

IN THE LIGHT OF
THE SPIRIT

CHRISTIAN D. LARSON



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IN THE LIGHT OF THE SPIRIT

BY

CHRISTIAN D. LARSON

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"The Pathway of Roses," "The Ideal Made Real,"

"The Hidden Secret," "On The Heights,"

"Just Be Glad," "Mastery of Fate,"

"The Great Within," "Your

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IN THE LIGHT OF THE SPIRIT

CHAPTER I

LEAVE IT TO GOD

When you are confronted with problems that you cannot solve, or find yourself in the midst of conditions that are distressing and adverse, do not permit yourself to become disturbed for a moment. There is a simple secret that will invariably set you free and change everything for the best. And the secret is this—"Leave It To God."

When you do not know what course to pursue, leave it to God. When you do not know where to turn, or how to dispel the darkness that may surround you, then leave it to God. When you do not know where the path to the greatest good may lie, and have not become conscious of that supreme light of the soul through which all things may be discerned—rest serenely in the faith that you can leave it all to God. In his hands every-

thing is safe; and whatever we place in his hands, will be disposed of in the best conceivable manner.

It is remarkable how soon darkness takes flight, how soon confusion is stilled, how soon conditions adjust themselves and how soon adversities change into blessings, when we can say, in perfect faith, and in perfect sincerity of soul—"Leave It To God." For thus we place everything in the keeping of a Wisdom that knows what should be done, and in the hands of a Power that can do what is best for all concerned.

It is the best for everybody that we all desire; it is the happiest outcome of everything that we pray for as the most perfect ideal of visible existence; and we know full well that such an ideal will surely be realized when we leave it to God. The Infinite can solve our problems, and so arrange all things in life, that the greatest good will come to pass, regardless of time, place or circumstances. And we should not hesitate to seek the superior guidance of the Infinite in this regard, whether our problems be great or small, momentous or insignificant. Whatever the matter may be, we should leave it to God. The sun will soon shine once more, and all will be well again.

There are many things we may wish to do, but do not know whether to begin now or later. There is some one, however, who does know; and

if we leave it to Him, something will happen to delay the matter, if that is best, or to bring about a speedy beginning, if that is best. And afterwards, when we see how delightfully all things worked out, we will be glad—very glad, that we did say, when in doubt—"Leave It To God."

We frequently come to places where the whole world seems to be against us; when every friend seems to be gone; and when adversity seems to make life a useless desert of waste and desolation. But at such times we should not be disheartened or dismayed. There is a way to freedom. There is a Light that is stronger than all the darkness in the world. There is a Power that can change everything in our entire destiny. There is a Love that can bring to us the friendship and the sympathy of all mankind. Then why should we ever be discouraged or sad? There is a royal path that leads out of, and away, from all adversities. (And we may find that path if we leave it to God.)

When we can say, in perfect faith and sincerity of soul, that we will leave it to God, we place ourselves in that state of being where the power of the Infinite can work for us, and through us, to the end that the best may surely come to pass. The Infinite is always at hand, waiting to be of service; but we must be willing to accept such service; and we do accept when

we can say with depth of sincerity—"Leave It To God."

Then we must know, and fully believe, that what we leave to God to do, will be done right; and we must realize that when anything is done right, every trace of evil, sin, pain or sorrow is eliminated completely. God will never bring sickness, pain, want or death to any human soul. It is not the will of God that any human being should suffer, or be deprived of anything that is good in the world. The ways of the Infinite do not lead into pain and privation, but always into greater freedom, greater good, greater power, greater joy.

When we leave anything to God, we may know that the wrong alone will be taken away; the good will remain and be multiplied again and again, without end and without measure. We may rest assured, therefore, that nothing that is worthy or good or beautiful will be lost when we leave things to God. The kingdom of the Supreme, with all its riches and glory, is for man; but man must be willing to receive; and he does express perfect willingness when he can say, with the faith of the soul, that he will, henceforth, leave everything to God.

Whatever there is in life that we wish to change, remedy or perfect, the simple secret is this—"Leave It To God." And we should make

this statement in that deep feeling of the soul that knows—that feeling that seems to say to us that our wish will be realized, our prayer will be answered—the best will come to pass. In truth, how could it be otherwise? God would not have it otherwise; therefore, when we leave all things to Him, we may know that the outcome will be all that we could have wished for and infinitely more.

CHAPTER II

THE HIGHEST PRAYER

We know that the prayer of the righteous availeth much; but we also know there are many prayers that seemingly are not answered—prayers that are sincere, and that come from souls that we know to be righteous. And accordingly, the question arises again and again, how we should so pray that we may not pray in vain.

When we consider the subject of prayer, however, and examine the true spiritual significance of prayer, we find that we have, in the past, mistaken both the purpose of prayer and the attitude of the Infinite toward the needs of man. We find, in the first place, that God has already given his kingdom to man; and therefore we need not ask for anything whatever. There is nothing we can ask for that we have not already received. Why then should we ask again, or pray in any form or manner?

We find in the second place, that although God has given us everything, still we do not always gain personal possession of the gifts of his in-

finite kindness and love. And therefore, this entire theme becomes, for the time being, exceedingly mysterious. But the mystery disappears completely when we consider this theme through the understanding of the highest prayer. And the highest prayer may be expressed, in the simplest and most beautiful manner, through this remarkable statement: "My Father, I thank thee that thou hearest me always."

The highest prayer does not ask, directly, for anything that may be desired; but gives constant, and deep spiritual recognition, to the great truth, that the Infinite has, from the very beginning, given all things to man that may be needed for growth and ascension throughout eternity. And in addition to this recognition, gives expression to ceaseless gratitude, and sincere, unending thanksgiving.

In the language of the highest prayer, we do not ask God to give us what we need or desire; we affirm, in spirit and in truth, that God is giving us all these things now. And we add, to all our affirmations, this beautiful, inspiring statement: "I thank thee that thou hearest me always."

When the body is ailing, we do not ask for health. We affirm, "God is now and forever giving me perfect health." And, "the perfect health of the Infinite fills me through and

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through, because I am in God, and God is in me." We affirm, "God is giving me power"; "God is giving me peace"; "God is giving me increase"; "God is giving me the gifts of the spirit." In brief, whatever we find that we need in life, physically, mentally or spiritually, we affirm that God is *now* giving us all these things. And this is absolutely true. God is closer than breathing; therefore knows what we need every hour, and supplies every need at once, whatever that need may be.

We shall find a remarkable difference in the working out of all our circumstances, material and spiritual, when we change our mode of prayer; that is, when we no longer implore the Infinite to give us what we need, but affirm, with sincere thanksgiving, that God is giving us all these things now.

God is eternally giving to man the all good of life; and God is giving to each human soul every day what is needed for that day. It would therefore be wrong to implore God to do what He already is doing. Instead, we should recognize His goodness by speaking this truth—"God is now giving me all that I need." And in addition, we should give expression to our most sincere and heartfelt gratitude.

When we recognize, in spirit and in truth, what God is doing for us, we enter into harmony

with the act of his giving; and accordingly, we receive every day everything that is given to us for that day. But when we do not recognize this great truth, we are not in harmony with anything that the Supreme may be doing for us; and therefore we do not receive, at the right time and place, what has truly been given to us as our very own. And possibly we may never receive those gifts in this life, but may have to depend altogether upon our own efforts for everything—efforts that are sometimes disappointing, and frequently ineffectual.

The truth is, however, that no soul is destined to depend upon personal efforts alone. We all must, indeed, use our powers and talents well; but we can accomplish but little if we work entirely alone, that is, apart from higher power and divine guidance. Great souls invariably seek constant assistance from the Supreme; and wherever they go, they always "walk with God." Such souls invariably recognize the great law, "My Father worketh and I work," and enter into the spiritual realization of that law absolutely.

We must take God with us in all things, if we would rise above mere existence, and be true to the wonderful life we have been given the privilege to live. And we do take God with us in all things when we constantly recognize the truth that God is with us always, and that He is giving

us every hour what we need to make that hour full, perfect and complete.

When we understand this law, that God is constantly giving to man everything that is necessary to make life all that we wish it to be, and place ourselves in perfect harmony with that law, we shall find that every need will be supplied in its true place and time. The right way will always open through which we may gain what we desire, and realize the ideals that the great eternal now holds in store.

Every day will be full to overflowing with blessings of every conceivable state or being. Every succeeding day will become richer and larger than the days that have gone before, as we become more and more conscious of the great truth, that God is giving us everything to-day that is needed to make this the greatest day we ever knew. And in all our efforts we will be guided, to the end that we may invariably do what is best—knowing that higher power will be with us so long as we live and work for the larger life and the greater good.

CHAPTER III

THE RELIGION OF THE SOUL

Religion is always of the soul; its purpose invariably is to save the soul; and it is only insofar as it is absolutely true to that purpose that any form of religion can retain its influence and power. Whenever a religion no longer lives and works exclusively for its original purpose, it begins to fail; and there is nothing else that can ever cause religion to fail, whatever its form or creed may be. If it is true to its purpose, it will live and grow, and advance in its methods according to the changing needs of a growing humanity.

What it means to save the soul, however, is something that resolves itself largely into what each individual may have realized in his own spiritual attainments. But as most individuals develop in groups, we find the human race separated into a number of spiritual divisions, all having the same purpose in view—saving the soul—but differing, more or less, both as to method and as to the meaning of this one common purpose.

When we examine these spiritual divisions more closely we find that they naturally arrange themselves into two special divisions, one of these much larger than the other. The larger division takes the literal view, believing in literal methods with which to save a literal soul from literal suffering, in a literal, localized future. The smaller division, however, takes the spiritual view, giving the literal phase of all life an insignificant position.

In all ages we have found these two special divisions, the two sometimes blending in places so that a distinct line of demarcation could not be readily drawn. But regardless of this interblending, the two principal factors—the literal and the spiritual—have always been prominent, the one always standing apart from the other. And the reason for this is readily found when we know that we have had, in every age, what may be called children in the faith; that is, men and women whose spiritual understanding has not been developed sufficiently to enable them to go beyond the literal significance of things. And we have also had, in every age, the enlightened, who could discern the spiritual elements that are within all things.

We all are familiar with the literal conception of the soul and its salvation; and we know that it contains but a fragment of the whole truth.

It is the best, however, that the children in the faith can understand; therefore we must be tolerant, and also thankful that they have actually entered upon the great spiritual journey—the goal of which is complete emancipation, soul mastery and spiritual illumination. But we are not so familiar with the spiritual conception of this eternal theme. And as the spiritual conception will henceforth become more and more prominent in all the great religions—the advancement of the race towards the spiritual having become more pronounced than ever before in history—it will be well to give closer attention to its real or interior significance.

According to the spiritual understanding of life and its purpose, the saving of the soul means the living of a life which will prevent the soul from stepping outside of the path at any time; in brief, saving life from all those adverse consequences that invariably follow when the soul, even for a short time, steps out of the true pathway of life. Salvation therefore according to the spiritual view, is not merely for the future, or for the great eternal now, but for every moment in eternity.

The true pathway of life is the eternal path of an endless ascension—the soul rising ever and ever into higher and higher states of existence. It is the path of wisdom and light, the path of

freedom and truth—the straight and narrow path—the path leading *directly* towards the spiritual heights; but it is not a path of suffering. There is neither suffering nor bondage upon this path. It is only when we step outside this path that we suffer. So long as we are on the path, then all is well, and we are daily rising into more perfect realizations of larger joys, higher states of being and a greater measure of all that is worthy and good.

This being true, we have everything to gain, both of things temporal and of things eternal, by so living that the soul is always on the path. And what is more, every soul was created to follow the path—must sooner or later begin to follow the path absolutely in order to work out its own sublime destiny. Knowing this, we realize that we have nothing to gain through delay. Every moment spent outside the path simply means more suffering for the near future; while every moment spent upon the path means more real enjoyment, more wisdom, more power, a greater measure of freedom and a larger life for the near future.

It is absolutely true that what time we spend outside the path is time wasted, for what experience we may gain on the outside is of no value to the soul in its advancement towards mastery and illumination. On the contrary, such ex-

perience is a burden that will have to be cast aside before we can proceed on our upward journey. Here we must remember that the only experience that will prove of value is that which we gain while living uncompromisingly upon the true eternal pathway. It is only sound principles that will avail when we meet problems for solution. It is only light that can add to the measure of light. And it is only on the path that light can be found.

When the soul steps outside of this path, it is lost; and continues lost so long as it remains outside the path. But the moment the soul returns to the path, it is saved—saved for the present, but not necessarily for the entire future. We are living only for the now—the great eternal now, and every moment in the future must care for itself. The steps we take to-day are sufficient for this day; therefore all our prayers must be, “Just For To-day.”

Salvation therefore is a spiritual process that must ever be present—something we shall need every hour. For although we may be saved now—on the path now—we may at any time step out again if we do not continue to live absolutely according to the principles of divine truth. And when we step out of the path, the soul is lost again for the time being; it has gone astray, and is going wrong, going contrary to the laws of its

being. The result will be pain and suffering, so that the lost soul is more or less in torment; and that torment never ceases so long as the soul continues to be lost, or continues on the outside of the path. Here then we find the origin of the belief in ceaseless or endless torment for the lost soul; for torment is ceaseless on the outside of the path. But the other side of that same truth is this, that the soul can be saved at any time—can at any time in eternity step in on the path again and be free.

The cause of all suffering is found in this tendency of the soul to step outside of the path—the path provided by the infinite laws of eternal ascension. And the cause of this tendency is found in the soul's natural desire for growth—this desire, in its undeveloped stages, prompting the mind to seek all places for experience and truth. Thus the misdirection of mental action is originated, and the soul turns frequently, both to the left and the right, hoping to find the one thing we all seek—the life more abundant, knowing instinctively that a greater measure of life will bring a greater measure of all other things needed in the living of a full life.

The life more abundant, however, can be realized only as our living on the path becomes more and more perfect. Therefore, the functions of a true religion are to help man live continually

on the path, and to live the life on the path more and more perfectly. Every effort made by real religion must have this one object in view—to help every soul to live on the path continually. It is only in this way that a religion can be true to its purpose—to save the soul—and to be what it was founded to be—a religion of the soul.

This gives us a new view of religion—a much larger view; and it is a view that makes religion indispensable. It makes religion the greatest power in the life of man, both in the temporal and the spiritual; for if religion applied its full power, then every soul would be saved now, would be on the path now, and therefore would neither produce suffering for itself nor for others. Every soul would be living for the good, would be building for the good, and would constantly add to the peace, the joy and the welfare of all. And this is the very condition of life we have all hoped to see established upon earth; but we have not given sufficient attention to the principal thing.

The principal thing is to keep the soul on the path continually—to keep every soul on the path continually. And this is the work of religion—the true religion—the religion of the soul. We realize therefore what a tremendous power the religions of the world would become if they would rise out of the literal into the spiritual; if they

all would work ceaselessly to save every soul now—not from future torment, but from wrong living in the present; if they would give less attention to the helping of man to die, and more attention to the helping of man to live—to live *on the path*, here and now in this world.

The coming religion, which will be in every sense of the term a religion of the soul, will concern itself directly with this great work—the greatest work of all the world—that of guiding the soul of man so perfectly that we all may live continually on the path, and thus be saved from every pain and ill now—a complete salvation both for time and eternity.

In working for such a salvation, however, the coming religion will not forget the great truth that the soul must, in order to continue on the path, continue to move forward on the path. For we know full well that we almost invariably step out of the path the moment we cease to move forward. Therefore, the true religion of the soul must be prepared to teach the human race all the principles of a continuous spiritual attainment; and must possess a science of living through which any individual can learn the sublime art of living on the path. Thus we realize that religion in the future will become a far greater factor in human life than it has ever been in the past. And instead of dying out, as some

believe, religion is being born again—born into the consciousness of its real mission—that of helping the human race to live On the Path here in this world—saving the soul of man from all the ills of life in the great eternal now.

The spiritual conception of the saving of the soul is in perfect harmony with the central idea of salvation—that of going to heaven; for the soul, when on the path, is going directly to heaven; in truth, is in the beginning of a heavenly life, and is steadily rising into higher and higher heavens eternally.

To be on the path is to be one with God; and to be one with God is surely a foretaste of heaven; it is the beginnings of the joys that cannot be measured, of the peace that passeth understanding, of the bliss that angels alone can know. Then we must remember that to be on the path is to be free from every ill in the world; and that in itself is heaven enough for many and many a day.

To live on the path, however, is not merely a secret to freedom from the ills of temporal life as important as that may be. It is far more than this, for it is a path—the only path that leads to the spiritual heights, to all the glories and splendors of cosmic existence, to all the sublime attainments of the master state—to that higher world of wisdom and power wherein the

soul of man shall be able to fulfill the great promise, "What I have done, ye shall do, and even greater things."

It is such a goal, high and wonderful as it may be, that lies before us all. It is such a future that is in store for every human soul. But to reach that goal, and realize that future, we must follow the path. Is it not important then—more important than all else in the world—that we live on the path continually, never for a moment turning to the right nor to the left. And it is indeed time that all religions and all spiritual movements consecrate themselves absolutely to this great and wonderful work.

The world is awakening to the spiritual vision. The race is no longer satisfied with the limitations of the letter. And the individual wants a plan of salvation that will save the soul both for time and for eternity—that will give complete emancipation now. And the religion of the soul is coming to answer the call—a religion that will help the soul of man to live, On the Path, here in this world, in the great eternal now.

CHAPTER IV

THE SPIRITUAL SIDE OF LIFE

When we examine our mode of living, we shall find that we dwell upon the spiritual side of life only upon rare and occasional intervals, while most of the time we permit consciousness to come out into the personality and sometimes remain for days, weeks, or months, upon the personal side of existence; we find that during this period soul activity becomes passive, and in consequence the personality does not have the benefit of that greater spiritual power which is necessary in order that we may meet and overcome every problem and condition in life.

This being true, it is most important that we learn to live, more and more, upon the spiritual side of consciousness so that we may gain possession of a larger measure of this higher power which alone can give emancipation to the personality and higher wisdom to mind and intellect.

We realize that we are not here to drift with the stream, or to fold our arms passively and say that we will let the best come to pass. The truth is, that if there be anything we want, we

must work for it. If we wish to make life ideal, we must make it so ourselves. These things do not come to us simply through mere passivity or expectation. We know that we are living in an imperfect world, a world which is in the process of growth; therefore, we necessarily meet undeveloped conditions on every side; and if we remain in a passive condition, or simply drift with the stream, many of those undeveloped conditions will come into our own world, and not only disturb the order of our personal existence, but produce a great many adverse conditions, both within ourselves and in our environment. For this reason, we must make ourselves stronger than all those conditions; that is, we must rise above adversity both in wisdom and in power; and this is made possible only through the continuous expression of the soul.

To this end we must permit the spiritual side of life to have full and continuous expression, both in mind and in body; and we shall find, under those circumstances, that we will continue to have that mastery of self, of life, of feeling, of conditions, of tendencies, that will always enable us to be equal to any condition that may arise, and that will enable us to state positively that "none of these things move me." In brief, we will be above them all, and stronger than them all, because we have permitted the life and the

power of the spiritual side to come forth in greater and greater measure.

Herewith a question of vast importance will arise; and it refers to the idea of whether or not it is desirable to live wholly upon the spiritual side. There is a belief current that we may weaken the personal side if we live too much in the spiritual; but nothing could be farther from the truth. We know that when we are functioning on the spiritual side we are constantly placing in action more and more of those higher spiritual forces that we become conscious of upon the spiritual side; and in consequence we give expression to more life than we ever realized before. The result will be, that both the life and the power of the personality will increase remarkably; and we shall have more strength, vitality and energy, both in mind and in body, than we ever had before.

Realizing this truth, we know that if we wish to meet a personality that is thoroughly *filled with life* we must always look for a personality with *soul*; and a personality with soul is a personality where the soul has begun to express itself to a much larger degree than usual. But when we meet a personality without soul, we find the reverse condition. True, the soul is there, but it is not expressed; and the greater powers are there, but they are not expressed, simply re-

maining in passivity. So therefore, the reverse of the above belief is the truth; and in consequence, the more attention we give to the spiritual side, the stronger and more powerful we become, not only in soul, but also in mind and body.

There is, however, truth in the belief that certain people sometimes appear to become physically weak when they begin to give marked attention to the spiritual side; but we shall find that those people are in reality not giving attention to the spiritual side. When we analyze their minds we will find that they have not come in contact with real spiritual power, but have simply been dreaming of the mystical; and such states of mind are not conducive to physical, mental, or spiritual power.

When you become conscious of the soul you come in contact with powerful forces; and you will have to take control of them all and hold them in your possession if you wish to realize every gain that is made possible through the consciousness of such forces. However, if you do not take hold of those forces and control them perfectly nothing will be gained. This is the reason why a great many people, who touch the spiritual at frequent intervals, simply have a pleasing experience, but do not gain in spiritual power.

Considering this subject further, we should remember the principle involved; that is, that the building up of life on the personal side and on the mental side, as well as on the spiritual side, can be carried forward only through the training of consciousness to make the spiritual side its chief place of functioning; and we may well ask what we should do first in order that this goal may be realized. To begin, we must study the spiritual side just as thoroughly as we have been studying the physical side; and accordingly we must begin at once to apply the scientific method to the spiritual side; in other words, we should take up the other side of science.

We know that we cannot function on the spiritual side to any extent until we become thoroughly familiar with the life and the nature of the soul; for the truth is, as long as the inner kingdom is a vague, mysterious something, we cannot consciously function there. But when we begin to analyze and explore the great spiritual kingdom, and proceed to study all its elements and principles, trying to get hold more and more of the fundamental qualities involved, we shall find that consciousness will gradually transfer itself to the spiritual side; and as this is being done, we shall find that increased power and increased life will come forth into mind and personality.

