

Demonstration

Frances W. Foulks

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THE SECRET OF DEMONSTRATION



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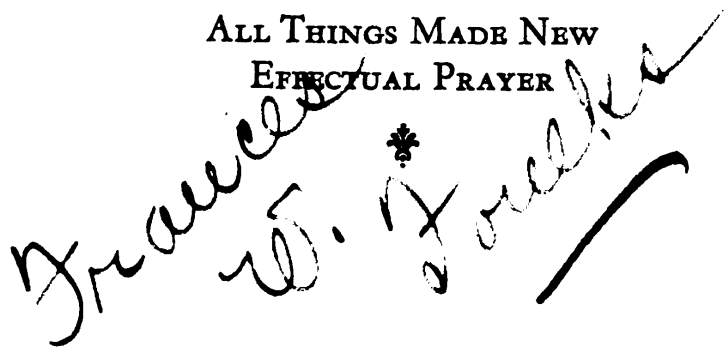
FRANCES W. FOULKS

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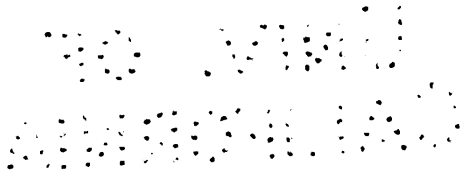
STEPS IN SPIRITUAL UNFOLDMENT

ALL THINGS MADE NEW

EFFECTUAL PRAYER



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Gift of Frances

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PREFACE

YOU WHO have selected this book may have done so because of some appeal its title has made to you. It might be well to stop right here and ask yourself some questions, and require too, true answers from yourself. Perhaps it might be of lasting benefit to you if you thoughtfully questioned thus: "Why have I selected this particular book? What do I expect to derive from its perusal? Am I looking for a way to obtain things in the outer or am I seeking in the study of this book, and in all study, to attain a deeper consciousness, that consciousness wherein lies the solution of the secret of all demonstration? Which is paramount in my mind, obtaining outwardly or attaining inwardly?" What you will receive from the lessons herein depends on your attitude of mind, for these lessons contain only reminders of who you are, with hints as to what you can do and be; and deeper knowledge of these things is discernible only to those whose sole quest is for the things of Spirit.

This book started, not with any idea of a book being written, but from a study of the word *demonstration*, suggested by the many ways that students used it who came to me, personally and through correspondence. I felt that I myself must fathom some depths of understanding of the word

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that could be passed on to others, if they were to be helped to unravel the secret of true demonstration and so be enabled to rise above the many negative conditions in their lives. It was with such earnest desire that the first chapter was written, but before it was finished the subject of the next chapter was suggested for meditation and study. Each succeeding chapter always came to mind for study and writing before the preceding one was quite finished, until "The Eternal Now" brought me the realization of completion.

As much as I can tell you in words, of what came to me in meditation and study of the secret of demonstration is set down on these pages, as hints and reminders, to help you who read. It will be only as you earnestly seek to solve the secret for yourself, that your own revelation will come. All Truth that is revealed through another must be verified within one's own self and made consciously one's own as usable knowledge, before one can demonstrate it himself. This cannot be done by one whose mind is intent on demonstrating things. It takes a mind that is one-pointedly asking and seeking and knocking at the door of the kingdom, with but one desire, to be taught of God, to realize to the point of having it proved, "Ye have an anointing from the Holy One, and ye know all things." In such realization it is, that we see no longer as in a glass darkly but face to face, to know as we are known, even as Christ Jesus mystically taught this: "No one knoweth the Son save the Father, neither doth any

know the Father save the Son.” It was from such self-knowledge that the Master could say, “I am a Son of God,” and have this substantiated by the Father in all His works, in His teaching, in His living. It is only through such a consciousness of this mystical relationship, on our part, that we have the ability to do Christ works; for only then do we realize, “The Son can do nothing (desires to do nothing of himself) but what he seeth the Father doing.” Yet in our very absence of desire, in our recognition that we can do nothing of ourselves, is given to us the power to do, so that “What things soever he (the Father) doeth, these the Son doeth in like manner,” because “The Father loveth the Son and showeth him all things himself doeth.”

If we are truly aware of the love of the Father; if we clearly picture it as a love that is changeless, eternal, tender, compassionate; we know that He withholds no good thing from those who love Him, and, no matter what the appearance, we can turn quickly to Him, saying “Abba, Father, all things are possible to thee”; then resting and trusting, “let” the good of His desire for us be demonstrated. When one enters the Son consciousness which is the realization “I am the Son of God,” he will no longer be concerned about demonstrating over appearances, about demonstrating that which seems to be a need or desire; for he will be sure that “The Father knoweth” to supply every need, to fulfill every desire; and the proof of this faith will be seen, for “All these things shall be added.”

There is a new race of people replacing the present race, and the members of this new race are being selected now. This race is to be made up of those who know who they are, whence they came, and whither they go. They will be people who realize this to the extent of manifesting it,—which is demonstration.

In the soul of every man lies this knowledge. It is in your soul and my soul, placed there when we were given our being. Every man has access to the place of this knowledge, but he himself must choose to enter the mystical way that was shown by Christ Jesus (“I am the Way”), and himself find the secret path that leads into the Father’s kingdom (“Follow me”). Yes, many of us have glimpses of our Sonship, and with every glimpse we find some miracle is wrought, but our need is to abide in the consciousness of our Sonship as the Father abides in us, that the miracle-working power may be active in us and through us continually, to bring our lives into the “very good” prepared for us in the beginning. Thus shall we come to fulfill the purpose for which the Father gave us being—to make Him manifest.

Beloved, let us have but one purpose in life, to become fully aware of our Sonship, to realize this to the point of making it manifest, and let us put the accomplishing of this purpose before all else. Let us set our faces toward this goal and allow nothing to turn us either to the right or to the left, walking always as children of the Light. Let us

abide in the Secret Place of the Most High, seeing as the Father sees, always active in doing as we are shown of the Father. Thus shall we become members of the New Race, and pass over the threshold of the New Age of Christ Mastership.

May this book help you, beloved, every You who reads it, to solve the *secret of demonstration* and so be able not only to claim, "I am Christ, the Son of the living God," but to prove, "All things the Father hath are mine."

THE AUTHOR

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*Jehovah is my light and my salvation;
Whom shall I fear?
Jehovah is the strength of my life;
Of whom shall I be afraid?
When evil-doers came upon me to eat up my flesh,
Even mine adversaries and my foes, they stumbled
and fell.
Though a host should encamp against me,
My heart shall not fear:
Though war should rise against me,
Even then will I be confident.
One thing have I asked of Jehovah, that will I seek
after:
That I may dwell in the house of Jehovah all the
days of my life,
To behold the beauty of Jehovah,
And to inquire in his temple.*

* * *





*When thou saidst, Seek ye my face; my heart said
unto thee,*

Thy face, Jehovah, will I seek.

* * *

Teach me thy way, O Jehovah;

And lead me in a plain path, . . .

* * *

*I had fainted, unless I had believed to see the good-
ness of Jehovah*

In the land of the living.

Wait for Jehovah;

Be strong, and let thy heart take courage;

Yea, wait thou for Jehovah.—PSALM 27.

*. . . If ye have faith as a grain of mustard seed, ye
shall say unto this mountain, Remove hence to yon-
der place; and it shall remove; and nothing shall be
impossible unto you.—MATTHEW 17:20, Words of
Jesus Christ.*





CHAPTER I

DEMONSTRATION

THE WORD DEMONSTRATION has been so thoughtlessly used by those who seek outward signs without first establishing spiritual understanding, that many Truth students have almost ceased to include the word in their vocabularies. It should be remembered, however, that spiritual understanding, with its resultant power is, and must be, back of every real and lasting demonstration; that dynamic faith is the sure foundation and the cause or initial mover of that which appears. It should be clear, if one thinks deeply, that what people are in the habit of calling a demonstration must have something more to it than that which appears; that what appears is but the proof or sign of something which the demonstrator inwardly knows or does; that it is a verification or evidence of an inner knowing or doing, founded on faith. In its true meaning, therefore, *demonstration* is a mystical

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word, including within itself that cause of which it is also the effect.

The inevitableness of the relation between cause (faith) and effect (manifestation) is sometimes forgotten. Jesus Christ told His disciples that seeming wonders shall be done by those who have sure knowing. He said, "Signs shall accompany those that believe." Notice the positiveness of this assertion: the word *shall*, not "may" or "should"; the word *accompany*, not "follow." Many of us have little expectation that our prayers will be accompanied by their answers, but are usually quite well satisfied to think that the answers will come trailing along some time afterward. Very often, then, the answer remains invisible or dies a-borning, because the prayer is offered without its necessary chief ingredient—belief.

On the other hand, it is sometimes forgotten that faith, of itself, is not enough. James tells us, "Faith, if it hath not works, is dead." By this he means that if we are not bringing forth manifestation in the outer, such failure is a refutation of faith made perfect. He adds, "I will show thee my faith by my works." Any student who is rooted and grounded in faith can speak with the same confidence and positiveness as James, at any time, under any circumstance or condition.

The word *demonstration*, then, to one who truly understands it, to one who has touched its mystical meaning in the Christ Consciousness which is the

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place of its birth, always means, first, an action of faith within the mind; second, the physical or material manifestation which is the reaction or expression of that faith. In other words, both the faith of the inner plane as a realization, and the fruit of faith which shows itself as a manifestation in the outer, together with the inevitable relation between these two, are acknowledged in the word *demonstration* when it is rightly used.

Those who seek things in the outer, those who follow the study of Truth hoping for the loaves and fishes, consider the demonstration of things as the end and aim of all their study and their work is for such attainment. Those who seek spiritual understanding, considering first things first, expect and accept signs or fruits as a result of spiritual truths implanted in their consciousness. Jesus said to the seventy, returning in great joy to report that even the demons were subject unto them, "In this rejoice not, that the spirits are subject unto you; but rather, rejoice because your names are written in heaven." The true student, then, rejoices because faith has become so established in the consciousness that signs follow. In every true demonstration there has been established something invisible, as the cause of that which has become visible; and one should not seek either separately as an end in itself.

When one first comes into Truth there may be many wonderful demonstrations which after a time seem to cease, and one feels that no longer does the

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law work as it did. We hear students say, "Why do I not make my demonstration? Why do I not demonstrate health,—or abundance,—or a position?" The law is just as active as heretofore, for the law changes not; but every man must come to the time when he can make his own demonstration. He must come to prove for himself that there is a law by which everything produces after its kind, and that this law's working ground is in man's mind. When one no longer demonstrates in the outer according to his seeming needs and desires, it is time to go deeper within and find the cause of such failure.

Perhaps at first, if this has been your experience, you have been an onlooker at some blessing of loaves and fishes, and have been a partaker of these, your demonstrations having come through the help of another who knew how to handle and mold substance; or they may have come through one who could meet face to face the Great Physician and could transmit to you the healing power coming from such a meeting. Perhaps you have been a guest at the wedding feast and have drunk of the best wine, being a guest and partaker through the faith of one who knew how to change for you the water (a negative thought) into wine (a positive thought). Through his faith you have had a feast of good things come to you, abundance of health, or supply, or success, even overflowing the need. Yet when the time came that it was necessary for

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you to be the one to use the Christ power there was seeming failure. In any such case you will find that you have not given time and attention long enough and often enough to seeking directly from the Source an understanding of the law that lies back of all demonstration; there is as yet not a sufficient understanding in you for the law to lay hold of and prove itself. Perhaps you are still full of seeking the loaves and fishes, deep in your heart desiring these more than all else; instead of desiring to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and seeking Him only for what He has to reveal to you of Himself and what you can become from this knowing. Perhaps you have your eyes fixed on appearances, circumstances, conditions, giving power to these, instead of being so absorbed in the Principle alone that you are sufficiently empty of self and self-seeking for the Universal Giver to pour into you His overflowing measure of good "pressed down, shaken together, running over."

When one becomes selfless enough in desire to be indifferent to things on the material plane, putting spiritual attainment and accomplishment before all else, he will find himself sought out by things, being showered with things, even to the fulfillment of his every need, to share and to spare. He will find as he ceases trying to effect a cure of his body through spiritual statements, but uses all such for

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soul healing, that holiness becomes wholeness, and his body is filled with the purity and harmony and beauty which his mind contains. This has been the experience of many and will be the experience of all, if seeking the kingdom of God and its righteousness be given first place.

This inner working or understanding of the law which results in demonstration is not in any way the same process of the mind as that which handles, by naming or visualizing, the things in the outer that one needs or desires. Rather the mind is turned completely from the outer, emptied of the material, of the physical. It does not consist in one's trying of oneself to use the Principle to demonstrate things or force things into being, by visualization. It does not consist in seeing things with the mind as being already manifest without entering first into the place of their origin and handling that spiritual idea which has within it the essence of the thing needed.

Mental manipulations directed to outer ends may for a time bring some degree of demonstration, according to the strength and stability of the mind using them; but such demonstration has its foundation builded in sand. The human mind sooner or later grows weary by being forced, and losing its power, will cease to function along that line. Material things have no power of themselves either to increase or reproduce, but rather have the self-tendency to decrease, to disintegrate. When one is seeking to bring these into manifestation through

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visualization or mental manipulation, the mind is aligning itself with materiality, which has of itself no life, but is of a passing form and of a deteriorative nature. Against such opposition one has to work hard and continually to uphold the existence of materiality itself, so that there is little joy or satisfaction in its use even after the things one desires have been brought forth.

A student was recently heard to say, "It takes so much of my time to demonstrate prosperity. I do it and keep things going, but I wonder sometimes if it is worth it, for it seems to take everything out of me." There is a better way: a way in which one can, as it were, stand aside and let the law do its work, aided only by the onlooker's positive faith and expectancy. This way is a way that to the one participating seems to produce a miracle in which he has had no part except to give thanks for and rejoice in the finished work. This work he first sees as being finished on the inner plane, and visible only to the single eye; yet he is conscious all the time that with the two outer eyes he will see the finished expression as a visible need fulfilled.

An illustration is given in the following, copied from the letter of a student who has learned the true way of demonstration: "In business I have had two rather good months—at least what is called good now. I have, however, been very much hampered by the lack of capital to finance the work. The other day I had some urgent bills to meet, and I

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just had to get some money, without the faintest idea of where I was to get it. That evening I put the matter in the hands of the Father, even telling Him that I had myself no idea where the needed money would come from, but that I knew He had many wonderful ways of helping those who sought spiritual guidance and tried to live according to the Law of Truth. The next day the president of a bank in the neighborhood came to see me, soliciting my account, and jokingly remarked that he would like to have some rich guys like me to connect up with his bank. So I told him that he came just in the nick of time, as I was in need of a loan for my business, and that it would have to be a character loan since I couldn't put up any collateral. Bankers haven't made such loans for a long time, but he told me to come to see him next day. I went and received a loan which fills my present needs completely. I never saw or heard of this man before in my life." Later the same student said that this loan and others he had needed in order to carry on his undertakings were all paid off by profits from his business; and that when he entered the bank one day and the president said to him, "Need another loan today, friend?" he could very truthfully answer, "No," and add, "But if you are needing to borrow some money now, I am in a position to return your kindness by making you a loan."

This student truly proved, "Your heavenly Father knoweth that ye have need of all these

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things.” This is a demonstration as it should be: inner faith in the One who is the Giver of every good and perfect gift, with signs following; and with the signs, a joyous experience in their use. Such a demonstration establishes a deeper and richer faith, to become the foundation on which other demonstrations are builded.

All experiences in the life are for a purpose, many times being tests of our power to demonstrate. When Job was being tested he was told, “If thou return to the Almighty, thou shalt be built up.” It is this kind of building up that we, too, need; for it is a returning to the Most High that gives us power to demonstrate good. If the outer holds barrenness of any kind, then shall we know that this indicates barrenness somewhere on the inner plane; that this outer lack is a demonstration of a kind, having a “lack” thought within as its cause, and is a sign we do well to heed. He who is wise will not give attention to the outer; but disregarding the appearance, he will seek to discard the thoughts that are demonstrating after their kind, and that are holding the undesired signs in evidence.

Job was also told, “Acquaint now thyself with him, and be at peace; thereby good shall come unto thee.” Just so, those of us who are demonstrating in undesirable ways need to acquaint ourselves with the Most High, as we have never done before, and thus fill all the barren places of our souls and minds with living, vital ideas about the Creator of our be-

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ing. With us as with Job, such earnest seeking to know the Almighty will turn our captivity to error into a restoration of our birthright, an overflowing measure of good. Yesterday's light may have been sufficient for yesterday's demonstrations. To demonstrate the Christ Mastership of today we need new light, fuller light, that it may not only dispel the dimness caused by our own human tendencies, but may illumine our path through the race darkness which indifferent, willful, and ignorant human minds generate. We need, too, to have so great an illumination, that we leave, as we journey on, a radiance which will guide those who have glimpsed the light afar off, but are still groping their way. We need to seek a deeper understanding of the Father God, to unfold in us the Christ Mind or *I AM*. We need to open up the kingdom of heaven with its wealth of ideas, all so essential today, if we are to demonstrate the Superman's heritage and go forth as Masters into the New Age.

Such a course of inner investigation and spiritual renewal can have, like Job's, but one effect. Out of that infinite place of power within shall proceed the activity of Spirit; and though this activity, to the human mind or to onlookers, may produce outwardly what is called a mighty demonstration, yet in the one to whom it has come it will also produce something quite different and much more important. It will bring about in him the quickening of every faculty, and will mean to him an established

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feeling of security, something implanted which shall ever after be as a miracle-working power; for the demonstration will be one which has taken place after a face-to-face meeting with the Great Demonstrator. During that meeting, that which had been a naked soul will have been clothed with the assurance that all things whatsoever needed or desired are being continually added.

The Master Demonstrator said, "According to your faith be it unto you." Faith is a mighty power to be used or misused, and it is very accurate in its bringing forth after the kind of that in which we place it. Our lives show the use we are making of our faith, whether it be placed in God or in things. Having faith in our good brings it into manifestation; not having sufficient faith in our good to bring it forth, is to have faith in something not of the good and to bring it forth. Both are demonstrations, of opposite character, yet both ours. Both are in our own inner world first, and come to the outer as manifest signs of that in which we have placed our faith.

In order to have a constant demonstration of God's good, there must be a constant faith in Him, and an ever-deepening understanding of the law of production which faith releases into activity. With this knowledge, one will not need to try to force demonstrations; one will not need to strive for manifestations of health, success, abundance; one will not be like the Pharisees, "seeking of Him a

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sign from heaven"; but with confidence and assurance and understanding of the Principle's doing its work, one will let the signs come forth as a result of the inner knowledge that God is all in all, and that man in spiritual consciousness is one with Him in thought and in works. Only as we learn the secret of true demonstration and build on this foundation, do we come into a security that gives peace within and abundant living without.

MEDITATIONS

I SEEK, CHRIST JESUS, THOU MASTER DEMONSTRATOR, TO KNOW THE SECRET OF THY MIGHTY DEMONSTRATIONS, AND TO USE THY WAY IN BRINGING FORTH MY GOOD.

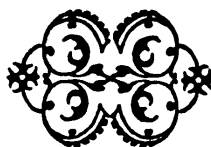
CONSCIOUS OF THY LIVING PRESENCE WITHIN ME, O CHRIST, I EMPTY MYSELF OF ALL SELF-SEEKING. MY MIND IS CLEANSED OF CRAVING SIGNS; MY EYES ARE LIFTED ABOVE SEEKING TO SEE OUTER DEMONSTRATIONS.

DESIRING THEE ONLY, AWARE OF THEE AS THE SATISFACTION OF EVERY DESIRE, THE FULFILLMENT OF EVERY NEED, I KNOW THAT MY GOOD IS ASSURED.

