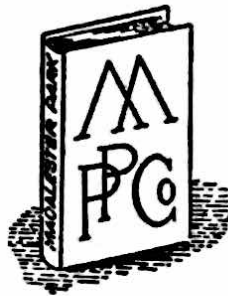


WELL-SPRINGS OF IMMORTALITY

STARR DAILY



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WELL-SPRINGS OF IMMORTALITY

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by

STARR DAILY

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WELL-SPRINGS OF IMMORTALITY

Price \$1.50

By the Same Author

GOD'S ANSWER TO JUVENILE DELINQUENCY

GOOD NEWS

THIS IS THE LIFE

THROUGH VALLEYS TO VICTORIES

RECOVERY

RELEASE

LOVE CAN OPEN PRISON DOORS

YOU CAN

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*Build thee more stately mansions, O my
soul,*

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,

*Shut thee from heaven with a dome more
vast,*

Till thou at length art free,

*Leaving thine outgrown shell by life's un-
resting sea!*

OLIVER WENDELL HOLMES

Well-Springs of Immortality

IS THE SOUL IMMORTAL?

“IF A MAN DIE, shall he live again?” Is the soul of man immortal? These have been the burning questions since the dawn of a formulated language. The hope for survival was planted in the breast of the first man to stand erect and feel the mysterious thing we call a thought pass through him.

Beginning as a seed this hope has passed through incredible ages, not contracting but expanding, not diminishing but growing, until today it stands forth as a tree with many roots to support it.

Says the root of Logic: Would a creature build a house and destroy it after tacking down the last shingle? Would a Creator fashion a soul, and give it the light of intelligence, only to snuff out that light with a blast of eternal death?

Says the root of Reason: Can the recorded testimony of the world's most profound thinkers and sages be ignored? Can their reported experiences be denied by minds less capable? Can the ant say to the man, there is no will and volition, no perception, conception, reflection, no intuition? There is only a circumscribed life, entirely regimented, and confined to instinct?

Says the root of Persuasion: Do the wistful yearnings of those who were near and dear to the departed stand for nothing? Whence came these longings in the heart for a future reunion? Who put them there? And why? Being there, are they of no meaning and no purpose? Does a

Creator put affection in our hearts for another, only to annihilate the object of that affection? Can a tree toad say to an inventor, your longing and labor is vain? The thing for which you yearn and search can never be found?

Says the root of Science: Annihilation is unthinkable. Nothing in the universe can be destroyed; nothing can ever be lost.

Says the root of Philosophy: The answer resides in every question. The fact that man can ask concerning immortal life is the proof of immortal life. Man is incapable of asking for that which does not in fact or truth exist. Was Pilate's question, "What is truth?" in vain? Or did the answer stand silently before him? Can a man ask, what is truth? if there is no truth? Can a man ask is there an immortal soul if there is no immortal soul? Can a man inquire if two and two make four if there is no four?

Says the root of Poetry:

"O yet we trust that somehow good
Will be the final goal of ill,
To pangs of Nature, sins of will,
Defects of doubt, and taints of blood.

"That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete."

Says the root of Religion: Can a people of all races, of all times, entertain the same faith in an immortal soul, only to discover that their faith is a grim joke, an illusion, a travesty of *wishful* thinking? "Faith is the substance of things hoped for, the evidence of things not seen."

Says the root of Authority: "God is not the God of the dead, but of the living; for all live unto him."

So it is that in our search for the soul and for the experience that will give us the personal proof of her existence and of her eternal personality, we are inspired and encouraged in our quest by the testimony of all the forces of earth and heaven—as evidenced by all the top-ranking thinkers in all the great systems of thought that have been established on earth.

We cannot learn all there is to learn about the immortality of the soul; but there is an *illumination* available to our experience that will give us to know that the Creator is no respecter of persons and that every soul is an immortal soul, and is just as important in the sight of God as any other soul. We can know that God has no special pets in the kingdom of the soul, no privileged groups to curry His special favors. We can learn that every soul is pure and eternal. In this quest we do not have to rely upon authoritarian theology that has been translated to fit the convenience of creeds. We have been given the gift to ask, and the mind to investigate and experiment, and the capacity to experience the answer.

This little book is not an exposition of the finished quest, but is technique concerning the quest itself.

THE DISCIPLINES OF IMMORTALITY

TO THE three-dimensional man, immortality remains a theory enveloped in a sack-like pocket of doubt. To the four-dimensional man, immortality becomes a fact which is known. It is translated back into theory when it has been reported.

Thus St. Paul, prior to his escape from the enveloping sack of doubt, knew nothing of life's eternal ongoing or the survival of personality. After his escape on the Road to Damascus, he knew immortality as a fact. When he reported this fact to the world it became a hopeful but nevertheless confusing and bewildering theory over which unilluminated men began to haggle and have continued to haggle and divide until this day.

The unredeemed *self-consciousness* cannot apprehend the fact of immortality. But the *self-consciousness* can be illumined; it can become an instrument of the spiritual consciousness, and then it can apprehend and comprehend immortal facts and spiritual truths.

To those who are not content merely to be lulled into a sense of belief concerning immortal life, and who would *know* immortal life as an unalterable fact, there is a *must* obligation to assume and discharge, "For this corruptible *must* put on incorruption, and this mortal *must* put on immortality." When this has been accomplished *knowing* will have supplanted *believing*, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." The enveloping sack of doubt shall then have been broken, *self-consciousness* shall then have been illumined, and the

four-dimensional thinker can exclaim with certainty: "O death, where is thy sting? O grave, where is thy victory?"

The illumined Paul has the authority to give unillumined men the assurance, "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed." This life-changing, as in his case, can, through grace and the action of the Holy Spirit, rend our enveloping sack of doubt and awaken us from sleeping self-consciousness into the awareness of spiritual consciousness. This can be achieved in a second's time, "In a moment, in the twinkle of an eye . . . and the dead shall be raised incorruptible, and we shall be changed."

St. Paul is herein a man who is both the precept and example of his report on immortality. The awareness of immortal life is therefore to be had during mortal existence, and is not to be excluded to the state awaiting us beyond the condition of natural death. It can be known here for those who are willing to make the *self-consciousness* the servant and not the master of spiritual consciousness. All may not be freed from the sack of doubt in the twinkle of an eye by virtue of grace and the action of the Holy Spirit, but all may practice the spiritual disciplines and by degree put off the corruptible and put on the incorruptible, put off the mortal and put on the immortal, put off theory and put on fact, put off the sack of doubt and put on the seamless robe of *knowing*, put off the self and put on the SELF, put off the ego and put on the SOUL.

We shall all do this. We shall all be changed. It is a *must* commandment, and is fulfilled in three primary ways:

1. By grace (a mercy apparently unmerited).
2. By self-applied spiritual discipline.
3. By compulsion.

The first action remains shrouded in the mystery of Divine Will. The second is a spiritual impulse and a voluntary act of the personal will. The third is concealed in the mystery of suffering. This is the way of the world. Individually and collectively humanity evolves from the mortal to the immortal by the compulsion of pain. When an individual suffers enough he is driven to God. When a nation of individuals suffer enough together they are driven to brotherhood, barriers of caste and position fall and society becomes leveled to a common denominator and an uncommon national humility. When the whole world has suffered enough together, race barriers will fall and a narrow nationalism will be displaced by a common internationalism.

These words are written for those who have become sick and tired of the pain path, of dragging an inglorious cross to one dead end after another; they are for those who are willing to put down the burden of ignorance, the futility of self-importance, the boredom of sophistication, and the sterility of civilized shallowness. Also these words are written for those who have awakened out of religious self-hypnosis, and who are no longer content to allow the soul to slumber in the valley of self-deception, declaring her salvation and by this means arresting her releasement. These words are written for those who are ready to step in between and pursue the spiritual consciousness, the illumined mind, by the *degree* method of attainment, "First the blade, then the ear, and then the full corn in the ear." Or as Paul puts it, "From glory to glory." This is the path of self-applied spiritual discipline.

By this path one may pass from theory to fact, from believing to knowing, concerning the subject of immortality.

The discipline is a seven day program of action and has to do with the cultivation and use of seven immortal words. These words are: Love, Agreement, Gratitude, Power, Joy,

Light and Peace. The application begins with Love on Sunday, the first day of the week, and thereafter are taken in the order as here presented.

Also in connection with the subject it is suggested that everything pertaining to immortality, as stated by Paul in Chapter 15 of 1st Corinthians, be read and studied and reflected upon. Likewise read, study, and reflect upon Romans 2:7; 1st Timothy 6:16; and 2nd Timothy 1:10. This program is patterned after the advice of Paul in the above mentioned verse from Romans, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life"; that is, by steady and purposeful continuance in the application of spiritual self-discipline. Thus the growth into the spiritual consciousness is here a day by day process. It is certain of attainment for all who are willing to meet the requirements.

SUNDAY

The Dedicated Heart

THE WELL-SPRING OF LOVE

*God is love.—1st John 4:16. Walk in love.—
Eph. 5:2. He that dwelleth in love dwelleth in
God.—1st. John 4:16.*

IN THIS Sunday practice one should not only “walk in love,” be active in love, but should assemble and study the love passages found especially in the New Testament. This can be done easily with the aid of a Concordance. The heart is then dedicated to the practice of affection throughout this day.

The dedication is a mental act, or a deliberate exercise of the will. For at least one day in the week love and all the known qualities of love are to be practiced. Momentary defeats are to be expected, but the patient continuance is to have the victory in spite of opposition and setbacks, in spite of arid spots, sterile interludes, and annoying irritations. The policy for this one day out of the seven is to be: “Love is my only obligation, my only duty. I am not to seek to reform others; but merely to love them, and to act upon this love by seeking ways to make them react with the spirit of gladness and joy. If I seek to reform them, they will oppose me; their reaction will be resentment and friction, and they will thus be *deformed* rather than reformed. But if I love them and make them joyous, they will in that measure be transformed, not after my idea or design, but after the will and design of God, Who is Love.”

The day ought to start with a self-treatment for love. Occasionally throughout the day this treatment should be repeated. In this treatment one should feel oneself surrounded with love, and infilled with it—feel it as a bodily warmth and an inner glow.