When this great change begins, we will find ourselves gaining a deeper and deeper understanding of the mysteries of the kingdom. We will become familiar with our own spiritual nature; and we may continue this process of higher and greater understanding of the upper side of existence for any length of time. Then we shall find that whenever we take another step in that direction, thus increasing the power of consciousness to function spiritually, the soul will express itself, both in mind and in body, in added measure to correspond.

Returning to the original idea—when the soul is fully and completely expressed in the personality, the physical or visible side of life will be filled with the light and the power of the spirit; and the more perfectly we understand this truth, the more fully we realize that physical weakness, as well as weakness of character or of mind, will naturally disappear as we advance in the expression of the *soul* through the life of the personality. And we shall also find that the tendency of the human mind to drift with the stream, or to go under, when in the midst of adversity, is due entirely to the fact that consciousness functions too much on the outside, thereby being limited both in wisdom and in power; that is, the personality under those circumstances is not strong enough to overcome adversity, or to create its own conditions and its own life.

The great change begins, however, when we step over the border, and proceed to direct consciousness to function more and more upon the spiritual side; for the truth is, that the moment consciousness begins to function in that higher realm, *the coming forth* of the spiritual elements and powers will begin in no uncertain manner. Accordingly, from that time on there will be steady increase in the power of mind, character, physical existence, and the life force in general. The great influx from the soul will proceed, and the personality will be filled more and more with life and power from above.

When we so live that this process may continue indefinitely, and that consciousness may secure positive hold of the higher side of life, the expression of the soul will become stronger and will be continuous under every circumstance. Then we will always live in the strong, masterful state; we will always realize the power of the spirit living in us; and we will feel, more and more, that power surging through us, animating and inspiring every atom, fiber and vein. Thus we shall be able to transcend all discord, all inharmony, all disease, all weakness, and in fact, anything that does not belong to the true order of a perfect state of being.

In order to further this study and train consciousness in this wonderful work, we shall find

the scientific method indispensable; and even though we may not comprehend this method perfectly in the beginning, we shall find, if we apply the principle involved, that we shall succeed remarkably and upon an ever-increasing scale. However, even if we do not go any farther than simply taking this one step, that is, training consciousness to live more and more upon the spiritual side, the gain will be nothing less than extraordinary; and here we should remember that consciousness invariably tends to enter into those realms that we think of continually, or that we think of deeply and with persistent desire.

Therefore, our purpose henceforth must be to give continuous thought to the spiritual side—with a strong, persistent desire to become more and more conscious of the spiritual life with all its elements, qualities and powers. The gain will be unusual, and will appear in many forms, because the training of consciousness to enter into the spiritual realm will not only enable us to understand more perfectly the mysteries of the kingdom, but the experience will enrich the mind to a remarkable degree. In addition, this mode of living will add immensely to the joy of life; indeed, we shall find upon the spiritual side an ever-increasing measure of that which is perfectly beautiful and sublimely ideal. Furthermore, we shall find in this mode of life the secret of the Great Life.

CHAPTER V

THE RIGHT HANDED PATH

In every generation, and in every clime, men and women have appeared who were in possession of remarkable power; but they all did not seem to gain their power from the same source. Among them were many who depended upon the Infinite alone, while others made no secret of the fact that they were the instruments of invisible entities. And in many instances the latter seemed to exercise just as great a power, and just as high a power, as the former. Much inquiry therefore has arisen among all who are in search of higher spiritual power, as to what course to pursue; whether to go directly to God for this power, or to go to mediators in the realms of the invisible.

In all these things there is one infallible guide—"by their fruits ye shall know them"—but in searching for the fruits or the consequences, we must not examine isolated circumstances only; we must examine the whole life, from beginning to end, of the one who has the power; and also examine the results of that power upon all that have come directly under its influence.

When we pursue such a course, we shall find that all those who are in possession of remarkable power, naturally array themselves into two separate and distinct groups; the one group depending absolutely upon the Infinite for all spiritual power, and the other group depending principally upon "invisible orders," "invisible helpers," or invisible entities of some kind. And as we pursue this course to its ultimate state or condition, we find that the one group follows unmistakably the right-handed path, leading directly into eternal light, while the other group follows the left-handed path leading eventually into utter darkness.

To all appearances, both groups may seem to be, in the beginning, on the same path—the path of true spiritual power; and they all may seem to be prompted by the highest and purest motives; but as the two groups advance, farther and farther, upon their respective pathways, a marked difference begins to arise between them; and this difference becomes greater and greater until it finally becomes an impassable gulf.

At first sight, there may seem to be nothing wrong in receiving higher power directly from invisible entities; and there may be certain temporary periods, or conditions, when such a course may be permissible; but no soul can continue very long to receive, or "borrow" spiritual power from

other souls, in the invisible, without drifting directly into the left-handed path. And the very moment any one finds himself upon the left-handed path, the temptation, and the inclination, to use higher power for unholy ends, becomes stronger and stronger until the conscious self gives in almost continually. Besides this, a marked weakening of character and principle begins almost at once the soul drifts into this path; and finally the desire to resist the temptation to misuse such power almost entirely disappears.

The principal reason why it is wrong to seek spiritual power from groups, or "orders," or invisible entities, and why such a course leads directly and inevitably into the left-handed path, will be clearly understood when we realize what it truly means to grow and advance in spiritual things. Then we shall be fully convinced of the great truth that there is only one way to the light and the power of the spirit; and that one way may be defined briefly, in the flaming words of the prophet, "Return Ye Unto God."

We advance spiritually by becoming more and more conscious of our oneness with the Infinite; and all true spiritual growth depends directly upon the realization of higher and higher degrees of this very consciousness. But when we proceed to depend upon invisible entities for higher

power, we turn our attention away from the realization of oneness with God, and seek, instead, a more perfect unity between ourselves and those invisible groups from which we expect to receive greater power. We turn away from the One Source of power; and whenever we turn away from that Source we step out of the right-handed path into the left-handed path.

We cannot depend upon God unless we depend upon him absolutely. Our eye must be single, otherwise we cannot see the light. We must follow the Supreme in all things, or we cannot follow him truly in anything. We must turn either to the right or to the left. There is no intermediary path. If we turn to the left we turn away from God. But we cannot turn to the right unless we are prepared to depend upon God, absolutely, for all spiritual wisdom, for all spiritual power, and for all the gifts that pertain to the spiritual life.

The way is simple, and the inner truth is so clear that all can understand. Know that you are one with God, and you are on the way. Realize that God is "closer than breathing, nearer than hands and feet," and the dawn of spiritual consciousness will have begun in your own life. And as you grow in that consciousness you will find yourself gaining possession, in greater and greater measure, of higher spiritual power.

Your spiritual vision will open, more and more, to the great eternal light; and you will know, in your own soul, that you have found the way, the truth, and the life.

When we pursue this wonderful study we shall meet many minds that will reason in this fashion: "We know that we are receiving our power from invisible entities; but we are convinced that the power is pure; and we feel that our acceptance of this power will prepare us for a higher life and a greater work. In the meantime, we are doing a good work; we are helping many; we are thoroughly sincere, and our purpose, both in our life and in our work, is the very highest conceivable."

In reply, however, to this mode of reasoning, plausible as it may seem to be, we must consider the truth as it is for all time, and not judge merely from a certain amount of good work that may be carried on in the present. We cannot judge from motives or intentions either, and judge wisely, for we all know that any one can have good motives; any one can be sincere; but in the midst of his sincerity he may be mistaken. He may be good and kind to-day, and still he may gradually be drifting in the wrong direction.

The truth is this, that if you wish to be helpful to the world, you need not go to invisible entities for your power. You can gain greater

power and higher power by going *directly* to God. You have no excuse, therefore, in that respect, for attaching yourself to invisible groups, or "orders," the true existence of which has been, and always will be, very doubtful. For here we must remember that invisible entities who really know God, will never undertake to "lend" spiritual power to man. Enlightened entities in higher realms will forever seek to inspire man to go direct to God for all spiritual power, for they well know that any other course will inevitably lead into ages of distress and darkness.

When we consider this phase of the subject, we realize, in a most positive manner, that we cannot "borrow" spiritual power from enlightened entities in higher realms; and we would not want to receive power from those who are not enlightened. We can, however, receive remarkable power from invisible entities under circumstances favorable to that end; but such entities do not know God; they do not know the way, the truth and the life; if they did know, they would not lead man away from God, by encouraging him to accept power from them, instead of from the Supreme. They are therefore "spirits of darkness"; and they themselves are already on the left-handed path. But even the "power of darkness" can perform miracles at times, and do "good work" for a season. Therefore, we must

not be misled by "signs," "wonder works" or remarkable "appearances." We must first inquire the source of their power; then we shall know, whether or not, they are on the path that leads to eternal light.

Your work may at present be good, and your intentions may be good; but if you are not receiving your power directly from the Infinite, you are gradually and surely drifting away from the true Source of light, power and truth. And before you may be aware of it, you will find yourself on the left-handed path. In truth, you may continue for years on this downward path without knowing where you are drifting, for the way to darkness does not always reveal its true nature to the human soul, or warn any one from going farther. Such warning must come from the way of light; but there is a simple secret that will always inform us, truthfully, where we are. 'Ask' yourself from whence you receive your power. If you know that you are receiving your power from the Supreme, and if you are trying to so live that you may realize, more and more perfectly, your oneness with the Infinite—then you are on the path of the light. But if you must admit to yourself that you are depending principally upon other sources, both for power and guidance, then heed instantly these inspiring words of the prophet—"Return Ye Unto God."

The first and greatest principle in all spiritual advancement or attainment is this—"Enter more and more perfectly into the conscious realization of your oneness with God." This is the way; this is the truth; this is the life. The whole of human existence, therefore, must be so constructed that every thought and act will tend directly to increase and deepen this conscious realization. Our one greatest purpose must be to know absolutely that we are eternally *in* the Spirit of God, and forever *one* with God. And everything in life that may, in any way, interfere with the constant advancement of that purpose, must be eliminated completely.

Herein we find the full meaning of the great commandment, that we should seek no other gods but the one only supreme God. The power we may gain from lesser lights in the invisible world, is but temporary; and their guidance leads inevitably away from the light and the truth. They alone are on the true spiritual path, who depend absolutely upon the Supreme. They alone are worthy to lead mankind who follow implicitly the guidance of the pure, white light of the One Spirit.

CHAPTER VI

THE MYSTERIES OF THE KINGDOM

When we inquire as to the greatest need of mankind, our answer must invariably be, to know more and more of the truth; and this answer is based upon the principle that it is the increased understanding of truth that alone can provide the human soul with those essentials that are required to the living of life and the fulfillment of destiny.

The need of more and more truth has been deeply felt in every soul at every time; and therefore we find the human race constantly in search of the truth, although it is quite evident that the majority do not realize, most of the time, why they do want to know the truth. The soul, however, does know; and it is this prompting from within that causes the mind to go out in every direction, and employ every possible means to the end that a greater measure of truth may be realized.

The truth that we may know at any particular time, provided it is all the truth that we can understand at that time, will satisfy our purpose

for the living of a full life in that special period; but the very moment we come to a place where the needs of life have been enlarged and made more extensive, we shall feel at once the need of a greater measure of truth. This leads the soul into an attitude that we all have experienced—an attitude that may be described as the hungering and thirsting for something within, or for something higher that we do not seem able, at the time, to gain possession of; but what we really do want at those times is more truth; and the moment we find the greater truth we are in search of, the soul is satisfied, and the greater needs of life, for the moment, are perfectly fulfilled.

When we examine the relationship that the knowing of truth sustains to the living of life, we find that the truth of to-day is for to-day only; and that new truth and a greater measure of truth becomes absolutely necessary as the soul grows or advances into larger and higher states of existence. We find therefore that whenever a new step is taken, or something higher is undertaken, the truth that we have known in the past will prove insufficient. We find that we must have new truth, and that we must gain a higher and a larger understanding of life before we can proceed with the new step or undertaking in view.

However, if we do not succeed at once in gain-

ing this larger understanding, we shall experience a deep dissatisfaction with almost everything in life; and we have all had this experience at various times; but now we know what it means; and we can avoid such experiences in the future if we will make proper provision for the greater needs of the future by learning to search the truth in all places, and by learning the art of entering into a higher understanding of truth according to the demands of human advancement.

In our search for the truth in the past, we have confined ourselves almost exclusively to ways and methods that have been more or less uncertain; that is, we have not developed a definite system for the seeking of truth, or for the finding of truth, and this is especially true of spiritual truth. Accordingly, the race has not advanced spiritually to any degree of satisfaction, although great advancement has been made along other lines, because the search of truth in the material world has been carried on more thoroughly, according to science and system.

The soul must have more truth, however; and therefore we find large masses of people coming, at frequent times, to places where they do not know where to turn because the understanding of the past does not serve any longer; and they do not know how to find the greater understand-

ing that is demanded. In brief, they wish to discard old conditions and old beliefs, but do not know where to go for new ones; therefore they find themselves in conditions that are anything but favorable to the highest welfare of man.

We find that this very thing has happened in history, again and again; and during such seasons of change and uncertainty, there have been prolonged periods of spiritual darkness. The cause of this we can readily understand, because when the light of the past proves insufficient, and the greater light desired is not at hand, the soul must of necessity find itself in a state of darkness, or at least in a state of confusion; and mental confusion almost invariably produces more or less spiritual darkness. To avoid this, because it should be avoided by all means, we must seek to work out a more definite system for the search of the greater and the greater truth, as demanded by the growth and advancement of the soul. In brief, we must provide for ourselves a method of growth in the truth that will enable us to continue in the spiritual light constantly, without meeting at any time those periods that invariably follow when the supply for the higher is not at hand to provide for greater demand.

We all realize the situation, and the needs of such a situation; but the question is, how a more thorough system can be provided through which

we may find, for each day, all the truth that we need for that day; but here we must remember that it is not a system of belief that we are in search of. We do not desire systems of belief, but rather a definite system for mental and spiritual growth into a higher and higher understanding of truth. The finding of such a system, however, will not prove so difficult as we might think, because we have the principle in our very midst.

When we look into the material world, we find that in that world a perfect system has been evolved for the search of more and more truth; and that system is based upon the scientific method—a method which is practically infallible, and which can be applied in any domain, even the spiritual domain. The value of the scientific method in the material world becomes very evident when we discover the fact that the world knew practically nothing about the material universe previous to the coming of the scientific method; but since that method has been employed so extensively, in connection with all visible and tangible objects and forces, the material universe has become almost like an open book. We can read nearly all its secrets at the present time; and its mysteries are no longer hidden, but have been clearly revealed to all intelligent minds. The fact is, that the scientific method has revealed the

material universe to us in such a wonderful manner that we are now able to perform miracles almost every day in connection with tangible forces and elements; and still we realize that we are simply in the beginning of real knowledge in connection with material things. The discoveries that have been made in connection with the tangible, and the inventions that have been perfected, are nothing less than extraordinary; but greater things in connection with the visible universe will be evolved and perfected from this time on, because we are learning to apply the scientific method more perfectly every day, and upon a much larger scale.

The advancement and the changes that have been made upon the physical side of life since the scientific method appeared, have been so numerous and so wonderful that we really do not appreciate them all. The reason is we have become so accustomed to miracles in every-day life that we do not stop to consider the principles and laws through which all these things have been accomplished. Those principles and laws, however, are based upon the scientific method; and it is that method that deserves the credit for every comfort and every mode of advancement in life that we enjoy at the present time.

Realizing this great fact, the question is, if we can apply the same method to the spiritual uni-

verse. We have searched the mysteries of the physical kingdoms, and we have found thousands of invaluable facts; we are finding more and more every day, and we are working them out in a practical manner for the greatest good of man; but can we understand the mysteries of the spiritual kingdom in the same way? Can we enter the vastness of higher realms, and find greater and greater truth in those realms, through the same method that we have employed in the physical or tangible world? If we can, then the mysteries of the kingdom will not be mysterious much longer; we shall soon learn to understand them all, and gain possession of wisdom such as we have never dreamed.

We are familiar with the physical side of science; and our minds have been so engrossed in this physical side that we have never paused to ask ourselves the question if there might not be another side to science—a side that would relate itself directly to the spiritual realms. For this reason, we have failed to appreciate the power of the scientific method in connection with higher and finer things. But now we know that there is another side to science, and that this other or higher side can be applied as successfully in the spiritual world as the physical side of science has been applied in the tangible world. However, we do not refer to any special kind

of science, but refer to the scientific principle itself, without any modifications or specifications whatever; that is, it is the idea involved in the scientific method—the only method known for the finding of truth—with which we are concerned; and we have now come to the conclusion that it is pure science that we must apply, not only to the physical, but to the metaphysical, and also to the spiritual, if we would know all truth and place ourselves in a position where we can constantly rise in the understanding of a greater and greater measure of truth.

Appreciating this fact, the problem will be, how to apply the scientific method in the search of truth in the spiritual world. The Great Master Mind declared, "It is for you to know the mysteries of the kingdom;" but until recently we did not give serious attention to that remarkable statement; and the reason may possibly be found in the fact that our spiritual needs had not become sufficiently strong to arouse our minds in a manner where we really could not tolerate our limitations any longer. In recent times, however, most of us have come to places where we felt that we simply would have to secure new light; and the whole world almost is in that position at the present time. Nearly everybody feels the need of a new life and a higher state of existence; but the majority do not know how to proceed in the search

of what their souls demand. They have a fear of going out upon the seeming void, not realizing that this seeming void is nothing less than a greater world of substantial and finer reality. But there are many who have eliminated that fear, and who have begun to get out upon the seeming void, finding there the solid rock of greater truth, as all will do who take that most important step.

We must remember, that in the search of truth, there is no need of having fear of anything, because while we are in the search of truth, we cannot go astray. If it is the truth that we want, and if we are applying the best methods that we know, we shall gain at least a measure of greater truth; and we will not go astray; we will not be lost even though we leave behind us all the beliefs of the past. We need not think that we will enter the desert of uncertainty simply because we leave the lesser in search of the greater; for the fact is, we cannot go very far in any direction, if we are in search of truth, without finding something that will prove of greater value for the advancement and the enrichment of life than anything we possessed before. Our ruling purpose therefore from this time on should be, to go out more and more into the vastness of the higher and the greater realms of the spiritual world, knowing that the farther we go into that world, the

more truth we shall find; and as we grow in the truth, life will become larger, richer, more enjoyable and more beautiful; and in addition, we shall become living examples to the thousands who are in search of those higher things that we have found.

When we consider the mysteries of the kingdom, we must remember that we are dealing purely with the spiritual side of life; and we must realize that the spiritual side, or the seeming unreal, is the most real of all states of existence. There is far greater reality in the life of the spirit than there is in the life of the material; indeed, it is only in the spiritual that we find reality in its true state of being; and when we realize this, then it is that we shall begin to gain, not only a higher understanding of all life, but a greater degree of mastery, both of the mental world and of the material world.

We are subject to physical conditions only so long as we continue to believe that the body is more real than the soul. The very moment, however, that we know absolutely that the soul is more real than the body, then the soul will begin to gain mastery over the body; and when the soul does gain mastery over the body, all imperfect conditions in the physical life must disappear. The principle is the same as that of turning on the light; when the light comes, then darkness must go.

We find that physical conditions are always similar to the nature of the spiritual expression that is taking place at any particular time; that is, if the spiritual expression in your life is full and complete, every condition in your body will, of necessity, be full and complete, or similar to the expression of the spirit; and as the spirit is always in a state of harmony, peace, health, wholeness and the fullness of life, conditions in the physical life must be the same when the spiritual expression is full and perfect. The spirit is always in a state of divine perfection; therefore, we must of necessity conclude that the body would enjoy the same state of divine perfection if the expression of the soul were full and complete during every moment of personal existence.

The reason why there are imperfect conditions on the physical side of mind or body is because the spiritual expression of life is only partial in most individuals; and in a great many individuals the spiritual expression is actually insignificant, so that it can hardly be spoken of as a true expression; that is, the soul is simply passively alive in a great majority of people, and really does not express itself or its qualities in any form or manner. And the cause of this condition is due to the fact that we have looked upon the body as more real than the soul.

Herewith we must remember that so long as

we live in the belief that the body is more real than the soul, the soul will be looked upon in our consciousness as a negative factor. It will simply be passive, because our material belief does not permit of active expression from the spiritual side. And when we look at the life of the great majority, we discover at once that the spiritual life in them all is purely passive; life in them is simply a state of existence; they do not live in the true sense of the term; they do not express real life; and the expression of the spiritual or the divine reality within them has not begun. It is true, however, that the very moment material belief is eliminated, spiritual expression will begin. But we do not eliminate material belief until we begin to live *in* the soul; and we begin to live in the soul the very moment we realize that the soul is more real than either mind or body. It is in this very place that we find the parting of the ways in the life of every individual, or the beginning of a new order of things in the world of any individual.

When the human entity begins to realize that the spiritual side is more real than the physical side, consciousness will begin to function more definitely upon the spiritual side; that is, life will be lived, not from the body, but from the soul; and when we live in the soul, and from the soul, we will give expression to an ever-increasing measure of life, wisdom and power.

When we consider our past consciousness, we remember that our conscious existence was concerned almost entirely with the outer life of the personality; that is, we really lived in the body, and looked upon the soul as a vague something that no one could understand. We could consciously feel the existence of the body, but we did not have any conscious realization of the existence of the soul. We possibly believed that we had a soul, but it was merely a belief; and we did not possess sufficient conscious realization of the spiritual life to prove to ourselves that such a life had actual existence.

