

Your Heritage by Walter C. Lanyon

Your Heritage

By

WALTER C. LANYON

To ANTOINETTE K., MAUDE D. and GERTRUDE K., this little volume is lovingly dedicated Yonder on the sea of Life a Vision Ship is approaching the Port of Realization, bringing with it a clearer understanding of the eternal spirit of the now—the Continual Spirit of the Year, which already you have seen more or less clearly, but later "face to face." The seed is sown within, it will blossom in the without, im-parting a rare perfume of exquisite sweetness, which will refresh the hopes of blasted years. Pioneers in this glorious work, the reward of your untiring efforts will be the echo of your thought voiced by mankind, which is the truest proof of demonstration. That which you first acclaim will later be acclaimed by the whole world.

And also this book is dedicated to SYLVIA as a reminder that Your Heritage is a present possibility.

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Your Power to Demonstrate

If in a fit of insanity a ship's captain should de-stroy or cut loose the rudder of his boat while in mid ocean at what port would he finally land? At the port of chance. And who can say what that port would be.

Perhaps it would be the harbor of his dreams. Possibly by some wild fate the wind and waves might carry him, rudderless, into the desired haven, but the odds would be so great against him that no one would care to take such a hazard. For a ship without a rudder, though it might have on board minds of the most trained excellence and the most perfect instruments of nautical science, would fittingly resemble many a man whose mind is full of practical truth, and is yet being ship-wrecked on the shoals of indecision and "waiting."

It is certainly true that the rudderless ship in mid- ocean meets with no opposition as to the direction of its course. All ways are open to it. Any port is available. It may turn about in any direction, without hindrance, and yet be making no real progress, because it has lost its rudder. With all the power in the world stored in its mighty hull it will yet get nowhere and will at last run on a reef, going down to shipwreck and disaster.

Just such will be the fate of hundreds of honest Truth Seekers. They have the letter, but not the spirit' to direct, and because of this are all their lives counted among the Listless Waiters, lacking the guidance of the Unseen Hand, which is but hazily formulated in their minds, and the lack of which leaves them derelicts on the world's trackless ocean. They are lacking in that essential innate power which, when used aright, enables a man to accomplish almost what he will. One ship, as we all know, is able to sail west, and another to take its course eastward, both carried onward by taking advan tage of the same favoring wind. But it is the knowing how to use this power and the ability to subject it to our needs that carries us to the desired port and enables us to make life's journey a success.

Just as all will concede that no ship ever starts on a voyage without having a destination definitely in view, so it should be with us. None of us should start in to demonstrate an indefinite truth. We follow too much the careless habit of letting Truth do the work of

guiding us; which is like tearing off the rudder of our ship and trusting to a favorable wind to blow us into a satisfactory port.

Every one should have before him the chart of what he expects to accomplish. He should cleave to the line and stand as captain at the wheel, not for one moment doubting that he will reach the high goal of his ambition and desire.

No evil can come from a well-formulated plan or outline, and these will be found necessary and advantageous in all lines of life. What would we think of a railway company that would start out to build its tracks without having decided upon a destination and with no fixed end in view other than building from town to town. Yet this is just exactly what you do when you set out on a demonstration that has no definite end in view.

Here is, for instance, a man whose demonstration is along the line of health. He knows exactly what he wants. His aim is to possess that well feeling that snaps with vitality, and he goes after it mentally. His end and aim are clearly defined, and he realizes that he has but to apply the principle in the right way to get results. But if it is wealth that he wants he does not set about it so definitely. You find him saying: "What is right for me to have will come." He fails to realize that unless he in some measure shapes his desires, he cannot receive, and when the oil starts running he will have no measure in which to receive because he has not formed the cup of his desire.

A haphazard, aimless, waiting state of mind is precisely what kept the man at the Pool of Bethesda from getting his health. Instead of placing himself in the pool, and thereby stirring the waters into healthful activity, he waited until the waters were first stirred, with the result that some active mind always rushed off with the prize.

When man makes his contact with God, the infinite sea of substance which surrounds him—that whole sea of substance—starts to move in the direction of that mind, as when a small hole is made in a dam all the water of a river or lake moves towards that opening, ready and willing to pour out floods.

Man, then, in contact with God must feel the inexhaustible urge of substance which is pressing towards him, desiring to be expressed. "Prove me, and see if I will not pour out a blessing so large that ye will not be able to receive it."

But just how to put this rudder into action is what puzzles the minds of the masses. They are burdened with Metaphysical Fat, that is, of reasoning and pondering truth without practical results, but knowing not how to put it into good use in demonstration. If a statement is not demonstrable to you, you have either come upon a false statement, or else have not grown to it and are not ready for its fruitage.

First, then, when you desire to demonstrate the principle of truth a cleansing process must go on in the mind. Gently brush from your mind by denial all that which is clogging the

way. Deny, forget and forgive, and presently you come to a wholly mental realm. It is almost a state of mind which is typified by children when they say, "play-like." You take for granted, accept and acknowledge the desired state, which is not as yet manifest in the flesh, or in your affairs. Once in this receptive state of mind, you are ready for the second state.

Next you press out further than the narrow confines of your mind and find God everywhere present. You meditate for a moment on what God is and where He is, and now that you are in contact with Him, the whole sea or substance of love is moving towards you, as the water moves towards the small opening in the dam.

Further you realize that the Father is just as eager to be expressed bountifully in your life as the water is to force its way through the opening in the dam. We feel the great urge of spirit upon us fulfilling our desires (filling full our desires) which are very much like balloons uninflated. Now the inrush of this substance fills them until they are lifted completely off the earth or material base, and people say it is a miracle or a demonstration has taken place, for it is materially impossible.

When you have your contact with God, the infinite power, the next step is set forth in the Scriptures: "Ask." We are told to "ask," and there is no doubt but the translation of the work which appears so often is correct. Suppose a child stood by a table loaded with food, hungry and desiring nutriment, but afraid to ask, would he not more than likely wait long and perhaps in vain for that which he desired? How many of us have not heard some grandmother say, "Why didn't you ask for it, child, long ago; you could have had all you wanted." So it is with demonstration, we are told to literally ask, and like the child who wanted cake, he would probably make a specific demand for it rather than asking for the ingredients which go to making it up. So we must ask direct. This is the difference in having an aim, a destination, or a well-formed desire in mind when demonstrating. You might have placed in your hands all the materials which go to make a loaf of bread, and yet be as helpless as if you had not asked, and almost starve because you failed to make your desire known.

When you need bread, wheat, yeast, water and sugar do not suffice. You want the finished product. So when you need money, an indefinite asking for supply and substance makes a disturbance on the sea of substance, but the cup of your desire not being formed your demonstration is very much like dipping water with your hands—most of it gets away from you.

When Jesus demonstrated sight for the blind he did not ask for the indefinite thing called healing. Yet sight is contained in health. He said: "Receive thy sight." So we must learn to use the cup of our desire, and ask, knowing what we desire.

When you have asked—when you—have "spoken the word"—your next step is to "believe"

just accept the thing and cling steadfastly to the completed work, meet-ing all objections with the firm assertion: "It is done."

From this state of mind follows a natural state, that of gratitude and thanksgiving, which is the first and last step in your demonstration. You give thanks that the "Word" is made flesh and is now in your possession.

But you say: "Perhaps I might be asking for a thing that is not good for me." "Perhaps I maybe uncon-sciously taking that which belongs to another." You .begin your demonstration with your one-ness with God. When this is established, when you forget, forgive and bless all mankind, then you innately know whether or not you are trying to put God's power into a material, selfish desire.

Gradually, as you hold conscious communion with the Father which is within you, you 'will learn to recog-nize whether the desire is from beneath or above, and instantly you will either destroy or fulfill.

"Thanks be to God for His Unspeakable Gift."

What is the unspeakable gift which Paul refers to in the above quotation? Is it not for grace, for con-tinuing we read:

"And God is able to make all grace abound unto you, that ye having always a sufficiency in everything, may abound unto every good work."

It is plain that the "Gift," of which so much is said, is the coming into possession of unlimited supply, whether it be money, health, contentment or love. There is no limitation in the thought: "God is able to make all grace abound unto you." It does not say that He is able to make a part of the whole, or a limited amount; but all. The Bible is full of promises that great riches shall be bestowed upon us; that great riches are already ours.

"And I will give thee the treasures of darkness and hidden riches of secret places."

"Thou openest Thy hand and satisfiest the desire of every living thing."

"Delight thyself also in the Lord, and He shall give thee the desires of thy heart."

How many times have you read these promises over and over and then wondered why it is that you should have to struggle along in the most limited sense of things? Perhaps your barest needs are met, but always with the strictest economy. Something is wrong with the way we apply the rule, for the rule is correct. The whole trouble lies with ourselves in the application of the laws laid down for us in the demonstration of pros-perity.

Let us examine the nature of the thing called thought. We have already come to a place

where we recognize that thought is productive of its own kind; that when we think a kind thought it is accompanied by a gentle word or deed, or vice versa; that when we think of action, the body moves; and when we think "I can" it produces an entirely different state of feeling and action from "I can't." And soon through the whole category of thoughts we find them productive of their own kind. If you plant a radish seed you expect a radish, not a turnip; and here we see a conscious or unconscious faith set into operation. We never plant seeds knowing that they will not grow and that our whole garden will be a failure. We see, then, that one of the elements of growth is Faith.

