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How to Find Yourself

By
C. Stanley Long



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~~BY C. STANLEY~~ LONG

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HOW TO FIND YOURSELF

F O R E W O R D

I CAME to write this book because I have a great deal of sympathy for the man and woman who rejects the general conception of religion and finds nothing to admire in the accepted view of the Almighty.

I have been brought into contact with hundreds of people who felt that religion offered them very little in times of dire need. From infancy, in-school and church, they have been taught to fear the power of sin, evil, poverty, and sickness in their human experience, and at the same time they have been told that God is good. Such an apparent contradiction is not unreasonably ridiculed by the average man and woman.

A few years ago I preached such doctrine from my pulpit. When I was called to visit the bereaved and comfort the mourning, about the only thing I could say was, "Perhaps it is for the best" or "We cannot tell the meaning of this sorrow, but we know that there is a wise Providence behind it all." I fear that such worn utterances brought little real comfort to the sorrowing ones, for they almost always failed to understand how the things that grieved them could come from a loving God.

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Today I know that such statements are a libel on God and that we need to change our thinking about religion. I have found out that men and women throughout the world need nothing in these modern days so much as a working and practical religion. They need a new order of society—a new integration of religion, morals, politics and economics. In their bewilderment they are asking, “Is there no healing balm in religion that will banish poverty, sorrow, sin, and all other discords? This book is an effort to explain that there is a healing balm and that it is found in a better and nobler understanding of religion.

I have written this book because I believe that any system of human thought claiming to be a religion must be applicable to every phase of human living in order to make good its claim. You have a perfect right to expect this from religion; and if your religion fails to do this, you have every right to reject its claims. I believe the need of the world is for a far more practical interpretation of religion than has been presented during the last fifteen centuries.

I doubt if there is any subject less popular than the accepted orthodox view of religion—and less understood. The reason is that we have looked upon religion as something that does not enter into everyday affairs of life; good

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enough for Sundays, but impractical for the workaday life.

But true religion is an attitude of thought—a way of living. It requires discipline and continuous effort, but it is one of the happiest ways through the seeming tangle of human living. I have learned that God's law of adjustment regulates *all* things.

We need to change our thinking. You may say that you have no use for religion. I really cannot blame you, but I sincerely hope that before you have read many pages in this book you will get a new and better idea of religion.

It is a new outlook on religion. Not a new religion, but simply the old rediscovered in the light of its application to every phase of human living. You can prove it, and the best time to prove it is when you need to change your thinking about lack, sickness, unhappiness and a host of things which make your life miserable.

It is your privilege; yes, more. It is your duty to so think that you can prove in your life, your home, your business the harmony of heaven.

C. STANLEY LONG

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CHAPTER ONE

Find Yourself

YOUR SUCCESS, health, and happiness in life depend upon what sort of God you believe in.

A friend of mine, after many years of preparation for the ministry, was ordained. During his ministry his faith received a severe shock. An epidemic overran the city in which he ministered. Being the pastor of a large congregation, he was called to help relieve the sick. He told me that the situation was heartbreaking, because he felt so helpless. He would be asked to pray that God would spare the lives of his parishioners. He did pray earnestly, but his faith was giving away. He doubted the truth of his theology, and in the face of such suffering his God became a meaningless myth. After months of mental struggle he became an agnostic and left the ministry. For a long period he sought the meaning of life, and peace of mind. Things grew worse; and he became morose and cynical and held all religion in contempt.

He came to see me a few years ago, and his conversa-

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tion was full of hatred and prejudice. He told me in very forceful language what he thought of the whole religious system.

I spoke to him of a different kind of God, a God who is love, good, who knows no evil, sin, disease, or suffering. I pointed out that he was the image of such a God and that therefore he was reflecting love; not a man without hope but a child of God. My friend was lifted out of the abyss of despair when he saw God in this different light. So you see your whole life depends upon what sort of God you believe in.

Some people still hold the old anthropomorphic conception of God as sitting on a throne, like a magnified man. But we are not going to think of God in this way if we are sane and reasonable people. Before we read any further let us clean house mentally and get a right perspective of God.

I see God as mind, as universal mind, as the one and only mind there is. It is said that the brain is not the only seat of thinking, that there is a great deal of thinking going on in every part of the human body, that every cell thinks, that every living thing has intelligence, and that it is difficult to draw a line between living and dead. If we could look into all matter, we should find intense activity. When then shall we come to the conclusion that

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everywhere, in everything, there is mind, God, who is universal intelligence in all things?

What are the impressions that you have of the world? They are simply pictures on the retina of your mind; you project them outside, but they are really pictures inside your mind. So what you see and experience is the action of Divine Mind on your mind, and your mind is a reflection of Divine Mind. There is in reality only one mind, God, universal mind. This then is what I understand by God, the true mind that is in us and in every living thing and every active thing.

Then I see God as love. One could write many books and not exhaust this view of God. The love of God—we can only say one or two things about it here. The love of God protects and nourishes at the same time; it is a father-mother love. We often refer to the Fatherhood of God, but we make a mistake when we forget the Motherhood of God, there is a craving for the Motherhood of God, the tender side of God emphasized; for whoever knows a good mother must feel that she is something divine. For here is God's love. There is only one love, and in the good mother's love there is the love of God. You can get a good idea of God if you think of the father's protecting care and the mother's nourishing love.

This love of God is universal; it is for all. Perhaps you

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could rise to the height of understanding universal love if you could really think what it is that you love in the people to whom you are deeply attached. As God is everywhere, if we look long enough we shall find and love God everywhere. There may be one person you like and another you dislike; it is God in your friend that you love. But God is in the other person too, though you may not have found Him yet. Look and find Him, and then you get the idea and meaning of universal love.

Try to think of the love of God as so broad that it embraces everybody and yet makes you feel as if you were the only one in God's scheme of things. That is the marvelous nature of the love of God, so wide, so broad; and yet you feel as if all the attention were being given to you, and as if the whole of God's scheme, all the good possible, had been concentrated in you, to help you, to give you a healthy, happy life. It is the Father-Mother love, universal in its scope, yet seemingly particular in its definite application to you.

This is where you should begin applying these thoughts to your problems. Why not begin right in your own life? The nature of God is yours for the taking, yours every minute of the day. Think of it! The consciousness of thinking as a child of God, the wisdom and inspiration of Divine Mind, the possession of the very nature of love

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itself, all belonging to you. Think of these things in the quiet moments you should take for yourself each day. Think of the wealth of reality and power here laid at your feet, greater beyond conception than all the gold in the treasuries of the world.

Now since God is a God of love, it is obvious that He can accept nothing less than a perfect world. You cannot conceive of God ever creating anything imperfect. If God had created a world of sin, sickness, poverty, and death, He would not be a loving God but an inhuman atrocity. These things are not of God's ordering, not of God's creation, not of His perfect world.

Right here the skeptic may say: "But what about all the suffering and cruelty in this world? You can't overlook that. Why the world is full of discord." That is where people have fallen into the error of an older theology. Your religious teaching and training may have taught you to despise the world. But do you honestly think that God would have told us to despise and condemn what He loved? God destroys the world of sin and disease and unhappiness. Would God destroy what He loved? No, the world He loves is that perfect world which He made, and you are made in that perfect world. We exist, as it were, in two worlds at the same time.

Yes, we look upon this material world as existing now

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and the other world as some happy land we shall reach after we have passed through the experience we call death. How ridiculous! The truth is you live in heaven as well as on earth. You can raise your thoughts to heaven if you will. The other world is around you now, the real world of which this is but the shadow. That is the real world, which God loves, and you are existing in it now.

What does this mean to us? Why, it means that having the nature of God, we cannot be slaves of any inharmonious condition. Start now to take your stand on this statement, and you will win out.

The principle of music does not permit response in harmonious tones if you strike the wrong keys. In the same way, if you put your thoughts on the side of wrong conditions you will receive wrong conditions in return. If you would have what you desire of God, then your actual thinking, not your words alone, must be on His side.

Then what of the wrong conditions in human existence which give us so much trouble? Can you take your unhappiness, your beliefs of loss and misery, into God's presence? You can stay in the hell of your own making with them or you can do your right thinking where God is. Think this over and ask yourself where you keep the things that God did not create. Do you fully realize what

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God's presence means, and what your relation to it means? I wonder what kind of thoughts you would consent to think if you realized you were in the actual presence of God. Go over your thinking for the day and find out how much of it was done there. Convince yourself that you are in His presence quite as truly and fully as you are in your home.

Your thinking is what makes you what you are and is the one vital thing to take care of. You are only what your thinking makes you, for neither good nor evil has any other means of reaching your consciousness. At times it may appear otherwise, and some person may seem to make you happy or miserable, but the fact remains that, knowingly or unknowingly, you yourself open your mental door to happiness or unhappiness. Whether right or wrong, the thought always precedes the word or act, which is but the outcome of what we decide to be.

And so in a sense our experiences are original with ourselves, and we cannot excuse our failures on the ground of what others may have done before us. Try honestly to go into this matter with yourself to discover why you so easily consent to the thoughts that make life so different from what it should be.

This is all very simple logic, but it is a logic that is not merely intellectual, for it enters into the daily ex-

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perience of every one of us. It is possible that you have become so accustomed to letting your thoughts gravitate to the side of inharmony that you do not realize the inevitable result in later experience. It is just as sensible to sow seeds of noxious plants in your garden and then complain of the long and hard work of getting rid of them.

So be watchful, unceasingly and untiringly watchful, of your thoughts, for out of them come your experiences, and they will be according to what you are admitting to yourself, whether health or sickness, plenty or poverty, joy or sorrow.

Yes, even common logic, such as a child can understand and use, assures us that Truth cannot be changed into error, and that conditions that are opposites to each other cannot both be true, else they could exist together and be from the same source.

Therefore we know that Truth alone is and that its opposite, evil or error, is not, and that in all the infinitude of Being there is nothing to recognize error or give it power. On this simple self-evident logic and the conclusions growing out of it we base our understanding, always remember that Truth is God.

You can make evil appear very real in your thinking, but that does not make it real any more than that two plus two equals five because of your believing it. By the

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same logic we recognize that the errors that make up such a large portion of our thinking are unrealities that have no basis of existence except in our supposition, which supposition is no part of Truth.

What a wonderful voyage of discovery is open before you! To find in yourself the power to conquer by right thinking—the very thought of this possibility is stupendous. Think of the way opened to you by this process of seeing and knowing yourself as an embodiment or expression of perpetual and unlimited good. By the side of this, the thoughts of the passing world, the things that are even now beginning to pass away, seem immeasurably trivial. Don't let the mesmerism of physical and material things become a chronic obsession. So let us look away from the fading, finite forms of human dreams. Our education has been to look to these rather than beyond them for the true sense of all created things.

But remember that wrong thinking has no claim upon you. Let that be clear. Your mental attitude toward this statement will be the outcome of your belief. People naturally think according to what they believe, and their belief will have its way with them so long as it is entertained. Your only protection from the claims of evil is not to believe them.

For instance discord in music is not removed until

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the right notes are played. To the extent that a person takes evil into his belief, it becomes his sense of Truth and continues thus until he corrects it and replaces it with right thoughts. Naturally evil becomes more fixed in our thought and life the longer we believe it. No evil consciously or intentionally works against itself; and it is destroyed only as the opposite truth actually replaces it in our thought and life.

It is not sensible to let wrong thinking work undisturbed in our life, however small or trifling it may sometimes seem to be. If our freedom from evil is worth striving for, should we not be willing to grapple with the errors until they are overcome and we yield ourselves unreservedly to God-given thoughts?

Every point where wrong thinking about ourselves and others is allowed to enter our human experience will sometime be the battle ground where it must be grappled with and overcome. The right time to grapple with wrong thinking is when it engages your conscious attention, when it comes as a mental suggestion, before it takes definite form in body or affairs and becomes established in your consciousness. You know that if you accept a mental suggestion about yourself, and its terms and implications are carried out in your experience, it is entirely with your own consent.

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How may we counteract this wrong thinking? Well, before it can be eliminated from our thoughts, we must extinguish our belief in its reality in whatever form it may be presented, whether as disease, fear, sorrow, unhappiness, hatred and so on. Now this is done through a positive reversal of its evidence or by reversing its claims through a spiritual understanding that God, not evil, is all that is present in our experience.

Yes, "thinking makes it so," and especially your thoughts about God and yourself.

C H A P T E R T W O

You and Freedom

ONE DOES not have to know much about anything to know that wrong thinking brings bad results and brings them quickly. Failure comes from wrong thinking; success and freedom come from right thinking.

