confused to see clearly the error of certain statements given out as facts by some “teachers” looked up to as authorities.

We recognize that undoubtedly such teachers believe they are stating truths, but as all expressed truths come through human minds, until these minds have become perfect and selfless instruments and have first been taught *all* the truth about any subject, what is expressed is naturally colored and limited by the accepted beliefs of such minds.

What is stated herein, should be in no way construed as criticizing or condemning such teachings, for its sole purpose is to help clear up the confusion in the minds of earnest seekers on this most vital subject, hoping that it will enable all such as well as the teachers themselves to round out and perfect their understanding of it.

Above all things we urge in reading the statements that follow, that each one be studied and meditated upon, always listening to the quiet voice within for corroboration, confirmation and possible amplification of what is stated, before accepting anything as so; or if it cannot be accepted as yet because of disturbance of conflicting ideas, so that the quiet voice cannot be heard, lay the statement aside and wait until the disturbance subsides, when the voice will speak and show you just what it wants you to accept.

Of course, nothing should be accepted on the authority of another, no matter how high in understanding you deem him to be—even though you should consider him a Master; for nothing is really true to you until your own Master, the God-Self within, approves it, and when alone you should accept it as so. Anyone who asks you to accept something solely on his authority is trying to influence you to his way of thinking for selfish ends. You may be sure of that.

A CERTAIN teacher who issues weekly messages and for whom we have a high regard because of his constantly turning his followers to the Lord within, has made definite statements about the soul that need to be discussed and corrected so that all of such followers who read this Magazine may fully understand and there may be no uncertainty about it. As you will see he positively states that there is no such thing as a soul, as taught in these pages—that there is only the outer human mind and body, and the perfect God-Self inhabiting the body. We feel that the taking up the statements which follow and explaining each in

detail will help make the whole subject clear to all of our readers as well as to those confused by such statements:

(1) "Many have taught that there is some sort of a 'soul' between the human being, with his mind and body, and the inner God-Being. *Such an idea is utterly false. The 'soul' about which the Bible speaks IS the human being.* (our emphasis). The human being, as the ordinary man knows himself, is simply a physical body with a conscious mind and a vague idea that he has some sort of connection with what is vaguely called 'God'."

(2) "There is no such thing as a young soul or an old soul; for all inner souls are eternal, not subject to age, without beginning and without end; and are perfect in wisdom, knowledge and understanding, having no need of 'experience in human form' to teach them anything." You will note that he seems to think there is an inner and an outer soul—the outer soul being the imperfect human being and the inner soul being the perfect God-Being.

(3) "The God-Being incarnates into the human being for one purpose, namely, to bring eternal life and perfect functioning to that human being, *if he will only respond and let it be so.* The God-Being does not come into the body to 'learn' something or to gain 'experience!' The *awakened* (our emphasis) human being knows that it is in accordance with the Divine Plan that his physical body, with its mind, should Ascend with the Divine Body and Christ Mind of his God-Self. And he also knows that he can live now in the ascended conscious state, and still live among men . . . so that he does not look to death nor to the end of physical life for the time of Ascension."

(4) "That which leaves the body at death is perfect—no matter what the body and its mind may have done contrary to the direction of the God-Self. There are no evil entities other than the visible, physical, ordinary, human beings known as mankind."

We have numbered these statements for reference, and (1) shows how vague is the general understanding about the Soul, especially as used in the Bible, and naturally so; for sometimes as used it refers to the *life* in the body, sometimes to the outer physical man, and then again to something that is other than the life or the man, and must mean something *within* and different from the outer personality.

Our brother, however, seems to think that the Bible intends that we believe the soul is meant to refer to the "outer man or human being," although in many places it speaks of the soul as being something much more than the human part. So we must not take just his word for it. Look up the Bible references in Deut. 11:13, Job 10:1 and 33:22, Psalms 16:10, Is. 55:3, Mat. 10:28, Acts 2:31, and carefully consider each statement; when you will plainly see that the soul *must* be something "in between" the human being and the inner God-Being.

In (2) is definitely stated that he believes that all souls are "eternal" and "perfect," without beginning and ending, despite we are definitely told in the first chapter of Genesis that all men were *made* in the sixth era, and that not until the second chapter and in the seventh era did the Lord God breathe the "breath of life" into man and make him into a *living* soul and then place him in the Garden of Eden.

All of which is highly symbolical, but is clear evidence that the soul, once it becomes a "living" soul, has to *attain* or *earn* immortality; because the Lord God said, "Behold the man has become as one of us (through eating of the fruit of the tree of knowledge of good and evil); and now lest he put forth his hand and take also of the tree of life and eat, *and live forever*, Lord God *sent him forth from the Garden of Eden.*"

Are not all men now trying to win their way back into the Garden of Eden by facing the Cherubim and Their flaming swords and proving their right to live therein, and thus *gain* eternal life? And remember it is the *soul* only that was ever in the Garden of Eden, for immediately after breathing the breath of life into him and thus making man into a *living* soul, God placed him in the Garden, which He newly created for him *as a soul*. We all know that the Garden of Eden is *an inner state of being or consciousness*, and we have shown in these teachings that it is the *soul consciousness* created by God for man as that higher state to which he may turn whenever he has *earned his ability to do so*.

THIS brings us now to the consideration of just what is the soul. Our brother as you can see claims our "inner" souls are the God-Selves of us, although any thinker after considering the above and what follows will quickly decide it is not in-

tended that we so believe in the Bible. For did not the Lord God, or man's God-Self, talk with the *soul* of Man in the Garden and command him what and what not to do. But man's soul disobeyed, and so man was driven from the Garden or his *soul* consciousness into his *outer* consciousness, with only his now *separate mind* henceforth on which to depend.

And that was way back in the beginning of the race, and we have shown in the article on "*Ancient Skulls*" in the November issue how man has since lived in his outer or mind consciousness about *a million years*—the time determined by Science. This being so, and if "inner" souls are "perfect" in wisdom and understanding as claimed, of which in the Garden man certainly did not give much evidence—from his yielding so easily to temptation, what has been accomplished all these million years; and why are so many people still in little better condition than animals—consider the savages of Africa, Australia and the Pacific Islands, the coolies of China, not to speak of many of the peasants of Europe?

If there are no young or old souls, let the believers of this explain the vast difference between the souls of such savages, coolies and peasants, and the aristocrats of Europe, the great captains of industry of America, and the intellectual giants of the twentieth Century; and also why are the former here on earth at all, if (3) the God-Being incarnates only to bring eternal life and perfect functioning to all human beings? In a million years their God-Selves have not gotten very far with their expressions. Why? And how many more millions of years will it take to make them into intellectual giants—or to bring to them eternal life and perfect functioning?

But our brother says, "The 'awakened' human being knows that it is in accordance with the Divine Plan that his physical body, with its mind, shall ascend with the Divine Body and Christ Mind of his God Self." What is it in man that "awakens," and how can it awaken in the savage and all low-type minds, and how can the physical body and mortal mind of such or of anyone "ascend," and where do they "ascend?" What is it that then lives in an ascended state? Can our brother answer clearly these questions?

He claims there is only the God-Self and the human mind and body. If this is so, *where* is the God-Self of the savage; where

is it in the savage, and what is it in the savage and in all other men that has to be "awakened?" Of course, the answers to these questions must refer to the inner soul or consciousness, but not to the God-Self that is always awake and is the life and spirit of him.

And now again just what is the Soul? Let us go back to that part that was driven out of the Garden of Eden, or out of the soul consciousness. That part our brother rightly calls man. But then just what is man? Man—that particular part of him—is only a center of awareness manifesting in a human mind on the plane of being where his consciousness happens to be established at the time. Think carefully on this statement. But that part is only *half* of the man—the other and inner half must be the soul, still dwelling within in the Garden of the Soul—man's real consciousness.

Almost all men are conscious only of the outer physical plane of being, depending entirely upon the consciousness of their human minds. But there is this inner plane of being, called the soul plane, where the higher part of their consciousness dwells, and from which all the activities of the outer physical man are directed. When man was driven from the Garden, he was separated from his soul, this ever present higher consciousness. In the Garden, mind and soul were one and all the inner powers were his—he had "dominion over all the kingdoms." Being now out of the Garden and dwelling in his mind consciousness, he is conscious only of outer things and no longer of his soul and the powers or things in the Garden.

The soul and its powers have remained *always* within, in the Garden, however, and but await man's recognition to function for him consciously, and to direct, guide and teach him in all that he does. But that has now to be earned "by the sweat of his face;" which means by life's experience—by many, many lives' experience (witness the million years already spent at it), until man grows sufficiently in understanding and comes to his "awakening."

What is it that awakens? Why, his soul, of course, which all these million years in the vast majority of human beings has been *sleeping*, while it was growing and unfolding in consciousness to its blossoming or awakening time, even as with the trees and plants until they come to their blossoming time.

But there are some—only a very few so far—who have awakened and who are yearning and seeking to gain the ability to get back into their soul consciousness and to regain the Garden of Eden, their heavenly home; by equipping themselves with all the wisdom and understanding obtainable in the outer life; by learning from *experience* what the material world cannot provide; but much more important than all this, by mastering and transmuting the forces of their human natures that drew and held them in the outer physical plane of consciousness.

The real man then is a *soul* which created for itself an outer center of awareness in a brain-mind, for the sole purpose of mastering and lifting up these forces, thus permitting their perfect functioning and the gaining of eternal life, as our brother says. But this could not be accomplished alone. Even as the outer mind in each earth body has been directed, guided and taught by the inner soul, so has the soul from the beginning been directed and taught by the Higher Self—the God-Being within, and has had built into its consciousness the essence of knowledge and power gained by the mind in each lifetime on earth; thus gradually developing soul understanding and powers that cause man's outer expression to be what it is today,—the savage, the coolie, the aristocrat, the intellectual giant, or the saint—according to how the God-Being within has been able to get the soul and the outer mind of His particular expression to respond to His leading. (3).