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MY FAITH IN THEE AS FATHER, MEETS THY FAITH IN ME AS SON, AND IN THIS UNION A LIVING ACTIVE FAITH IS ESTABLISHED IN MY CONSCIOUSNESS.

I CHARGE WITH DYNAMIC FAITH EVERY FACULTY OF MY BEING, SO THAT EYES SEE, EARS HEAR, MIND THINKS, MOUTH SPEAKS, HANDS DO,—ALL IN ACCORD WITH THY LAW OF RIGHTEOUSNESS; THUS DO I BRING FORTH SIGNS WORTHY OF A SON OF GOD.



*O how love I thy law!
It is my meditation all the day.
Thy commandments make me wiser than mine
enemies;
For they are ever with me.
I have more understanding than all my teachers;
For thy testimonies are my meditation.
I understand more than the aged,
Because I have kept thy precepts.*

* * *

*I have not turned aside from thine ordinances;
For thou hast taught me.
How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth!
Through thy precepts I get understanding.
—PSALM 119 (Mem.)*

For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known by its own fruit.—LUKE 6:43-44, Words of Jesus Christ.



CHAPTER II

U N D E R S T A N D I N G

THE REALIZATION that nothing ever just happens, that there is no such thing as luck or chance, is one of the very first steps in understanding the science of demonstration. This acknowledgment is one which each of us needs to make until it is founded on belief, for until it is incorporated in the consciousness we cannot even hope to use the law of cause and effect to bring forth our good. Realizing that everything that has ever existed and that does exist came forth according to law, is to know that everything that ever shall exist, will also come forth according to law. This gives us something upon which we can actually depend, at all times and under all circumstances, and is an incentive to us to seek an understanding of the law in order to use it correctly. Sometimes when a demonstration has been made, we have heard people say, "Oh, that might have happened anyhow." Sometimes, even

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after working faithfully for it, we find ourselves thinking the same thing about a demonstration of our own. Such a thought, until it is erased, weakens our future use of the law. It has the effect of reversing the demonstration, for the law will work accurately with this doubt even as it will work accurately with a thought of confidence or praise used to strengthen and make permanent the demonstration. If one will for a time, no matter what the seeming, give thanks that the law is accurate in its workings, he will find many things changing in the outer; for he will have seen the necessity of having his thoughts, words, and acts conform with that which he desires the law to bring forth for him.

The Bible, which is our textbook, is replete with teachings that there is a law of cause and effect, and that the law depends entirely upon the cause, or that faith which we give it, to produce an effect, or that which appears. It seems strange that we have read the Bible so long without realizing this; that we have prayed for one thing, filled with fear and expectation of another; that we have implored God to give us that which we doubted He was willing for us to have; or prayed with the lips for one thing and acted in an opposite manner in our lives and toward others. And then we have wondered why we have not had an answer to our prayer! We have, but we have not recognized it. Job came to recognize his answer. It was his conclusion that, "The thing which I fear cometh upon me, And that

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which I am afraid of cometh unto me.” It was Paul, who was Saul, that testified, “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” That very wise man, Solomon, said, “As he thinketh within himself, so is he”; and it was that wisest of all men, the Master Christ Jesus, who gave us the teaching, “If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness”; and again, “With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.” These men knew that as the within is, so is the without; and as the without, so the within. We must know this, also.

We can never hope to approach an understanding of the science of demonstration and make use of its principle unless we acknowledge that we ourselves have furnished to the law the material with which it has worked out everything that has ever come to us. This does not necessarily mean that we have held in our minds an exact picture of that which occurred, though this may have been the case, but we have held in our minds the thought ingredients of that picture. The law, a faithful servant with no volition of its own, but accurately knowing cause and effect, has used the material which we have given it to form the appearance.

Often teachers find those who ask for help to rid themselves of an experience, unwilling to ac-

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knowledge that they are in any way responsible for what they are undergoing. For example: one man who had read much of Truth literature and continually used affirmations, kept having loss after loss of various kinds. It would seem for a time as if things were going according to his affirmations, when suddenly a loss would occur that would wipe out much of that which had been gained. Being confronted with the law of cause and effect, he indignantly stated: "I'll never be convinced that I deserve half that has come to me. I know myself better than anyone else does, and I know that in my wildest imagination I have never pictured anything like these experiences I have had." But did he indeed know himself? All of the loss-material that the law needed to bring forth loss into his life lay right within him. The people who worked for him could have thrown light on the situation. They could have told how he worked them the longest hours possible with the least possible pay, causing loss to them of time, strength, and money. Then too, when new working laws became effective, giving to workers more pay and shorter working hours, he resented the new condition, claiming that it was lessening his profit beyond what he could stand. He resented, too, the government's providing work and pay for the unemployed, saying that this would increase his taxes beyond reason. How could the law bring forth God's good in unbroken continuity

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to one who resented and held back the good of others?

The Master gave to the multitude the parable of a sower who went forth to sow, and as he sowed, some of the seed fell among thorns; the thorns, growing up, choked out the seed's growth. Jesus himself interpreted this: "He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." The mind's attitude, the words and deeds, cross-currented all that might have come forth from the reading and affirmations of the man referred to above. We all need to pray earnestly that we be delivered from blindness, from dimness of vision, concerning ourselves; that this be replaced with understanding, and we come into such wisdom of choice, in thought and word and action, that we give to the law material with which to work out for us manifestations of God's good.

The greater our need in the outer is, the greater is our need to understand the science of demonstration. One must recognize that this inner need of understanding is the real need, far outweighing the outer need. He must become willing to give himself to the faithful study and practice of the law, without thought of reward other than growth toward Christ Mastership, before there comes to him any degree of working power with its resultant manifestation.

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Solomon, entering upon rulership in his kingdom, asked as his greatest desire that he be given an understanding heart, in order that he might discern between good and evil in the government of his people. It is recorded that, because he put this desire first, the Lord, or Law, added riches and wealth and honor such as far exceeded those of any king before him or any king that followed after him. We know that Solomon was not lacking in intellectual learning. As a king's son, chosen and trained for future rulership, he would have had all the advantages of education that the age afforded, as well as the counsel of his father, David, the king. Yet when the Inner Voice said, "Ask what I shall give thee," Solomon must have felt how inadequate was human intellect. He must have felt such a need of Divine Wisdom, and of its potency in every time of need, that all earthly desires were as nothing; for his earnest prayer was, "Give me now wisdom and knowledge." It is only when we are thus humble toward our own human knowing, and when we desire before all else the knowledge of righteousness, or right use of the law, that we are capable of receiving an understanding which enables us to discern between good and evil. It is only then that we are able so to govern our inner world that our outer world becomes one of riches and wealth and honor.

We have many records of how wise Solomon considered his choice to have been. His advice after he had lived many years according to this choice

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was, "With all thy getting, get understanding." From his own experience came the words, "Lean not upon thine own understanding," that is, on the human intellect. He went on to tell us to incline our ears, apply our hearts, and lift up our voices in seeking understanding. Knowing the keen interest with which human beings seek for material things which they desire, he says of seeking understanding, that if we "Seek her as silver" and "Search for her as for hid treasures" it will lead us to "find the knowledge of God." Think of what it would mean if you and I, if each member of the race, should turn all the attention we usually give to seeking things in the outer to seeking in the inner for the "knowledge of God." What wonders, what signs would follow!

That One, who through a knowledge of God demonstrated a life so glorious that we can never comprehend it in its fullness until we become like Him, said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." It was through thus asking, seeking, knocking,—perhaps in those silent years between twelve and thirty,—that He came into the full "knowledge of God," became so at one with it in consciousness that He was one with it in use. He says to all who are seeking to follow Him into Divine Mastery, "Apart from me (this God knowledge which I use) ye can do nothing"; but, "If ye abide in me (in this God knowledge), and my

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words (God knowledge) abide in you, ask whatsoever ye will, and it shall be done unto you." And again the Master Demonstrator says, "He that abideth in me, and I in him, the same beareth much fruit." Notice His use of the word *abide*, conveying the meaning of permanence, unchangeableness; *abiding in Him*, therefore meaning a continuous, unwavering state of mind established on the "knowledge of God," resulting in "much fruit." It was through this abiding state of mind which was His, through continually abiding in the knowledge of God, that He understood how to cast out demons, heal the sick, multiply the loaves and fishes, and raise the dead. There was no "just happened" about these demonstrations. They came forth into manifestation through a mind that understood the law and confidently used it.

We may not yet have proved for ourselves that there is a law back of all demonstration and that we can understand that law and use it to bring forth whatsoever we will. We may, however, be as sure of this as we are now of some other things which we at first found necessary to accept on faith or hearsay, from books or teachers, but which afterward, by learning and using their principles, we were able to prove to our entire satisfaction. We readily admit, though we may not have proved any of them, that all the arts and sciences are founded on unchangeable principles. We may dabble in these and produce certain results, mostly of an un-

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satisfactory nature to ourselves and those about us. At the same time, we are all likely to agree that steadfast recognition of the principle of any science, study and practice, and the continuous use of the principle, has an unfailing result,—that the person thus imbued with it is able to use it to bring forth that for which the principle stands. We know that man comes to have dominion, authority, over anything which he fully comprehends; that is, over anything of which he fully understands the law. This is true of music and art, of mathematics, of astronomy, of any of the sciences. One who studies and practices the principles of any science until his consciousness is impregnated with them, finds they become workable. They exist first in his mind as an understanding; afterward, he is able, by use of this knowledge which has been incorporated into the mind outwardly, at will, to demonstrate that for which the science stands.

One who studies the science of numbers long enough, steadfastly enough, with a mind open to its rules, practicing these until he becomes proficient in them, becomes a demonstrator of that inner knowledge of the working law which mathematics holds. Then there is an outer evidence of this inner association with the principle, a visible proof of an understanding of that for which the principle of mathematics stands. He has become a mathematician, a master of numbers, and can demonstrate

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this mastery at will; he can use it for himself or another as often as is needed, or constantly if he desires.

The law of demonstrating the good things we need and desire,—those things which, as our birth-right as sons of God, have been prepared for us from the beginning,—is just as usable, just as accurate, just as provable, as is the law of mathematics. The mastery of the law of demonstration, like the mastery of any and all others, lies in the will of the individual. He must be willing to ask until understanding is given, willing to seek until wisdom is found, willing to knock until the door of knowledge is opened; and he must will that this asking, seeking, knocking be put before all else in the life. Did not the only One who has yet become a Master of demonstration say, “Seek ye first his kingdom,” which is the realm of divine knowledge from which all our understanding comes? And did He not say, “Seek ye first . . . his righteousness,” the wisdom needed to use the law aright? And did He not promise that the result of such seeking would be that “All these things (whatsoever is needed and desired) shall be added unto you”? We need to establish in our consciousness as the principle of the science of demonstration, and as an accurate law of all bringing forth: “In the beginning, God.” We need to seek this beginning (God), as a beginning, and at the beginning of any need and desire, that we may bring forth only that

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which we can pronounce "very good," and so fulfill the purpose of our being as sons of God.

When we are working with spiritual law, we are working with that which is as accurate and dependable and provable as the science of mathematics; we are setting into activity vibratory forces as harmonious and orderly and melodious as the science of music; we are painting lives colored with experiences as beautiful as the most glorious canvases of masters of art. All this and much more is included in understanding and using the law of being. Let us, then, with all our getting, get understanding, that we may be able to bring into manifestation the good which is ours by divine inheritance, yet not ours in actual possession except as we ourselves know and use the law by which it comes from the invisible to the visible. Understanding the law and using it, makes that for which it stands inexhaustible to us; we can produce at will, and in any quantity needed, from the infinite storehouse of our Father-Mother God. To come really to "find the knowledge of God," as did Christ Jesus, is to know, "I and the Father are one"; which is also to know and prove that "All things whatsoever the Father hath are mine," because "I am the son of God."

MEDITATIONS

I ERASE FROM MY CONSCIOUS AND SUBCONSCIOUS MIND ALL IDEAS THAT ARE FOUNDED

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ON CHANCE OR LUCK, OR ON ANYTHING'S
JUST HAPPENING: I SET UP IN THEIR PLACE,
O THOU JUST ONE INDWELLING, THY LAW OF
RIGHTEOUSNESS AND JUSTICE.

I ACKNOWLEDGE THY LAW OF RIGHTEOUSNESS,
O CREATOR OF MY BEING, AS THE LAW WHICH,
BRINGING FORTH AFTER ITS KIND, MAKES
MANIFEST MY WORLD ACCORDING TO THE
MIND-MATERIAL WHICH I GIVE IT.

I WATCH MY MIND'S ATTITUDE, ITS VISION AND
THOUGHTS, I CENSOR MY WORDS AND DEEDS,
SEEKING ALWAYS, O CHRIST, TO DISCERN, AC-
CORDING TO THY KNOWLEDGE, BETWEEN GOOD
AND EVIL; AND, CHOOSING THE GOOD, TO HAVE
MY INNER AND OUTER WORLD MEASURE UP TO
THY PERFECT STANDARD.

BEFORE ALL ELSE DO I SEEK, O CHRIST IN-
DWELLING ME, TO HAVE THY UNDERSTAND-
ING, TO BE ESTABLISHED IN THY KNOWLEDGE,
TO USE THY WISDOM, IN ALL WAYS, AT ALL
TIMES.

I ASK, I SEEK, I KNOCK, UNTIL I BECOME IM-
BUED WITH THINE OWN PERFECT BEING, O
OMNISCIENT ONE; UNTIL MY LIFE SHOWS
FORTH THY BEAUTY, THY HARMONY, AND
THY WEALTH.

Jehovah hath rewarded me according to my righteousness;

According to the cleanness of my hands hath he recompensed me.

*For I have kept the ways of Jehovah,
And have not wickedly departed from my God.*

*For all his ordinances were before me,
And I put not away his statutes from me.*

I was also perfect with him.

And I kept myself from mine iniquity.

*Therefore hath Jehovah recompensed me according
to my righteousness,*

According to the cleanness of my hands in his eyesight.

*With the merciful thou wilt show thyself merciful;
With the perfect man thou wilt show thyself perfect;*

With the pure thou wilt show thyself pure;

And with the perverse thou wilt show thyself forward.—PSALM 18.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.—JOHN 12:26, Words of Jesus Christ.



CHAPTER III

O B E D I E N C E

IT IS, as we know when we begin to search for the secret of demonstration, a travesty on the word *demonstration* to apply it to the sign only, not giving recognition as a part of the demonstration to the origin of the sign, the inner work that has been done. We need always to remember that signs, whether good or not good, indicate a corresponding state of mind; that it is a matter of compliance or noncompliance with the law of good which determines the character of the signs.

If we think carefully about any demonstration, we shall find that there has been first, an acquiescence, or an agreement, with an idea; second, the setting up of a mental process by which the mind has become obedient to that idea; and third, the obedient use, in turn, by the law of cause and effect of what the mind has given it, to bring forth a corresponding sign. Whether the sign be poverty

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or wealth, sickness or health, failure or success, the process is the same; only the idea to which the mind and law are obedient is different. This choice of ideas is always ours. We are not automatons, without volition. There is no law either of good or evil coercing us, compelling us to choose one idea before another. The command is, "Choose you this day whom ye will serve"; and obeying that command, we are, whether we are conscious of it or not, each moment choosing to serve the Higher Self or the lower self, and in turn are being served by the self of our choice.

Most of us know very well the enticing things which the lower self holds out to us in return for our obedience to it: sense pleasure, temporal power, fame, material possessions,—all belonging to the kingdom of this world. We have believed in this self, bowed down to it, and obediently followed its instructions; until we have found by experience that it is utterly unreliable, and have learned to say to it, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Through unfolding faith and understanding, we come more and more to realize what the Higher Self offers us in return for our choosing to give our full allegiance to it. We are thereby co-operating with it in its desire to give us the eternal things of its kingdom—peace, joy, beauty, wisdom, and power—which result in permanent health, happi-

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ness, and abundance. The Higher Self offers to us always a knowledge of the way, together with the reward for its use, saying, "If ye be willing and obedient, ye shall eat the good of the land." Our willingness to be obedient to the law of good is our surety of the willingness of the law of good to serve us, to render of itself, with its signs, to us. Not in barter do we serve Him, because of "the good of the land" promised; but in willing, loving service, in voluntary obedience, in compliance with His will, in submission to His way, desiring only to "see him as he is," and in thus seeing, to become like him.

In order to demonstrate, there must be first, faith in the Self, and faith is "the gift of God." Then there must be understanding of the Self, and "There is a spirit in man, And the breath of the Almighty giveth them understanding." Finally, there should be obedience to what faith and understanding unfold,—obedience, which is optional with us, but which evolves in our consciousness the likeness of that Image that was involved in us in the beginning. It is the Image in us that holds power, authority, dominion. When, through faith, understanding, and obedience, we have evolved its likeness, the son or true Self, then is the power, authority, and dominion of the Image ours to use as we will, when we will. The disciples, unable to speak the healing word for an epileptic, and seeing that "the boy was cured from that hour" in which the Master spoke, were questioning, as do we sometimes,

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“Why could not we?” The Master answered “If ye have faith as a grain of mustard seed,”—that is, if you have even the smallest amount of faith in the Self within you from which comes all power, and were you as obedient to this Self as the mustard seed is obedient to its pattern within,—“Ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.” The One who spoke thus to His disciples had so merged himself with the Father within that He could say, “All authority hath been given me in heaven and on earth,” and from this consciousness could speak as the disciples could not. In evolving the Mastership, which the disciples had not yet evolved, there was left in Him so little of the Jesus man, and He had put on so much of the Christ man, or likeness of the Father, that He could say, “The Father abiding in me doeth his works.” And what works they were, causing even His disciples to marvel and say, “What manner of man is this, that even the winds and the sea obey him!” And onlookers, amazed say, “With authority commandeth he even the unclean spirits, and they do obey him!” Truly as we follow Him, in putting off obedience to the human self and putting on obedience to the Christ Self, which is our pattern, there will be fulfilled for us His promise that “greater works than these shall ye do.”

If we would rise to such authority over circumstances and conditions,—and most of us very much

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need to exercise such an authority, as well as desire it—we must be obedient to the guidance of that Teacher within us, who is always so able and so willing to instruct us. We must learn to listen, to become still enough to hear even the faintest whisper of direction; we must learn to watch so closely that we detect even the slightest signal. We must not only come to perceive these but we must render them instant, unquestioning obedience.

It takes very strict discipline of the self to come to that place where the eyes are clear-sighted enough and the ears acute enough to hear what is taking place on the inner plane. It is “obedience to the faith” of which Paul speaks, that unfolds the spiritual faculties in us, faculties which so transcend the human that the limited human side of us is often amazed at their performance for us.

It is only when we attend wholeheartedly to the lesser instructions that we are trusted with greater ones; it is only when we have trained the eye and ear to be alert that we come to the place of which Isaiah spoke: “Thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.” A student seeking earnestly to develop that faculty which we call intuition, the inner guiding Voice, that she might always know the way and walk therein, was sitting late one afternoon in meditation. As she became very quiet, there came to her a strong impression that she was being told to go downtown to a certain

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hotel for dinner. She had been asking for wisdom for some special matter in hand and seeking to be alert to any guidance that came. She dressed, went to the hotel, had her dinner, and sat in the lobby a little while, all the time expecting something unusual to happen. Nothing did. After returning home she again became very still and inquired deeply within for the reason for what she had done. Clearly this time came the answer, "That you might learn obedience and so be trusted with the greater things."