When one relaxes and gives oneself to love the energies of the body and nervous system become modified by the energies of the personal spirit. The vibration of the energies are thus increased in rate, resulting in a heightened color-tone of the body, which has a salutary effect on the entire being and a beneficial influence on those who come into contact with it. Thus to love is sufficient unto itself. Love needs no verbal messenger. What it is drowns out what is said about it. It establishes order wherever it touches. It needs no defense, justification, apology. It fulfils every obligation possible to life, and it swallows up fear and anger, the gray-red parents of every human vice.

The energy of love is perhaps most potent just before the occurrence of physical death. Just before death occurs, the enveloping sack of doubt is momentarily rent and the frontier of consciousness is enormously extended. The effect is that of great joy, the sudden releasement of love in which all fear is swallowed up, and the passing one is urged to exclaim with the passing Edison, "How beautiful."

This love seems to pour out in all directions from the departing persons. It fills the whole room or house, and in some cases it lingers for days in the atmosphere after the body has been put to rest.

It influences different people in different ways. To some it brings a feeling of reverent sorrow. Others are convicted of neglect by it. In its presence they are seized with contrition, and they recall all the hurts they had given to this dear one whom they now believe to be beyond reach. They recall their harsh words and the things they had intended to do but didn't do to make the dear one happy in life. Others are affected in quite the opposite manner. They feel a sense of rejoicing at the glories awaiting the one who goes. Often they are aware of a sweet fragrance in the room, and of a lustre that was not there before.

Before going into the room of an ill person one should treat oneself for love. It has a tonic effect on the ill. Or if one is to have a dealing with a nervous, irritable person, one should treat oneself and that person for love beforehand, as well as the whole problem or proposition to be dealt with. Before any important undertaking, one should put everything out of the consciousness and give oneself over entirely to the wooing of love. Children in the home should be treated daily with love, which casts out mistrust and anxiety and establishes the protection and guidance of God in the child. If there is inharmony in the office or business or at the place of employment, one should treat oneself, the place, and all co-workers for love. By treating an employer for love one's merits are brought to his attention without the need of words on the part of others, or of oneself. Promotions are prompt and correct.

Apart from love there is no creative power. It is the substance or medium in which and through which the Creative Principle operates throughout the universe. This creative power is directed from God to man, from Creator to creature. One man gives recognition to this creative power in and around him, allows the Creative Principle to operate through him, and thus achieves what, to others, is the impossible. Such a person we call a genius and set him apart. He has done no more than another can do, except to let love have its perfect way in his life.

Hence Paul would say: "Let all that ye do be done in love. And above all these things put on love, which is the bond of perfection." Likewise John would say: "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. By this shall all men know that ye are my disciples, if ye have love one to another." And in 1st John 3:14 we read: "We know

that we have passed from death unto life because we love the brethren. He that loveth not abideth in death." Thus does love make us aware. It brings new life to our bodies and minds, banishing illness at its source, which is often the sick thought and the fear emotion.

If we want to live the good life and be both righteous and merciful, the requirements for life eternal, we have only to give ourselves to love and live in, by and for its culture. "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."—1st John 4:7-8. And "above all things be fervent in your love among yourselves; for love covereth a multitude of sins." Don't fret about your weaknesses. Don't wallow in self-condemnation after sin has been committed. Apart from love there is nothing but sin and weakness. Rise quickly from failure and guilt, and do your best to practice love again.

Back in the days of the Depression a man sought counsel on the problem of obtaining work. He had reached the retirement age of forty-five. For fourteen months he had been seeking employment, in vain. He was told to keep seeking, but to add to his effort a daily program of self-treatment for love. This was to be done before starting out in the morning. He treated himself for two hours. Then he left his room and went out. He didn't know why, but something seemed to impel him to go to the car line down a street he had never been down before. On the corner of a vacant lot he came upon a man building a sign board. He paused and assisted the man with some difficult piece of lumber placement. They fell into conversation. It was revealed that he, too, was a carpenter. The man went to a telephone, called his company, and a few minutes later the two of them were at work together.

A girl was fearful of losing her job as a file clerk. Without cause, as she thought, the head woman in the office had singled her out for persecution. She seemed unable to please this office manager, and no matter how hard she tried the result was never satisfactory. She was told that her fear of the woman was at the base of her problem, and resentment, which made her nervous and inefficient. "Treat yourself for love before you go to work," she was advised. "Then treat this office manager, and the whole office. Follow this up with secret services and acts of love toward this woman." Her problem was promptly solved, and when a new and better position was opened she was recommended for it by her former enemy. She got the position, and thereafter rose rapidly into better and more responsible positions with the firm.

By practicing love and getting results these two persons did much to banish other forms of fear from their lives. If they persist in the practice one day they will banish the great fear, that of death, and the fact of immortal life will become known to them, no longer as a doubtful theory, but as an unqualified truth.

At the very beginning of this practice, at the end of the very first Sunday, there will be a noticeable sense of strength, victory, confidence, assurance. Too, it is not at all unlikely but that the day will turn up a few little miracles of a very practical nature. The supports of the home will be reinforced, unsuspected kindnesses will be shown, surprise favors will be granted, a new and valuable friend may walk straight into your life, and old and long-suppressed ambitions will stir again. Sleep will be sounder and sweeter, food will taste better and digest more easily,—there will be a general toning-up in all the areas of the personality. You will find yourself inspired and ready to take the next step in the seven days' program of applied spiritual discipline. Al-

ready a portion of the light has come, and you can declare with 1 John 2:9-11: "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light and there is none occasion of stumbling in him. But he that hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth, because that darkness hath blinded his eyes."

THE WELL-SPRING OF HARMONY

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye loose on earth shall be loosed in heaven."

WE MAY define eternal life as harmony, and everything opposed to it as discord. Before we come to one of the great secrets in the teachings of Jesus, who is the sublime manifestation of eternal life, let us turn to the Webster Dictionary and study the sacred word around which we are to organize our thinking and our actions on this day.

Agree—to harmonize; to accord.

Agreeable—pleasing.

Agreement—harmony of opinions.

Monday, then, is the day we have set aside for the practice of agreement. On this day we shall try to harmonize our own with other people's opinions. What values are we to expect from the success we attain in this practice? Let us permit Jesus to answer:

"Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

This is a mighty large promise. Personally I have found that Jesus never lies, and that He never fails to keep His promises. We may fail Him: but He can never fail us when we have met His requirements.

Now to most of us these great teachings of Jesus are beyond our reach and capacity. They seem to have been formulated for men and women with special spiritual endowments and with a large leisure for the pursuit and culture of those endowments. Apparently they demand

a great deal from us and in return offer mighty little that is of immediate and practical worth. They seem rather to be discourses on perfection, which, more than anything else, make us conscious of our imperfections. Truly they are as far above us as we are above an Australian savage; or so we are inclined to think. "Be ye perfect even as your Heavenly Father is perfect," seems equal to our saying to a baby, "Be ye mature even as your father is mature."

These comparisons, however, will not stand up in the face of practice and experience. Jesus is here speaking to us, persons of small leisure and small capacity, who have no special spiritual endowments, no ascetic temperaments or urges toward the saintly life. We are victims of the common inertia of the human race, and we have no special passion for souls or zeal for crusades. We are just ordinary folks.

But His promise is also to us, the common, ordinary people. In effect that promise is: Being common you shall be made uncommon; being ordinary you shall be made extraordinary.

For this attainment we are entering upon a seven days' program of practice. The theme word for Sunday was Love. For Monday it is Agreement. The objective is to pass from the common belief in immortality to the uncommon fact of eternal life. Eternal life is the life of heaven, which is harmony.

Now when two persons agree they establish between them, at the point of agreement, a condition of harmony. This is nothing more nor less than bringing the state of heaven into the condition of earth, where it becomes established as heaven on earth, and it remains as a heavenly condition between them so long as perfect agreement remains. By a series of such agreements it can be seen that the frontiers of heaven are extended, that the arc of

harmony is expanded. This is the day by day and stage by stage process of releasement into eternal life; the "first the blade, then the ear, and then the full corn in the ear" method of procedure.

Thus we may affirm that where two agree, heaven is on earth in their particular experience. On the contrary, if two disagree we may equally affirm that hell is on earth in their experience. For the first brings harmony and the other discord, the primary qualities of heaven and hell. Where there is neither agreement nor disagreement reached between them there is indifference. This is the fuel for purgatorial fires which burn but do not consume unto releasement.

When two opposing forces meet and agree they give birth to power, spiritual power. This power lifts. And it is harmony. It resolves back into force when discord has again disturbed it. When two enemies agree they establish harmony and become friends. As friends they have power to lift. As enemies they have only force to compel their ends into existence. Established upon this basis they must maintain by force that which force accomplished.

An enemy, from the elevation of spiritual consciousness, offers the opportunity of one who is unenlightened to become illumined. When enemies are thus turned into friends understanding is born, and the old friction force that once played between them has been merged in agreement and has become power.

Make a friend of an opponent or adversary and the result is a quickened spirit, an expanded understanding, a generation of power. Thus does Jesus counsel us, "Agree with thine adversary quickly."

This is no counsel limited to those of special endowment. It is for you and me. It is not beyond our capacity, and the only thing that prevents our achieving it is pride

and selfishness. To thus agree with our adversary is joy to the soul and woe to the ego. Whatever hurts the ego releases the soul and whatever releases the soul the ego will oppose. The soul brings together what the ego keeps apart. All division is the work of selfishness, pride, egotism. For me to proclaim a person as my enemy is to convict myself of egotism. For me to hold resentment against a person is to advertise my spiritual blindness and proclaim my human selfishness. The wounds of the ego are the glories of the soul. This line from Jesus is not for the other fellow: it is for you and me. The line stands, the promise remains. Jesus does not fail us: we have to fail Him. Pride and selfishness must go. Jesus will wait. So we practice agreement on this day, and by so doing we melt, by degrees, the shells of the ego and put on the garment of the soul, in which spiritual body we are robed with the knowledge of eternal life.