Of course, you already know all this, and when you are asked what it is that demonstrates prosperity, you reply, "Divine Mind," or God, and you have already learned that Divine Mind is Right Thinking, and that God is no longer afar off in the heavens, but close at hand. You have learned that you now have a conscious unity with Him, that you and the Father are one, and you begin your operations from the center of your being instead of trying to work a mystic chain by saying, "There is no lack; God is everywhere," and then "wait-ing" for something from without to happen. True, certain conditions external to us do operate and act, but only because we place ourselves in the way of these conditions. We place a seed in the ground when we are ready for it to start growth. In another place, in a sack—for instance, it manifests no growth. This is also true of us; when we get the inside right we auto-matically find the exterior conditions such that we can-not fail to grow.

Thought, then, is the formless substance out of which things are molded. The cup of our desire is that which shapes it. A child at the seaside with molds fills them over and over again with sand. All about us is the unformed substance, and when we get into consciousness with the Father within, and realize that the Divine Self and the Father is one we begin molding and shaping this formless substance into the formed.

Try this, dear reader. Go within and unify your-self with the Father, and start to decree and declare mentally without the physical or material counterpart entering into it. Satisfy yourself mentally that you possess all good; that you are now bringing into ex-istence that which you need. "Ye shall decree a thing and it shall come to pass." "Decree" does not mean that ye shall wish a thing or desire a thing, but shall declare it as a thing which is inevitable. How many times have you done this? Not many. You have thought what is right for me to have I will have, and sledged along under a burden of poverty and limitation which was very painful and altogether dis-tressing. There is no virtue in poverty. It does not help in a single way and is as much a sin as anything else, for it is a belief in a limited, selfish and personal God, who deals bounteously with some and is sparing with others. Some have declared they have all sub-stance without the slightest concept of the mentality of a hundred dollars. They have spoken in terms of millions and held in mind at the same time a few dollars. Now to become conscious of substance is to let go and give up and take for granted, as it were, that you pos-sessed all. You have no fear or thought when you get in your bath that you will remain dry. It has long since passed the stage when you would think of that, and likewise the demonstration of substance must come. When you know that you

are one with the Father with-in, and are speaking out this new authority, you learn that you can actually "Decree a thing and it shall come to pass." So must you get yourself in a mentality that refuses, for a single moment, to acknowledge de-feat or limitation of any sort. Assume a mentality which is rich and abundantly prospered. Place yourself in your desired mental surroundings and bring out the vision which is shown to you on the mount. Remember that your very desires, insofar as they are good, are of God, and 'do not originate in you.

Praise the first appearance of the operation of this new law, however small it may seem; praise every bit of substance which comes your way—your health, your contentment, your happiness; praise and bless it all, and pass it along. Get very busy giving out joy. Be a giver. See how many happy people you can make during the day. Never let the evil thought of limitation crowd you out into the cold. You have returned to your Father's house, and "All that I have is thine."

Try it for one day. Refuse to let the least limiting thought enter your mind. When the appearances of limitation come to you, say, "I shall not judge from appearances. I shall judge righteous judgment."

It may help you to take a check on your treasures at the present time. Take a pencil and paper and list the wonderful things you have to give thanks for. They will increase and increase until they will become more numerous than the sands of the sea, and you will have a glorious praise-giving, and even the ground you are standing on will become so holy you will thrill with a new life.

When you come to recognize that all about you is a living, vibrating substance out of which things are cre-ated, you begin to feel the unspeakable peace which comes from true understanding. Now in order to have abundance, you must talk abundance. Never let your conversation get shabby and poor, any more than you would think of indulging in discourses on disease. Keep your thought rich and your conversation rich. Someone has said: "Talk abundance, have abundance." Not that the mere talking will bring you .money any more than it does health, but it will mirror forth the thought, and gradually the mind will become so saturated with abun-dance that it will speak it forth in that which it desires.

Be very consistent in this matter. Be willing to start anew with the rule. If you were to decide to write a letter, you would not put down "Dear Sir," and then say, " Well, I have done my work and the letter will be written." No, you would continue writing letter upon letter, word after word, line after line until it was complete. So it is with demonstration of Prosperity. We must keep right after it consistently, and not let down until it is made. Refuse to accept lack as a reality; it is only a belief that there is a place where Mind is not, and this, you know, is an utter impossibility. What a man can conceive, he can bring to light if he be con-sistent and persistent in his thought world.

Rejoice at every evidence of wealth, whether it be yours or your neighbor's. When another gets it, it only makes your opportunity that much greater, and should make you seek a closer knowledge of the law of prosperity. "Be not envious one of another." Be glad—be glad and rejoice. All about you is the inex-haustible source of supply.

Do not fix the channel through which substance can be made manifest to you. There are infinite ways and means. All you have to do is to get hold of the idea of limitless substance, and press it forth into expression. Let no limited or selfish idea enter in. Use this wonderful substance like you do the air and sunshine. You never think of wasting it. Yet you use it in any quantity and without encroaching on the rights of others. It is abundant and is yours. Think it into your life. Make it your very own. Claim it as an heir. Decree it as a master. Dwell in the thought until it becomes as much a part of you as health does.

Remember, that every visible idea of wealth which now exists—be it house or lands or jewels—can be di-rectly traced to the mental. "Every good and every perfect gift is from above, and cometh down from the Father of light, with whom is no variableness, neither shadow of turning."

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What Is It That Heals

What heals and is healed is a question that often starts discussion. What actually is Mortal Mind—error, carnal thought; and what is Immortal Mind—God, Good, as understood in meta-physics?

When you say you "know the truth" what do you actually do? Many times have you pondered this sub-ject, and perhaps have dismissed it all with a feeling that you could not give a clear statement of just what knowing the truth is.

Now it is true that when you think health, your body manifests health, as it does happiness, etc., and since all right thinking originates in and is of God, and since thought is the modus operandi of God, the current or point of communication, we find that Immortal Mind, to which we attribute our healing, is composed of Right Thinking. Then Immortal Mind is really Right Think-ing; and it follows, inversely, that evil thinking is mortal mind or error. It further follows that since evil thinking constitutes the mortal mind, which you fear, this very mortal mind is not, as you supposed, a universal instru-ment which attacks you from the outside, but a recording disk of wrong thinking, so to speak, which is in sympathy with all other minds of the same standard, and is uni-versally susceptible and impressionable by the cross currents of mortal thought.

Knowing the truth, then, resolves itself into one thing, that of thinking right. When you are thinking right about a thing, you are knowing the Truth about it. How simple, then, to know the Truth. The moment we change our thought about a thing and place it in the right, we are at that moment "knowing the Truth" of that thing, and as soon as our mind becomes thoroughly saturated with that idea, the demonstration comes out into the flesh. For "you shall know the truth and the truth shall make you free." The truth of the whole matter is that you are already free, and have only to put on the practice of freedom to acquire it in the flesh.

No more will you have to reach for God, to strain and feel after a thing called Divine Mind which is some-where outside yourself, but immediately you start thinking right you are in the presence of the Most High, of the Father within, and your seed of demonstration is lacing planted. "He is a very present help." We understand why accidents are unknown to this understanding, since we have the guidance right with us— all the while, the power which never slumbers, and which is striving to make itself manifest in our lives.

Instantly, then, we can start thinking right. If you are ill you can begin thinking right about yourself, and that moment you tap the reservoir of all healing, and it, figuratively, starts moving towards you. As you make this opening larger, more and more of it pours in upon you, and you have the completed demonstration. But the keynote is that you are instantly brought into the source of all health when you begin thinking right about the situation.

Now be not discouraged or overcome if the first good thought you put out does not instantly put to flight the "armies of the aliens." "Stand fast and see the salvation of the Lord," for it is bound to come. It is inevitable and cannot be withheld. The simplicity of it all at first is too great to be comprehended, but as you try this rule you will find that the reaching after God has ceased, that the straining and worrying to become spiritually minded has been actually replaced by a knowledge that right thinking is spiritual thinking and is knowing the Truth.

Furthermore, you turn your affirmations within. You address the Father within and immediately you feel a nearness of this living principle, and feel consciously at-one with it.

All with years you have been reading the Scripture: "Behold I stand at the door and knock," wondering how you could let the Savior of mankind into your life, never dreaming that He was already within your life, waiting for an opportunity to be brought out, to be "let loose in your Garden," as it were, to be acknowledged as the Master of the Temple, and that now, when you say "Father," directing your thought within, the response "Son" completes the perfect union or contact.

As the word is the thought clothed, and is the seed which is planted, gradually there dawns upon you the importance of guarding your words. These are the little stones that go into or spiritual building, and if they are weak and selfish, they crumble soon and fall into the dust,

thereby weakening our whole structure and making our existence shaky and uncertain.

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The Power of Thought

Which was first: the egg or the birds? the flower or the seed? You have but to resolve the whole thing into thought to find that first of all, before either flower or seed, bird or egg, was the idea, which rested in the mind of God. For we know that these things were formed and created out of the invisible "substance of things hoped for."