When we have a direction come to us from the silence to do a certain thing, we need to enter into the doing of it with our whole heart, doubting nothing. The stepping out in obedience to the faith that has made us receptive to the message, connects us with all that is needed to carry the direction to successful completion. All the inexhaustible resources of the Mighty God await our use, and are as available as was the substance when Christ Jesus fed the multitudes, as was the life when He raised the dead. Ours is not to question how or why, but to accept the charge with thanksgiving, and seek to become even more still and receptive, that we may contact that which is needed to perfect the work. Sometimes when we are directed to do a certain thing it looks impossible to us,—but that is the human mind speaking. There is no way pointed out to us but that Jesus Christ walks with us,—even in an embodiment if it is needed for our pro-

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tection or guidance. We are asked to go no way but that the Angel Presence has gone before to clear the path of all that would hinder. We have the promise, "My power is made perfect in (your) weakness," and "In quietness and in confidence shall be your strength,"—power and strength that are both mental and physical, because supported by the exhaustless, unfailing Eternal Spirit, Creator of our being. Can we not trust His guidance under all circumstances and all conditions, giving Him willing and joyous obedience, knowing it is He who says, "If ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples; for all the earth is mine"? In this consciousness comes the assurance that sustains, strengthens, quickens, and we find the promise being fulfilled: "Jehovah will perfect that which concerneth me."

In Abraham, we find such faith in the Voice of Guidance that he gave it explicit obedience. Jehovah told him, "Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee." His obedience is recorded—"So Abram went." As we follow the history of Abram, we find him always listening for Jehovah's instructions and being obedient to them, always seeking to incorporate faith and obedience more fully into his consciousness. Through this he became less and less Abram-like and more and more God-like. When Abram was ninety-nine years old,

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Jehovah appeared to him and said, "I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." It was then that Jehovah changed Abram's name to Abraham, saying, "The father of many nations have I made thee." As far as the promise was concerned, it was already finished; the evolving of it belonged to Abraham, in his keeping his part of the covenant—that of walking before Jehovah and being perfect in faith and obedience. As we remember, Abraham was childless and his great desire was for seed, that his posterity might inherit the great spiritual and material gifts with which Jehovah was blessing him, and that his seed might in turn keep the faith of Jehovah through the generations to come. According to appearances, Abraham being ninety-nine and Sarah ninety, the fulfillment of this desire was incredible. Seeing only according to flesh pronouncement that it was impossible, Sarah laughed. But Abraham was told, "Is anything too hard for Jehovah." Yet it is recorded of Abraham, "And he believed in Jehovah." Right at this point, the law started its work of bringing forth that in which Abraham, obedient to the promise, believed; for we are told, "And he (Jehovah) reckoned it (Abraham's belief) to him for righteousness (right use of the law)." In this firmness of belief Abraham walked in steadfast obedience before the law, in this obedience he set aside all appearances and

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listened to no other voice than that which said, "I will make thee exceeding fruitful." From this belief he could not be shaken, even when he was commanded to sacrifice Isaac, the lad who had been born according to promise, and who was the only apparent "seed" by which the promise could be fulfilled.

How exceedingly fruitful was the result of Abraham's faith and obedience we see being demonstrated even until now; for it is being proved that it is his posterity (included mostly in the two great English-speaking nations of the earth) who are keeping the Abrahamic covenant by seeking to obey the command, "Walk before me, and be thou perfect," and finding the way to walk before Him through the teaching of that greatest of Abraham's posterity, Jesus Christ. Through Abraham's demonstration, millions of his seed on the earth today have the opportunity to accept and prove the promise, "I will be their God"; and through their own renewal of the covenant and being obedient to it, they are being prepared to enter into the promised land of the New Age and receive the reward of faith and obedience, "I will make thee exceeding fruitful."

In the same manner we might say that the science of music will say to anyone studying and using its principles faithfully until they have become incorporated into his consciousness, "I will make thee exceeding fruitful in harmony and rhythm, in

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touch, in theory, and in expression; and music shall come out of thee." This is really what happens. We have seen many who have had such an experience, who demonstrate it over and over. These in the beginning, realizing that they knew nothing of music, have given themselves entirely to the mastery of its principles. They have, we might say, walked meekly before it, listened receptive to it, had faith in it, been obedient to it,—practicing, proving,—until, becoming one with its principles and its principles becoming one with them, they are able to rise up music-minded, positive, and in possession of that which is the secret of its demonstration, to prove it at will.

It is this meekness or emptiness of self-opinion before the principle of that which we desire to use as our own, that makes us receptive enough to be given the wisdom to use its working power. "Blessed are the meek," said that meekest yet most lordly of all men, "for they shall inherit the earth." David, beloved of God, sang, "The meek will he guide in justice; And the meek will he teach his way"; and again another psalmist sang, "Jehovah taketh pleasure in his people: He will beautify the meek with salvation."

In seeking the way of demonstration, so many want at once to see the signs, even before they have themselves done anything to be worthy of signs. So often, not seeing the signs they become impatient, leave off practicing, and so fall into that

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state which a musician calls, "out of practice." They do not in their haste for an outer demonstration remember that "signs follow," sometimes accompany, an accurate use of the spiritual law, or any other law, but never precede its use. Many of the unhappy experiences in our lives come through thoughtless, careless use of the law. One finds in the study of mathematics, or music, or any other science, that he cannot deviate in the slightest from any of the rules of that science if he is to bring forth accurate results; that every science is absolutely impersonal in its requirement of knowledge of its rules and compliance with them, lack of understanding or non-compliance producing error. As a discord in music comes from disobedience to its law of harmony, as an error in a mathematical problem comes from disobedience to some of its rules, so an experience of sickness, poverty, or failure is the result of some lack of use of the law of righteousness,—which is really disobedience to it, for the Law or Lord says, "Look unto me," "Thou shalt have no other gods before me," "Seek ye my face," "Be still, and know."

A desire for any good thing is only a reminder that the good thing is intended for us and that there is a way of attaining it. A need in our life, being as a vacuum in which good is not, is an outward sign that we are not using the law of spiritual demonstration to fill our lives full of the good which is our birthright. There is no good thing

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needed or desired by us but has back of it a principle by which it can be demonstrated. The secret, then, of demonstrating the thing needed or desired is not in longing for it, praying for it, seeking in various ways to possess the thing itself, but in seeking with all diligence to discover the principle by which it will come into being. Having found the principle, we must then use it and it only.

Thus, to make demonstrations, the recognition of a law of cause and effect is necessary; acceptance of the infallibility of this law is necessary; study and continuous use of it is necessary; incorporating its rules in the mind as one's own until one becomes God-minded is necessary. Then can one rise up powerful, and with authority prove that which he has come to know, becoming "exceeding fruitful" in bringing forward into visibility the good prepared for him from the beginning. Our good, through obedience to the law of righteousness and consequent mastery of it, becomes always as accessible, as attainable, as limitless, as usable, at all times and under all circumstances, as are the invisible but exhaustless numbers to the person who has mastered mathematics.

The mystic law of righteousness never changes. Does two times two ever alter its result? Of the first we may be as sure as of the other, and on this establish a faith to which we can render absolute obedience. Ours is to seek deeper understanding of the use of the law of righteousness that we may

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not be disobedient to it through ignorance. Ours is to know that we know the Way, and that through following the Way we shall be given the Truth. Obedient to the Truth, ours is to live a life patterned after that greatest of all demonstrators, Christ Jesus, the signs accompanying us as they accompanied Him.

MEDITATIONS

I CHOOSE THIS DAY TO SERVE THEE ONLY, O GOD, TO RENDER FULL ALLEGIANCE TO THY LAW OF RIGHTEOUSNESS.

I SEEK IN THE SILENCE OF THY HOLY PLACE WITHIN ME, TO KNOW THY WILL FOR ME, AND STEADFASTLY CO-OPERATING WITH THEE, IN THOUGHT, WORD, AND DEED, TO HELP IN BRINGING THY WILL INTO MANIFESTATION.

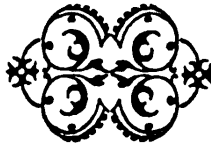
MEEK AND LOWLY IN THE SPIRIT OF SELF, I COME TO THEE, THOU CHRIST-SELF INDWELLING, SEEKING TO HAVE MY EVERY FACULTY BAPTIZED WITH THY SPIRIT OF OBEDIENCE TO THE FATHER.

LET MY EARS BE QUICK ENOUGH TO HEAR THINE EVERY MESSAGE TO ME, LET MY EYES

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BE CLEAR SIGHTED ENOUGH TO CATCH THINE EVERY SIGNAL TO ME, LET MY WILL ACQUIESCE TO THY WILL, AND ALL THAT IS WITHIN ME RENDER OBEDIENT SERVICE TO THEE.

I CLAIM NOW, FROM MY PLACE OF AUTHORITY IN THEE, FATHER ALL GLORIOUS, MY DIVINE RIGHT TO SPEAK THE WORD OF DISSOLVING TO EVERYTHING ON MY PATHWAY THAT WOULD HINDER THY WILL AND THY WAY'S BEING DONE IN MY WORLD. LET THY PERFECTION BE MADE MANIFEST IN AND THROUGH ME, NOW.



*One thing have I asked of Jehovah, that will I seek
after:*

*That I may dwell in the house of Jehovah, all the
days of my life,*

To behold the beauty of Jehovah,

And to inquire in his temple.

*For in the day of trouble he will keep me secretly
in his pavilion:*

In the covert of his tabernacle will he hide me;

He will lift me up upon a rock.

*And now shall my head be lifted up above mine
enemies round about me;*

And I will offer in his tabernacle sacrifices of joy;

I will sing, yea, I will sing praises unto Jehovah.

* * *

Wait for Jehovah:

Be strong, and let thy heart take courage;

Yea, wait thou for Jehovah.—PSALM 27.

*Your heavenly Father knoweth that ye have need
of all these things. But seek ye first his kingdom,
and His righteousness; and all these things shall be
added unto you.—MATTHEW 6:32-33, Words of
Jesus Christ.*



CHAPTER IV

THE KINGDOM WITHIN

THE DISCIPLES, asking the Master why He spoke to the multitudes in parables, were given as a reason: "Whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath." To many this statement is as mystical as were the parables to the multitudes. This is because, like the multitudes, they are among those "that have eyes to see, and see not, that have ears to hear, and hear not." Their faculties not having the anointing that comes from obedience to faith, they cannot comprehend what is needed to remove them from the negative side of the "hath not" to the positive side of the "hath." The one word *anointing*, placed after "hath" and "hath not" removes from this statement of the Master's what some people call injustice, and others call an enigmatical meaning. Remembering that *anointing* is

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the coming of the Comforter—"even the Spirit of truth; whom the world cannot receive"—which coming to us because of faith and obedience, ushers in for us the kingdom of God, let us read His statement thus: "Whosoever hath (the anointing), to him shall be given, and he shall have abundance; but to him who hath not (the anointing), from him shall be taken away even that which he hath." This does not refer, as the cause of the giving and taking, to that One whose good pleasure it is always to give us the kingdom, any more than does that oft-quoted scripture "The Lord gave and the Lord hath taken away" refer to God, the Father, except as concerns His immutable law which works out for everyone and that impersonally, an outer effect patterned after an inner cause.

Today we see many that have had taken away from them that which they had considered irrevocably their own, but which they held only under the material law. These possessions having come forth from a "hath not" consciousness, are the result of mental or physical hard work, and were founded on ignorance, disobedience, willfulness, and disbelief, regarding the King's treasure house within them. The "hath" consciousness is established on the eternal and changeless verities of the kingdom of God,—substance, life, beauty, wisdom, power, peace, joy,—all within each of us. When one makes the search for this kingdom first in his life, using that which is of it in thought, word, and deed, he

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experiences the "hath" of abundance in the outer, for to such all things are added. This has been the experience of many during this now passing period of race testings and siftings.

Quoting from the letter of an earnest Truth student: "It seems queer that so few who call themselves Christians place their affairs under divine guidance, give them into the hands of the Giver of all gifts. What understanding I have of Truth has been a wonderful help to me in doing this, especially the last few years. I do not look back on these years as a dark season. For me it has been a season of light and freedom. I and those depending on me have been taken care of gloriously all during that time. Just one example: The afternoon before that memorable day on which the banks closed throughout the country, a customer paid me a sum of money for some work I had not even begun. I told her it would be at least two weeks before we could start the work, but she said she had the money then and might as well pay me. The next day the banks all closed their doors, but I had enough 'cash on hand' to care for all my needs during the entire bank holiday." This illustrates "To him that hath (faith and understanding and who is obedient) shall be given, and he shall have abundance." It might also, if we knew the facts concerning the other party of this transaction, illustrate the "hath not" consciousness, that person perhaps having had "taken away even that which he hath,"

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or that which was needed during the bankless period.

There are, comparatively speaking, few people today who are so vitally interested in attaining the degree of Mastership which Christ Jesus attained, that they are willing to renounce everything that interferes with the search for this most priceless of all gifts. Though there are perhaps more people in this day than ever before who are seeking for a spiritual solution to their problems, we have only to look and listen outwardly to realize how many there are who are spiritually unemployed,—doing nothing about working out a plan of living which will lead to their becoming that which they were created to be and which they have within themselves the capacity to become. These are too vitally interested in seeking pleasure or position, the accumulation of material possessions or intellectual knowledge; thus, they do not glimpse even from afar, the kingdom of God, that “country from which they went out.” Paul says of such that they “make it manifest that they are seeking after a country of their own,” one which will satisfy the senses, and which can be laid hold of in personal possession.

Most of the upheaval of the world today can be laid rightly at the door of self-seeking, greed, desire for the things of the outer. This will not be remedied to any extent until people come to seek conscious possession of the godliness that lies in the Christ Mind within them, and use its law of right-

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eousness selflessly. Paul further tells us this,—and it would be well for those of us who are seeking the true way of demonstration to consider his words from the inner meaning: “If indeed they had been mindful of that country from which they went out, they would have had opportunity to return.” In order that we may return to that glory which the Father gave us before the world was, we need to be continually mindful that it was from this glory we came forth and that to this glory we have within us the capacity to return. Jesus the Master Demonstrator said: “I know whence I came and whither I go,” and his daily life demonstrated that this was never for a moment absent from his mind. He kept ever clear in His consciousness that He came from the perfection of God, and to this perfection He was to return,—return by way of perfect faith, perfect obedience, perfect understanding. If this is impossible, as some seem to think, why would He have given us so clearly the way in that wonderful teaching of the Sermon on the Mount, and tell us with this teaching “Ye therefore shall be perfect, as your heavenly Father is perfect?”

The call to humanity to return to the kingdom-of-God consciousness is ringing as clearly today as in the day when Jehovah of Hosts said to the wandering Israelites, “Return unto me, and I will return unto you.” It has been ringing clearly as “Follow me” during these two thousand years since Christ Jesus so truly manifested what the return to

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the Father through a consciousness of His kingdom within, would do for mankind. There is but one way to return to the Creator of our being and that is by putting on the Jesus Christ perfection, which we will find, each of us, within ourselves. We can only touch this kingdom through the mind, for this is the faculty which the Creator has given us by which we are to evolve His likeness. Paul who had evolved much of the Christ likeness said, "Be renewed in the spirit of your mind; and put on the new man, that after God hath been created in righteousness and holiness."

The race has long lived in the outer, on the surface, not mindful of the glory and peace of the spiritual realm from which it came forth, and to which it has access any moment, in any degree that it has prepared itself to use. Functioning on a material plane, indulging flesh desires and emotions, following selfish impulses and intellectual reasonings, have carried man far from his true source. He has builded for himself an unproductive self-consciousness in this journey outward, a husk-consciousness such as was the prodigal's, empty of anything that would produce the good. But the reality of man which abides in the very inner realm of his being, knows that the kingdom from which he came out is one of wealth, wisdom, wholeness, and beauty, and that it is from this place every impulse should derive its being and every activity find its support. It is this Self that holds immaculate in

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the soul of every man a remembrance of the glory which was his in the beginning. This remembrance stirring faintly in him seeks to remind him that before he lived in an earthly kingdom he lived in a heavenly one; that before he lived in personality, he lived in God; that before he knew anything of sickness, poverty, sorrow, or the husks of life, he knew the glory of spiritual wealth, wholeness, and beauty. It is of this kingdom within that man is to become mindful, to resolve "I will arise and go to my father." Then he is to follow this resolution by returning to the Son consciousness, that he may be able to demonstrate outwardly the wealth, the wholeness, the beauty of his real nature.

There are so many today who are disappointed, disillusioned. The things which they had put first in their lives, to which they had tied their faith for the future, have failed them. They are realizing, perhaps, for the first time, that this hunger and thirst which they have thought was for things of a material or intellectual world, is a hunger and thirst for a knowledge of the kingdom of God within them. Those there are who in some time of great need,—mental, physical or material,—have put aside the way of self-seeking long enough to let the Self stir up in them a remembrance of the glorious gifts of God given them in the beginning. In touching even the outer rim of this radiance of His kingdom within them, these have been shocked into such an awareness of the power and glory within,

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that it has been to them as the discovery of that pearl of great price to which the Master likened the kingdom of heaven.

Such an awakening can only lead one to "sell all else," to put aside belief in any other source of good except that which lies within, and to search for the good that is desired in no other way than through use of the knowledge which comes from within. The seeking then becomes for "a city (an inner realm) which hath the foundations (established law), whose builder and maker is God." That which has been glimpsed in some selfless moment, in a realm far from the material or physical, touched not by the earthy, is accepted as the only reality. Identifying themselves consciously with that which is revealed to them on the inner plane, they come to live, move, and have their being from within; every thought, word, and act, coming spontaneously from that inner consciousness of wealth and beauty, of wholeness, of peace and joy.

Each of us, as we seek the way of demonstration through a knowledge of the inner realm, finds our manifest world changing, becoming quite unlike the old and unsatisfactory world we have demonstrated from ideas of our own. Our whole outer life becomes a demonstration of that which faith has discovered in the kingdom within. We express the Self which we have found on that plane as the only self, and we enjoy the possessions which we have discovered owe their existence to ideas in the

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kingdom of God within us. We have satisfied ourselves that it is not in outer endeavor, in mental manipulation, nor in physical labor that we need to seek in order to be able to demonstrate the things needed and desired; it is in a realization that comes from returning to the source, found only in that quietness which the kingdom within holds. It is laying hold of this realization in confidence that gives impetus to an outpicturing in our lives of the things needed and desired. One has traveled far on the path when he can consciously say to his every faculty, "Be still," and find each—even to every thought—obedient. Only in such obedience do we find the stillness which gives us a mind tranquil enough, passive enough to "know"; so that in knowing, it lays hold of the beauties within and lets them stand forth in our lives.

Did you ever sit beside a lake and watch a glorious sunset which reflected all its glory in the water, every cloud and color perfect, even the trees and plants and grass on the opposite bank being reproduced in the water so perfectly that one could scarcely detect which was the one that derived its glory from the other? And did you ever go again to that same spot to watch another just as glorious sunset, only to find no glory in the water, no reflection of color and form anywhere on its surface, the whole lake a mass of dull murky roughness? You realized, didn't you, in both instances, that the state of the lake itself was back of the reflected glory or

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the lack of it? In like manner, have you ever stopped to examine your mind when there was lack of good in your life, to discover whether the mind was turbulent with fear or worry or sense emotion? And haven't you found always, that when you kept your mind calm, peaceful, poised, turned toward the Kingdom of God within, that the glories of the inner kingdom reflected their beauties in every activity of your mind, outpicturing this glory in body, in home, in business? Have you ever wondered what it would be like to be able to say as did Christ Jesus, "He that beholdeth me beholdeth him that sent me"?