In practicing the art of meditation the subject upon which we meditate is most important. The subject upon which we agree is equally important. It should be a positive and not a negative subject, especially if the subject is a personality or a group of personalities.

Two women met after several years and fell into an animated conversation about old times in the home town. Not until they began to drag personalities over the coals in gossip and criticism did their enthusiasm begin to subside and their energies sag. At each point of negative agreement concerning this person or that they became a little more bored and enervated. By the time they had covered the town and had finished off the last subject for gossip, both were exhausted. They parted feeling as though they had been bathed in muddy water; each was suspicious of the other and "hoped that what had been said would go no further." They mistrusted and despised each other. They

were tired and irritable. What had begun with a brightly burning flame of life had ended in a soggy, smouldering smudge. For agreement they had seized upon the wrong subjects.

Two women met, one after a hard day in a doctor's office, the other after a hard day of house-cleaning. They began to exchange their latest ideas on the subject of God and to share latest spiritual experiences. They started out physically tired, emotionally dull, and mentally weary. An hour later they parted as though they had been bathed in the sacred waters of the Jordan. Their period together had banished physical tiredness. Their emotions were lively, their minds sparkling, their souls refreshed. They left admiring each other, their friendship reinforced, their faith in each other deepened. Harmony wrapped them round about. The lustre of eternal life was upon their faces, and the light of the soul in their eyes. They had chosen the right subject upon which to agree. They had come together in His name, and lo, He had been all the while in their midst, rewarding their agreement with the waters that spring up unto life eternal.

Agree with the best in a man and not the worst. This is to release his finest powers. Agree with the best in a child and you put upon the child the armor of God's protection and guidance.

A woman lost her only child in an accident. Then she cried out in bitter protest, "Why did God do this to me?" It did not occur to her that she might have been responsible for the accident. In her bitterness she became an atheist. She was questioned concerning the accident, and it was revealed that she had entertained a chronic fear for the child's safety. Instead of agreeing with the best in the child, she had agreed with the worst. Instead of putting upon him the armor of God's protection and guidance, she

put upon him the gray cloak of her own doubt, anxiety, and fear. Wherever the child went he was followed by her discord and dread of death. God took him back and gave him a home of eternal life and harmony. And because God interfered with the home of death and discord she had given him, she became angry with God, abused Him, and denied Him. Verily she had her reward, for she became a lonely old woman, bitter, sour and sardonic, the dull cast of living death upon bloodless face, her eyes unlighted, her thin white lips muttering inane and futile denials against the True Father of her son. The ways of God are past finding out; for man the ways of death bring death and the ways of life bring LIFE.

Let confidence displace fear. Agree with the best in a man if you would disarm his worst.

A man was riding on a street car. He sat watching a woman who wore a valuable jewel. She was alone and unprotected. His mind had been made up. They were the only two left in the car when it reached the end of the line. The woman got off. He followed. She stepped up to him and said: "I have four blocks to walk. I'm alone. I wonder if you would accompany me?"

"I'd be glad to," he replied.

At her door he remarked: "I followed you to the end of the line. I had intended to rob you of your jewel. Your trust in me destroyed my intention." And he hastened away, disarmed by a woman who had agreed with the best and not the worst in him. Here was an enemy, an adversary bent upon executing an evil act. The woman did not agree with the bad of him, but with the good of him. Thus an unholy force was changed into a redeeming power; the life that destroys became the life that heals—eternal life.

Many years ago a man found God in a prison cell. All those who had previously been his friends were now his enemies. Because he had given up crime for Christ, his old pals in crime fell away from him. They preferred the old model to the new. They became his adversaries.

He worked quietly and without force or preachment. Sitting at his sewing machine, he would bring these adversaries one by one before his mind's eye. He would let his vision penetrate the mask worn by each one, until he could see clearly the real man behind the mask. He would give attention to the qualities that made up the character of this real man. With each of these eternal qualities he would agree. To the possessor of the qualities he would send thoughts of love and peace and wisdom and power. And, lo, one by one the old friends who had become enemies now became new friends. The old friendships had been unreliable, subject to sudden reversals. The new friendships were strong and durable, not to be banished by a whim or a pretext. They had been moored to everlasting supports, they had been moulded out of the stuff of eternal life. What had thus been bound on earth, the place of the "little life," had been bound in heaven, the place of the eternal life. What had been loosed in earth had been loosed in heaven.

We are living in a world that is a strange mixture of good and evil. Here we find the highest and most lovely qualities of character with which to agree, or the lowest and most diabolical. Here we meet with cruel cowardice and benevolent courage, weakness and heroism. Here we find suffering and joy living side by side. Here is frightful poverty on the one hand and frightful waste and wealth on the other. In this world are unspeakable savagery and incomparable holiness, degraded people and saintly people. Passion and compassion are here, tears and laughter, defeated struggle and victorious faith. Here are the sick and

the well—a world of sharp contrast. Here are those who press the void and those who expand it, those who narrow the horizon and those who extend it, those who destroy and those who build.

In this world there is every conceivable thing with which to agree, and to bring forth after its kind. The world is crowded with people who find agreement in the vicious, the negative, the destructive things of life. What is needed are more individuals who will train themselves to agree with the positive and constructive things, who will put aside division and put on union with the spirit of eternal life. We need less protest against evil and more faith in human goodness, less fault-finding and more truth-finding, less picking at personalities and more reverencing of personalities, less reforming of others and more transforming of our selves, less talking about peace and more living the life of peace. We need more agreement in virtue and less agreement in vice. And for at least one day out of the seven each week we can do our best to put on the one and put off the other. If we do so we shall not escape our reward.

Agreement in the immortal qualities brings into birth immortal things. Evil things are not born, they are made; and made things come into existence with the gray pallor of death already upon them. Out of agreement with gossip resentment is made, and resentment kills its maker. Out of agreement with avarice hatred is made, and hatred is both murder and suicide. Out of agreement with pride intolerance is made, and intolerance is a deadly poison for its subject and its object. Out of agreement with error disease is made, and disease ravages and destroys the race. Out of agreement with mortal life death is made, and death blinds the soul to immortal life.

On Monday, therefore, let us practice agreement with the things that are born and not with the transient things

that are made. Let us agree that a smile is born and a frown is made, and then imitate the former and eliminate the latter. Let us agree with the eternal good in our adversary, the nobility in our enemy, the royalty in him who, in darkness, would spitefully use us.

Let us reserve Monday for the great self-applied discipline found in the practice of righteous agreement.

For every victory gained we shall receive a portion of eternal life, and then we shall find that life belongs to us, as the Sabbath, and that we do not belong to life, as a slave.

There is a great mystery here. A great secret. If we take hold of it, and attain it, day by day it will set us free.

TUESDAY

The Way of a Thank-Full Heart

THE WELL-SPRING OF GRATITUDE

. . . and be ye thankful.—Col. 31:5.

WHEN one surveys the multitude of complex systems and counsels calculated to awaken the immortal mind, the ordinary conscious mind becomes dizzy and bewildered with the *muchness* offered and with the complexity of the drills demanded. Amidst this confusing array the aspirant to spiritual illumination is apt to overlook the great and simple way of common gratitude. This is a costly mistake. For the habit of thanksgiving and praise-giving in the heart of man is a delight to the heart of God.

One genuine expression of gratitude for the blessings and graces of God is worth more than a thousand mechanical drills aimed at forcing the doors of heaven.

Thanksgiving, to the moderns in the spiritual life, has become old-fashioned. The price has been great; the loss incalculable.

But fortunately the lost habit of gratitude can be recaptured. By setting aside Tuesday for the practice of gratitude, and by carrying the effects of this practice over into other days, the heart will gradually open to the divine grace, thankfulness will become automatic and spontaneous, and the presence of God will be a reality and a joy.

The whole world is either dead or dying to gratitude. Nor does this exclude the Christian world. The world that Jesus found was hardened against it. The spiritual conscience to this day remains blunted to it. Oh, yes, the price has been great.

“And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell

down upon his face at his feet, *giving him thanks*, and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger?"

This indictment found in Luke 17:15-18 (E.R.V.) has never been more apt than it is today. I have seen scores of people who seized every opportunity to brag about their spiritual healing, but mighty few who are willing to humble themselves enough to thank God for His mercy and grace.

The gateway into the heart of God is wide open to the humble and thankful of the earth, and we may be mighty sure that only the humble and the thankful will be found worthy to enter therein. Before the inner portal guarding the sanctuary of immortal knowledge, stands a closed door across which is written, HUMILITY. It is the first step in attainment of *illumination*, of a genuine spiritual intuition, and it will be the last. "Enter into his gate with thanksgiving, and into his courts with praise. Give thanks unto him, and bless his name."—Ps. 100:4.

In the practice of gratitude the eyes should open in the morning with a rendering of thanks. Gratitude should be expressed for the night's rest, for the blessings of the day before, and for the mercies and blessings of the day just born. Give thanks that you have faith in God, that you can depend upon Him for the day's guidance and strength and supply. And when, apparently, we have nothing else to give, that is just the time to give thanks, for a thankful heart is born of God and a thankful heart is therefore with God. In it He plants the seeds that spring up to immortal life. Verily the ungrateful heart has its reward: fear, torment, frustration, misery, satiation, boredom. Verily the thankful heart has its reward: fearlessness, joy, appreciation, peace, growth, and enthusiasm—the qualities of eternal life.

"Praise ye the Lord. O give thanks unto the Lord; for he is good; for his mercy endureth forever." Here we see that God is Good; that His law is Good, and that the Law of Good is ever available and ever present for those who abide in the thankful heart. "O that men would praise the Lord for his GOODNESS, and for his wonderful works to the children of men." Yes, what a different world it would be! How blind men are! In the teeth of history they learn nothing of the causes that plunge one civilization into the "Ruins of Empire," and then another and another and another. Ingrates rule and masses rot. Nor will the present civilization stand up unless it becomes fit to stand up. Why should it stand? Why should an unfit thing continue to drench the world in blood and slime? Let Logic give the answer. As certainly as ingratitude will destroy this civilization, just that certainly will gratitude save the individual soul and give the light of immortal life to the individual mind.