All about us is this invisible unformed substance Mind from which Jesus drew that which He needed, by first forming the desire into an idea and impressing this or pressing this out, to expression in the flesh. He knew that it was inexhaustible and unlimited; that as long as He drew from the unseen substance he would be supplied.

But the injunction comes, "Judge not from appearances." In holding an acorn in your hand, if you say, "This little seed has no strength," and "Such a small thing could never in any way aid the wheels of progress" you are passing similar judgment to that which is passed by the world at large on right thinking. People say, "Yes, it is all right if you want to delve in pretty theories and thoughts, they perhaps tend to make your life sweeter and more harmonious, but as far as actually producing results they are nil." But you know that this is judging from appearances, and that when the seed, thought or acorn is properly planted and cared for, before long these very people find themselves dependent upon the sturdy oak tree to assist them in some way either to furnish shelter or to give light and heat.

So with your desire: it is the seed thought which must be planted, with all the faith that you plant your garden. It must be cared for with the same confidence that you have in the future of your garden. A lady who each year planted flowers always said: "Flowers never grow for-me; they get spindly and die." They followed in results her lack of faith in them. In the same yard another member of the family reaped a plentiful harvest of whatever she planted. But she had loved her flowers, and had long before won the odd comment: "If you were to plant a stick of wood it would grow and flourish."

So with our mental gardens. We look out and see gardeners all about us who are planting with differing results. We often hear the remark: "I do my work; I know the truth; and yet when it comes to actual results, I must confess they are disappointing." And unconsciously this very gardener, when he plants his mental garden, had watered it with the thought: "It always turns out this way. "What could such a one hope for?"

Suppose you undertook to instruct a child and always after giving the lesson, you would say: "You will never play well, but you can go on through these tiresome exercises." How far would such a one get? And with what results?

So we come to a place in our thinking when we must add to our work an absolute faith. A positive application of cause and effect must be the principle with which we are guided, and let no doubt or fear overshadow the results. Do not water the ground with tears of doubt. Tears are salt and will kill life.

"That which is born of the spirit is spirit." First and foremost in your mind is the fact that the work must all be done on a mental plane. You must disregard absolutely the material. Do your work from a mental plane. If necessary, call in that undeveloped faculty, imagination, for your first work must be absolutely mental. If you are working upon a case of sickness, you must first defeat the thing in your own mind and on a purely mental plane; then bring it out into the flesh and see it manifested. If you are desiring a home first form it perfectly mentally, and cling to it like Jesus did. He stood there and said in the case of Lazarus: "I thank thee, Father, that thou hast heard me," before the slightest manifestation of demonstration was made. He finished his work mentally; then he added, "Lazarus, come forth."

When you are using your Power of Thought, when you recognize this tremendous power, which operated in every direction for Jesus, even to the control of the elements, then you will begin to awake, and arise from the dead to a glorious at-one-ment with the Father within. You will begin to speak out to the storm-tossed sea of affairs, and immediately a calm will come which will prove to you beyond a doubt that the Right Power is at last working. "I and My Father are one, and the Father being in the Kingdom, the Kingdom within me, I have but to turn and connect or contact this wondrous source of power with myself to "move mountains" and "still tempests."

Jesus said: "Who touched me" when he perceived that virtue had gone out of him in healing. We all know that merely touching the physical Jesus would no more heal than it would to touch a tree. But He was so closely allied with the Father "within" that he was actually one with Him in power, and the contact with this power set right any wrong condition that came near it, just as surely as a thing thrown into the sea gets wet and partakes of the conditions of the water into which it was thrown. It is inevitable.

To further show his oneness with the Father, and to give us an idea of what a tremendous power is ours, he said: "I am the Resurrection and the Light." So closely allying himself again with the Father within that he used the "I Am" in speaking about himself without reference to the Father.

"There is a spirit in man, and the inspiration of the Almighty giveth him understanding." There is within you that Spirit which shall suddenly break through your limited thinking, and accomplish in a minute what you have worked months on in the old way of reaching for a power outside yourself.

But some have declared that God is not within you, and with the same breath declared that

He is infinite and everywhere present. What hopeless reasoning this, when you view it directly and see that the statements are contrary. Either God is infinite and within you or else there is a place where He is not. Yet Jesus made no hesitancy in saying where the Father was. He plainly defined Him as dwelling within man.

"All things are possible to him who believes." What does this mean? Are we going on from year to year accepting certain conditions as real and others as unreal and unnatural, and wait? Nothing is so stupefying, nothing more harassing, nothing more destroying to real life than waiting, when we see nothing coming our way. Hundreds there be who are daily praying this unknown principle to bring something to pass "which will be best for them." Are you one of these who study, read and wait? Then let it be told you that your results will be exactly the same as if you sat yonder at the well and prayed the bucket to dip down and bring you up some water.

It is all there, your supply and the means of getting it, but the power which is resident in you, the Father within, must be brought into active service, and then the results are sure and certain.

Way back there in the recesses of the most humble and weakened mind is a dream of dominion. In day dreams they mount up the conqueror of every situation, the master of every condition. A triumph and success in every line. This is, dear reader, more than a day dream, after all. It is the spirit of the real You which is speaking and trying to gain admittance into your visible life. Where did these glorious thoughts of dominion originate? In the mind of another? No, they were born within you. It is your birthright which has remained all these years wrapped in the swaddling clothes of ignorance. Yonder in that gorgeous palace sits a master of three hundred slaves. He is weak and puny, and there is not a man among his slaves but could break him with the greatest ease. Yet, unconscious of their power, raised in slavery, they cringe and slink away from his very approach. So with us, this mortal slave master is in reality a weakling, and he has stood there with whip in hand, tyrannizing over us, while resident in us is that magnificent power which could break him into pieces without a conscious effort, if we would but use this power.

Dominion, Dominion, that is the song of your soul, it is the song of your life—it is the teaching of the Master.

When you come to ally yourself with this Father within, a great unselfishness comes to you; a feeling that all the world is your home, and you would no more think of hoarding this precious knowledge and keeping it in selfish reserve than you would desire to preserve for your own personal use— a certain quantity of air. If you did this you would soon sicken and die; you would stifle in your selfishness, for your power would again be sent back into chains of material making and the air would become poisonous with repeated use. Selfishness must be flung to the wind. The great doors of your mind must be opened to the world so that mankind may come and go at pleasure. Love must radiate through you in such

a way that it will magnetize your very life for good. "You shall draw all men unto you." Not for personal, selfish ends, but for the glorification of God.

No longer do you insist on My this and that; you detach all this and dwell in the. absolute. You guard your words as you would select your seeds. You can either grow roses or thistles by choice in the same piece of ground. You can always begin anew, and though the ground be tilled to weeds they can be uprooted and new seeds dropped in at once. Such is the glorious pro-gression of man, forever flowing upward and outward, and gathering new and fresh impetus as it moves along.

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Let There Be

The record of the greatest demonstrations in the Scriptures all show they were the result of "Let there be." It is still dominant and heard in the land. The command " Let there be light," is still ringing through the ages, and will continue to reverberate until there is naught but light. Here and there along life's highway one hears the command and places himself in position to receive it. If he is earnest and sincere his whole life will become "full of light," and he heeds the more personal command, "Let your light so shine. "La-ter, when the light has come to us, we have the command, "Let that Mind be in you which was also in Christ Jesus."

Do you get the full note of the work "Let?" It does not imply struggle or warfare, but a giving up. Did any one ever say to you, when you were struggling with something or other, perhaps lifting a weight or moving a piece of furniture, "let me help you?" Do you re-member the mental change that took place in you as you accepted this offer? Right away accomplishment of the desired end came full into view. You still re-mained active and did your part, but you felt the aid of a stronger power cooperating with you, and a flow of gratitude, whether conscious or not, came to you, and the whole burden was made lighter.

But it is not always added strength which assists us. It is the sweet sense of cooperation which goes a long way towards lightening. A little child one morning ran up to her mother who was carrying a heavy washing, and said, "Let me help you, mamma." And immediately a gentle smile came to the tired face, and a tender, loving look of gratitude to the eyes, and the load was made lighter.

When we desire to cooperate with God or the rather within, here is this same appreciation and gratitude ex-pressed, and the load for us is made lighter.

"Take my yoke upon thee and lean on Me." Is there anything there that suggests struggle and worry? Is there anything that suggests heartache and trouble "Lean on Me." Just forget and forgive the world, and "lean on Me." Did you ever say that to an invalid Did you ever hear it said, and see the gleam of gratitude which goes forth by reason of it?

All these little incidents, while small, are index fingers which point to the real tender father, mother, relation that God bears towards us, if we will but obey the command, "Let."

By it the whole matter of living is simplified and clarified. What matter, then, if we have strayed in by-ways of reasoning? What matter, then, if we have side-stepped, and fought battles with a so-called cruel world. Now we come into the sweet presence of peace; we rest in the perfect peace, for nothing matters but this one thing: that we "Let" the light which is in us shine forth; that we let it thaw the cold hard material reasoning, and break the icy covering which has frozen the river of life for us.

And one day, when the masses pass along, they behold us "clothed and in our right Mind (place) sitting at the feet of Jesus" and they realize that some wonderful thing has happened to us.