There is that in the thoughts of men which instinctively revolts against the tyranny and oppression of the material world, and the possession of freedom has been political rather than spiritual, and in religion it has been a freedom of conscience rather than of consciousness. Men have believed they are free when they have overthrown their despotic oppressors and won the right of self-government. But there still remains the greater bondage to the instincts and passions of their lower nature, to temperamental weaknesses and selfish pursuits, against which the race has put up only fitful and feeble rebellion. Believing that they are largely material, men and women become the willing servants of material sense, until their

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ease in it turns into disillusionment with physical pleasure and the emptiness of material existence.

We must learn that freedom lies in the opposite direction to material thinking. So much of our belief regarding the desirable things in this world is bound up with material pleasure and prosperity, that our thought swings slowly towards the unseen things for the promise of satisfaction.

You only have to observe the trend of your thoughts to know that this is so. When you think of health, for example, you are apt to think of it as the harmony of physical functions and organs instead of a right state of mind; and when a sense of disease presents itself you are very apt to think of it as a physical disorder, rather than as an expression of a wrong state of mind. Then, as we shall see later, there is our concept of being poor—it is not usually considered from a dearth of spiritual understanding and activity, but from a lack of material things. We think of riches as the possession of an abundance of money, instead of the acquisition of an abundance of love, and the other things which belong to our freedom.

The common belief in physical health and financial prosperity as something to be sought after for its own sake, is an impoverishing delusion, for it robs us of a knowledge of spiritual worth, and closes thought to the

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gaining of those things which are most essential to human life and happiness.

Since the beginning of history men have sought to obtain power, pleasure and freedom through material means, and each generation has had to carry the spiritual deficit of its predecessor, until the balance on the debit side is now threatening to overwhelm the world in a universal collapse. This condition, of course, is currently referred to in terms of trade, commerce, war costs, unemployment, and so on; but this superficial view leaves the underlying and spiritual deficit untouched, and so these things have gone on unhindered and unsolved.

Now it is idle to go outside our thinking to find the reason of our troubles; for however detached from exterior discords, or the worlds' evils, we imagine our thoughts to be, we will always find some connecting cord in our belief by which we become responsive to them. How it came there does not effect the result; it is our job to get rid of it, if we would be free.

It is not the hours and days and years, but we that are moving. However static our condition of thought may seem to have become, it is still in motion, and we are going with it towards freedom or towards thralldom, although the degrees may be imperceptible to us. By its very nature life cannot remain inactive; hence no one

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is in quite the same place today that he was yesterday. Even the dull repetition of yesterday's mistakes or failures have taken us that much farther on the wrong road. Each one of us fills his or her own place in this world, and provides the ultimate success or failure of his or her career. The fact that each moment finds us moving onward to good or evil plainly indicates the nature and extent of our problems; and we cannot afford to ignore it.

The universal problem of humanity through all the ages is human existence, freedom or bondage. Men have vainly sought to know what lies back of the phenomena of physical life, of its birth and death, of the endless procession of its vicissitudes, of the laws of nature. What causes the flowers to bloom and die, or what gives them their exquisite beauty of form and color and matchless fragrance? Who or what is the creator of the universe, and the origin of man? What does it all mean?

The world's accumulation of knowledge and research cannot answer these questions. If mankind were to continue in the same routine of material thinking for another six thousand years, these questions would remain unanswered, unless some revelation came to human consciousness from beyond the range of its physical sense, that is from the unseen realm of the eternal.

You would not wish your present limited knowledge

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of things to continue forever. Somewhere along the line of earthly experience the pleasures of the senses begin to lose their dependability. Human life keeps moving on to ever changing experiences, and the former sense of satisfaction becomes surfeited. Material attractions become flat and tasteless, lose their charm, and the enslaved self begins to cry out for freedom.

Next to a right knowledge of God nothing is more vital to our freedom and well-being than to know ourselves. Take time to learn something of your "self," and what that self means to you. Take every opportunity to make this self so much like what you want it to be, that you will not be lonesome when alone, but will feel the breath of freedom and that with yourself you are in good and enjoyable company. This attitude is not egotistical, so long as you think of yourself from the right standpoint. If you will cultivate the habit of looking for the divine manifestation in your own consciousness, you will soon be free from the things that make life inharmonious. And that is what most of us want.

So the problems of living are all in your own thinking. Your freedom, your happiness, is not dependent upon circumstances; they are not determined by your surroundings. They are altogether in your own hands,

"I alone the music jar."

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Yes, what you think largely determines the kind of person you are going to be, a failure or a success, a happy or unhappy person, a freeman or a surf.

In varying degrees we are hindered by the feeling of our own insufficiency. We realize that "the sea is very great, and my boat is very small." Life has many encounters with formidable obstacles to our peace and progress, and not a little of our happiness depends upon whether we face the giants or beat a retreat from them.

So many people are burdened by a sense of inadequacy for life and are afraid to stand up and face the obstacles that appear. People today are frightened of life and thousands are completely beaten by it. They have never tasted the fruits of freedom. They would like to fight a good fight, they would love liberty, but the feeling of their littleness and helplessness will not let them even contemplate going up to possess the land of their dreams.

It is an attitude to life that is easy to understand because we have heard so much from religious teachers about the power of evil; which to my mind completely nullifies the teaching that God is the only power. Evil spells slavery, and God means freedom.

When you allow yourself to be terrorized by fear, poverty, sickness and other material things you lose your freedom. If it is difficult to hold your thoughts to the

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truth of what you are, difficult to remember that good is the only sphere of being in this world, it means that you find it easy to forget the basic realities, and this forgetting is where you lose your freedom.

What a host are the enemies to our freedom as they throng upon us from day to day—the worries, anxieties and disappointments about so many human things—family relationships, position, needs, and so on; an almost endless array of petty demands, annoyances, irritations and fears. What a drag they are on one's feet as we carry them along with us, and how they blot our picture of life when we keep them in view.

Perhaps you have never discovered your freedom because you are afraid of life. There are a lot of people like that. If so, I would suggest, that you make a point of trying to do that which you feel you cannot do. Attempt the thing which you are most afraid. Do you feel that you cannot accomplish what you want to do? You will never be free until you get out and do it.

Luther Burbank needed that spirit towards life one day. An impatient fruit-grower was visiting one nursery after another in an effort to buy twenty thousand prune trees. As though the order itself were not staggering enough, he coupled it with a stiff requirement. The trees must be delivered ready for planting within ten months.

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“Impossible,” said one nurseryman after another. But out in California, Burbank heard about the order and went after it. The prune trees had to be started immediately, but prunes wouldn’t sprout at that time of the year. Luther Burbank did not give up in despair. He did some creative day-dreaming. And then he made a start. To begin, he planted almonds. He had to select special soil. He had to cover the germinated almonds with cloth. As they poked their green spikes above the earth, he had to remove them one at a time to nursery rows. Twenty thousand almond trees! Burbank was about to perform a miracle—twenty thousand miracles. When the young almond trees were well along, prune buds were grafted into them. The tops of the growing trees were broken off to force new growth. In less than seven months, Luther Burbank delivered nineteen thousand prune trees ready for planting. He had proved that the seeming impossible could be accomplished. He had freed himself from what other men thought to be impossible.

I know a great many good people who seek their freedom in a certain type of religious thought, only to find themselves slaves to a narrow interpretation of religion. There is a lot of so-called righteousness in the world that is hard and cold, relentless and merciless, exacting and un-

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sympathetic. Such righteousness will never win your freedom. If you are zealous for such righteousness you may work far more harm than good in the world. This type of righteousness instead of making men and women free, makes them narrow, it makes them bigots, it makes them hard in judgment, it makes them intolerant and domineering; sometimes it leads them to become persecutors.

Some peoples moral earnestness and passion for righteousness may lead them into bondage because all their emphasis is placed upon their own strivings. Here is a real difficulty, because such people cannot with all their striving lift themselves into an atmosphere of freedom. They are very much like some animals who become hypnotized when they look at their enemy; they become powerless to fight or to run away, they gaze helplessly at their enemy till with a sudden action their enemy destroys them.

Then nothing enslaves men and women more than the thought of age. What possible point or profit there can be in classifying people according to age, is more than I can possibly imagine. We often hear it said that So and So is over forty or fifty or ninety years old. Well, whose business is it but his own if he is, although the chances are that he is not. Would it make any real difference if he were ninety or nine hundred? Is one's life running out

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with the years? Or is God less to a man of fifty than to a child of five? Does the passage of the earth around the sun subtract anything from eternal life?

I am reminded of a story about a former well-known public official. It was said he had been at work a very long time, and some of his associates became quite concerned as to his age. They finally sent one of their number to interview him, and if possible ascertain the fact. He said, "Some of us have been talking about your age, and wondered if you would tell us just how old you are." With a twinkle in his eyes the man replied, "Well, I have often wondered about that myself."

The whole trouble is that we measure life by solar years, instead of by God's eternity. The fact that you cannot speak of age as real, or as having anything to do with man, apart from the thought of decay and death, should startle you into a more sane attitude towards your own and other's lives. The fact that man is the image of God implies the recognition that man is not subject to age or decay either here or elsewhere. A lady traveling in India, was entertained by a lady of high rank. The visitor was so impressed with the charm and grace of her hostess that she exclaimed, "I think that you are perfectly beautiful." To which the Indian lady responded, "I ought to be beautiful, my dear, I am seventy-four years old."

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It is always a false belief which asserts the thought of age and decay. There should be nothing old, stale or unwholesome in our thoughts of life; they should be as fresh and unrestrained as the morning sunshine, the fragrance of flowers, or the smiles of children. The boundlessness of unfailing life and love is unfolding to us every moment, and making inertia and decay impossible. Why, then, should you not revel in that spontaneity of being, like a child who drinks in the beauty of his world without a thought of it ever coming to an end?

It is all yours. A belief in time is but a belief of material limitation, as you conquer one you have dominion over the other. Sufficient unto the day is the joy and beauty of our lives, if we would only have the faith and vision to live them to the full.

The chief cause of aging is our overstrained emotions and constant attitude of worry and anxiety. The thought of time limits, and we need to guard against being drawn into accepting its conditions. The time sense lays the claim of age upon every one, and we either intelligently disown it or submit to it. Wisdom prompts the former course, for age is a peg upon which material belief hangs so many uncomfortable conditions.

It is your privilege to be constantly aware of the fact that you live your own life, and think your own thoughts;

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and that the freedom or slavery of the future grows out of the present or the past. Careless or mischievous thinking and doing are not effaced by the passing of time; they bequeath to the future the burden of what they are, and this increasing burden is lifted only as we replace it with positive thoughts.

Youth can be joined to experience, and when these two are united in your life, you can conquer the thought of growing old. Youth is not a time of life—it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees—it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life. Nobody grows old by merely living a number of years; people grow old by deserting their ideals. If you think of worry, sickness, doubt, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust. You are as young as your faith, as old as your doubt, as young as your self-confidence, as old as your fears, as young as your hope, as old as your despair.

No power on earth can conquer you except your own false thoughts.

CHAPTER THREE

You and God

IF YOU WISH to face your problems and conquer, there is one indispensable requirement. Unless you have this, there is nothing that I know of that can heal you. And if you do have it then there is nothing too difficult for you to achieve.

What is it that is so necessary? Just this: a sense of union with the power we call God. I know that it is difficult, but it is the only foundation upon which we can hope to build a successful, happy life. We are daily confronted with so many suggestions that becloud our sense of man's unity with God, but the fact remains that it never changes. Of course you give intellectual assent to this great truth if you believe in any sort of religion; but this alone will not help you. You must have the feeling that God is actually with you, that He alone governs you, and that He is the one and only source of your health, prosperity, and well-being.

The physical senses give no evidence of your unity with God—far from it; so this realization must come from

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your spiritual sense. The whole trouble is that you and I have been taught that we are part of a wicked environment. By that I mean we have accepted hatred, selfishness, resentment, discouragement, fear, and the like as a natural part of our thinking. Is it then any wonder that you have so far failed to find true happiness? You have believed that you can think, act, and live in some way apart from God.

Now change your thinking and recognize the fact that you can think, act, and live independent of wrong conditions, that you can live your life entirely apart from all that makes for discord and unhappiness.

Yes, you can either be a free person, what God made you, or you can submit to wrong thinking, allowing yourself to believe that evil conditions in your experience cannot be prevented. You are either striving for unity with the Creator of all that is good or just accepting your separation from Him and all that goes with it.