In the present age, however, a large percentage have come to a wonderful change in consciousness. These human entities *know* that the soul has existence; they do not simply believe it, but are beginning to know it as an absolute truth. And if you are a member of this fortunate company you realize exactly what has brought about this change. You are beginning to feel inwardly that you are a soul, and you are beginning to live consciously in the soul world. Your chief abode is no longer in the body, but is in the spiritual state of your life. You have moved, literally speaking, from the external to the internal, or from the lower to the higher; and you are now living, actually and truly, *in* the higher. The result is that you are giving expression to the ele-

ments and powers that exist in the higher; and as a consequence, you are finding that physical conditions are changing to respond more and more perfectly to this expression of finer life from above.

And here it is well to remember that we cannot give expression to the powers of the soul, and to the superior qualities of the soul, unless *we live in the soul*. So long as we live in the body, we have to depend exclusively upon material conditions, material forces and material things; but the moment we begin to live in the soul, we become actually conscious of the greater powers and the higher qualities that exist in the soul; and whatever we become conscious of, that we invariably express in the personality.

The result of these higher conditions we all have experienced. We all have proven conclusively the great truth that we can eliminate adverse physical conditions by entering a higher spiritual realization; for the moment we enter the spirit we become conscious of the power of the spirit, and according to the law, give expression to that power through every part of mind and body; in brief, we send forth the light from the soul, and the darkness of the body must disappear.

We have also found that this higher spiritual realization will invariably eliminate discord and

adversity from the mind, increase the richness of life in every manner, and enlarge consciousness, both in the visible and in the invisible, so that new kingdoms are added again and again to the world in which we live. We all have experienced and proven this great truth; and all these experiences are based upon the principle that we invariably give expression to the higher and the finer life of the soul the moment we begin to live in the soul.

The principal idea to be considered in our study of this important theme is, that conscious activity invariably takes place wherever we *feel* that we live; that is, if we feel that we live in the body, our consciousness will act principally in the body, and we will deal almost exclusively with the physical side of life. But when we begin to *feel* that we live in the soul, consciousness will become active among the spiritual elements and forces, and we will place in action more and more of those higher forces. Accordingly, we are no longer confined to the limitations of the physical, but may proceed to enter more and more into the conscious realization of the limitless life of the spiritual.

The truth is, that the moment we transfer the principal place of conscious functioning from the body to the soul, we find that the higher spiritual forces will begin to express themselves, and thereby enlarge, enrich and perfect the entire do-

main of human existence—physical, mental and spiritual; in other words, wherever you are conscious, there you awaken activity. This is the simple truth that underlies this entire field of study. Therefore, when you are conscious on the spiritual side, you awaken spiritual activity; and when you awaken spiritual activity, you cause the expression of spiritual life and spiritual power, and in fact, the expression of everything that pertains to the wonders of the spiritual world. You have taken conscious possession of that higher, richer life, and have begun to bring forth that life into every part of your entire being. Thus your entire being will be lifted up, perfected, made better and higher, and existence itself, on all planes, more beautiful and more enjoyable.

When we understand this great truth in all its fullness, we will begin to realize its many possibilities, and we must come invariably to the conclusion that if we should actually live for a number of years on the spiritual side of our consciousness, the spiritual expression of everything pertaining to the soul would become so strong that it would be impossible for adverse conditions to ever find place in the body; that is, the body would be so thoroughly filled with the life and the power of the spirit that no adverse condition could ever begin for a moment upon the physical side. This

would be only one of the many wonderful things that would happen; and another would be the continuous enlargement of the mind, because the expression of the soul has a tendency to build up, to develop, and to further the growth of every thing that is natural and true in any part of the mental world. All in all, therefore, we would realize perpetual health and physical perfection on the tangible side, and become giants of character, power and talent on the mental side; but such a remarkable realization could not take place unless we lived for a number of years on the spiritual side exclusively, and during every moment of existence.

But there are many who may say that they have tried for some years to function entirely upon the spiritual side, and yet have realized neither physical emancipation nor higher mental attainments—a situation that may appear to contradict the truth of the statement just made; but we must remember that when we face the fact as it is in our own life, and ask ourselves if we have always functioned on the spiritual side during every moment of existence, we must invariably reply, that we have functioned on the spiritual side only at rare moments. We have not made the spiritual side the principal place of conscious activity; and that is the reason we have not gained the results that we think should have followed our efforts

in that direction. If we would realize all the fruits of the spirit, we must give every moment to the spirit; and this we can do without interfering with the duties and privileges of the physical side of life.

We can live continually on the spiritual side of consciousness, and at the same time give full justice to everything that may demand our attention on the tangible side. Besides, the more perfectly we live in the spiritual, the more life and power we will give to the body, due to the fact that greater spiritual activity in consciousness will arouse a greater abundance of life; and the more life we have, the more power, the more virility, the more strength and the more harmony we shall have, and the better will be the health both of mind and body.

The first step to be taken in the further understanding of truth, and in the search of the secrets of the kingdom, is to train consciousness to live more and more upon the spiritual side of life; and here we must remember that we cannot understand the mysteries of the kingdom, no matter how much we may study or investigate the subject, until we consciously *live in the soul*. If we live in the body, or in the mind, we cannot understand the spirit, and the mysteries of the kingdom will continue to be mysterious in every form and manner; but the moment we begin to realize that

we are spiritual beings, and begin to live in the soul, so that we actually *feel* that we are living upon the spiritual side, we become conscious of spiritual things; and the moment we become conscious of spiritual things, we gain the power to understand spiritual things. The consciousness of the spiritual must come first; that is, we must actually *be* in the spiritual world before we can study the spiritual world; and therefore we must live in the soul, and consciously function in the soul, before we can proceed further in the search of truth. Having taken this first step, we will not only gain immensely, both physically and mentally, but we will also have entered consciously the real light of the spiritual world; and when we have entered that light, we shall be able to see clearly how to proceed farther,—how to apply the other side of science to all the mysteries of the kingdom.

CHAPTER VII

THE SECRET OF SPIRITUAL POWER

In every age spiritual giants have appeared—wonderful souls, that have almost continually been in perfect touch with that vast, inexhaustible world of supernal light and transcendent power that surrounds us all, and that permeates the entire cosmos in all its unbounded domains. These rare and exceptional souls have been the prophets of the race, and have been the saviors of mankind; they have beheld the vision; they have proclaimed the kingdom of higher and greater things; they have revealed the light of “another and a better world;” they have prepared the way for the whole of humanity “to come up higher” and enter the joys and the riches of pure, spiritual existence. And they have also manifested marked possession of spiritual power, the secret of which has been a mystery to the greater part of the race.

In years gone by we did not consider it possible for man to understand the inner mysteries of the kingdom; but now we know that it is for all mankind to understand these mysteries; and therefore

we have begun a ceaseless and unlimited research, the end in view being nothing less than the full realization of the one eternal truth. And among the many higher and finer domains, upon which we are turning the wonderful eye of the soul, the secrets of these spiritual giants is in no wise the least.

When the soul is awakened, there comes a strong and increasing desire for higher wisdom and higher power. The spirit within begins to hunger and thirst for more light; and there is a feeling in the deeper depths of consciousness, that proclaims unmistakably the nearness of a power that is truly akin to the power of the Supreme. In truth, the awakened soul can almost touch this power, it seems so near; but many a soul continues for years on the verge of touching this power, but never being able to lay hold upon its elements, or realize its conscious possession even to a slight degree. And the cause of this strange delay has been a deep mystery to many.

To fathom this mystery we have turned our attention to the spiritual giants of every age, thinking we might find in them the secret; and we have not gone to them in vain. Their lives have revealed to us what we sought to know. They have prepared the way; and we may pursue the same course if we will learn to understand the state and the motive of the interior, spiritual life.

To begin, we must know and feel that we "live and move and have our being" in an infinite sea of pure spirit. And we must enter so deeply into the consciousness of this omnipresent spiritual world that we can actually feel the "presence" of the power in every element of body, mind and soul. In brief, the spiritual world must become so real to us that the material world appears to be mere mist in comparison.

We may know the presence of the spirit, and continue in this knowing all through life without gaining possession of the power; but when we begin to "feel" the presence of the spirit, then indeed shall we be able to lay hold upon the power, and make it our very own.

Herein we find the secret of the prophets and the mighty in spirit. They could feel the presence of this higher power in every fibre and vein; they could touch it with their hands in the atmosphere all about them; they could charge their very thoughts with the elements of this power; they could direct the tremendous forces of this power into every word they might utter or declare; and they could, through the use of divine will, give expression to this power through the higher laws of nature, and thus perform what, to the world, has seemed miraculous.

When we can feel the presence of spiritual power, then we know that we actually have en-

tered into the real, interior life of that power; and the law is, that whenever we "enter into" any measure or state of spiritual power, that measure of power becomes our own. Another great law that we find herein is this, that the power of the spirit obeys implicitly the desire of the higher human will. And therefore, whenever we feel the presence of the power, that power will act for us upon any purpose or goal towards which the higher will of the soul may be directed. When we actually feel the power of the spirit, that power will invariably do whatsoever we may will to do, provided the desires and motives of the will are inspired by the pure and lofty aspirations of the soul.

The first and great secret, therefore, is to feel the presence of the spirit, and *enter into* the very life of higher spiritual power. Having taken this important step, the steps that follow can in no wise be difficult; and the reason for this we shall understand when we find how readily these higher forces respond to the masterful attitude of the soul. The soul should be and, in truth, is the ruling principle in the human domain. And every awakened soul does lay positive hold, more and more, upon this divine prerogative. The awakened soul therefore soon comes to a place where the absolute right to govern life and destiny is fully recognized; and at that period the

need of higher power becomes very great indeed.

When the awakened soul arrives at this, the parting of the ways, and learns that life can no longer drift with the stream, but must be directed, with wisdom and power, towards the supreme goal of the illumined spiritual heights—when the soul comes face to face with this astounding truth, the desire for the necessary wisdom and the necessary power becomes invincible. And there is no rest until this indispensable need is supplied. If the supply is not forthcoming, both mind and soul will continue in a state of inconsolable distress, a state that, in many instances, fails to depart during existence in this world. The cause, however, is simply the failure to gain the higher power required for the new order and the new time.

Herein we find the reason why so many among awakened souls have not realized the perfect peace of the spirit and the higher joys of divine existence. They are living in a period of unrest and distress, that frequently becomes unendurable pain; and the cause is always this, that they have awakened to the need of higher power, but have not gained conscious possession of that power. They have entered upon the responsibilities and privileges of a higher life, but have not gained the necessary power to partake of the privileges or meet the responsibilities. Their

spiritual sight is opened, and they can clearly see the supreme goal of human destiny; but they have not the power to press on towards those sublime and radiant heights. They have awakened to the true meaning of life, but have not the wisdom or the power to live according to the higher light they have received. In consequence, the soul is in distress, yearning eternally for that wonderful something that seems so near, and still so utterly unattainable.

This wonderful something, however, seems to be unattainable for no other reason than this, we have not found the simple secret of entering into the very life of the spirit. We may know that we live and move and have our being in an infinite sea of pure spirit; but we may not feel the "presence" of the power. It is the "presence" of the power that we must feel; and when we do feel this presence, then indeed will the pain of the soul disappear. The great need will be supplied. The wisdom and the power that is required to live the life will be out of reach no more; and the soul can begin in earnest to press on towards the spiritual goal of glorified human destiny.

CHAPTER VIII

THE USE OF SPIRITUAL POWER

When you accomplish something that is remarkable, or unusual, through the use of spiritual power, do not permit yourself to think or say that you were the author of this work. In truth, do not consider yourself, in any form or manner, as having done what has seemingly been done by you. Keep the eye single upon the Source of the power, with which this great work was performed, and give all honor and glory to the Supreme Author of all that is great and wonderful in the world.

When we consider the great truth, that he who exalts himself shall be humbled, that he who humbles himself before the Most High shall be exalted, we are dealing with one of the greatest of laws in the spiritual kingdom. And when we understand this law, we shall know the inner secret of the seers and the prophets, and of all the spiritual giants that have appeared upon any planet in the cosmos.

There is but one Source of true spiritual power ;

and that Source is the Infinite; but the man who exalts himself does not look to the Infinite for his power; he looks to his own mind and soul. But here we must remember that although the human soul can give expression to marvelous power, still all of that power must come from the Supreme. And no one can receive power from the Supreme unless the eye is single upon the Supreme throughout the period of conscious existence. We receive from the Source only when we think constantly of the Source, and open mind and soul to the divine influx from On High.

When we humble ourselves before God, we do not depreciate our own worth; we still know that we are created in his image; and we realize most keenly that we are forever one with God; but we recognize the great truth that all power comes from above, and that God is the source of everything that is real and true in life. We do not exalt ourselves and say, "I have power of my own; I can depend upon myself." Nor do we think of ourselves as poor, insignificant creatures; for how can the noblest creation of the Supreme be insignificant? In truth, how can those creations be otherwise than wonderful? They are indeed wonderful; far more wonderful than we have ever dreamed. This we realize perfectly; but in the midst of this realization, we know that all power comes from God, and that we receive

from God only as we depend absolutely upon Him for all things we may need or desire.

When you exalt yourself, you do not depend upon God; you do not look to God; you turn away from Him, and therefore disconnect yourself from the only source of power. The result will be, that you will steadily decrease, until you are poverty-stricken in body, mind and soul. Then you shall have to begin once more on the upward path, and from the very beginning. But when you look to God for all your power, you enter into more perfect harmony with His spirit and His life; in brief, you draw nearer and nearer to God; and in consequence, you become filled more and more, with His power until you become a giant in mind and soul. The very moment you draw nearer to God, you begin to increase; and the nearer you come to Him, the more power you receive. Thus we understand why they who have exalted themselves have been humbled, while they who have humbled themselves before the Most High, have continued to rise, higher and higher, finally becoming joint-heirs with Christ in all the power and glory of the kingdom.

There is one thing herewith that we positively must understand; and it is this, that we cannot receive power from the Supreme unless we fix the whole of heart and mind and soul upon the Supreme. But the moment we think of ourselves

as "having the power," or as "doing the work," we transfer attention from the Supreme to our own personality. Then we no longer receive power from above, and will soon begin to weaken. This we all realize, for how can we be in touch with the Source after we have turned away from the Source? And how can we receive more and more from the Source unless we draw nearer and nearer to the Source?

Absolute oneness with God is necessary if we are to gain possession of remarkable spiritual power; and this oneness we all can realize if we look to God for everything, and depend upon Him for everything in the faith that all our prayers will be answered without a single exception whatever. But the moment we begin to think of ourselves as sufficient, we turn away; we separate ourselves, to a degree, from the Infinite; the open door between our own soul and the world of spiritual power begins to close in more and more; and if we continue in our self-sufficiency, that door will close almost entirely until the light and the power of the spirit is, for the time being, shut out from our world.

Your own personality may be the channel for the expression of marvelous spiritual power; but never say that "this is my work;" and never think that you are the author. Your work is to seek oneness with God; the power will follow. And

it is the power of the Most High, living and working in you, that is the author of that wonderful work that seemingly comes from your mind and soul. This truth we must know. This truth we must realize more and more perfectly; and the more perfect the realization of this truth becomes, the deeper will become our realization of oneness with God. More and more will follow. Gradually and surely we will rise towards the sublime spiritual heights. The riches of the kingdom will come into our world in greater and greater measure; and whenever we are prepared to receive our full inheritance, then everything that heart and mind and soul may desire, shall become our own. All things belong to God; but we are the heirs; and our full inheritance is ready for us to enjoy whenever we are fully prepared to receive. And when we are willing to depend upon God for everything, then we are prepared to receive everything that God has to give.

CHAPTER IX

THE LIGHT OF INNER CONSCIOUSNESS

When we function through outer consciousness only, we are able to appreciate only those things that appeal to the physical senses, or to reason, or to the usual states of emotion; that is, we live almost exclusively in the material world, and therefore can have no real understanding of things spiritual. We may believe in the spiritual, and be more or less conscious of the finer things in life; and yet, if we look upon all things through the light of outer consciousness, we can have no true conception of the spiritual world, or the spiritual life. We do not realize, in the least, what it means to be spiritual, or what it means to be in touch with higher, spiritual power; and, for this reason, can neither possess spiritual power, nor respond to the healing or emancipating influence of that power.

To possess spiritual power, we must be able to function, at least to some degree, through the elements of inner consciousness. And the same is true if we wish to respond to such power. If we wish to be healed by spiritual power, we must live

largely in the world of inner consciousness, because spiritual power acts only through that world. When our minds are living and moving in the world of inner consciousness, we can be reached by spiritual power; that is, we are, more or less, in that world where spiritual power naturally finds expression, and therefore, this power may work through us fully and freely as we desire.

There are many who seemingly cannot be healed by spiritual power; and the reason why is simply this, that they have not entered inner consciousness. They are living on the outside of the spiritual realm; they do not come in contact in any way with the finer, spiritual forces; and therefore they are never touched by these forces in any mode or manner. Everybody can, however, learn to enter inner consciousness; and this is indeed something we all should learn to the most perfect degree this very day.

They who do live, to some degree, in the world of inner consciousness, can be healed of anything through the full and proper administration of spiritual power; and they may proceed, at any time, to employ that same power in the building of a richer, larger life, for body, mind and soul. They will respond invariably to the influence of higher spiritual power, whatever the need or the goal may be. And it is well to know, that the

number of human souls who are in touch with inner consciousness, is very large, although many of them are not aware of the privilege they enjoy. However, the very moment they give their attention to the spiritual side of life, they find that they can be helped, and helped wonderfully, by spiritual means. They were ready to receive higher power; and they were ready because they were living largely in that finer realm through which the spiritual forces live and move and have their being.

Great souls live constantly, both in the world of outer consciousness and in the world of inner consciousness. They are therefore in possession of higher spiritual power at all times, and may give that power expression in any way desired. It is not necessary, however, to live absolutely in the world of inner consciousness in order to respond to spiritual power; but this is necessary before we can personally possess and employ spiritual power.

Even though but a corner of your mind should extend, ever so little, into the world of inner consciousness, that would mean that the door was open. Spiritual power could then come into your mind and body; and if fully administered, could act in you with sufficient force to banish every ailment, weakness or wrong that might exist in your system.

If you should wish, however, to gain possession of remarkable spiritual power to be employed in the emancipation of others, and for the furthering of your own higher development, it would be necessary to extend your whole mind into the wonderful world of inner consciousness. In brief, you would find it necessary to enter so fully into that consciousness that you could actually feel the tremendous forces of the spirit, surging through your entire system, like a mighty, invincible current. And you would always be conscious of the all-powerful Presence.

To learn to enter more and more deeply into the world of inner consciousness, we must consider the great law, that the human mind tends to develop in that direction where we express our deepest desires, our strongest thought and our highest faith. The way therefore is simple. There are no mysterious methods to employ, or rigid rules to follow. The first step is to know that inner consciousness is the consciousness of that interior life that permeates all life; and the consciousness of the spiritual world—a world that is to the visible cosmos what the soul is to the visible form of man.

When you enter interior consciousness, you not only become conscious of your own soul, but you also become conscious of the soul of the universe. You gain the power to discern the spiritual side

of all things, because your mind has been extended into that vast interior realm where the spiritual elements and the spiritual forces forever have their being.

The second step is to desire inner consciousness with a deeper and a stronger desire than you have ever felt before. In truth, this desire should become a *soul passion*—continuous and invincible; and the power of that desire will draw the mind farther and farther into the world of interior consciousness until you actually live and move in that world. Then to the power of this desire we must add the power of our strongest and most concentrated thought. “Think on these things;” and think with such power and feeling that your whole mental life enters into the very spirit of those things—into the very soul of the spiritual world. Then crown your efforts with faith—pure, interior, unbounded faith. Know that your mind is entering more deeply and more perfectly into the illumined world of interior consciousness. Believe this absolutely, and enter into the spirit of that belief—into the very life of that faith that has limitless faith in faith.

CHAPTER X

THE POWER OF SPIRITUAL TRANSPARENCE

When we examine those conditions that are usually spoken of as evil, and trace them back to their possible origin, or last analysis, it is impossible to find any actual evidence in support of the belief that evil is real, or that it has independent existence. On the contrary, all evidence is on the other side, and we are impelled to accept the idea that evil is non-existent. But the question is, why does evil seem to be real; and why is it here affecting the life of man in such a positive manner?

Deep thinkers in every age have given the larger parts of their lives to these questions; and naturally various conclusions have been formulated. Among the best known of these conclusions is the belief that evil is merely a condition arising from the misuse of the good; but in the full analysis of this belief a difficulty is met with that no thinker along that line has as yet overcome. And it is this, that if evil has no real existence, there can be no natural evil in man; and

if there be no natural evil in man there can be no desire or tendency to misuse anything.

But the good is misused as we all know; then from whence comes that tendency in man to want to misuse the good? Such a tendency cannot be good; and therefore cannot originate in the good. However, if all is good, where are we to find that from which the tendency to misuse can originate? There is a great difficulty here that must be overcome or explained if we are to demonstrate the belief that evil is merely the misuse of the good. But this difficulty has not thus far been explained; and yet when we examine evil closely we find that it certainly is non-existent.

There is another belief, not so well known, that will prove itself far more satisfactory to the pure reasoner, and that will, not only explain the various difficulties that are met with in its analysis, but that also presents a method for eliminating evil that is far more perfect than anything else ever conceived of by the mind of man. It will be interesting therefore to consider this belief; although it will be necessary to be brief, the subject being so large that a volume would be required for a full and complete elucidation.