The fact that it has taken a million years for many God-Beings to bring their outer expressions no farther than the savage and coolie state of intelligence, and only a very few of them to the saint stage, should give us cause to pause and wonder how many million years it will take to bring all humanity to the saint stage—or to full maturity. All this despite our brother's saying that "the God-Being does not come into the body to 'learn' something or to gain 'experience'," with which we full agree. But He must come into human expression in order through experience to develop and teach the *consciousness* in the body—which we know is the soul—everything needed to enable it to respond to and ascend into the consciousness of the God Self.

Now here comes the strange logic of our brother. After admitting that the human being has to be brought to the stage where it will respond to and let the God-Self have full charge,

yet he says (4) "That which leaves the body at death is *perfect*—no matter what the body and its mind may have done *contrary to the direction of the God-Self.*"

One immediately asks, "What about the savage, the criminal and the idiot? Why does the God-Self of them incarnate in such at all? And how does such incarnation in such bodies bring to them 'eternal life' and 'perfect functioning?' Also, if it makes no difference how one disobeys one's God-Self because after death one will be perfect anyway,—what is the use of trying to be good; why not indulge one's self in all the lusts of the flesh and enjoy to the full the pleasures of this world by taking what one wants, regardless?"

Our brother tried to answer this last question which he himself stated would possibly be asked, but he became so involved that his answer brought only more confusion. We therefore will leave these questions to our readers to answer, feeling in the light of what has been shown that everyone should now be able to answer them intelligently and satisfactorily to himself, without regard to anyone's beliefs.

IN THE first year's issues of this Magazine were published very clear and complete teachings on the Soul that have been supplied under the title of *The Inner Life Study Course*, and in which will be found detailed and satisfying explanations of all the points on the subject brought out by the statements and questions herein. We refer all interested readers to these teachings.

The 1933 bound volumes containing this Course, however, are now exhausted as well as are all the April and December issues of the Magazine that are a part of the Course. But all of the rest of the individual issues are available as well as are the January to June 1934 issues, at the \$3.15 price, for those who wish them, including typewritten copies of the two missing articles.

It is the purpose to publish these articles on the Soul, revising and extending them and adding much new material into a book entitled "*The Soul*," and preparing with it a Study Course available to all who wish it. It will be the most complete and satisfying text-book on the Soul in print, and will in time be looked upon as an unquestioned authority on the subject. We hope to have it ready sometime in the Spring.

FOR the information of many who are interested in the *Jesus Christ Message* concluded in the November issue, and in the *Mind* articles that began in the June 1934 issue, it is intended to publish the former in booklet form, similar to the *The Impersonal Life* in style and binding, and as a companion volume thereto, available at the same prices.

The *Mind* articles will be published as a book on "*The Mind*," which will be used as an advanced Course on both the *Mind* and the *Soul*, in that it will contain definite and practical instructions for entering the soul consciousness and for working therefrom.

When it is understood that all real *Healing* and all *Inner Work* is done from that consciousness, it can be seen how valuable and important will be its teachings. The book will probably be the most complete text-book on the *Mind* and its workings in print, especially so as it will be devoted to the use of the mind and to the wise development of its powers.

As with the book on "*The Soul*," a Study Course will be prepared with many questions for the careful study and application of its truths, which will be supplied separately to those applying for it.

It is planned to publish these three books during the coming year.

THE TONGUE

A LITTLE member is the tongue,
And yet how many a heart has wrung
In agony and dark despair
Because the sting of the trumpet's blare
So relentlessly has clung.

In Proverbs, words of wisdom tell
How man in harmony may dwell,
If he but control the tongue—
E'en though the victory be unsung
He gaineth Heaven—conquers hell.

—S. B.

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.

SPIRITUAL FOOD FOR SPIRITUAL BEINGS

"ALL THINGS are delivered to me of My Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him."—Luke 10:22.

YOU have been sent into the earth—the outermost of God's creation—to manifest **TRUTH** to humanity.

God has clothed **YOU** in flesh, so that He can bring to mankind a portion of His **TRUTH** through the flesh in which **YOU** dwell.

YOU are sent to manifest Health, **PEACE AND JOY** to every individual **YOU** contact.

YOU are a manifestation of God, Who is All that you are. Therefore God lives in the temple that is your flesh. He is the only Life in you.

The more of earthly food your body needs, the less you are expressing God.

When **YOU** completely rule the flesh, your visible body will be the image and likeness of your heavenly body.

All appetite, all desire, all passion, will be cast into the bottomless pit, when **YOU** (the Inner Man) rule.

YOU are a Spiritual Being. **YOU** do not need earthly food to live. **YOU** have always lived, and shall live forever. When **YOUR** earthly vessel, or visible body, is brought under subjection, then **YOU** will be on earth even as **YOU** are in heaven.

Examine yourself. How much are you bound to earth? All appetite, all desire, all passion are of the earth. They are all of the sixth day. **YOU** are of the Sabbath day. Bring your body to where **YOU** are.

"For ye were sometimes darkness, but now are ye light in the Lord. Walk as children of light; for the fruit of the Spirit is in all goodness and righteousness and truth.—Eph. 5:8.

—S. N.

AS A MAN SOWS

By Mary E. Mayfield

OLD HIRAM BLAKE sat in his easy chair on the porch of his small farm. His gnarled hands lay placidly on his lap. The setting sun shone on his wrinkled face, accentuating the deep furrows which time and drudgery had engraven upon it. With closed eyes he was ruminating on his past life with its joys and sorrows and realizing that sorrow had predominated.

What was life all about, anyway? Why had he ever been here and why was there so little information in the world concerning the Beyond?

The "Great Unknown," most people called it.

True, he believed with all the naivete of a child that the poets knew a great deal about the matter. Was it Tennyson or Wordsworth who said, "*There is no death. What seems so is transition.*"

He always mixed up those two names.

He remembered someone lending him a book called "Festus," written by a remarkable English boy, named Bailey. The book on the whole was quite beyond his understanding, but he had come across a quotation which had taken his fancy. It was on Death, and he had committed it to memory. How clear his memory seemed at present! The words ran thus:

"We bow our heads at going out, we think,
And enter straight another golden chamber of the King's,
Larger than this we leave and lovelier."

That was in the days following his bereavement, when during the lonely evenings he had turned to books for consolation. His eyes were good then and he had read and read. The clergyman in the little red-roofed church around the corner did not seem to be able to answer his questions, and so he had gradually retired within himself and had come to the conclusion that there was no answer.

He had always done his duty as he had seen it and had lent a helping hand to his neighbors as far as he was able. But he

had suffered intensely at times and without deserving it as far as he could see.

His wife, Virginia, had died during the early years of their married life, leaving him a son. That boy, now a grown man, was on the high seas, and rarely did father and son meet. His crops had failed many times and often it had been difficult to "make both ends meet." Loneliness and poverty stood out as great black ghosts which had stalked by his side since early manhood. No loving hand was soothing the closing hours of his life; for although possessed of a certain sturdiness of physique, even yet, he knew instinctively that his eighty years of existence presaged the setting of his sun and that the Grim Reaper was not far away. The housekeeper, now getting supper in the kitchen, was all right and trustworthy, but the domestic life for which his heart had yearned had been of necessity missing and Home, as he had once pictured it, had been his for only a brief period.

Hiram was an honest man—honest in his dealings with his fellowmen and with himself. There was no bitterness in his heart. He merely pondered on the great mystery of being—why he should have had such a life and what there was to come after he had closed his eyes in death.

Sinking deeper and deeper into meditation, it seemed as if he were being loosened from his moorings. A deep peace wrapped its silvery folds around him. He was actually beginning to feel happy. Surely there was joy in the world after all, and he was going to experience it. This sense of well-being was growing stronger and stronger. Then it was that he became aware of the presence of a majestic figure of a Man in whose eyes there shone the glowing fires of Eternal Love; eyes in which the blaze was as soft as the love of a mother for her babe, and yet as virile and strong as those of an Angel.

Touching him on the hand, the Stranger said, "Hiram, look at me. Look deep into my eyes and you shall know all that your heart longs to understand. I am the Great Explainer; I am your own Glorious Self—your Higher Self, who has been with you throughout all your earthly life; has known all your sorrows and cares, sustaining you through all. Happily, your honesty, industry, sense of duty and desire for Truth have kept open the

door between us. You did not cast me off, which you might so easily have done unknowingly; and now you shall be rewarded. Come, Hiram."

Hiram stood on his feet in ecstasy. The eyes grew larger and larger and more luminous. They were not eyes after all; they were portals opening into a stately apartment. And lo! Hiram was in the hall of a Ruler, of Julius, the Roman Governor of a province.

Clad in a Roman toga and sitting at the head of a long table was a man in the prime of life. He was speaking in a stern voice:

"I am tired of all these complaints of the farmers. What do they want now? Let them be poor; it is their lot in life. I have too much more important business of state to attend to. The law under which they work is just; Roman law is always just."

"But Sire," a voice interrupted pleadingly, "we have here a petition signed by hundreds of agriculturists in your domain. They plead with you for consideration, for more equitable laws, for mercy, for support. They are desperate in many cases. Will you not listen with sympathy at least to their problems?"

"More pressing duties await me," replied the Governor, with an impatient gesture of his hand. And once more, the matter was in abeyance.

Hiram stood spell-bound. Where had he seen that haughty figure before? Where had he heard that voice and those words?