No one need live in ugliness, poverty, sickness, ignorance, or sorrow any longer than it takes for him to make the journey within and lay hold of and appropriate the glories of the inner kingdom. Did not the Master Demonstrator say, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you"? And did he not locate for us the kingdom when He said, "Neither shall they say, Lo, here! or lo, there! for lo, the kingdom of God is within you"? And did He not again say, "It is your Father's good pleasure to give you the kingdom"? Always through the ages, there has been within us, the solution of any problem, the remedy for any need, the fulfillment for any desire. How close at hand is and always has been our good! How close we are and always have been to the kingdom and its glories! It has taken some centuries

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for the truth of this to take hold of the race; it has taken ages for man to discover that the "very good" of the original creation lies within himself and can be contacted at any moment by those who make the search for it before all else. Seeking the inner kingdom, and seeking it at the very first appearance of a need, is the quickest as well as the only sure way of demonstrating that which will fulfill the need. To be continuously mindful of this inner realm of glory is to live in a continual outer expression of that which it holds; for heaven within means heaven without and heaven anywhere means harmony, beauty, wholeness, wealth.

The Master says to each of us who has consecrated himself to seeking first this kingdom, even as He said to His disciples, who had left all to follow Him, "Unto you it is given to know the mysteries of the kingdom of heaven." As we turn all our faculties inward on a journey of discovery, we each have our own revelation of the inner realm. Some of us have found it a realm of rich ideas, Divine Ideas, which we have come to realize was placed within us in the beginning, as our heritage from the Creator. As we come to be more familiar with the inner realm, through meditation on holy things, and listening within, we find that these ideas are spiritual representatives of whatsoever we need or desire. We find that the only way in which anything will ever come rightly to belong to us is first to handle the idea that represents it on the inner

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plane, and to make such union with that idea that nothing in us hinders its likeness from taking form. Then only is possible the true demonstration of it on the outer, for instead of working with the passing human idea of it, following suggestions of people or the intellect in seeking ways and means of possessing it, we are working with that which has been established in the kingdom of God as the very essence of the thing needed. We find that an idea on this inner plane is capable of producing indefinitely for us that which it represents, as the figure two or four or six can be set down indefinitely by one who knows the invisible number which stands back of it. The magnitude of results from such a realization of the Divine ideas of the kingdom of our Father within us can only be comprehended by one who has made first his search for the inner kingdom, and who through use of its law of righteousness has become worthy to have revealed to him the glory of the within. Is it not written, "Things which eye saw not, and ear heard not, And which entered not into the heart of man (intellectual man), Whatsoever things God prepared for them that love him, But unto us (the meek, believing, obedient ones) God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God?"

To entertain in meditation any idea which is revealed to us by the Spirit of God in His kingdom within, is to release the law of its being, that law

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which has been given it by the Creator. In thus releasing its law, we let that for which it stands have its way, which is to take form in the outer. A demonstration which is thus sustained by the eternal energy of the idea itself, derived from the Mind which created it, is a demonstration in which one finds ever-increasing joy,—a demonstration, too, leaving its imprint on the mind as a greater hunger for fuller knowledge of the kingdom within, and a deeper consecration to make the search for it first.

To you, seeking, asking, knocking, it is given to know the mysteries of the kingdom of God, and to use all that is within the kingdom to make the outer show forth His handiwork,—these glories prepared for the son before he was given his being.

MEDITATIONS

I SEEK AN ANOINTING OF MY EVERY FACULTY BY THE SPIRIT OF TRUTH, THAT I MAY BE COUNTED WORTHY OF ENTRANCE INTO THE KINGDOM OF GOD.

THAT MY VISION MAY BE ESTABLISHED IN THE KINGDOM OF GOD, AND EVERY THOUGHT AND WORD AND ACT COME SPONTANEOUSLY FROM THIS PLACE, I RENOUNCE ALL THAT INTERFERES WITH MY SEARCH FOR HIS KINGDOM AND HIS RIGHTEOUSNESS.

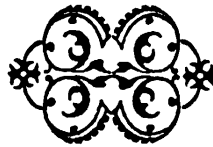
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PUTTING ASIDE THE PERSONAL SELF, I LET THAT SELF WHICH HOLDS IMMACULATE IN ME ALL KNOWLEDGE OF GOD'S KINGDOM, KEEP ME EVER IN REMEMBRANCE OF THE GLORIES THAT ARE MINE IN MY FATHER'S LOVE.

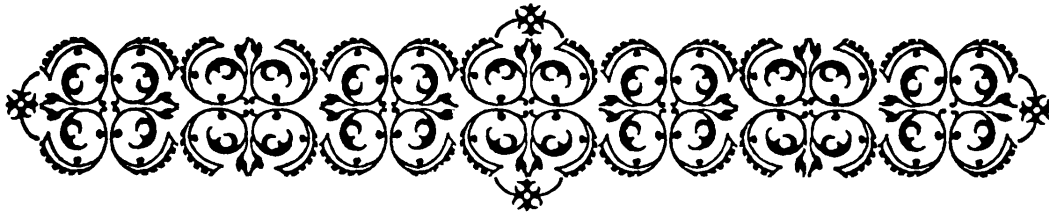
IN PEACE AND STILLNESS OF MIND, RESTING IN THE GLORY OF HIS KINGDOM, I AM RECEPTIVE TO THE REVELATION OF THE SPIRIT OF TRUTH; AND THAT WHICH I SHOULD KNOW TO EXPRESS HIS WILL, IS MADE PLAIN TO ME.

I LIVE AND MOVE AND HAVE MY BEING IN THE BEAUTY AND HARMONY OF HIS KINGDOM, AND ALL OF MY OUTER WORLD GLORIES IN EXPRESSING THAT PERFECTION OF THE "VERY GOOD" WHICH WAS PREPARED FOR ME IN THE BEGINNING.



*Jehovah 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;
He guideth me in the paths of righteousness for his
name's sake.
Yea, though I walk through the valley of the
shadow of death,
I will fear no evil: for thou art with me;
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of
mine enemies:
Thou hast anointed my head with oil;
My cup runneth over.
Surely goodness and loving kindness shall follow me
all the days of my life;
And I shall dwell in the house of Jehovah, forever.
—PSALM 23.*

*Whatsoever ye shall ask in my name, that will I
do, that the Father may be glorified in the Son.—
JOHN 14:13, Words of Jesus Christ.*



CHAPTER V

THE FATHER INDWELLING

THE TEACHER to whom each of us seeking the way of demonstration should turn for instruction, is Christ Jesus. He is the only One who has ever demonstrated fully that which God's man was created to demonstrate. He is the only One who continually increased and multiplied the good as God's man was given the power to do. As we were all created to become masters and continually to increase and multiply the good, we should, in seeking to do this, follow closely the teaching of the One, who knowing the way, walked therein, and proved by signs, which accompanied his word, that His was, and is, the one and only true way to Christ Mastership. One seeking earnestly to follow Him will know His teaching wherever he meets it, whether it be in the spoken or written word, or in living the life. He will find too, as he unfolds and becomes receptive, that the Teacher within,—the

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same from whom Jesus Christ learned the way, the truth, and the life—will teach him also.

All of us who consider deeply what lay back of Christ Jesus' continuous mighty works, become aware that it was some understanding He had of God and of Himself that we have not yet attained. We realize that this knowledge which was His is what each member of the race needs to bring forth, for himself, a world which he can pronounce "very good," to live a life that is itself, "exceeding fruitful." We realize that from such an understanding by all of its people, the earth would soon come to "blossom as the rose" and "blossom abundantly." Living would daily be a miracle for all, even as it now is for those who companion closely with Jesus Christ and who have found His secret concerning man and God. That is, this life lived in accordance with the Jesus Christ teaching would be a miracle in the sense that it is a wonderful, glorious, marvelous experience beyond human conception.

The chief purpose of the Master's sojourn on earth was to present to mankind this very knowledge which was His, and to present it in a way that man could understand it, and use it. We find His teachings replete with a conception of God and of Himself which had never been offered mankind before; and we find Him demonstrating these teachings every step of the way, with unmistakable proof. We should do well to inquire what this concept of God was through which Jesus demonstrated

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He had authority over heaven and earth, the within and the without; through which He was enabled to return all things manifesting otherwise to the perfection of the pattern from which they came forth. In other words, what knowledge of God and of man was it that Jesus possessed by which He could speak to sick, even dead bodies, to blind eyes and deaf ears, to lame limbs, and have them so forget their limitations as to quickly return to perfect functioning? What knowledge did He possess that enabled Him to bless a few loaves and fishes and have them increase to feed the hungry thousands before Him, even while His disciples juggled with figures in intellectual reasoning to prove that it could not be done? We find the answer in the simple, though mystical statement, "The Father abiding in me doeth his works."

One who studies deeply the life and teachings of Christ Jesus cannot help being impressed with His continuous use of the word "Father." It is thus that He addresses God, thus that He speaks of Him to others. We too, may have used the same word over and over in speaking to and speaking of the Supreme Being, but results show that we have never used it understandingly as did Christ Jesus. At least, none of us has ever arrived at the time of doing the works that He did,—to say nothing of the greater works than these, which He promised that those of us should do who believe as He believed.

It was an actual knowledge of something within

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Him beyond His own personality which prompted Jesus to say to the people who came to Him in the temple, "I am the light of the world; he that followeth me shall not walk in the darkness." The Pharisees, like many today, blinded by their unwillingness to accept anything that did not coincide with their own ancestry-bound religious ideas, replied to this illuminated instruction: "Thou bearest witness of thyself; thy witness is not true." But He who was so entirely aware of a Witness within, who, by means of accompanying signs, continually bore witness of the truth which He taught, could positively say, "My witness is true." He stated also the source of such surety, "I am not alone, but I and the Father that sent me," adding as a reason for their limited understanding, "Ye know neither me, nor my Father."

How many there are in the world today to whom He might say the same thing! At most, how many of us are there who under the best of circumstances and conditions truly realize, "I am not alone"! How many of us are so conscious of that living, loving Presence who told us through Jesus Christ, "Lo, I am with you always," that in times of darkness, we can whisper, even if we cannot boldly acclaim as did Jesus, "I and the Father" and feel the Witness with us. Solomon, the wise, knew this Presence, for it was he who gave us these comforting words:

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“When thou walkest, it shall lead thee;
When thou sleepest, it shall watch over thee;
And when thou awakest, it shall talk with thee.”

The Master said, “As the Father knoweth me, even so know I the Father.” This is the standard that each of us should set for attainment, but first we must understand somewhat of Jesus Christ’s use of the word “Father.” To attain some conception of the word as used by the Master, one should first study the inner or real meaning of “father.” In order to do this one must divest it of human relationship. Did not Christ Jesus tell us “Call no man your father on the earth: for one is your Father, even he who is in heaven”? There are those who have had anything but joy in the relationship of father and child, anything but loving protection and provision; there are those who have had experiences which have filled their minds with remembrances of neglect and cruelty, and who in such remembrance turn from the word *father* with sadness or hatred, even horror. These, who have not found in the human relationship, the Divine Fatherhood resident in every man, need to study deeply the Jesus Christ consciousness of “Father,” that a new understanding of the Fatherhood of God may be established in their own consciousness. Those who have experienced this touch of divinity in that one who stands to them as an earthly parent, those who have had loving care and understanding expressed toward them, should remember and seek

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to realize what Jesus meant when speaking of earthly parents as giving good gifts to their children. He said: "How much more shall your Father who is in heaven give good things to them that ask him"; and we need, those of us with the most loving memories, to measure the Fatherhood of God far beyond these.

There are those who have little or no remembrance of an earthly father, but have formed their own ideas of such a relationship. It is easier for these perhaps to turn to God as Father, asking in faith and believing that the answer will be such as an earthly parent would have done for them. One Truth student tells of "adopting" God as Father very early in life. The one she called father on this plane passed to another plane when she was a very small girl; but not before she was conscious to some extent of his loving care, of his strong protecting arms about her in her times of childish fear, of his interest in all her activities, of his provision of those things which make childhood as it should be,—carefree and happy. Though she had always heard that God was a big man in a far-away sky, in her loneliness she began to talk to Him, calling Him Father, appealing to Him in her childish difficulties, telling Him her girlish desires and ambitions, taking Him ever with her in secret confidence. As a result, when she came to seek a deeper knowledge of life, she met with the Father whom Jesus knew, with a deep understanding. She did, of course, have

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to change her location of His abiding place from a heaven in the sky to a heaven within her, to learn to pray with a new but very satisfying understanding, "Our Father which art in heaven."

When we begin to study the word *father*, we can easily see that it has other meanings than just that of an ancestor once removed. We find the following ideas included in the inner meaning of the word: that which gives the initial impulse; the first cause; the creator; one who founds or endows; the originating principle; the first mover; the author and originator; the giver of life. Place the words "My Father God is" before each of these definitions and seek to establish this fuller meaning of the divine relationship in your consciousness. With this in mind, study the many statements the Master made, connecting Himself with the Father and the Father with Him and His work. Follow Him from the age of twelve, when, questioned by earthly parents concerning His whereabouts, He answered their lack of understanding with, "Knew ye not that I must be in my Father's house," to that time when He sent word to His brethren, "I ascend unto my Father, and your Father; and my God and your God."

Assemble if you will the sayings of Jesus Christ referring to the Father; use them as your very own, until they do become your own. Then will you find the gaze being lifted even from the recorded word, the mind transcending the human concept of

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earthly relationship, and the Father abiding within revealing to you that which you need to know of His nature, of His part and His place in your ability to do Christ works. Thus will you find beginning to be established in your consciousness in its true meaning, the word "Father" just as His continued use of it shows that it was established in the consciousness of Christ Jesus. You will find the name beginning to come spontaneously to your mind and to your lips, revealing constantly to you more of its miracle-working power, even to the degree of demonstrating its power of livingness in you and through you.

With one's acceptance of the Master's statement, "One is your Father, even He who is in heaven," and His location of heaven as within you, there begins to come a realization of who and where God is. From meditating on this, seeking really to know it, and feel it, there comes some faint conception of the conscious union with the Supreme which one must make to say as did Christ Jesus, "I am in the Father, and the Father in me"; "I and the Father are one"; "All things whatsoever the Father hath are mine." Taking these statements into the consciousness in deep meditation, affirming them as our own, we glimpse somewhat of the mystery of Jesus, and of His mighty works. In some welding that takes place on the inner plane, we too begin to feel "I and the Father are one," and to realize something of the serenity and surety and power that we

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know Christ Jesus felt whenever He spoke the word "Father."

As our minds reverse their old manner of functioning and become open to enlightenment from within, we find that many old ideas which came from outer gazing and outer listening drop away from us. During some moment of inquiry within, saying as did Philip, "Lord, show us the Father, and it sufficeth us," we will awake with astonishment to know how truly His answer to Philip applies to us: "Have I been so long time with you, and dost thou not know me?" Contemplating this and hearing personally the insistent query, "Dost thou not know me?" suddenly then and there will be revealed to us some meaning of "Father" that has never been ours before. In that moment of acceptance of this fuller meaning there will be a Witness present with us. It will be a moment of upliftment as well as enlightenment, in which Light will enter and wipe out completely and for all time from the consciousness old personal beliefs and race beliefs about God as a personality. We will see the absurdity of thinking of God as a variable person in a far-away heaven, perhaps answering our petitions, perhaps not even listening to them. In place of this idea will come a clearer and more acceptable concept of God as omnipresent, omnipotent, omniscient Principle, the Father Principle, never separate from His creation, but abiding in it as its support and supply. Along with this will come a

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new concept of His creation, as abiding in Him, deriving from Him that which He is,—wisdom, love, beauty, substance, strength, joy, power. The word “Father” will take on for us its true meaning, that of the originating Principle. This principle will find its right location, right within ourselves, as the Bringer-Forth of everything that has been, is, or shall be; and henceforth it will become to us the Father (originating) Principle of whatsoever we need or desire. Knowing somewhat of the action of a principle in other sciences,—its accuracy, its certainty, its efficiency in outworking its own likeness through a mind prepared to receive it and use it—we see how “the Father may be glorified in the Son.” We see how the Father may be glorified in any son who has become so selfless as to wipe out personality; so selfless as to be aware that there is only One, and that One the Supreme One, indwelling every soul; so selfless as to see that each soul’s chief business in life is to let the Father express His glory through it. Then can we accept with clearer understanding, and with a heart filled with praise and thanksgiving, the Master’s statement, mystical no longer, “The Father abiding in me doeth His works.” In this understanding we can turn within in faith and confidence for the solution of every need, for the fulfillment of every desire, knowing that we are turning to the Creator, the originating Principle, of whatsoever we need. We can feel within a witness of the truth of the Master’s state-

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ment, "Your heavenly Father knoweth that ye have need of all these things," and resting in surety that all things are possible to this One within us, say, "Father, I thank thee, that thou heardest me."

Man is learning that demonstration is governed by a law quite beyond human intellect, a law of the Mind Divine; that the form and magnitude of all demonstration derives its being in the inexhaustible and eternal realm of God Mind, and is only released through a mind which is capable of conceiving that which the Father-Mind holds. When we become Christ-minded, we become conscious of the Universal Father, Creator of heaven and earth, at work everywhere in His universe. We become conscious that the Father in which we live, move, and have our being, is the same Father that lives and moves and has His being in us,—breath of our breath, life of our life. We become aware that the Father is continually overshadowing and sustaining His own, seeking ever to renew it after His own idea of it and so return it to the perfection it had with Him in the beginning. When we become Christ-minded, we become conscious of a Witness within, an individual loving Father to whom we can turn at any moment, a Principle ever operative in us by which we are to demonstrate our likeness to Him. In such unity we can under all circumstances and all conditions, pray, "Thou, Father art in me, and I in Thee," and feel that the Creative Spirit lives and moves and has its being in us, for the purpose of

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expressing its own perfection. If we know this and use it, the Father becomes to us the Bringer-Forth of whatsoever we need or desire, to make our earth, both physical and material, and the whole earth of the race, blossom abundantly. Then and then only are we the Son in whom the Father is well pleased, and it being His good pleasure, as the Master told us, to give us the Kingdom, we can claim it, have it, hold it, in joy and satisfaction, in any degree we desire.

MEDITATIONS

JESUS CHRIST, THOU SON OF GOD, I EARNESTLY SEEK TO KNOW AND FOLLOW THY TEACHINGS IN ALL WAYS, AND AT ALL TIMES.

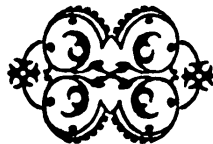
I WOULD KNOW THEE, FATHER GOD, EVEN AS JESUS CHRIST KNEW THEE AS FATHER GOD; I WOULD HAVE MY LIFE BEAR WITNESS OF THY PRESENCE WITHIN ME EVEN AS THE LIFE OF JESUS CHRIST BORE WITNESS THAT THOU, FATHER, INDWELT HIM.

MY FATHER GOD, WHO INDWELLEST ME, I KNOW THAT THOU WORKEST EVER WITHIN ME, AND THAT AS I PUT ASIDE SELF AND ITS WAYS, THOU WILT BRING FORTH THROUGH ME THY WILL AND THY WAY OF GOOD.

THE FATHER INDWELLING

FATHER, I LIVING AND MOVING AND HAVING MY BEING IN THEE, AM DIVINELY PROTECTED FROM ALL ERROR; AND THOU, FATHER, LIVING AND MOVING AND HAVING THY BEING IN ME, ART THE INSPIRATION OF MY MIND, THE HEALTH OF MY BODY, THE GUIDE AND RULER IN ALL MY AFFAIRS.

I ABIDING IN THEE, FATHER, AND THOU ABIDING IN ME,—THIS IS THE COMPLETE UNITY OF CONSCIOUSNESS WHICH I SEEK TO BRING ME INTO CHRIST MASTERSHIP.