You merge naturally into this spiritual state. It is not done by reading long dissertations, or by saying rules; it is a surrendering of yourself and a placing your-self in the hands of the Father within.

Now the very next time you are perturbed or worried, and when everything has seemed to go wrong and you are in the thick of battle, just pause a moment and go over this "Let there" reasoning. Almost immediately as your mind takes on the condition of "let," you feel all tension loosening; you are no more in the grip of will-power or mortal thinking. Backing up these arguments with what it is that takes possession of you, i. e., the rather within, and that you are one with Him, you immediately come into a new power and use it. You say to the condition, "Let there be Light." You say to yourself, "Let that Mind be in me which was also in Christ Jesus," and you say to the mortal thinking, "Let go; disappear."

God Said: "Let us make man in our image and likeness." Where is God? "In the Kingdom of Heaven," you answer. Where is the Kingdom of Heaven? "Within me," you say, according to the Scriptures. Then what is it that is made in the image and likeness of God? It is man. Man is made after the pattern showed to him in the mount. Man is the spiritual body which is constructed by the Father within. As this body is perfected in our thinking; its counterfeit of objectified state takes on more perfect health and strength.

Man and God, then, are not the same, for man is the image and likeness of God; and, remember, your Divine I or Me is one with the Father, which is within. Now you come to a new and vital point. Man is not You. You are not man; but man (spiritual body) is the image and likeness of the Father within. Is it not, then, an easy matter to ally yourself, or identify your-self, with this one Mind—this Father—and then speak out to the image and likeness, reflection of God (Man, Body,) what you wish to see manifested upon the body? Can you not then have perfect control of Man (body) and heal the counterfeit (material body) of all diseases instantly?

This will all come to you as you get into the men-tality of "letting"—allying yourself with the Father within, and handling your body as one who has author-ity to do so. Nothing can stand before so powerful an alliance.

Jesus, the Wayshower, did not hesitate to do this. He made it plain that when speaking of His Real Self He was speaking of that self which was unconsciously unified and at-one with the Father within. He had his body under perfect control, and refused to be iden-tified with the material body at all, even denying his material parenthood. He knew that his body was a reflection of that which was within, and that it was therefore under complete control of the Christ Mind.

Join this wonderful cooperation with your inner lord and resurrect your body from the grave. Speak to it and bring it into the natural state—youth, strength, power. Delineate upon it the beautiful image of mind and bring your Divine individuality into light.

When Love is coursing through your mind, when you love, irrespective of condition, when the great heart of you thrills to do good, not looking for reward, then you are electrifying your life; you are charging it with a power which will draw naught but harmony to you. "Love is the fulfilling of the law." Fill everything full of Love, and see it burst forth anew with hope and prom-ise. Translate your material loves to spiritual. Purify and elevate them. Reclaim the waste places that have become parched and dried by sensualism, parading in the sheepskin of Love. Strip off' the covering and be not deceived. Your inner Father knows instantly whether the love you have is of the beast or of the Father. The serpent in the beginning is still here to tempt and make glowing promises, but in its wake is the sorrow and the loss of Eden.

Now this "serpent" is not something that is lying; in wait for you. It is not something which will attack you from some hidden ambush; but, when reduced to its primitive state, is simply evil thinking. The greatest tragedy in history was at one time the smallest embryo thought in the mind of a single individual. Had he stifled it that would have ended it.

And again —tile admonition: watch your words, for "every idle word shall be given account of." All true growth proceeds from within, just as the urge of a seed bursts the shell and it comes out; so all action, accom-plishments etc., starts within and comes out. Hear this and heed it.

Nothing is coming to you from without, either good or bad, for it all starts from within, and radiates through your being. In your inner kingdom—in "the secret place of the Most High" you can accomplish wonders. You can start the urge of perfect demonstration. You can move mountains.

Try this, dear reader; try this inner working. Seek and pursue the peace of the "place of the Most High," and you will find that every promise of the Psalms is true. But this is only

possible when you realize that it is the Father within which doeth the work, and that you are consciously one with Him, that Man (spiritual body) is the reflection of this inner lord that you are in complete control of the whole situation, that neither time, place or condition can stop you when you, are allied with the Father within.

Fear not the stupid predictions of Star-gazers, or false prophets, who claim to have mathematical data as to your life. Their doctrine is but one more record of material mind tampering with the Divine, and they come to naught, having no legitimate cause, and resulting only in ashes and dust. God came before the stars, and he is the power with which you are allied. He did not subdivide this power, and make you come under the law of certain man-named planets.

Fear not. Forgive, forget. And give up all these material theories, and come into the "secret place of the Most High, unify and identify yourself with Your Father. Go forth a conqueror, a son of the Most High. This is your Birthright.

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The Thing That Sinneth It Shall Die

To some people sin is more terrible, though they dislike to admit it, than the most hideous Dragon or Devil ever produced. They say in the same breath that "it is a state of mind," and is nothing, but that they must protect themselves against it. It is to them like some vicious thing which prowls about through the kingdom, and every so often attacks without giving warning. Some of them call it Mortal Mind others the devil, or Satan; but they are all one and the same thing, no matter how labeled.

Sin is in reality nothing but ignorance. It is bred and sustained by ignorance. It believes it has a reason to be, and a just one. But as soon as it is clearly looked at for what it is worth, its sandy foundations give away.

A man steals because he believes that he is limited. Show this man that he has all substance in his hands, and he will no more hazard the chances of being caught or killed than you would. It is ignorance that prompts it ignorance of the fact that God is all supply and is close at hand.

A man kills, believing that by getting rid of a person he has changed a condition or gotten rid of a situation to which he objects. Show him how this condition can be changed or corrected mentally, and he will have no more desire to kill than you or I.

A man commits adultery because he has learned through fiction or legend that it is the expression of love. Show him the purity of the indwelling Love and he will rejoice in the conservation of his substance. Teach him the uplifting, purifying process which re-claims the downward tendencies of mortal mind or ignorance and he will re-enter anew the

Garden of Eden. Instead of polluting the stream of life, and misappropriating its pure waters, and diverting them into foul channels, he will transmit this substance into spiritual vitality, and will see the desert blossom as a rose. He will come. within the Kingdom of Regeneration and Rejuvenation. He will renew "his youth like the eagle."

It is more than abstinence, however, that is necessary to "lift the serpent" and make.. it a staff upon which to lean. It is a process of reclaiming the lost regions and reversing the false testimonies of the senses. For the counterfeit desire and passion is the spiritual power and urge which will move mountains when properly applied.

Soon he learns that the River of Life flowing through the Garden" is a beautiful thing, and his body takes on that renewed and rejuvenated condition of a well -watered garden. He sees the fruits of 'his toils, perfect and wonderful before him. "Yet in my flesh shall I see God."

There is no doubt as to the nature of the original sin. Bible students of all times are of one opinion on that. It is a belief of the resident power in mortal man to become a creator. It is a belief that matter can become as God. It has been so long indulged in. that when you go to awaken one from his stupor, he says, " Let me alone; you cannot change the facts of existence."

He is like the man who is a drunkard, and who is convinced that he can never overcome this condition that has become natural with him. Yet many a drunkard has been led, step by step, back from his pit into the glorious sunshine, and he never fails to express gratitude for it all when he is once free. So with man in general, as slowly and by small beginnings he begins to find his way back to the garden. What a rejoicing, what a happy feeling comes to him when he begins this glorious work. Age, fear, greed, limitation and decay have no further meaning to him. He is free, free, free, and he thrills with a new-found power of which he has but dreamed heretofore.

Now ignorance, as we all know, is not a reality any more than darkness. They are both negative or unen-lightened states which disappear at the coming of light. When a child begins to learn certain things, you say, "He is losing ignorance gradually." But you see nothing disappear; rather do you see intelligence making its appearance. And after he has reached a certain stage of learning you cannot do such a thing as "unlearn" him. You cannot teach an intelligent person ignorance, for it has no legitimate mandate or power. It is not real in any sense of the word, and is so intangible when you think of it in this light that it completely disappears. So it is with sin. When you begin to see what a precious opportunity you have been wasting, either in a material or mental state, you begin to desire at least to transmute it into the spiritual.

When you begin to realize this wonderful new truth that in the lifting up of the serpent in the wilderness of your mortal body, it will become a staff-yea, a veritable staff upon which

to lean—you will at once feel the regeneration taking place. Your eyes shall be opened and your ears shall hear. Your body will take on a new, a finer sense of health than you have yet had and you will speak with authority to obstacles. In short, you will find that you have been born anew, that the cor-ruptible is being put off and the glorious incorruptible is being put on. Then and then only does every state-ment of the Bible ring forth with truth for you and you can go forth without thought for the morrow and with-out preparation of any sort for the eternal source of all is within you.

When you give way to the downward tendencies of ignorance you throw yourself into the burning, destroy-ing hell fires of which the Scriptures speak. Yet you know that God, being present everywhere, he is there with you in hell, ready to give you an upward lift or start. Your affirmations must be persistent and un-wavering: "God is all good, and is indwelling in me."