They seemed to be coming from his own mouth; he felt the impatience, the lack of understanding which characterised the proud Roman; yet he wanted to plead with the man, to explain how heart-breaking were the conditions under which the farmers labored. Had not he, Hiram Blake, gone through all this? And yet he was Julius the proud Ruler as well. How could it be? In bewilderment, he passed his hand over his forehead and realized he was suddenly tired and uneasy.

Then slowly the scene changed. The council hall melted away into the luxurious drawing-room of an aristocratic home. Soft-shaded lights shed their seductive glow over the rich furnishings. Sitting wearily on a divan was a young matron, beautiful but simply clad, waiting, waiting.

For whom?

Julius entered the apartment, but was so engrossed with his thoughts that he hardly saw his wife who eagerly looked up at his entrance. In an abstrated manner and with a proud, stern bearing, he greeted the one who had waited for him so long in loneliness. Underneath his cold manner he sincerely loved his wife, but rarely did he allow the shell of self-centeredness, which he had built around himself, to break down. Affairs of state and a self-imposed pride in his ability to enforce the law prevented him from seeing the slowly pining figure in his home. With a perfunctory kiss and a few words of greeting, he was gone.

Again the scene changed, and poignant grief racked him, body and soul. Gone was all his pride; his superiority had vanished. He was just a lonely, heartbroken man. He, Hiram, was suffering with Julius, in all the intensity of the mental anguish of bereavement when a dearly-loved one is taken, and hopeless regrets wring the heart and mind. Lying in an eternal repose were the bodies of his wife and firstborn.. Now he knew where he had missed the mark; he had taken his home for granted, had shut out expressions of love, and now he realised when it was too late that that was really the greatest thing in his life. Too late! Too late! The words rang in his ears and then all went black.

Hiram was himself again. He opened his eyes as from a long sleep disturbed by troubled dreams. Again he beheld the glorious-eyed Stranger standing beside him.

"Courage, Hiram. All is well. You are still Hiram Blake; you have merely been permitted to look into the Past in order that you might understand to some extent just why your present life has been as it has. This is a reward earned by you, yourself, for a life of service in ancient Rome. Many such Past's lie behind you. You, as the Eternal Pilgrim, not as Hiram Blake, have lived in ancient Rome, Persia, Egypt, India and in other civilizations which do not now exist, and on continents which lie at present beneath the waves. Steadily, throughout the ages, with some lapses, you have been developing in character and must inevitably continue to advance in the future until, with all other souls on this planet, you attain to the stature of the Perfect Man, and are liberated from the Wheel of Birth and Death as you know it now. Each life is but a day spent in the Great School

of human experience. You were Julius the Roman and now you are Hiram Blake, the American farmer."

A great light began to dawn upon Hiram. Now he knew that his Virginia of this life had been the wife of Julius, the Roman Governor, and his wife, too; for had not he been Julius also? He understood at last why, when he had first met Virginia Dale, there had been something pathetic and appealing in her eyes as she gazed at him in spite of the strong attraction which both felt and which later ripened into love.

He saw in a flash of intuition why she had been taken from him so early in this life; why he had had to contend with loneliness and poverty and drudgery as a struggling farmer.

"How just are Thy ways, O Father!" he exclaimed involuntarily. "It is we ourselves who decide just what our lives shall be! How wonderfully merciful that we are given opportunities to right old mistakes!"

But he was again aware that he was just poor old Hiram Blake, the farmer, sitting in his rocking-chair on the porch, waiting for the supper that was being prepared in the kitchen. He felt, only too keenly, a growing sense of weakness beginning to overpower him. He tried to call for help, but no sound came. Then he thought of his new yet old friend, the Stranger, and glancing upwards, behold, He was there.

"Who am I?" Hiram asked again, wearily.

"You are Hiram Blake, personally, but potentially you are a Mighty Son of God;" and Hiram, his consciousness intensified by contact with the Stranger, understood what was meant. Continuing after a slight pause, the Stranger said:

"Hiram, you are about to make the Great Change; you are going to 'pass on,' to 'die,' in the words of those who know little or nothing of the meaning of death. You will see that the Great Angel of Death is releasing you from your worn-out body. You have faithfully done your work according to your understanding of it, and that is all that is required of any one personality."

"Stranger!" thought Hiram, "Nay, this is no stranger; he knows me too well; all my innermost thoughts, all the events of my life and many lives past are as an open book to him; he un-

derstands my strength as I have never known it; he is aware of my weaknesses, and yet he shows nothing but Love and Understanding and overwhelming Mercy!"

But Hiram uttered no words, content for the time being to let that mystery go unsolved.

The Stranger continued,

"Hiram, you are about to slip out of your body and leave it behind forever. The real you, the soul, will live on, not in some far-off region, but on invisible planes of being, which are surrounding this outer world all the time; the finer body which you will wear you have possessed and used in the inner world all your life. The body you leave behind is but an old garment which you are about to discard as you would an old suit of clothes."

Interrupting, although listening with rapt attention and a keenness of mentality and alertness which he had not shown for many years, Hiram said:

"But I thought I had to come back again?"

"Not right away," the Stranger replied. "You will make a long stay in all probability on the other side. Our Father Who is God has arranged our lives much on the plan of a school. You entered the class in that school which your present life outpictures when you were born as Hiram Blake; you are now about to enter an inner class-room. There are two such inner class-rooms, and the inner-most we call Heaven. That is the 'golden chamber of the King's' you read about, but you do not enter it immediately.

"But come, Hiram, your teaching will be continued after you have made the transition. All time is ours, and a wonderful treat awaits you! Your Virginia will be the first to greet you when you have passed through the portal men call 'death.' There you will find yourself more keenly alive than ever in a world whose beauties and glories will gradually unfold as you progress in purity, faith, love and knowledge.

"When you return in another age, as assuredly you will in order to take another step forward into a higher class, whether you are born as a ruler or a peasant, you will be born with a sympathy for suffering humanity and a keen desire to be of service; you

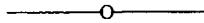
will have an unquenchable thirst for knowledge of the inner planes and the inner life which will lead you to those who possess such information. Come!"

Guided by His hand, invisibility gradually covered Hiram as though with the wings of an Angel.

The sun had set to rise again on the morrow. Hiram's sun had also gone down, only to rise on a greater morrow. There was no outward sign to show anything of the mighty drama which had been enacted during the last few minutes. All Nature was still, as was Hiram also, in his last sleep. Another door had opened for him, and he had entered willingly.

"Supper is ready, Hiram," called a shrill voice from the kitchen.

The words fell on unhearing ears. Hiram had passed into a Greater Understanding and the Great Beyond was no longer the "Great Unknown."



THE STILL SMALL VOICE

PEACE—Peace, Be still,
And know,
There is no ill.
Oh, human mind—let Me fulfill
That empty space where thou dost
Think that I Am not.

Oh, weary, selfish, mortal soul,
Forsake thy ways and means of strife.
COME UNTO ME—unload
Thy heavy burden of the lowly sod.
Unto its native nothingness it will return
And yearn again—in vain
Within your mortal breast to burn;
When you hold your peace
And KNOW—I AM, GOD,—
My angel child.

—Clarissa A. Birkel.

THE SPIRIT OF CHRISTMAS

CHRISTMAS—the Christ Mass—is the ceremony celebrating the birth of our Lord Jesus Christ nineteen hundred years ago. It also has its personal significance for every individual soul, according to the extent to which the soul responds to the *Spirit* of Christmas.

What is the Spirit of Christmas? It can be only one thing—Selfless Love. Did you know that at every Christmas time Selfless Love is born in many hearts? It is the special and most auspicious time for Its birth.

Has It been born in your heart, dear reader? Do you *feel* It in your heart? Do you know what we mean?

What is Selfless Love? It is Something in you that *makes* you love and want to help others—no matter who they are; the more anyone needs help, the more you feel it. It is a *living* Something in your heart, an actual *feeling* there of Something always trying to get out and give of Itself. It is so alive and pressing that sometimes it almost *hurts* your heart.

What is this living, insistent Something we have called Selfless Love—the Spirit of Christmas? Why It is our Lord Jesus Christ dwelling in the heart (not the physical heart—it really means the soul); whether newly born as the Christ Child, crying for attention and care; or as a lusty, active boy, exuberantly bringing sunshine into the lives of all he meets; or as a strong, dominating, loving Presence ruling your life and influencing and blessing many others.

Again we ask, has He been born in your heart? Do you recognize Him there? Are you waiting upon, caring for Him, following His every suggestion, concerned only that you are doing what He wants you to do? If so, we *know* He is there, and so do you.

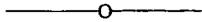
If you do not feel that kind, gentle, loving Presence within you—if you do not *know* He is there, *but you wish He were there*, just know He has not yet come to birth *in your heart*. But He is *near*, is deep within—some call it above, where you cannot yet feel Him; yet He is watching over you and preparing you for His

advent, even as the life in the bud is preparing to open and unfold the blossom.

You who long for Him to come, get ready to welcome Him this Christmas time, by keeping mind and heart wide open to every leading of Selfless Love. Watch for Its voice and seek not to miss Its slightest whisper. He will not disappoint any such.

You who are already aware of Him within, who are waiting upon Him and desire to give Him full opportunity to express Himself this year, join with your Brothers in the Kingdom to make this Christmas the most blessed one that has ever been.

Let the Spirit of Christmas fill and bless the lives of everyone who reads these words, and of every loving soul, is our Prayer to Him this year.



A PRAYER

I WOULD not stand apart nor dwell alone,
Nor live as one too good to soil my hands;
I would not guard the soul that is my own
So closely that it shrinks from life's commands,
And scorns to go where shame and sorrow reign,
For fear it, too, may wear a scarlet stain.

I would not say, "I'm holier than thou,"
And stand aloof when others call for aid;
I would put down my shoulder to the plow,
And join with men, undaunted, unafraid.
If through the mire with purpose high I go,
How came the mud upon me, God will know.