We all like to fool ourselves and drift along in the assumption that because we are respectable, good, and moral all will be well. It is not enough to say that I am a church member, that I am a child of God, that I am generous and kind, unless I am working it out in my daily life. So many of us go on living in the clouds of religious respectability, and nothing more. The all-important thing

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is to do something about what we know is the Truth rather than merely to think about it. Anyone can think very beautiful thoughts about his religion and make himself believe that he believes it. The churches are full of such people, and that is one of the reasons why religion is so ineffective. But to actually think it, to make it part of your normal thinking, is a vastly different thing. For example, it is very easy to declare that you are a child of God, but to think always of yourself as His perfect child, in the same spontaneous, natural manner in which you think of your human identity, is the test of what or how much you really understand of your union with God.

What is the secret, the mystery, of man's unity with God? Well, there is no mystery about it. It simply means that you are one with God, one with eternal life, one with love, one with omnipotent and omnipresent good. It most assuredly is the very opposite to fear, selfishness, sickness, or lack. You cannot ally yourself with these things, and expect health and happiness and prosperity.

Nor can you become one with the divine and think and act differently from the divine, any more than you can have light and darkness in the same spot at the same time. That would be impossible.

Self-evident, isn't it? Your thinking must be the same as that which you acknowledge to be your source.

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whether the source be human or divine. Yet I know many people, good, religious people, who are always thinking from a material standpoint. Their whole thought is about their troubles, their infirmities, their lack of this world's goods. And that decides their condition and makes their religion of little value.

But if you have a positive inward conviction that you are not separate from God, you cannot have a consciousness separate from this conviction. To be one with God in your thinking is to have the same thinking that God has. You may open your eyes wide at that statement, but it is perfectly true.

Now this unity with God does not admit of doubt or denial. It must be confident, unhesitating, and assured. You cannot fool yourself about it; if you do it will not work. You cannot argue with yourself and persuade yourself that it is true as you have done with so many of the outworn dogmas of religion. It is as unwavering as your knowledge that two and two makes four.

What will it mean to you if you accept in your thinking this fact of your unity with God? Well, first of all it will mean that everything that is the opposite of God will not be manifest in your thinking.

People believe that there is no unhappiness where God is, no fear, no selfishness, just because the presence of God

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is all that is known in heaven. But the Bible tells us that the divine presence fills earth as well as heaven. Here I would ask you, what are you doing with these things which are not in heaven? Oh, yes, we pray, "Thy will be done . . . on earth." But the trouble is that we do not realize that God is just as much here as anywhere else.

God does not give you the power to think, speak, or act on the wrong side. These things always belong to the thought that we are separate from good. Your only protection is constantly to know that you need not have a separate mind from God.

Just think for a moment what an influence it would have on your health and success if you did this, and also what would be the effect of thinking the opposite thoughts. Consider what it means to know yourself in union with God. Ask yourself the question, "What are the qualities that I derive from God?" Is there anything discordant, unloving, unkind, selfish, or impure—anything unlovely in any direction? You know that nothing can possibly come from the divine except the reflection of the divine; that nothing wrong and unkind can come from God.

Here I have a very simple but important question I should like you to answer; and if you can give a correct

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and unqualified answer you can accomplish anything. It is this: If God is good and if He made all things and if He has made them good like Himself and if He is the only Creator there is, then where do sin, disease, sorrow, worry, death, and all this discord and trouble come from? If they do not come from God, why do you accept them as part and parcel of your life? If you accept your unity with God, you cannot accept these other things as having any reality or power *except in your own thinking*.

Deny them, refuse to accept or obey them or to incorporate them in your experience. Your journey through life is made unhappy, diseased, and poor by the things that are not derived from God. You cannot possibly be unhappy, poor, or sick through anything coming from God.

You have probably heard hundreds of times that God is your Father. It is one of the many timeworn platitudes of our pulpits. But I doubt if this truth is often really seriously believed or accepted. The condition of the world today, with its widespread maladjustment, is a direct result of the loss of conviction concerning the reality and true character of God as Father.

I believe that much of the sin, misery, and sorrow in our experience comes from the fact that the church has failed to make real and practice man's oneness with God.

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Your realization of the truth is the most priceless pearl you can possess. If you take care to guard and preserve your material possessions, which have but a transient value, you should much more guard this spiritual possession, whose value is beyond price. You would not leave your money exposed to loss but preserve it for use when needed.

Now your sense of unity with your Father is the coin of the spiritual realm. With it alone you can purchase your freedom from care and sorrow. It means that you cannot be separated from the things of God's kingdom. It is your kingdom, and the things it is made up of are your things.

This kingdom is within your own thought.

God and man are never absent from each other. Think that little sentence over. You may accept poverty, worry, sickness, and sorrow, but God is there just the same. The truth that you cannot be separated from God is always present, and this truth is all you need. As this knowledge of your unity with God becomes the reality of your life, you know that evil in all its form must be as far from you as it is from God Himself.

This being true, what else is there for you to do but prove it, not just at special times but at all times? It is well every morning to remind yourself that there is noth-

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ing on earth or in heaven that can separate you from the consciousness of God's presence. Ask yourself how it is that you are ever induced to accept false ideas about yourself, yielding to the suggestion that you are different from what God made as His image.

The question that most people want answered is, How can I escape from pain, misery, and want? The way out lies in getting back to God. There is no other way, and this way leads through a perception and understanding of man's unity with God. The right view of man does not see him as something separate from the kingdom of God, for man is this kingdom. So wherever you may find yourself, if your eyes are open to these truths, you will see God's abundant and constant provision for your care and safety.

As the image of God you are the actual manifestation of the divine presence, and because of that fact you can never be separated from it.

Think well of these things. Think of the possibility of being conscious that God is your Father, of this Father as love, boundless, all-pervading, love, and of the power that this consciousness will give you.

You know that after all the only knowledge that you can have of yourself must come from God. And God knows you only as His child, as the embodiment or ex-

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pression of His nature and qualities. So you can be truly conscious of yourself only with the intelligence with which you express Him.

Think of knowing what you are through the mind of God, that you can have no other self-consciousness, and that with Him is no knowledge of anything discordant that can be transmitted to you.

The turning away from our union with God as the sole mind and consciousness of man, as the only source and condition of being, and as the universal environment in which His creatures carry on their individual and collective activity, has created the sphere of belief in which present world conditions are having their day. If men turn from God they have no choice but to grope among the shadows of their delusions, for the belief of thinking with another mind than God's and of having a consciousness apart from God is emptiness, whether it be the experience of an individual or a nation or the world; and the only remedy possible is to return to God.

You know that in mathematical science, when we apply the rule and do our work exactly, we always come at the solution of the problem. There is never any chance about it. We do not say of our work that it should do this, or should do that, for we know what it does when its conditions are complied with absolutely. When we do not

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get the right result we know there is error somewhere, and this error must be discovered and corrected before the proper solution can be reached.

We do not say of our use of mathematics that we tried to know the multiplication table or that we tried to apply this or that rule. For we know we know, and there is no doubt about it, and a knowledge of what we do not know now must be gained through faith, study, and practice. You must take the same attitude as regards your knowledge of God.

Yes, you must come to the point of really thinking, not just saying, that you are one with God; that all He has belongs to you as truly as your own name. Unless this mental attitude is spontaneously active, in your daily thinking you are depriving yourself of union with God and all that this means.

Suppose you ask God to tell you something about yourself; can you think what it would be? What do you think He would say you are? Would He describe you as being sick, tired, poor, and discouraged? Would He say that you had no business or employment, that your resources were exhausted, that you had an inferiority complex, and that you were altogether miserable and unhappy?

You know perfectly well what He would say to you;

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what He is saying all the time if you had ears to hear. You know that God never sees you in any other light than as His manifestation: perfect, joyous, active, loving, and expressing the divine government where you are. Knowing this, why see yourself in any other light? The daily mental exercise of seeing yourself as God sees you would soon lead to the exclusion of His unlikeness from your thought of self and others.

We could all be more joyous, hopeful, and courageous if we would listen to God more, instead of paying so much attention to the gloomy fears and forebodings that false belief is continually suggesting to our thoughts. It is certain that you will not hear the music of heaven unless you tune out the jangle of material thinking.

So take a good look at yourself, an honest look, and see what God would find there. You know that a dull surface reflects nothing, and nothing takes the reflected brightness from your life but the attrition of the selfish things you consent to think and do.

Someone has said that you cannot reflect love with an angry consciousness, and everyone knows that to be true. The same applies likewise to every quality that is not divine. When these are allowed to govern your thoughts, it means that God is not being reflected during that time and evil finds an open door through which to enter.

CHAPTER FOUR

You and Wrong Thinking

WE HAVE been taught that evil is a great power. Evil has been exalted above good in religious teaching, otherwise evil would have been destroyed long ago; that is, if God—good—had been regarded as the only being.

From childhood it has probably been drilled into your mind that you are in a state of sin, living in a world of fear, of want, of transient joys, of disappointment and loneliness of heart, of hopes that are never realized, of suffering, of sorrow and death; and a future clouded with uncertainty.

Now the sad thing is that there is nothing in the whole round of orthodox theology, philosophy, or science, that offers any correction for these conditions. Simple as it may appear, the teachings of the Man, Jesus, are the only exceptions. He alone based his teaching on the truth which we discovered in the previous chapter—that man has never been separated from God. What is this appalling demon of wrong thinking, of evil or error, let loose in the world to destroy the well-being of mankind?

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Nothing so terrible as you have been led to imagine. *Evil is a false mode of thought.* Thus all wrong thinking takes form in human thinking and is the opposite of harmony and goodness, and until this false mode of thought is seen and corrected, its offspring, sin, disease and death will be regarded in human belief as realities.

If evil were even anything more than supposition, and false at that, it would not be evil, but truth. Then we should always keep any and every evil thought in the realm of false supposition, not of actuality, and we will more readily see its true nature as negation. The important thing to remember is that *there is no phase of evil, or wrong thinking, in your life, which you need to correct which does not come from the supposition that you are something apart from God.*

As the presence of light makes darkness impossible, so the presence of God makes evil conditions impossible. Because darkness cannot be where light is, wrong thinking cannot be present where good is. Wrong thinking, or evil, cannot possibly deceive one when truth is understood. Wrong thinking, in all its form of sin and suffering, seems to be real and present because the truth of being is not understood.

You know how prone we are to readily see evil and unpleasantness in other people, because we only see the

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outer shell. But if we understood what loving our neighbor means, if we understood that it is not the outer shell of the person we are called upon to love at all, but the God within them, the divine personality that is always there. So forget the outer personality, and reach the reflection of God in everybody. Realize, that in us all, even in the somebody you just can't stand at any price, there is the likeness of the Divine. You can't see it, but it's there.

If you will see the dark side in another person, it doesn't follow the other side isn't there. If only you will think less about the evil you believe in in another person, and think more about the real, the real side will swing into view. You know, your thinking is like a magnet; it draws out the real good.

We all know people that seem to be right down in the very depths of evil and degradation. But even in them there is the reflection of God. If you want to see this reflection in other people, remember that—

*"In men whom men condemn as ill
I find so much of goodness still,
In men whom men pronounce divine
I find so much of sin and blot;
I hesitate to draw a line
Between the two where God has not."*

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The Prophet of Nazareth went about showing us the ideal man, not the evil in man. These unpleasant traits in other people are clouds; they are passing. See the perfect man and the clouds will vanish away. I think the worst evils which we have to contend with in our thoughts are slander, evil speaking, unkind criticisms, misrepresentation, gossiping about other's faults, about their failures or mistakes. In what direction will these thoughts take you if you continue to give them lodging in your mind?

Such are the kind of things with which wrong thinking would entangle us, and prevent our progress towards freedom. The best thoughts, motives and desires, are the only links which unite us to one another. We are capable of so much better thoughts than the evil thoughts we so often think, for the kingdom of heaven is already within us, and the wonderful things which make up that kingdom are ours now for the using. It is amazing, when you think of it, that we are so blind and stupid concerning these things, when they mean everything to us and to the world.

Begin to find some good in others, instead of making a reality of what you know is false if you thought for a moment on the right side. The whole round of crime really springs from wrong thinking. The thoughts which

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bring about crime are not different from the suggestions we daily encounter in our own thinking. Hatred, envy, avarice, anger, dishonesty, jealousy, self-will and self-interest in all their forms, are not unknown to us, and with others of their kind they make up the foundation of crime.

Yes, what a tremendous force it is to have within you the power over thinking. Our belief in anything is only a state of thought, or mental attitude, which may or may not apply to actual things. By that I mean we may have a belief about what is not true; and so in our thinking we discriminate by calling evil, or wrong thinking, a false belief.

A false belief is a perception of the unreal as something to be believed, and which takes form and substance to that belief, as in the happenings of dreams. This false sense, therefore, is the apparent consciousness induced by belief; it has no other origin or foundation, and can continue no longer nor go farther than the belief itself.