All of us who are seeking the Truth have started the journey out of the Land of Bondage. We have come forth with rejoicing, for the first steps of freedom were glorious and easy to make. But later on, as we go across the burning sands of the desert of mortal thinking, the cry of sense and passion sweeps over us and we fall by the way. "Too much, too much," we exclaim, "let us return to Egypt, back again to our slavery." But no, pilgrim. Lift your eyes from the burning desert of accomplishment to the promised land which shall flow with milk and honey, and press on. God will sustain you, the rather within will feed you, and at last you pass the Red Sea of Doubt, and there will be between yourself and the past an impassible barrier. You set your back against the past, forget and forgive; and know that at last your enemies—evil thoughts—have been consumed in their own liquid, mortal mind—the Red Sea.

Can a thing be a sin at one time and not at another? Is ignorance at any time, under whatsoever conditions, ranked as intelligence? Remember that all creation is first mental. Its origin is in the mind, and it can there be destroyed or brought to light. If the way at first, in this new overcoming, seems a little hard, just remem-ber, "Lo, I am with you always, even unto the end of the world." The presence of the rather, guiding and instructing, is always there to sustain.

"Why call ye Me, Lord, Lord, and do not the things that I say?"

What is the Lord, but Principle or Law? Why do you call upon principle if you expect to disobey its de-mands. You cannot expect to call it, and then stand idly by and wait for it to work out your problem.

Many are the promises of blessings which shall come unto us when we deny self, and "lift up a standard for the people." It is for those who do this that it is prom-ised that "their youth shall be renewed like the eagle," and that they shall mount up as on wings. If man is spiritual, his desires must be likewise spiritual, and it follows that his actions also will be

spiritual. And this is a good measure by which to gauge your thoughts: Is this desire spiritual? Would Jesus have had this desire, and have accepted it as real? As sin withers at the temple door, so it withers at the doors of those who are conscious of "lifting up the standard." Paul has admonished that we "strive lawfully," and that when we do we shall be crowned. "Every man that striveth for the mastery is temperate in all things; now they do it to obtain a corruptible crown, but we an incorruptible."

Self denial will not rob or cheat you, or deprive you of anything that is worth while. It will only take away from you, or help you to give up the unreal for the real enjoyments; the false for the true. Jesus overcame the fleshly appetites to the extent that lie arose from the dead. He crucified or crossed out a belief in power apart from God and resident in Matter. "If any man come after Me, let him deny himself." Denials brush away the thin covering of ignorance or sin, and in their place affirm the strength of Wisdom and Truth.

One thing which will help in overcoming is to destroy the false testimony of the senses that you are the child-rem of material man. "Call no man your Father. "God is our Father and He is within us ready to cooperate to the fullest of His law in our behalf. If we acknowledge only a spiritual Father we are not burdened by laws of a material parenthood or generation or sin, for our de-sires coming from the Father and our inheritance are both spiritual.

Only by the process of regeneration shall the body be resurrected from the dead. "Lift up a standard for the people."

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Come, Let Us Reason Together

All that I have is thine"—all the sunshine, all the air is thine; yet it never occurred to you that you would hoard it up for future use, did it? You never thought of trying to box up sunshine and fresh air, and store it away for a future day, did you?

No. You always agreed with yourself and every-body else that it was a great impersonal possession for the use of all. And it doesn't hurt your feelings if another uses more air than you do, or because a child plays out in the sunshine all day while you only stay in it for a few moments. You say: "It belongs to us all to use," and there'll be plenty for tomorrow and the next day and so on.

Did you know that the very life you manifest is just as impersonal, and could not be boxed up and stored away? It can only be used, and like the air and sun-shine is free to all. It is not your life. You have no mortgage on a little parcel of it. It comes from the All—pervading spirit which is life and in which you live and move and have your being.

And it is fresh and new every morning, just like the day is fresh and new. It never becomes stagnant, sick, weak or helpless. But man, when he tries to lay a personal possession act

upon it, usually finds that his idea of life becomes stagnant. He immediately is beset with a thousand—and—one fears that something is going to happen to His health. Everything that he sees is an enemy to His health—the air, the sun, the wind, and he is therefore besieged with a million fears which laugh at his torture.

You're not afraid that anything is going to hurt the air, that the smoke that rolls out of a smoke stack is going to entirely envelop the earth and consume all fresh air. Life is just as impersonal as air, because it is infinite.

Do you say your eyesight is impaired, that your hearing is bad. You haven't any hearing or sight of your own to get bad. You've been trying to hang on to some of it, instead of loosening and letting it flow freely through your mind, and using it at your pleasure and as much as you like, and now all that you have left is the mere shadow of the real substance of health, and this shadow which you are hanging on to is about to fall to pieces.

Let go. Relax, and know that as the air passes through the screen, and the sunshine through glass, so health passes through your consciousness, and that it is not thine, but Mine, but all that I have is thine to use.

"Not my will but Thine be done." If His Will is to be done, then His Will must be in us, in our con-sciousness, and His Will is that we have an abundance of all that we need.

"The Lord is in the midst of thee." "The Lord is in His holy temple; let all the earth (body) rejoice." The Lord in your consciousness makes all the body (earth) rejoice; and can you imagine rejoicing without a flood of light (or health and happiness)?

"Let there be light" does not suggest weary hours spent in trying to know the truth (or light). It rather speaks of a stepping down and letting go, so that "Let" may be made manifest.

Personally you possess nothing. When a man takes ten thousand dollars to the bank, does he get the same ten thousand dollars back when he calls for it. No, he may never see a cent of it in money again. He may check it all out on little slips of paper. All that he has in reality is the idea of supply to the extent of \$10,000.

The formless substance of mind is all about you. Out of this you can draw what is necessary, for your happiness. Jesus did this, for he fed the five thousand, and drew on this inexhaustible supply, and gave it; he used it just as freely as he chose and yet it still remained full. "The works that I do, ye shall do also." This mind He has called the "Substance of things hoped for; the evidence of things not seen" (with the material eye).

Then learn, to impersonalize everything. Use this great abundant health just as freely as you do the air, never thinking that it is My health, but that it is health Just like air. Let it flow anew into your consciousness. Let it stream in and out, full of the radiance of Eternal mind

(light). Let go; relax and give up; and "let" this all come to you to use.

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The Father Within

The whole world looks like a huge crystal this morning," said Jethro, as he and Abdallah walked along the narrow winding path which led to the little hillside vineyard. Saying this, he caught one of the long banana leaves and shook a myriad of diamond crystals. "Each one of them seems to contain the whole world, catching impressions from all angles and reflecting a different color or aspect wherever viewed. The whole outside seems to contribute to its makeup."

"That is because of what is inside," said Abdallah. "The purity of the dewdrop makes it possible to catch and hold these myriad images. A drop of muddy water would not do as much." You see after all it is a process which works from the center to circumference. It is precisely the state of man. Everything must come from the within out, for the Father dwells within.

Many there be who seek the external with minds as opaque or as dulled as the drop of muddy water, not realizing that in order to see out and see the reality of things they must first turn within and clarify their minds. They seek in every locality but the right one for the Kingdom of Heaven, for happiness or harmony, only to return weary and worn, to find that it lays within themselves, and was the most accessible locality in the world. They have gone out prodigals, seeking happiness and indulgence, and returned satiated with matter and sick of the material husks. And the Father within was still waiting and rejoiced when he saw his son "afar off." Yet unheeded stands the Scripture which reads: "The Kingdom of Heaven is at hand; it is within you."

But not all are prodigal sons. Some are earnest, sincere seekers for truth. Others there are who call themselves workers in the Truth, who insist upon "know-ing the truth about every situation in life, but who usually circle about a few times by repeating certain glib bits of learning, and then lie down to case in mortal dreaming. And some of the earnest seekers find it difficult to find God, and to act in contact with Him, forgetting the admonition to "feel after Him:"

How impossible it would be to feel after a God who is afar off, or who is outside of our mental scope. Yet how persistently does the Master admonish us to "look within," to "feel after Him," to "be still and know;" all of which are indicative that he is close at hand. Tenny-son says: "Nearer is He than breathing, closer than hands and feet." And again we are told that "The Lord is in his holy temple." What is Temple?

Jesus said: "The Father within me; within me; he doeth the works." And later: "I and the Father are one." And then again: "He who hath seen me hath seen the Father." There is no

ambiguity or doubt as to where the Father is, and it is only when we learn of this nearness that we can consciously cooperate with Him, and speak "as one having authority." Where would the still, small voice come from if the "Father" were not within? Would it come spoken out from space? "That which is spoken in secret is declared from the house tops." The "still, small voice" which speaks in the silence of the heart is manifested so visibly that its truth is declared from the housetops. Nothing strange, about this. When we are listening for this voice, when we are consciously communing with the Father, we are prophets and seers and speak out the Truth from the inspired source. "You do not need but open your mouth," and the necessary words shall be supplied. Every man his own teacher is the lesson we gain from the Scriptures. We begin to realize that within every man is the source of wisdom from which flow streams of pure reasoning and teaching. A man cannot heal but he teach and vice versa.

"I came unto mine own and mine own received me not." This is the state of the Father within. He has come to us, but instead we seek him afar off. We try to know the truth by thinking of God as entirely outside of our own self. Ask yourself: "When I think of God, just where do I think of Him?" Be fair with yourself and answer, not in some metaphysical term, which you use to destroy your purpose. Speak candidly to your-self, and see just where you have located Him. Hun-dreds have spoken to me of Him as Up, and nearly all as Outside themselves. Yet it says: "The Father with-in, He doeth the work." Is there any doubt as to the locality of the Father?