According to this new belief, evil is but a shadow—a shadow that is cast by the life of man himself when he is in the light, and only when he is in the light, it being impossible to cast a

shadow when in the dark. In other words, evil exists only as a shadow, it having no reality or permanency in itself. Thus evil is known only to those who have evolved sufficiently from the lower states of consciousness to have come up into the light, as it is not possible for those to know shadows who have never been in the light.

If we are to accept this belief—and there is nothing to disprove it, while all the evidence obtainable is in its favor—we must, in one sense, rejoice in the fact that there is evil in the world—that our lives do cast a shadow, for this at least proves that we are in the light. But although we may rejoice in the fact that we are in the light, still we cannot rejoice in the fact that our lives do cast a shadow, and that these shadows have occasioned so much misunderstanding, so much stumbling and so much pain in the world. We must find, therefore, the reason why the life of man does cast a shadow.

When we go in search of this reason why, we soon discover that the life of man casts a shadow because the light does not pass through his life—his life is not transparent. If the light of truth and goodness and perfection—in brief, the divine light of being, could pass through his life, there would be no shadow, and man would not know evil in any form.

This is self-evident. But before we can go

further in the demonstration of this belief, we must find the reason why the life of man is not transparent. This is our greatest problem; and although the solution can not be made so clear that it will be intelligible to everybody, still it is in our possession, and can be proven, by any thinker of spiritual insight, to be the exact solution. The many, however, may not concern themselves so much with the reason why the life of man casts a shadow as they may with the finding of practical methods for the elimination of the shadow. And here this particular belief has a decided advantage over all others; it does present methods for the elimination of the shadow that all can understand and apply.

The principle is that if the life of man is to cease to cast a shadow, his spiritual nature must become transparent; his life must attain unto spiritual transparency; and the way to spiritual transparency can be found and followed by any earnest, awakened soul.

When we proceed to examine the problem of evil more closely, and from the viewpoint of this belief, we come to several self-evident conclusions. We find that the life of man does cast a shadow; that some lives cast a darker and a heavier shadow than others; and that this shadow not only causes our minds to believe in darkness and evil, its presence being always with us, but it

also gives origin to all the ills known in the world. This last statement may seem to be too far-reaching, but it can be proven to be true.

When we look upon this shadow, our thoughts are created in the image of darkness; and any thought that is not created in the image of light must necessarily be an evil thought—a thought that will affect human life adversely. Such thoughts darken the mind, confuse the mind, misdirect the mind; and we have, in consequence, a number of mental actions that can only end in undesirable results. Thus, by thinking of the shadow, believing it to be real, the mind is prevented from doing all its thinking in the light; and here we find the final cause of good and evil in man. The good in him comes from his thinking in the light; the evil in him comes from his thinking in the shadow, and by following the shadow during a large portion of his daily existence. It is clearly evident therefore that if there were no shadow, all the thinking of man would be in the light; and as such thinking can result only in the good, there would be no further evil in his life or in his world.

Our reasoning thus far is on solid ground, and our conclusions, as far as we have gone, cannot be gainsaid. But we still have to find the reason why the life of man does cast a shadow; or why the light of divine being does not pass through the

human being. True, a number of the rays of that light do pass through the nature of many, and there are not a few who are approaching spiritual transparence, or who are on the verge of such transparence at frequent intervals. The lives of these are, at certain periods, almost like windows, through which we discern quite distinctly the majestic glory of the spiritual side of existence. That spiritual transparence can be attained, is being attained by a constantly growing number, we know therefore full well; but before this attainment can be completed by the few and made possible by the many, we must know the original cause of the shadow.

It is evident that the life of man cannot become transparent so long as he thinks in the shadow; and he will think more or less in the shadow so long as he believes the shadow to be real; for the truth is that we shape our thoughts largely after those things we believe to be real; and also, what we believe to be real we make a part of our own minds. Thus the shadow has come into the mind of man, due to the fact that he has considered the shadow, believed in it, thought of it as real because it was always with him.

But we can well understand that no mind can think clearly so long as there are shadows in that mind. Under such conditions thinking would be confused; and it is impossible for the light to

pass through a confused mind. Thus the mind, by believing in the shadow, and by making the shadow a part of itself, becomes instrumental in producing that very condition in the life of man that casts a shadow, or that prevents the divine light from passing through. In other words, the windows of such a mind will not be clear; they will not transmit the light. And the atmosphere of such a mind will be shadowy and dense, so that the mental sky will be overcast, more or less, with dark and heavy clouds. The light therefore cannot pass through, and the life of that man will cast a shadow.

From these facts we learn how man, through his recognition of the shadow, making it more or less a part of his mind, actually perpetuates in himself those very conditions that caused his life to cast a shadow in the first place. But why did his life cast a shadow in the first place? Simply because he did not understand the light when he first came up into the light. He came up from simple states of consciousness; in fact, from the darkness, and therefore could not think in the language of light the very moment he came into the light.

Man was not created a finished being. He was created with certain powers and possibilities—all of them marvelous and limitless; but he was left free to use his gifts in the making of himself, in

the unfoldment of what was inherent in his nature, in the finishing of that remarkable piece of work that the Supreme had, through the laws of nature, begun in him. We realize therefore that man could not, at first, be in the spiritual light. He came up gradually into this light, and earned every step of the way. But as he came into the light he naturally would be ignorant of the nature of that light, and in consequence would form many wrong conclusions, which in turn would confuse the mind. And as a confused mind does not transmit the light, his life would at the very beginning cast a shadow. Besides, his mind would be literally filled with imperfections as he came up in the scale; in brief, he was, in a sense, crude in his mental nature when he began to awaken to his birthright, and a crude mental nature will not transmit the light, but will instead cast a shadow.

We clearly understand therefore how the life of man came to cast a shadow as he began to rise from darkness into light; and we can naturally understand how this shadow came to attract his attention; how he came to think of it as real; and how he came to make it more and more a part of his own mentality, thereby confusing the mind and perpetuating those very conditions in himself which caused his life to cast a shadow in the first place. In this way then evil has continued;

but it has continued only as a shadow, and has caused pain and sorrow in the world in this way, that by attracting the attention of man it has prevented him from doing all his thinking in the light. And thinking that is not in the light will naturally produce conditions that are incompatible with living in the light. Wherever we live, all conditions must be in harmony with the sphere in which we live. If we live in the dark, all our conditions will be of the darkness and cannot confuse each other. But if we live in the light we cannot permit conditions that come from the darkness or there will be confusion and disorder, which mean pain, sorrow and tribulation.

The problem of evil therefore resolves itself into this, that since man is now in the light he must live wholly for the light, giving no thought whatever to darkness or to the shadow that may follow his life for a time. He must begin now to think wholly in the light; and by doing this his mind will soon become so harmonious and clear that the divine light will pass through; in brief, he will become spiritually transparent and his life will not cast any shadow any more.

If we are casting a shadow, be it very dark or very faint, we are obstructing the light to that extent, and thereby interfering with the best welfare of the world. Besides, we are not fulfilling our purpose in life; for we are not here simply to

see the light; we must also transmit light; therefore, to eliminate the shadow must become one of our leading aims in life; and to begin, we must consider the cause of the shadow first, and then means through which it may be removed.

We find that the cause of the shadow is found in confused thinking—thinking partly in the light and partly in the dark; and we find that we think in the dark much of the time because we believe the shadow to be real. Therefore, at the very outset we must refuse absolutely to think of the shadow as real. We must know that it is nothing but a shadow, and that it will disappear the very moment we begin to think wholly in the light.

In like manner, we must refuse to think of any evil as real in itself, coming as it does from no other cause than that of our believing a shadow to be a reality. In other words, we must take consciousness above and back of our usual mode of confused thinking, and begin to think only in the terms of light—knowing that the shadow, with all its train of shadows, are one and all mere shadows, not to be considered or recognized in the least. Then we must also know that when we begin to think wholly in the light, that entire train of shadows will disappear as completely as if there never had been such things in the world.

In training the mind to abandon the old way of

thinking—thinking both in the darkness and in the light, and to adopt the new way of thinking in the light only, we must mentally face that state of being which will be realized when the conditions desired have been attained. In other words, if we wish to eliminate the shadows we must turn all the actions of the mind upon that state in which we shall find ourselves when we no longer cast a shadow. And that state is spiritual transparency. Our strongest desire therefore must be to become spiritually transparent; for as that desire becomes an active part in all the workings of the mind, every power in the mind will be directed upon the ideal of spiritual transparency. Accordingly, the entire mind will begin to transform itself into a finer and finer degree of transparency; for the law is that the mind invariably tends to become like that ideal to which all its powers are directed, provided all the actions of those powers are inspired with an invincible desire to attain unto that ideal.

Thus, by placing spiritual transparency before our mental vision as the one supreme state we wish to realize, we cause everything within us to conform more and more with the law of transparency. In consequence, these conditions that obstruct the light will gradually disappear, not being produced any more; the mental atmosphere will be cleared; and our thinking will become so

clarified that every part of the mind will transmit all the light that may come upon us from higher realms. The result will be that more and more of the divine light will *shine through* our lives and natures; the shadows therefore will become less and less evident until they do not appear again. Then we shall be surrounded entirely by the light; we shall live in the full light; all our thinking will be in the light; and when every thought is born of the light, in the light, there can be no evil, no sorrow, no wrong any more. Then will begin the emancipated life, the glorified life—the life we shall live when “our eyes are stayed on Thee”—when we live so deeply in the spirit and in the truth that we know only that which is wholly, completely and eternally of the truth.

When we consider the lives of those who have lived largely, who have lived richly, who have lived beautifully, we find that they have invariably transcended the mere demands of the senses; they have taken higher ground; they have gone up into the lofty, the sublime, the empyrian, and have trained their minds to be in constant touch with the finer elements of the soul world. In consequence, their minds have continually reached out for those vast worlds that lie beyond the realm of sense; and in these worlds they have found a universe, the richness, the beauty and the splen-

dor of which no tongue or pen can ever describe. There indeed have they found something to live for; in truth, they have literally reveled in gorgeous mansions of celestial luxury.

They have not, however, lived apart from the world of things. On the contrary, they have lived more closely to things than before because they have learned to see the finer world in all things. They have learned to hold that secret communion with the soul of nature's visible forms—they have entered into that sweet and strange relationship with the beautiful everywhere which has always been the privilege of the great soul, and which has always added so much to the loveliness, the joy and the real worth of life.

When we have learned to live constantly in touch with that finer world, we have learned a great secret—a secret that will serve us wonderfully well whatever conditions may be in that external world in which we now may live. If we are bountifully supplied with everything in the visible and the tangible, we shall be able to enjoy these things infinitely more if we can also see and appreciate the finer elements of worth and beauty which those things may contain. In truth, no one can enjoy the things that are seen unless he can also discern the glory and the splendor of the unseen.

Then if all external sources of supply and en-

joyment should fail us, as they sometimes do temporarily where all is change and reconstruction, we need not be affected thereby in the least if we are in touch with the greater good in the finer world. This higher source never fails and we may draw upon it sufficiently to make life wonderfully rich and beautiful regardless of the absence or presence of external possessions. We may enjoy the finer things to the full wherever we may be. And he who enjoys the finer things to the full is living a life that is not only great and wonderful, but is also sublimely beautiful.

We must not infer, however, that we need neglect the worthy and the beautiful in the external world in order that we may enjoy the greater riches of the finer world. On the contrary, we find that if we would live largely in the world of finer things, it is a great advantage to give our attention to the perfecting and the beautifying of external things. Our great aim must be, the best, the richest and the most beautiful for everybody on all planes. But the finer things must hold the first place in all that we think and do, because the world of finer things is the richest world and the most beautiful world of all; besides, it is only as we live for the finer things that we gain the power to enjoy the good and the beautiful that may exist in all other things. And to rise perpetually into the purity, the light and

the glory of the finer world—this is how we attain to spiritual transparence; this is how we so refine and clarify the mind that the Great Light may shine through; and our own thinking and living will cast no shadow any more.

CHAPTER XI

UPON THE PATH WHERE ALL IS GOOD

At the present time the statement that all is good is heard frequently, and as it seems to be a contradiction of human experience, it has naturally led to many arguments and much research into metaphysics, as well as the fundamental cause of things. There is, however, a large number that is convinced that in some form or manner all is in reality good; but the majority still cling to the idea that much is evil and wrong.

When we consider the subject from the standpoint of what we may call eternal reality, defining the term "reality" as consisting of that something from which everything proceeds, it is not difficult to prove that all is good in its original state; in other words, that all that is real is good, just as we might say that all substance is good, and that all law is good. We know that no law has evil intentions, fundamentally, and we realize that every law has possibilities for good, in one or many directions, although the results from the use of any law will depend upon whether the original purpose of the law was applied, or

whether there was a misuse of the original purpose. We know that the same is true with regard to principle, and with regard to all the elements and forces in nature. They all are good in themselves, and we must naturally conclude that all things, wherever they exist, must necessarily be good in themselves. We realize, therefore, that when we deal with reality, or the fundamental side of things, we find that all is good.

However, when we deal with the whole of life, or life as it appears in its various forms of expression, the question is if we can say, in this broad and general manner, that all is good. To answer this question, we shall have to ask ourselves what we are living for, or what we are here for; and we need not go very deeply into the analysis of that phase of the subject before we convince ourselves that we are here to learn some most important lesson. We are here to acquire certain qualities, certain attainments, and to develop towards a certain supreme goal; and we soon find, in viewing the subject in this manner, that we shall, in order to fulfill our purpose in this life, find it necessary to follow a certain path; that is, the one path that naturally leads to the goal we have in view. This path we may speak of as the straight and narrow path; and although it is not narrow in the sense that it restricts us to an extent where we do not have privileges out-

side of a certain system of life or thought, still it does restrict us from the enjoyment of those things that are not conducive to the great purpose we all have in view.

Here we must remember that the enjoyment of life is a part of the great purpose of life; and therefore the great pathway must necessarily provide, not only for enjoyment, but for the highest form of enjoyment, and at every step of the way. When we learn this, we find that the principal reason why we have not had more happiness in the past is because we have been drilled so long to believe that the moment we were becoming happy we were on the wrong path. We were of the opinion that happiness and pleasure lead to destruction; but the new doctrine declares that you cannot be good unless you are living in the highest form of happiness that you can appreciate at the time. The contrary of the old doctrine declares that if you are not happy you are not good; that is, if you are not thoroughly enjoying life you are not living upon the great pathway of life.

Knowing this, we realize that if we are unhappy there is something about our living that is contrary to the great law of the ever ascending life; or we may be practically off the path, so that the remedy would be to seek the great path once more; and we shall find, after we have en-

tered into the realization of this new idea, that it will be much easier to gain that fullness of happiness and joy that we all desire so much.

We may begin our analysis of this subject, therefore, by making the statement that we are here to learn a great lesson, a lesson that is so large and so wonderful that the objective mind cannot possibly comprehend it under any circumstances; but as we develop the higher form of understanding, we realize more and more the fullness of its meaning, and we also realize that this lesson can be learned or worked out only as we follow the great path.

To proceed further therefore in our study, we must understand the meaning of the great path; and we find that it is not some restricted mode of living, but a mode of living that we enter into when our whole attention is directed upon the great light of Supreme Wisdom. In other words, we are on the path when the whole of life has been consecrated to the best, to the highest, to the truest, to the richest and to the ideal, including the best that can be found everywhere on all planes of life. Briefly stated, we are on the path when we are inspired with that great and wonderful purpose.

But do we always follow this path? We find that we step outside frequently. We turn to the right and to the left almost every day, and in fact,

almost every hour; and when we do step outside we experience pain, adversity, sickness, want and all those conditions that we have spoken of as evil.

Now the question is, if those things really are evil. We have thought of them as such, but we must analyze further before we find the real truth upon this important subject. We all know, through experience, that whenever we step outside the path we have pain, and we also know that this pain reminds us of the fact that we are off the path. Is this pain therefore an evil? It cannot possibly be an evil if it reminds us of our duty to our highest light. On the contrary, it is a good friend, and the moment we take the advice of this good friend and return to the path, there will be no more pain.

From this brief analysis we must conclude that pain is good; that is, it acts as a friend under every circumstance to encourage us to return to the path. We shall find that the same is true of all these other conditions that we call evil; they are reminders, some existing on the left side of the path, others on the right side of the path; and whenever we step outside, then these reminders inform us that we are off the path. Therefore, we must think of them as good, for indeed they are very good. If it were not for those reminders we would possibly remain outside of the path

for ages, and thus be deprived, for all that time, of the wonderful realizations that are in store for us as we advance in the scale of eternal ascension.

The truth is that all of these reminders, or so-called evils, are good; and we shall need them just so long as we continue to step outside the path. They are necessities for the time being; but the very moment we decide that we will never step outside of the path again, we shall never know those reminders any more; we meet them only when we step aside, and they are there to tell us to return; therefore they are good.

We all have had periods of experience proving the fact that when we continued on the path for some length of time we realized that we were not, during that time, in touch with adversity, sickness or pain on any side. We knew nothing about those things in our own experience. The reason was we were on the path; and those conditions do not exist on the path. But when something happened that caused us to step outside the path once more, we met pain, adversity and other reminders, informing us instantly that we had stepped aside from the true way of existence.

The question then will naturally be why we step off the path; and the answer is, that we are learning our lesson; and a mind that is learning is not complete in its knowledge. Such a mind may form misconceptions now and then, and may se-

cure impressions that are not in harmony with what we speak of as absolute truth. In other words, those impressions or ideas are fragments of what is really true; and such ideas may cause the mind to turn, occasionally, from the path of the absolutely true. We understand this perfectly; and even though we shall not be able, for a long time, to see the whole truth upon any subject, still we know that no matter how many imperfect impressions we may form in the future about life, law or existence—we know that the very moment we step outside of the path, whether we do so through the suggestions of adverse impressions, imperfect impressions, or whatever the cause may be, we have a group of good friends on either side that will tell us to return to the path at once. Those good friends are pain, sorrow, trouble, adversity and their companions. To act according to wisdom, therefore, we would take their advice and return, and henceforth so live that we shall never step outside the path again.

We all know, through experience, that these so-called evils produce effects upon mind and body that are anything but pleasant; then how can we think of these things as good. But here we remember that if those conditions produced a pleasant effect upon us we would not return to the path. We would remain on the outside and never accomplish what we are created to accom-

plish. So therefore, the fact that these so-called evils, or good friends, are painful in their effect is also a positive good. It is quite necessary that their effect should be such, otherwise we would not accept their advice and return to the great work we have in store.

In this connection it is most important to consider the fact that if we would always look upon those conditions as good friends, instead of thinking about them as evils, thereby filling our minds with a mass of useless impressions—if we changed our attitude in this matter, we would find that several things would happen. In the first place, we would find that all the energy that we had been sending out to annihilate those good friends to no purpose whatever, could be used to build up soul, mind, character and life on the great path. We all have experimented along this line, living for weeks and months in an attitude where we did not antagonize anything or anybody in any form whatever; and we discovered that, during such a period, we had more energy and life than ever before, and we accomplished far more than in the past; besides, our work was better, and we enjoyed life to a far greater degree; in fact, we had more life to enjoy, because we were not wasting life trying to remove evil, or trying to remove those conditions that are absolutely necessary where they are, acting as eternal

reminders to the human race in order that no individual may remain on the outside of the path for any length of time.

We know the value of the great law, "Resist not evil;" and if we would never resist these so-called evils, never turn energy out to the right, or to the left, where it cannot be used for any purpose whatever, but on the contrary, use all our time, energy and attention in building for a greater life and in learning the great lesson, we would find the greatest difference in the world; we would find that where we took one step forward under the old mode of living, we would be able to take ten or twenty under the new mode.

We all know the effect of periods of grief and worry, how those conditions use up life and energy to no purpose; and the cause is simply this, that we are turning our energies out against conditions that cannot be removed, and therefore, all such energy is wasted. Instead of trying to remove evil, we should let it alone, and return to the great path. Evils do not exist upon the path; but they do exist outside the path; and it is absolutely necessary that they do exist there. No one, however, need turn to the left or to the right; therefore, no one need meet evil if living be always on the path. We shall meet them, however, just as long as we make it a practice to turn to the left or to the right at frequent intervals.

Accepting this idea, we will proceed to turn our energy where it can be used for some purpose; that is, in building for the great life that lies before us. And when we realize that every pain or adversity may have some good advice, some information that we need, we will, if we seek such information, gain decidedly; we will learn something of importance whenever we meet one of these good friends; and instead of antagonizing the so-called evil, we would ask what it all means, and what good advice this friend has to give us at this particular time.

Whenever we meet any condition that is not pleasing, we may know there is something for us to learn. We know that we have stepped outside the path, and we must investigate, so as to ascertain the reason why. We should meet these good friends, therefore, as monitors on the way, for that is what they really are; and if we look for information whenever we meet evil, instead of resisting and deploring our experience, we shall find what we are looking for and learn much.

Under those circumstances we should be scientists, and proceed to investigate instead of being anxious or permitting grief and worry. We should look for the facts in the case, the lesson to be learned, for the law to be discovered; and in every instance, these so-called evils will prove to be instructors, giving us valued and timely information along many lines.

When we learn to look upon these conditions on the left or on the right as necessary advisers, knowing that we are here to continue on the path, training ourselves to see that in the ultimate, or in the fundamental, all things are good, the effect upon the mind will be wonderful. The moment we begin to live in the conviction that all things have a good purpose, whether we may see it now or not, we will find the mind becoming more wholesome, becoming stronger and more active, and that life will be elevated and enriched in many ways. We then enter into what has been called healthy mindedness, and we all appreciate the fact that such an attitude holds immense power for greater things. We shall also find the mind becoming more constructive, because, instead of a large percentage of the elements and forces of the mind being turned aside, warring with outside conditions to no purpose, these energies will be used in building for the greater enrichment of existence. Thus the mind will be enlarged, consciousness expanded, and life become deeper, higher, more beautiful and more perfect in every form and manner.