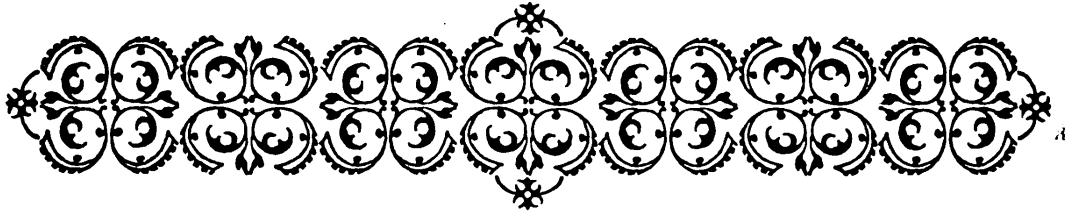


O Jehovah, our Lord,
How excellent is thy name in all the earth.

* * *

What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou madest him to have dominion over the works
of thy hands;
Thou hast put all things under his feet:
O Jehovah, our Lord,
How excellent is thy name in all the earth.
—PSALM 8.

... No one knoweth the Son, save the Father;
neither doth any know the Father, save the Son.
—MATTHEW 11:27, Words of Jesus Christ.



CHAPTER VI

SELF-KNOWLEDGE

IN ORDER for there to be a demonstration there must be a demonstrator; in order for one to be a demonstrator there must be a knowledge of that which lies back of and is part of demonstration. All of the "very good" of the beginning lies in the kingdom of heaven within man, waiting for him to become conscious of his own power to lay hold of and possess, both within and without, the rich treasures prepared for him by his Father God, even before he came into being. Jesus Christ said, "I know whence I came, and whither I go," and to become a demonstrator, any of us must too become aware of this; for this knowledge holds within it the understanding of who one is, of what his inheritance consists, of his part in bringing into manifestation this "very good" of the original creation, which ever awaits this knowledge on the part of man, in order to be subject to his command.

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Down through the ages has come the admonition "Know thyself." This invaluable hint to mastery, coming from minds that had perceived in some degree at least, that the way of attainment lay within man, has been heeded only by the few. Mostly mankind has reversed the divine order; for man has given time and attention to searching here and there in the outer for some knowledge whereby he thought he could acquire health, wealth, and position, and through these find happiness and security. Knowledge of that true Self, which is the Son of God, and which holds inherent within it the power to demonstrate continual health, wealth, and happiness, has received little consideration by the masses. Though in religious circles God is exalted, man, of whom Jesus and the psalmist before Him, both said "Ye are gods," is most often belittled, being counted a sinner, a poor worm of the dust, a creature helpless before fate, chance, and circumstances. Mostly man, in thinking of himself, has considered only the one self, that self which contacts the outer through seeing, hearing, smelling, tasting, feeling,—that personal human self of man's own making which ever seeks satisfaction in possession of the physical and material. Few there are of the world's population who have come consciously, through seeking this before all else, to know that Self which has its being in the bosom of the Father, that Self which is revealed to man only when he is ready to abandon fully the self of the senses.

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Ask the usual person you meet, "Who are you?" and see if immediately that person does not begin to identify himself in personality, giving his name, and perhaps his address. According to his nature, whether reserved or given to loquaciousness, he may tell of his business, family ties, and educational advantages, reciting a list of accomplishments. Perhaps, if he is given the opportunity, the statement of who he is will extend back into generations of ancestry, dealing with family wealth, position, and attainments. Throughout the whole of such a narrative the one who is acquainted with the God-Self of man will see that the person speaking knows no other *I* than the *I* of personality. It can be easily seen that such a one is controlled by an ego which lives in emotion and self-aggrandizement. His ego having acquired its knowledge second-hand from people and books, it knows nothing whatever of self-revelation, of self-attainment, of inspiration that comes from within. It knows nothing of the glorious satisfaction that accompanies a lifting of the veil of personality's heaviness and denseness that the Self's true light may shine—"even the light which lighteth every man, coming into the world."

One might discover something about his own status in spiritual unfoldment by asking himself the question, "Who am I?" and then listening closely within to see what the answer will be. When the answer comes, seek to determine whether the Self or the intellect has made reply. Even the intellect

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may presume to tell you, like a poll-parrot, something about your real self—something that it has acquired from teachers or books, not yet having perceived, as did John the Baptist, “He (the Christ Self) must increase, but I (the intellect) must decrease.” This intellect which speaks so glibly and which has held sway throughout the ages, will hold sway through other ages, ruling supreme, until man comes to himself and resolutely turning from its dictates, seeks to know the Christ Self only.

Listening deeply within, one understands what Paul meant by saying, “Who among men knoweth the things of a man save the spirit of the man, which is in him.” For, having asked the question and then listened, unconfused by the personal, we become conscious of a revelation from within which we know comes from our real Self; and this Self’s revelation fills us with an ecstasy which we have never before known, satisfying and refreshing every part of our being,—soul, mind, and body,—even extending into the world of our affairs as a newness that reaches its very circumference.

Jesus Christ, inquiring of His disciples concerning who men said that He was, directed at them the pointed and more important question, “But whom say ye that I am?” Simon Peter (faith or inner knowing), quickly answering, said, “Thou art the Christ, the Son of the living God.” To this the Master made the significant reply, “Flesh and blood hath not revealed it unto thee, but my Father who

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is in heaven.” The Real Self deep within the soul of every man is ever seeking to draw the attention of man from his personal, limited consciousness to the Man that God created,—to God’s man, the Son, who has enfolded in his nature the very kingdom of God itself, and the nature of the Supreme, with all power and dominion. It is this Self that asks the eternal question, “Whom say ye that I am?” When one becomes interested enough in knowing his true identity to listen within for this question, and then, in turn, earnestly asks it of the Self of God which indwells him, he will find dropping away many things that hindered him from entering into mastery. When he becomes still enough the answer will always be forthcoming, “I am the Christ, the Son of the living God within you.” With this answer from within will come a conviction about one’s Sonship that he has never before felt. Such an assurance of who one is, comes not from the intellect, the flesh and blood consciousness. It comes from the Eternal Self which was the pattern of man in his beginning, and which, whenever recognized, leads one to know as did the Master, Jesus Christ, “I am the Son of God,” “Before Abraham was, I am.”

What a surety, a stability, one feels when he can say “I Am” with understanding, the understanding that through timeless eternity he is the Son of the living God. Until we have scaled the heights and sounded the depths of this eternity of being, until

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we are able to say "I Am" with certainty, knowing it to be the Christ of God within the soul, we have not yet touched the place from which a demonstration of our divine heritage can come. Review the mighty works of Christ Jesus and remember they substantiate His knowledge that He was the Son of God. Many make the claim "I am a son of God"; but something is lacking, for few yet have had their claims substantiated by Christ-like living accompanied by signs, or even by signs following.

There is a way of coming into an understanding of the self, that leads to mastery. This way was taught and demonstrated for us by the Master Teacher. It is not an easy way, for the requirement is, "Take up thy cross," and the sense-man does not want to cross out anything he desires to do or be. Not all find this way attractive because it is a selfless way. The requirement is, "Deny thyself,"—the self that knows only its own way, its own desires, and in no way conforms with the command, "Follow me." Mastery is attained only by putting under foot that self which man has so long exalted, the personal ego, in order that the *I Am*, with its omnipresent omnipotence and omniscience, may rule supreme in all the affairs of life.

Christ Jesus said, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Our way of dying to the dominion of the human is first to understand and then follow His example; "I seek not mine

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own will, but the will of Him that sent me," "I do always the things that are pleasing to Him." It was in such meekness of self that Jesus found divine mastery. It is in the same meekness of self that we shall find mastery. Again, one of His first teachings was, "Blessed are the meek: for they shall inherit the earth." His invitation, too, "Come unto me, all ye that labor and are heavy laden," carries with it the secret of the mastery of burdens,—“Learn of me; for I am meek and lowly of heart.”

The Jesus man said, also, "I do nothing of myself." When we remember the utter helplessness of our human selves in the face of some circumstances and conditions that have been in our experiences, we know how absolutely true this is, that of ourselves we can do nothing. That Christ Self of man, which, because of the meekness of the Jesus self, rises up to inherit the earth, is the Self that spoke through the Master, saying, "All things have been delivered unto me of my Father," and "All authority hath been given unto me in heaven and on earth," and "The Father loveth the Son, and hath given all things into his hand." In some degree and at some time, we too have been ourselves conscious of the meaning of these words. There have been occasions in our lives when we have been utterly helpless before some experience, when every human dependence had failed us, and we, having abandoned all usual human proceedings, have cast ourselves on the Divine. Standing alone with that One,

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we have felt the power of the Christ Self rise up in us until we have really felt, "I am Christ the Son of the living God"; we have sensed a power working first within us, then outwardly have seen a demonstration of this power which seemed a mighty miracle. Authority had indeed been given us! Things had been delivered into our hands!

The Psalmist, too, knew the power of meekness and described the effect of it in the words, "In thy majesty ride on prosperously, because of truth and meekness and righteousness." We need to practice putting down the thoughts and desires of the human self, and elevating the Divine, through practicing truth and meekness and righteousness. We need to establish a realization, and make it constant and steadfast, that "I am the Son of the living God." We need to do this in order that this consciousness may influence every thought of the mind, every word of the mouth, every act of the life, and bring us into Christ Mastery, which is Sonship with authority from the Father. It takes Christ-like living, measuring every activity of the life, both within and without, by the standard of the Jesus Christ teaching, interpreted by the Father within, to become consciously a Son of God. The impregnation of our whole consciousness with Christ-like ideas and thoughts, unfolds the Christ nature in our whole being, and brings to birth the Christ Self. All who experience this birth are assured that they have become one of those "children

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of God . . . who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” It was in some time of turning within and dwelling in the Holy of Holies in the Son consciousness that “We beheld his glory, glory as of the only begotten from the Father,” and knew how it was that “The Word became flesh, and dwelt among us . . . full of grace and truth.” We did then personally experience becoming the Word, begotten of the Father, full of grace and truth.

All of the human knowledge that the race has acquired from outside sources during the centuries since Christ Jesus walked the earth and performed what men call mighty miracles, has been insufficient to cause men to perform any of the mighty works which He did. There has been no word or formula found in intellectual searching, which, when spoken, will still the elements, heal the sick, raise the dead, or precipitate substance. That One who did all these things and more, analyzed the way by which He thus demonstrated Mastership, as follows: “I do nothing of myself, but as the Father taught me.” He points out further the way of demonstration, saying, “The Son can do nothing of himself, but what he seeth the Father doing: but what things so ever he doeth, these also the Son doeth in like manner.” When we become fully aware of the relationship between God and man, knowing the Father as the Doer, the First Cause of whatsoever we need and desire, knowing ourselves as Sons of

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God with the capacity of seeing, hearing, knowing and doing what the Father does, then do we become co-workers with Him. We become the Sons for whom and through whom the Almighty brings forth His perfect creation here and now.

Every great thing that has ever been accomplished has come from man, consciously or unconsciously, functioning in his true nature as Son. Touching the place within him, the kingdom of God, where dwells the Father and His ideas, he has become receptive enough to be used by the Father to bring forth these ideas. The Master said this in other words, "My Father worketh even until now, and I work." All the good that man needs or desires lies on the inner plane, ready for his use, waiting for him to realize, "I am Christ, the Son of the living God," and then in co-operation with the Father within, to bring it forth. When man does this wholeheartedly, joyously, becoming efficient in bringing forth from the within that which is the Father's will, because he has come to know "I and the Father," he may be assured that the Father in commendation says, "This is my beloved Son, in whom I am well pleased."

Only Christ Jesus has fully realized and used that gift of God placed in man in his beginning, the image of God Himself, by which man has dominion over all less than himself, and power to bring forth and in multiplied form, the perfect likeness of God's "very good." Jesus, being aware of Sonship,

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entirely conscious of His Christ Self, says to humanity, "I am the Way"; and we, looking within, become aware that a consciousness of *I Am* is the only way by which we can ever come to demonstrate our Sonship. He, knowing the truth of His being as the Son of an Almighty Father, could say "I am the Truth"; and we, seeking within to know who we are, find there is no truth in any other claim except, "I am the Son of the living God." He coming and blazing a trail by which all mankind may have life and have it more abundantly, could say, "I am the life"; and, realizing that only through the infinite eternal life of God in us do we in any degree live and move and have our being as Sons, we find that, by laying hold deep within us of the eternal and immortal *I Am*, we can have and express life more abundantly.

It is in the *I Am* of us that is found the Bread of Life. When we consciously become Sons we shall know how to partake of this everlasting substance, and shall never hunger, but "shall live forever." It is in this *I Am* that is found the Living Water. When we consciously become Sons, we shall know how to drink thereof and shall never thirst again, for it will spring up in us, "unto eternal life." It is in this *I Am* that is found the Light of the World, and when we consciously become Sons, we shall know to walk therein and "shall not walk in the darkness, but shall have the light of life."

In the original Pattern which is Christ, the Son

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of the living God, lies whatsoever man needs to demonstrate his birthright to the "very good" of God's creation. The demonstration of this lies in the realization "I am that." What would it mean in your life if you this moment should comprehend fully what God created you to be; and, seeing yourself as He sees you, and knowing "I am that," you should work with Him to bring forth the divine likeness? What would it mean to the world if the eighteen hundred million *you's* of the world were intensely interested in learning who they are, whence they came, whither they go; and consciously used the power and dominion potentially always their own, to multiply and increase the good? Each of us can readily see the change that would come in our world, in the whole world. How quickly we would pass into the New Age, demonstrating the glorious and abundant living of its realm.

The original pattern of God holds health, wealth, beauty, wisdom, power, love, peace, joy. All these are in His kingdom within us; and there is no more limit to our use of any of these qualities of the pattern than there is to our use of figures, except as we ourselves set the limit by lack of recognition, of acceptance, of use. By conscious and continuous recognition and acceptance and use we can pass from glory to glory, foursquaring all our thoughts and activities by the glorious Christ *I Am*. One walked the Path, proving every statement He left

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for those who seek the Way of Mastery. Today, He, the one Master, who walks with all men, is ready, when we turn to Him in faith, to give to each, the courage, strength, assurance, even power needed to prove that we, too, are Sons of the living God. We can prove that, as Sons, we are worthy of having signs accompany us; and that, as Sons secure in the Father's house, we have the Father's assurance, "Son, thou art ever with me, and all that is mine is thine."

MEDITATIONS

THE CHRIST SELF OF ME KNOWS WHENCE I CAME AND WHITHER I GO, AND I EARNESTLY SEEK TO UNFOLD IN MY WHOLE BEING THIS CHRIST KNOWLEDGE.

I AM A SON OF GOD, CREATED IN HIS IMAGE, ENDOWED WITH HIS LIKENESS, GIVEN POWER AND DOMINION TO MULTIPLY THE GOOD AND MASTER ALL THAT IS OF ERROR IN MY WORLD.

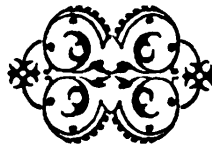
THE FATHER HAS NO OTHER CHANNEL THROUGH WHICH TO EXPRESS HIS OWN PERFECTION EXCEPT THE SON, AND I SEEK TO BE THAT SON WHO EXPRESSES PERFECTLY THE GLORY OF MY FATHER.

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THAT I MAY CONSCIOUSLY KNOW MY TRUE SELF, I DENY THE SENSE MAN, I CROSS OUT HIS HUMAN DESIRES AND HIS WILL, AND FOLLOW JESUS CHRIST INTO THE SONSHIP WHICH IS MASTERY.

KNOWING NONE BUT THEE, O GOD, ACCEPTING NAUGHT IN VISION OR THOUGHT BUT THY GOOD, I CLAIM MY BIRTHRIGHT, THAT "I AM CHRIST, THE SON OF THE LIVING GOD."

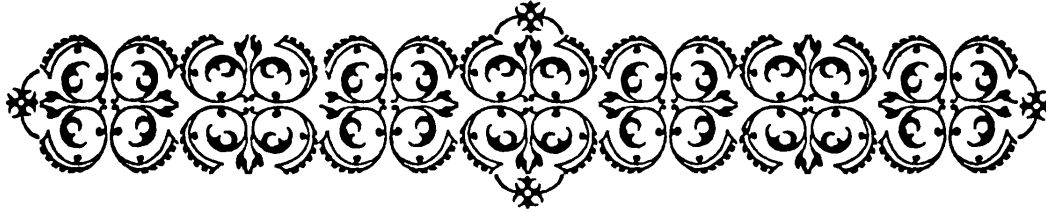


*Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood.*

* * *

*Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors;
And the King of glory will come in.
Who is the King of glory?
Jehovah strong and mighty,
Jehovah mighty in battle.
Lift up your heads, O ye gates,
Yea, lift them up, ye everlasting doors;
And the King of glory will come in.
Who is this King of glory?
Jehovah of hosts,
He is the King of glory.—PSALM 24.*

*... If ye abide in me, and my words abide in you,
ask whatsoever ye will, and it shall be done unto
you.—JOHN 15:7, Words of Jesus Christ.*



CHAPTER VII

S E L F - T R E A T M E N T

WE ARE LEARNING, though slowly it may seem, that there is no need for man to be sick, in poverty, unhappy, or a failure in life. We are learning that none of the errors that the man of flesh experiences comes out of the Mind of God, which Mind knows good only; nor out of the Mind which God implanted in man as the image of His own Mind, whereby man might function in God-like manner and bring forth God's created good. When we submit to error-appearances, we are submitting to something outside the Mind of God, and outside the individualized Mind of God in us. Since all such appearances are therefore necessarily unreal, and untrue, they have no power of existence except that which our own error-thought gives them. As long as there remains in our experience anything less than perfect health, abundant supply, continued happiness, and success, we ourselves, through

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our minds, are holding in appearance that which is not in the Will of God for us,—that Will which created both man and his world after a pattern which was “very good.”

It is not easy for one who has all through this life, and other lives also, accepted error-appearances as real, and who has thought of such appearances as the natural order of man’s existence, to accept such true statements as, “There is no reality in error,” and “Only the good is real and true.” To realize the truth of these statements and to experience the results which follow such realization, the mind must be changed completely from the old manner of human thinking, to thinking which is in accord with what is in the Mind of God for man. Such a change of mind, and of mind’s resultant manifestation, the appearance, can only come about through self-treatment. A treatment in Truth is the use of a spiritual remedy. A spiritual remedy is a statement of Truth, which may consist of one word or a group of words, used to wipe out an old error-state of mind and bring the mind again to its perfection in God Mind. A self-treatment is a divine remedy, a statement of Truth, used by oneself for oneself, to change one’s own mind from a lower to a higher state of functioning, and thereby change outer appearances of error to that which is real, the good.

Before one comes into Truth, while he is still dependent on material remedies, he goes to a physician, on becoming ill, seeking to be restored to

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health. The physician gives to the patient a remedy to use, perhaps a stimulant to brace him, or a sedative to quiet and ease him, or a tonic to tone him up, or a restorative to bring his physical being back to health. The physician may administer the first dose of the prescribed remedy, but the patient is to take the remedy and use it himself faithfully, and according to directions.

Coming into a realization of spiritual treatment as the way to health, one needing help goes to a healing minister. Asking for treatment he is prayed with, and given a spiritual remedy, or a Truth statement, which he himself is to use. Perhaps he is given a spiritual stimulant to strengthen him, such as, "Spirit active in me strengthens my mind and body, and I am alive in every part of my being"; or a sedative, such as, "The Presence of the living God overshadows and upholds me, and, relaxed in mind and body, I rest in quietness and peace"; or a tonic, such as, "The energizing power of the Holy Breath now quickens every part of my being, and I am continually filled with the vigor and vitality of the omnipresent life of God"; or a restorative, such as, "Every cell of my body is cleansed, harmonized, vitalized, by the life of Spirit; every organ is restored to its divine functioning, and I am whole, now and always, praise God."