What a sweet assurance and peace of mind comes when we realize that the Father is ever within us. We have but to turn to Him to ask and receive. There will be a new uplifted feeling for those who learn to say, "Father," addressing Him within instead of without. An uplift, a strengthening and building up process, and a calm assurance that "He is close at hand in time of trouble." When doubt or fear overcomes you there is but a moment's delay 'until you come into His presence and are far from the "noisesome pestilence." Immedi-ately we recognize that He is "close at hand to bless," we become conscious of his presence and are no more alone feeding among the "husks" and receiving only "cursing for blessing" and failure for effort.

Presently when you come to recognize more and more that the Father is within, you will also know that you are the Son in the true sense of the word—" This is my beloved Son, in whom I am well pleased"—will be the quick response when you say "Father" understandingly and turn to Him within.

"I Am persuaded that neither death, no life, nor angels, nor Principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Now you realize that such a thing could be possible and why.

Remember then that the success of your life depends upon the positive alliance with the Father within. The positive acknowledgment of His presence. The Positive clinging to the "It is done" state of consciousness will result in accomplishment when other things fail.

A clearer realization of the Father within brings man to the realization that he is an instrument "wonderfully and fearfully made" upon which the breath of the Infi-nite gives impetus to sweetest concord and harmony. It is an unselfing process, a giving up and letting go and turning absolutely to the Father for guidance, with absolute faith that "He is faithful who promised."

"See this perfect cluster of grapes," continued Ab-dallah, as he held aloft a magnificent bunch of ripened fruit. "Perfect nuggets of substance. There is a huge measure of juice contained therein. Yet where did it come from, for only a few short months ago not even a green leaf was visible on the vines. Where was this beautiful cluster of fruit last winter?" He dropped it into the large saddle basket strapped on the burrow. It is like yon house. It first existed in the Mind, and was brought into manifestation by a cooperation of power through a given channel. If the house were to be de-stroyed it would yet live on in the mind of its creator and could be reproduced. And so the whole plan of existence is divided into three states of progress, i. e., Mind, Idea, and Expression. The Idea takes tangible form through expression. Thus we resolve things into thought. We trace them back to idea, and then to mind, and it becomes easy to build up again or destroy things or conditions in this manner.

Take for instance a claim of disease which is mani-festing on the body in some loathsome form. How can we eradicate this seemingly real thing by saying that it does not exist? First ask yourself where it came from, and you will find that it was first an idea, and back of the idea was mind, which in this case was mortal and of itself unreal. Then you can destroy the idea from mind, because the mortal mind itself which formed it is not real. This process of dissolving things into thought will make you a true overcomer. Your conditions which are wrong and bad will be easily transformed into ideas and traced back to mind, and thus destroyed.

When you develop an idea into expression, which is good, it will draw impetus from the Divine source and will draw its own unto it from without.

The law of cause and effect are always operative and are unailing, and this unchangeable principle or rule is counterfeited in the material, so that the material law of cause and effect which is but a counterfeit of the spiritual law is unailing in its results.

If you plant weeds, you cannot expect by some un-expected interference of Love to bring forth roses. Like produces like is the law which is true of mind and its operation.

And so as we take our rightful position in relation with the Father within, do we again come

out of the far-country of worry and care, and the robe is placed about us, and the ring, the circle of unending, undying love, slipped on the finger pointing upward. A joyous and new relationship springs up between Father and son—a joyous, childlike faith takes possession of man and he is able to lie down in green pastures and rest.

"Father," "Father,"—what a velvety sound it makes when silently breathed within. What an inrush of calm and rapturous feeling, which makes one secure from the "snares and pits" of the enemy. What a safety in the stress of storm and worry. "Father."

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Your I Am

One of the most confusing, and perhaps most obscure, points to the advancing student of Truth is the distinction between His Divine Self and the mortal man—between personality and individuality; between what he is and what he seems to be. He is thronged with questions both from his own mind and that of others; What is man? What is personality? What is the spiritual body and material body.

Among the refuse of a tumble-down shop was found a canvas, dark and mouldy and presenting to the world only a poor bit of landscape. One day as the old dealer was examining it, he noticed a faint outline of something under the surface. Accordingly he set to investigating and, removing the thin coating of paint on top, he found that he was in possession of a valuable painting. It had been there all the while, and he had offered it for a mere nothing. But upon investigation found that it contained not only a fortune, but was a thing of beauty. Some jade, with a distorted idea of his ability, had covered up the valuable work, hidden it from the world, and left only his poor effort.

This is not unlike Spiritual man. He is sometimes only just below a thin coat of materiality. Not that he is hidden in the material body, but is obscured from the sight by reason of the material thinking which has cast over him a cheap imitation of the real man.

In the same shop stood an old chest, veneered and heavily lacquered. Underneath was the solid oak which had remained in perfect condition for centuries, although numerous varnishes, stains and veneers had been applied to the exterior.

So it is with personality and individuality. Individuality is of God and remains perfect and intact, though personality may veneer it and completely obscure it from view. But in reality the Spiritual man remains unchanged and virtually unaged. The veneer or personality is easily scratched or changed. It is rubbed thin or is made thick. It is subject to constant change. Personality, coming from the Latin word "persona," standing for mask., gives us the true idea of its falsity, and the ease with which it can be changed. Every day a new character is assumed by the mortal mind. One day it is a sick man reclining on a bed of pain. Another it is a poor man straining under the bonds of poverty. Tomorrow it is a man

of sorrows, worry and care, sub-ject to accident or to a pack of merciless laws that haunt his every step. And so the dance of personality, or material . existence, goes on, ever changing. What it believed and practiced yesterday, today it laughs at. What a contrast between the two: individuality, for-ever the same, unchanging, undecaying, and forever intact, undisturbed by all the material changing ideas and customs.

Eventually man discovers that as the veneer gets worn, spots of real beauty are revealed. He discovers that the soft, natural finish of well-matured wood is much more desirable and permanent than a cheap, gaudy veneer, which is constantly subject to devastation from the outer, and at last he sets to work to rid himself of the ugly pretense, personality, which has hidden so long the precious nature of his Divine self.

Today we find the world full of startling "discov-eries"—how we can develop personality, magnetism, control, etc., all of which are but systems of introducing a thicker veneer of unreality which will sooner or later meet its Waterloo and get knocked off or scuffed by reason of its changing nature. How very refreshing it is to find a man, be he in professional or civil life, who is unpretentious, natural and genuine, letting his soul shine through the mask of personality to such an extent that it is all but obliterated. For such men were Emer-son and Ruskin.

Personality may be cultivated, studied and even bought in a course of lessons. We can attain the exact personality or a near likeness to any one else we desire, but individuality is distinct and different. We have nothing to do with changing it, for it is an eternal dis-tinct idea forever in the Mind of the Father, God. The only thing we can do to Individuality is to "let." Let it be expressed, and this standing aside, out of the way of our Divine self, and allowing this Divine I Am, or. Individuality, to come to the surface, is the only way we can become acquainted with our true self.

Whatever this Divine self requires to express itself to the fullest is supplied, for it has a Divine impetus. It naturally and easily performs the task set before it with out effort or labored motion. Like an electric fan it turns without regard to the source of its power, which may be a thousand miles removed, originating in some mountain stream, and the power is thus transmitted through one channel to another until at last it turns the wheel of the fan or gives a blaze of light to some darkened room. Individuality performs with ease the task which is set before it, moving on and upward, overcoming all obstacles and accepting the supply it needs, never ques-tioning or fixing a definite channel through which it is to come.

Now this Individuality, or Divine self, is the highest expression of God, good, and is given dominion over all the world. It is the " I Am that I Am," and is capable of all things.

"Know ye not that your body is the temple of the Holy Spirit?" Not the changing, shifting and material body, personality or mortal man, but the spiritual, in-dividual, Divine I Am, is the temple of the Living God. Since Life and Soul are one and God is Life, it follows that

God is the animation influence or life of man, and dwells in these spiritually individual temples of the Living God. No wonder then that you are told to "Speak as one having authority." It is Divinely possible to speak with authority when you come into even a partial consciousness of what power is back of your I Am.

"If ye abide in Me, and My words abide in you, ye may ask whatsoever ye will and it shall be done unto you." "Ye shall decree a thing and it shall come to pass." No good thing will He withhold from them that walk uprightly. "For the Father knoweth that ye have need of these things. If we are letting our light (or individuality) come to the surface, establishing better the Home or Temple (body) of our I Am, we are gradually experiencing a surcease of anxiety, worry and care.

Practicing the Christ is not so difficult when you stop to consider that the Christ is right at hand constantly trying to get an audience with you. The Way-shower is there to guide into all Truth. "Behold, I stand at the door and knock" at the door of the human heart. I Am already there waiting for an audience -waiting patiently to guide you into all things.

When the unthinking oyster takes in a grain of sand, he suffers with this foreign substance until he has coated it with precious substance, and from each problem he makes a pearl. So we, as we go on life's way, may learn to make pearls from our trials, and refuse to give them up until the lesson has been brought home to us in a luminous pearl of truth.