Clean hands at night! That is the pride I ask,
But let me stand to service thru the day,
Let me go gladly to my grimy task,
I'll bear the dirt which I can wash away.
Though deep in mire Life calls on me to fight,
What matters that, if I am clean by night?

—Author Unknown.

now be **YOUR DIVINE HERITAGE**

By **Walter Lanyon**

"Claim your right and press your claim"

WHAT is your right? Who are you? Until you understand these two points, your statements are but lifeless words. Thousands have spent years of their lives claiming, "All that the Father hath is mine," and had difficulty in finding enough to pay for a week's lodging and food.

Beloved, how long will you wait without, seeking for that which is your divine heritage? How long will you try to make that which is already finished? When will you identify yourself with the Christ within, as a Son of the Most High, and claim your Divine Right? Assume your Sonship and you will realize that life is not just one long tiresome task of demonstrating. Thousands are rising each morning and getting busy knowing the truth about God and His Universe, hoping thereby to overcome some of the fiendish conditions of the flesh—and finding themselves defeated.

Who are You? Were you created by God, or by some erring human concept which has thrown you into a hell of change and then given you a glimmer of light, which says that if by your prayers you can establish a faith that there is a God, perhaps He will give you a crust of bread? You have been taught that you were conceived in sin, brought forth in iniquity, a worm of the dust, a miserable sinner. Where does the Divine Heritage come in? Where does the child of God find its own? No-where and everywhere. No-where so long as you are looking for Him in some far off place, and every-where when you recognize the Presence here and now.

Now are we the Sons of God—right now! When a man hears the word "now" in its true sense, he finds he has been spelling it backwards, and that in reality the "now" understood means "Won." You have now the Sonship and all that goes with it, when you understand the "now" of Spirit.

You are not a combination of matter and Spirit. If God had been clay, everything He evolved would have been of clay. But we find Him as pure Spirit, all-inclusive, and hence the creation

must of necessity be Spirit. You, the highest manifestation of this Power, are made of the all-inclusive substance of mind called Spirit. You are the Son or Center from which the innate qualities of God pour into expression. You are asking no special dispensation or favor of God when you, the Son, "claim your right and press your claim." You are claiming that which divinely belongs to you.

The name of the Prince of Wales is Edward David Windsor, but the power is vested in his claiming his rights as the Prince of Wales, and pressing his claim into expression. I doubt if a great portion of the people of the world would be impressed by the name Edward David Windsor, but most anyone is interested in the name Prince of Wales, and yet they are one and the same person. If he did not recognize the fact, however, another would certainly usurp his rights. Even though he be born to the place, yet if he did not recognize this, he would never have the power of it.

Even though you are born the Son of God, with unlimited power and happiness as your right, until you perceive this, you function along as John Smith or some other person, ignorant of the glorious freedom of the Son of God, and you will beg for a crust, when you might be sitting at the overflowing table of Infinite Spirit. All things are possible with ME, but nothing is possible for me. Joy comes when you make a clear line of demarcation between the John Smith and the Christ. You begin at once to appropriate the rights of the Son of God.

The less you ask for, the harder it is to get, not because of any stinginess of the Power, but by reason of its tremendous affluence. If you hold a pint cup in Niagara Falls you will come away with it empty—not because of the lack of water, but because of too much water. The force of water dashes everything out as fast as it gets in, because the measure is too small. Your poor little vision of what belongs to you, keeps you from having the abundance of Spirit. You can have all, and all be left.

"All the Father hath is mine." Where is the Father? If you look at Jesus' words, you will find that the Father is within you, and that you have everything—all that your Father has. Putting this through the limited beliefs of personality causes you to partake of the good, bad or indifferent states of your consciousness—all that you have in your consciousness.

What you conceive the Father within you to be, is all that you have in manifestation. The measure that you hold to the universe is all that can possibly come into manifestation. If you are dissatisfied with the conditions in your daily life they cannot be rectified from without—but through a better concept of the Father within. Taking attention entirely away from appearances will enable you to bring about what you formerly called demonstrations. You will see that enlarging the borders of your tent means becoming more conscious of the Power within and discovering its unlimited capacities, which are beyond anything that you can ask or think.

In pressing your claim, you do not drive a bargain,—nor do you fight. In this sense “pressing” means standing firm on the point you know to be true, and turning not to the right or left. It means saluting no man as you pass along the way (saluting no doubt or appearance as you go forward into expression of the Son of God).

“Claim your right and press your claim.” The Son of God has power on earth to forgive sins (to correct the ignorance of human beliefs). Then follow the magnificent works without number, until millions of blessings are pouring down about everybody. When I attempt to count my blessings, they are as numerous as the sands of the sea. Your blessings, Son of the Living God, are so numerous that you have no time to contemplate the lack of anything; and when you attempt to count the blessings, you will find the lack has been swallowed up in abundance and you are free here and now.

It is wonderful! It is wonderful! It is wonderful! *“Oh, taste and see that the Lord is good.” “Prove me now herewith, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.”*

What is heaven? It is a state of consciousness. What is the “Me”? It is the “I AM” within you. Hence, the windows that are to be opened are in your own consciousness. The blessings that are to be poured out are the ideas that will pour through your mind into the manifest world of expression. It is wonderful! Millions of blessings are yours. Do you hear, Son of God?

Stop this useless trying to seek Me for the loaves and fishes, and find Me as the Pure Substance of Spirit, and you will hear

the joyous command: *"Hitherto you have asked nothing in my Name (the I AM): ask and ye shall receive that your joy may be full."* Not nearly full, but full to overflowing! You are one with the mighty sea of Substance. As the wave is one with the ocean, never for one instant separate, and rises, and loses itself in the ocean, so man finds that by "losing (himself) his life" he finds it and by "saving his life" he loses it.

When you lose your little personal sense of life, you will find the One Life—that which is Wonderful, the life that is won now, the heaven here and now.

What have you to worry over, beloved? Behold a new day—a new day, a new start, a new idea! No matter where this finds you, no matter into what depths you have fallen or to what heights you have climbed—you have the wonderful opportunity of finding the glorious True Self within, claiming your right and pressing your claim as the Living God.

Think what this means. It means that there is no more struggle to "do" or "be." It means that the Father within is responsible, it means that the "I AM" goes before the "John Smith," and makes the way clear and perfect. Do you see why you suddenly awaken to the realities of being, and begin to take your good out of the Universal?

"I AM here, I AM there, I AM everywhere," even as the power in the wave is not separate from the ocean, but moves through the wave, an impersonal Power—so the power in you is not a personal possession of health, happiness or prosperity, but is an impersonal Power, working through the visible means supplied. So can you not see, then, how all men (Sons of God) are equal?

We have been hypnotized to the belief that we are a body with little health or power shut up within; with a little capacity to earn money; a little power to supply people with money or things. Now we are awake to the fact that the Power is pouring through us,—never the same results, but always the same Power. If we go toward a fountain in the distance, we do not see the same picture two minutes in succession; the water is being changed constantly, yet holds the same form; and so it is with Spirit. It is a constant change of changeless power coming into manifestation. You are a Son of God, and the same power is here,

there, and everywhere. If you go into the desert, you have but to recognize this to find it blossom as a rose. "I AM HERE, I AM THERE, I AM EVERYWHERE." IT IS WONDERFUL! IT IS WONDERFUL! BLESSINGS, BLESSINGS, BLESSINGS.

Do you see, beloved, the truth of completeness—of wholeness? For this is (right here and now) Eternal Life, that they might know Me—the I AM. To identify yourself with this, is to experience Life Eternal, which lacks nothing.

Can you conceive of Spirit being hurt, distressed or harmed, or aided and assisted in any way by matter? To know yourself as the Son of God is to experience the freedom of the Son of God, to experience the Power of decreeing a thing and seeing it come to pass. The recognition—re-cognition—(cognizing again that which has already been) the divine remembrance of your rightful heritage, will restore to you the lost substance of life; will bring to you the robe, the ring, the fatted calf, to your full heritage of Sonship.

"To him that hath shall be given, and to him that hath not shall be taken away." You have in manifestation exactly what you have in consciousness whether good, bad, or indifferent. Why waste further time trying to change the outside condition when it is held in manifestation by the inner state of your consciousness? To him that hath shall be given—he attracts the good, bad, or indifferent manifestation. A man with a consciousness full of troubles always gets more troubles; he finds them everywhere. It is what he believes to be true and so it must manifest.

No wonder the prophet asked "what have you in your house,"—in your consciousness? You have just what you conceive your Father within to be, and you cannot increase your manifest good until you recognize the nature of the pure substance of Spirit from which all things come into manifestation.

Until you recognize your True Self, and stop trying to doctor up an old body or condition, you cannot know the glory of a Son of God. You are not an old creature patched up. You are a new creature in Christ. You are a new, perfect manifestation. To recognize this is to claim your right and press your claim by the supreme power of the Almighty.

"Every perfect gift cometh down from the Father of Light, with whom there is no variableness neither shadow of turning." How long will you seek among the husks for the substance of Life? Every gift that is to come to you as "John Smith" will proceed out of the center of the "I AM" consciousness within yourself. "Behold, I AM he that should come." I AM that I AM has sent you into expression. It is wonderful, it is wonderful! Blessings, blessings, blessings.

"I AM" the Son of the Living God. Claim your right and press your claim. Son of the Living God, I salute you! Arise! Leave the husks of your human reasoning and go unto your Father within. Let the filthy be filthy still. Let those who wish to sell the Word of God continue to do so. Let those who want to argue continue their arguments. Let those judges and spiritual busybodies cast their stones.