These, and all statements which are statements of Truth, have the power when faithfully used and realized, of wiping out the cause of the appearance

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and establishing a consciousness which will bring the desired results. But such statements given to one through a healing minister who knows how to become receptive to Spirit's direction, must be used by the person to whom they are given until his own mind becomes impregnated with the words, and their inner meaning is released, thus establishing within him that consciousness which will change the appearance to conform with the idea of the treatment.

For illustration, the following is quoted from a letter of a student whose husband had lost his position, leaving them without resources for rent or food: "I am happy to tell you of our great manifestation of supply. When I received your letter in answer to my call for help, I repeated the prayer all day and all night, and my husband did the same. We lived in it, and it was beautiful how it all came out. Our desire was that he might go back to work at his old place, which to appearances seemed impossible, yet this is what he has done. On the day your letter came he went out looking for work, and all day he kept repeating the prayer you sent. He met a friend and talked to him, but the friend did not say he could do anything to help; but when he left my husband he went directly to see the manager of the business where my husband had worked, and talked to him. The next afternoon I went out on an errand, and my husband expected to go out also, but something told him to stay at home.

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About ten minutes after I left, a friend came with a message that my husband was to go back to work at his old place. When he went back, everyone came and told him how happy they were to have him back and all wanted to do something for him. I never saw any one so happy over the kindness and the love shown him. It is a wonderful demonstration and we thank you for your help in showing us the way."

It is thus that one must wholeheartedly co-operate, when asking for treatment, faithfully following directions, that it may be a self-treatment, may become incorporated into the consciousness, and may thus bring a continuous demonstration because a change has taken place in the inner realm, from which the outer takes form as from a pattern.

However one can become as dependent on another for treatment as he has been dependent on a physician, as dependent on some statement of Truth being given him as he has been on a material remedy. When one places continued dependence on another's help or on set affirmations, without seeking knowledge from within, one is again bound to something outside himself. There are times when one should call for help, if one feels the need: when he is changing from material to spiritual remedies; in emergencies, when there seems a mental confusion and one is unable to contact the Source; when a new step is being taken and one feels not sure of the way; or in periods of darkness when

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a steady word is needed. One should always give full co-operation to the teacher,—which the healing minister is—clinging not to him, but to the Christ indwelling, that He may strengthen both the one giving and the one receiving the treatment. However, if one is to grow, he must come to be Self-dependent through listening within and receiving his own message. He must learn to treat himself into a new state of consciousness, for he and only he can change the inner realm of his being.

For one to realize that he himself through the Christ Mind can contact the Father indwelling and that this Father, Creator, Giver, Knower, is always willing to help him; to realize that he himself from the place of authority as Son, in co-operation with the Father, has power over all error, power to increase and multiply the good; to realize that within himself is the kingdom of heaven, a realm of divine ideas in which he and the Father, working together can handle the needed idea, until that idea imbued with power, precipitates;—this is to come into the knowledge that is necessary for self-treatment. Through such self-treatment can come but one result, the demonstration of good in all avenues of one's being.

So many who call for help expect the teacher upon whom they call to do the work for them. Did not the Master say, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you"? Did he say that you are to get

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someone else to ask, to seek, to knock, for you? No, he said "For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." He did not mean however, that one was not to ask for assistance when there is an urgent need of help which he could not himself find. He said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." The important thing at all times is to remember, "I am in the midst." We must always remember, when seeking help, that we ourselves are with ourselves every moment. We are the ones most interested in demonstrating that good we so desire. Within ourselves lies the cause of whatever it may be of which we are seeking to rid ourselves; and within ourselves can be set up another cause that will result in our desired good's coming into manifestation. We ourselves are the ones who worry, doubt, and fear; who are in pain, or suffer from poverty and failure. We ourselves are the ones who are longing with all our hearts to be happy, whole, and prosperous. No one else is quite so near to us as this one we designate as *I*. Doesn't it seem then as if this *I* is the one who should do something about our difficulties? In the last analysis, no matter who is called in for consultation, or asked for treatment, it is this *I* that must handle the emotions, that must make the human

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mind cease its clatter and be still. It is this *I* that must wait before the Most High until it is empty enough of self to receive the divine remedy that will erase the cause and so produce another effect. So we see it is this *I* that, even with the help of another, must really do the needed work if it desires the rewards,—happiness, wholeness, success, abundance, and finally full Christ Mastership.

When one comes really to know that within himself already exists as an idea that which he needs, an idea which in itself holds the pattern for the fulfillment of the need; when one knows that in his own will lies the power of turning to the Christ Mind and through that Mind laying hold of the remedy idea, thus imbuing it with the power of precipitation; when one realizes that ideas are as exhaustless as numbers, needing only an understanding mind to reproduce them even as we do the figure representing the number, and that there are various combinations of ideas needed even as there are of figures, to produce certain results; then will he turn as quickly to the within and use as persistently the idea given as he has heretofore turned to and used material-idea remedies. One readily sees that before spiritual self-treatment can be successfully applied, one must learn to discipline the human mind, must be able to set aside the old human thoughts, and must be ready as Paul says, "to let the word of Christ dwell in you richly." It is this Christ Mind within us which is in accord

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with, and therefore capable of laying hold of, the rich ideas of the kingdom of heaven; and when we thus work through the Christ Mind we are co-operating with the Father, who, seeing in secret, rewards us openly.

We should keep a close watch over the kind of thoughts that we let the mind handle; remembering that any idea, whether high or low, if held in mind often enough and long enough, will demonstrate to the world the character of thought which has engaged the mind. Christ Jesus made this law of demonstration plain when He said, "Whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops."

The law of demonstration is no respecter of persons. Our very first knowledge of it in the story of creation is that it has no choice except to bring forth after its kind. Divine ideas, chosen from their heavenly realm in the kingdom, bring forth after their kind, demonstrating God's good, that which gives joyous use and deeper faith; while ideas which the human mind lays hold of from the outer, likewise bring forth after their kind, demonstrations which often result in suffering, sorrow, and sooner or later, dissatisfaction. The one who is wise makes sure of his choice of ideas. When we look to the Christ Mind to give us our ideas they come from the kingdom of God within. Then instead of work-

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ing with ideas of things needed and desired, or with ideas that people or appearances suggest, we are working with live ideas, ideas out of Divine Mind, which hold the Father Principle or motivating power of the thing needed. The principle of anything is inexhaustible, eternal, and self-existent. Consequently, when we handle the Divine idea that represents the need, realizing we are handling that which has in it, in contradistinction to a human idea, the capacity to increase and the power to become flesh (form), we release it to its purpose and it comes to dwell among us as the particular thing it represents.

To know how successfully to practice self-treatment,—and successful self-treatment means that demonstrations of the things needed follow, or perhaps accompany its use,—one must know how to work fourth-dimensionally; that is, must know how to lay hold, in the spiritual realm, of the idea that represents the need, and handle it with the Christ Mind until it becomes so alive, so powerful, that it precipitates, becoming ours third-dimensionally also.

The very first step in learning the way of self-treatment is to take control of the human mind, that it may become still enough to be used by the Christ Mind. The knowing of God is in the stillness. "Be still, and know that I am God!" is the path by which demonstration is accomplished. We all have experienced the wanderings of the human

SELF-TREATMENT

mind, its persistent return to worries and fears, to the material and physical, when one begins to seek control of it. This is only its usual activity, brought more clearly to our attention in our desire to think along higher lines than it knows how to follow. Time given to discipline and to teaching the mind, will bring it to its proper functioning, that of concentrating and meditating on the holier and loftier subjects. The Christ Mind in us gives us the holier thoughts, for it is the Mind that has access to the kingdom of heaven. We through our wills concentrate on these, and the ideas open up their own revelations in our minds. We must become receptive, still, willing, selfless, in order to hear the Christ Mind; we must obediently lay hold of the idea given us by this Mind, and then concentrating on it, hold it persistently in mind to the exclusion of all opposing ideas, until this idea becomes rooted and established. Then the idea growing, expanding, becoming powerful reveals to us the most intimate knowledge of itself, which is meditation. We will find that if our concentration has been steadfast, the idea well established, it will have much to tell us that will fill our souls (subconsciousness) and our minds (consciousness) with thoughts characteristic of itself; and these accumulated thoughts becoming powerful, will reproduce themselves in the outer. It is this undeviating concentration with its resultant meditation, the losing of ourselves in this process, that is self-treatment. In this self-

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treatment there is set up the cause of that which appears; and both together, the cause and the appearance, make what is indeed a real and lasting demonstration. The demonstration within is a change of consciousness; the demonstration without is a change of appearances; and these two cannot be separated.

There is an abiding beauty of the Lord, ever seeking to externalize; there is an inexhaustible substance omnipresent, ever waiting to precipitate; there is a spiritual wholeness ever seeking to become flesh; there is an everlasting joy ever waiting to break forth into rejoicing; there is a wisdom from omniscience ever ready to give counsel and guidance; there is an infinite love ever offering to overshadow, uphold, protect; there is a peace that passeth understanding ever seeking to harmonize, to heal, to bring tranquility and poise; there is a power of Almightyness willing to be used continually, to deliver, to restore, to bring forth the "very good." All these Divine Ideas, man's heritage from his Creator, lie in the kingdom of heaven in his soul. They wait there for man himself to lay hold of them with the Christ Mind, thereby releasing their inner activity into outer activity, whereupon they become truly his to have and to hold, within and without. They become his to rejoice in continually—his spiritually, mentally, physically, and materially.

SELF-TREATMENT MEDITATIONS

I CEASE LOOKING WITHOUT TO REMEDY ANY
CONDITION IN MY LIFE; I SEEK THE SPIRITUAL
REMEDY IN THE CHRIST MIND WITHIN ME,
WHICH WILL RESTORE ME,—MIND, BODY, AND
AFFAIRS,—TO ABUNDANT CHRIST LIVING.

I PRAISE GOD THAT WITHIN ME, AS CLOSE TO
ME AS MYSELF, AVAILABLE ANY MOMENT, LIES
THE REMEDY FOR ANY NEED, THE ANSWER
TO ANY QUESTION, THE FULFILLMENT OF
ANY DESIRE.

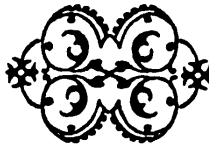
LET ME EVER REMEMBER, O CHRIST INDWELL-
ING, THE LAW THAT EVERY THOUGHT BRINGS
FORTH AFTER ITS KIND; AND HELP THOU ME
TO BE STEADFAST IN THE HIGH WATCH, THAT
ALL MY THOUGHTS MAY COME FROM THE
HEAVENLY REALM.

TEACH ME, O CHRIST MY SAVIOUR, TO BE STILL
AS THOU ART STILL, BEFORE THE CREATOR IN
HIS KINGDOM, THAT HIS PERFECT IDEAS MAY
FIND EXPRESSION IN MY MIND AND MANIFEST
IN MY WORLD.

IN THY KINGDOM, O GOD, I RECOGNIZE SUB-
STANCE (OR WISDOM, LOVE, BEAUTY, PEACE,

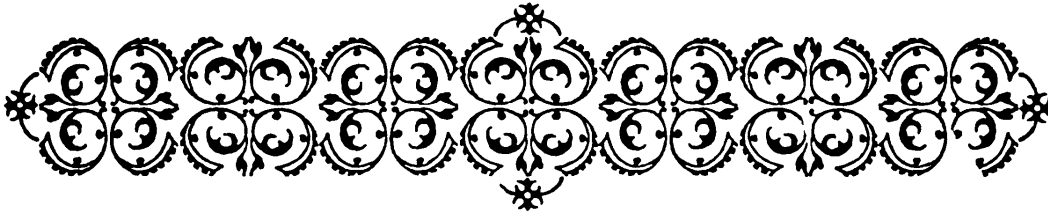
THE SECRET OF DEMONSTRATION

HARMONY, JOY, WHOLENESS, PURITY), AND KNOWING THAT THOU HAST GIVEN ME THIS PERFECT IDEA, TOGETHER WITH THE POWER TO REPRODUCE IT IN FORM, I USE MY DIVINE AUTHORITY TO SPEAK THE WORD WITH POWER THAT IT MAY BE MADE MANIFEST.



*I will bless Jehovah, who hath given me counsel;
Yea, my heart instructeth me in the night seasons.
I have set Jehovah always before me:
Because He is at my right hand, I shall not be
moved.
Therefore my heart is glad, and my glory rejoiceth:
My flesh also shall dwell in safety.
For thou wilt not leave my soul to Sheol;
Neither wilt thou suffer thy holy one to see corrup-
tion.
Thou wilt show me the path of life;
In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore.
—PSALM 16.*

*Behold, thou art made whole; sin no more, lest a
worse thing befall thee.—JOHN 5:14, Words of
Jesus Christ.*



CHAPTER VIII

S E L F - H E A L I N G

THE AVERAGE individual who has lived to be anywhere near the so-called allotted span of three score years and ten, has spent a goodly portion of that time in working with the body, doctoring it, coddling it, trying to bolster it up with food and drugs, seeking ways and means of patching it up, that it might serve him in the requirements of life. Always, perhaps, the race has believed that man was under the dominion of the flesh, that the ills of the body,—pain, weakness, disease, old age, death,—were his natural heritage. Because of this illusion we have all laid down the body many times; we have passed through the dreary experience of death and rebirth over and over, and are still doing so.

Although we have the word of scientists, who have made a deep and extensive study of the body, that there is no apparent reason why the body should ever wear out, no one in this age of accep-

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tance and use of marvelous discoveries has yet proved this most important of all physical needs,—continuous life in a diseaseless, ageless, exhaustless vehicle. Yet the scientists tell us that the nature of the body is that of a self-repairing machine, that in itself it is capable of being used indefinitely. Their reason for this conclusion is that new cells are constantly being born to take the place of those that wear out; that the body contains rejuvenating elements, and powers of recuperation which should make it indestructible. Some of the scientists in this field of study, seeing the lack and the need as being something of a physical or material nature, are seeking serums, light rays, and various other remedies to aid man in restoring and perpetuating the body. Others have discovered that all repairing of the body, and its perpetuation in wholeness, lies in the mind; that the mind, by its character of thought, is capable of keeping the body in perfect working condition or of impairing it, and even of destroying it. They have found by experiment that the body is susceptible to every thought and word, each thought leaving its impress on the flesh, each word setting up a vibration; the character of the thought and word determining the process that takes place in the body, building it up or tearing it down.

We find it very hard sometimes to accept as true the idea that the aches and pains and diseases of the flesh are the results of something we hold in our

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minds. We find so many other causes to blame,—weather, food, climate, people's opinions and actions, inheritance, flesh tendencies, lack of this and that,—all of which under analysis, are found to have their origin in negative states of mind. If we accept these ideas as having dominion, we set up emotions of fear and worry, giving to them the power to bring forth after their kind. Then since the appearance becomes another source of fear and worry, there is a vicious circle that can only be broken by the acceptance of the truth that dominion is in the mind, and by practicing self-treatment. And let us remember that self-treatment is the holding in mind of a spiritual word or group of words until they become powerful enough in the consciousness to bring forth after their kind.

. Most of those people who deny that the power to heal the body or make it ill lies in the mind, would nevertheless readily assent to the statement that the body without the mind is helpless; that when the mind leaves it, the body immediately begins to disintegrate. Because they close their minds to further truth, they cannot perceive that the mind is the force that precipitated the body in the first place; and that when it withdraws, as it does when the vicious circle remains for a long time unbroken, the flesh goes back into the original essence or substance from which it was formed, and that the mind uses the essence again, as it has over and over, to bring into manifestation another body.

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This body, fashioned after what has been builded in the soul, may be a more satisfactory vehicle of expression, or it may be one that holds us more in its power than the last. Seeing this, we perceive how the body thus lives in the mind, and is an extension, on the visible plane, of the mind's contents.

Many today are seeking to understand the real relationship between mind and body; and they are seeking to establish that mental life or consciousness which will make it possible for them to put on the Body, immortal, diseaseless, ageless, deathless. These are preparing in mind, that sometime, when they have made complete at-one-ment in their three-fold nature, they may function fourth-dimensionally in spirit form. This is the Great Demonstration which Jesus Christ made, mentally and physically, in the crucifixion, resurrection, and ascension; even passing through these that we might know the way. He does not exempt anyone from taking these steps. He says to all, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me."

So we are to follow Him mentally and physically; through denials which cross out error-states of mind, with the resultant crossing out of error-appearances in the body; through affirmations, which resurrect the mind to a consciousness of its own Christ dominion and, too, resurrect and renew the flesh in purity and wholeness. Finally, by these daily crucifixions and resurrections of mind and

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body, we enter into ascending states of consciousness which transform the heavy, dense, corruptible mortal body, making of it a body of light and beauty, incorruptible, immortal. This is the mental process which we should ever seek to follow, the result we should ever keep before our mind's eye as the sign which will surely accompany such inner attainment.

Much of the work of our Master Teacher, Christ Jesus, had to do with restoring to proper functioning the bodies of those who came to Him asking to be healed. Blind, dumb, deaf, lame, diseased, even dead, as they were, He healed them every one. It is of vast importance in our study of self-healing to note what He considered as the cause of, and the remedy for, such bodily conditions. Hear what He said to some of those who were healed: "Be of good cheer; thy faith hath made thee whole"; "According to your faith be it unto you"; "Behold thou art made whole; sin no more lest a worse thing befall thee"; "Thy faith hath made thee whole; go in peace and be made whole of thy plague"; "Be of good cheer, thy sins are forgiven thee." Each of these statements has to do with states of mind, revealing one state of mind, sin,—which is a falling short of righteousness,—as that which needed to be wiped out; revealing other lifting states of mind,—faith, cheer, peace,—as those to be established; both the wiping out and the building-in being necessary that the body might be made whole. His

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teaching also made quite plain this power of the mind over the body. He said: "By their fruits ye shall know them" and "The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil." We are constantly laying up in our hearts either good or evil treasures, which in turn outpicture in the body and affairs.

Today we are realizing that the body which is radiantly healthy is the body that is filled with the light of Spirit, or as some call it, radioactivity. We are realizing, too, that this condition is beyond the function of the flesh, which holds no power in itself to generate light or life. We find our solution in the Master's words, "The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." Seeing with the single eye, which is the Eye Divine, impregnates the mind with immaculate, positive, constructive thoughts, which thoughts set up an activity in the cells of the flesh, that purifies and makes alive; and thus the body becomes filled with most radiant light. This is the ascension to the Mount of Transfiguration, which we, like Christ Jesus, are to make; to have our bodies so purified, so rarefied, that every cell is as a glass through which the Christ glory shines. But if we allow the gaze to wander to outer errors, judging according to appearances or human

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opinions, the mind is impregnated with error-thoughts; and these thoughts poison the cells of the body, hindering its harmonious activity, and causing it to function in the darkness and heaviness of disease, suffering, death.

How clearly the Master saw with the Eye Divine we know by the signs that everywhere accompanied Him, for those who came to Him for help caught the vision themselves as He saw it and were immediately restored. His inner belief was, "Father, all things are possible to Thee," a belief which having become knowledge, was so perfect that all darkness was dissolved by it, and light established both in minds and bodies. Today He says to us, "He that believeth on me, the works that I do shall he do also and greater." This believing on Him, or believing as He believed, which He stipulates as the way of demonstrating mastery over bodily conditions of error, is an action of mind in which the mind recognizes and accepts God's perfect creation as all there is. It is an attitude of mind which says, "I am now perfect, even as my Father in heaven is perfect." To have a mind thus stayed on the Perfect is to have the power to formulate and to speak the word when necessary which re-stores the flesh with Divine Essence, with the light and life of Spirit, which renews the body after the eternal and glorious likeness of the inner pattern. It is to have the power, through this constant practice, of bringing the body to the eternal state of radioactivity or

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lightness and livingness which lifts it on a plane above the ills to which mortal or darkened flesh is heir.