"In all thy ways acknowledge him and he will make plain thy paths." Be thankful to God and His guidance will come, for the thankful heart is in tune and is agreed in the Law of Good. Divine guidance is reserved for the grateful, the spiritually fit: for the ungrateful, "strong delusion" and superfluity of pride and deception.

In giving these many quotations it is not the intention to depart from experimental religion and take an unalterable stand on the side of Authoritarian Theology. The first is free and expansive, the second is bound and restrictive. The first is open and leads to proof of immortal life, the second is closed and remains in an unsatisfactory belief in immortal life.

Behind these quotations is authority; but authority cannot report the proof of immortality to a mind that has not experienced it. Authority can say: "This is the way I have travelled to *knowing*. Without gratitude immortal life is

unknown." But saying this does not make it so in our experience, no matter how great the authority of him who says it. Nor does saying it give us the quality of gratitude. Authority can but inspire us to practice and experiment. All the evidence in the world cannot convict us of the certainty of immortal life. All the logic, reason, persuasion, and authority accumulated in all the books and manuscripts and works of art in all the world cannot prove to us that eternal life is a fact here and now.

This fact must be proven in our own experience. Religion must pass on through ritual to realization. Explanation of the life eternal must pass on through experiment to experience. Then will it be known, and not until then.

The practice of gratitude, its cultivation and culture is exceedingly important for the individual in this chaotic and thankless world of today.

The statement of the authorities should be taken up and demonstrated, proved, actually experienced. If gratitude will open the gate to God and to God's abundant good, then ordinary intelligence dictates that the quality of gratitude should be practiced.

The story is told of one of America's popular poets that he was living in poverty and illness in the South Sea Islands; an object of his friends' charity. A native of the island gave him a formula which in time set him to counting the blessings of his life—blessings to which his condition had long blinded him. He fell into a deep, restful sleep, the first good sleep he had experienced in many months, repeating the formula, "Lord, I do give Thee thanks for the abundance that is mine." He awoke in the morning completely healed of his poverty consciousness, and a thankful heart from that day to this has kept him keyed to the abundant life. Authority could have told him of this new life that waited upon the grateful heart; but telling him about it would not have

given him the new life. The native man's explanation of a divine formula led him to experiment and experiment led him through the gate into experience.

So in our seven-day program of training for the New Life, we have reserved Tuesday for the practice of this divine formula. Out of proficiency in the training, super-physical values will emerge, and these will be reflected in all the areas of the personality.

In the great moral area we shall discover a new courage taking form. The weakness of both inferiority and superiority will vanish. We shall find ourselves saying what we mean and meaning what we say, without in the least appearing blunt and tactless. Instead of offending others by our honesty and candor we shall inspire their admiration. We shall have the courage of our convictions, which we can then express with gentleness and humility, and with persuasion and power. Our pretenses and affectations will pass away. Our sincerity will be felt and our courtesy will be genuine. We shall be able to face demands, responsibilities, and exactions before which we had always quailed, and we shall be able to discharge them with the maximum of ease and effectiveness. Fear and anger, the parents of all feminine and masculine vices, will be displaced by confidence and a habitual kindliness, for moral strength is ever confident of Divine Power and is ever the manifestation of a kindly spirit.

In the enormous mental area of our personality the faculties of perception, conception, and reflection will be expanded. No longer will we be numbered among those "who having eyes see not, and having ears hear not." We shall have the power of accurate observation and quick analysis, no longer able to deceive ourselves or to be deceived by others. The truth or falsity of an action will be seen promptly; so will the truth or falsity of a statement be

promptly heard. We shall see and hear values never before seen or heard by us. We shall perceive in the sunrise the Grace of God, and in the sunset the Beauty of God. In all things upon which our eyes fall we shall see the Glory of God and the hand of His redemptive power. In each other's passing faces we shall see the image of God, for then our vision will be able to penetrate beyond the mask of appearance and behold the lustre of Reality. We shall perceive the Law of Good operating even in the action of evil, and we shall know that eventually the Law of Good will triumph over the evil. The practice of gratitude toward God and toward man will give us perceptive faculties which see and which are not made dull by seeing, an awareness which rests not nor wearies.

In the occupational area of our personality will come an endurance and efficiency unknown to us before. The glow of creative interest will be upon our work, no matter how humble the task. Our job will be as play, not toil. The slavery to the time clock will vanish. The old program of beginning the day with weariness and reluctance, and ending it with a sigh of tired relief will be ended. We shall begin the day with enthusiasm and end it with reluctance. We shall not keep watch over the clock, wishing our lives away from morning until night, from one pay day to the next. We shall love our work, and all the while we shall be "stirring up the new talents within us." Being in tune with the rhythm and harmony of work we shall never be without it, we shall never have an unemployment problem in our own lives, for we shall know that our work belongs to us, that it is good, and that nothing can separate us from our good. This will be one of the many great Concepts we shall possess, and now being able to reflect upon it we shall know that all things of good are of God, for God is Good.

In the physical area of our personality we shall discover

new energies at work, building and rebuilding, creating and recreating healthy tissue, blood cells, and bone structures. A new grace will come, and even the encroachments of old age will bring a poise, a patience, a beauty, and a gracefulness which will give tone and color to the personality in a higher and finer way, a new kind of magnetic attraction, and a new kind of radiance and power near which others will want to be and to bask. Tensions will pass out of the body and great peaceful spaces will come in. Digestion will be good, assimilation will be easy and efficient, sleep will be dreamless, revitalizing, restful, sound.

And finally in the great social area of the personality will come a new adaptation with the practice of gratitude. Timidity and self-consciousness will pass away, the fear of numbers and superiors will fade out, the sensitiveness to other people's opinions will no longer excite the adverse opinions of others. The language of simplicity will be born, and the ability to converse with all classes, professions, and types will be a natural accomplishment. The range of association and influence will stretch from the highest saint to the worst sinner and most retarded savage. Thankfulness will give us at last the social grace and charm for which we have dreamed and sought in vain. These values alone are worth the best we can give to the practice of the divine word, Gratitude.

Suppose our practice of gratitude does not bring to us the experience of Reality, immortal life? What then? Have we gained or lost in the experience? Suppose some one gives us a map which traces out the position of a buried treasure, an iron chest filled with gold ingots. By making the necessary effort and by meeting all the requirements of the map, we arrive at the place, locate the chest, and discover that instead of gold ingots it contains gold coins. Have we gained or lost by our effort and experiment? If a

scientist, experimenting in bacteriology, fails in his experiments, but discovers in the process a new and better method for giving blood transfusions, has there been a gain or a loss? If an ordinary person, like you or me, experiments with gratitude in an effort to tap the Source of Eternal Life, and, failing in this, discovers that in the process he has put iron in his spine, awareness in his mind, enthusiasm in his work, peace in his body, and power in his social contacts, is he the worse for his experiment or the better?

Suppose I say to you, "In such and such a place you will see a most wonderful demonstration of magic, if you take the time and make the effort to go there, and pay the price of admission."

You believe what I tell you. But you don't *know* it. So long as you do nothing, and rest upon your belief, you will never know the truth in my words, and you will never enjoy the demonstrations of magic. Suppose you act upon my suggestion. And when you arrive the magician has gone. His pretty daughter remains to receive you. You fail in your search for trick magic, but discover the magic of love and your future wife, with whom you live happily ever after. Has not your loss in one direction been a gain in another?

To seek diligently after a goal is to uncover unsuspected values along the way. The higher the goal you set, the greater will be the indirect values obtained during the search. To set for your goal the kingdom of heaven is to have all lesser values added as you meet the requirements of your search. To seek for the immortal life is to crowd the mortal life with riches along the way.

In this connection, then, the training is the thing. It rewards as you travel.

Men have sat down to compose a ditty and discovered a symphony. They have worked on a short story and have

produced a novel. What was played with as a toy became a great telephone system. The action is its own reward.

I say to you: "The continuation of personal existence is not destroyed at the grave; the continuity of the individual life is not banished with the body; the consciousness we now have goes on, fully aware of itself, its will and memory, its capacity to know itself and to know that it is known by something greater than itself. In a word, there is the immortality of personal life and the immortality of the personal consciousness."

You may believe what I say; but unless you have experienced this truth, you cannot know it. You must make the effort to discover it for yourself. In the search and in the training many values will come to enrich your life and to reward your diligence.

THE WELL-SPRING OF POWER

. . . But ye shall receive power.—Acts 1:8.

A psychiatrist sat across the table from an alcoholic and reviewed their lives which had been strangely similar. They had been neighborhood boys together. Together they had gone through the grades and high school. Their parents had been friends and social mutuals. They had gone to college together, and had left college together, each to take up his chosen profession, the one psychiatry, the other law.

The review had started with a question from the lawyer: "I am a failure, you are a success. What is it you have that I haven't?"

The psychiatrist went to a cabinet and took out a bottle of wine and a glass. He poured off a glass full of the liquor. Then he held it before his friend and said, "I have the power to take this up and drink it or to put it down untouched. That power is what I have and you haven't."

He handed the glass of liquor to his friend and asked him to hold it up, and then to put it down. The friend complied.

"You too have the power to take it up and put it down," said the psychiatrist. "But your power is force. You have to compel the act of putting the glass down. I don't. I have power. You have force. Those who desire destructive things have traded power for force, a poor exchange. They came into the world with the heritage to receive power. They sacrificed this heritage for something less, then robbed themselves of the power of self-control and gentleness, and took to themselves the weakness of having to resist evil with evil."

He then asked his lawyer friend to hold the glass up, which the man did with a shaking hand and desire-shot eyes.

"Now," said the psychiatrist, "we attended the same church and prayed to the same God. From that God I have not departed. I still belong to that God. His Son is still my Master. I belong to nothing less. I worship nothing less. I bow to nothing less." With this he gave a short prayer of acknowledgment and thankfulness to his God and his Master. He added: "I want you to drink that wine. But before you do I want you to pray to it, acknowledge it as your God, and give thanks to it as your master."

