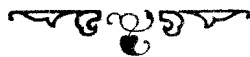


"The Substance of Things Hoped For"



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IN THE August Paper, entitled "Prove Me Now, Saith the Lord," were shown you some glorious truths; one especially, that by assuming your real nature as a Son of God divine activities would naturally follow. We are hoping that many of you are beginning to know and to assume your divine powers and possibilities.

In this article we will help you to prove some of these powers—those of you who have the courage to venture beyond the realm of visible "facts" and to trust all to the "evidence of things not seen." In other words, we are going to test and help you build up your faith.

In the 11th chapter of his Epistle to the Hebrews, in the first verse of the St. James version, Paul says, "Faith is the substance of things hoped for, the evidence of things not seen." In the Revised Version it is given, "Faith is the assurance of things hoped for, a conviction of things not seen." While in the Emphatic Diaglott, containing the original Greek text, it reads, "Faith is the basis of things hoped for, a conviction of things unseen."

We like the first one best, as more clearly expressing what we feel faith to be, and as Paul probably meant it—if we could know his exact meaning.

First realize that there is an actual substance with which faith works. Of course that substance is not visible to the sight, but it is none the less a real and tangible substance to the mind, when once it learns consciously to work with it through faith.

Which means then that somewhere in the invisible there is a substance, that with our thought, through faith, we can mould, shape and form into conditions and things, and bring them forth into visibility. Think this over until you see that it is exactly what faith accomplishes.

Now most of you through faith a great many times in one form or another have accomplished just that; although you may not have done it consciously or purposely. But it was your faith nevertheless that brought it to pass. Surely then, if it has been accomplished thus unconsciously, it can be done consciously any number of times—when the same identical use of faith is always followed.

Let us search into and examine this invisible substance that faith is said to be, and see if we can learn its real nature and the secret of its power; so that we can use it consciously and can accomplish with it what evidently is intended every disciple of Christ shall accomplish. For did not Jesus say to His disciples, when they asked Him why they could not cure the epileptic, "Because of your little faith; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."—Mat. 17:20, R. V

There are many stories told of what has been accomplished by faith; you all know the wonderful things Paul tells in the 11th Chapter of Hebrews. Jesus credits most of the healings He performed to the faith of those healed and blessed, saying, "According to your faith, be it done unto you." "Thy faith hath made thee whole." "O woman, great is thy faith; be it done unto thee even as thou wilt." "Thy faith hath saved thee," etc.

Now all these things that were accomplished were done by visioning clearly in the invisible the thing sought (with no signs of it apparent in the outer) and believing it was so or it could be done and would manifest.

Try to realize this fully before we proceed, for you must see that the real work is done in the invisible, and that what you can clearly see in the invisible can be made to become visible in the outer—through the action of faith.

YOU have all heard or read many times what was just stated, and many of you have often tried to prove it, with only partial or most unsatisfactory results. And of course all wish to know why you failed, and the sure way always to succeed.

First know that there is a definite law of faith, and that it works just as surely as any law of mathematics or of electricity, when clearly understood and correctly used.

Secondly, know that you are working just as truly with an invisible substance that is moulded and shaped by your thought, as does the potter work with clay that he moulds and shapes with his hands.

Thirdly, when something is visioned clearly—that is, is seen as a FINISHED thing in the invisible, if it remains finished and accomplished in your mind with no slightest doubt or question but that it will appear speedily in the outer,—in accordance with the law through such a faith it will so appear.

With these things fixed in your consciousness we will now examine into the right way of working with this substance. Of course by your thinking you have been unconsciously moulding and shaping this substance from the beginning—even from the cradle. Witness the results in your body, your environment and your affairs. Yes, they are what you have thought them into being—you cannot get away from it; it is the law,—what you think, you are. Which implies also that what you think, your world and all in it are.

That means of course that you, your body, your environment, your affairs, your world and all your fellow-men, are what you see with your mortal eyes and believe to be in your mortal mind. They are what you have thought and thereby made them to be—but they are such only to your mortal understanding, or as they appear to your mortal mind.