Go thy way; it is well with thee. The new secret has been revealed to you; do you hear? Peace be unto you. It is well, now as always. "Claim your right and press your claim." It is expression. Now is the time. Now is the day of Salvation. "*Now are we the Sons of God.*" Now are the millions of blessings yours. Be still, be still, be still! It is wonderful, it is wonderful, it is wonderful! Blessings, blessings, blessings!

—Selected and adapted from "*It is Wonderful*"

WITH CHRIST . . . ADVENTURING

WHAT tho' the pathway has seemed hard,
The way . . . to Thee . . . e'en long!
THY hand . . . in mine . . . I sally forth . . .
Adventuring!

The Adam self . . . in Thee I've lost,
Old thoughts . . . are but a-seeming.
With Love alight, I sally forth . . .
Adventuring!

THOU . . . are the Lord! the Self! the ONE!
All other selves . . . were dreaming.
To Thee . . . I give . . . all that I am . . .
Adventuring!

—N. Botterill.

THINK AND GROW RICH *

By Napoleon Hill

ONE OF the most common causes of failure is the habit of quitting when one is overtaken by *temporary defeat*. Every person is guilty of this mistake at one time or another.

An uncle of R. U. Darby was caught by the "gold fever" in the gold-rush days, and went west to DIG AND GROW RICH. He had never heard that *more gold has been mined from the brains of men than has ever been taken from the earth*. He staked a claim and went to work with pick and shovel. The going was hard, but his lust for gold was definite.

After weeks of labor, he was rewarded by the discovery of the shining ore. He needed machinery to bring the ore to the surface. Quietly, he covered up the mine, retraced his footsteps to his home in Williamsburg, Maryland, told his relatives and a few neighbors of the "strike." They got together money for the needed machinery, and had it shipped. The uncle and Darby went back to work the mine.

The first car of ore was mined, and shipped to a smelter. The returns proved they had one of the richest mines in Colorado! A few more cars of that ore would clear the debts. Then would come the big killing in profits.

Down went the drills! Up went the hopes of Darby and Uncle! Then something happened! The vein had disappeared! They had come to the end of the rainbow, and the pot of gold was no longer there! They drilled on, desperately trying to pick up the vein again—all to no avail. Finally, they decided to QUIT.

They sold the machinery to a junk man for a few hundred dollars, and took the train back home. Some "junk" men are dumb, but not this one! He called in a mining engineer to look at the mine and do a little calculating. The engineer advised that the project had failed because the owners were not familiar with "fault lines." His calculations showed that the vein would be found **JUST THREE FEET FROM WHERE THE DARBYS**

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HAD STOPPED DRILLING! That is exactly where it was found!

The "Junk" man took millions of dollars in ore from the mine, because he knew enough to seek expert counsel before giving up.

Most of the money which went into the machinery was procured through the efforts of R. U. Darby, who was then a very young man. The money came from his relatives and neighbors, because of their faith in him. He paid back every dollar of it, although he was years in doing so.

Long afterward, Mr. Darby recouped his loss many times over, *when he made the discovery* that *DÉSIRE* can be transmuted into gold. The discovery came after he went into the business of selling life insurance.

Remembering that he lost a huge fortune, because he STOPPED three feet from gold, Darby profited by the experience in his chosen work, by the simple method of saying to himself. "I stopped three feet from gold, but I will never stop *because men say 'no'* when I ask them to buy insurance."

Darby is one of a small group of fewer than fifty men who sell more than a million dollars in life insurance annually. He owes his "stickability" to the lesson he learned from his "quitability" in the gold mining business.

Before success comes in any man's life, he is sure to meet with much temporary defeat, and perhaps, some failure. When defeat overtakes a man, the easiest and most logical thing to do is to QUIT. That is exactly what the majority of men do.

More than five hundred of the most successful men this country has ever known told the author their greatest success came just one step *beyond* the point at which defeat had overtaken them. Failure is a trickster with a keen sense of irony and cunning. It takes great delight in tripping one when success is almost within reach.

Shortly after Mr. Darby received his degree from the "University of Hard Knocks," and had decided to profit by his experience in the gold mining business, he had the good fortune to be present on an occasion that proved to him that "No" does not necessarily mean no.

One afternoon he was helping his uncle grind wheat in an old fashioned mill. The uncle operated a large farm on which a number of colored share-crop farmers lived. Quietly, the door opened, and a small colored child, the daughter of a tenant, walked in and took her place near the door.

The uncle looked up, saw the child, and barked at her, roughly, "What do you want?"

Meekly, the child replied, "My mammy say send her fifty cents."

"I'll not do it," the uncle retorted. "Now you run on home."

"Yas sah," the child replied. *But she did not move.*

The uncle went ahead with his work, so busily engaged that he did not pay enough attention to the child to observe that she did not leave. When he looked up and saw her still standing there, he yelled at her, "I told you to go on home."

The little girl said, "Yas sah," *but she did not budge an inch.*

The uncle dropped a sack of grain he was about to pour into the mill hopper, picked up a barrel stave, and started toward the child with an expression on his face that indicated trouble.

Darby held his breath. He was certain he was about to witness a murder. He knew his uncle had a fierce temper. He knew that colored children were not supposed to defy white people in that part of the country.

When the uncle reached the spot where the child was standing, she quickly stepped forward one step, looked up into his eyes, and screamed at the top of her shrill voice, "MY MAMMY'S GOTTA HAVE THAT FIFTY CENTS!"

The uncle stopped, looked at her for a minute, then slowly laid the barrel-stave on the floor, put his hand in his pocket, took out half a dollar, and gave it to her.

The child took the money and slowly backed toward the door, never taking her eyes off the man whom she had just conquered. After she had gone, the uncle sat down on a box and looked out the window into space for more than ten minutes. He was pondering, with awe, over the whipping he had just taken.

Mr. Darby, too, was doing some thinking. That was the first time in all his experience that he had seen a colored child deliberately master an adult white person. How did she do it? What happened to his uncle that caused him to lose his fierceness and become as docile as a lamb? What strange power did this child use that made her master over her superior? These and other similar questions flashed into Darby's mind, but he did not find the answer until years later, when he told me the story.

Strangely, the story of this unusual experience was told to the author in the old mill, on the very spot where the uncle took his whipping. Strangely, too, I had devoted nearly a quarter of a century to the study of the power which enabled an ignorant, illiterate colored child to conquer an intelligent man.

As we stood there in that musty old mill, Mr. Darby repeated the story of the unusual conquest, and finished by asking, "What can you make of it? What strange power did that child use, that so completely whipped my uncle?"

The answer to his question will be found in the principles described in this book. The answer is full and complete. It contains details and instructions sufficient to enable anyone to understand, and to apply the same force which the little child accidentally stumbled upon.

Keep your mind alert, and you will observe exactly what strange power came to the rescue of the child, you will catch a glimpse of this power in the next chapter. Somewhere in the book you will find an idea that will quicken your receptive powers, and place at your command, for your own benefit, this same irresistible power. The awareness of this power may come to you in the first chapter, or it may flash into your mind in some subsequent chapter. It may come in the form of a single idea. Or, it may come in the nature of a plan, or a purpose. Again, it may cause you to go back into your past experiences of failure or defeat, and bring to the surface some lessons by which you can regain all that you lost through defeat.

After I had described to Mr. Darby the power unwittingly used by the little colored child, he quickly retraced his thirty years of experience as a life insurance salesman, and frankly acknowledged that his success in that field was due, in no small degree, to the lesson he had learned from the child.

Mr. Darby pointed out, "Every time a prospect tried to bow me out, without buying, I saw that child standing there in the old mill, her big eyes glaring in defiance; and I said to myself, 'I've gotta make this sale.' The better portion of all sales I have made, were made after people had said 'NO'."

He recalled too, his mistake in having stopped only three feet from gold, "but," he said, "that experience was a blessing in disguise. It taught me to *keep on keeping on*, no matter how hard the going may be, a lesson I needed to learn before I could succeed in anything.

This story of Mr. Darby and his uncle, the colored child, and the gold mine, doubtless will be read by hundreds of men who make their living by selling life insurance, and to all of these, the author wishes to offer the suggestion that Darby owes to these two experiences his ability to sell more than a million dollars of life insurance every year.

Life is strange and often imponderable! Both the successes and the failures have their roots in simple experiences. Mr. Darby's experiences were common-place and simple enough, yet they held the answer to his destiny in life itself. He profited by these two dramatic experiences, because *he analyzed them*, and found the lesson they taught. But what of the man who has neither the time, nor the inclination to study failure in search of knowledge that may lead to success? Where, and how is he to learn the art of converting defeat into stepping stones to opportunity?

In answer to these questions, this book was written.

The answer called for a description of thirteen principles, but remember, as you read, the answer *you* may be seeking to the questions which have caused you to ponder over the strangeness of life, may be found *in your own mind*, through some idea, plan or purpose which may spring into your mind as you read.

One sound idea is all that one needs to achieve success. The principles described in this book contain the best, and the most practical of all that is known, concerning ways and means of creating useful ideas.

Before we go any further in our approach to the description of these principles, we believe you are entitled to receive this im-

portant suggestion . . . WHEN RICHES BEGIN TO COME THEY COME SO QUICKLY, IN SUCH ABUNDANCE, THAT ONE WONDERS WHERE THEY HAVE BEEN HIDING DURING ALL THOSE LEAN YEARS. This is an astounding statement, and all the more so, when we take into consideration the popular belief, that riches come only to those who work hard and long.

When you begin to THINK AND GROW RICH, you will observe that riches begin with a state of mind, with definiteness of purpose, with little or no hard work. You, and every other person, ought to be interested in knowing how to acquire that state of mind which will attract riches. I spent twenty-five years in research, analyzing more than 25,000 people, because I, too, wanted to know "how wealthy men become that way."