We all know the value of filling the mind brimful of good thoughts; we know what a difference it makes; we know how much it adds both to joy and power; and there is no better way in which we can do this than to live in the conviction that

all is good. And we shall not find it difficult to live in this conviction when we know that after all, the so-called evils of the world are good friends existing on the right and on the left of the path to remind us when we step aside, so that we may return at once.

Another important gain is this, that if we realize that all is good, we will want to look for the real good and the greater good that must necessarily exist within all conditions, beyond all conditions, above all conditions. If we train the mind in this manner, complying with the great law, "He who seeks shall find," making it a practice to look for the greater good in everything and in everybody, we will find that consciousness will steadily expand, reaching out more and more, coming in contact with more desirable things, more things of value and worth than we ever were conscious of before.

We understand that when the mind dwells continually in an attitude where attention is concentrated upon the imperfect, we are not coming in contact with greater worth nor meeting the superior in life anywhere. Such a mind may be satisfied in a certain sense, for a brief time, but can gain nothing from life that will have a real or permanent value; and in every instance, the temporary satisfaction that was secured from contacting with the imperfect will give way to a

state of mental and physical disease, due to the fact that such a mind will soon find itself outside the path.

It is the mind that touches the worthy, the superior, the higher, the finer and the richer on all sides that really gains happiness, and that really gains possession of the highest and the best that life can give. If we seek for the greater good in all places and in all modes of life, we will not simply find the good, but the greater good and the greater worth; and if there is one thing that we all need very much, it is this training of the mind to reach out for the greater, the worthier, the superior in all thought and action.

We frequently ask ourselves what might be the greatest need upon this planet at the present time; and the answer is simple—a larger number of superior men and women. We need more such men and women in order that they may become inspirations to the race. The entire world, almost, is now convinced of the truth that our destiny is upward and onward. The race can advance, and must advance to be true to life; but the question is, how we are to find those elements and methods through which continuous advancement may be realized. Here we should remember the statement, "When I am lifted up." It is the same with every individual; it was not simply true of Jesus Christ, although true of him to

a larger degree than any one else. We know, through experience and observation, that whenever any individual takes higher ground, that individual becomes an inspiration to scores, to hundreds, to thousands. Therefore, we want more superior men and women in the world, men and women who have found the real worth of life, who have found the upper side, the real side, the true side, the superior side, the lofty side—that side of life that is teeming, we might say, with the rich, the beautiful and the ideal. We want more such men and women to become inspirations to the race; and to that end we should give more attention to this wonderful law of seeing the greater good everywhere.

However, we are not going to find this greater good if we give most of our time and attention trying to eliminate those conditions that exist on the outside of the path. If we think that those things are bad and try to remove them, we are wasting time. *They are perfectly harmless where they are; and we need not go out where they are.* It is not intended that we should go out where they are; it is intended that we should remain on the path where we shall never find pain, trouble, sorrow, sickness or adversity in any form or manner.

Henceforth, therefore, our object should be to let those harmless things on the outside alone;

and instead of trying to remove them, we should give our time and attention to the training of the race to remain on the path. That would solve the great problems of evil all over the world.

In analyzing the subject further, we find that, although all things are good, fundamentally speaking, some things are better; that is, there are many things that contain possibilities for greater and greater good; but we cannot find the better or the greater anywhere unless we consecrate life absolutely to the idea that all is really good—that all things can and do, in themselves, serve a great purpose.

When we look at human society and note the so-called ills and troubles of certain modes of life, we may ask what we are to do about those things. We may also ask if it is necessary that people live in those adverse realms of society; in brief, if those people need such a life. But the answer to all these questions is very simple. The fact is, that every individual is in contact with the path, and whether he may be in the first step on the way, or higher up in the scale, he will be absolutely free from pain, adversity and ailments of all kinds the very moment he steps into the path. It is not necessary to be a master mind or an illumined soul in order to continue on the path. It is only necessary that we live on the path where we are, whether we are at the early stages of growth or upon the sublime heights.

The fact that thousands and thousands of people are ignorant of this great truth should convince us of the importance of dealing scientifically with this great subject. We all are more or less responsible for every condition that exists in the world; and therefore we must all work together to the end that every individual may find the path, and also that every individual may be trained to continue uninterruptedly upon the path; but this will necessitate an absolute revolution of practically all the ideas that we have inherited from the past, and a large percentage of more recent ideas. However, the moment we understand that we are here to learn a great lesson, and that we can learn that lesson by remaining on the path, and also that we suffer pain and adversity only when we step off the path, we shall not find it difficult to solve the great problem before us.

But this idea is not a recent revelation. The truth is that all the illumined souls of history have declared this very same thing. We cannot find a single exception. The wise men and women of all ages, including all the prophets, all the scientists and all the students of the higher life, whether they were in the first stages of wisdom or higher in the scale—they all declared that we are here to learn a great lesson; we are here to find the kingdom; we are here to rise in the scale; we are here to find and continue upon the

great path. That is the message of every great soul that has ever lived; and the corresponding truth of this message, that is, that we suffer pain and adversity only when we are off the path—this has also been declared by every mind in history who saw the light.

We should therefore, once and for all time, accept this great message as absolutely true because we can prove it to be true; and we should eliminate from mind and thought every doctrine in the world that contradicts this message in any form or manner.

If we could conceive of human society waking up to the realization of this great message, we can readily imagine the result. The great mass of humanity would at once return to the path, and suffering from pain, sickness or adversity would speedily be reduced to a minimum.

The great purpose of the future must be to convey this message to all the world, and to teach mankind how to find the path. We know full well that there is not an awakened soul upon earth who would want to remain on the outside of the path. Every awakened soul can see what lies on before; and such a soul will not care to step out even for a moment. There is nothing to be gained by turning to the left or to the right, even though such experiences may appear tempting at times. It is all loss and no gain; and the very

moment we do step out, our good friend on the outside—evil—will declare at once, "You are off the path, return this very moment."

From whatever point of view we may consider the subject we invariably come to the same conclusion; that is, that the purpose of life is good, as it leads to greater and greater good, to greater happiness and to more and more of everything that can add to the worth and joy of existence; and although if we should for the time being, in our study of life, gain imperfect impressions and sometimes step outside, or be tempted to investigate darkness, as learners are liable to do, we shall always find these good friends on the outside declaring, "This is no place for you; you belong on the great path; you are a Son of God; you are destined for glory; therefore return unto God." This is invariably the message of pain and of all the so-called evils of the world; and we cannot speak of those things as evil when their one advice to every human soul is this, "Return ye unto God."

But again, we shall not need the advice of those good friends on the outside after we have received this great message that the awakened of every age have received; that is, that we all belong on the path; and that we meet sin, pain and adversity only when we step outside of the path.

Knowing this great truth, we shall want to give

our whole time and attention henceforth to a better understanding of how we may so live that we shall always continue on the path; but as we proceed we must not come to the conclusion that this path is so narrow that we are necessarily restricted from the majority of those things that we meet in life upon this planet. The fact is, that we can enjoy everything in life as we proceed upon the path, provided we are true to the purpose of life; that is, provided our one purpose is, through all life and through all enjoyment, to reach out for the higher, the better, the truer, the richer, the more wonderful, the ideal, the sublime.

We are entitled to all the pleasures of physical, mental and spiritual existence; and we can enjoy them all and remain upon the path; but the spirit of all such enjoyment and all modes of life must invariably be upward and onward. And when life is inspired through and through with a desire for the highest and the best on all planes, we shall find that every atom in our being will work steadily and surely for the true, the perfect, the wholesome, the beautiful and the ideal. The result will be that the upward current of life will become so strong that we will invariably be drawn upward and onward by an irresistible force; and thus the inclination to turn to the left or to the right will disappear completely.

When the desire of life for the higher becomes so strong that the whole of life is inspired by that desire, there will no longer be any desire in mind or body to step outside of the path. The one desire will be to live on the path; and that desire will be supreme. It is possible therefore, through the development of that powerful spiritual desire, to place the human system in a position where it will be protected from temptations on all sides; and then, regardless of what may come or transpire, we shall always continue on the path—always ascending towards the greater life, the greater glory, the greater light, the greater joy.

CHAPTER XII

THE I AM IS THE WAY

When we consider the many statements that were made by Jesus Christ during his life upon earth, we find that those statements separate themselves into two distinct divisions; and the difference between the two is so marked that we come naturally to the conclusion that they were made in two different states of consciousness. The first division seems to emanate from a consciousness that is almost human, or at any rate, so close to the human that we might say it was human nature in its highest form giving expression to its thought and feeling. The outer division, however, seems to emanate from a consciousness that is so lofty that we conclude that it is the Supreme that is speaking.

The reason why the statements made by Jesus Christ separate themselves into these two divisions is easily explained, because he did possess two distinct forms of consciousness—consciousness of the human and consciousness of the divine.

When we consider the human race we find that

the majority are conscious only of the human, and therefore give expression only to thoughts that are decidedly human. A few, however, among the more advanced in the human family are developing the consciousness of the divine; and many are learning to understand this consciousness more and more, so that there are moments when we reach such a high and such a fine state of realization that we almost feel as if the wisdom of the Divine were thinking in us or speaking through us. The greater part of the time, however, we are conscious only upon the human plane, and are chiefly concerned with the manifested side of existence.

With Jesus it was different, because he had developed that higher spiritual side of his life, and therefore could live consciously, and in fact absolutely, both in the human and in the divine. He could, when he so desired, come down into the life of the human personality, although his human living was indeed of a very high order. Then, at other times, he could ascend to such heights of spiritual wisdom and power that his words were indeed expressions of the eternal I Am; and one of the most remarkable of those expressions is this, "I Am the Way, the Truth and the Life."

In considering this statement we are referred to a corresponding statement that appears earlier

in sacred literature; that is, "Be still and know that I Am God," or paraphrased might read, "Be still and know that the eternal I Am is God"; and indeed the eternal I Am is the Way, the Truth and the Life. We know that it is the eternal I Am that is in reality God, the term "I Am," being but another term for the Divine, the Supreme, the Most High; and therefore we can readily appreciate the great statement, "I Am the Way, the Truth and the Life."

When we consider this statement through our highest spiritual understanding, we realize that we must enter through the consciousness of the I Am if we would find the way, or enter upon that perfect path that leads to the lofty places of the soul. The same is true if we would find the truth; that is, the absolute truth, the truth that makes man free; the truth that is in reality truth. We must seek this truth through the consciousness of the I Am, and it is only in that consciousness that divine truth in its fullness and perfection can be realized. In like manner, if we wish to enter into the life eternal, and gain possession of the life more abundant, or partake of that higher state of being which has neither beginning nor end, which is immortal, glorified and spiritualized—if we wish to enter into that life we must seek it through the consciousness of the I Am; and when we are in that consciousness we

enter into that perfect stillness of the soul where we may indeed know God.

In the past, the majority who believe in the mission of Jesus Christ tried to find the way the truth and the life in some mysterious manner through the personality of Jesus; but when we examine everything that was said upon that lofty theme, we find that the personal Jesus never made any such claim. The personal man Jesus did not claim to be the Way. It was when the eternal I Am in him was speaking that this lofty statement was made; and when the I Am was speaking through him he spoke as one having authority, which indeed he did have at the time. It was the great spiritual Light finding expression through his highly refined and developed personality; and we know that all expressions coming from the Great Spiritual Light are expressions emanating directly from the consciousness of the Most High.

We must remember that the I Am, which indeed is the Way, the Truth and the Life, does not dwell exclusively in any one personality. The I Am may find expression through any personality, and indeed does dwell in the soul of every human being. The eternal I Am is enthroned in the spiritual life of every individual soul; and when we enter into the perfect stillness of the soul—the peace that passeth understanding—that peace

that does pass understanding because in that state there is no understanding large enough or wonderful enough to measure the peace we realize—it is in that state of peace which is above reason, which is above ordinary mental activity, which is even above what we usually call thinking, where we may know or discern the presence of the I Am.

When we are in that peace we are in absolute Light, and we do not really think about anything, for the truth is that when we are in the Light we know. It is not necessary to think there in the usual sense of that term, because we know; and here let us remember that there is a marked distinction between thinking and knowing, and between understanding and realization. The process of thinking is a process through which we create thoughts about something that we are trying to understand; but when we know, then we do not have to try to understand or create temporary thoughts about what we are seeking to know. When we know, then the mind is in a state of illumination, and dwells serenely in the perfect realization of the Great Spiritual Light.

We understand therefore that when we are in the peace that passeth understanding, we are above actual mental activities; we are in a state where all these things are felt and realized as absolute states of being; and it is in that realiza-

tion that we become conscious of the presence and the power of the Eternal I Am.

If we should try to define the I Am to objective intellect, we might liken the I Am to a great White Light enthroned in the soul, and giving expression to its wisdom and power through those higher states of consciousness into which we enter when we are in the glory and light of the soul world. We realize therefore that when we ascend in our consciousness, higher and higher into our own spiritual being, we draw nearer and nearer to the Great White Light that exists upon the spiritual heights of that realm in which the soul forever dwells serene.

When we enter into this lofty state, we meet a wonderful experience; and it is this, that as we become conscious of the life and the presence of the Great White Light, we enter in a measure into that Light, and we feel that we are so perfectly *in* that Light that we partake of the consciousness of the Eternal I Am. In brief, we feel as if we have become one with the I Am, and can actually make the same great statement, "I Am the Way, the Truth and the Life." In a measure this is true, because we all are one with the I Am in spirit; and when we become conscious of that sublime unity, we partake of the same wisdom and the same power, and also become channels, so to speak, through which the

Most High may speak the Word of Eternal Truth.

The statement that "My Father and I are one," illustrates this same experience, because every human entity, spiritually speaking, is one with the Supreme; and when this oneness becomes a reality in consciousness, the Infinite does speak through us, or we give expression to what is in reality the Word of God.

The eternal I Am is individualized in every soul, and therefore we can say that the I Am in ourselves, that is, the Great White Light of the soul, does constitute the Gates Ajar, in our own spiritual being, to the Way, the Truth and the Life. What is more, we find that it is the consciousness of the I Am in our own spiritual existence that constitutes the only secret path to that lofty state wherein we find the Way, the Truth and the Life. We cannot find the Way, the Truth and the Life through any external source—not even through the personality of Jesus, or through the personality of any extraordinary soul that might have appeared, or that may appear upon earth. The secret path to the Way is found only in our own interior consciousness of the I Am individualized in us, or our own spiritual consciousness of the Great White Light enthroned in the secret realms of our own soul.

If we would find the Way, we must become

conscious of the I Am in ourselves; and it matters not how we may proceed, what system of thought or religion we may follow; those things are of secondary importance. The one thing of supreme importance is that we have this great object in view in every effort, or study of life—to become conscious more and more of the I Am—the Supreme Spiritual Light reigning supremely within our own spiritual kingdom.

When our attention is concentrated entirely upon that goal, it does not matter what we may call ourselves or what systems of thought we may follow. If we all have that goal, we all are moving in the same direction; and we all are realizing an ever-increasing measure of that Great Light into which we some day shall enter perfectly, and there meet, face to face, the I Am—the Infinite—the Most High.

It is the truth that so long as we all have that lofty goal in view, our minor differences are of no importance whatever; and therefore we should lay them all aside, and try to serve each other more perfectly, so that we may rise in the scale of consciousness to a far greater degree than ever before. Thus we shall gain more and more of that wisdom and realization that constitutes the key to the mansions of Freedom, of Truth and of Light.

Where the human race has erred in the past is

in this, that we have sought the Way, the Truth and the Life through the existence of some personality instead of seeking it through the consciousness of the I Am in our own spiritual kingdom; and the race has also mistaken in trying to gain spiritual power through various external methods, or by means that are not identified with the consciousness of the Great White Light within our own spiritual existence; that is, we have gone out on by-paths, so to speak, and have sought wisdom and power through various external sources, thinking that we might climb up some other way. But there is only one way; and the I Am is the Way—the consciousness of the I Am enthroned in our own spiritual kingdom.

The more spiritual we become the more perfectly we realize that those who try to seek spiritual power or wisdom through any other source than through the consciousness of the I Am, are trying to climb up some other way; and Jesus did make some very strong statements in that regard, emphasizing, in no uncertain terms, the uselessness of such a course.

When we study history, especially the spiritual side of history, we discover that those who have tried to seek spiritual power in some other way have invariably come to grief; and they have in all ages been looked upon as the “black sheep” of the fold. It is always true, that whenever we

turn away from the one central path and try to gain higher power in some other way, we enter into a state of living that becomes more or less uncanny. In other words, we become abnormal, both mentally and physically, and the world tends to shrink from us, feeling instinctively that we are on the wrong path, and therefore will have nothing to do with our doctrines or our personalities. The world as a whole may be more or less in the dark, but humanity does instinctively feel whether an individual is on the path to the Pure White Light, or is living on one of the by-paths, which is indeed a violation of spiritual law; and no one can violate spiritual law without surrounding himself with an atmosphere that is repulsive to sensitive human souls.

On the other hand, it does not matter what our religious beliefs may be, if we are sincere in that connection and do proceed with the one lofty purpose in view—that is, to find the Spiritual Light within ourselves, seeking that Light neither through signs and manifestations, nor through the study of the psychical, the occult or the mystical, but proceed directly and sincerely through the highest light of spiritual consciousness that we may have—if we proceed in that manner, there is something about us that the world invariably regards with respect. And even though the world may disagree with us in a measure,

still there is that feeling on the part of the world that we are sincere, and that we are seeking the highest good. In brief, the world discerns intuitively that we are on the right path, and that our consciousness of the Light, as far as we have gone, is the consciousness of the Pure White Light.

We shall find a marked difference in all our efforts when we make this our supreme purpose; that is, to become more and more conscious of the Eternal I Am enthroned in our own spiritual kingdom; and when we follow Jesus Christ we do so, not in the sense of depending upon his personality, or expecting to gain anything through his personal existence, but we follow him in this sense, that he revealed, in his life and in his wonderful teachings, the secret path to this sublime consciousness within ourselves through which we may find the I Am which indeed is the Way, the Truth and the Life.

We can readily understand that the consciousness of the I Am as outlined above, must necessarily constitute the true way, because when we are looking for the Way, we are looking for that path that leads into higher states of consciousness, into great spiritual wisdom, into the illumined state, and into the conscious possession of that sublime power that will enable us to understand life—to make life as rich, as high, as

beautiful, as wonderful and as ideal as the true spiritual life can and will be made.

When we become conscious of the I Am we become conscious of the Light of Wisdom and Truth; we become conscious of that Higher Power that exists inherently in every human soul; and we know that whatever we become conscious of, that we will manifest in mind and body. When we ascend into higher realizations of this same consciousness we find that the mind will go higher and higher into the Light, into the Wisdom and into the Power; and thus we find those very things that do indeed constitute the Way—the Way to the Christ consciousness, the Christ life and the life of sublime unity with the Most High.

We also realize that this same consciousness of the I Am must indeed be the truth, because the light of the I Am is the Light of the Eternal, and it is the Pure White Light—the Light that reveals the absolute Truth, and Truth of the All in All.

In like manner, we understand how this same consciousness of the I Am within our own spiritual kingdom must reveal to us the life we seek—the life eternal, the glorified life, the spiritualized life, the life more abundant, the life that is, was and ever more shall be. We knew that the nearer we draw in consciousness to this deeper,

higher state of spiritual being, the more fully we realize the existence and the expression of the life that is real life; and therefore our growth in that consciousness must necessarily be followed by larger expressions of all that abides within that life.

We all have experienced, while in silent moments, something in this connection that illustrates clearly the idea that we here have in mind. While resting in those silent moments, we have felt something wonderful within ourselves, within the kingdom of the soul, inspiring the mind to take wings so that we have arisen to those sublime states of realization where we have felt the presence of a power and a life that we knew at once to be the life and the power of the spirit. This life and power thrilled every atom of our being, and we felt as if we were surcharged with a living essence that could not be otherwise than immortal and eternal.

It is in that state that we have become conscious of the life more abundant; for in truth, a great influx of higher spiritual life has entered consciousness, mind and personality, sometimes to such a great degree that we were literally overwhelmed with glory and power from On High. It is in this experience that we fully realize the meaning of the great statement, "I came that ye might have life, and that ye might have it more

abundantly”; for the truth is, that when the I Am comes into consciousness; or in other words, when we ascend in consciousness so that we meet the *presence* of the I Am in us, it is then that this wonderful influx of spiritual life appears in our own being. When we touch the I Am within ourselves, we naturally receive the greater life of the I Am; and we always touch the I Am within when we enter into the spiritual consciousness of the I Am.

The same great truth is emphasized by the statement “Follow Me”; because we must follow the Christ or the Christ consciousness if we would enter into this wonderful realm of spiritual illumination. But it is not the personal man, or the personality of Jesus that we are to follow. It is the Great Light that the Christ revealed that we are to follow; and we follow that light when we consecrate thought upon the marvelous spiritual within, and seek the kingdom of God in our own interior life and soul.

The one thing of importance to be considered herewith is this, that we may find the Way, the Truth and the Life only through the inner consciousness of the I Am—that sublime expression of the Most High that is enthroned in every soul. The I Am is the Great Eternal Light centralized in the soul and enthroned in the spiritual kingdom of every individual soul. We must look to that

light, consecrate attention upon that light, and never try to find the secret path in some other way.