Do you get the distinction? What they are, they are only in the outer or visible world, or as they appear to your physical senses and are believed to be by your mortal mind. But they are not so in the invisible world—in the realm of Reality.

Learning from this that your thinking only moulds this invisible substance into the form and shape of your beliefs, you can see how important it is to have only correct beliefs. For beliefs are but thoughts filled with the substance of faith, either already or about to be manifested in your body, world or affairs. And they may be altogether wrong beliefs, causing you untold inharmonies, suffering and hardship. Witness your belief in disease, poverty, death and all of those inharmonious things

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now manifesting in your life - all of them lies and having no existence in the invisible realm of God's Kingdom—His Consciousness.

Go back over this and study carefully every statement until you grasp clearly its meaning. Then you are ready for what follows.

FROM all of the above it would appear that the only way understandingly to use this power of thinking is to get back into the invisible and to work wholly from there. We of course can do that only in consciousness; and by going back into our soul consciousness—back into the Silence where we can shut out all sense of the outer with its claims and concerns of self—we there can glimpse and may even get a clear vision of that perfect world within where are no inharmonies, no lies, no lack or limitation of any good, beautiful or needed thing.

You have had proved to you there is such a world, even if something within had not long ago convinced you there is where the I AM, the Real You lives. Therefore, when in the Silence of your soul, it should not be difficult to let the heavens of your consciousness unfold and this perfect world appear to your inner vision.

Do you perceive what we mean? In that consciousness what appears is the real—it is not mere imagination; you are then in a realm where the real and the true now appear and can be seen, for all mortal mind's beliefs have been left without. You are now a soul, in your real consciousness—the real of that of which the mortal mind is but a limited outer expression; and when you leave behind all wrong and limiting mortal beliefs—self's creations—and open your consciousness to what appears from within, can you not perceive that what comes to you must be what exists there in this invisible realm of the real?

This of course applies only when you are truly in your soul consciousness, which means you have fully shut out all concerns and influences of the outer mind. And also remember that we are speaking of and to disciples only, those whose I AM is now dwelling in the soul, making Spirit and soul one in consciousness, which consciousness is that of the soul realm of the Kingdom, the realm of perfect and ideal things and conditions.

If this is clear, you can grasp that in this consciousness the I AM, the Real You, naturally will bring to your attention the things He wishes you to know and to express, and as a disciple you are concerned only with that and doing His will, having learned that He always knows best and always purposes manifesting the best for you, as fast as you are able to use it in His service.

AT THIS point we wish to emphasize that it is always the self that wants things—that tries to make demonstrations—for self's use or its fancied needs; not realizing that the I AM, the Father, always knows best our needs and will always provide them, when self and its wants are not in the way. On the other hand, it is the soul, thinking and working in conjunction with its Father within, that always wants to express the fullness of its true life as a Son of God, to manifest in the outer the abundance and perfection of all the good things everywhere present in that inner life in the Kingdom,—but it cannot, because of self's interfering by wanting all for its own personal use. Stop and realize how true this is.

Therefore, if you would learn rightly to use the power and substance of faith, always remember these two things:

(1) that whatever comes to you thus in the Silence from the innermost consciousness actually exists in this invisible realm of the soul: (2) that it is brought to your attention by your Higher Self purposely for you to know and to bring forth, if needed, under His direction; for He knows best what He wants you to do with it. This means, of course, that self can have no part in it; that you are to wait upon Him and to obey Him only in what He directs you to do.

Do you realize what this signifies? If you truly believe what has just been said, and have perfect trust in Him—that is, if your faith is as a grain of mustard seed, the same power that makes what is in the mustard seed grow quickly into a tree, will cause what you see in the invisible of the soul realm to grow and come forth quickly in the visible or outer world. For the same law that directs the growth of the idea or thought of a mustard tree hidden in the mustard seed and planted in the soil (or soul) of earth, likewise directs the idea or thought planted in the invisible soul substance of your mind; and when it is nourished and watered by perfect faith and trust, it must come forth into evidence, as Paul claims.