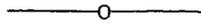
Here take notice of a very significant truth, viz: The business depression started in 1929, and continued on to an all time record of destruction, until sometime after President Roosevelt entered office. Then the depression began to fade into nothingness. Just as an electrician in a theatre raises the lights so gradually that darkness is transmuted into light before you realize it, so did the spell of fear in the minds of people gradually fade away and become faith.

Observe very closely, as soon as you master the principles of this philosophy, and begin to follow the instructions for applying these principles, your financial status will begin to transmute itself into an asset for your benefit. Impossible? Not at all!

One of the main weakness of mankind is the average man's familiarity with the word "impossible." He knows all the rules which will NOT work. He knows all the things which CANNOT be done. This book was written for those who seek the rules which have made others successful, and are willing to stake everything on those rules.

THE above is from the Introduction of a new book by the same title that is fast becoming the most talked of of its kind. Its title did not at all appeal, but when we heard readers talk so enthusiastically about its contents, we secured a copy and after reading it immediately saw its great value and how definitely inspiring its vast array of helpful facts would be to everyone who read it.

In it are contained hundreds of experiences as convincing as those herein quoted, and every one of them helps to pound into the mind of the reader the application of the principles taught. No one can read the book through without being profoundly impressed and inspired to determined efforts to test many of the suggestions offered. Its truths everyone need to know, for they are those that will enable the user of them to attain riches in all departments of life—for use in one's mental, moral and spiritual, as well as one's financial needs.—The EDITOR.



OTHERS

LORD, let me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for Others.

Help me in all the work I do
To ever be sincere and true,
And know that all I do for You
Must needs be done for others.

Let self be crucified and slain
And buried deep, and all in vain
My efforts to raise again
Unless to live for others.

And when my work on earth is done,
And my new work in Heaven begun,
May I forget the crown I've won
By thinking still of others.

Others, Lord, yes others,
Let this my motto be,
"Help me to live for others,
That I may live like Thee."

—*Author Unknown.*

THE CHILD'S WAY OUT COURSE

THE THOUGHT-BALLOON-PEOPLE

Part V.

"LOOK, Mother," cried Colombe in excitement, "at the cute little balloon-doll Aunt Amy gave me! See! You blow it up and twist the end so the air won't leak out—and there stands Mickey-mouse! Isn't he cute?"

"He certainly is!" smiled Mother. "And he is a beautiful illustration of the way our thoughts work. Now that the air is out of him, let's pretend that he is a brand new thought—one that you never had before. Now, any new thought is just like that empty floppy, limp, useless little thing, until we become interested in it. Very well, before you now lies a tiny new little mousey thought. At first you are not especially interested in it, but after awhile you look it over and become just a little bit interested. So put a little 'interest' in it now."

"You mean to pretend my breath is my interest and that I should blow into it a little, don't you? There! (blowing slightly), he's still rather floppy, but he looks more like a mouse than he did."

"Yes," answered Mother, "and that's about the way a new thought appears to those who are able to see it, only instead of being made out of rubber, thought-balloons are made out of thoughts and feelings, and look somewhat like colored clouds of all sorts of sizes and shapes. As we grow more and more interested in these thought-clouds they grow bigger and bigger—just as does your mouse-balloon, until they appear quite large and lifelike. So you see you are surrounded by all sorts of thought-balloon-people, which you keep big by your interest in them. There are all about you good thought-people and bad ones—but all of them you have made yourself and are keeping alive and strong, or blown-up, by being interested in them. The good thought-people help you and make you happy, but the foolish ones tease and torment you, and make you sad."

"But, Mother!" protested Colombe, "I'm not interested in bad or foolish thought-people."

“No, of course not,” answered Mother, “but remember, there are different ways of being interested. When we love a thing, that is a good sort of interest; when we hate it, that is a bad sort of interest. Being afraid of anything is a wrong sort of interest, for our fear-thoughts can worry us as much as any other thing. When you were a wee little baby you were afraid of the moon, and would scream every time you saw it. This fear-thought bothered you very much until we finally showed you that the moon was really very pretty and couldn’t hurt you. When you finally understood you let all of your fear-interest out of that foolish moon-thought-balloon and away went the fear. And do you remember some of the very silly ‘I-can’t’ thought-people who used to float about you, keeping you from trying to do anything?”

“Yes,” answered Colombe, “I remember that horrid old thought-goblin. He kept me from having lots of fun, because I was afraid I couldn’t do what I wanted to.”

“Exactly!” agreed Mother, “and every time you let him keep you from trying, your fear of him made him bigger and more bothersome.”

“Well! I’m glad *he’s* nearly gone,—but we have to fear some things, don’t we, Mother? I’m still afraid of spiders and wasps and such things. Even if I did let all of the fear-interest out of those spider-thoughts, how would that keep spiders from biting me?”

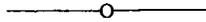
“You forget, Colombe,” reminded Mother, “that God’s Life is in everything—even spiders—and that if you really trust Him you couldn’t be afraid; for He would let nothing harm you. Fire *can* burn you, but you needn’t fear it, if you know how to use it rightly. And the same is true with everything else. But later we will show how our thoughts actually *make* for us the world in which we live and which we see all about us, including the spiders and wasps which you so dislike.

NOTE. For *very young* children this story is best illustrated by means of a toy animal balloon, procurable in any five and ten cent store.

Questions.

1. In what way are our thoughts like balloons?
2. What do you think they would look like, were you able to see them?

3. What makes our thought-people big and powerful?
4. How can we make our bad thought-balloon-people shrivel up and leave us?
5. How can we make our good ones stronger?
6. Are there different kinds of interest? Name some of them.
7. Should we try to get rid of our fear-thoughts? Why?
8. Have you any fear-thoughts or foolish-thoughts which bother you? Why do they?
9. Should we fear anything at all? Why?



CHRISTMAS DAY

May Your Soul be filled with sunshine this Christmas Day!

CHRISTMAS Joys are in the air,
 Pealing laughter here and there,
 Spreading Love from hearts of men,
 Carrying smiles where tears have been.

Smoothing furrows sorrows rent,
 One and all they are intent,
 Shedding joys and love throughout,
 Vanquishing troubles, fear and doubt.

Joyous singing on the street,
 Invading all the hearts you meet,
 Rich or poor dispensing love
 Coming from the Heaven Above.

Christ's great love pervades the air,
 Brings its message everywhere,
 Sharing sunshine from your heart;
 Creed or color, its your part.

—G. H. F.

UNEMPLOYMENT

THIS problem of unemployment is a serious one and can only be solved rightly by true prayer. When it is recognized that the problem of unemployment is and always will be an individual problem, and that any action by the state or city or government can only be a temporary palliative, then we will see that the remedy must necessarily be through the work of the individual, and not through the mass. The government can no more legislate employment than it can legislate honesty. The government at best can only afford opportunity, and the doing of the work must rest with the individual.

One method of working against unemployment is to realize that: "In the Great Reality there is no unemployment, man has absolutely perfect work, for man is spiritual and divine, always passing on God's ideas to his fellow man, giving him joy and happiness, and grouping together these ideas into perfect combinations which radiate out in Infinite Mind, giving infinite beings joy and happiness.

"There is a perfect law of supply and demand; when man needs anyone, through Infinite Mind he is instantly in touch with the required person; when man desires to pass on an idea, he knows where to pass it; when man needs an idea, he knows where to get it in that Mind, for God is the Principle of all knowledge, and man knows everything he needs instantly.

"There is no hatred. God is Love and man reflects that Love and is absolutely loving towards all. There is no hostility. God is Love and man loves to help his fellow men. Man never harms his fellow man, for God is the Principle of all justice and man is absolutely just, always helping his fellow man.

"There is no other power than God. God is Love and Truth, and man is made in the image and likeness of God, absolutely loving and absolutely truthful. There are no enemies to be transformed. There is only omnipotent Love and the manifestation thereof which never changes. God is the Principle of all law and order and continually bestows an infinite variety of His own perfect ideas."

—*F. L. Rawson.*

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.

PRACTICAL INNER WORK

IN LAST month's article we promised to show how those who have been following these teachings and who have been trying to prove and apply their truths are practicing a new and higher kind of thinking,—in fact, are preparing to enter a new consciousness—that of their souls, and thereby to return to the Garden of Eden, their Heavenly Home.

Let us consider carefully this statement, and try to get all of its wonderful inner meaning; and then, as many as can, let them try to do what we suggest.

First, try to realize yourself as a *pure center of awareness*. For that is all that you are in the reality of your being, as you are not your body, nor your mind, nor your soul, in that reality. If these are all *yours*, then *you* must be something much more—much higher—than they; they must be something *you* possess, or can create, put on *and use*, when the need is.

In other words, *you* must be pure spirit, pure consciousness, just a center of awareness—where you are aware only of yourself as consciousness or spirit. In such state you have no form, no body, nothing apart from yourself as elementary essence, and are aware only of being all there is, yet as able at will to bring forth from within yourself, by merely thinking, a soul, a mind, a body, other bodies having minds and souls, or a whole world of such and of all things that now comprise the world of your mind's consciousness.

Your thus being the elementary essence or substance from which all things are created, and these things being only thoughts in your mind's consciousness, you then must be like God—must **BE** God,

Who we know is *All in all!* Can you not see, by thus withdrawing your center of awareness from your *creations in mind*, and by retiring within yourself as pure consciousness, you thus become One with God—*become* God, Who alone is Pure Consciousness, in Which all things live, move and have their being?

We have shown you by pure reasoning, and by directing your attention—your center of awareness—to the Source of your being, how you may retire to that Source at will, and by the same method how by focusing all your attention and interest upon the thought of any of them, you may be in your body, your mind, your soul, or your spirit, whichever you choose. For you actually are where your center of awareness is at the moment.