But, you will say, how persistent and real seem these false beliefs in which we live, and meet our friends, and conduct our business, and seek our pleasures. How intimately natural these beliefs all seem, and how we would miss these beliefs if we awakened some morning to find they had gone. Yet we profess to believe that material

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things in themselves are but the passing shadows of unreal thoughts. Wrong thinking, in all its forms, is the land of make believe where materiality seems to be true, where its shams and its selfishness, its sordid passions and bitter disappointments occupy the stage.

Right and wrong thinking are not seen from the same direction. While you look fearfully and believingly at the evidence of evil, you will see nothing else. If you look for faults in other people, you will find them, but you will impoverish yourself to that extent and do them no good. Why not turn your thoughts in the other direction until you get a vision of things as God sees them, and you will see evil only as illusion.

As we have seen many evil conditions, and wrong thinking, come into our consciousness through early associations, education, religious teaching and environment, and we are not entirely responsible for their presence; we do not appreciate to what extent they have become second nature. But we do not have to keep them there. Our self-interest should prompt us to cease giving shelter in our mental homes to the things we do not want there, and which never bring happiness.

The question is not whether the conquest of erroneous thinking can be accomplished without a struggle, but whether you are going to do it. It is not always easy to

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eradicate wrong thinking after years of habitual submission to undisciplined thoughts, but procrastination and inaction only serve to make it harder. The longer you let your thoughts drift down stream the farther you have to row back. How can one in his right mind weigh the ephemeral thoughts of human existence, against the divine inflow of right thoughts which would destroy evil in us and others. Wrong thoughts should be seen for what they are—a lie—and be corrected by corresponding right thoughts.

You can control your thinking. That fact is of vital importance. When you consent to think wrong thoughts, you make evil real, and admit these thoughts as a legitimate part of human consciousness. It is because of this, that error and its effects come into human lives; for the absence of good in one's thinking naturally fills itself with thoughts of something else.

You know what a large part of unrealities play in human thinking, and you need constantly to guard against being drawn into their currents. The unreal is always unreal, and why allow yourself to think otherwise? You declare the unlikeness of God to have no existence, and then consent to make something of nothing. Even omnipotence cannot do that, and it is surely foolish of us to make the attempt.

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It may be that one of your difficulties is, that you ask or wish to be normally healthy, and strong, and prosperous without being normally good. In effect you want the freedom to be angry when you feel like it; to be mean or unjust or unkind when it is your humor to be so, and still continue to be well and happy. It is not possible to play with wrong thoughts that way and escape the snares which are hidden within them.

All wrong thoughts indicate a degree of mental derangement, whether we like the word or not. A sound mind does not exist in error, and certainly does not accompany it. It is not wise to carry on with the belief that we can open our thoughts to ungodlike things, and claim to have a sound and well-balanced mentality. There is nothing sane or sensible in holding communion with the carnal mind, or in letting its unwholesome and unloving suggestions make their home with us and usurp our right of self-government.

Who fills your own thoughts with fear, and persuades you to believe in a mind that is not good? Whose wrong thinking brings disorder into your experience, and binds you to temperamental faults? Who does the thinking that disturbs your peace, opposes your spiritual freedom, and limits your success? Does another commit sins in your stead, or in mine?

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When the question comes home to us as to where our thinking is making its home, shall we charge our failure to someone else? In common with others we may have to endure many experiences for which we are not individually responsible, but our attitude toward these conditions, and the spirit in which we meet them, are all our own.

You cannot escape the fact, that the way you consent to think is the way you consent to live. You cannot afford to close your eyes to this question of consent. It may seem to occur involuntarily, but it does not. Impulses do not act of themselves. No matter how spontaneous one's words or acts may seem to be, the thinking which leads up to them is quicker, and is their cause. However beguiling the thought may be, remember there is always a mental interval in which the wrong thought could be resisted, a point at which your consent is free and unforced.

Do not let yourself become idle at this point. Do not let material thinking and arguments limit your recognition of good in any direction. Wrong thinking is always a lie, and a lie can come to your belief, or operate there, only in your ignorance of Truth. Hold your thinking to the position that good is unlimited whether you understand it or not. God does not wait for your demonstration to be All-in all; He is that every moment; and you must

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acknowledge this to yourself if you would preserve your faith and keep your spiritual thinking clear.

If you will recognize in yourself that wrong thinking of any kind is no thing, person, mind, or substance; that it is pure unreality, without ability or consciousness to fight you, with no volition to resist you, and will maintain that attitude, you can look at its claims without fear, and will learn to look through its nothingness to the divine reality beyond it. There is no other logical position to take; and because there is not, you should consent to take no other.

Admitting these things as we do, knowing that man reflects God, should we not encourage the practice of keeping that in mind, instead of so readily accepting the opposite evidence? Then rise in your thinking until you see more of this reflection in yourself, and let the counterfeit ego of self-conscious error fade more and more out of your view of being. Refuse to consider yourself as having a place in the picture of wrong thinking, and hold fast to the ideal of man's superiority to everything unlike God.

In this chapter we have seen that it is possible to substitute right for wrong thinking, Truth for error, and good for evil, in your thoughts and speech, and thus in your lives. I could not tell you anything more sure to keep in the way of health, prosperity and happiness, than

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to keep your thinking above the spectacle of the misery, and selfishness, and corruption that seem to be rampant in the earth; and to look at life and humanity with the eyes of God. Then your heart will be at peace. If you will do this, if you will put love in the place of hate, resentment and anger, and keep it there, the angels will have you in their company, and you will never drift beyond the Father's love and care.

CHAPTER FIVE

You and Affirmative Prayer

I KNOW of nothing in popular religion that is less understood than is prayer. Certainly nothing is more useless and dangerous in its purpose and pagan in its idea than the prevalent idea of prayer.

All down the ages mankind has offered petitions to some form of deity. Superstitious fear has entered largely into the attempts of humanity to placate a god which is invested more with vengeance and hate than love and fatherhood. Before we relegate these practices to the domain of the ignorant and childish it might be well to ask, What do we worship today? It would be true to say that the god of many mortals is but the magnification of such mortals—in other words, the deification of self—expressed in the emotionalism and temporary exaltation produced by a wordy prayer. Like those who utter incantations before a graven image we meticulously choose our words to tell the Almighty how greatly He is to be feared and how very weak and helpless we are.

Yet the world has progressed spiritually only in the ratio in which its thoughts of God and man have been ex-

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alted. A few years ago a man who introduced the subject of God and prayer into his general conversation would have been regarded as "queer." Such things were considered to belong to the professional religionists; the man in the workaday world as a general rule had no time for such things or, at any rate, only for an hour once a week when he visited church. Today these things are discussed in the newspapers and are topics of daily conversation.

Charles P. Steinmetz, one of the world's foremost engineers, was asked a few years ago, what line of new research he thought would see the greatest development during the next fifty years. After careful deliberation, he replied: "I think the greatest discovery will be made along spiritual lines. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been guessed at."

Yes, prayer rightly understood and practiced, is the greatest force in the world, a spiritual force that releases radiance and power.

Dr. Alexis Carrel, who in 1939 concluded thirty-three years of brilliant biological research at the Rockefeller Institute, states that prayer is "the most powerful form of

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energy that one can generate." Doctor Carrel has long been impressed by the fact that many of life's phenomena cannot be scientifically explained. He knows that spiritual healings are possible, and spent weeks studying them, and he has seen a cancerous sore shrivel to a scar before his eyes.

Here is what Doctor Carrel said in a recent article: "The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships . . . Prayer is as real as terrestrial gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called 'laws of nature'; the occasions on which prayer has dramatically done this have been termed 'miracles.' But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives."

How can we attain such dynamic power in prayer? To answer that question we must first of all understand

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what prayer is. Prayer is not begging—"God, give me, give me"—for how can God bestow more than He has already bestowed upon His creation? It is affirmation and realization—the positive declaration that you, as the image and likeness of God, possess all that the Creator is and that God has already supplied you with the impulse and intelligence necessary for every undertaking. Prayer should always deny evil in your experience and affirm good. It should deny weakness; affirm strength. It says,

"The Lord *is* my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside still waters. He restoreth my soul."

There are many people who say that prayer is difficult and that therefore they do not pray. But it is really a question of what you understand by prayer. I think some of our best prayers go up to God when we ourselves do not realize it. Prayer, put simply, is "the soul's sincere desire." It is no use taking a prayer upon your lips if you are contradicting in your heart what you are saying with your tongue. The only real prayer comes from the heart. When you say from the heart, "Oh, I wish for this, for that," you are engaging in a form of prayer; you are expressing some longing that is in your heart, and your cry of longing reaches the heart of the Eternal.

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There does come a time when we fail to trust material things; and then we must trust something. I am positive that the world today is suffering from a lack of confidence, a lack of human trust. We cannot trust enough people. But we must trust someone else when the burden is too heavy, when the risk is too great. The fact that someone else is trusting you is always a source of strength and inspiration; the fact that you are trusted keeps you going. But there is a point that you reach in life when your trust in material things and your fellow men cannot take you beyond that point, and it is then you have to say, "Oh, God help me."

There is a story of an old miner who said that he did not believe in anyone. One day there came a fall of coal in the mine, and this man said, "Oh, God help me." One of his fellow workmen said: "There's nothing like a few lumps of coal to knock the atheism out of a man's head." We all get to the point where our own self-confidence and our trust in our fellows cannot avail, and we feel that there is someone greater whom we must trust. That is instinctive prayer.

But as a whole the modern world is skeptical about prayer, and many people who learned to beg God for things as children have given it up as a bad job since they have grown up. This however does not detract from

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the efficacy of true prayer, the prayer of affirmation and realization.

Dr. Harry Emerson Fosdick in his book, "The Secret of Victorious Living" says,

The trouble with much popular praying is that it is mainly begging. It conceives the Eternal as a universal organized charity and of ourselves as impecunious applicants saying, Give me! Clearly that involves a pagan theory of God, but worse than that, in actual practice it so damages men's souls that any minister, dealing intimately with individuals, should welcome the chance to sound a warning. One repeatedly hears the familiar complaint: I prayed long and earnestly about this temptation—this habit, this need—and it did no good. Of course it did no good. Habitually behind that complaint one finds a kind of praying that, far from doing good, does harm. Prayer holds the object of its wish in the center of attention; the more earnest a man's prayer, the more stoutly his need occupies his thought. Picture then a man praying about sickness, for example, holding some illness in the center of his solicitude and saying in effect: I am sick, very sick. See how sick I am. Give me health! Anyone intelligent about psychological processes knows that the more earnestly a man prays like that the more sick he is likely to be. Run your imagination out therefore into other realms of need—sexual passion, discouragement, anxiety. You see, the more we hold such things in the center of attention, even in prayer, the more they will obsess and control our living.

Yes, true prayer affirms that all that God has—His life. His wisdom, His bounty—is already ours. All we

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have to do is constantly to proclaim this, recognize it, freely admit it, in an intelligent, unreserved, thankful and expectant manner.

But it is not trusting God to declare these truths about Him and then go on worrying as if He did not exist. So many of our prayers are unanswered because our reliance is counterbalanced by fear and unbelief. Is it just to God to declare that He is all there is, that there is nothing beside Him, and go on being troubled and anxious lest something beside Him is going to get us? Prayer is not an effort to persuade God to change His will, which is always good. It is rather realizing God's perfect will for us.

The truth is that in popular religion people are afraid to say, "Thy will be done." They are afraid of that proposition. They are too anxious for their own petty wills to be done in the matters that involve their affairs, the human wills are so much distorted by selfish incentive that they are always unsafe guides for the betterment of the individual. The fact is that if it were possible for the divine will to be done in every place of activity in this world, the whole earth would be a paradise. God's will is that perfect harmony shall prevail. It is the interference with divine will that gets the affairs of human beings all mixed up. If we could keep our ear attuned to the divine order, if we could keep ourselves in touch with divine de-

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sires, if we could maintain such contact with their central spiritual government that the plan of divinity could be worked out, and that we as individuals could be used as agents for the carrying out of such plans, we should find life very satisfactory.

But for some reason or other, through the operation of the innate selfishness of the human mind, people are generally afraid to say, "Thy will be done." They are afraid that something they do not want will be done. They believe they know better what they want and what is best for them than all the wisdom of the supreme intelligence.