We must enter through the door of the I Am; and we do enter through the door of the I Am when we become conscious more and more of the life, the power and the spirit of the eternal I Am existing within our own spiritual being. Every moment that we might spend in trying to secure these things in some other way is so much time and effort lost. We realize therefore that we all might advance wonderfully, both in mind and spirit, and rise remarkably in the scale of existence, if we would give every attention to this one sublime source. Our purpose in the future must be to consecrate attention upon the real door of the Spirit, the consciousness of the I Am; and seek the Way, the Truth and the Life through the *spirit* of the I Am as it *Is* upon the heights of our own spiritual world; and to this end we must learn to understand the great statement "Be still and know that I Am God," for the Eternal I Am is indeed God.

When objective thought or objective reason is stilled, it is then that the soul may ascend into that calm serene attitude—in search of the Light in its purity, in search of the peace that passeth understanding, in search of supernal heights, in search of the Great White Light. And when

all these things are found, then the soul does find the Way, the Truth and the Life—the soul does meet in reality the radiant countenance of the Christ, the Glorified Presence of the Most High.

CHAPTER XIII

I GO UNTO THE FATHER

When we consider the statement "Greater things than these shall ye do," we must not omit the second part of the statement, "because I go unto the Father," although this second part is usually not quoted. However, it is the second part of the statement that explains why the greater works shall follow; and we shall understand presently the reason why.

There are two interpretations that can be given to this statement, and both of them are true, although the one is necessarily only a part of the whole truth.

We know that Jesus had taught his disciples and friends the mysteries of the kingdom, and therefore they understood these higher laws and these higher powers that we, in this age, have rediscovered, and are trying so faithfully to study and apply. He had performed remarkable things, and some of his disciples had also performed what would seem miraculous to the people at large. However, he declared that they should perform still greater things later; and he

gave as a reason, "because I go unto the Father."

At first thought, we discern very clearly the reason why they should accomplish more after he had gone, because while he was with them they naturally depended very largely upon him to do what they themselves might do if left upon their own individuality; and here it is worthy our time to pause a moment to consider a very important principle.

If we want to do the greater works, whatever they may be, or if we want to gain higher power and enter into higher discernment, we must not depend too much upon individuals aside from ourselves; we must not be dependent, but on the contrary must try to give expression to all the life, power and talent that we, ourselves, possess.

We know that there has been a tendency all along in the history of the human race, especially among those who have tried to understand higher things, to select some great soul upon which to depend; and we know that a very large portion of the world is depending upon the personality of Jesus for everything pertaining to the spiritual life. We find, however, among the millions and millions that depend absolutely upon Jesus, but very few who have any spiritual power of their own. They are, spiritually speaking, negative entities, and they have no control over physical ailments or conditions, and are unable

to master any situation in their environment to any satisfactory degree. They are largely entities drifting with the stream of fate; and with regard to spiritual understanding, most of them have not even entered the "a b c" class. They are depending upon that wonderful personality, and depend so absolutely upon that personality that their own spiritual powers continue to be latent, having in most instances never been awakened in the least.

In this connection we realize that if the vast Orthodox world, with its perfect organizations, would add spiritual power to its many factors, we would soon experience one of the greatest revivals the world has ever seen; and it would be a permanent revival, transforming practically the entire race from materiality to spirituality, and thereby eliminating from this planet practically all the ills and wrongs that may exist in the world to-day. But the vast Orthodox world is not manifesting any degree of spiritual power, and it is practically impossible to find a soul among them who is doing the greater works. Their spirituality, as it is called, is nothing more than a passive goodness, which in most instances, is not strong enough to maintain itself in the midst of temptation without a constant supply of external aid. We have here, therefore, a powerful illustration, and a far reaching illustration,

of the mistake of depending upon any personality, or worshiping any personality, no matter how wonderful that personality may be.

The truth in this regard is, that we should not depend upon any entity whatever that may have appeared in manifestation; but should depend exclusively upon the Infinite; and in reality we find that we do not depend absolutely upon the Infinite, because the act of depending upon the Infinite becomes rather an act of coöperation with divine power; that is, we are simply uniting with God, instead of depending absolutely upon his wisdom and power.

When we enter into the spiritual understanding of this divine unity, we realize the full meaning of the statement, "My Father worketh and I work"; and this is the attitude we should assume. The human soul should enter into harmony with higher spiritual power—that power that is gained through this higher consciousness of oneness with God. We should not assume the attitude that our whole personality is acted upon by Higher Power, for the fact is we must do our part just as positively and continually; that is, we must work, doing our utmost in the fulfillment of the purpose we have in view; but if we are conscious of oneness with the Infinite while we work, we are constantly receiving aid and assistance from Higher Power; and we live ac-

ording to the statement, "My Father worketh and I work."

We know that the great prophets of all ages, as well as the seers and the wonderful souls that have appeared upon earth, all walked with God. They were constantly living in such close spiritual contact with the Supreme that they could truthfully consider the Supreme their companion under all circumstances. They did not leave everything to be done by the Supreme; they did not fold their arms and say, "I am an instrument in the hands of Higher Power; do with me what you like." On the contrary, they sought constantly to give expression to their own individuality, trying to ascend in the scale of spiritual life and illumination; but whatever they were doing, they always walked with God, and whatever they attempted to do, they always sought divine aid.

We find that an awakened soul never assumes the attitude of a mere instrument in the hands of Higher Power; an awakened soul is not a mere instrument to be played upon by any power; and it is not the will of God that any soul should be a mere passive entity, to be used by outside forces, regardless of the purpose or consequence. The truth is, we are here to work out a wonderful destiny, and it is only as we do something ourselves, and work for this purpose ourselves, that we reach the high goal in view.

However, we never go alone. The moment we are awakened and assume the true attitude towards this theme, we find that we are constantly walking in conscious oneness with God, and that higher power is being given to us continually as we may require.

In this connection we must remember that man alone can do very little; and we also know that if any individual assumes the attitude of a mere instrument, to be acted upon by outside forces, he is placing his own talents in the ground; and Jesus clearly emphasized the mistake of such a course.

Under every circumstance we must use the talents we possess, and must try to develop those talents as far as possible, and all through life; but as we continue to use and develop our talents, we shall find that our advancement will be far greater, and the results far greater, if we assume the attitude of unity with the Supreme.

The proper course to take, therefore, is to enter into harmony with the Infinite, and to walk with God; and while in that attitude, which should be perpetual, we should proceed to work out our own destiny, using all our own powers, and working individually, as well as in harmony with the Supreme, for the great goal we have in view. In brief, we should give expression to all the power that we are conscious of, and try to

awaken more; but in all our doing, we should always be conscious of the one great truth, that God is with us, and it matters not what our work may be, whether it be material, mental or spiritual, if we proceed with our work in the consciousness of that wonderful truth, that God is with us, and that "My Father worketh and I work," we will realize that we are in touch with something that adds immensely to our power, to our wisdom, to our courage, to our determination, to our inspiration, and to our faith. We shall find, therefore, that much is added from higher sources to that which we already possess; and whatever our work may be, we will accomplish more, and in less time; and instead of our work being wearisome, it will become a pleasure.

The results of such an attitude will make all the difference in the world; but we are not depending upon the Higher; we are not asking the Higher to do everything for us; we are doing our part, and doing all that we possibly can, giving full expression to all that is in us, and yet, at the same time, we realize that the Higher is working with us, and that we are filled and surrounded with the limitless power of the Supreme.

We know that there can be nothing greater than the realization of this wonderful truth; and they who have learned to work in that realization have certainly reached a place in life that is valuable far beyond any price.

Understanding this important truth, we realize that when Jesus went away, he left his friends and disciples upon their own resources; henceforth, they would have to depend upon themselves, and upon the wisdom they had already received; that is, it would be required of them to make full application of their own life and talent instead of looking to some superior personality to do everything for them. It was clearly evident therefore that they would, in the course of time, do far greater things than they had been able to do while depending largely upon that superior wisdom and power that had been with them during that wonderful period.

We understand fully that we may accomplish certain things fairly well while imitating some one who understands; but if we learn to apply the full power of our individuality according to the wisdom that we have acquired through our contact with some superior soul, we will give expression to our own greater activity, to our own greater power; and in consequence, greater things must inevitably follow. Knowing this, we must avoid the tendency to depend upon those who may seem to be more competent than we are; and although we should be in harmony with everybody, and try to learn from everybody, still we should not depend entirely upon any one, not even upon the Infinite, because our true relation

to God is not to depend upon God, but to live, walk, and work *with* God.

The truth is, that so long as we depend upon any power, visible or invisible, to do things for us, we will have no real spirituality of our own; that is, our own spiritual life will not awaken. We may to a certain extent be conscious of the finer spiritual elements, but we will not know how to apply them; nor will we know how to proceed towards the attainment of the master state in sublime spiritual consciousness.

We are all aware of the fact that there is a strong tendency among students of the mystical and the invisible, to become fascinated with the idea that we can gain wonderful help from invisible sources; and this is true to a certain extent, but we must remember that wherever we may gain help or inspiration, we must avoid absolutely the tendency to become dependent upon any personality or intelligence anywhere in the universe. We may receive instruction along any line from some one who has become familiar with the subject; but if we depend absolutely upon that instructor, to lead us all the way, we will soon come to a place where we simply remember what has been told, but are incapable of working the thing out for ourselves; so therefore where is the gain; we have not advanced a single step.

We know that every soul is a teacher, and that every soul is a learner. We can teach everybody and learn from everybody; and the soul that takes this attitude, trying to gain wisdom from every source, and at the same time trying to add to the light of every mind, either by word or by individual living, has taken a position where the gain will be great in every possible form or manner. But in each instance, this soul must give first attention to its own individuality, and must depend directly upon its own efforts and powers to apply in life and in destiny what may have been gained in all these many ways.

In pursuing this study, we shall find very soon that the most valuable truths come to us through our own extension of consciousness, or through our own effort to find greater truth according to the laws and methods that have been suggested to us by great souls of any age. When your own soul is in touch with the vast sea of wisdom, and yet not depending upon any personality for wisdom, that is the attitude through which the highest light is received. In other words, it is the light that we can see with our own vision that illumines the mind to the greatest degree, although we are permitted to be instructed by others, for a period, as to the most perfect methods in the finding of the light. The spirit of truth is everywhere, and we all may open our

minds to the light of the spirit of truth, regardless of who we are, or where we may be in the cosmos.

The first interpretation, therefore, of this statement, would infer that the greater things must invariably follow when we learn to depend upon our own higher wisdom and power, and thus assume that attitude of life where we may give expression to the highest and best that is within ourselves, while at the same time living and working in harmony with all that is good, all that is high and all that is sublime anywhere in the world.

The second interpretation of this remarkable statement is much deeper and goes much farther; and this interpretation does not refer to Jesus as a personality, but refers to the Christ as the only begotten son of the Most High. Let us try to forget, therefore, for the time being, the personality of Jesus, and let us try to think of Christ, the Eternal Spirit, that is enthroned in every soul, and one with the Father.

To try to differentiate between God the Father and God the Son, and also to try to understand the distinction between the first and second person in the Trinity, and the third person, or the Holy Spirit will lead us into a very deep metaphysical study; and yet, as we grow in spiritual understanding, we shall be able to discern how

these three are one, and yet in a certain sense distinct. The usual conception of the Trinity has been so materialistic that we have failed to find the real truth involved; but the spiritual understanding will give us the full light on this wonderful theme.

In an external sense we find that the term "three in one" is merely a wonderful symbol; but as every external symbol is related to a corresponding truth, in the absolute of the spiritual, we realize that the triune idea is by no means a metaphysical speculation only, but in fact a spiritual truth of wonderful meaning.

To try to analyze, through spiritual consciousness, the difference between God the Father and God the Son would require much time and much fine analytical thinking; but we can simplify the matter and state it briefly by saying that God is the Infinite, the Omnipresent Spirit, and that Christ, being the Son, is God individualized in every soul. The Christ is enthroned in every soul, and is, therefore, God made manifest in man; and that is how the idea of mediation originates; how we reach God through Christ, although it is not through the personal Jesus, but through the Universal Christ, the purely spiritual Son, because the Christ is the Spirit of God living and manifesting in the human soul.

When we grow in spiritual consciousness, we

realize how the Christ is related to God by being the individualization of God, and in every human soul, and how we are related to Christ through the wonderful truth that the Christ is enthroned in every soul. And in the same way, we shall understand the significance of the Holy Spirit, and why our growth in pure spiritual truth must come through the ministrations of the Holy Spirit.

Turning now to this wonderful statement, "Greater things than these shall ye do, because I go unto the Father," we realize that the higher our consciousness of the Christ, within us, ascends towards the consciousness of the Infinite, the greater becomes our spiritual power.

The meaning of the term, "because I go unto the Father," is this, that the consciousness of the human soul ascends towards the consciousness of the Supreme; and we know that our own spirituality depends upon how high we can go in the consciousness of the Christ that is enthroned within us. The truth is, that our own consciousness of the Christ is eternally going to the Father; this consciousness is eternally ascending into higher and higher realizations of the Omnipresent Spirit of God; and we may continue eternally to go deeper and higher into the real spiritual life of the Infinite, or into the Kingdom of God, because there is neither limit nor end to the vastness of that life in the kingdom.

We do not simply go at a certain time to the Kingdom, and then remain forever in a certain place in the spiritual life; that is the materialistic view; but the materialistic view never contains the whole truth, although it may contain an indication of the truth. The purely spiritual view declares that the human soul, created in the image and likeness of God, is eternally going to the Father, eternally rising in the wonderful spiritual scale; and the spiritual cosmos is so vast that we may rise for all eternity to still higher states, and still there will be greater and greater glories on before.

But here we must remember that the human soul, ascending eternally, higher and higher, into the spiritual life of the Infinite, can do so only through the Christ that is enthroned in the soul; that is, we must become conscious of the Christ within us before we can begin to go to the Father. So that the very moment the Christ begins to go to the Father, or our consciousness of the Christ within us is gained so that we may go with the Christ, in consciousness, into the higher spiritual realization of the Divine, this wonderful change begins to take place. We no longer live in materiality, and we no longer depend upon that which is personal; but we begin to advance steadily and surely in higher spiritual consciousness, and thereby secure possession of higher

spiritual power. The result must be that the greater works will inevitably follow.

When we realize that the Christ is God enthroned in the human soul—enthroned in every soul in the vastness of the cosmos; that the spirit of Christ is the central principle of every soul; and that the human soul is the real man, the you, the me, the "I Am," we discover that it is impossible to separate ourselves as spiritual entities from the Son or from the Father. There is a unity there that cannot be defined in words; but there is also a differentiation there that cannot be defined in words; but those who are spiritually awakened can spiritually discern how we are eternally individuals, and eternally spiritual entities, and at the same time, realize that the chief principle in every soul is the Son of God, the Christ—God enthroned in the real spiritual man.

When we grow in spirituality, and discern that wonderful unity on the spiritual side, uniting the soul with the Christ, and the Christ with God, and all spiritual life with the Holy Spirit in manifestation, we discover the wonderful meaning of the Holy Trinity; and therefore, that term is no longer a mere phrase, or a mere expression, but a divine truth of wonderful meaning—a truth that can be discerned only by those who are spiritually awakened. And they who do discern the real meaning of the Trinity have wisdom indeed;

and still the understanding of that sublime truth is simply the beginning of real spiritual wisdom.

We remember the statement, "To know God is the beginning of Wisdom," and we know God for the first time when we discover this interior spiritual relationship—how we, as spiritual entities, have the Christ enthroned within us, and how the Christ is God in manifestation, God living and reigning in every soul in the vastness of the cosmos.

Returning to the original statement, that the greater works must follow when the Christ goes to the Father, we find that this is not something that begins in us at any particular time. The Christ does not begin to go to the Father at any certain time, because the Christ is eternally going to the Father; but the discovery, however, of this eternal truth may come to our consciousness at any time. The fact is, that there are a great many things that have been taking place for eternity, and yet those things have seemingly been hidden from us; in other words, we are just awakening to the realization of the wonderful things that have been going on upon higher planes for ages and eternities.

God has been giving everything to this countless number of human souls for all time, but we may not have known this great truth. However, at a certain time we all awaken to that truth; and

at our first awakening, it seems as if God 'just began to do these things for us. But as we become more fully awake in the spirit, we learn that God has been doing these things for us during all eternity, although we were not ready to accept His gifts or enter into unity with Him in working out the wonderful destiny that we all have in store.

Knowing this truth, we realize that higher spiritual power has been pouring down upon us for ages and ages; but we did not receive that power, not being spiritually awakened. When we awaken in the spirit, however, then we begin to appropriate more and more of this power, and the greater life and the greater work must follow.

The same is true of the Christ going to the Father. The Christ in us is eternally rising in the vast spiritual world; and when we become conscious of this, we enter into harmony with that wonderful ascension, that is, the ascension of the Christ eternally taking place in our own soul; and when we make this discovery, or when we awaken to that wonderful spiritual process, it is clearly evident that great spiritual power is added; accordingly, greater works must follow.

What these greater works are to be will depend largely upon our own ability and power in life. There are very few of us who really feel

the need of what may be called miracles, although as we grow in spirituality, we are liable at any time, to experience demonstrations in our very presence that are truly miraculous. But the greater works, in many instances, will be the greater awakening of spiritual consciousness, the elimination of ailments and imperfection, the overcoming of the world and of all things that pertain to this world, the complete mastery over mind and body, and the conscious possession of those greater powers within us through which we may attain and accomplish the highest purpose or the most wonderful goal that imagination can picture in the lofty world of the ideal.

Whatever the greater work may be in the present life of each one of us, the essential principle is this, that we gain the power to do the greater things because the Christ enthroned in us is eternally going to the Father. However, we must become conscious of that eternal ascension, because it is only as we become conscious of that ascension that our own consciousness takes higher and higher ground.

We know through our own experience, that as we ascend spiritually into loftier realms, into higher states, that the power is greater, the light more brilliant, and the wisdom more wonderful; we realize gain in every conceivable manner. We grow in wisdom, in understanding, in power

and in spirituality; and the result must always be that the greater works will follow; and this is the spiritual meaning of the great statement under consideration.

The whole truth of this statement is purely spiritual; but this whole truth is so vast that we may ascend into it, higher and higher, for all eternity, forever rising into the greater power, the greater wisdom and the greater light; and forever manifesting the greater and the greater works that invariably follow. There is no end to that life, to that attainment, to that ascension in spirituality; and therefore, we can truthfully say, that however great the work of any exalted soul may be to-day, that soul will perform still greater work in the higher life of the wonderful future.

CHAPTER XIV.

I AM WITH YOU ALWAYS

To know the Christ—the real Christ—to understand the full significance of the first coming of the Christ—and to know when and how the second coming is to take place—these are vital and living themes among all who are deeply and sincerely interested in the realities of the spiritual world.

In order to know the real Christ, we shall find it absolutely necessary to make a clear distinction between Jesus of Nazareth and the universal Christ. We know that the Christ was incarnated in Jesus of Nazareth, but there is a distinction between the two that must not be ignored. We know that Jesus of Nazareth was a personality, but the Christ is not a personality, although spoken of as the second person in the Trinity. We also know that Jesus of Nazareth did not claim to be the savior; but we know that the Christ is the savior, so that what we have been taught in this regard is practically true, although our spiritual conception of salvation is very different from the literal conception.

To appreciate the mission and need of a savior, we must understand that God creates man for a certain purpose; or rather sends the human soul out into the manifested world to create an ever-ascending destiny. For a time the soul is seemingly separated from God, or from the Creator, and it appears as if the soul was left alone for the time being to work out its own life; but here we must not forget that beautiful statement, "God so loved the world that he gave his only Son."

However, this giving of His only Son does not simply refer to the appearance of the Christ through Jesus of Nazareth two thousand years ago. The truth is that God is eternally giving his only Son to every soul in the vastness of the cosmos. Whenever a soul is sent out into the world to work out its destiny, the Christ invariably goes with that soul; and although there are times in the life of that soul when it seems to be drifting upon the sea of existence, and that the Christ is apparently asleep in the ship; or to state the exact truth—the soul itself is not awakened to the presence of the Christ in the ship; but the Christ is there; and whenever the Christ is called upon he will arise in the life of that soul and still the storm.

When we enter spiritual consciousness, we realize that the Christ is the Universal Spirit;

that is, the only begotten of God—God manifesting himself—going forth to follow and be with every soul upon the great journey of life. And here we should remember another beautiful statement: “I will not forsake thee nor leave thee; I am thy redeemer; I will care for thee.” And this is literally true. The Christ never forsakes a single soul. The Christ is always with us and is always waiting at the door of consciousness to be of service to us whenever we are ready to change our life and return to the higher states of existence.

In this connection, we find the ancient doctrine of the second person in the Trinity as the savior, to be absolutely true, although the spiritual understanding of that doctrine is far different from what we have been taught in the literal sense. It would be very interesting to enlarge extensively upon this phase of the subject, but here we need simply remember that every soul, as it goes out into the vastness and richness of life's domain, does not go alone; the Christ goes with every soul; the Christ may be found in the ship of every life; and there is a wonderful reason why.

The soul goes into the manifested life to work out a marvelous destiny. The soul is potentially divine, and is endued with power from on High; but as the soul is born in materiality, the light of

the Spirit may for a time be partly or seemingly hidden; and in order that the soul may work out its wonderful purpose, it must not be wholly separated from its divine source. It must not be left alone; it must not be permitted to go astray; and God so loved the world that he brought forth his only Son—the only perfect manifestation of his own divinity—and declared that this only Son should follow every soul upon the great journey of life—to guide and lead, so that every soul might be saved from going astray—the wonderful destiny of every soul finally perfected—the individual soul in time comes forth upon the spiritual heights, clothed with the glory of sublime victory.