Therefore it behooves the earnest one to study thoroughly all there is to learn about the body, the mind, the soul, and the spirit, so that he can know clearly the one from the other and can function at will and with full understanding of its laws in the consciousness of each, and thereby will be able to master each (In our three Courses of Study on the Mind, the Soul and the Spirit this is taught in great detail).

Remember, that is all you as a soul are here in physical expression learning to do. You as a soul are an individualized center of consciousness that has extended a part of itself outwardly in a human mind in order to master the forces of the lower nature that have been consolidated in the physical body. As a soul you are the outer extension of the consciousness of a Son of God, Who is your Divine Self, and Who is responsible for all that you are and all that you do. In fact, He is doing, or directing, all that you do, as a soul, mind and body; is actually redeeming you and through you redeeming and transmuting all these forces of your nature that are keeping soul, mind and body in bondage to the earth.

But He is doing this through the agency of you as a soul, which is the lower part of His Consciousness left over from a previous world period. In now redeeming you, He is bringing all that comprise your consciousness, which of course is all His lower consciousness—all the forces of your body, mind and soul—back into His Divine Consciousness, which is God's Consciousness; when you will thus become One with Him, your Higher Self, your Father in Heaven, and One with God—the One Consciousness.

Thus you see, by learning this truth, and thereby how to get back in consciousness to where you know yourself as a center of awareness, you not only are able to withdraw from the consciousness of your outer mind, but you become aware of who you are and of what you are a part. In other words, you learn that you are not your mind or body, for you can withdraw your consciousness from any awareness of the body, and can likewise withdraw into a consciousness where you can look into your mind and see it as but a realm or room of consciousness where are stored all the knowledge and beliefs accepted by your human mind as being so.

Here, perhaps for the first time, you realize that you are something above or back of and greater than the mind, able to put in it any idea, thought or belief *you* wish it to entertain. That something, which is you and yet is not wholly you, you can now understand is your *soul*, or is your center of awareness in an inner or higher realm of consciousness, where you can look out or down upon the world of your mind's consciousness.

Now you can see your soul is that part of your consciousness in a realm where is stored all the knowledge and beliefs accepted by you as a soul, gained from experience in many bodies down through the ages. Very, very few have been able to go within in consciousness beyond this realm, while only a comparatively few have been able consciously to get out of and look down or out upon their mind's consciousness and what is in it. These articles are helping everyone who carefully studies them to do this.

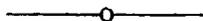
But this particular article is helping you to get back of and see your soul and all that is in its consciousness, for by becoming a pure center of awareness, you realize that even the soul and what is in its still separate consciousness are not realities, but are the illusions grown out of a sense of separation or of a consciousness believing as real what was born of its thinking—when all that is real is purest Knowing, purest Love, purest Power—UNMANIFEST!

And realizing this, can you now see that, becoming such a center of awareness, you enter the Consciousness of your Highest Self, a Son of God, a Christ, Who is One with the Father, and *Who is all that you are*—as a soul, a mind, a body?

We beg all earnest ones to stay with the thoughts in this article until their inner meaning becomes clear, for they actually will bring

to such a glimpse of Reality, which may be widened to a clear vision of It by the persistent ones.

We will add only this as a further help. Of yourself you cannot get very far in this *inner work*. But you have One within you who says, "I AM the way, the truth, and the life—no man cometh unto the Father except by Me." Prove to Him that you truly want to find the way to the Father, and He will not only show you the way, but He will release in you the power to follow Him until you reach the Father, and can enter the One Consciousness, your Heavenly Home.



FROM ONE OF OUR DEAR ONES WRITING TO ANOTHER

OH MY dear, can't you see that we have all been asleep *right in the Garden of Eden*—right in the midst of the Glory Place, and have been *dreaming* of all this misery, of this earth, of our bodies and of pain! Oh, to think of all the power we have given to this nothingness—just to nothing!

And how we have cried over it—and worried over it—and prayed over it! When all the time it did not happen at all—we were always in the Paradise of God. Were all the time asking Him for something—and all we had to do was to open our eyes and see it and accept and use it!

How I have laughed and laughed over this phantom of nothingness—right here in the midst of Heaven! Why this earth is Heaven—Heaven, HERE, NOW!

Don't be fooled any longer, dear. This is the truth. And do you know how long we have been asleep? Listen! We have slept *just one minute!*—Just one minute!!

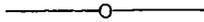
After your letter came, I began to wonder about all of these false beliefs of being outside the Kingdom—about how long this has been going on. If we have been deceiving ourselves about so many things, why should we believe in time? We imagine that the earth turns around causing so-called days. And then there are so-called years, and centuries, and eons. Don't you see that we have been deceiving ourselves about all this? It suddenly occurred to me that we have not been out of the Kingdom one single second! We have just dreamed it all.

Can't you see that we went to sleep right in the middle of the Garden of Eden, among all the flowers and fragrance and glory *just a minute ago*? And during that minute we have dreamed of worlds and races and misery and death and wars and suns and stars, and because we were so miserable it seemed ages and ages. **WHEN IN REALITY IT WAS ONLY A MINUTE!**

Now, sometime ago I discovered that this so-called human consciousness was a dark layer of something around the earth, and therefore around my and your and everyone's soul or real consciousness—a layer only as thick as a *sheet of paper*. And that all we needed to do was to turn our minds away from this outer layer of darkness within ourselves to the Light shining there, and we would see the Garden of Eden where we really lived.

If this is true—and I KNOW it is—then we have been thinking all this life and power into something that is really nothing. There is no outer world, no selfishness, no sick, poor, evil, warring personalities, and no *time*! What made time and all these things? It was our minds dreaming it all!

We must cleanse our minds of all these false beliefs, for they have been created out of a false consciousness, and have no more reality than the stuff out of which all our dreams are made.



THE MEANING OF PAIN

TAKE My words, for they are truth. The time will come when your uprising and downsitting will be free, and your whole body no more restricted. But this day of freedom is not now what I would teach.

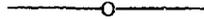
For long you have been wearing My Crown of Thorns, and so has the pain extended to your physical self. Mistake Me not! Very truly is the pain entirely physical, but behind it there is in reality the consequence and purpose of wearing My Crown of Thorns, for by so much have you entered into the Crucifixion and by so much are you a co-worker with Me in Salvation.

Believe this! And now I ask you to tell all who have the blessed gift of Healing to teach a like truth both to the well and the ill; only to judge to whom they speak of the matter, for not all are ready to receive the truth; to some it would appear only as a "hard saying."

To those who can receive the inwardness of My meaning, to them will it be given to know that they too can be fellow-sharers of My Crucifixion, and so fellow-sharers in Salvation.

Again, My faithful workers do indeed err when they teach that pain is not of My intent. This is not so! Such teaching is in reality superficial—and I know most acceptable to some; but he who probes in thought will come to realize the meaning and depth of pain, and how by it alone can man grow to understand My Character, My Manner of Education, and My Power of Salvation.

—By the Author of *The Silent Voice*.



ONE WHO IS BRINGING HIS CONSCIOUSNESS BACK HOME

DEAR Sun Center:

Ever since I attended the Summer Classes in Akron, I feel sure that something has been happening to me. Something is stirring within me for expression. It is enabling me to do things, which I could never do before, and it has revealed truths to me which before were clouded by my "vision."

It does not seem to be happening to me alone, though, for as you know, mother, sister and I decided that we would form a Group. It all came about so beautifully, and our first meeting was most certainly inspired by Christ.

I am more and more being permitted to glimpse some of the reality of God. Some days when I am going about my work I can see and feel the Christ in all of my fellowmen. In these moments, and they are becoming quite frequent, some power within me surges up into my chest, and it pushes against me. It makes me feel loving and peaceful and joyous beyond words. Sometimes I need to breathe in deeply and it feels so wonderful I don't know what to do. The more I send love out, the more love flows into me, and for the few minutes that these experiences last I truly rest in the Consciousness of my dear Lord and Master, Jesus Christ.

Yes, Jack is beginning to obey the impulses which I am constantly sending him. I am permitting these visions of My Reality to come to him so that he will determine with all of his will that

nothing shall keep him from cleansing his mind of *all* untrue pictures.

Sometimes, when he wanders away from Me (and he does this more often than he should), he becomes afraid of the troublesome conditions which are now pressing hard upon the world of men's creations. Then I have to recall him back again to Me, and remind him that I AM in *every* man and in *every* condition, and that I AM the *only directing Intelligence and Force*; that I know what I AM doing, and will let no harm come to those who *submit* to My directions given from within their hearts. I remind him that I *always take care of My Own*.

He is faintly but surely beginning to see that everything that happens, whether it be in foreign countries, or in our own, and which is not good and perfect, is only a false creation in His own mind. Sometimes I permit him to see that he is the only thinker, and the only world is the world of his consciousness, and that everything which he sees, whether it be a person, a thing or condition, is only what he *thinks* it to be.

Then he becomes afraid, for he feels lonely in his own world. But then I permit him to see that as soon as this untrue and temporary picture in his consciousness is replaced by the Reality of the perfect world of the Kingdom which has always been, and always will be, the Reality *must* shine forth. He is beginning to see that I Alone AM, that he, himself, is I, and is *all* that I AM, and that there are *others* in this same Consciousness who are One with him in the wonderful Work of Christ, helping others to see the truth of their own false worlds and creations.

All the forces in his nature that must be redeemed are flaunting themselves before him, and he is beginning to see that he must no longer feed the desires of the mortal self. He makes such a hard time of it, not realizing that if he will but trust everything to Me, and allow Me to take care of him, *all* trials, tests and temptations can be *easily* met and conquered. If he will fully trust in Me, he will "be led among green pastures, beside the still waters of life."

I am recalling to him the fact that all disciples of Christ will be tempted and tested as never before, until every vestige of self will have passed away, leaving Me to shine forth on earth, revealing to all men the glory, majesty and splendor of My Impersonal Life.