The lawyer's lips remained mute. There was a moment of curious silence between the two friends. No prayer came forth. The glass of wine was put down untasted. "I see what you mean," said the lawyer quietly.

"I don't want to change you," went on the psychiatrist. "And I don't want you to force a change upon yourself. But I wish you would promise me that hereafter when you take a drink you will make this acknowledgment to it: that it is your master, that it is your god."

In this manner was the lawyer healed of the drink habit.

The point we are making here is that power can take a thing up and put it down with equal ease, with no violence, with no will-enforced resistance, but by the non-resisting action of the will of God.

If a man has this power he can say with Jesus, "I have the power to put this life down or take it up, with equal ease, for my will is the will of Him who sent me."

I could say to you who fear death that you pray to, bow to, and worship a dead god, and not a living God. Fear is trust in evil and mistrust in Good. It is faith in

Satan and doubt in Christ. It is belief in the Devil and unbelief in God. It is an acceptance of eternal death and rejection of eternal life. It is force but not power.

Everything that is less than God can and does say, "Ye shall receive force." Everything that is of God can, must, and does say, "Ye shall receive power."

So for our training on Wednesday we are to depart from our customary and habitual practice of force and concern ourselves with the study, the culture, the imitation, and practice of power. For this one day out of the week we are not to worship any of the sources of force which are symbolized in the characters, Devil, Satan, Lucifer. But we are to worship in action the Sources of power which are symbolized in the Divine Characters of the Godhead, Father, Son, and Holy Spirit.

On this day we shall not force our own opinions and conclusions on any one. We shall checkmate any impulse to make others do as we want them to do. On this day we shall step out of our own feeble, flickering light and let the light of God shine through us, satisfied to know that this light is sufficient for constraining others.

On this day we shall speak only when we feel prompted of God. If we are spoken to we shall let the answer be released according as we think God would want it released. We shall not direct the conversation into any negative or idle channels. We shall not discuss the trivialities of life or the personalities of the superficial world. The vocabulary of alarm we shall disregard. We shall avoid the *don'ts*, the *can'ts* and the *shan'ts*. We shall reduce to a minimum the personal pronouns of *I*, *me* and *mine*, and interest ourselves in *you* and *yours*.

Our meditations for this day will have *power* for their subject. Our prayers will be the power prayers of praise and thanksgiving and intercession. Thus we shall avoid the

personal petition on this day devoted to power and the elimination of the personal pronouns, *I, me, my, and mine*. Our actions for the day will be actuated by faith in God and in terms of love. Hence we shall not try to make things happen in our way; but we shall let things happen in God's way.

Thus we can say to ourselves, "I am relaxed, out of the way, behind and not before God, and therefore the next thing to happen in my experience will be the right thing, the good thing, the best thing, regardless of my own standard for measuring values."

Our Bible study for this day will concern the Power of God. We shall especially read in the Power Book, that of the Acts, and concentrate upon the first two chapters. In the back of our consciousness, like a silent hymn, we shall entertain continually the phrase, "For Thine is the power."

In our quiet on-going about our normal duties we shall mentally affirm over and over with Paul, "There is no power but God." Hence there is no power but God. All else is force. Force and power cannot exist in the same place at the same time. The one ends where the other begins. If we are forcing our way we are attractive to evil. If we are letting power work through us, no evil can come near, for evil has no relationship or correspondence with power, and it has no way to fraternize with good. Evil is evil and good is good. God is not evil. God is Good. Evil can no more be invited in to share good than darkness can be invited in to share light. Evil can come to the edge of good and no farther. Darkness can come to the window; but it cannot come into the lighted room. Power is therefore our protection against evil; our guidance away from evil. With power we may pass, like Jesus, unseen, through evil.

Sin is force and has no power. It is the law of death and eternal darkness. It knows nothing of Life and Light. On

this day our strength will be the gift of power: "God is my strength and power, and he maketh my way perfect."

At the beginning of this day we shall affirm, "I can do all things through Christ which strengtheneth me."

"Verily, verily, I say unto you: He that believeth on me, the works that I do shall he do also."

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."

And by virtue of this mantle of God we shall be those spoken of in Mark, "And to have power to heal sickness, and to cast out devils." For sickness cannot abide with Power, and a devil cannot intrude upon Good.

"The kingdom of God is not in word, but in power." So here we can see why we should decrease our wordage for this day, and increase our silence, for Power is silent. Our example of power is worth far more to others than our wordy precepts. What we are is more effective than what we say. What we show of mercy and kindness and service renders our sermons about mercy and kindness and service unnecessary.

"Blessed is the man whose strength is in Thee." Because, "The way of the Lord is strength to the upright; but destruction shall be to the workers of iniquity." The strength of the Lord is power. It is ever constructive, elevating, healing, recreating, redeeming. The strength of evil is ever force. It is destructive, degrading, contaminating, degenerating, killing.

Therefore, "Seek the Lord, and his strength," for "The people that do know their God shall be strong." That is, they shall abide in power, allowing the will of God to make

the right things happen at the right time and in the right place.

On Wednesday we are to practice the sacred word of Power, and, with Isaiah, "Learn to do well." We shall remember that we can depend upon God to guide us in all things, even to the possession of all our creature needs: "Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth." That is, to obtain all that is necessary to promote our general well-being, both materially and spiritually. For, "He would grant you, according to the riches of his glory, that ye may be strengthened with *power* by his Spirit in the inward man." (The italics are mine.) "Both riches and honor come of thee, and thou reignest over all; and in thine hand is power . . . and in thine hand it is to make great, and to give strength unto all."

A great day for us, this Wednesday practice and imitation of God's power, His Good, His Will. An interesting day, full of joyous surprises, miracle flashes, suspense, spiritual daring, adventures in faith! In it there will be more drama and color and atmosphere than any movie can provide. In letting things happen, instead of forcing them to happen, the happening always comes with a pleasant sense of surprise and satisfaction. When, by force, we know in advance how the thing is going to come out, it has the same unpleasant and unsatisfactory effect upon us as when some one who has read a story reveals its ending to us before we get to it ourselves. Usually we put the story down in disappointment and disgust. There is no life-glad interest like adventuring in faith under the power of God, whose ways of doing the thing are past finding out, whose climax can never be prematurely revealed to us, to our chagrin and disappointment. God's endings are always unique and fresh and satisfying. His technique is never stereotyped or in evidence. We always know that God's endings will be happy ones, that every-

thing will come out right. But we do not know just how He is to manage it. Herein does He keep us keyed up with suspense, and then He finishes the thing with surprise. That we know it will end all right does not destroy our interest any more than does the fact we know how the novel we are reading is to end, with a kiss of victory and happiness.

The practice of God's power is anything but dull and prosaic.

Because of the monotony and boredom of prison life, a man sought diversion and relief by setting out to prove that, conditioned to criminal habits as he was, the power of God could lift him and heal him, though from a purely criminological point of view he was beyond correction.

For some time he sought to discover the one thing which he would practice. He told himself that he wanted this thing to be something so small and insignificant that every one else had ignored or rejected it or looked upon it as a nuisance. So he seized finally upon the little word "if" for his practice and adventure.

First he learned all he could out of books concerning the history of the word. Then he began to prefix his remarks and actions with the word.

"If I read the newspaper tonight what will it profit me? If I spend the evening at beadwork, or solitaire, or pacing the floor, what will be my gain? If I spend the evening with an educational subject, what will be the profit? If I spend the evening studying the Bible and meditating upon it, what will be my gain?" And so it went.

At his task in the overall shop he would question his movements with, "If I were to do this otherwise, would it be easier and better?" When he became irritated and angry with some one, before yielding to hasty words he would question, "If I do this will the result be worth as much as it would *IF* I controlled myself?"

Through all the daily experiences of prison life, this man went silently about the adventure of prefixing his conduct with the interrogative if.

No man has ever had so much fun out of the process of changing his whole life, attitude, and outlook. By this method, in six months' time, he had so thoroughly reconditioned his thinking that he had an entirely new philosophy of life; where he had been all negative he was now positive. So well had he done the job that the pull of crime was entirely overcome, his interest in it entirely displaced. He developed some kind of advertising system, which he sold to a man outside, who got him out on parole as a partner. An old offender, four times in prison, he went out to return no more. A little thing, a nuisance to mankind, that meddling little two-letter word "if" redeemed him of criminality and gave him to society as an industrious and respected citizen.

After this man's life had been changed by the steady practice of discipline, and he had come to know the Power of Good, I asked him one day for his opinion on the subject of immortality.

"Not long ago," he replied, "I lived and moved and had my being in an orbit whose boundaries were crime. Within that orbit was a plane devoted entirely to the activity of crime. While living there I met only with criminal experience. It was my accepted world. But even then I did not hold it to be the only plane of experience. I knew there were others above it. I found one of them. I am now living in it. But I know this new plane is not the only one there is. There are others still higher. Ignorance alone could blind a man to this. I should know that if I found the highest plane possible to mortal experience, that above it must be a plane of

immortal experience. I shall continue to grow, onward and upward. That is my answer."

Christianity gives the world its finest hope, immortal life. Its Founder rose from the grave, *and was seen* by those who had developed their inner vision. That inner vision is within our capacity. Our Wednesday practice will help us to make it a reality. Let us, therefore, take hold of Power and let it lift us up.

THE WELL-SPRING OF JOY

Make me to hear joy and gladness.—Ps. 51:8.

SHE WAS an old lady; that is, in years. She must have been eighty, at least. There was a sprightliness in her step which shamed the younger people who admired it. She was rather tiny, wore house dresses as a queen would wear gowns. And they were always spotless. A pair of bright blue eyes, glassless, twinkled out from a face that seemed eternally lighted with a smile of life-gladness.

No doubt she had been well cared for—a sheltered and protected life. She lived alone in an old house. She did her own housework, save for the heavy cleaning. Her daughter would drop in to do this on occasion. She lived alone, but she was not alone. The town was her family. The red-brick walk leading to her door was well-beaten.

If she had borne any troubles, she had borne them with lightness and patience, for the reptiles of worry and fear had left no serpentine trails over her close-pored, smooth and pinky skin. She had the hands of a young woman, slender, delicate, yet strong with that indescribable strength of character. Her hair was plentiful. It was fine, lustrous, snow white.