In this very place we might consider the fact that it would have been possible for the Infinite to have created us all perfect; that is, not simply perfect in potentiality, but perfect in actuality; but when we ask ourselves the great question, "Would we rather be created perfect, or would we rather be given the privilege to work out our own perfection?" we all would answer, "Give me the privilege to earn what I receive; give me the privilege to work out this wonderful life myself; and when I have reached the supreme heights, let me be able to say that I, myself, have lived and worked for every step of the way, and am the personal creator of the great victory and triumph that I now have realized."

When we look at life in this manner we invariably conclude that the plan of life is very good. There are some dark moments in existence; still we would not have the plan changed. We feel like saying with the Creator in the distant past, "Behold, it is all very good."

We are given the privilege to work out this wonderful destiny that lies before us; but we are not left alone. The spirit of the Christ—the only begotten of God—is watching over every soul, always ready to lead, guide, direct, save; and although the soul frequently becomes confused while still living in materiality, nevertheless, there need be no anxiety as to the future, because the Christ is here with us all; and his promise is ever the same, "I will not forsake thee nor leave thee, I am thy redeemer, I will care for thee."

When we consider the first coming of the Christ we shall have to come to a somewhat different conclusion from the one to which we are accustomed. We all have heard a thousand times the story of the birth of Jesus of Nazareth, and we know the world in general looks upon that birth as the first coming of the Christ. However, the truth is that that wonderful birth was only a part of the first appearance. The first coming of the Christ is that coming of the Christ that we discern when the Christ spirit manifests to us through other personalities; and

there have been, and now are many partial manifestations of the Christ everywhere in the world. Wherever you see tenderness, kindness, love, forgiveness, sympathy, or the finer things in life expressed through any personality; or whenever you discern those higher and more beautiful human traits, it is the manifestation of the Christ Spirit that you discern, appearing to a limited degree through human entities here and there. It is a portion of the first appearance—that appearance that can be discerned only by the physical sense of man.

When you go about in the world you may see many a human soul that happens to be in an attitude where the Christ Spirit is given an opportunity to express itself wonderfully; and you feel that you have witnessed an appearance that is higher than that of mere man; and we know that there is not a single human being, no matter how far down in the scale that being may be, that does not at certain times give expression to the Christ Spirit; and the reason is evident, because the Spirit of the Christ, the only begotten, is in the ship of every life. The Spirit of the Christ is hovering over every soul, waiting for every opportunity to manifest, and thereby lift that life to higher realms.

We have frequently looked upon the faces of those that we have considered depraved, and at

certain times we could see something beautiful there, a finer touch, a more sublime expression, indicating unmistakably that Divinity was not far away; and whenever we have met such experiences, our faith in humanity and the future glory of the race has been wonderfully renewed. The truth is, when the beautiful spirit of the Christ can find expression, even through those personalities that are at the very lowest place in the scale of life, then what may we not expect from those who are on the way to the lofty heights of pure, spiritual illumination?

Many a time we meet people where the Christ Spirit is manifesting wonderfully—where their sympathy is universal—where their spirit of forgiveness is sublime—where the tenderness and sweetness of character and life is something that is too high and too beautiful for words to define; and again it is the Christ leading the soul into the beautiful pathways of sublime existence. It is the Christ appearing through another personality. It is another instance of the first coming.

All of this is perfectly natural, inasmuch as the Christ Spirit continues to go with every soul everywhere; and it is perfectly natural that the Christ Spirit should give expression to the lofty, the pure and the beautiful whenever sublime moments appear in the life of the soul.

In this connection we realize that if we would

give greater opportunity for the manifestation of the Christ Spirit; in brief, train ourselves to live more and more in touch with the lofty, the sublime and the spiritual, we would find that the Christ Spirit would manifest far more frequently, and in a far more wonderful manner.

The appearance of the Christ through Jesus of Nazareth was, in truth, the most wonderful in history; that is, when we consider the first appearance; but it differed only in degree from the Christ appearance in other personalities. It was indeed the highest expression of the first appearance—the only begotten Son manifesting through a human personality; and the reason was that Jesus of Nazareth lived in a personality that gave permission to the fullest manifestation of the Christ.

When we realize that the first coming of the Christ simply means the appearance of the Christ through any or every personality in such a manner that this Spirit becomes evident to the physical senses, we may think for a moment that the appearance of the Christ through Jesus of Nazareth does not occupy as important a position as we previously believed; but we need not come to any such conclusion, because that appearance was nothing less than marvelous; and the effect upon the world for all time was extraordinary.

We do not lose any of the beauty or the power

of this remarkable first coming by accepting the idea that the first coming of the Christ is constantly taking place in every human personality whenever the divine is given expression. The truth is, we gain immensely by accepting this idea, because it is, indeed, both beautiful and consoling to know that the Christ did not leave the world two thousand years ago, after manifesting in that wonderful manner for a few years only, but continues to dwell constantly as before, with every human soul—"I will not forsake thee nor leave thee"—always ready to lead and inspire—always at hand, manifesting in many places, manifesting through all souls at certain times. And if we would draw more closely to the realization of this wonderful truth, our salvation from materiality, from limitation, from bondage to things, would be realized instantaneously.

We know that while we are out upon the sea of life, the ship is tempest tossed; and not knowing that the Christ is there with us, we try to work our way as well as we possibly can; but it is frequently difficult. It may take years and years before we succeed in coming out of the stormy conditions; but if we would remember that the Christ is in the ship, and call upon him, he would arise at once and still the storm.

We remember the statement, "Man's extremity is God's opportunity," and we all have come

to places where we realized that we could not do anything any more personally. Then we turned to God; we remembered, "I am with you always," and we called upon the Christ who was asleep in the ship; we gave up absolutely to the guidance of the Spirit; and in a wonderful and seemingly miraculous manner, things took a turn. Something unusual happened, and we were set free. We found ourselves emancipated from bondage, and we found ourselves in the presence of new conditions, new environments, new experiences; and everything became beautiful and ideal.

There is remarkable power, as well as consolation, in the great truth that the Christ is always with us—that the Christ goes out with every soul upon the journey of life, frequently manifesting in various ways through the personality of every soul; and all such manifestations—manifestations that are evident to the physical sense of us all—such manifestations we speak of as the first coming—*the first appearance of the Christ to the human race.*

The second coming of the Christ is purely spiritual, and takes place within the higher states of consciousness of every individual soul. When you can turn consciousness upon the spiritual within, or upon the reality of your own soul, you will awaken to the great truth that the Christ is within; and the Christ will appear to you in the

spiritual within. This is the second coming, and is the final coming of the Christ to you, because everything that we can realize from within is final; that is, it leads us to the highest that we can know in this realm of existence.

The more perfectly we understand the lofty significance of the second coming, as a purely spiritual appearance of the Christ to the soul, the more wonderful it becomes; but before passing further in that spiritual study, it is well to speak more definitely about Jesus of Nazareth.

There is one thing that adds immensely to our spiritual experience; and it is this, that whenever we can see the spiritual meaning of things, we find that the literal meaning is not eliminated, but rather illuminated. There are thousands of people to-day who believe in the literal coming, and believe in both the first and second coming as purely literal; and the reason is evident. The human race thus far, living largely in materiality, has a tendency to demand the literal expression of everything; the tendency is to want to see this wonderful coming in the sky; and such people demand a literal, tangible appearance. Then there is another class that looks upon every appearance of the Christ as purely spiritual. They declare that Jesus did not live, that the Virgin Mary was only a symbol, and that the resurrection, as well as everything

else spoken of in the life of Jesus—all were spiritual symbols.

However, when we discern the spiritual meaning of it all, we realize that the spiritual side is universal, and that the literal or tangible manifestation is only one out of many manifestations, all having their source in the spiritual; but the literal manifestations, even though temporary and partial, are nevertheless real.

Jesus of Nazareth did live, and he was so inspired by the spirit of the Christ, the only begotten Son, that his personality and the Christ Spirit became for the time being as one; but here we must not forget that other great souls may reach the same height; that is, become so inspired by the Spirit of the Christ that their personalities may appear to be as one with the Christ.

The Virgin Mary lived, and was the natural mother of Jesus; and here let us consider, what is indeed one of the greatest revelations in history; but it is a revelation that has scarcely been recognized. When the Christ comes or appears to the human soul, we cannot discern the Christ, or spiritually conceive of the Christ, unless our mental and spiritual conceptions are immaculate, that is, absolutely pure. "The pure in heart shall see God." The pure in mind can conceive of these lofty spiritual truths; and every mind must be pure and immaculate in its mental and

spiritual conceptions before it can discern the Christ. This is the real immaculate conception; and it is both mental and spiritual—absolutely necessary if the Christ is to be born into the life of any individual.

However, we find this same truth manifesting upon the physical plane in a certain way; and herein we shall discover something of unusual importance. We know that God created nature and its laws, and it is not necessary for God to change the laws of nature in order to bring a remarkable soul into the world; but here we should remember what was said of the Virgin Mary. "She was overshadowed by the Holy Spirit"; and that is the reason she became the mother of that great and illumined soul; and it is indeed true that if every mother would enter into that sublime state of consciousness, where she could realize the presence of the Holy Spirit during the prenatal period, every child born into the world would be endowed with higher spiritual power, and would be gifted in a wonderful manner.

We can understand perfectly that if the maternal mind is material during the prenatal period, that is, thinks only of tangible things, and lives only in the world of things, the unborn child will have nothing but materiality upon which to draw for physical, mental or spiritual

sustenance; and it does not require any logic to prove that such a child will be just an ordinary child. On the other hand, if the maternal mind would, during that period, be overshadowed by the Holy Spirit—if the maternal mind would live in the consciousness of the high, the sublime, the lofty and the beautiful, constantly communing with wonderful spiritual realms, and continuing in this sublime state of mind, feeling, life and consciousness during that important period—we can readily understand that the child would be remarkable. Such a child would, during the formative period, have the privilege to be nourished by thoughts that were rich, elements that were inspired, forces that contained within themselves all that is high and wonderful in human life; in brief, Higher Power would constantly thrill the unborn creature; finer elements would go to make up the substance of the body, the power of the mind and the nature of the soul. That child, therefore, would certainly appear as a prodigy, or as a great master mind, or as a marvelous genius, or as a great prophet, or illumined soul.

The Virgin Mary lived in that lofty state during the prenatal period of the child Jesus. She was in constant touch with the sublime world of the spirit, and she was spoken of as a Virgin because she was pure, meaning that she lived in

the purity of the lofty, the beautiful, the spiritual and the sublime. The Holy Spirit, therefore, could enter into her life and into the life of her unborn child. In truth, every thought, every feeling, every element and every vein in her entire being—all were thrilled and inspired by power from on High. The result was that Jesus of Nazareth appeared as the highest and the most wonderful personality that was ever born into the world.

We realize in this connection that the human race has been given a wonderful truth, one of the most wonderful and most sublime that has even been revealed to human consciousness. And in recent years this great truth is being recognized; we are beginning to understand the spiritual meaning of the coming of the Holy Spirit to the mother of every unborn child. We are fast coming into this remarkable understanding; and when we begin to realize the full meaning of this truth, we cannot fail to understand that motherhood is indeed the greatest privilege upon this planet, and will be considered as such by everybody in coming days.

We know that we are here upon this planet to work out a wonderful destiny; in brief, we are here to bring the kingdom of heaven upon earth; and one of the greatest essentials to that end is to bring forth upon this planet a finer race of

people—loftier minds, more refined and more beautiful bodies, more perfect human entities, and in truth, master minds and spiritual giants. We need them all if we are to convert this planet into the wonderful world which we know it is destined to become; and here we have the secret—a most powerful illustration of which took place two thousand years ago. But the meaning of it all has been misunderstood, due to literal interpretation; and the race thus far has gained but little from that remarkable revelation. However, we know, that with the Supreme, one day is as a thousand years, so that even though the race may have neglected this revelation for two thousand years, we need not be disturbed, inasmuch as we have eternity before us. But, whenever we do receive a great revelation, and understand it, we should proceed at once to make use of it in real life.

We must proceed, therefore, to make this revelation a part of real life upon this planet from this day on; and we know that there is nothing more wonderful, or more inspiring than to meet a human entity that is highly developed, filled with the lofty, the marvelous and the sublime. There is nothing upon this planet that is superior to a real man or a real woman; and the experience of the Virgin Mary has given us the secret through which such men and women may appear

on this planet by the thousands, tens of thousands, and by the millions.

Considering again, the true significance of the second coming, we must remember that this coming is never an external event, but an internal and purely spiritual event; an event that transpires again and again in the finer consciousness of every highly developed soul.

The spirit of the Christ will come to you, in your own soul, whenever you are spiritually awakened, and lead you on and on, to greater and greater heights, until you reach the power and the splendor of the master state—when you can say, in truth, “My Father and I are One”—when you know that, “All that the Father hath is mine”—and when your own life becomes so wonderfully illumined by the glory of His presence, that your face will shine as the sun, and your garments become white as the light.

CHAPTER XV

IT IS WELL WITH THE SOUL

When we enter the innermost and uppermost realms of the soul, we find a wonderful world of peace, of joy, of light, of splendor—seemingly apart from all other worlds in existence. And it is a world wherein all things are always well. This wonderful and sublime world has been spoken of, by the illumined of all ages, as the Secret Places of the Most High; and this is what it is in truth. It is a secret place because when you are in that world you are apart from all else; you are free from all conditions and things; you are alone with the Most High, in the glory of His radiant presence. It is evident therefore that when you are in that world you are where all is always well.

The existence of this secret place is not known to many; but it is something, concerning which, all the world should know. Everybody should know that there is a place somewhere in the upper regions of our own spiritual existence where the ills of life can never enter, but into which we may enter now, to-day, or at any time. And

more, we may learn to live in that sublime state almost continually, and thus gain the perfect freedom of the soul now, and realize, all through life, the peace that passeth understanding.

This secret place is the abiding place of the Most High in us; it is that world of light within our own soul existence where we may enter and meet the Infinite face to face; it is that transcendent state of spiritual realization in which we always feel that God is closer than breathing, nearer than hands and feet; it is that inner consciousness of the singleness of all life wherein we can say with the Master Mind, "My Father and I are one"; it is that exalted height of spiritual attainment where we behold, for the first time, with our own vision, what God has prepared for them that love Him; it is the kingdom of heaven in us wherein the Christ reigns forevermore.

This secret place is not merely a place of which we can speak during our lofty moments; it is a place of which we can speak whenever the soul looks unto the heights—a place to which we may go whenever we feel the need of God. And all consecrated souls feel the need of God every moment of every day. For it is the truth that without God no moment can be complete—no hour can be what the highest and best holds in store. It is only when God is taken into the life of every

moment—into the tangible activities of every hour, that we can say that the best has come, and that the greatest good possible to-day has been realized.

The entire world should know of the existence of this sublime state, because it is the one place of refuge, of freedom, of peace. When we are in this state we are absolutely free; we know nothing of physical ills for we are where ills can never enter. We are not affected by external conditions; nor do the coming or going of things disturb us in the least. We are where all is always well; we are above everything that is passing, that is temporal, that is imperfect, that is wrong. We are where God is; and while there with Him, in the secret places, we can truthfully say, "It is well, it is well, with the soul."

But it is not only well with the soul when we are there in that wonderful, beautiful world. It is also well with all else in our world, internal and external. For here we must know a great truth. It is this, that when we enter where all is well we cause things to become well, not only in the soul, but also in body and mind. When we enter where pain can never come, we cause all pain to cease throughout our entire being, physical, mental and spiritual. When we enter where there is always perfect freedom, we secure at the same time complete emancipation from all

wrongs and ills in our state of existence. When we enter where all is wholeness and purity, we cause all things to become whole and pure in us—in body, mind and soul at the self-same moment. For the truth is that we cause all things in our own world to become as we are; therefore, all will be well with all things in our world when we are in the secret places, because in these places all is always well.

How important therefore that all mankind should learn to enter this innermost and uppermost realm of the soul. And what a change would come over the world if all could know how to enter this secret place whenever the need or desire was present. It would mean the passing of all ills, and the coming of the Great Day—the Day wherein every soul shall find rest, emancipation and light. It would mean the coming of the Golden Age—an age of which every prophet has dreamed. And this age *will* come; that dream will be realized; but it will not come through repeated attempts to change conditions in the without; it will come when we learn to find the kingdom within—when we learn to enter this wonderful world in the soul where all is always well.

However, we shall not give all our attention to the dreams of the future, but rather consider what we may realize in the present as we learn,

more and more perfectly, to enter these secret places of the lofty within. Knowing that all is always well within these secret places, we must know that emancipation from every ill must follow the very moment the gates for us swing ajar. And as we pass within, and find ourselves in that world of peace and light, we are free—free absolutely in all things. None of “these things” move us any more. We are not anxious about anything, because we are where all is well; and to be where all is well is to cause all things to continue to be well.

In this realm we consider only that which is good, and the good that is everywhere in a state of becoming. We do not consider, in the least, that which does not seem to be good; for the truth is that while we are in the secret places, there is nothing that does not appear good. We see things from the upper side. We can see the real. We see that upon which the eternal light is ever shining. We do not see the shadow; nor is it necessary that we should, for a shadow holds nothing, is nothing, means nothing. In this upper realm we see the real, the true, the eternal; and although we are aware of imperfections, they are not imperfections to us; they are simply roses in the bud. Then why should we be anxious or disturbed? Why should we doubt the coming of the bloom, or try to force each individual

flower to bloom in advance of its own time and day?

The ways of the world, or the thoughts of the world, do not affect you so long as you live in the secret places; for in these places all ways are good ways, and all thoughts are in the image of truth. You are in the right, living in the full realization of that which is right; you are in the truth, thinking the truth; and therefore the ways and thoughts of the world can no more be where you are than darkness can be where all is light. Thus you are at peace, regardless of what the world may think, say or do.

The coming or going of external possession does not disturb you while your life is fixed on high among the marvelous riches of the soul. You have found the most precious and costly of all precious things—you are in the consciousness of the wealth untold, compared with which all the riches in the world are mere trifles indeed. Nor can you ever be disturbed by external places or environments. You have found the secret places of all that is good and beautiful and ideal; you have found the blessed abode of sublime existence; you have found the peace that passeth understanding, and the contentment that is deeper than the depth of the fathomless sea. You have found that glorified state wherein your soul delights forevermore, and therefore cannot

be downcast if external environments should fail to please the desires of sense. If those environments do please your senses, you are glad; but if they do not please just now, you are not displeased in any form or manner. You have found that which pleases infinitely more than all the delights of the external world—you have found the secret places—you have met Him face to face, and you now live in the splendor and joy of His glory.

We must remember, however, that although we may live constantly in this sublime state of peace—in this uppermost kingdom where all is always well—we are not indifferent to things about us, nor do we neglect the needs of others. This wonderful meeting with God does not separate us from man; nor does this freedom from the ills of the world take us away from our spheres of helpfulness to mankind. The truth is that after we have found that place where there are no ills, we devote far more attention than ever before to the gaining of the same emancipation for others. We are far more watchful of the needs of others, but we are above their sufferings and ills; we are not affected by their pains or tribulations; we have taken higher ground; we are living where pains can never come; we have arisen from the lowlands of weakness and ailment; we have gone up into the majestic

heights of freedom and strength; and therefore we are far more able than before to help those who are still in bondage. And also, our desires to help others to reach the same lofty places of rest and peace, are infinitely stronger than in the past. Thus we realize that whenever another soul finds entrance into the secret places of the Most High, a new savior has been given to the world.

In considering this wonderful message for daily use, the great truth to be always held in mind is this that there is an upper realm in every soul where all is always well. There is such a realm in your own spiritual world; and you may enter at any time. You may live constantly, or almost constantly, in that realm of peace and freedom now while here upon this earth. In that realm no ill can ever enter. Therefore, take refuge there, and free yourself from suffering, tribulations and pain. These do not belong to you. Go where they are not. Live where you will be above them. Depart from them even now, and the moment you say to them, farewell, they exist to you no more.

There is a sacred kingdom within us where all is sweetly serene. It is a land of indescribable delight, so far above the world of pain and wrong, that the storms of unenlightened life can never beat upon its fair elysian shore. It is the

paradise we long have sought. We must learn to live there. All the world must learn to live there. Then shall indeed the reign of peace and righteousness come down upon the world, and the glories of heaven shall cover the earth as the waters cover the sea.

'And it must be so, for ills and wrongs can exist only so long as we reproduce them. But when we go and live where ills and wrongs can never be, we shall neither produce them nor reproduce them any more. Thus we shall have risen above ills; we also shall have put out of existence those conditions from which ills have sprung in the past. We shall have gone from the world of darkness, and with the same act given light to all that world.

But how shall these things be? What must we do that we may find the way to that sacred realm of freedom, peace and joy? What secret wisdom must we search and understand before those gates will turn ajar? What must we become, attain or achieve before our spiritual strength becomes sufficient to scale those heights of splendor, beyond whose brilliant glories this world of light is found?

We must do much; we must do all that any soul that is sincere can ever do, if we would always live beyond those heights, and thus abide forever where all is always well. But now, even

before we have attained to that majestic state of wisdom, light and power where we can rise at will to those supernal heights, we may step in beyond the gates, and feel the joy, the peace, the life, the bliss that this fair kingdom holds in store. And all we needs must do is simply this, to *know* that this most sacred realm is here within the spirit of us all.

Know that the secret places are within the highest spirit of your soul, and you have found the way. But there must be no doubt—never the least shadow of a doubt. If there be doubt the knowing is not complete; and knowing is not knowing unless it is complete. Know therefore that there is a world within you where all is always well, and you have found the key that can unlock the gate. Henceforth, you may, at any time, take refuge there within the soul, where ills and pains can never come—where grief and wrong can never enter—where sins and tribulations are as naught.