To whom should you pray, and what is prayer? Your answer to these questions will determine the result of your prayers. If you pray to a deity who you believe is cognizant of and actually sends suffering, sorrow, and death, how far are you removed from the ancient worshipers of heathen gods? If on the other hand you profess that God is ever present, why do you talk about Him as being far removed from you and your daily problems, as living "above the clear blue sky"? If you say that God knows all, why do you spend so much time in telling Him about your distress and trials, instead of realizing each day that He will supply your needs. And if you believe that God is omnipotent—all power—how comes it that you ex-

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haust every human approach for help before you feel driven to seek His ever-present aid?

We shall understand something of the meaning of prayer when we translate profession into practice; when we look for the best in those around us; when we stop asking for things and begin expressing gratitude for what we already have.

A friend of mine once gave me the most complete interpretation of prayer I have yet heard. He said: "Once I used to say, 'Please.' Now I say, 'Thank you.'" The daily realization of the presence of God, divine love, and of the fact that "the kingdom of heaven is at hand" will prove the truth that "there shall no evil befall thee, neither shall any plague come nigh thy dwelling." For prayer is protection; that is, affirmative prayer. It says, I am one with God. Evil has no personality through whom or upon whom to act. It cannot cause pain, disease, accident, sin, failure, sorrow, doubt, or fear. It is not and never was a law, power or cause. It cannot act. It is nothing. No one can harm me, and I cannot be made to harm myself or others. I am a manifestation of Divine Mind, God, and my health and immortality are safe in the infinitude of life and love.

So if we are to pray at all we must learn to pray with intelligence. We shall then realize that the big thing in

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life is not to be saved from physical danger but to get the courage to meet it. There are risks in life that have to be taken if we are to live fully. But it is better to face them, whatever happens, than to live wrapped up in cotton wool. Our prayer must be that we might in all circumstances have the Christian spirit. The courage, resource, and unselfishness that come through prayer may be the very means of avoiding some dangers and overcoming others. Fear always weakens and blinds. By running away from danger we may run into it. By being afraid of trouble we may even bring it on ourselves. Jesus wanted His disciples to be strong men, able to meet trouble and not be daunted by it. He asked that they be given the power to meet evil and not to be coarsened or degraded by it and so lose their souls. "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil." That is what you can pray with a clear mind.

CHAPTER SIX

You and Fear

MEN AND WOMEN fear for their future, for their daily bread; they fear sickness and disaster. They fear the laws of commerce, the laws governing the business world. They fear popular opinion, climate, politics, and a hundred other elements.

When you come to think of it, is it reasonable to believe that such things are able to hurt us, while we stand helplessly by and don't make an intelligent protest?

The whole problem is in our thinking. Our happiness is not dependent upon circumstances; it is not determined by the hostility of the world or the unfriendliness of men. It is altogether in our own hands. What we think determines the kind of person we are going to be and whether we are going to be a failure or a success. Adopt an attitude of fear toward life, make retreat from life a habit, and you will become an easy prey to half a score of unhealthy emotions that will soon have you in their power.

There is no reason why you should retreat from life. Stand up to life, its fears and its antagonisms. Until you do that even God can do little for you. As long as fearful

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thoughts govern us we shall be at the mercy of fear, anxiety, and sickness. Human progress out of material thinking is in our own hands, and there is but one way to accomplish it. That is by discarding the fearful, material mode of thinking in all its phases and adopting the spiritual.

The right to think for ourselves is an inalienable possession, and because of this no one can challenge our freedom and ability to change our thinking from the false to the true. We must realize the truth of this, and not excuse any failure to take advantage of it on the ground of heredity, education, environment, or circumstance. The moment we make excuses for our attitude of fear and defeatism we begin to play into the hands of the enemy, and thus weaken our conscious ability to think and act as free men and women.

Because of this we should stand uncompromisingly for our divinely inherited power to think rightly, even though our progress may seem to fall short of that of others or to disappoint our own expectations. To admit discouragement or to think that we have an inferiority complex is equivalent to walking backward or letting ourselves for the time being drift. Arguing our fears is never intelligent; it always adds to our burden and clutters our path to freedom.

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Fear always presents itself in some material shape, or argues with us through our belief in its power. Try to analyze the reason that fear possesses your thoughts so easily, or why you haven't the faith to conquer it.

Most people are easily discouraged, and once they lose faith in themselves the way is opened for a hundred different kinds of fear to enter their thoughts. The cure for discouragement is a livelier appreciation of the good we already have and increased attention to what we know is possible. It is always possible to do better. Defeat argues that we have done our best and have failed; but who says that we have done either? Do the principles of mathematics or of music discourage the student because he has not yet succeeded in solving some problem?

We are so prone to live in the past and carry the defeats of yesterday over into the present and future. I have been brought into contact with hundreds of young people who felt that the inner defeats in their lives had marred their future. Today is yours. The past need not influence the present, and you have nothing to fear from the future; for God is always present, guarding and guiding. Now is the time when good is all-powerful, and your happiness and usefulness are safe in the infinitude of life and love. There is no limit to what you can accomplish through a readiness to understand the mind of God.

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This is not argument; it is experience. Here is a power that can dispel the mist of yesterday's failures. Nothing is to be gained by prolonging the misery or discouragement caused by past failures, shortcomings, or mistakes. Let your yesterdays bury their dead. You have always the opportunity to do better. Be grateful for that, and do not darken the sunshine of today with the shadows of yesterday.

The law of good has never failed to work. The failure is yours in not holding fast to what you know to be true in the face of contrary arguments. Will the mental attitude that cries defeat help you to succeed, to renew your efforts, or to add to your courage? However long you consent to grovel in that state of mind, you will eventually have to gather up what you have left, and begin your spiritual journey again from where you found yourself. How much better and more profitable to stand guard over what you have, small though it may seem, than to listen to this croaking devil.

Our sense of failure and fear too often springs from our not thinking metaphysically. We allow thought to be influenced by material evidence, in place of steadfastly looking past it to the unconquerable truth of man's spiritual being. Instead of going down into the valley of material thinking, we should stand up to life and be

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climbing those sublime heights where the reality of God's infinity can be seen and understood. The choice is ours to go up or down, to stand or fall, in our own thinking, and it should be decided by our strength of purpose and confidence in Truth and not by the weakness of our fears.

Nothing is more tyrannical than the fears we entertain, haunting, oppressing, and torturing us at every turn. Yet these fears which make us cowards cannot think, they have no personality, no mind; they are but the spectral products of our thought.

It is certain they have no possible place in spiritual thought and understanding. Nothing can frighten our consciousness of spiritual being, for we know that suffering, loss, or lack cannot invade this realm of our thought.

If all fear both latent and active could be eliminated from our consciousness, we should be the happiest people on earth, we should be in heaven; but this will not be realized while a sense of evil remains. To remove fear permanently from our experience we must remove its foundation and destroy its source, and this we need to recognize if we are to work intelligently and effectively toward our freedom from its tyranny.

There are some questions you should face right here. Are you standing up to life or are you running away from

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it? Are you fighting your battle against fear or are you shirking it? Is your attitude toward life that of fear and defeat or that of faith? Are you in dread of tomorrow? Are you anxious about many things?

You were not intended to be beaten and eaten up with anxiety. You were not destined to sit at the feet of circumstance. God intends you to live a full and complete life, to tackle your problems with zest, and to overcome all obstacles. We all follow a leader who has power and who communicates it to us. Religion can be a means of helping us overcome fears and of taking the minus signs away so that we may be conquerors and more than conquerors.

We all know what a large part unrealities play in human fears. Yet if we do realize that the unreal is always unreal, why do we allow ourselves to think otherwise? Fear prevents men and women from believing in themselves, in one another, and in a higher power. But man was made for the heights, and if he cannot yet attain them, he must continue to aspire to them.

So stand up to your fears and in time you will completely master them. Perhaps you are shy and your shyness has become an obsession. You dread meeting people. But this form of fear can be overcome. It is said that George Bernard Shaw when a young man was so shy

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that when he had a call to pay in a certain street he would walk up and down the street several times before he could overcome his shyness and knock at the door. You could say many things today about G. B. S., but no one would say that he is shy.

Cease retreating from life. Form the habit of standing up bravely to life's challenges. Of course you will have problems to solve, hard things to do; but go through with it, face the error that seeks to rob you of your sonship. Remember that you have God to help you.

Faith not courage, is the opposite of fear. Courage is very needful; it has been described as "the basic virtue on which all other virtues are built." But we cannot all of us summon up courage to order, and those of us who can face life with a stout heart find that it does not carry us all the way.

Bunyan's Mr. Fearing "was always afraid that he should come short of whither he had a desire to go." In the story he could not pluck up courage to cross the Slough of Despond, yet he would not go back again; and when at last he did get over he could scarce believe it. In the Valley of the Shadow he was nearly ready to die of fear, crying out that the hobgoblins would have him. But the valley was as quiet when he went through it as it had ever been, and when at last Bunyan got his timid

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pilgrim to the edge of the river, where there was no bridge, there comes the stroke of genius in the story; for "the water of that river was lower at this time than ever I saw it in all my life"; so Mr. Fearing "went over at last, not much above wet-shod."

Yes, so many of our anxieties are concerned with the events that we are afraid will happen, our fears are "fears of coming short of whither we have a desire to go." If you are going to face your problems with courage you must have faith. It is no wonder that life is filled with fear, for contemporary poetry, prose, drama, and religion seem to be saturated with gloom and fear.

The question is how we can overcome our fears. One way is to believe that man is the outstanding achievement of the Creator. There is no single force that can compete with Divine Mind. The universe is filled with wonder, but behind it all is Mind. The stars are splendid, but they do not feel! The forests are impressive, but they do not think! Man is God's unique creation. He alone subdues the earth and creates institutions to his fancy. There are no limits. How prone we are to overlook the fact that man was created to have dominion.

There are people who shrink in fear from facing the worries and brutalities of human existence. The fact that they are created in the image of God makes no difference

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whatsoever. The fact that man outwits, outthinks and outgenerals all the lower forms of life fails to challenge these people. They tell you that life is unyielding, inflexible, merciless.

The start of all successful living is to affirm that we belong to all that is best and noblest in divine achievement.

Another way to get rid of fear is to believe that your life has value whether it possess few or many gifts. Through all creation both big and little have their place. The eagle is spectacular, but the robin is necessary. The pine tree is impressive, but the blade of grass is essential. The least is as vital as the greatest.

Perhaps the easiest way to get rid of fear is to know that you and God are partners. All life is bound up with God. When you come to believe this, fear will pass away like night before dawn. Nothing can harm you because you are protected by a supervising Mind. If you fear some things you will produce them, by the same sign if you have faith you will create their opposite. When faith in good stands guard, fear falls down.

Here then are some reasons why we should stand up to life and march on with hope and confidence.

Man is made in the image of God.

Every life has value.

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Man, because he is a son of God, has the power to rise from slavery to glorious freedom.

So you may well ask yourself the question, Why these fears; why this spirit of defeat? God does not change. One is forced to the conclusion that a fearful attitude toward life has its origin in some doubt of the power of God, some uncertainty in our own heart, some material weakness, lack of grip, lack of vital faith in life.

But this spirit does not really belong to us. Ours is the spirit of power, of conscious ability, of successful accomplishment. Think of it! There is no suggestion here of defeat; for the spirit of power is the Spirit of God, the Spirit of omnipotence, which has all of God behind it and which knows itself to be irresistible.

The defeat of fear means freedom.

CHAPTER SEVEN

You and Healing

SOME YEARS AGO when I was very sick I discovered for the first time in my experience how a right understanding of God could change everything.

I had been a patient in a hospital for nearly a year with an illness that is often regarded as fatal. One day my physician informed me that I should be confined to bed for at least another twelve months. The prospect filled me with fear for the future and bitter resentment at my condition, which seemed at the time to ruin my career and usefulness. At that time a friend visited me and expressed great surprise that I should be so entirely dependent on material aid. "What about your belief in God?" he inquired. This simple question changed my whole thinking, and I began to know that "With God all things are possible"; that such a condition could not possibly come from a loving Father. It was simply a change in my thinking. I had been thinking sickly thoughts and was full of self-pity. The change came

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when I acknowledged that God is all in all, that He is good, that He is the source and creator of all that really exists, that He could not possibly be the author of sickness. Simply by my declaring God to be the only real power my physical condition was quickly changed, and in the short period of one month I was able to return to my family and active work.

Now when you stop to think about it, there is nothing out of the ordinary in such an experience. If you really believe that God is all power, then such experiences are the natural fulfillment of God's law. If you doubt this, then you must believe that it is possible for you to find yourself in a condition where God cannot help you. For after all, the test of religion is found in its practical application to every need of human life. It should solve every problem with which you are confronted, answer every question, deliver you from all fear and doubt regarding the present and the future, and heal every form of disease.