I talked with her on a winter day, my feet warming in the oven of her old-fashioned kitchen stove. Reminiscence was a joy to her. She talked of old times as she prepared a hot breakfast for us.

There had been twelve children, eight boys and four girls. All had lived and married and raised families. The boys had all become railroad men. The girls had married railroad men.

There had been no modern conveniences in the days of her growing children. Her husband had been a railroad section foreman. He had made good wages for those days, \$1.75 a day. They kept a cow and pigs and chickens. They had a large garden, and there were fruit trees on the place. All the stockings and mittens and sweaters and caps she knitted. She made all the children's clothes and her husband's shirts. She cooked all the meals and did her own washings.

She was an old lady now, that is, in years. But she was eternally young because she radiated the eternal qualities of joy and gladness.

To have joy in what you do is to make play of what others call burdens. "My yoke is easy," He said, "and my burden is light." Few things will pay greater returns than a life-glad heart. The right attitude toward work and the right-use-ness of time will translate the burden into opportunity. "The hope of the righteous shall be gladness." "Go thy way, eat thy bread with joy." "Thou wilt show me the path of life: in thy presence is fullness of joy." "Therefore did my heart rejoice, and my tongue was glad."

Hence for Thursday's training in the ways of God, we have chosen the sacred word of joy around which to weave our duties and recreations.

In this world, in all ages and generations, millions have had that mystical experience, which is the personal proof of immortal life. The testimony of those who have had the ability to report this experience has been invariably the same: "Reality is known as Love and expresses itself as Joy." Where joy touches one, bondage disappears, the yoke of life becomes easy and the burden becomes light.

What is the best thing, then, that we can do for another? Is it to order another, to regulate another's life? Is it to reform another's habits? Is it to impose our own ideas of

conduct and behavior upon another? Or is to give another joy?

Two women came to counsel with a third, and the third woman told her story with candor, leaving nothing out, putting nothing in. There was no self-pity, no blame-passing, no self-justification. She had made the mistake. These were the consequences.

One of the counselors pointed out what she should have done, how she could have avoided the mistake, and what the good results would have been had she done it differently. Her counsel made the erring one most unhappy. It did not translate her burden. It added weight.

The other counselor said: "I'm not convinced that you made a mistake. How do you know you did? Are you omnipotent? The wise of this earth have been slow to attribute mistakes and accidents. Some have even held that there are no mistakes. A woman was caught in the act. In the eyes of the world she made a mistake, and the world judged her. But God recorded her deed in the sand, and put upon her brow the blessing of the word *go*. The world made her sad. God made her glad. Who made her a better woman, those who judged her or God who forgave her?"

After this had sunk in she continued: "Out of what we call mistakes come God's greatest victories. Let us look at your case not from our own but from God's point of view."

When she had finished the erring one was filled with new hope and a vast joy, and a new resolve.

The point is, which of the counselors helped her the most, the one who tried to correct her by condemning her, or the one who sought merely to give her hope and joy? She said afterward of the latter, "She's a wonderful woman." Of the former she said nothing at all, a silence that spoke louder than words.

God's point of view! This is the keynote of our Thursday

practice, seeing things from the elevation of God. What is God's point of view? and how are we to imitate it? "Whoso trusteth in the Lord, happy is he." God is Good and happiness is the energy of Good.

Happiness promotes success, peace, harmony. There is no health-producing tonic to equal happiness. Happiness is the offspring of every spiritually-lived moment in which the Divine Law of Good is kept, for "He that keepeth the law, happy is he."

It is the viewpoint of God and the will of God to make His children happy. He stands aside and allows them to lead their own lives in their own way. He does not punish them for punishing themselves. He does not try to reform them. He simply tries to make them happy and to extract values out of their errors. Here is His point of view:

"Then I commended mirth, because a man hath no better thing under the sun . . . and that this should accompany him in his labor all the days of his life which God hath given him under the sun."

"Thou madest known unto me the ways of life; thou shalt make me full of gladness in thy presence."

"Thou hast put gladness in my heart."

"The Lord will perfect that which concerneth me."

We have been put on this earth to receive, and we receive in proportion as we give. The quality of our gift will determine the quality of that which we receive. Good gifts return to those who give good gifts. If I give unsought advice it will be critical in motive if not in word, and it will be most unwelcome and destructive. I shall get back a silent or expressed contempt. If I give joy to another out of my own joy to give, I will still have my own joy *plus* the joy released in the other and returned to me. Giving of your joy does not decrease but increases the supply. Two lighted matches give more light than one.

Our study life on this day should concern the things of joy. This will be a good day for the reading and memorizing of selected psalms. And our prayer life should deal with the subject of joy.

Joy is a spiritual contagion. One needs but to expose oneself to it in order to catch it. Of the many ways by which we can thus expose ourselves the bed-time prayer can hardly be excelled.

I gave some lectures in Northern California. In the audience was a man distinguished for his joyous disposition. His very presence in the large hall seemed to warm and brighten it. One night after the meeting I questioned him.

"Up to three years ago," he said, "no one was more religious than I. And no one was more miserable. My family was the most unhappy in this city. Religion to me had always meant a long face and a straight-laced and pious insistence that godliness and mirthfulness were incompatible. I rammed my religion down the throats of my family until they loathed the very name religion. I was making my wife unhappy and I was turning my children toward atheism. They had no use for me. They were glad to escape from my presence at every opportunity. I was sobered and brought to my senses by our fifteen-year-old daughter. She said, 'Dad, if you're an example of God's care, I'd rather belong to the Devil.' That set me to a very serious program of self-examination. It ended with a resolution to make my family happy, to win their love and regain their respect."

This brought him to the conclusion that in order to make them happy he would have to get some of the spirit of joy in his own life. To this end he sought an impersonal psychologist for advice, rather than his minister. This man explained to him something of the nature of the subcon-

scious mind and recommended a book or two on the subject.

Thus he learned that the subconscious mind responded to suggestion; that the conscious mind acts and the subconscious mind reacts. He learned that the subconscious mind worked beneath the surface of consciousness during sleep, and that the type of material it worked on was the type of thought and feeling entertained in the waking state. If this waking thought and feeling was morbid and mirthless, the same experience would be carried on in the sleeping state and would be present in consciousness immediately upon waking in the morning.

His bed-time prayer, therefore, became a petition for joy. First he would quiet his body. Then he would give thanks that his prayer was heard, and praise God for the blessings of life. Then he would enter into open and frank confession in silence. After this he would pray vocally for the spirit of joy to fill his subconscious mind during sleep, and awaken him in the morning into the consciousness of mirth. Following this he would enter into intercession for his family, asking that God's joy abide with them in sleep, and be with them throughout the next day. He would follow this with an expression of thanks, then relax into silence and imagine that the joy of God was enfolding him and was working in and through him. In this mood he would let himself sink into slumber.

"Of course," he finished, "joy didn't come to me right away. I had to persist for quite awhile. What I sought from God at night I tried to imitate during the day. Well, anyway, here I am, and here is my family. You can judge for yourself."

The smiling faces of four youngsters and the radiant face of his wife left no doubt but that his program of prayer and action had worked wonders in an erstwhile unhappy household.

"Behold I bring you tidings of great joy." Even God sending His Son into the earth plane did so that His own joy might be made manifest to man. But like the above mentioned man, the Christian world, caught in the morbid satisfaction of age-old gloom, has too often ignored the joyousness of Christ and too often proclaimed Him as "A man of sorrow, and acquainted with grief."

It is high time, therefore, that we begin to change all this; that we begin to cultivate in our hearts the spirit of joy; and that instead of spreading the contamination of gloom we devote ourselves to the spreading of the contagion of joy.

Were not the Children of Israel repeatedly told "to be glad and rejoice" and "to rejoice in the Lord," who, of course, was Himself the source of joy?

We may well re-hear those ancient exhortations, and we may well seek to recover the joys had by the Israelites in the Lord. Recovering this spirit of lost joy is a process of practice. Let us do well by it, then, during our Thursday discipline and training.

Gloom is a contagious curse. Joy is a contagious blessing. The first is disease. The second is health. Gloom is egocentric. Joy is theocentric. Gloom is exaggerated selfishness. Joy is divine self-giving. Gloom is "labor by the sweat of the brow." Joy is workmanship by the breath of the Spirit. Gloom is failure. Joy is success. Gloom is brother to vice. Joy is brother to virtue. An outer gloom invariably betrays an inner spiritual gloom. An outer joy invariably betrays an inner spiritual joy. Gloom is eternal death. Joy is eternal life. Gloom often parades itself under the cloak of religion. Joy wears no cloak of pretense, for it is the genuine expression of God-Indwelling.

In the practice of joy it might help if we formulated an orderly program. For example, to practice joy

In the ordinary duties of the daily life;
In the daily recreations;
In the writing of letters;
In the study of books;
In the meditations;
In the prayers;
In the contacts and outside services;
In the family relationships;
In the training of children.

The list could be arranged to fit the schedule of the individual life. Thus each thing in the daily life which arose to command our attention would be looked upon, not as a debilitating duty, but as an opportunity to practice a revitalizing joy.

The search for joy throughout the world is pathetic. Men imagine they can buy it and enslave their lives to money-making. Women imagine they can find it in convenient marriages and imprison their souls. It is sought in all the chambers of superficial entertainment the world over. It is sought in liquor, in drugs, in sensuality. All the while, like the Purloined Letter, it is hidden in plain sight.

We see it in the eyes of a woman who has kept sacred the altar fires of her body and soul, despite the unpopularity of noble living. We see it in the play of children, in young romance, in the rose-bloom flush on the cheek of age. It is hidden in plain view in the heart of every one.

Every time we act in such a way as to please the Lord, He answers with joy to our hearts.

So on Thursday, one day out of the seven, we devote ourselves to the practice of pleasing God by cultivating and expressing His joy.

THE WELL-SPRING OF UNDERSTANDING

. . . in Him is no darkness at all.—1 John 1:5.

PAUL said, "Brethren, be not children in understanding." In the quest of the Immortal Self, the imperishable soul, we must exercise integrity and get understanding.

