

H. L. Mendonça

THE COSMIC WORLD

SEPTEMBER

The Faith that Moves Mountains

THE GREAT MASTER MIND declared that all things become possible when we have sufficient faith; but the majority of those who claim to possess faith have failed to secure the results promised. And the reason why is found in the fact that they do not enter into the real spirit of faith, or what may be called **THE HIDDEN SECRET** of that something in man that does make all things possible. To enter into the real spirit of faith is to enter into absolute oneness with the Infinite and thus come in touch with the limitless power of the Supreme. To come in touch with this power is to be filled with this power, and when Supreme power works through us, nothing can be impossible. The Power of Him that is within us is greater than anything in the world and you can get it by reading

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By C. D. LARSON

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WHAT FAITH REALLY IS.
WHY FAITH IS THE HIDDEN SECRET.
THE FAITH THAT MOVES MOUNTAINS.
HOW TO GAIN THE FAITH THAT IS FAITH.
GOING OUT UPON THE SEEMING VOID AND FINDING THE SOLID ROCK.
ON THE VERGE OF THE LIMITLESS.
THE HEALING POWER OF FAITH.
HOW FAITH OPENS THE WAY TO THE NEW LIFE.
THE PATH TO COMPLETE EMANCIPATION.
THE PATH TO GREATER THINGS.
HOW EVERY DESIRE MAY BE REALIZED THROUGH FAITH.
HAVING FAITH IN FAITH.
THE SOUL, THE SPIRIT, AND THE INNERMOST LIFE OF FAITH.
WHY THE PRAYER OF FAITH IS ALWAYS ANSWERED.

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“How God Can Be Infinite, Omnipresent and Absolute, And Yet Personal To Every Living Soul”; “The Faith That Moves Mountains”; “The Development of Cosmic Consciousness”; “How to Demonstrate the Immortality of the Soul”; “The Truth About Original Sin”; “To Him That Overcometh”; “Living In The Cosmic World”; “The Higher Science of Healing”; “The Interior Understanding of the Holy Spirit”; “What Is Truth”; “Return Ye Unto God”; “And All These Things Shall Be Added”; “The Christ Consciousness”; “The Spiritual Understanding of Truth”; “The Heaven That Is Within”; “The Divine Nature of Man”; “From Whence We Came, And Where We Are Going”; “Living the Life Beautiful in the Great Eternal Now”; “The Spiritual Heights”; “Sublime Oneness With the Infinite”.

THE COSMIC WORLD

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*To live always in the Secret Places
of the Most High,*

*To think only those thoughts that are
inspired from above,*

*To do all things in the conviction that
God is with us,*

*To give the best to all the world with
no thought of reward,*

*To leave all recompense to Him who
doeth all things well,*

*To love everybody as God loves us, and
be Kind as He is Kind,*

*To ask God for everything and in faith
expect everything,*

*To live in perpetual gratitude to Him
who gives everything,*

*To love God so much that we can inwardly
feel that My Father and I are one,*

*This is the prayer without ceasing, the
true worship of the soul.*

N. L. Deuendorf.

The Cosmic World

Vol. I

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No. 1



HERE never existed an awakened soul that did not believe in a spiritual state of being; and there never existed a soul in any condition of human understanding that did not have glimpses, at times, of what appeared to be another world. To those who had simply gained the simplest form of human consciousness, this other world seemed to be far away, a place we could not inherit until we had taken our departure from this visible state of existence; but to those who were on the verge of spiritual consciousness, this other world was not a far away place. Those awakened souls could discern that it was a spiritual realm in which all might dwell to-day—the kingdom of heaven that is ever at hand.

A Spiritual State of Being .

This other world is the soul of the universe, permeating the limitless vastness of the entire cosmos. It is the sublime essence of all reality, the real reality of all that is; it is the infinite spiritual sea in which we live and move and have our being, the divine counterpart of everything that was, is, or is to be. It is that world which we find on the supreme heights of all existence, and is therefore the cosmic world, orderly, harmonious, complete, perfect, transcendent, infinite, divine. To live in this cosmic world is to view the entire universe from the heights, and from that sublime view everything is beautiful and all is good. Therefore, the life of the cosmic is a life of perfected being, everlasting peace and eternal joy. It is the life victorious—the life of the spirit—that every exalted soul has revealed to man, but it is not a life that is apart from personal existence; it is the SOUL of personal existence.