That this has been accomplished is a self-evident fact. There are literally tens of thousands of people in the world today who can testify to spiritual healing. Countless numbers of men and women have been healed after they had been given up by medical science. I know that such healings are possible, for I have spent ten years

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helping men and women overcome thoughts of disease. I have seen almost every sickness known to medical science healed by a right understanding of man's relationship to God.

Who are they? Naive, illiterate, and untrained individuals ready to try out any new theory? No. Far from it. They are for the most part intellectual, sophisticated people, conservative business and professional men and women; good orthodox people in my parish who have rediscovered the power of God.

Let it be understood before we go any further that there is only one correct way to spiritual healing and that is the unqualified acceptance in our thinking of one perfect Creator and one perfect creation. Because God is the only creator of all that is, because God is good, is life, is love, there can be no opposite of God, no evil, no sickness, except in mens' wrong thinking, and this logical reasoning, unreservedly accepted, comes to the sick to heal and to give the right understanding of spiritual existence.

This basic truth may be illustrated by another case. We'll take a young woman who is today prominent in the theatrical world. I knew her first as a very talented young soloist in my cathedral choir. Later she became a well-known radio singer. Some time ago she wrote me

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that she was attending a medical clinic in Chicago for cancer and that she knew the doctors felt she could not live for another twelve months. Her letter was full of self-pity and a bitter tirade against God. She wrote that her religion had proved worthless in a time of need and distress. She told me that she had gone from one church to another searching for some ray of hope. Her belief in a God of love had given place to disbelief and cynical contempt for all religion. She wrote me in desperation and asked if I could help her.

In reply to all this I pointed out that her sickness did not come from God and was therefore powerless to destroy life, that she was a child of God, and that the real self could not be sick, for God knows nothing of mortal belief. I tried to make clear that in reality there is no power except God. I told her to change her thinking and rely wholly upon God to heal and reminded her that there is no law of God to cause cancer or to perpetuate it. And since God is the only real lawmaker, there is no so-called material law that could cause the disease to develop or continue. Health is real and disease nothing more than a mental mirage.

Several months passed before I heard from her again, and then she wrote me that she had been able to resume her work. In her letter she says: "I have been healed of

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the physical difficulty and have been able to do my necessary work better and more joyously. My healing was gradual because I was full of fear, but as the understanding of perfect God and perfect man unfolded in my consciousness the discordant condition vanished. When it was necessary for me to have a physical examination before starting my work again, the physician who had originally attended me said the healing was nothing short of miraculous. I now see how good God is."

Sickness belongs to a belief that man has a life apart from God. Every experience of disorder, every condition of suffering and disease, everything that contributes to the torment of earthly existence, springs from the belief that God is absent from us and that in His absence we are at the mercy of material ills from which there is no appeal or defense.

Yes, we need to change our thinking. We are accustomed to think in terms of matter and of what matter can do to us. Since the leading scientists of the world are now teaching that matter is only a changing mental concept, why are we so afraid of the body and what it can do to us?

So it should be readily apparent that until we stop thinking wrong things we shall not stop suffering from them; for so long as our thoughts dwell on sickness, we

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shall be afraid of something and to that extent be susceptible to disease.

“As he thinketh within himself, so is he.” Dr. Edward Weiss of Philadelphia, a distinguished member of the American College of Physicians and Surgeons, once stated that as many as forty-five per cent of all persons seeking medical help are suffering entirely or partially from some sort of emotional problem. The medical profession is coming into the understanding that physical conditions can in a very large percentage of cases be definitely traced to a mental cause. Not long ago, Dr. William Brady, the well-known New York and California physician who conducts a health column for a number of papers declared: “Worry, anxiety, fear, retard or inhibit the digestive process . . . Anger, hatred, jealousy, malevolence, all have marked inhibiting action . . . These unpleasant emotions throw the brake on the normal processes of digestion. That is how a little flare-up of anger or jealousy just before dinner drives away the appetite.”

If the frequent indulgence of ill temper finds its way to the body in the course of time and disturbs its normal functions, can one rightly expect radically to heal this physical discord without dealing with the antecedent condition? Physically diagnosed, such conditions are said to

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be caused by impurities in the system which obstruct normal action; metaphysically considered, these impurities are wrong mental states, which disturb and frighten our thoughts. When the thoughts are corrected and eliminated, normal conditions are restored, and a physician would say that the morbid secretion or accumulation had been carried off.

The old orthodox alibi for sickness is always to blame God. People say that "God sends this or that disease for some good purpose." A little child dies, and they say to the distracted parents that it was "God's will." Religion has blamed its God for so much of the sorrow, disease, and disaster in the world. But the truth is that until we stop thinking wrong thoughts we shall not stop suffering from their effects. For instance, has pain any place in the presence of God? Would you think of looking for disease there? We all talk so much about our nerves, or heart, or stomach, and so on, that our whole thinking is at last saturated with thoughts of disease. How long are you going to go on accepting these false suggestions?

Let us suppose that you were invited to a party at which the doorkeeper fastened on each guest as he entered a label that bore some grotesque description of his character or person. You would treat it in the light of a joke, a sort of masquerade, and would never dream of

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accepting the description as really applying to you. If it were suggested to you that you were a native Hottentot or a Chinese cooley, would you start for Africa or China to carry it out? You would treat the suggestion as preposterous, would you not, and forget all about it. Yet we go through life accepting the constant suggestions that we are sick, and naturally these suggestions manifest themselves in our body as sickness.

William Randolph Hearst made this discovery. In his column Mr. Hearst related the following amusing episode:

Many years ago your columnist thought he had heart trouble. He probably had Welsh-rarebit trouble or something of that kind. Anyhow he was on a train going to the Grand Canyon and woke up in the middle of the night. His heart was pounding. The train was standing still. He rang for the porter and gasped: "Porter, get me a little brandy or something—quick. My heart can't stand—the high altitude—of the Grand Canyon."

"Mister Man," said the porter, "dey ain't no brandy and dey ain't no altitude and dey ain't no Grand Canyon. Where we is stopping is Needles and Needles, de sign says, is jus' fifty feet above de sea level." Well, friends, your columnist was suddenly and miraculously cured and has not had heart failure since. There is a lot of imagination in most illnesses and particularly in heart trouble. Your columnist . . . has always wondered why so many people

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are willing to believe themselves sick and so few are willing to believe themselves well.

It is now recognized by eminent medical authorities that sickness is often a direct result of fear. The disease "expresses" the fear. The sickness is the language that fear uses. It talks through the physical conditions of belief in pain. Destroy the fear. Realize the groundlessness of fear that there is no need to be afraid. Know that there is no power present in God's world except good.

Disease can be likened to a dream. Now no matter what hideous condition a person may be passing through in a nightmare, you know that when he awakes the condition is gone; although it seemed real enough at the time. Yes, all disease is a dream, real to you only so long as you continue to dream. The real man does not know it. If God is all, all-knowing, no one can know anything else.

Organic life is not the true expression of man's immortality. It is certainly not the life that God made in His image. The body dies, the organs decay, and so they have no more connection with God's creation than your shadow, reflected in a lake, has with your human self. Spiritual man is the only true reflection of God and, like his Maker, is neither structural nor organic.

If you want to remove the opportunity for organic disease, then you must correct the belief that the real

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you, the God-created you, is in organic life. Destroy the belief that your life is in matter, and know that you are spiritual and indestructible, and you remove fear and danger.

You are more than a physical personality, passing like a shooting star between birth and death and doomed to spend your time in a struggle for health, food and shelter. You are an individual representative of the Creator of the universe, thinking and working with Him, and having a glorious and eternal destiny before you. The errors of human thought that bring disorder into individual lives, and disease to the bodily senses, are removed only as one's thinking actually changes to the standpoint of God.

The pattern of your life is being woven from the threads of your own thinking, and the finished product will express your thoughts: sick thoughts, fearful thoughts, or else healthy, strong thoughts. Your life will be modeled after the picture you have in mind. Is it of no moment to you what is being woven into your individual experience? If you want the pattern to vibrate with health and beauty and youth, these things must be furnished by you.

We are altogether too lenient with the suggestions of sickness and disease. We are too apt to think of them as something to get rid of, instead of something that never

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had a true existence and whose only seeming power is the belief or thought we entertain of them.

Health, comfort, and life are not at the mercy of physical conditions. If you have entertained thoughts that tell you you are weak and sick, you need not continue to conform to these thoughts. Deny them and know that God bestows unlimited health and power.

CHAPTER EIGHT

You and Supply

WHAT, you may ask, can right thinking do for my income? The sense of lack sums up the whole question of our struggle to make both ends meet. It is nothing more than just a sense of emptiness of good, of life, of joy, of freedom.

This emptiness in our consciousness of the good things of life is what is known as poverty. Emptiness is nothing more than negation or the absence of plenty; and human thought, not yet realizing that supply is universal, supposes this negation to be a reality in addition to good.

This lack of good is universal, and wherever you look you find men and women who tell you that they have not enough of this world's good, not alone among the poor but among the rich; there is something in the human mind that prompts us all to believe that we are limited and need more. It is always the absence of something that disturbs us; and the only remedy whatever it may be, is to become aware that something is actually present; then the illusion of its absence, with the fears occasioned

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by it, disappears. The sense of the absence of good in our thinking is the only lack there ever is, and that exists only in the illusion of seeing things falsely.

Deceived by this supposition, the human mind thinks in accordance with it, and its fears fill this mental emptiness with the countless forms that a belief in the opposite of good assumes. We think far too much about limitation, with the result that the awful dread of not having sufficient to live on is one of the many ogres of the material world that makes life so unhappy.

I think we have a wrong sense of what really constitutes our possessions. You know wealth that can be lost is not really possessed, for a man's real possessions cannot be separated from him. If our capital or stock in trade consists of only what the fleeting things of the world provide, such as money or commodities, with nothing higher than financial gain to eke out our satisfactions it soon begets covetousness, envy, avarice, and self-interest. A dollar bill has not even any intrinsic material value; its worth depends on something outside it, and so it is fluctuating and temporal. The value of stocks, bonds, and real estate cannot be maintained with certainty; it may be up today and down tomorrow.

I was dean of a large cathedral church in Florida during the time of the land boom and the financial crash

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that followed. Men and women had become accustomed to thinking and talking of enormous wealth in terms of land values and stock quotations, and many had accumulated great wealth. Then it was swept away almost overnight. The present uncertain world conditions make it evident that we must look to something far more permanent than material things for our supply and satisfaction.

Men and women are far more afraid of the hell of this world than of any hell in a world to come. The question uppermost now is, What shall we do to be saved from want, from financial loss, from the lack of those things which are regarded as the necessities and comforts of life? This grim specter of the fear of want dogs the footsteps of everyone until he understands that in reality supply is limitless.

Now this sense of God's absence in our consciousness is the only lack there is, and it exists only in the illusion of seeing things falsely. The question is, Where do we believe we are living, in God or in an unstable material world? Is our consciousness of being embodied in a sense of things, and are we therefore always calling upon the material world to supply our wants and never being satisfied? Is this world the dwelling place of our thoughts? If it is, that is how we define our needs, and we come under the

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conditions and limitations that pertain to a material sense of life and happiness.

This question of right thinking is inseparable from the question of supply. If you believe that your supply comes from the material world alone, then you are supplied by it, then you have no appeal from its discordant conditions. But very few people really believe that. Although you may only prove it in part—because you understand only in part—you know that you live in God. You know that this truth implies provision for all the needs of your present human experience. This means that you are not at the mercy of chance events or changing circumstances, but that you have access to those infinite resources which show neither lack nor loss.

This truth is being constantly proved. A friend of mine recently received an inheritance from her father, who passed on in England just after World War II started. It seemed impossible, owing to the strict British foreign-exchange regulations, for her to receive a single penny from her inheritance. The executor of the estate made application to the Bank of England for permission to remit the money, and he was told that it was impossible for the money to leave England until after the conclusion of the war. In fact the Bank of England gave a polite but grim refusal. My friend found herself in great need, in

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fact in debt. She had used her life's savings to make a down payment on a home, planning to complete the purchase from the money her father had left her. Her banker in America told her that the refusal of the Bank of England to grant permission to remit the money was final and that nothing more could be done about the matter. The situation appeared to be desperate. At this point a friend, who learned of it, declared earnestly that nothing was impossible with God and that there could not possibly be any lack or need, because infinite supply is omnipresent. Within a few days a cable arrived from the Bank of England stating that they had reconsidered her application and that permission had been granted to forward the money. This was indeed proof of a right understanding of the ever-operative supply of God.