A woman told of reading a paragraph in a book on child psychology. The author advised parents to tell their children that always the *bad* were punished and the *good* were rewarded. Reading this the woman's thoughts flashed back across the years to her own sensitive little girl who had come into the world destined to suffer and prematurely to leave the world life. The mother had instructed her child in this philosophy. But the child had pointed out a graphic case, a school mate who was deliberately and consistently bad and who, instead of being punished, seemed always to be indulged and rewarded, while she, who tried to be good, suffered the pains and darts of misfortune.

To give such advice to children, or to any one, without understanding, is to play with a dangerous paradox. For in material wealth it does not always work out that the good are rewarded and the bad are punished.

The best man ever to be on earth, materially speaking, was the worst failure. Earth's destiny had nothing for him but abuse, desertion, and a cross. But, having understanding, he was greater than anything the world could do to him. He glorified his defeat.

To you, my reader, I wish to repeat Paul's words, "Brethren, be not children in understanding." In the actual working out of the hard facts of material life it is not al-

ways so that sin and crime do not pay. For the world is crowded at all times with diabolic sinners and merciless criminals who are condoned and petted through the world life, who are surrounded with luxury, position, power. They are fawned upon, indulged. They rape and ravish and slaughter. They live long lives of debauchery and self-abuse. They escape the consequences of outraged nature. They are honored in life, and shafts are erected to their memories in death. On the other hand, the saintly walk the earth in poverty and illness, persecution and dishonor, often looked upon as fanatics and freaks, and often they are most violently abused by the very ones they most hungrily try to serve.

“Brethren, be not children in understanding.”

It does pay to be good. It does not pay to be bad. This can be seen, however, only by getting above it in the light of understanding.

And this is the understanding: The reason the evil do not always suffer the consequences of evil is because they are not in self-conflict with evil. They have a blunted conscience. They embrace evil as though it were good. They fairly enjoy the sensual indulgences of evil. They do not wallow in self-judgment and self-condemnation after they have committed sin. They do not punish themselves.

On the contrary, those who have a tender conscience and who are sensitive to sin apply punishment to themselves day and night. The slightest yielding to temptation, the slightest violation of the moral code hurls them into a state of self-judgment, and self-condemnation, and often they live for days and weeks in the most unforgiving self-torture, the most intolerable mental suffering, and the most fiendish emotional misery. Shame and grief and guilt, self-applied and self-indulged, act upon them as a deadly poison, destroying their mental efficiency, their emotional stability,

their physical health. To make their condition tolerable at all, they seek refuge and justification in religion; thus to a lack of understanding they add the terrible blight of self-deception, attributing their sufferings to an act of God, and assuming that they suffer nobly.

In this training for the spiritual life, therefore, let us take an understanding point of view concerning the mystery of suffering. If we yield to temptation and fall below the moral standard or the spiritual code, let us rise promptly and try again, pausing not even for a moment's indulgence in self-judgment, for as we judge so are we judged. "Neither do I condemn thee." God does not judge and condemn us. This we do ourselves. And herein lies the answer as to why the good suffer and the evil do not. This self-condemnation is a sin which generates the most frightful consequences and which passes its poison down even to the third and fourth generation.

To indulge in self-applied suffering is intensified selfishness. There is no common sense in it, and no victory. If we are going to expose our lives to suffering, let it be after the manner and example of Jesus. He applied no suffering to himself out of self-pity. What suffering he experienced he suffered for others. Never for himself. To suffer for others is to be greater than the suffering they inflict upon you out of ignorance. To suffer for others is to have the victory over suffering, to be given increasing strength, and a joy so great as to swallow up pain in the triumph of spirit.

It is not likely that one in a single life-time can solve the whole mystery of suffering. But it is certain that one can get understanding that is sufficient to banish completely all suffering that is avoidable, useless, and obviously self-inflicted. Consider the following bit of dialog between a saint and God:

"Father, I sinned."

"Yes, my child."

"When I am not with Thee I am helpless, weak. I sin."

"Yes, my child."

"If you don't want me to sin, keep me with Thee."

"Yes, my child."

"For I cannot do otherwise when I am not with Thee."

"Yes, my child."

"That's all, Father. I've forgotten it. I'll try again."

"Yes, my child."

And so the saint refused to linger in the valley of dried bones condemning himself. He refused to indulge in shame, in guilt, in grief, in self-judgment, in the pain-rimmed self-gratification of crude, morbid emotions. Instead he confessed his error simply, forgot it, and continued to enjoy his program of training for the spiritual life; that is, for the doing of God's will. "Wherefore be ye not foolish, but understanding what the will of the Lord is." It was his understanding that the Lord did not will that he wallow in the muck and ruck of selfish suffering, or to roam with his ego through any self-created slums—trying to enjoy his misery.

Let us seek the truth in our training. Suffering is not the offspring of truth, but of error. Let us search the scriptures for truth, and not the doctrines of men. "Howbeit in vain do they worship me, teaching for doctrines the commandments of men . . . Ye do err, not knowing the scriptures, nor the power of God."

Suppose you do have a tender conscience, and you have or you never would have read this far in this book. And suppose you do outrage your conscience by some error, some weakness. What then?

"Father, I have sinned."

"Yes, my child."

"When I am not with Thee, I am helpless, weak, sinful."

"Yes, my child."

"If you don't want me to sin, keep me with Thee."

"Yes, my child."

"For I can do but otherwise when I am not with Thee."

"Yes, my child."

"That's all I have to say, Father. I've forgotten it. I'll try again. And keep on forgetting and trying."

"Yes, my child."

A woman came for prayer. She had suffered for forty years. Upon investigation it was revealed that she was still harboring an unsublimated, an unsundered, an unforgiven and unforgotten sin, which had been committed in her girlhood.

"Are you willing to act now upon faith in the absence of understanding?" she was asked.

"Yes," she replied.

"Are you willing to give God this sin, now after forty years of delay?"

"It has been my lot," she said. "Some people are born to bear a heavy cross. I have always thought of this as mine."

She went on to explain the logic behind her martyrdom. As she justified her self-inflicted suffering a gray satisfaction came to her loose, sagging face. She reveled in her rehearsal, and would have gone on and on so long as an ear remained to drink in the sordid tale.

She came with her cross to seek prayers she did not want. She left with the useless cross she did not want. "And none of the wicked shall understand; but the wise shall understand." "The man that wandereth out of the way of understanding shall rest in the congregation of the dead."

"You cannot carve rotten wood." And you cannot pray for those who want to remain self-condemned.

On Friday, therefore, let us depart from selfishness and vain suffering. Let us rigorously reject every urge to indulge in self-judgment and self-condemnation. Let us take for our guide the Master of Wisdom and Understanding who neither judged nor counseled judgment. Let us walk with him who had the authority to say, "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

On this day, even as on other days, we shall fall below our standard many times, no doubt. But let us get up quickly from each failure, admit our weakness to God, and with His sustaining strength try again.

SATURDAY

God is Peace

THE WELL-SPRING OF PEACE

Live in peace. 2 Cor. 13:11.

Peace, be still. 1 Cor. 14:33.

GOD is peace, and a peacemaker is a son of God. "Blessed are the peacemakers: for they shall be called sons of God." One who makes peace does more than *keep* the peace. He *has* peace. He *is* peace. He is one who has possessed the gift of Christ: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." A peacemaker gives peace to others by what he is and not by what he says. If there be a hundred gathered, and none be a peacemaker, there will be no peace. Only a nervous, futile discussion of that which none possesses. If there be one peacemaker present peace will be established, though he says nothing at all.

We shall be helped enormously, our homes and environment will be helped, our community, state, nation, and world will be helped if on Saturday we devote ourselves to the cultivation of peace within our own hearts. If on this day we seek to possess peace and to become a peacemaker, a son of God, our gift of peace will be multiplied by as many as we meet and as they in turn meet. One man with peace in his heart multiplies as rapidly as the cells in his body.

On this day we should breathe in the very peace of God until it has become as much a part of us as the air we breathe. We should give the tongue a holiday, a much needed vacation, avoiding all gossip and talebearing, arguments, controversial and hypothetical questions. We should

reject every impulse to haggle, dicker, wrangle, fuss and fume. We should not permit our wills to clash against the wills of others, an act which establishes friction and not peace.

This is the day to walk softly and speak softly, turning away wrath with gentleness. Deep within us is a place of absolute calm; of unmodified silence, unqualified peace. At the center of every storm is this place of absolute peace. Deep in the ocean is this place of peace, which no typhoon can disturb, which can be reached by no raging storms on the surface, and which remains unaltered through all the turmoil of nature. So it is with us. In our deepest heart is a place where absolute peace holds sway. This is the peace of Christ. It is not of the world. And nothing the world can do will enter in to disturb this calm.

If in our practice and discipline on Saturday we find this deep inner peace, we shall establish peace wherever we go; our influence will be that of a peacemaker, a son of God, and the turmoil, the unrest, and discord in others will melt away in our presence. Let us, therefore, speak often to this center of peace within us, call upon it, and try to realize with Paul the great truth: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." And let us meditate upon this passage until we realize that the peace here mentioned means our protection from inharmony, our security against friction; that it is our guidance and will direct our path safely through the chaos of outer world conditions.

Let us think of ourselves as a five-pointed star at the center of which is Christ, the Prince of Peace. If by practice we learn to abide in this Center of Peace we shall have peace and we shall be a peacemaker in a world so desperately in need of peace.

"Seek peace, and pursue it." "Therefore love the truth and peace." "And into whatsoever house ye enter, first say: Peace to that house." Into whatever condition the experiences of life take us, let us carry with us this atmosphere of peace. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." "Have peace one with another." "Follow peace with all men." "And let the peace of God rule in your hearts." "Acquaint now thyself with him, and be at peace, for thereby good shall come unto thee." Because, "When he giveth quietness, who then can make trouble?" For "God is not the author of confusion, but of peace." "For thus saith the Lord God . . . in returning and rest shall ye be saved; in quietness and confidence shall come your strength." "Be not therefore anxious for the morrow." "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Dwell in the Center of Peace, "Endeavoring to keep the unity of Spirit in the bond of peace." For, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." "Mark the perfect man, and behold the upright; for there is a reward for the man of peace."