The only barriers to that fair kingdom are made of mental states that do not know. Therefore, to him who knows, and knows so deeply and so well that doubt has ceased to be, such barriers are no more. To him the way is cleared; the gates are wide ajar; and he may go and come according to his will.

The first great truth that we must know is this,

that all is possible when we know. And the second is akin to this, declaring with conviction and with power, that all things are truly possible, even now. The only obstacle in the world is doubt; the only barrier is not to know. It is only doubt and mental darkness that holds the human race in weakness, and that causes man to live in limitations. These therefore must be put away; and when they are, the soul of man shall rise to greater heights and richer splendors than even seers have seen before. The visions of the prophets shall be surpassed, and the highest regions of life that thought has ever pictured for the future goal of man, shall prove to be no more than early steps in the soul's triumphant flight.

It is when we *know* that we know the way; for when we know, it is then we are in the light; and he who is in the light can see most clearly where to go, and how and when. Know therefore that there is a sacred realm within where all is always well, and you shall see the way. It is this knowing that has given you the light; and he who has the light will need no further guidance.

Wherever we may be today, this message should be taken to the heart, and made a part of life. For it is true that man can even now be free; there is a realm within his soul where freedom is and ever more shall be. And every soul,

by knowing this, can enter there today. It is what all the world should know. It is a message we should all proclaim—declaring with conviction and with power—there is a realm within us all where all is always well. It is the secret places where God abides in man, and where we meet Him face to face. It is where God and man commune in spirit and in truth—where all that is in God is given unto man—where the soul comes forth in wisdom and in glory, knowing that the human is divine. And that which is divine must needs have peace and joy and freedom evermore.

CHAPTER XVI

THE SPIRITUAL BORDERLAND

We have learned much concerning the subjective, or the subconscious—that immense world of mentality that lies beneath the waking consciousness of man; but we have not learned much concerning the superconscious—that far greater world of mentality that is above the usual or waking consciousness of man. And although the subconscious is a great marvel, the greatest marvel known to science, still the superconscious is a far greater marvel—in truth, so great that it is beyond the reach and comprehension of modern science. It is only those minds therefore that are highly developed in spiritual or transcendental consciousness, and who can clearly discern the higher and finer things, that can reach and comprehend the superconscious. And to these minds, this upper realm in the mental world is marvelous indeed, far beyond the power of words to describe.

If we would know more of the superconscious, we must develop greater spirituality and train our own minds in higher and finer lines of

thought; for the superconscious is a world that those alone can appreciate who can go up among its indescribable wonders and see for themselves. But regardless of this fact, there is much that can be said, concerning the superconscious, that will be intelligible to all minds who live more or less on the borderland of the spiritual world.

To state something definite concerning this upper world of the mind of man, it is well, at the outset, to make a general comparison between the superconscious and the other two fields of consciousness; that is, the conscious and the subconscious. And here we must remember that there are three fields of consciousness in the whole mind of man. The first is the conscious, that field in which the mind functions during its usual waking activities. The second is the subconscious, that field into which the mind enters more or less during the waking state, whenever thought or feeling is deep, and into which the mind enters completely during normal sleep. The third is the superconscious, that field into which the mind enters when it takes wings, so to speak, and ascends to the upper realms of the wonderful mental world.

Whenever our thoughts are very high, and we feel that the mind is sailing about among the glories and splendors of empyrean heights, we have, for the time being, gone up into the super-

conscious. In truth, we are frequently very high in the superconscious whenever we know that we are in mental touch with the transcendent and the sublime; and we are frequently lifted into such realms by music that is truly of the soul. We are also lifted into these realms by a number of other things in life that tend to inspire the mind towards the lofty, the beautiful, the ideal, the noble, the majestic and the true.

In comparing these three phases of consciousness we may liken the conscious mind to the moving billows on the surface of the sea—always in action, but only on the surface. We may liken the subconscious to the deep waters beneath the surface of the sea; and we may liken the superconscious to the vaulted sky above—seemingly having limitations, yet being in reality so great in height and so far-reaching in extent that no limit, so far as we have gone, can possibly be found.

From this illustration, even if taken literally, we secure a clear idea of what a vast immensity the superconscious world really is; but when taken spiritually, with its internal meaning, which we must to secure the true idea, it becomes greater still; in truth, it is then we fully realize that the superconscious is surely as high as the heavens, and as limitless, in mental reach, as the vastness of the vaulted blue. Accordingly, we

conclude that the mind may reach out, farther and farther, higher and higher, into this lofty, expansive realm, and never reach its highest possibilities; or its greatest marvels. And consciousness itself may be expanded perpetually into the same wonderful vastness, and never come to a place where it may not be expanded still farther. This fact is extraordinary indeed, but it becomes far more so when we remember that all of these things are in the great within—both the subconscious and the superconscious exist in the great within, the one being beneath, the other above; and the great within, with all these astounding marvels, does exist in every individual mind. How this can be possible we know when we begin to realize that direction in the great within goes, not away from the center, as it does in the great without, but towards the center; and also that the center, in the great within, is as far away from any given point as the boundary line of the sky is from any point in external space. But to understand this we must have spiritual discernment; we must be able to understand the inner meaning of things, and comprehend the life of the inner world. And when we do, these seemingly incomprehensible marvels become as clear as the light of the day.

The fact that consciousness can be expanded indefinitely into the great superconscious world

is of far-reaching value and interest; and proves conclusively that there is no end to the upward and onward advancement of man; for the truth is that the more we expand consciousness, the larger the mind becomes, the greater our measure of life and power becomes, and the richer and more wonderful becomes the mental and spiritual worlds in which we live.

We may live in a very interesting world to-day—a world holding a thousand things of most remarkable fascination; and yet, we may, by simply expanding consciousness another measure into the superconscious, find ourselves living in a world many times as large and many times as fascinating as the world we lived in the moment before. In brief, where there were a thousand wonders before, there would now be ten thousand; and all of them would be far beyond the most wonderful of anything known in the past.

It is well known that souls having the power to enter frequently into the superconscious, meet such experiences almost continually. At times they live for days in the full consciousness of a higher universe that can only be described as a thousand wonderworlds blended into one. And not infrequently they ascend to heights from which they behold a sight so incredibly marvelous that it can only be thought of as a million thoroughfares extending from one end of the

cosmos to the other, with all the splendors of the most gorgeously described heavens, arrayed in shining glory on every side. Thus we can imagine what experiences such souls meet on their "ten million mile" journeys through the inner universes of the superconscious world. And our interest in all these things will be heightened remarkably when we learn that such experiences are not imaginary, but are actual journeys of consciousness in realms that have actual existence in the vastness of the superconscious mind.

Considering the subject from the practical viewpoint, we may employ another illustration with a still further comparison of the three phases of the mind. We may liken the conscious mind to the sower, the tiller of the soil in the great mental garden; we may liken the subconscious to the fertile soil in which every seed is placed—where every seed, that is, everything we think, say or do, is to grow, develop, multiply itself, come forth and express itself in the outer world of actual living and being. And we may liken the superconscious to the sunlight from above—that great power from higher realms coming down upon the mental garden with its warmth, its light and its life-giving elements, so that every seed in the garden may grow freely and develop into the full grown flower of understanding, character and spirituality.

But here we must remember that if the conscious mind—the sower, does not make a wise selection of seed, there will be thornbushes and other objectionable growths in the mental garden; because the subconscious gives its fertility to every seed, and the superconscious gives its light and life to every seed, be it good or otherwise. It is highly important therefore that the conscious mind, the tiller of the garden, be scientific both in the art of seed-selection and cultivation. And it is unthinkable that any mind should be negligent any more after learning what marvelous powers and possibilities the subconscious and superconscious hold in store. With such extraordinary powers at our command—powers that we can use and control as we will, we positively can not give too much attention to the science and art of thought selection and mind cultivation.

From the illustration just given we realize, first, that the conscious mind is always the sower of the seed. The mind we use in our daily wide awake experiences is the mind that selects the seed and that places every selected seed in the subconscious field. And as we are fully awake when using the conscious mind, and have full control over all its actions, we can select whatever seed we may desire, thereby determining absolutely what we would reap—*what we would be*

come—what we would have for our future. We realize, further, that since the subconscious is the field in which every seed is placed to take root, grow, develop and ripen, we must cultivate that field both deeply and well. In brief, our mental actions must not be on the surface only, but must be deeply felt so that more and more of the subconscious life and fertility is liberated for the growth and development of every flower in the garden. And all such mental actions must be scientifically applied; that is, in perfect harmony with the laws of right thinking, so that the cultivation of the subconscious may be according to the highest art known in the field of true mental culture.

We realize, finally, that it is from the super-conscious that we receive the sunshine required for the growth of this garden; and therefore our mental sky must be clear. The clouds of doubt, fear, discontent, ignorance, misunderstanding and materiality must be removed completely, so that the great sun of truth may send its life-giving rays upon every flower and tree growing in this remarkable garden. And it is materiality that is the heaviest cloud—that attitude of the mind that closes all consciousness to the light from above, and dwells only in the contemplation of the earth, earthy. Such an attitude will also cause the mind to direct its actions towards

the limitations of things and towards the lesser, thereby turning all faculties and talents away from the real light of wisdom from above. In consequence, but very little of that light will be received, and the mental garden will bring forth but meagerly.

If we would receive the full light of the sun of wisdom and truth, and thus expand our minds perpetually in the realization of greater light in all ways, we must turn the mind fully upon the vastness of the superconscious world. We must look up, look unto the hills, turn all thought towards the high places, so that the strong light from the great Eternal Sun may come upon us, fully and directly, thereby giving us, not only its sunshine and life-giving powers, but also its brilliancy and inspiring illumination.

In the field of attainment we find it most important to enter into closer and closer touch with the superconscious, and to reach out continually into the brilliancy and the mental richness of that higher world. And the reason is that it is from the superconscious that we receive our inspiration, our greatest thoughts, our most brilliant ideas, our original concepts and our higher understanding of truth. It is thus evident that it is the mind that can go the farthest up into the superconscious that is the greatest mind, the richest mind and the most inspired mind.

The mind that is in harmony with the superconscious, and that is turned fully towards the light of truth from above, receives its thought directly from the supreme fountain of truth; such a mind therefore speaks as one having authority; speaks as the prophet and the seer; speaks as one who has seen the divine light with his own awakened vision. And in the thought of such a mind there is both depth and height, and a superior quality that reveals most clearly its higher source.

Therefore, we need never be mistaken as to the source of anything that is expressed. And whether it be expressed now, or was expressed in the distant past, we may know whether or not it has a higher source. If it comes from above, through the marvelous superconscious world, the thought expressed invariably reveals a higher something that no one can mistake. It is inspired, for all inspiration comes through the same channel—through the light and wisdom of the superconscious. For this reason we cannot give too much attention to our study of this upper mental world. It holds untold possibilities, and in every imaginable direction that the mind may wish to reach out or develop. But a marked degree of spiritual development, combined with the mental discernment of the finer things in life, is necessary before we can go very high in that

world. These essentials, however, we all can acquire; and when we secure them we shall be able at any time to go, both far and high, into the wonderworld of the superconscious; for a wonderworld it is—in truth, ten million wonderworlds, each one more extensive and more marvelous than the one we passed through before. Then who shall say that man, who is in possession of such a mind, is not created in the image of the Most High? The truth is that when we really *know* man we find that he is far more wonderful than we ever could in the past imagine God to be. And from this larger vision God becomes infinitely more wonderful than we could think before. But this vision shall become even larger than it is now. Where then is the end? And again we may ask, “Eternity, what has thou in store for me?”

CHAPTER XVII

WHEN GOD SO WILLS

Your aspirations may be lofty and wonderful; you may have begun to dream the great dream; you may feel tempted to wish for everything conceivable; you may feel an irresistible desire to pray for the very highest that the soul can discern. And if so, you have seen the vision. You are no longer living with mere man. You have become a friend and companion of the gods.

This you know; but what of the future? Will your prayers be answered? Will your innumerable wishes come true? Or, will your only reward be in this, that you have had your dream. Sometimes you may think that this is all; but during your lofty and inspired moments you think differently. Something seems to speak to the soul at such moments; and in answer to your questioning mind, the Voice seems to say, "When God So Wills."

You may not be able, however, to find the secret interpretation of that wonderful statement, and therefore may continue to hover between faith and doubt as to your realization for

the future. But you cannot give up your lofty aspirations. Regardless of adversity or fate, you will continue to cling to the clouds; you will continue to reach out, in every conceivable mode and manner, for that invisible sublime something that you feel you must have—that alone can satisfy. You have taken the upper pathway, and you cannot, would not, return—not for everything that the world might offer or contain.

These are your convictions; and yet you feel that you should receive everything that the world can give; you almost feel it is your privilege to wish for everything—everything in the visible life and everything in the spiritual life. And indeed, why not? That all is not too much for those who have become companions of the gods. Surely there can be neither restrictions nor limitations upon the upper pathway.

In your personal effort to live life as it should be lived, you meet many things that seem necessary, not only among higher things, but also among material things; and when obstacles intervene so that these things seem to pass out of your world forever, you may think that you have wished for that which was not best; and although the passing of these ideals may cause your life, for a time, to be nothing more than a desert of distressing emotions, nevertheless you decide, sooner or later, that you will leave it all to God.

You are on the upper pathway and cannot become wholly disheartened. Even when the clouds on every hand are black and heavy, you know that the light is shining above. You have seen the vision. You still have your wonderful dream.

There is much pleasure in this fact; more than that, it is a rare privilege; but your mind will question again and again if dreams were not made to come true. Therefore, when you see passing out of your world those very things that you wanted more than all else, should you give up hope? Could it be possible that God might will to bring all those things back to you at another and a better time.

You know that nothing is impossible; nevertheless, what assurance do you have that the future will smile sweetly upon your every wish and desire. When things are gone, they seem to be gone forever; when you cannot, at present, have what you want, you can only try to be strong, and send up to the heavens some other prayer. When obstacles intervene that seem to be insurmountable, what are you to do but try to find peace and joy and love some other way?

These may be your thoughts; but are you wholly right in this regard? Is it not true that everything you have wished for shall come to you when God so wills? And might it not be possible that God is waiting to will you everything,

provided you will prove that you merit everything.

Again, is it not true that you can, through your own faith and life, cause the Supreme to come on your side—not on your side against someone else, but on your side for everything that you have wished for and prayed for. And when the Supreme is on your side, is there anything that can prevent your dream from coming true?

When God declares that “this” shall come to pass, then the great Word will be spoken; and when the limitless power of the Word comes forth, is there anything that can stand in the way? Indeed, difficulties, confusions, misunderstandings, complexities and unthinkable obstacles may seem to intervene, but what are these before the invincible onrush of Higher Power?

We imagine that we may as well cease our prayer when all hope seems to be gone; but why judge according to the seeming? It is not a matter of whether there is much hope or no hope. Your prayer will be answered when God so wills; and God is waiting for you to be worthy of your prayer.

The very thing that you desire may be on the other side of the earth; but the Supreme is everywhere. Higher Power can, at any time, bring about a series of events that will cause you and that which you desire to meet face to face. The

hand of God may work mysteriously, but when it is decreed that certain things shall come to pass, they will come to pass, regardless of circumstances or fate.

Your dream may seem impossible to-day; but to-morrow everything may be changed in your favor. Your own deeds, your own thoughts or your own life may have wrought those changes, and because you were true to your prayer; you continued in the faith; you paid heed to the guidance of the Voice; you placed yourself in accord with Higher Power; you were prepared to act when God so wills.

But it is not the Supreme that decides what God is to will for you; it is you, yourself, that decides all these things. It is your own soul that writes upon the book of destiny, and decrees therein what shall come to pass; and when you have proven that you are worthy of that which was written, then your prayer will be answered. The Great Word will be spoken for you. Higher Power will appear upon the scene and utterly banish every obstacle or adversary. Then what you wanted will become your own, and what you saw in the heavens will come to dwell upon earth.

There is no longer occasion, therefore, to hover between faith and doubt, or to think that you have prayed for that which was not best. If

you feel in your own soul that your dearest wish was inspired, and that it should be realized, then live in the faith. God will find a way. God can do everything, even to change the minds of every entity upon earth. God will answer your prayer, if you really want the answer, and prove that you are worthy of that prayer.

God is *your* God, and will serve you in every conceivable manner; but you must decide what you wish to have done; and you must, without fail, be as great, as good and as wonderful as your wish. Continue therefore to dream the great dream—to wish for everything conceivable—to pray for the very highest that the soul can know.

When God so wills, then everything shall come to pass; and God wills everything to those who make themselves worthy of everything. This is the principle and the law; but we need not wait for the distant future to fulfill this extraordinary law; for indeed, the soul, being limitless in power and possibility, can so live in the great eternal now that personal existence may deserve and merit everything now. What the vision may reveal in the present, that very thing our own inherent power, working with God, can make real in the present. Therefore, we all may rejoice with infinite joy; we are on the upper pathway, and may, at any time, find that greatest

something which we have longed for, prayed for, lived for—when God so wills. And God does not live in the future, but in the never-ending present.

CHAPTER XVIII

REGIONS OF INFINITE REPOSE

There is a wonderful realm somewhere in the upper regions of spiritual consciousness, far beyond the ever-moving thoughts and feelings of man, where silence is absolute and eternal; where the soul can be still and know; and in this wonderful realm all life abides in a luminous state of unending repose.

To find this charmed state or region—this is ever the purpose of those who have taken higher ground—those who have discerned the nearness of the spiritual calm, and who have felt, during exalted moments, the presence of the peace that passeth all thought and speech. And they who seek shall always find, even though it be not until the eleventh hour.

In the finer and the higher worlds of soul and spirit there are no disappointments. No effort is in vain. Every endeavor brings its full and expected consequence. Every desire and prayer is granted. Every dream and vision is fulfilled to the uttermost. Therefore, they who are in search of the wonderful realm of unending re-

pose shall, at the right time, find the goal of their heart's desire.

There are so many states and regions within the vastness of this wonderful realm; and the higher we go, the greater becomes the stillness and the calm, until we reach the sublime heights of spiritual being—there we find the very soul of Silence—the apex of infinite repose.

We may realize many varying stages or conditions of stillness, and experience states of serenity that are very deep and very high; but all of these may merely give peace and rest to mind and personality—nothing more, although peace and rest in full measure have value beyond computation. When we approach the sublime heights of stillness, however, we find more than merely peace and rest; we also find light and power.

The mind of the greatest wisdom is the mind that is forever still—the mind that is so completely in the light of the spirit that no effort is required to think or know. Such a mind is illumined with the light that is all of The Light—the light that does not shine forth through action, but that abides in the perfect calm—in the luminous states of unending repose.

The mind of the greatest power is the mind that can remain for all time in that wonderful realm where silence is absolute and eternal. To

be alive and at the same time to be still—absolutely still in thought, feeling and consciousness—that is the secret of power. And the longer the mind can continue in absolute stillness, while being fully and tremendously alive, the greater becomes the power, until the soul becomes a spiritual giant.

They who would find the path to the greatest and the most wonderful that man can become or attain, will remember that the gates ajar are these: To increase the measure of life and to deepen the realization of stillness—the life more abundant and ever more abundant, and constant approach towards the soul of the Silence—these are the gates that open upon the wonderful pathway.

The higher we go in the realization of the One Life and the soul of the Silence, the greater becomes our wisdom and power. The more completely we can live; and the more deeply we can feel the spirit that is ever still the higher we rise in the scale, and the more wonderful we become in everything that pertains to human worth and spiritual attainment.

Thus we may go higher and higher in the realization of life and the realization of stillness, until we enter the *soul* of the Silence, the deepest and highest conceivable state of Silence—where life is so absolutely still that being abides

upon the very heights of unending repose—the apex of infinite repose. And in that most lofty realm we find the all wisdom and the all power.

The deeper and the higher the silence of a living soul, the greater the power. Therefore, when the soul abides in the deepest and the highest silence, the all power is inevitably realized. In like manner, the all wisdom. Life is not merely in touch with the One Source, but actually abides in the One Source. Hence, infinite repose, for the One Source is forever still, being within itself the all in all.

It is only limitation that calls forth effort—effort to overcome limitation and enter the boundless. That which lives in part must work to live more so as to finally live the all. But that which does live the all can abide forever in perfect repose. And the One Source does live the all. Likewise, the soul. The personal man lives only in part; therefore, must work and express effort. But the soul lives the all, and need not express effort. The soul can be still and know. The soul can enjoy the ecstasy of unending repose. The soul can, now and forevermore, abide at the very apex of infinite repose. And you are the soul.

To know that you are the soul, living in the upper regions of that wonderful realm, and that the personal man can, during moments of pause

and serenity, draw so near to those upper regions that consciousness can actually touch the hem of the pure white garment of peace—the peace that passeth understanding—and for the moment partake of the same infinite repose—what a joy and a privilege. And when the personal man will learn to take advantage of that sublime privilege, the days of weariness and sadness will have gone forever.

Whatever may transpire in the outer world, there is no need of sorrow or despair. Far beyond the ever-moving thoughts and feelings of man there is a realm where all is still, and where all is forever well. Consciousness may go for rest and refuge at any time to that wonderful realm on high, and abide there for a season with the soul.

And when consciousness returns to its work in the outer world, it will return illumined with wisdom and clothed with power. For, indeed, the soul lives in the very spirit of the One Source; and, therefore, one moment with the soul, and all is well. Consciousness is thus prepared for any life, for any fate; and the personal man may resume his divine mission upon earth.

In due time that mission will be fulfilled; and consciousness will arise to abide for ages and aeons with the soul—abide in the very life of the Silence, the Silence of sublime and luminous

heights—abide in the glory and the ecstasy of infinite repose—that repose that contains within itself the fullness of all life, all wisdom, all light, all power, all joy—the unending peace of God.

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