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Right Thinking

Did you ever have a day dream in which you pictured yourself as being the recipient of a wonderful demonstration, so wonderful that your whole little world would turn when you passed and say "Behold that is the man who made the demonstration -he was healed when it was said to be impossible by many Doctors and Specialists?"

Did you ever think that if something wonderful, some sign like this could come to you that you would immediately take up the cross and go out into the by ways and preach. Yes, preach, both literally and figuratively, and that you would be such a wonderful disciple of truth that you would bring thousands to repentance and acceptance?

But after this moment of exaltation and day dream-ing you slipped back into the track of more sane reason-ing and went your way again. And as you pondered your sudden ascent to the mountain top you began to see that there would be nothing to support such a demonstration. Suppose you were suddenly put through a so-called miraculous experience without having worked through to it, or been prepared for it. What would happen when you began to preach by the wayside? You would not have sufficient understanding to support your claims and demonstration and men would pass by saying "it was a miracle," and your demonstration would have no more effect on them that the demon-strations of Jesus do to

many today.

Not that many instantaneous demonstrations are not made. Not that they cannot be made, but that the general rule of the thing is so beautifully natural and requires that each step be taken so that the foundation of the thing will be perfect and the one and only way is through Right Thinking.

"I've heard all that before," you say.

"So have I," comes back the answer, but it is only when you become awakened to what it is that you begin to see it in a vastly different light.

When you begin to realize that every time you hold a right thought you are lessening the sum total of error you begin to see what it means to "Pray without ceasing, and to Watch, Watch, Watch and be not weary."

This praying without ceasing does not mean that we have to go about with our faces pulled down, or to sit in quiet with our eyes closed. It means that we've got to reverse the lie that comes to us every time it comes, and whether it be in us or some other Idea.

You begin to realize that "This is the kingdom of Heaven" right here—this very earth—and as you begin to correct the lies by reversing the error you begin to see the truth of it all, and it gets beautiful and grand and you wouldn't even want to leave it, and you ask yourself, why should I? You begin to correct the lies that come to you, and as you stand in the center of your kingdom of heaven, which stretches in all directions from you, just to the extent you are conscious of distance of infinity, then you know that to have a perfect concept of heaven, nothing but what is perfect could pass through your kingdom. Does this not seem natural and reasonable? Then, tomorrow morning, if a lame horse goes by will you think "poor thing" or will you think.

Life is power and everything that manifests Life manifests power and then dismiss it from your mind.

Now of course when we begin this process we may not see all these instantaneous healings take place at once. The horse may limp by for days, but every time you reverse the lie you are lessening the sum total of error both for you and the horse.

If you see two boys fighting will you say: "They should be whipped or stopped or one is strong and the other is weak" or will you know that there is nothing but harmony in your kingdom of heaven and no friction could happen.

If you will go through a single day like this, before night fall you will begin to see a magnificent change. The same trees which you have viewed will be more glorious, the heavens more blue and the singing birds will be more enchanting, and in the heart of you

will be the silent song which is content with the blessing "Well done, good and faithful servant."

When truth is reversed it is a lie and vice versa, and at first if this reversal seems to be a stupendous job, and you feel that you could do little with it, just reverse this thought of discouragement and make it vibrant with joy of accomplishment.

What is there in your home which you would not like in the kingdom of heaven? Don't condemn it -bless it, praise it, it stands for an idea and if it is blessed and praised the manifestation of the better thing will appear. A child that is praised does twice as well as one who is discouraged. Your body is a child and is waiting to hear the word of praise or condemnation of the-mind. If you say to it: "You cannot do that -you're afraid, you're sick, you're weak, you're poor"- what can the poor body do. It is helpless to do anything but let all these evil thoughts pass over it as the motion picture is thrown on the screen.

Now we have heard "thoughts are things," and if we could only get a hold of this we would not project any of them that we did not want to see manifested.

If you trace upon the body thoughts of disease, sooner or later you will see your thoughts become things and the only way to get rid of objectionable "things" is to resolve them into thoughts, correct them and dis-miss them. When they are dismissed they are destroyed and you can say to the body, "Go and sin no more."

Do not let the importance of this slip by you-begin right now with this corrective process. Don't let any-thing happen to others that you do not want to happen to yourself. Do not think failure for one of God's ideas if you don't want to see it yourself, for what is possible for your brother is possible for you. "Therefore, be ye perfect even as your father is perfect."

Where is your Father? Look in the new testament and find out just where Jesus located him. "The Father within He doeth the works." He had him right at hand, right within reach, and he was certain that "He doeth the works," and then he was sure of his identity "I and my father are one"-he identified himself always with the Christ or the Father within and paid little or no attention to the fleshly Jesus, knowing that it would take care of itself if the inner workings went well.

When an auto stops men do not rush about to see whether the wheels will turn or not-they usually look somewhere else for the difficulty, and so when we meet a so-called sick man the rubbing on a lotion or giving of medicine cannot or does not cure (although they may seem to give temporary aid). We must get at the mind back of it, resolve the thing into thoughts, and destroy the evil thought, then the body is completely healed.

"Ask and ye shall receive" does not mean that we can merely make a request and have it fulfilled. Many a child has cried for the moon. Unless we are founded on the truth we do

not know what to ask for and how to ask, yet the eternal inexhaustible source of all good is ever pouring out to us more than we can possibly accept, for it is pouring out infinity.

"Think, think, think" become conscious of the condition 'you wish -become conscious of perfect health as a quality of the Father within and you will never again suffer from illness. Become conscious—pause 'a moment and see if you are conscious of anything. Perhaps you are conscious that you own a home—you know it, you feel it, you possess it and there is a dismissal of it from your mind. You go to a distant village or city and visit; you take with you the consciousness of home, and presently you say to yourself " I will return home." Now if you did not have a consciousness of home you would never be able to find it. And the same thing is true of everything else. You must have a consciousness of health to have health, you must be conscious of your richness spiritually before you can have wealth, you must be conscious of strength before you can be powerful.

Before you lose your sense of fear of drowning, nothing is so terrible as the thought of deep water, after you learn to swim and become conscious of your ability, nothing is so pleasant as deep water. The thing which in one instance would seem to draw you down, when understood in the other bouys you up and makes it easier to swim. This is true of every condition of life.

Ignorance is cheating you out of your dominion. It is taking you by the hand and leading you through the dark valleys of fear and sin. Dominion is yours, Do-minion is your God—given ability to conquer and it is all done by thought.

No man can swim physically that does not know how mentally. If a baby knew how to walk mentally he would do so from the start, but he has no consciousness of strength or power or locomotion; as soon as he becomes conscious of this he walks, talks and overcomes.

Picture a man on a desert island with a ship load of canned food and no can opener and no conveyance but his hands to open them. He could starve right in the midst of the richest and most bounteous supply of food. This is the very thing that many people are doing every day. They know that the inexhaustible source of all things is pouring out to them unlimited supply but they haven't got the "key" or "can opener" to get at it. No wonder they cannot open it. The principal thought in their minds all the while is "It's. not for me"; "I can-not do it." "Others can get at it, but it's too deep for me." "I try but I don't succeed," not realizing that every one of these thoughts need to be reversed and the "Mist that watered the whole ground" be thinned and a glimpse of the spiritual gotten through it.

Just start this reversal—perhaps the walls will not fall the first time, but if you are faithful and reverse the lie even in the face of the most disconcerting conditions—if you "Judge not from appearances" but re-verse the judgment of the material senses, presently you will become conscious of the condition and as soon as this "soaks" in you will become conscious of the thing itself. This is the only practical way to demonstration.

It is a grand warfare, a battle which is always success-ful, and one that is full of promise and reward.

Try it—start reversing everything that is a lie, even though it does seem impossible to accomplish just try it for a day, a week, a month and behold the fair morn-ing will break gently upon thee, with a sweet scented breeze of summer blowing gently over you and you shall know the peace of the consciousness of right.

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The House of Darkening Shadows

It was a cold, grey February day. A day full of barrenness, a day full of futility. From the bleak, cheerless hills an icy wind swept down with a stinging lash. The telephone wires hummed with tension, and the boughs of the trees snapped with the cold. Now and then the wind caught a flurry of snow and sprayed it relentlessly over the passerby. A faint, yellow sun had vainly tried to wend its way through the mass of leaden grey, but only succeeded in making the somberness of the day more acute.

Before a little gas stove placed in front of a genial looking fire place, Mr. and Mrs. Robins sat. The cheer-lessness of the outer world had found no barrier in this home and had entered and filled the place with darken-ing shadows—shadows of doubt, sorrow and futility. Mrs. Robins sat with hands folded looking into the small flame of the stove. She sighed as she looked for a moment at the picture on the mantle; a portrait of a smiling girl.

Selma Robins had died three years ago and had left behind these two wretchedly unhappy people. Her death marked a complete change in the life and surroundings of her parents. The fine' old home had practically been shut up. There was no use living in the whole house, now that she was gone; no use going out into the world; or having the world come into you; no use doing anything but just waiting, until the end should come and they would meet again. The kindly old minister had said "they would meet again when they all died," and so since her death the only action which could be actually said to take place was that of waiting. It was a long, tiresome wait full of tears and heartbreaks.