Think for a moment of the soil as the soul substance of earth, and how everything that lives, when "planted" in the soil, grows and thrives—if the soil is fertile and there is plenty of water and sunshine. This includes man and animals, for do not they have to be "planted" in the right kind of soil—that fitted to their nature—and be properly nourished by it to grow and thrive perfectly?

What is it in the soil that makes everything grow? Is it not this invisible soul substance—the real substance of the earth? What would the earth be with its sand and rock without this soil of itself, this essence of life always existing beneath the surface of the visible in the invisible substance that supports, animates and gives being to the material nature? And if hidden in that soil of earth is what gives life and visibility to all appearing upon it, can you not now see how hidden in the soil or mortal consciousness of your mind, there is the invisible but very real substance of your soul—that which gives life, form and visibility to all conditions and things appearing to your outer senses? Think this over until you see how wonderfully true it is.

NOW, of what practical use is all this to you? You are anxious to know just how to make the invisible become visible. But we are not going to tell you how, in so many words. For that anxiety is purely of the self, and it must not be gratified. But above we have given you the law, and how it works for those who work with it; and those who are truly in earnest about knowing and proving the law—under the direction of the Higher Self, will discover the true meaning back of the words and will be shown just how to apply it in all needed ways.

Therefore, if you would discover that meaning, read over carefully all that has been stated, and when something within causes you to halt and ponder over certain words, go within, in the silence of your soul, and wait and listen for all that is told and shown you there—and you will be richly rewarded.

But we said at the beginning that we would test and help you build up your faith, and we will now try to help you prove the Lord, that you may see how He pours upon those who truly love and trust Him the blessings promised.

We have said much and have impressed it upon you in many ways about letting go and giving yourself in perfect trust to God. Some of you have had many wonderful evidences of His loving care, and are amazed at how, with no work for months and no actual income, you have always been provided for and seemingly you are better off and happier than when you had plenty of money but did not have these truths and your present faith to strengthen and sustain you. Such have had very real proof that God is your support, your supply, your sufficiency in all things.

But such think truly that it is not His will or purpose that they remain long in such condition. They gladly remain, however, until they have learned all the lessons to be gained therefrom, knowing when their faith and trust have become perfect and fully established they will automatically rise out of such condition or limited consciousness into their true place in the Kingdom; such faith and trust having become the knowing of their Higher Selves that all the Father hath is theirs, and that He and they are One. And such knowing more than anything else helps to bring about the Divine Union that awaits every disciple of Christ.

Not all of you have attained to such faith in God's love and care as yet, and it is you whom we would help, by giving you opportunities to test and build up the faith needed. For many of you are beginning to realize, from what has been shown, the truth of Jesus' saying, that if you have faith as a grain of mustard seed, nothing will be impossible to you.

WHAT is that desperate problem you are now facing, which must be met and handled, or dire disaster seemingly will follow?

Is it a mortgage that must be met, a payment to be made, something to be accomplished by a given date, that in your limited consciousness seems impossible of realization? What is to be done?

First you must get quiet, must retire into the Silence of your soul, leaving that limited consciousness altogether in the outer where it belongs. Command powerfully the forces of your mind to "*Be still, and know, I am, God,*" and mean that they shall obey. Then wait until there is perfect stillness.

When all is at peace within and nothing from without is in evidence, turn your thought to your problem, but **unconcernedly and impersonally**. Then wait, with your thought thus focused upon it, and see what comes. Be patient. Let nothing disturb you. Just wait.

Soon may come a definite impression or suggestion from within, indicating a new mode of action, something you had not thought of before. You may then make a silent query, such as, "*Father is this what Thou desirest me to do?*"

The chances are you will feel a strong affirmative response from within. If not, wait for another impression, and even ask, "*Father, show me what is Thy will and purpose for me.*" And then wait calmly and confidently for a reply. Which may come as a strong impression or suggestion that you will feel is His reply.