If lack and need seem to dominate your thinking, you should rise above the camouflage of want and bask in the presence of infinite supply. There is plenty to satisfy your wants. No other conclusion can be reached when it is remembered that the Creator and governor of the universe is love. But there are seeming forces at work in our human experience, among them rivalry and greed and dishonesty, which would deprive us of the abundance divinely provided. They would divert from you those good things which God expects you to enjoy.

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There is no need for you to wait until you get to some distant heaven to learn that the material does not feed and clothe you. It is this confidence in material things as providing the necessities and luxuries of human life which is at the bottom of all world depressions. This being true, what recourse have you but to reverse this attitude, turn your thoughts toward the Truth of Being and rest your confidence in God.

You cannot go on looking to your occupation, business, profession, or this or that person or thing as the source of supply, and then expect entire protection from the changing circumstances and conditions of human belief. It is the old story of trying to look in opposite directions at the same time. We may deceive ourselves into believing that we are not doing this, until we are suddenly faced with the problem of finding new channels of supply because of a loss of position or loss of income that we regarded as permanent. Then we begin to realize how much we had relied upon some source besides God for our support.

This attitude is similar to the attitude toward physical health. You are not apt to feel concerned so long as the sense of physical ease and strength continues; nor do you feel disturbed over the question of supply so long as your position continues or you have a good balance at the

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bank. But a belief in health and supply based upon material evidence is not the reality and must sometimes be replaced by an understanding of what health and supply really are; because a belief in physical health or in material supply is just as false as a belief in disease or lack.

This fact is readily seen when we consider that a false sense of anything cannot last indefinitely. We declare that the real man is spiritual; then we should know that his needs are spiritual; and when we truly recognize this, we shall cease looking to a false source for our supply.

You must begin to acknowledge God in all your ways, in all your affairs, however material they may seem to be; and you can begin looking in a spiritual direction for the supply of your human needs and for the right adjustment of every situation.

Nineteen centuries ago Jesus taught men and women to say, "Give us this day our daily bread." This clearly means much more than material food. Jesus was not concerned so much with the physical needs of mortals as He was with bringing them a practical knowledge of their relation to God as Father. He knew that this would bring them the supply of all their earthly needs. He made this very plain in His well-known statement, with reference to food and clothing, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto

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you." Centuries before a writer of songs had prayed, "Renew a right spirit within me." This surely means: Give me a gracious spirit, the spirit that expresses spontaneously the divine qualities of good will, joy, peace, gentleness, loving-kindness, patience, courage, humility, fidelity, hope, faith, and an unshaken confidence in good. To imbibe daily of this spirit from the unfailing fountain of divinity is our first need. When this actually takes the first place in our thoughts, the needs of the body will not go unprovided for.

The demands of the physical consciousness of being seem so constant and insistent that they press for first attention in the thoughts of men and women, and as a rule they receive it. They clamor for our notice through the argument of necessity. We must work to provide shelter, food, and clothing; we must attend to bodily comforts, to proper exercise, recreation, and other things, and so we have little time for the needs of our higher nature. It is a necessity to attend to the physical creature lest it should weaken or die.

But we have not been taught that the things of the Spirit are vital or necessary. We believe that these can be neglected or ignored altogether without affecting our prosperity. You cannot treat your spiritual self as you would the beggar to whom you throw a crust of bread or

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a coin just to please yourself or to silence your conscience. It is possible to take this attitude and maintain it for years or even for a human lifetime; but the awakening from this delusion comes sooner or later.

Yes, the divine law of supply does exist in the so-called material realm. It was clearly apprehended by the old prophets, by the mystics of later years, and in a larger degree by Jesus. We have regarded their proofs of a spiritual source of supply, invisible to material sense, as spectacular wonders rather than as an indication of the presence and availability of a spiritual law or method by means of which we, when sufficiently enlightened, may lay hold of that true substance which meets and satisfies all human need.

Every person is intimately concerned in the problem of supply, for however fortunately he may be situated he feels the need of something to complete his sense of satisfaction. The mistake is in looking to material things for the solution of this problem, since at best they only serve to meet the sense of lack temporarily. Even from a material standpoint the wide-spread belief in lack is not produced by a famine or things necessary, for there is enough and to spare for all. It is a famine of love. The kindlier feelings inherent in the hearts of men, the divine impulses that lift the human above the animal, have been

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suppressed and starved by brute greed and selfishness, and the void left in the life of the world is like a desolating famine. It is the hearts and not the stomachs of men that are in need, and the grace of God alone can meet it. Riches and poverty are but the extremes of the belief that matter supplies the necessities of life and is the source of wealth and power; and so men are willing to sacrifice almost anything for its possession.

What then is there in all the range of human acquisition that can assure man that he shall prosper? What would not this assurance be worth today to those who are well-nigh overwhelmed by fears of failure and to whom every channel of supply seems to be closed? Yet this assurance waits for everyone who understands the truth of man's oneness with the Creator. It is only when we look to some other source to maintain and prosper us that fears creep in and things go wrong. It should be self-evident that that which brings man into being and maintains him must be that which underlies and supports all expressions of life, power, and intelligence; and this underlying cause must also exist because of itself or it would long ago have become extinct from lack of sustenance. This being true, whatever threatens the well-being of man, not coming from God, must be an error of self-deception without any support in the reality of things.

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But the false thoughts that threaten your peace of mind by suggesting a limitation of your supply—have they any reality at all? Can they think about you or your affairs? Since the source and supply of good are infinite, there cannot be any reality to lack. God furnishes unlimited bounty everywhere, and we should acknowledge no other source.

So in seeking to correct a sense of lack you might well ask, What do I expect to be supplied with, the things of earth or the things of heaven? In working out this question of supply we are frequently tempted to think of it in terms of money instead of an increase in spiritual understanding.

Know that lack is not a condition of existence in God. The opportunity to know God is the only one we have. This opportunity gives us all we need, no matter what it may be.

To know God and His presence, His expression through you is all you need. If you accept these things as true, then you cannot think of yourself or of any thing or condition as separate from God.

CHAPTER NINE

You and Business

FROM time to time the business world gets very sick, and the remedies of the past have lost even their palliative value. But there is a cure. Right thinking can do much for business. If it is true that wrong thinking produces physical discord, it is equally true that wrong thinking brings a diseased condition in business.

In the world of business and industry we find striking contrasts—poverty in the presence of plenty, idleness without knowledge to enjoy it. Now that ingenuity has brought forth machinery which greatly increases the power of production and all but releases men and women from toil, people are bewildered. They know not how to distribute their products or how to utilize their leisure. As yet they have not been able to capitalize their new-found freedom. They appear to be in a world of confusion, even of alarm and want. Whereas, as we have seen, they are in a world of abundance where their chief

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occupation, from now on, should be cultural and spiritual development.

Invention is despoiling mankind of slavery and drudgery; the curse that man shall earn his bread by the sweat of his brow is being abolished. Surely this is not disaster; this is not a time to despair. The intelligence which has brought the human race thus far can be trusted to complete the journey and lead it into new and higher realms where work is unlabored and highly productive. It must not be overlooked that man as God's representative cannot be otherwise than busy and active, since God has a purpose for him and will not permit him to lapse into uselessness.

There is work and business, of a finer order perhaps than has yet been known at hand today for those who have the vision to see. And men and women are gaining that vision. Human intelligence is advancing at a tremendous pace. Civilization is destined to reach still higher heights. In the movement toward better human conditions right metaphysical thinking is bound to play a great part.

But the fact remains that business has so far tried everything but this and in times of world depressions which follow wars; business has failed. There is certainly

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a great difference between the man who firmly believes that some material power can run his business and the man who knows that God governs him and all his business relations to others.

To the business man, staggering under a load of fear, and a false sense of personal endeavor, right thinking offers a remedy so simple in its applicability that all may prove it. The business man has a natural right to expect that his religion will be quite as usable in his relations with his fellows on work days, as it is in church on Sundays.

Jesus has been called a business man. We are all business men and women if we are in earnest about the work before us. One does not need to sell goods or engage in commerce in order to be a business man or woman. Business may be defined as that which requires ones attention, or which calls for the expenditure of energy, time and thought. A business is what one follows regularly rather than at intervals.

Then we should know that business has a legitimate and commendable place in the community, in that it affords needed employment and produces or distributes needed commodities. If you are a business man or woman you should know that God sustains and directs you in

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your enterprise, and nullifies unprincipled forces, or rivalry calculated to undermine your right efforts.

You should realize that divine Mind governs you and everybody connected with your business, and therefore mistakes, inefficiency, confusion cannot interfere with the success of your business. In this way God becomes your business partner in a unity of interest and capital. You can work with the infinite principle of all that is real, and this brings into your business a priceless sense of confidence in the omnipotence and omnipresence of good, faith in success, and a recognition of your heritage, as a child of God, which entitles you to draw upon His infinite resources of courage, wisdom, judgment, opportunity and good will.

To introduce into your business enterprises an intelligent and understanding conception of God is more than expression of religious sentiment; it is the soundest business policy, and it would do more to stabilize the world's finances than all the gold in existence.

If your capital or stock in trade consists only of what a material sense provides, such as money or commodities, with nothing higher to outweigh the satisfaction of financial gain, it fosters and develops such unwholesome and destructive conditions as worldly self-interest and self-satisfaction, covetousness, envy, avarice, sordidness, and

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the possible loss of those kindlier feelings of sympathy, charity, and human brotherhood which make earthly existence endurable.

But if on the other hand your capital is right thinking, understood in the form of the qualities or ideas that express God's nature and presence, and if the material side of business or activity is seen to be secondary and subservient to the spiritual, then its prosperity comes from a divine source which is limitless.

We are here as representatives of this great invisible cause of all that is real, by virtue of an irresistible law that transcends all human conception; and the business of our life is to be a visible witness of the divine presence, power, and love. In this business there is no possibility of lack or loss, since the substance of all being fills all space and time and there can be no absence of reality.

When the accustomed avenues of trade and income seem closed to you, that fact may be the one great opportunity you need to turn your thought to a more spiritual conception of life. You may have been placing your reliance upon some human source, and your need may be to learn the lesson of this experience. Regarding some personality, position, or business as the one source of your income confines thought to that human agency and causes you to be fearful of possible loss or calamity.

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Spiritual ideas are the avenues through which our real supply flows into consciousness. The problem for you, more important than obtaining a supply of material things, is to keep these avenues open from your side. If the pipes that conduct water into your home became choked, you would not let them stay that way nor would you wait until you suffered from thirst. Why, are you more careless about God's channels becoming obstructed at your end of the line?

When thoughts and motives that do not express your true self, such as irritability, criticism, doubt, impatience, disturb your peace, does it not mean that some of these channels are choked up at your end of the line, else the opposites of these evil conditions would be flowing into consciousness and maintaining prosperity there?

Any limitation which you are experiencing in your business is on your side, not on God's, for the fountain of His infinite supply is constantly giving out more than you have room to receive. While your thinking is cluttered up with fears, discouragement, and other things, how can you expect to get an abundance of good things?

Now, suppose a magnificent home and a beautiful estate were placed at your disposal, and that you were free to live and enjoy it so long as you wanted, how would you feel about it? I don't think that you would prefer to live

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in some uncomfortable shack, with mean surroundings, where life was full of hard conditions, and the outlook for the future was dreary and depressing. And here you have free access to the Source of all supply, a home of delightful comfort, with surroundings of enchanting beauty to revel in, a life of abundance and joy, and a future of unlimited goodness.

So why stay any longer in the realm of lack, haunted by its spectres of bad business, disappointment and want, bound by its limitations, burdened by its uncertainties, impoverished by its selfishness and tormented by its ceaseless fears? If God is infinite, as we say He is, then it follows that always and everywhere is the overflowing bounty of life and plenty.

There is no poor business or need in the consciousness of God, and that is where you are. He is not something removed from you, or from your business and daily needs. He is the activity and intelligence of your being, of what you are and what you do, of your capacities, opportunities, and business environment. No matter where you seem to yourself to be, or in whatever circumstances, you have only to turn from wrong thinking to find the truth. It is always at hand.

Experience teaches that we need to be protected more from our fearful thoughts, than from so-called business

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conditions, external to ourselves. We are free to reject every suggestion which seeks to deprive us of our rightful heritage to support ourselves.

So never think failure and disaster if you do not want these conditions in your business. Your business is a legitimate undertaking, so try to realize that you have all the intelligence that is necessary for success and that God is equal to any emergency. You can prove it, and the best time to prove it is when you are down and out in your thinking. Charles Spurgeon once said; "Let it never be forgotten that when a man is down he has a grand opportunity for trusting God. A false faith can only float in smooth water, but true faith, like a life boat, is at home in storms. If our religion does not bear us up in time of trial, what is the use of it? If we cannot believe God when our circumstances appear to be against us, we do not believe Him at all. We trust a thief as far as we can see him. Shall we dare trust God in that fashion?"