The Soul of the Universe

The Soul Should
Live in the Cosmic
World

The cosmic world permeates the physical world as spirit permeates substance; and what the physical world is to the body, the cosmic world is to the soul. According to the true purpose of life, the body should live in the physical world, enjoying everything that is good and beautiful in personal existence; while the soul should live in the cosmic world, enjoying everything that is good and beautiful in spiritual existence. This is complete existence, but the soul cannot consciously live in the cosmic until it is awakened, or until it has become conscious of its own exalted divinity.

Gaining the Great-
est Good

The awakening of the soul into the world of its own spiritual nature, will not deprive the body of anything that is worthy in physical life. We are not required to leave the physical to enjoy the spiritual, nor is it necessary to sacrifice anything that can add to the welfare of the body in order to inherit the riches of the soul. The greatest good comes into the whole of life only when the body lives a complete physical life and the soul a complete spiritual life. The soul cannot fully express itself unless physical existence is all that it can be on the physical plane, and the body is not fully alive until the soul is awakened on the spiritual plane. We do not appreciate the beauty of the physical until we are illumined by the light of the spiritual, and we cannot comprehend the marvelousness of the visible world until we can see its splendor and vastness from the supreme heights of the cosmic world.

The Life More
Abundant

We must live in the cosmic world before we can live real life in any world. It is the soul of existence that unfolds the real beauty, the real worth and the real joy of every form of existence, but we do not become conscious of the SOUL of existence until we begin to live in the cosmic world. We cannot realize the fulness of life until we live IN the source of life, and the source of life is spiritual. All life comes from above, therefore the nearer we live to that which is above, the more life we shall receive until we inherit real life itself—the life of the spirit—the life that is lived in the full consciousness of divine being. When we live almost wholly in the personal we live only in part, but when we live in the full consciousness of the spiritual as

well as the personal, that which is in part passes away and the limitless life is realized instead. It is then that we inherit the life more abundant, and everything that life has the power to give.

To live in the cosmic world is to realize the purity and the absolute-ness of the spiritual, the divinity of man's real nature and the absolute perfection of his true being. It is to know the truth about man—the truth that he is created in the image and likeness of God, and it is the knowing of this truth that makes man free, that produces complete emancipation. To enter into the cosmic world, therefore, is to enter into freedom, health, harmony and wholeness, and, in brief, everything that promotes the highest good for body, mind and soul. The cosmic life is the apex of all ascending life, the fulfilment of every true desire in life, the realization of everything that is ideal in life, the attainment of the one supreme goal in the living of divine life. To live in the cosmic is to live in the world of the great within, in the highest state of being, in the life of the soul, in tune with the Infinite, in the secret places of the Most High.

The Fulfilment of
Every Desire

To enter the cosmic world is to ascend to the heights and live the spiritual life. The living of the spiritual life means the overcoming of spiritual death, and it is spiritual death that must be overcome before man can receive his inheritance, here or hereafter. The phenomena of physical death need not concern us; its coming produces no permanent effect upon real existence, nor is anything gained by prolonging personal existence so long as the soul is dead to spiritual existence. It is spiritual life that gives real worth to personal life, and it is the life of the LIVING soul that prolongs indefinitely the life of the living body.

What Must Be
Overcome

When the soul is not awakened, consciousness lives in a condition of spiritual death and mental darkness. The mind is deprived of the guidance of the spirit, and therefore follows blindly the changing desires of the flesh, those desires that are suggested by the world of things. In consequence, the person is almost buried in materiality, and goes wrong more frequently than otherwise, usually not knowing

Being Led By The
Spirit

the reason why. The result is sickness, trouble and adversity, or the sum total of the ills of life. The real cause of all these ills is spiritual death, and the great, infallible remedy is the spiritual life. The ills of life are produced by the mind going wrong, but the mind will not go wrong when it is led by the spirit, and the mind invariably is led by the spirit when we live in the life of the spirit.

Living in the Light

The higher we ascend in the true light of the spiritual life the more clearly we can see how to so live that we may be in perfect harmony with all the principles and laws of life. Our sins will cease, our mistakes will diminish, and consequently, ill effects will become more and more insignificant until we can truthfully say that we have gained complete emancipation. When we live in the spirit we live in the light, and when we live in the light we will not go wrong. We can then see where to find the greatest good, and no person will seek the lesser after having learned where to find the greater.