The pretty little rose colored bourdoir on the second floor, which had been fixed for Selma's return from school, also stood shrouded in darkness. No one had entered it since that awful day. The great open fire place where so many happy evenings were spent was now closed and a little gas stove placed in front of it. Everything in the house expressed somberness and un-happiness.

Finally Mr. Robins stirred in his chair. He walked over to the window and looked out. "That blizzard which was predicted is about here" he said, watching the great rolls of grey clouds. Already the sharp snap of the sleet against the window was heard. Out in the street people were hurrying home, muffled in great coats and furs. Mr. Robins sighed as he looked out on

the greyness—it was but the imaged state of their existence; a picture void of light and filled with shadows; a picture in somber monotones dull and uninteresting. As he stood there the hills suddenly became lost to view -a curtain of snow was drawn between, the blizzard was upon them, sending its avalanche of snow hissing through the air with its frozen voice howling like a ferocious beast:

"Just think, Father," said Mrs. Robins, wiping tears away, "She's out there under all this snow," and the woman wept as he drew her to him, folding his arms about her.

"Now, now, mother, you know it was God's will-He knew best and we must bow to it. Some day we'll meet again and then we'll all be happy like we were, before she went," his voice trembled.

"God's will," said the woman, "why should He take our only child and leave families of six and seven un-touched: Where is the justice of that. Sometimes I don't believe there is a God."

"Mother, mother," the man said, "think what you are saying. You are giving up the last hope."

Just then there was a heavy thud against the storm doors which startled them both.

"What's that," said the woman, a terrified look in her eyes, as the thought rushed through her mind that perhaps her blasphemous words were about to bring their reward.

Mr. Robins left the room and went out into the long, cold corridor. He pushed open the storm door and out of the snow came a voice.

"I've lost my way and the storm is so heavy I can go no farther," It was the voice of a woman—a young woman.

Mr. Robins helped her in and led the way down the corridor to the living room. When she got there she shook the snow from her clothes, undid her furs and cloak and took off her tam. Mrs. Robbins watched her. From the bundle of clothes a young, red-cheeked woman issued. She greeted them with a smile and went over to the little gas stove.

"I am June Allen," an orphan, she said, " I teach at the community house just around the corner, and tonight I stayed rather later than usual. I love the snow so and it's such good sport to go out in a storm, but thus was a bit too big for me."

As Mrs. Robins watched the youthful figure it re-called only unhappy memories to her. Unconsciously, tears ran down her cheek. June Allen watched the silent drama for quite some time. Suddenly she saw the picture on the mantle with its little badge of crepe -pinned on it. Then she understood.

She went over to Mrs. Robins and placed her arms about her. "My dear," she said, "don't you know there is no death." Mrs. Robins started.

"For this is life eternal, to know Me." She repeated as she led the woman to the spacious chair and sat on the arm of it. "This" she paused a moment. "This right here and now is life eternal. Man cannot see death if he knows God. He cannot die as long as he is thinking God.

"There is no death. There may be change for those who cease for a moment to think of God, but there is no death. There is only progress, promotion, and already we are coming to the place where we are finding out that as long as we are consciously thinking of God and what He is, we cannot even experience the thing called death. 'To be carnally minded is death.' What is it to be carnally minded, except to give sway to the material senses. To make a reality of that which is a falsehood. To make so-called death the reality and life a myth. Is God then all-powerful and yet is overcome by matter and adverse thinking.

"Where is the kingdom of heaven?" and who dwells there? Is it possible to have separation of love and the loved and yet have harmony, heaven. Yet we read "That the kingdom of heaven is at hand, it is within you." Then we know if the kingdom of heaven is at hand and is within us, and that Heaven is happiness, then there can be no separation for that would bring unhappiness.

"What is God? Is he a mixture of life and death. No. He is Life eternal. Life how? temporary and limited? No, life eternal, and he is infinite, of course then life is infinite and if infinite, death is nowhere, no power, no reality. "Since God is Life and eternal and since man is the consciousness of God or Life, in reality nothing can happen to man that does not happen to God. Can you imagine God dying? Then if God dies not, man the consciousness of God, or life, cannot die. Only when man becomes carnally minded he not only dies but is already dead.

"Though a man were dead, yet shall he live again." Though a man were carnally minded and were dead to the real issues of life yet should he be made alive again by turning to God and filling his thought with God. This is not a long, tedious process, it is as quick as turning the page of a book. Turn to God, think God, live God and the change is instantly accomplished. At once you are raised up from the sense of death or carnality.

"If man cannot die, if there can be no separation, then there can be no sorrow, for we are told that neither height, depth, things to come nor things that have been can separate us from the Love of God. Now the Love of God is the Life of God and we are one with Him. God is the Father, we the expression of His Love or His Life, and until he ceases to be our life, we cannot die.

"Sorrow is the essence of one of two things, either selfishness or ignorance. How can you

who are individual try to hold in bondage another idea or expression. "Loose him and let him go" does not mean that we should cling to a personal sense of man and grip him tightly to us. It means that we should free him and let him work out to the best of his ability the problems which confront him and which he is able to work out only alone. We can only point the way, the steps to be taken—the work to be done belongs to—the pilgrim. "Do not tie a string of grief to them and ever and anon draw them back into your empty lives. Fill your life full of activity and life. Begin to live, to ' be happy for freedom has come to this house. A glorious freedom of the children of God. Allowing each man to work out his problems unhampered by pride and false human sympathy.

"One moment's contemplation of God will flood you full of light and happiness. You will see the reality of Life and the unreality of death. You will understand that Life, the absolute, cannot, does not change, though the picture thrown upon the mortal screen may take on various attitudes, many of them visible, some of them invisible. Is the man of seventy the same as the babe in the mothers arms. You say yes—he has grown, and the changes have been natural and good. You have seen him a different person in reality every day, yet you did not grieve when the child walked, when he ran and jumped and when he laid off the cooing of a baby for clear speech of the child. No, you said 'this is growth—isn't it wonderful.'

"Now growth is also an eternal thing—it is continuous and goes on whether it is visible to mortal eyes or not. The seed dropped into the ground is hidden from view for a while, yet growth is still going on—it comes to the surface in changed form, and so with man, he may be invisible for a while to the material senses, but with the growth we shall one day learn that he has but changed form and become more fruitful. Presently the vision of the world shall be changed 'in a twinkling' when they shall all say 'There is no death' and then we shall have eyes that see and ears that hear and know that our loved ones, though dropped into the ground did not submit or experience death, but a larger sense of Life. Those who are left behind and carry on the sorrow and grief are in reality experiencing death, for Life and harmony are one and they are joyful and glad.

"Death or grief paints with a grey brush, it smears its monotonous colors over happy faces and dulls bright eyes, it veils the sunlight, it makes silent, unhappy houses and uninteresting men and women. It accomplishes nothing for good and much for evil, it is one of the brood of imps which hides under the sheepskin of right. It is an age-worn custom through which man is beginning to see the light of Truth.

"Truth comes with its childlike simplicity. It comes with a great flood of light and instantly dispels the gloom, no matter whether that gloom has just arrived or whether it has been there for years. Truth experiences no more difficulty in bringing joy to the grief of years than to the grief of a moment. They both melt away with the same ease that darkness melts from a house whether dark for a moment or and age.

"When we shroud ourselves in black and shut our-selves away from the happy world, away from the world which needs us to spread this truth, we are not accomplishing anything for ourselves or those who have gone before. Neither are we offering a fair tribute to their memory.

"Forget, forgive, call down a blessing on the wonder-ful world. Rejoice, be happy for Life is eternal. It knows no death, and when it becomes clearly enough established in the minds of men the world will echo with the song of praise "There is no death," because the carnal mind has given place to the Spiritual. Al-ready there are those who see this clearly, and are expe-riencing it in a measure.

"Life is God and is unchangeable. The only thing that changes is the mortal concept of it. It is constantly changing. What you thought today you will cast aside tomorrow. This is the law of mortal mind, but to be Spiritually Minded is Life, and so long as we meditate on God, actually think Him, just that long can no con-cept of death enter, and no thought of death hold sway."

When June Allen finished her little talk she looked from one to the other of her auditors. In the face of both a calmness showed and a smile of gratitude played about the lips of Mrs. Robins.

" I wish we could all pray," she said, " I feel like some great burden has gone from me and I want to give thanks."

And so the three knelt in silent prayer. The prayer of thanksgiving. When they arose Mrs. Robins went to the mantle and unpinned the little bow of crepe from the picture. Mr. Robins put the little gas stove to one side and opened the genial looking fire place and lighted the fire which was already laid.

A ruddy glow filled the room with its warm light. June Allen held her hands to the warmth and smiled. The mantle of warmth which encircled them was vibrant with meaning and happiness. She went to the window and looked out. The storm had passed and the. street lights were burning brightly through the snow.

" I think I shall be on my way now," she said, " I can make it alright."

Mrs. Robins came up and put her arms around her-"---- No, my dear you shall not go out tonight--there is a little rose-colored boudoir which is waiting for you, which has been in darkness for years, and since you have brought the light it shall be yours."

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