Or soon after turning your thought to your problem, definite words may push forth from within, such as,

"*Why do you worry? Am I not here? Do I, your Loving Father, not know your need? Am I not able to supply your every need—I who brought you to this place,*

to this seemingly desperate situation, simply to show you the futility of seeking outer help, and to cause you earnestly to seek Me, to long for Me and My help; and then to bring you humbly and trustingly to Me, that I can prove to you My Love and My Power, and that I am an ever-present help in time of trouble?"

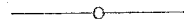
In both of such cases, you should immediately say, "*Father, I thank Thee, and accept this proof of Thy love. I put myself wholly in Thy hands, and will follow faithfully Thy every leading. I know that if I do my part, Thou wilt do Thine. I ask humbly that Thou give me the faith and the strength of purpose to do whatever I am shown.*"

Then go about your business calmly and happily, for there will come with this experience a peace and a confidence that will be truly uplifting. This attitude of mind you must hold continually, despite what appears in the outer or what others say.

If there is a date on which must be accomplished what is needed, let that not concern you. For with the Father time is not, and every good and needed thing is ever available and always present in the invisible Kingdom of God's Mind. All you need do is to see it as He sees it—**already accomplished**, knowing it will appear in the outer before the time needed.

It may not appear until the last day, nay the last hour, or even moment; but **always it will appear on time**, if your faith is great enough.

Study over the foregoing carefully, until you see how by doing exactly as is shown you build up a quality of faith that is invincible, and which must be **your** faith, before you can work in full conjunction with the Father's will and purpose for you. Think of what that means—when you can do this, and of the blessings that must follow.



And now read slowly the next article, meditating on each sentence until you see how wonderfully it confirms the main truths in what is stated above.

SIMPLICITY.

(From "The Spirit Spake").

THOU shalt preach the Name of Jesus Christ **ONLY**.

Enter not into the maze of sophistry or thou wilt find thou canst not extricate thyself therefrom. The Lord Jesus is the Beginning and End of all things.

Feed thy brother with Divine Simplicity, so shalt thou bring him nearer unto Me. Say not unto him, "*Lo! There are seven wonders.*" Rather say unto him, "*The Lord is here and Heaven is within thee.*"

Cling to the rock that is higher than thee—the Everlasting Foundation of Knowledge. Trouble not, God has solved the problems of Eternity.

Why questionest thou all these things? The Father giveth thee Light as thou art able to receive it. Ye are the Children of the Kingdom. Is not that sufficient for thee? The Father asketh of thee the faith which is born of the Kingdom of Heaven.

Thou canst safely leave the evolving of the Eternal in the hands of Him who is the Eternal One.

The imagination of man's mind is unto Him extreme foolishness.

All that thou hast known, all that thou hast believed, shall pass away before the wondrous surprise of immortal consciousness which awaiteth thee.

Empty thyself; loosen thy hold upon the landmark that thou hast known. Cling to the Cross of Christ ONLY. The knowledge which thou hast has been of darkness; thou canst not conceive the Light which shall illumine thy Spiritual Being when thou hast entered more fully into the Mind of Christ.

THE Spirit of the Lord is not found in the byways of diverse creeds and earthly theories.

Knowledge is not happiness, and Science is but one kind of ignorance which mortals exchange for another kind of ignorance.

The Tree of Knowledge is not the Tree of Life. Philosophy, Science, the Wells of Wonder, and the Springs of Wisdom are of no avail to man, but shall be scorched into annihilation by the fiery blast of Spirit which hath illimitable domination over all.

Knowledge cannot design Me. Love painteth the inexpressible beauty of My Immortal Image with the colors which are likeliest unto the hues of Heaven.

Make not My Image according unto thine own construing, for I say unto thee: Thou art blind, thou art deaf, thou art slow of understanding.