Oh, dear ones, I ask my Loving Father to aid me to be a most pure channel for His expression on earth, and that He will help all students of this Work and all other Movements and Centers to come quickly into their own, that We as Brothers can begin to do the Great Work of Service which our Blessed Leader, Jesus Christ, is directing. May He bless you and every other Worker of the Sun Center.

THERE IS NO DEATH

ON APRIL 7th my husband lost his father, age 90; and on May 12th I lost my little mother, age 80. To us they have gone on a journey to live somewhere else, and we are truly glad; for we firmly believe that we go on and live always on another and inner plane of development.

I sat for an hour watching my mother greet those who had gone on before. To hear her call the names and see the expression of joy and happiness as she greeted each one was very beautiful. Finally, after this hour, with a room full of spiritual guests whom I could not see, she suddenly said to me (no other mortals were in the room), "Come, dear; kiss me goodbye. I'm going Home."

She told me how beautiful it all was, and about the grand colors of the flowers, such colors as we on earth had never seen. She said she was happy to go, and I wished her happiness as I kissed her and asked God to bless her. Then she said, "Go, get the others (meaning my father and two sisters) to come and kiss me goodbye."

So I went and told them that mother was going away on a beautiful journey to live, and she was so happy; that they should go and bid her goodbye, just as if she were going away for a long visit with dear ones.

I was so proud of them all, to see them go and bid her farewell and a happy journey, and no tears. We all seemed to feel God had called her, and said, "Thy Will and not ours be done," and we were truly happy for her. She had not a pain nor an ache. She just left us early next morning.

Although we miss her, it was such a happy experience, and I now feel that I can never again feel regret when the time comes for a dear one to leave us. The greatest treasure I possess is to be able to say, "Be still, and KNOW that I AM—God."

—From My Messenger.

THE INTERPRETER'S HOUSE

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

WHEN BACK IN OUR TRUE CONSCIOUSNESS

IN 1920, when lying ill after a certain harrowing experience, I "saw" this when awake. It seemed as though I were on the battlements of heaven. The Father in robes and crowned was walking back and forwards. Angels in varying degrees of splendour stood by. The Father paused and leaned over the parapet, looking down towards the earth. Calling His angels over, He showed them the clouds and darkness below. Turning, He looked at them for some moments. Then He said, "Things are not going well down there. Sorrow, sin and much suffering attend humanity's progress on the earth. And the end is not yet. It is time some of you go down again. Who will go?"

There was silence at first, then I said, "I would like to go." The Father looked at me quizzically, "Are you sure? If you go you will forget altogether that you have ever been here. You will be submerged, and lost in the confusion, sorrow and wrong-doing, and you will wonder what it is all about. Do you still wish to go?"

I said, "Yes." He turned to a cherub, and said, "Unhook her wings; hang them up in the armory, and keep them dusted. Come, let us throw her over."

As they lifted me on to the parapet, He looked into my eyes. I still remember the warmth of His smile. "Some day, you will remember." I fell over, down through the air, and was quickly lost in the darkness below.

We are glad that our suggestions helped to put all of those thoughts of heart trouble out of your mind, so that your body will be freed from them forever. There is no question but what such will result when you no longer feed them with interest and attention. Be faithful and persistent, and the results wanted will surely manifest. We are happy that it has helped you to get Margaret back into your Real Consciousness where You talked to her, and showed her just what she needs to do. Get her back there often—many times a day, and try to establish her in Your Consciousness so that she will always wait upon You. That way she will not have a chance to get down in those negative states anymore.

As for your dream, it in a way is really a confirmation of what we have just said. You are the Father, and You showed Margaret's soul the clouds and darkness below from the high altitude she was in when in Your Consciousness, and asked if she would like to go down there, telling her that she would become submerged and lost in the confusion, sorrow and wrong-doing she has since experienced. Can you not see that it was but a prophecy of what you have gone through since that time? She is but now beginning clearly to remember in her outer consciousness what You then told her soul, and is getting ready to come back fully into Your Consciousness again.

HOW THE MIND REBELS AGAINST THE TRUTH

I HAVE had a strange experience like a dream, yet I was not in a full sleep. I found myself in a bedroom on just a bed and no furniture in the room and alone. I said, "What does this mean; I went to bed in a nice room and not in one like this. Have I been so selfish to deserve no better room than this?"

Even the blind was off the roller and hanging half across the window. I prayed, "Oh, God, help me to see my error! Oh, God, put me right!" And immediately the room became fully furnished, with all the comforts, with texts on the wall, and a crucifix on the table. And two nurses, one a sister, came to me, while I lay on a lovely bed seemingly ill. I knew I had not been well for a long period, but have been steadily improving and settling down beautifully and getting quite calm now.

Well this nurse said, "I have to clean this place that has been troubling you. It is badly ulcerated." And I replied, "Oh no, you don't tamper with me. I have suffered too much to have a nurse touch it, especially one who does not know anything about it." She replied, "This one who is quite capable will see it is done properly; she understands it thoroughly."

I rebelled and said, "Who told you to bring me here and what has happened to me. I have been all right for some time now, and was really well last night when I came to bed."

They both stood silent and would not say a word. Then I seemed to lose my senses and I could feel them doing something to my side, where an old operation had been performed some years ago. But that trouble came against me about a year ago, and is getting better now. I could feel the pain a long way off, and then I woke up, and the strange part, there was a strange feeling in the place I speak of. There is no pain there now and only a slight condition is left, and it is clearing away gradually. I treat it mentally every night when I go to bed. But I have not been to a doctor now for a year or more.

With regard to your dream, try to realize that the room you were in is the consciousness in which you were dwelling at the time, and if you were in such an empty room it is only because of the state of mind that you were then in. After praying you saw how it lifted you into a new consciousness or room, which was filled with all the lovely things you could possibly want.

This is but a proof to you that God is helping you to rise into a consciousness of health and strength and where every good thing awaits you. But as the nurse said, you have to clean the place or the wrong and negative thoughts out of your mind before all those blessings can come.

All that followed was but to prove this to you. Seemingly you rebelled and argued, but eventually you were shown the truth. From your past experience you have learned many wonderful things, and it should help you to avoid the mistakes of the past.

THE INNER ROOM

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

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

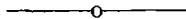
DIGESTING AND ASSIMILATING

UNDoubtedly, from what you say, you are going through a digesting and assimilating period. In fact, many of the older students are being required to free themselves from all studies and to begin the definite applying of these truths in their daily lives and in the problems brought to them. You have had all the truths needed to help you find the Kingdom, and had all these truths been built into the consciousness so that they were a part of your life, you would long ago have been in the Kingdom.

Therefore you can see the necessity of going back and taking up these truths one by one and using them as planned by your Loving Father when bringing them to you. The evidence of the results being gained is in your ability to open your heart and let out the Great Love and directing Its Light to others for their release, and to the dark places in your consciousness.

Remember all things that are less than good and perfect exist only in your consciousness, and if there are such things as eczema, lack and limitation of any kind, *they* are only in your consciousness. Therefore, all that is needed is to turn upon them the Light of Divine Love, which is likewise the Light of Divine Knowing, and the truth that shines forth will make you free.

Whatever you do, when you do it solely to please your Loving Father, concerned not at all about results but only that you are doing what He wants you to do, will bring you just that much closer to the Kingdom. And after awhile self will be no more, will have lost itself in His Consciousness, and you will know you are One with Him, and you can then say, "I Alone AM," and will know that it is so



THE BODY DOES NOT SIN

YOU ARE a Spiritual Being. When you truly know this, then nothing that your body does can affect you in any way. Your body does not and cannot sin. It is your mind only that sins by letting your body to the things that you believe are wrong. And you, who are Spirit, likewise cannot sin, because Spirit is God and God knows no sin or iniquity; then

it must be your mind only that sins through thinking things are wrong, when such thoughts are born only of wrong understanding about the true purpose of life.

As you say, how could the race be perpetuated without the sex life? That life is only wrong to those who think it is wrong and who in their thinking worship the act and forget the true purpose of being. Nothing is impure in God's sight. Man only thinks impure things because of his wrong beliefs. The only answer then is to learn to know right from wrong, or good from evil, and that can be learned only through a study of the truth, which is clearly taught in *THE IMPERSONAL LIFE* and in the Courses of Study we have devised for all earnest students seeking the true way to the Kingdom.

HAVE TO EARN ALL YOU GET

CAN YOU not see, dear friend, that it is the truths in these Lessons that you need more than anything else—the applying of them in the very problems facing you?

One thing you must learn and that is that you cannot get something for nothing. You have to earn all that you get in this life. And the only way one can earn anything is by thinking, knowing and acting the truth—the truth that God alone is your supply, and by looking to Him only for everything. We are trying to teach you this in these Lessons, but if you persist in turning elsewhere and are trying to get freedom from lack and limitation by buying lottery tickets and chances in similar gambles, you will just have to wander in the darkness until the true light comes to you from within.

THE WALL OF SELF

DEAR friend, that "Wall of Self" you have built around you is the only thing that hides the light of the Kingdom and is keeping you in the dark sense of sin and separation. That "Wall of Self" is but your belief in separation from God and His Consciousness. When that belief is dissolved you would know your oneness with Him—because His Consciousness would be yours, and you would then be in the Kingdom.

KNEELING IN PRAYER

ANSWERING your question about kneeling in prayer, yes, by getting down on your knees, you actually show that you are humbling yourself before God, and it helps to free your mind from all outer things and to turn it wholly to Him. Do you not realise that?

When your mind is thus turned wholly to Him in a perfect love and trust, then it is wide open for the good to flow through it into expression that He has been waiting to deliver to you from the beginning.