The quality of immortal life is peace, for nothing that is opposed to peace can have immortal life. Everything that is of the nature of discord is death, and wherever it touches it establishes death. When we are in discord we are suicides, homicides, patricides, infanticides—we slay as we walk, we kill as we talk. In the sight of God one crime differeth not from another; the well-aimed and deadly bullet is no different from the well-aimed and deadly thought of discord. We are all guilty. But God is merciful. Were it not for His grace we should have been taken out of earth life

hardly before we had begun it. Not one of us can stand the application of unbroken justice. If we reaped outwardly what we have sown inwardly, our secret infamies would consign us to a realm of endless torment. A God of strict justice would be unthinkable. Upon a God of mercy and grace we must rest. For one genuine expression of love this God will cancel a multitude of sins; for one moment in the heart of His peace He will cast a million of our errors into the sea of His forgetfulness.

On Saturday, therefore, let us train ourselves to enter into our Center of Peace, where we shall in the silence be exposed to the Prince of Peace, who has the power to forgive and forget our faults.

Let us so arrange our affairs on Saturday that we may have three periods of thirty minutes each, more if possible, for the practice of silence. Let one of the periods be in the morning, as early as is convenient. Let one be around mid-day, and let the third be in the evening. If it is at all possible a secluded place for this practice should be secured. It might be the corner of a room, preferably a sleeping room, in which a little altar has been set up. This could be a chair and a small table. There should be a Bible on the table, and perhaps a few thin devotional books, favorites of yours. A picture of Christ and one or two other sacred pictures would help to create the peaceful effect. If you like candles, they may be used advantageously, and you may have a cross. For background you may have a small prayer rug on the wall. Let the chair be a comfortable one, and your position in it that which gives you the greatest sense of ease.

At first spend a few moments quieting your body and mind and emotions. Evoke peace by the use of your imagination. Think of a still lake, a restful valley, a peaceful woods, or perhaps the tranquility of an empty church.

Anything that will woo your consciousness into the mood of harmony and serenity.

Then take that great statement that has brought peace to countless millions throughout the centuries. "Be still and know that I am God." Give thanks that this passage of scripture has been responsible for changing unnumbered lives. Let your thoughts dwell quietly upon the passage, turning it over and over in your mind.

Distractions will come at first. But do not be disturbed by them. It is the motive in your heart that is important, the cause that impelled you to set up this altar of peace and to sit yourself down before it. Let yourself be distracted, drawn away. Observe how easy it is to be diverted from the things of immortal life. Note that this is most interesting, this lesser force that would separate you from the Spirit, from peace, and divine truth. Then after you have observed it, quietly bring your attention back to your subject and purpose.

Let the breaths you take be thought of as peace. Let yourself be prompted of God. Let the Holy Spirit bring to your remembrance certain passages of scripture. You may think that this remembrance is your own work. "But is it?" ask yourself. "What prompted it into my memory?" Let yourself respond to any prompting for prayer, either silent or vocal prayer.

Think of all the things in your experience which symbolize peace. Recall your reactions out of memory which were peaceful. Think of the peace, the stillness of God, and try to realize that you have inherited that peace; that you are a peacemaker, a son of God, a child upon whom the Creator has stamped His image and at whose center He has implanted the character of eternal life.

After you have become warm in the glow of peace, turn your attention to those whom you wish to help, to heal.

Identify them with your peace. Draw unto you their burdens and let them be transformed in the spirit of your peace. Too, take the world's burdens unto your heart to be identified with your peace. Realize for yourself and others that in peace healing and renewal takes place. With your peace identify the leaders of the world. Be a peacemaker.

Peace is one of the gifts of the Spirit. There are many of these spiritual gifts. They are not like the ordinary human talents. If I have a talent for drawing, and I perfect that talent, I do not at the same time receive other perfected talents, such as music, dancing, cooking, or the like. These talents I must acquire one at a time. But if I perfect myself in any one of the spiritual talents, or gifts, or fruits, I acquire at the same time many other spiritual talents. If, for instance, I specialize in the development of the talent of peace, and achieve possession of that talent, I will at the same time possess love, joy, patience, kindness, goodness, humility, self-conquest, and many, many more. For as Paul says, "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control."

In the study of this book, therefore, it is not necessary to specialize in the development of all the spiritual talents presented in it. You may respond to one more than another. That would be the one to specialize in, for the talent that commands the greatest of interest and enthusiasm is the one most quickly and most perfectly attained.

Your predominant spiritual talent may be the present subject, peace. If so the other subjects need not be discarded, but merely relegated to a secondary position.

It was stated that in the practice of peace, we should treat others at the point where we have achieved peace within ourselves. You might question the efficacy of such treatment; but our files bear vivid testimony of the efficacy of this kind of treatment.

If such treatment is not efficacious, then how does it come that a woman in the state of Oregon, having attained peace within herself, can treat a husband, who deserted her and his family, although he is on the other side of the continent, and shortly thereafter received a letter from him, full of contrition, a genuine desire to make amends, to reinstate himself in the good graces of his family, return, and actually settle down with them, a completely changed man?

How does it come that a man who has attained peace within himself can treat his wife who is in a mental institution, and shortly thereafter get word of her rapid improvement, and later receive her back home calm of mind and sound of body?

How is it that the writer, here in Los Angeles, receiving a telegram from a woman in Virginia concerning the desperate condition of her little boy, could withdraw, find peace within himself, identify the child with that peace, and within the hour arrest the downward trend of the illness, and set the boy upon the road to rapid recovery?

How is it that a father, finding his own center of peace, could identify his son with it, and reverse the trend of the boy's life, which had been toward antisocial conduct and criminal behavior?

Healing is listed as one of the gifts of the Spirit by St. Paul. And whosoever has perfected any one of the other gifts also has the gift of healing. We speak here of the major and not of the minor gifts of the Spirit. One may have the minor gift of tongues, of prophecy, of interpretation, of spirit-discernment, and so on, in the absence of the major gifts of love and peace and patience and humility. But when one has attained to one of the major gifts the lesser gifts are added, though they may never be exploited by their possessor.

A peacemaker is a healer. In his presence active discords are banished and the causes of new discords are prevented. "To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing." For peace is the energy of God. "I am the Lord that healeth thee," and "He sent his thoughts and healed them." "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace." "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." "These things have I spoken unto you, that in me ye may have peace."

To have peace is to be a peacemaker: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

To have the gift of humility is to have the gift of peace: "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."

"In this place will I give peace, saith the Lord of hosts." To have peace is to have immortality: "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation and in sure dwellings, and in quiet resting places."

There are those who are naturally endowed with the gift for making peace. They move about in an aura of quietude. When they take a chair there seems immediately to gather around them an air of serenity, which is transmissible to others. Peace is their predominant spiritual gift, and they should especially cultivate it, specialize in its training and culture.

But whether or not we are so gifted we too may pursue the fruit of peace, and with persistence in training make of it one of our strong spiritual talents. We too may become

a peacemaker, who is a son of God, and who therefore is immortal.

Let us, then, dedicate ourselves on Saturday, one day a week, to the imitation, the practice, the training in the arts of peacemaking. And one day we shall be able to experience and know "the peace of God, which passeth all understanding."

Seven days and seven key words around which to organize our attention and energy. In the training many values will come to reward our effort. Gain proficiency and the door leading into an unshaken knowledge of immortal life will be opened.

It is a path to the PATH.

EPILOGUE

NOW as you prepare to put this book down, ask yourself this question, "If I die shall I live again?" Then say to yourself: "At the moment I shall defer the answer for a period of six months. In the meantime I shall have followed the suggestions in this book as faithfully and proficiently as possible, according to my capacity and interest."

At the end of this period you probably will no longer be in the mood to ask yourself this question. If someone else asks it of you, I can imagine what your answer will be, and the unhesitating promptness with which you give that answer.

By now you have realized that this book is not an argument on behalf of immortality. It is no essay about this universal subject, it is no exposition calculated to persuade you to accept a theory on the basis of hope or faith, logic, comparison, or reason. It is a road put down in the rough. You are offered a job on that road, not as a contractor who supervises construction, but as a workman in need of employment, who is willing to work seven days a week at surfacing this highway which leads into open country. It is one of those roads that one must surface and travel alone. You may as well tear it up behind you, for no other traveler, save you, can build and follow it to its destination, that elevation, that open plateau of the soul where the eternal on-going and up-going of the indestructible personality is known.

As a road builder here is a big job for you. Those who have put down railroads have been referred to as Empire Builders. Your road will make a Kingdom Builder of you. And here is a job that calls for no break in the week. Here is no cessation of effort, no Sabbath lull. In fact, the job

begins on the most sacred of the seven week days and with the most sacred word in the lexicon of God.

"To know how to begin is to know how to finish." This has long been a statement of wisdom. That is why in this great road-building project whose end is immortality, we have begun with the right day and with the right word.

On this job you have no boss, but the most exacting of all bosses, yourself. Each day's allotment of work has been suggested to you, but you are free to perform the day's work in your own way, according to your own time and energy and temperament. Ultimately this grand highway will be completed, and you will appreciate the many failures that have gone into the finished job, for in the big tasks of life he succeeds most who persists most over failures. In this job the trifles add up: "Small sands make the mountain, moments the year, and trifles life."

I say to you that if you die you shall live again. But it means nothing. It speaks but a wistful theory to you. That I have built a road to the plateau and have surveyed the plane of immortal life—this would have no meaning for you. So instead I say, "Here is a blueprint upon which to construct *your own* highway into the eternal camp."

And at this point I put the blueprint down. I have drafted the course. I have finished the job. Where I stop you may begin. What I close you may open. What I put down you may pick up.

One day, perhaps, we may meet on the summit and exchange a handclasp of comradeship. You may point to the winding road you've built and say, "I traveled that way." I may point to another and say, "I came up by this route." At any rate, until we meet on the summit, I wish you success and a pleasant journey all the way.

THE END