There is but one way of coming into that state of believing which has proved that it is the perfect way of demonstrating over the ills of the flesh. That way is to go steadfastly about building up belief in the mind until there remains no unbelief to drag down the vision when we seek to fix it upon the Pattern in the Mount, nor to cross-current our word when we seek to speak it with healing power. We all have hidden unbeliefs concerning self-healing, some of ignorance, some of scepticism, some from past failures to demonstrate, some from the race disbelief; and we have, too, unbeliefs that are the result of negative, willful, slothful states of mind. These are subject to the cleansing of the Christ Mind when we receptively and understandingly make the positive but meek statement, "I believe; help Thou mine unbelief."

No matter how blind we have been to the truth of our being, nor how long our eyes have been blinded, we always have been and eternally are perfect in the Mind that created us in His own image. Yet until our vision and our belief change to recognizing ourselves as He created us, our perfection will remain in God Mind and our flesh will function according to our belief. People's opinions, race consciousness, circumstances and conditions, failures to demonstrate, do not touch the Perfect Body

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Pattern. It is truly the Lord's Body that abides within us in the Holy of Holies in our souls, and abides in us always in all its radiant beauty and wholeness. Even as the sun continues to shine, no matter how many or how threatening the clouds, nor how long they continue to obstruct its radiance, so does the Body Perfect continue to offer to us itself as the pattern by which we can fashion our own bodies in its perfect likeness.

Those who have glimpsed this truth of their being, who have perceived who they are, whence they have come, and whither they go, are assured of this Pattern within them. They are earnestly seeking to remove all unbelief, and to establish that consciousness which will set them forever free from the dominion of the flesh, giving them possession here and now of a body so filled with Christ Light that it, like the Pattern, can never be touched by disease, age, or death. In establishing the consciousness which will make possible this demonstration of mastery over the flesh, we need often to be still and let the remembrance of the Perfect Pattern given us in our beginning flood our consciousness. We need often to recognize that it is the Father Indwelling who is the Bringer-Forth, and that He is ever ready to be doing His work of lifting us into higher ways. We need to acknowledge and to give thanks over and over for our own clear-seeing Christ Mind which gives us access to the Originator and His perfect Original. All importance should be attached to

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how thoroughly this is done, to how fully the mind accepts these truths of the Absolute and turns to them in times of need, instead, as we so often do, of attaching importance to the manifestation.

In the meantime, while we are learning to make the Great Demonstration of complete mastery over the flesh, there is self-healing to meet the need when error-thoughts outpicture in the flesh. Paul gives us the secret of self-healing in the words, "Be ye transformed by the renewing of your mind," adding as the purpose of so doing, "that ye may prove which is the good and acceptable and perfect will of God." Just before this statement he has told us that we should present our bodies, "A living sacrifice, holy, acceptable to God." As our spiritual sacrifice, we are to offer the lower to the Higher until the lower has grown in the strength, purity, and beauty of the Higher, and the Christ Body has been formed in the flesh. Thus having fulfilled His will for us of perfection we can offer a body that is acceptable to the Higher.

All that is needed to perfect the body visible lies within the Body Perfect; to be found there is every idea needed to restore the outer and to renew it. The use of these ideas depends upon the will. This Pattern within is a body of light, of life,—pure, harmonious, strong, vital, beautiful. If we believe this to the extent of seeing it with the single eye, we can turn quickly to the Pattern when a need of healing comes; then relaxing both mind and body,

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and listening, we can know what characteristic of the Body Perfect we need to lay hold of to renew the mind and transform the flesh body. Holding this characteristic in concentration and meditation, releases its activity; and then we have only to be still and know, until we feel the activity of the idea extending to the flesh, cleansing, restoring, and transforming.

Suppose that you have perceived that the Body Perfect lies within as your very own, and you are threatened with some of the diseases for which physically-minded people have many names, would you agree with the appearance, fear it, and worry over it? Or would you instantly withdraw from the sense-mind's pronouncement to that Place within, there to abide in contemplation of the Body Perfect until the mind had become so positively impregnated with that which it beheld that this perfection had passed on into the flesh? Suppose your body presented to you a sense of pain, would you in an emotional state of fear give up to the pain, thereby increasing it by enlarging it in your thoughts? Or would you, knowing that harmony and peace were in the Body Perfect, turn to that place of its abode within; meditating upon the peace that is in the harmonious and rhythmic activity of the Spirit, the love of the Bringer-Forth, until this vibration filled the mind and extended to the flesh in the rhythmic activity of perfect, harmonious expression? Suppose weakness overtook you

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in some time of physical activity or in a time of need for being and doing, would you, if you knew of the strength inexhaustible and eternally present, give up to the flesh feeling, and let your body go down in weakness? Or would you turn quickly within to meditate upon the exhaustless, all sufficient strength of the Body Immortal, until the mind became impregnated with the strength of the *I am*, and, lifted up by the power of His might, you became in mind and body, strong, vitally active, and alive through and through? Suppose some physical appearance indicated impurity, would you recognize this as having power; or would you turn to the Body Immaculate to inculcate its purity in your mind until your flesh too was radiantly pure? Suppose your body felt heavy, dense, laggardly in doing and being, would you remain in this thought; or would you go to the Body Radiant and see its lightness, its vital activity, until the body visible took on the same lightness, suppleness, activity, and vitality? Suppose age is leaving its marks on the flesh, do you know how to bask in the beauty and livingness of the Body Eternal until the whole outer form transcends flesh limitations, and your body becomes transformed, transfigured, expressing the freedom of ageless activity? If you give yourself such self-treatments in times of need, first healing the mind of the hidden causes, and then waiting in faith and expectation for the Word to be made flesh, you are truly putting on the Christ Body,

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which is incorruptible, immortal, diseaseless, ageless, deathless, eternally strong, beautiful, alive through and through.

MEDITATIONS

I RECOGNIZE THE TRUTH THAT MY BODY LIVES IN MY MIND, AND SO I TURN TO MY MIND TO REMEDY ANY CONDITION IN MY BODY.

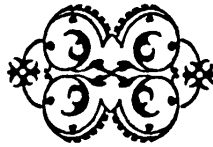
I DO NOT BELIEVE IN FLESH DOMINION, OR IN HEREDITY; I DO NOT BELIEVE IN DISEASE, OLD AGE, OR DEATH, FOR I CLAIM MY DIVINE INHERITANCE OF SPIRITUAL SUPREMACY OVER MIND AND BODY.

CROSSING OUT STATES OF MIND THAT CAUSE FLESH ERROR, BUILDING IN HOLINESS AND PURITY, I TRANSFORM MY BODY INTO ONE OF LIGHT AND BEAUTY AND WHOLENESS.

SPIRIT RADIANTLY ACTIVE IN MY MIND RESTORES EVERY CELL IN MY BODY WITH ITS RADIOACTIVITY; AND THE ORGANS, RENEWED THROUGH THE CELLS, PERFORM THEIR PERFECT FUNCTION IN THE ORDER AND HARMONY OF GOD'S ORIGINAL PATTERN.

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I KEEP MY VISION EVER ON THE BODY IMMORTAL, THE PATTERN OF THE LORD'S BODY WITHIN ME, THAT MY FLESH BODY MAY BE FASHIONED AFTER ITS LIKENESS, WHICH IS AGELESS, DISEASLESS, DEATHLESS.



*Blessed is the man that walketh not in the counsel
of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers;
But his delight is in the law of Jehovah;
And on his law doth he meditate day and night.
And he shall be like a tree planted by the streams
of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.—PSALM 1.*

*Abide in me, and I in you. As the branch cannot
bear fruit of itself, except it abide in the vine; so
neither can ye, except ye abide in me.—JOHN 15:4,
Words of Jesus Christ.*



CHAPTER IX

S E L F - S U P P O R T

THROUGHOUT the ages since he turned his back on the Garden of Eden, man has gone hither and thither and yon, seeking that which would support him, and feed him, and clothe him, and shelter him; while all the time, wherever he went, whatever way he sought, there has been within him his all-sufficient self-support. The within of man, with all its rich resources, having been an unsought realm, has therefore remained to him an unknown realm. Its vast wealth has lain idle while man has searched throughout the material world for support, delving deep in the earth, exploring the seas, experimenting in and with the air, and using the products of all three for various undertakings. Sometimes he has produced fabulous riches for a while; sometimes he has lived in comfort for long periods, only to return again to eking out a bare existence; at other times he has found only disheartening failure meeting him at every turn.

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As we look about us today we see many in this latter state,—in this condition because they are still living in ignorance of their own innate powers. We see others working hard, laboring by the sweat of their brows, not knowing, nor seeking to know, that by their divine right of Sonship they can speak the word that increases and multiplies their good until life is filled with overflowing abundance. We see man mentally working hard with ways and means, plans and projects, all formed by the human brain and therefore subject to failure; whereas if he sought he would learn that within his own soul lies the Wisdom that created the universe and all within it, and that he can use this Wisdom to bring into being at any moment whatever he needs, in any form and in any quantity desired. We see man scheming and contriving to exploit others, thinking thus to add to his resources; whereas if he had used the same effort in investigation of his real powers, he would have discovered that the universal scheme provides sufficient for all, and awaits only man's recognition of its unfailing and inexhaustible riches to make available its resources for his use.

Man has stinted and saved and hoarded for a "rainy day," not realizing the nature of God's law of constant and exhaustless provision for every day. Many times he has seen the fruits of years of effort slip away from him while he watched, helpless to save that which he could have used largely for himself, and shared in joy and thanksgiving. That wise

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man Solomon tells us, "There is that scattereth, and increaseth yet more; And there is that withholdeth more than is meet, but it tendeth only to want." This is a true law. One can use it as if the wealth of the universe belonged to him, wherever there is a need or a true desire, withholding nothing; but if one is to keep from want, he is to waste not nor spend without wisdom even a tiny fraction of that which the Father has given him. Man has suffered for food and shelter and clothing, when he has been deprived of earning power through ill health, lack of preparation, scarcity of positions, or old age; whereas if he had turned within to seek the resources of the true Self, he would have been led to the place already prepared for him, and would have been given the wisdom, the strength, and the health needed to make it successful, his own rightful and abundant recompense being added. He need only learn how to "Ask in my name"; that is, to become truly conscious of his oneness with the Source as was the One named Jesus conscious of His oneness with the Source.

The race has gone blindly on, struggling, striving, fighting,—madder, it has seemed, with each generation, for outer wealth and position; paying less and less attention to the admonitions of the One who came two thousand years ago to teach man the way to demonstrate his birthright of peaceful, productive, and triumphant living. It has seemed that, instead of following the way He taught and dem-

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onstrated, mankind has reversed His teaching. For did He not say, "Work not for the food that perisheth, but for the food that abideth unto eternal life," and again, "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal." As a result of the race's going so far from His teaching, there came as a necessity for its preservation and advancement a reaction or a turning back. The world in its ignorance has called this a financial depression. It has been a time when social standing has not shielded one, when influence has been of no avail, when positions and incomes, homes and businesses founded on human concepts had a way of disappearing.

There are those, however, who walk calmly, steadily, through times of world chaos, the Light within so clear that the way is always plain and the needs of every day provided for, with an overflow to share with some not yet aware of the Source. These know what He meant when He said, "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things." Having become conscious of the Father's care for them by following His instructions, "Seek ye first his king-

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dom, and his righteousness," they not only always have freedom from anxiety concerning their support, but also prove over and over the promise, "And all these things shall be added unto you."

Quoting from a letter: "It is now ten years since you helped me to get back my health from an illness (pronounced cancer of the throat) and instructed me later on how to manifest supply for material needs. I have had so many wonderful demonstrations, even in the face of seeming distress and vexing problems. I can look back and see that help always came when I set my mind right. Of my spiritual growth, the depression could not take any from me; the lowering of the gold standard, the collapse of investment values, the slowing up of business, did not even make a dent in the spiritual wealth I had accumulated. Therefore I have nothing of which to complain, for harmony and order are manifesting in all my affairs. I take no anxious thought for what the years ahead have in store for me and my loved ones. I can see nothing but good ahead."

When man is living in accordance with the Divine Plan, he is constantly recognizing his true source of support and seeking momentarily to become more at home within the sanctuary of his soul. The race is clamoring for security, seeking ways and means in the outer to bring this to pass, while within every individual is that security he seeks. The meeting place of man with the Great Giver in the

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relationship of Father and Son is in his soul and there, too, lie the rich ideas of the Kingdom awaiting his use. Thus man by building a rich consciousness and making himself receptive becomes a channel through which the rich gifts of the Giver can externalize, to His glory, and to man's satisfaction, giving to him entire security of mind, and of support.

We are learning that man, created as a self-supporting entity, has within himself in the embryonic state as divine ideas, all that is needed to abundantly supply life, support life, enjoy life, prolong life. We are learning also that only to the extent to which man becomes conscious of co-existence with his Creator, aware of the realm from which all created form derives its being, does his good become available. Dearth of any kind, barrenness of any kind in the outer, is an indication that the same condition prevails in the consciousness,—a lack of awareness of who one is, whence he came, and whither he goes. This has been proved, and can be proved over and over with mathematical accuracy; for one has only to turn inwardly and seek conscious union with the Father, and to meditate upon the rich ideas of the inner realm until his vision is lifted, to find things needed and desired beginning to flow into manifestation. The writer has found over and over, while working with another to help him establish a rich consciousness, or while conducting prosperity classes, though taking no thought for her own af-

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fairs, that this dwelling in more positive and constant thoughts of abundance has set up a fuller flow of manifest substance into her own affairs. Thus added thought of the richness of the within always gives added manifestation in the without.

The clearer one's vision of his Sonship and of the rich kingdom in which he as the Son dwells, the more opulent one's own consciousness becomes, and the greater becomes the inlet for an inflow from the Giver. When we follow the Master's teaching of laying up treasures in heaven (that is, within), we hold fast at all times, and under all circumstances, to the single-eye vision, which enriches the thoughts. We do not let our vision, and therefore our thoughts, zig-zag to positiveness and then to negativeness, contracting and expanding the inlet through which our abundance flows. Continuous, positive thoughts of our birthright to all that the Father has, enlarge our capacity to receive, and constantly keep and increase, the flow us-ward. This is the laying up of rich treasures within, in the subconscious, and creates for us a resource which is available at any moment. Just as the study of music fills the mind so full of ideas concerning music that it becomes easy for one to express musically, so does the filling of one's mind with rich thoughts concerning the Father, His kingdom and one's self, by concentrating and meditating on these, make it easy for one to express abundantly. In like manner dwelling on their opposites, nega-

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tive, poverty thoughts, sets up an action that makes the inlet smaller and smaller, therefore making less and less available the abundance of good which is man's birthright, and often even almost or quite damming up the inflow. Think what it must do to the channel between man and his Giver, when his vision is so fixed on lack that he holds and voices such thoughts as, "I am poverty-stricken," "My income is limited," "I haven't a thing," "There is not enough (of this or that) to meet my need," "My money is all used up."

Thus we see that the foundation upon which any condition has been built or is builded, is in the mind; that the set of our vision and the quality of our thoughts have externalized in the activities of our lives. The character of our homes, our business, our relationships with others has been colored and formed by the thoughts we have allowed to dominate our minds. Here in the mind is the place to begin in seeking to change poverty into abundance, failure into success, limitation into freedom. Sometimes cause-thoughts are subconscious; seeing and judging according to appearances in some past time of need may have tucked negative thoughts in forgotten corners, or hid them in the shadows. Such thoughts will, however, every one of them,—even those that have come through from another incarnation,—be drawn out and dissolved, if we raise our vision high enough to lay up rich thoughts in sufficient number to gain supremacy. Just as dark-

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ness cannot remain even in the farthest corner of a room if we turn on a light with sufficient power to dominate the darkness, neither can ideas of lack, failure, and limitation remain hidden in our consciousness, to consume or steal from us our inheritance of the all good, if we build up to sufficient strength a consciousness,—which is a realization,—of abundance.

Many students fail to demonstrate over the lacks in their lives because they mentally live in the idea that something in the outer can fulfill their needs or desires. That something is hoped for, longed for, but if it were attained, it would go the way of other material possessions, which these students have had,—it would be used up, worn out, without ever satisfying the real need of the life. Only that which is eternal is satisfying, and only that is eternal which springs forth from the exhaustless kingdom within. Rich with satisfaction and length of being are these ideas of the inner kingdom, for they hold in potentiality for those who know how to handle them, the immediate and continuous fulfillment of any need or desire. To live mentally in the ideas of the Christ Kingdom, in a consciousness of the reality of their being the origin and fulfillment of any need in the without, is to release the power of these ideas into living expression in the here and now.

Measure yourself by this standard, regarding both the inner and outer planes; and set the Inner Light on high in your mind, that illumination in

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thought, word, and act may be yours. When you—and I—come to accept without the shadow of a doubt, that we as Sons of the Most High are heirs to all that the Father has, and stand steadfast in this knowing, no matter what circumstances and conditions say to the contrary; when you—and I—conscious of Sonship, remind ourselves constantly that it is not necessary for us as Sons to want for any good thing, and hold it absolutely impossible that we should demonstrate otherwise; when you—and I—recognize without hesitancy in any time of need, that our good is instantly available and eternally inexhaustible; then shall we have passed the test of laying up enough richness in our consciousness to handle the rich ideas of the Kingdom of God. Then with joy and thanksgiving we shall be able to watch these ideas precipitate to meet our needs and desires, even with the twelve basketsful of overflow, to share and to spare.

Now, since we know that the way back into the Father's house of abundance lies with us, let us be steadfast, one-pointed, ever joyous, in our journey back. Let us cease trying to get something for nothing from the Father; let us cease begging and beseeching for things which we have not made ourselves worthy to receive. Let us stop praying for the removal of lack, limitation, and failure; let us realize, instead, that an acknowledgment of such as having a place in our lives only allows them to cling the more tenaciously to us. Neither let us pray

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for or seek to attain outwardly, money or success or material things of any kind; for these have no power in themselves to do anything for us. Visualizing these may attract them in some degree for a time, but it does not put us in touch with the realm of true ideas from which true support comes. If a man needs money and he asks the Father for money, he is not speaking in the language of the Father. He is only working with the symbol instead of with that which is capable of producing the symbol over and over. He is only filling his mind with a material idea which has no power to precipitate, its only power being, if it is held strongly enough, to attract in some limited amount, that which is like itself. Jesus Christ said, "God is a Spirit: and they that worship him must worship in spirit and truth"; this means pray, ask, in the spiritual language which is related to God, and which therefore gives access to God Mind.

One should be very sure what his real need is, whether the seeming desire is only a fancy,—and there is a difference between a desire and a fancy, the former being from the Father's will, the latter from a human will. One should also be sure whether this which he is seeking will add to his well-being, for a need or desire held in mind forms the mold or matrix for the manifestation. This surety of right desire can be established only by being willing for the will of the Highest to prevail, thus bringing the mind under Divine wisdom

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in choice. A thing may look very desirable from a human viewpoint, whereas if it were submitted to the cleansing power of the Spirit of wisdom, and the mind were stilled enough to become receptive to guidance, it might be recognized as a potential burden. It might be revealed to one as a thing which would put on one a yoke of labor, and bind him to materiality, or to personality. What we really long to have is freedom from burdens, laborless success, supply for our needs and desires; and this is what our demonstration will be when our seeming need is taken to the Giver of gifts and surrendered to Him. Such surrender means that we give the need no further attention, but instead give all our time and attention to building up our consciousness to the point where we are enough like Him to receive richly of His desire for us. If more of us understood such surrender, then more of us would understand what the wise man meant when he said, "The blessing of Jehovah, it maketh rich; And he addeth no sorrow therewith."