It may be the lack of some divine quality that is keeping your business poor. Perhaps your consciousness is becoming starved for lack of more of the spirit of real religion, such as kindness instead of cold indifference, charity and goodwill instead of condemnation, loving helpfulness instead of criticism, thoughtful service instead of deadening self-ease, faith instead of doubt and unbelief.

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Find out what your lack of these things are, and you will discover the cause of your material lack. It is as certain that morning follows night, or that the earth's atmosphere will persist, or that the trees will keep on growing, that if men and women would busy themselves in supplying their thoughts with the elements of good which they now lack, there would be a speedy and permanent end to business worries.

You need to outgrow your dependence upon outside things. The knowledge that man has everything which the Creator provides is the only permanent remedy to wrong business conditions. The difficulty you may find in using it practically is due to past material education. We have all been taught to believe that we are physically conscious beings, and must look to material things and conditions for life and happiness. This belief holds thought to dependence upon personal sense for what the Creator of the Universe alone can supply, and induces mental fretfulness and self-pity when the personal demands are not satisfied.

Now, you as the image or reflection of divine individuality, have the expression of unlimited harmony, activity, intelligence, and power—not as a solitary being, but as radiating that spirit of completeness among countless other ideas. Do you believe it is true that God reflects Himself,

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all that is good, in you; and that because of this you and your business can lack nothing? You have a natural right to expect that from your religion, and if it does not fulfill these conditions, then you had better find out what's wrong with it.

But you say, the laws of commerce, the laws governing the business world, are unjust and tyrannical. But a wise Creator never made them, and you have a right to harmony and success in spite of them. Is it reasonable to think that you are set adrift in the world, and told to make a living, and that there are then loosed upon you a merciless pack of laws, which try to destroy your legitimate occupation? Is it reasonable to believe that the state of politics, popular fancy, whims, any one or all of a hundred lawless elements, are able to ruin your business, while you stand helplessly by?

The right thinking which destroys such suggestions is that in reality there is one infinite Mind. In business, as in other things, oneness with this Mind, God, is essential to success. There should not be to us another power. If you are one with all that is real in your business, what more can you ask? You should now begin to realize the wonderful significance of this world that men strive after.

Do you know the names of the commodities most on demand today? Confidence, faith, trust!

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Do you know the name of the stock that will pay you the best dividends? A stock of courage. No sword has ever prospered against these.

This is a time in which to hold to this age-old counsel :
“Be not faithless, but believing.”

C H A P T E R T E N

You and the New World

WHAT we are witnessing today is more than a recurring period of disturbed conditions; it is the passing of the old order, and it is passing because it will no longer satisfy a thinking age; which means that the new order has already gained a foothold in the thoughts of thinkers.

The social, industrial, and economic systems which have been in vogue, were not born of spiritual progress, nor of the recognition of human rights, but were the outcome of individual self-interest, and the domination of the strong over the weak. Well may we think of Lowell's well-known words:

"Truth forever on the scaffold, Wrong forever on the throne.

Yet that scaffold sways the future, and, behind the dim unknown,

Standeth God within the shadow, keeping watch above His own."

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Because right is right, wrong must be redressed; and we shall have changes in the social order until justice, righteousness, and love reign unopposed in the hearts of all men.

How will the religious organizations answer for their moral weakness in permitting the evils of centuries to go unrebuked, or for their failure to challenge the wickedness they knew to exist in high places? The churches have held the key to the freedom of the oppressed and the downtrodden, and to the accomplishment of moral and social reforms, but they have too often lacked the courage or the devotion to use it. To my mind the churches have approached the whole question from a wrong angle. Certainly their feeble united efforts have so far accomplished very little. War, greed, poverty, avarice and sin still stalk through the world, and so far organized religions have failed to stop their march of destruction.

Now, how can these conditions be eradicated? We must first of all realize that these evils are in the thinking of mankind, and one's thinking does not always change in a hurry; it follows the line which past generations have laid down for it, and many of these beliefs have been strongly entrenched in human consciousness ages before our time.

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To whom do we look to bring to the world the remedy for its social, political, economic, national and international failure and disorder? So far we have depended on the churches, financial experts, or economic specialists to lead mankind out of their disaster into permanent goodness and prosperity. That they have failed to bring in the brotherhood of man and turn the nations into the way of peace and safety, will not, I think, be disputed by even the most earnest social reformer.

A few years ago we started to throw away guns and sink battle-ships in the hope that in so doing we should make the hearts of men and nations kind and loving and unselfish. Did that banish the greed and the jealousy and the fear which have upset the order of the world since the beginning of time? Men did not wait for the manufacture of swords and guns before they began to fight. And if we could dump all the world's instruments of war and destruction into the sea, it would not remove the cause of strife or make men live as brothers.

The trouble lies in the fact that the followers of the Prophet of Nazareth, while outwardly espousing his cause, have not wholly lived the spirit of his teaching. The high task of the churches to mankind is to transform human consciousness from its present material basis to the spiritual. It means the redemption of religion, education,

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politics, government, finance, commerce, and all that enters into the life of the world, from the perversive influences, false ideals and selfish interests which have too long controlled them.

We are all linked together by the common necessity of finding a way of salvation from the ills and evils which are disturbing the peace and prosperity of the world. This is not a matter of religious or emotional sentiment, but of a sane and sensible policy of life, of business, or of government.

What we are facing today is the problem which has confronted the world from the beginning, namely, that of human consciousness itself, a consciousness, or thinking, which has accepted something besides good as a natural and normal part of its identity and being, and, which has thereby consigned itself to constant strife and discord until the disturbing element of evil is destroyed.

That is true of you as an individual as well as of nations. One who believes in the presence and power of that which is destructive to life and happiness finds no resting place for his thoughts, and no place where he can feel safe from evil. There is no possible escape from this condition except through a change in human thought, and that in a nutshell is the problem which the world has to face and solve before it can be at peace.

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Now, the only thing I know that will bring about this change, and solve the problem of the world, is a radical change in thinking from the human to the Godlike. It must be obvious to anyone that a mental condition composed mainly of wrong thoughts, whether it be in an individual or a nation, or the world, must sooner or later crumble into decay. I have pointed out again and again in this book that the only correct way to look at things is from the standpoint of God; your Creator, and the Creator of the world. It is perfectly logical that the man who produces a machine is, naturally, the one who understands it best. If we really believe that God alone creates and governs man and the universe, we shall have no desire to regard them in any other light. The universally accepted statement of Christendom is that God is all power and all presence. But does this honestly represent our own view while we consent to the dominion of other powers? We say that God is all-knowing, knowing and seeing no evil, but at the same time we go on admitting evil in our thinking.

The only thing which can bring about this change in our thinking, and solve the problems of the world, is a change in thinking from the human to the divine. It was thinking which brought the universe into being, that constitutes its conditions, and decides the whole of hu-

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man experience. It is thinking which makes up the kingdom of heaven, or the kingdom of hell. There is no possible way by which you may gain admittance to the kingdom of heaven upon earth, except to become heavenly minded. That may seem a long road to travel, but there is no shorter way.

The question is sometimes asked if the time will come when evil will be forever dispelled from human experience. It will come when the supposition of a mind apart from God, good, disappears. When it was discovered that the earth is round, the belief that it was flat disappeared from human belief, not only in that particular period but for all time, and this may serve to illustrate the final end of evil. When it shall be universally understood that God is all-inclusive, men and women will no longer believe, or be taught, that there is a power, intelligence, or presence beside good, and evil will disappear. Evil is no more than a thought condition; it is not a person, power, or law. It can only be reversed through an intelligent understanding of God's allness. This leaves evil without a place to enact its delusions. It awakens the dreamer to the emptiness of the material dream, and to the sufficiency of God in all things.

Now, because we have a God of Love, He could accept nothing less than a perfect world. *God could never*

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have created anything imperfect. If God had created a world of war, hatred, and sin, He would not be a God of Love. What then you may ask, is the world God created? He had made a glorious heaven in our midst here, and if we only closed our senses to this world we should become aware of the real world.

This is a good day to be here, for in all history it is nearest to the destruction and disappearance of the world of evil, and the dawning of that morning when all shall know the truth and be free. If we keep our gaze on the clouds, they are all we shall see, but we know there is sunshine and beauty and glory behind the clouds, however dark and threatening they may seem. The old world of evil is dying reluctantly and hard, and that is what all the fuss is about. It is far better for the world to be roughly shaken out of its satisfaction with material prosperity for its own sake, and to be rudely awakened from its dream of selfish power, than to sink into spiritual bankruptcy.

Of course it would be much pleasanter to grow spiritually strong during the times of peace, if we only would; but it has been found that the storms of life are what make men strong and courageous, not the warm sun and the soft breezes. During these strenuous days men and women have developed strength and faith and courage,

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in whom years of prosperity had kept these qualities largely hidden. If you feel inclined to rebel at the sore trials of these days, think of the terrific pounding which is necessary to free the kernels of grain from their encumbering hulls. Times of great world trouble are necessary to turn the thoughts of men to God; and we have been passing through that very time.

A timely question to ask yourself, and one which you should not leave until you are satisfied with the answer, is, What kind of world do you believe you are living in? You should refuse to be carried along by the current of general belief, else you shall be subject to the same condition as those who believe that "the world is very evil." The mesmerism of mass opinion must be counteracted in your thoughts if you are to realize the freedom of right thinking.

If it were generally recognized that in God alone is the key to world prosperity and peace, that only failure and disaster are to be found in the opposite direction, there would be such a turning to God as would both solve and dissolve present difficulties and open the road to a new world order. The so-called material world is not God's world, even as the so-called physical man is not God's man; what is seen in both of these cases represents human ignorance of the reality. If you believe in an evil

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world that implies a corresponding ignorance of Truth, or the reality of things. To live in ignorance of the reality of things—of the reality of Life, Love,—is to live in a fictitious state of thought, or in the realm of illusion. That is a plain and logical conclusion which is undeniable.

The eventual outcome of the present world revolution will be the acknowledgment and adoption of the divine order. The old material world needs a new spiritual vision; we need it. It is impossible for peace and goodwill to reign in the earth until evil in men's minds is replaced with a sense of good; but this will not be so long as the claims of evil are believed and obeyed by mankind.

Professor Einstein in his theory of space and time says, "It is not too much to say that the whole universe has been created, and is being directed by Mind." Men of science have long ago arrived at the conclusion that there is a divine Mind behind the universe that is governing it. When I insist that divine Mind is supreme in the universe, I do not mean to suggest that everything that happens in the world comes from Him. Many dreadful things happen in the material world which He has never decreed. God is supreme over all He creates, and what He creates is only good; not evil. We think of the terrible disasters that happen in the earth involving the death and

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suffering of thousands. We cannot believe that such things are "acts of God"; because we know that Love does not so express itself.

And so it is your privilege to know that beneath the fear, turmoil and panic of these days, "the Lord God omnipotent reigneth," and the conditions which now seem to exist, and which are so rampant, are only destroying themselves upon the rock of Truth. The loss of material things does not lessen the value of your spiritual possessions.

In the present conflict what is humanity's means of resisting the attack against its liberty? Correctly analyzing the nature of the attack, the defense against wrong thinking is obviously in right thinking. In spite of the many defects in our democratic system, basically it is nearer right, than are those which would strive to overthrow it. God is omnipotent. Even a glimpse of that truth gives immense power, a fact which has been proved historically time and again. Imbued with moral might and the confidence it inspires, material means will be forthcoming to deal with those material weapons which appear so formidable today, but first and foremost the essential element of success is the rightness of our cause. Unshakable confidence is an inevitable and natural sequel.

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Let it be clearly recognized that this evil of mental aggression is primarily aimed at destroying man's faith in one God. In proportion to our adherence to the power of God, in that degree is the insidious propaganda of defeatism incapable of making us afraid or weak. We have been given a great trust in our democratic institutions. Let us prove faithful and we will assuredly see them firmly established for the benefit of all mankind, for they are built on the rock, eternal Principle.

Right thinking is essential if you wish to fully realize these spiritual possessions. In these days, as the clouds grow thicker and faith grows stronger, the world is passing through the birth pangs of a new era in human history. It is the dawn in consciousness of a new order to material thinking, God's order. We are on the eve of tremendous changes in the course of human development. We have reached the great divide. Either humanity is going to slip back, or we are going forward to a great freedom. Freedom from war, lack, fear, sickness, greed, hatred and evil.

Go forward in faith, that you may possess the kingdom of God here and now.

T H E E N D