The Lord is very present with thee. He holdeth His Court among the simple-hearted in His Kingdom of Heaven. The entrance is nigh unto him who accepteth the simplicity of the Lord.

Be as a child in the Land of Marvel: sweet unto God is the wonder of the innocents.

Seek simplicity, and it shall be given unto you to find the Kingdom of Heaven.

GOD, the Father worketh many marvels, inexplicable to His children.

Give up that to which thou clingest; it holdeth thee back from the Cross of God.

The Holy One hath His Pavilion among the Infinite Splendours; while Thou art very simple in His sight upon the earth, an infant as it were in the Spirit.

Thou canst not see, thou dost not know what are His Thoughts. Yet He asketh thee to come unto Him, to dwell with Him, to be unto Him as His child in the wondrous habitation of His Glorious Universe. The unspeakable glories that are His, the work of His own Creation shall be thine also, because He is thy Father.

The Spirit of God shall breathe through the Universe and thine eyes shall behold the Incarnation of the Christ! Behold the Form of the Radiant One is present with thee!

Let thy words be simple and let thy speech be OF THE SPIRIT ONLY, that thou mayest build upon rock.

Thou hast an Immortal Defender, His name is JESUS CHRIST. He hath simplified the mighty Truths of Eternity, and prepared the way for the innocent in Spirit. He knoweth His own, He carrieth the Lambs in His Bosom.

Divine Love lighteth, and glory thrilleth the hearts of those who follow on in confidence and faith.

IMPORTANT

MOST of those receiving this Paper have been in this Work now nearly four years.

You have come a long journey with us, although not

all have accompanied us every step of the way. Some have loitered along the road, enticed perhaps by more alluring paths and wandering in them for awhile; or the travelling has been too strenuous or difficult and they could not keep up; but all such have tried to follow as best they could, receiving the teaching each month and striving to comprehend the hidden truths therein, but failing to make the headway others have made who kept strictly upon the Impersonal Path, and who were determined to live the teachings.

The time has come when it is necessary to know all those who have traveled with us all the way, who have earnestly striven to prove the teachings, and who thereby have found the Kingdom and are now more or less living in and working from Its Consciousness.

You should all understand what we mean by having found the Kingdom. But we are going to be more explicit, and to ask you the following questions, which for a very important reason we wish **everyone** reading them to answer as fully and succinctly as possible, if you kindly will:

1. Are you sure you have found and are now being taught by the Comforter, your Christ Self? Explain why you are sure.

2. Are you looking to Him as your supreme Teacher and Authority, and depending on no one else? What comes to you as a result?

3. Are you able to command your human mind to "*Be still, and know, I AM, God,*" and then know that **you** are the "**I AM**" Who commands, and that you and God are One? How can you prove this?

4. Are you sure you have found the Kingdom, and can you abide in it for any length of time? What does the Kingdom mean to you when you are in Its Consciousness?

5. Can you truly see Christ, the Higher Self, and Good or God, in everyone and in every thing and condition around you? What is this "seeing" doing to and for you?

6. Have you had any inner experiences—dreams or visions—in which you were with others **robed in White**? In them did you see the Lord Jesus? Describe such experiences and what they meant to you at the time.

7. Describe just what this Work means to you, what it has done for you, and **what you deem it to be**.

Because these are very vital questions concerning your soul's welfare, we suggest that you ask your own Higher Self to guide you in the answering of them. Study each question carefully until you get its full meaning, and then wait for the inner leading before you write down your reply.

Write the answer to each question separately, numbering each as listed, and use a separate sheet of paper for these answers, dating the head of the sheet, and signing your name and address below. Try to get it to us as soon as you can.

Please do not expect an early acknowledgement of your response, for there will be too many to answer in the coming month. Either a letter will follow before or with the October Paper, or in it there may be a further communication regarding this request.

From this you will see that we have approached a new stage of the Work, and we wish everyone possible to be prepared for it.