There is a place above those pairs of opposites which so fill the human mind,—poverty and wealth, failure and success, limitation and freedom,—where one can touch the true representative of that which he needs. In the realm of Divine Ideas, the kingdom of heaven, within,—which is the Mind of God,—one can lay hold of the true idea which is the spiritual representation of the need. Establishing this idea in his own mind, through concentration

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and meditation upon it, he can release the God power which it holds potentially, to precipitate, to become that formed thing of which the need or desire is the mold or matrix.

In the kingdom of heaven, there is an idea called Substance, from which all materiality in all its forms has come into manifestation. Rightly handled, it is capable of producing in outer form, any need or desire which man has, and in any quantity that man has the capacity to receive. His recognition and acceptance of it (which is faith), his concentration and meditation upon it (which are works), decide the size of his capacity, that is, the magnitude of his demonstration. When we know this, we no longer have to try to get this or that; we no longer seek to make a demonstration; but immersed in the idea of God's Substance, we let it reveal to us in meditation that which it holds of opulence, support, success, beauty, power, satisfaction. We let it so reveal itself until, asserting its divine right of reproduction, it takes on particularity of form to fill our need. In other words, it precipitates into that denser form which the physical of us can use and handle, even as we have mentally handled its spiritual form as an idea.

In the Master's mind was so clearly established a knowledge of substance and what it could do that He had only to recognize and accept it with a "Thank you, Father," to start its flow for the filling of all the hungry needs of the multitudes before

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Him. By the same thankful recognition and acceptance of that on the invisible plane which would fill the outer need, He turned water into wine, and precipitated gold in a fish's mouth to pay the temple taxes for Peter and Himself. We know not how many other times He demonstrated the fulfillment of His own needs and those of His disciples, in the form of food, clothing, or shelter, even as there was a need.

Our outer need, or mold, today, may be money to provide food, clothing, shelter, and the desires of life; for money now is the principal medium of exchange between man and man, the race as yet not knowing the sufficiency of the substance within for self-support. However, there is coming a time, in the age that is dawning, when money will not be a medium of exchange; when stocks and bonds, houses and bank accounts, will not constitute prosperity but will be only a burden. The consciousness of substance, the proving that it is inexhaustible, eternal, omnipresent, will constitute prosperity. In this prosperity we shall be able to produce whatever we need, in the form needed, whenever we need it, instantly bringing forth the desire from the idea with mathematical certainty. Such use of the law will render us unburdened by things, and by accumulations, these, we readily see, being unnecessary to one who knows God's law of abundance and knows of its immediate response to a mind at one with it. In the age in which this will be the man-

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ner of self-support, there will be realized what the prophet Hosea meant when he said, "Surely I am become rich; I have found me wealth." "How near this consciousness am I," do I hear you say? You are just as near as is your realization and manifestation—which demonstration is—of your birthright as a Son of God.

MEDITATIONS

I KNOW IN WHOM I BELIEVE; AND KNOWING THAT THIS ONE WHO IS MY FATHER IS THE SOURCE OF SUPPLY FOR MY EVERY NEED, I TRUST HIM UTTERLY.

I SEEK BEFORE ALL ELSE THE UNFOLDMENT OF THAT RICH KINGDOM WITHIN FROM WHICH FLOWS THE INEXHAUSTIBLE RICHES OF MY FATHER GOD.

AS I ENRICH MY CONSCIOUSNESS FROM THE KINGDOM OF GOD INDWELLING ME, I AM GIVEN THE ASSURANCE BY THE ONE WHOSE KINGDOM IT IS, THAT ALL THE FATHER HAS IS MINE, TO USE AND TO ENJOY.

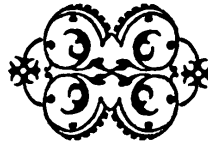
GIVE ME THY WISDOM, O CHRIST INDWELLING ME, THAT I MAY KNOW ALWAYS TO CHOOSE

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THAT WHICH IS FOR MY HIGHEST GOOD AND
IN ACCORDANCE WITH THE WILL OF THE
FATHER.

SUBSTANCE, THE INEXHAUSTIBLE ESSENCE OF
ALL LIVINGNESS, GIVEN ME OF THE FATHER
TO FILL FULL MY NEEDS, IS NOW PRESSING
ITSELF OUT OF THE KINGDOM FOR ME, AND
TAKING FORM TO FILL MY PRESENT NEEDS, IN
GOOD MEASURE, PRESSED DOWN, SHAKEN TO-
GETHER, RUNNING OVER.



*Bless Jehovah, O my soul;
And all that is within me, bless his holy name;
Bless Jehovah, O my soul,
And forget not all his benefits;
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender
mercies;
Who satisfieth thy desire with good things;
So that thy youth is renewed like the eagle.
Bless Jehovah, O my soul;
And all that is within me, bless his holy name.
—PSALM 103.*

If ye have faith, and doubt not, . . . even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.—MATTHEW 21:21, Words of Jesus Christ.



CHAPTER X

THE ETERNAL NOW

DEMONSTRATION, using the word in its true meaning as an unfolding in consciousness of the Son of God Mind until it is felt and seen in the outer activities as a continual manifestation of God's good, should be the chief concern of man's life. We are here on this plane for one purpose, that of demonstrating our birthright of mastership over everything that is on this plane. This was the command given us, the work assigned us, when we were given our being; and we were then and are now equipped with everything needed to fulfill this commission. As Sons of the Most High, created in His image and likeness, neither lack nor limitation, sickness nor sorrow, ignorance nor fear, nor any other error of mind or circumstance or condition, has any right to be in our lives. If any of these are present, then we may be sure that there is some failure on our part to use our true nature; some

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failure to possess here and now the kingdom of heaven which God established in each of us, and which ever awaits our entrance to yield up for us its rich treasures.

Why stand idle waiting for something to happen; praying for, and hoping for, better things to turn up? Why be content to remain in halfway expressions of good; skimping, saving, just getting by, with hardly enough of supply or of strength, with no running-over measure of either to share and to spare? As Moses pointed out to the children of Israel in the wilderness, so does the Man whom God created point out to each of us in any wilderness: "Behold, Jehovah thy God hath set the land before thee; go up, take possession." If and when we obey, we always find the truth of the assurance, "It is a good land which Jehovah our God giveth unto us." Today man is being given an opportunity to enter the "good land" of the Eternal Now. Man-made time is being shortened and will dissolve into the eternal as man uses the opportunities given him in his lengthened leisure, to seek the kingdom of God or fourth-dimensional realm; for although "Jehovah thy God hath set the land before thee," it is not ours unless we go up and "take possession."

Many seeking to have their needs fulfilled fail in their demonstrations because they do not go into the kingdom of the perfect for their patterns. Instead, they picture as their need a return of some

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old pleasures, or comforts, or friends, that have been theirs in the past, most of which would fall far short of satisfying today's needs. These "have beens" belong to the past, and are that to which the Master referred when He said, "Follow me; and leave the dead to bury their dead." The only connection things of the past should have with the present is that we may use the knowledge derived from them; for each experience we have had, has builded in our consciousness and made available something which today we may use, if we will, to demonstrate more Christ-like living. We should not even cling to former wonderful realizations or glorious illuminations; for they were given for that particular time and need, and by holding to them we shut out today's greater realization, today's more glorious illumination, ours now for today's need, if we are receptive.

It is well for us when we learn to submit every need and desire to the Christ Mind within, that they may be stripped of any tendency to pattern after things of "the good old days," and that we may have for today's need a newer matrix, of sufficient capacity, to hold out to the Giver for filling. One who finds his mind running backward for patterns should meditate deeply on Paul's statement, "If any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new." To enter into the power of the thought in this statement until being in Christ be-

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comes a living reality of the now, is to find oneself with new visions dawning, glorious patterns being revealed, light and inspiration being given for evolving, from the Christ nature within, an entirely new world, mental, physical, and material.

There are other students than those mentioned above, who fail to demonstrate because they never remain long enough with an idea, or let the idea representing their need catch up with them long enough, for it to become rooted. Many have a habit of functioning in a state of mind which postpones until some future time of the "shall be's," the good they so crave and need, never actually accepting as their own, in the now, the ever-present and ever-available good. Even with deeper students there comes, sometimes, the subtle temptation to postpone complete mastery of circumstances and conditions, and the increasing of good here and now; seeing this as possible only upon the full attainment of the Christ consciousness. In this mental going out of oneself in expectation of a then and there demonstration, instead of one here and now, one is functioning in non-existence. To overcome this habit of mind one should handle it with the positive declaration, "Now is the acceptable time; behold, now is the day of salvation." A procrastinating state of mind carries in it the perhapses of doubt, the waverings of uncertainty, the worries of fear, so that the pattern is never held crystal clear. Can there be for us worries and anxieties

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and postponements, if we live in the *I Am* of the Eternal Now, as it is every man's privilege to do? It is this *I*, during a moment when we have raised our thoughts above time and space to a realization of our Lordship, that says, "Behold, I create new heavens and a new earth," and then does so.

No idea can come to birth in a future, for ideas lie in the positive present, and are born in a present acceptance of them. On our sustained recognition of this is dependent the growth of any idea, from its incipiency to its manifestation; the degree of immediacy of such manifestation being dependent upon the degree of our realization that an idea and its manifestation are one, only expressing on different planes. It is recorded, "God said . . . and it was so." This was the manner of the Son's bringing forth also. Is not the immediacy of His work recorded in such words as, "Straightway the man was made whole, and took up his bed and walked," "Immediately the issue of her blood stanchied," "Straightway his leprosy was healed," "Immediately he received his sight," "Immediately she was made straight"? This immediacy is also the birthright of every Son of God, of you and of me. Expectancy is a very necessary ingredient for the demonstration of fulfillment of any need; but to hold the power of production, the time element must be eliminated from the idea, and in its place be released the power of immediacy. The Master gave to us a wonderful promise of results coming from

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a mental acceptance that holds the expectancy of immediate fulfillment. He said, "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." Note how closely related is the inner activity, "believe" with its outer activity, "receive." Both are in the present tense, making an outer reception of the thing needed in the now, dependent upon an inner belief in its reception now. Only as we come into a consciousness of the timelessness of the Eternal Now do we realize the working of that mystical promise, "Before they call I will answer, and while they are yet speaking I will hear." In a true realization of this, the idea of time with its suggestions of waiting, the idea of space with its claims of separation, drift away into the nothingness which they are; and we truly know that "All things whatsoever the Father hath are mine," for "I and the Father are one." Notice that "are" is a word of the Eternal Now, used by the Master Demonstrator over and over to signify present and positive realization.

We find still other students, who fail to demonstrate because they dissipate the idea before it has an opportunity to manifest. They may handle the idea mentally with a certain degree of acceptance, but they scatter its power of precipitation by mentally using up all that it stands for in manifold ways before it becomes manifest. Through anticipation, and through contemplating and talking about the uses they will make of the material form,

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they spend themselves and scatter that which is as yet unformed. Every mind, after concentration and meditation upon a Divine Idea, needs to enter into a "Let there be" state of mind, followed by the seventh day rest period in which is consciously obeyed the Divine injunction, "Be still, and know that I am God." This is a period of fixing the vision on God and His idea so surely that no earthy thought can enter the mind and disturb the vision. This is a period of fulfillment, when the idea, impregnated with the power and glory of its Creator, begins to extend itself into form and shape to fulfill our need. Praise and thanksgiving to the Giver of gifts, which is a recognition of the oneness of the desire in manifestation, brings it to the "exceeding fruitful" state.

The coming to each of us of the kingdom of heaven will be shortened as we cease the prodigality of wasting our substance, which builds body and affairs, in the riotous living of running to and fro in our minds, back into the past, and ahead into the future. As we become poised in the realization that now are we the Sons of God, that now is it His good pleasure for us to possess and enjoy the health and strength, the wealth and beauty, the wisdom and love and joy of His kingdom; then shall we possess these, both spiritually, where they are inexhaustible, and on the outer plane in a continuous "good measure, pressed down, shaken together and running over," to share and to spare.

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The peoples of this planet, which is the planet of Jesus Christ, are being prepared for entrance into the age of the Eternal Now. Those who are aware of the onward march of spiritual consciousness into Christ completion in the individual, view many of the wonderful discoveries in this century as a prophecy of the elimination of the ideas of time and space from both the individual consciousness and the race consciousness. The present day streamline and fast-moving trains and automobiles, safer and swifter airplanes, strivings after speed records, all show the trend of the human mind toward ideas and desires of immediacy. Labor saving devices and the productions of this machine age, which shortens the time between ideas and their manifestations, foretell the coming into the race consciousness of a recognition that the idea and its manifestation are really one, co-eternal, non-separable. The telephone and the wireless remind us of the here and now of universality; the radio and television have revealed to us that there is no vacuum or emptiness anywhere,—neither time nor space. Some who have ears that hear and eyes that see have discerned that this which we have termed time and space is filled with the Glory of God, as real and present and accessible to those who are able to “tune in” to its vibrations as are the tones of the radio and the pictures of television.

We are moving out of that consciousness of which the Master spoke when He said, “Say ye not,

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There are yet four months, and then cometh the harvest." Many are sensing, in the words which followed these, instruction in the science of immediacy which His works all so fully demonstrated: "Behold, I say unto you, Lift up your eyes and look on the fields, that they are white already unto the harvest." It is thus that He seeks to convey to us the truth that whatever we need is already prepared for us on the inner realm; that this which we need awaits only our withdrawal of the time and space element. It is our recognition and acceptance of them, our seeing of them as in the now and in their true value of being really existent,—a harvest already ripe for our reaping,—that releases their power and causes them to take form for us.

Was it not Job who, through present seeing, came into the power of demonstrating that which already existed in God's kingdom for him? Did he not say, "I had heard of thee by the hearing of my ear; But now mine eye seeth thee"? There is hearsay and hearsay, there are books and teachings, but one's own seeing of one's own ever-present, complete unity — mind, body and affairs — with the Creator and His creation, is the truth that frees one from unfulfilled needs and desires. He who revealed the secret of demonstration in the words, "Ye shall know the truth, and the truth shall make you free," was conscious of constantly living and moving and having His being in the Father, conscious of the Father within constantly doing the

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works through Him; and He worked in co-operation with and in accordance with the Father's pattern or will. This to Him was the Truth that freed Him from human strivings and failures. We, in a consciousness of ever-present oneness with the Father and His finished kingdom, become co-workers with the Creator of all good, and constant partakers of His creation to the full extent of our needs and desires. This is our freedom in Truth; and knowing this Truth, we enter the Finished Kingdom of the Eternal Now, where there is emancipation from needs and exemption from desires, because "All things are added."

Christ Jesus is in the Eternal Now of the spiritual realm. He never went away, neither will He come again; for He abides, as He always has, in the kingdom of the omnipresent, omniscient, omnipotent *I Am*. The mighty works which we have called miracles and which were immediately operative for Him, were only the signs of His occupancy of that realm then, as now. It is our privilege because it is our Divine nature, to follow Him all the way, in consciousness and in works. Does He not say to us, "If any man serve me, let him follow me," and "where I am, there shall my servant be"?

That deep longing which so haunts you, to be whole, strong, alive through and through, is a call to you to put on the Christ Body, which is diseaseless, ageless, tireless, deathless,—already yours now in the Divine Edict. Lift up your eyes and see this

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as a present reality. That great desire of yours to express beauty, to use wisdom, to know peace and love and joy,—all of which are your inheritance now from the Most High,—awaits your claim of its fulfillment. Lift up your eyes and see this as a present, accomplished fact. That yearning for home, for friends, for success, for abundance, is a yearning for that which is patterned in the Divine ideas of the Eternal realm, now. It will be a demonstrated fulfillment as your mind enters the *I am* Christ consciousness and sees the inmost beingness of that which the Father prepared for you in the beginning, as an ever-present heritage. Some time as we are beholding Him, this realization dawns upon us, like a flash of glorious light, and we are new-born into an already finished kingdom. As the light reveals to us the realities of the kingdom of heaven, its glories are ours now, and we seek no more to come in and go out in mental acceptance and rejection; but we seek to abide forever within the kingdom of God's Eternal Now, continually partaking of its rich ideas. Consciously living and moving and having our being in the kingdom of beauty, of wealth, of harmony and joy and wholeness, causes the desert places in our lives to become alive with Christ livingness; gaps between demonstrations of needs and desires are closed up by the continuous joy of positive reception; halfway bringing-forths are replaced by the Christ measure of twelve basketsful over. We come

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to a present plane of fulfillment; we walk in a today, in a redeemed world; we enter into the mastery whereby we have only to decree a thing to have it immediately established for us. Thus we come to demonstrate our birthright as Sons of God, ours potentially through the ages, ours in fulfillment only as we come to know the way and walk therein. Jesus Christ the great Demonstrator says, "There is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light." And He adds, "If any man hath ears to hear, let him hear," signifying that anything hidden and secret is capable of being revealed; and to whom this revelation is made is disclosed in His prayer, "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding (the intellectual) and didst reveal them unto babes (the meek and receptive, the faith-full and obedient)."

"Hast thou (you who are reading) heard the secret counsel of God?" The Most High reveals the deep things of the invisible realm, those things which are the inner side of demonstration, only to those who have made themselves receptive; to those who have developed steadfast faith; to those who have sought understanding first and used it, who have proved themselves sons obedient to the Father's will. When one has fulfilled this, which is his part, then does he hear, "This is my beloved Son, in

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whom I am well pleased," and he knows "flesh and blood hath not revealed" this to him, but "my Father who is in heaven."

Praise God we can come and we are coming into the consciousness that now "I am Christ, the Son of the living God." This consciousness is the secret of all demonstration; and as this consciousness is established, we find the promise of the Master being fulfilled for us: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Let us then seek, before all else and to the very depth of our being, seek with all our heart and with all our soul and with all our mind to know that now we are the Sons of the living God. Let us seek to know that we are in His Kingdom now and the Father is working through us; and we in the Eternal Now, are speaking the Word begotten of Him and the Word is becoming flesh for us, full of grace and glory.

It is worth all else in this life, in all lives that have been, at last to come into the secret, "I am Christ, the Son of the living God," and to be able to demonstrate this in the Now; which, when we enter into its consciousness, becomes the Great Demonstration, that of life everlasting in continuous and abundant Christ livingness, in a world that is the restored Eden, heaven here and now.

THE SECRET OF DEMONSTRATION MEDITATIONS

I SEEK NOW TO BRING MY MIND INTO THE POSITIVE REALIZATION THAT THERE IS NO TIME BUT NOW,—THE TIME IN WHICH THEY EXIST—FOR MY NEEDS AND DESIRES TO TAKE FORM.

NOW DO I LET GO OF THE SELF THAT SEES PAST AND FUTURE; NOW DO I LAY HOLD OF THE SELF THAT IS FROM EVERLASTING TO EVERLASTING, AND THAT FUNCTIONS CONTINUALLY IN THE PRESENT.

I SEEK NOW, LORD CHRIST, A COMPLETE UNITY WITH THEE, THAT I MAY ENTER THY CONSCIOUSNESS OF ETERNITY AND LIVE ALTOGETHER IN THE ETERNAL NOW.

I REST NOW IN THE FATHER'S FINISHED KINGDOM OF THE ETERNAL NOW; AND, RECEPTIVE TO HIS "VERY GOOD," LET HIS MIGHTY WORKS BE DONE FOR ME AND THROUGH ME.

NOW AM I ONE WITH THE ETERNAL CHRIST; NOW AM I USING HIS ETERNAL SUBSTANCE, WISDOM, AND STRENGTH; NOW AM I EXPRESSING HIS ETERNAL WHOLENESS, BEAUTY, LOVE, JOY, AND PEACE; FOR NOW DO I KNOW THE SECRET OF SUCH DEMONSTRATION, THAT NOW "I AM CHRIST, THE SON OF THE LIVING GOD."

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