The Emancipation
of the World

When consciousness acts almost entirely in conditions of spiritual death, nearly every action is at variance with the true order of things; in consequence, confusion, darkness and the downfall of the person follows. We always go down when darkness becomes our only guide, and as the spiritual light is the only guiding light, we will continue to go down so long as the spirit is not awakened. When spiritual death begins, downfall begins, not only in the lives of individuals, but also in the lives of nations, races and systems of thought. Therefore, the overcoming of spiritual death is the great hope of the world. It is this alone that can lead us out of the Egypt of sin, sickness, adversity and pain, into the promised land of peace, wholeness, happiness, freedom, power and truth. It is the awakening of the spirit that will take men and nations out of the powers of darkness, and place the whole of mankind upon those sublime heights where we shall live a life that is befitting the Sons of God.

When Real Life
Begins

The spiritualization of the world means the real salvation of the world; not salvation for the future alone but also salvation from sin, sickness and adversity now. When spiritualization begins, the mind

is given a light, and that light invariably leads upward and onward into better things. To spiritualize the mind, the soul must be awakened, and to awaken the soul is to overcome and eliminate the conditions of spiritual death. Then real life begins—the life of an emancipated personal existence harmoniously blended with the life of an exalted spiritual existence. To awaken the soul, every act of consciousness must be animated with a strong, deeply felt desire to reach the heights; the eye must be kept single upon the supreme spiritual goal, and every thought must be formed by the highest spiritual understanding that can possibly be realized. To live must be the one ruling purpose, and that purpose must be inspired by the spiritual touch of that life that we know to be eternal life.

To awaken the soul and illumine the mind with the light of the spirit, one of the great essentials is to live by faith. To live by faith is to place your entire life, and everything that pertains to your life, in the hands of Supreme Power. This means that your life will be drawn towards the heights, because Supreme Power is ever ascending towards greater and greater heights. It also means that all things that pertain to your life will work together for the greatest good, because it is the purpose of Supreme Power to produce the greatest good. Whatever is placed in the hands of this power will be inspired and guided by this power, and consequently will do what this power is doing, that is, working in harmony with everything to produce the greatest good.

Living by Faith

The secret of faith is therefore simple, and we can readily understand why all things become possible to him who has real faith. Supreme Power can do all things, and he who has faith places his life, his purpose, his plans, his desires—everything, in the hands of Supreme Power. That he should fail is impossible. When the Supreme is with us nothing can be against us, and the Supreme is with us when we place ourselves absolutely in the hands of His power.

When the Supreme
Is with Us

When we live by faith, we are constantly on the verge of the great spiritual world, because the power into which we have given everything,

Life on the Heights

is the power of the spiritual world. We are living, thinking and acting in constant recognition of the Supreme Power of the spirit, and are therefore constantly being touched by the spirit, and there is nothing that is more conducive to spiritual awakening than this tender touch of the spirit. To FEEL, through and through, that His presence is closer than breathing, nearer than hands and feet, is to arouse every spiritual element in our nature, and the soul will come forth into life clothed with the sublime glory of its own inherent divinity. Then we shall ascend into God's own beautiful world, and the life on the heights will begin.

Divine Will

When Man Wills as
God Wills



HERE is only one will in the universe just as there is only one mind. The one mind is the mind of God, the one will is the will of God. The mind of individual man is an individual or differentiated expression of the Infinite mind, and the largeness of this human mind depends upon how much of the one mind man may decide to appropriate. Man has the freedom to incorporate in his own individual consciousness as much of the Infinite mind as he may desire; and as the mind of the Infinite is limitless, the mind of man may continue to become larger and larger without any end.

The will of the individual mind is a partial expression of the will of God, just as the force of growth that is in each branch is a part of the same force that is in the vine, and the power of the individual will depends upon how perfectly the individual mind works in harmony with the Infinite mind.

There is no limit to the power of the will of God, the divine will; therefore, when the human will is as large a part of the divine will as the individual mind can appropriate and apply, the human will necessarily becomes immensely strong; and since the individual mind can appropriate a larger and a larger measure of the divine will, there is

no limit to the power of will that can be developed in the mind of man.

To develop the true will, the first essential is to realize that there is but one will, and that we will with the one will just as we live the one life and think with the one mind, though in our thinking, living and willing, we do not, as a rule, do justice to that part of the whole which it is our privilege to use. We think, live and will too much as isolated entities instead of as divine beings eternally united with the Supreme.

The second essential is to realize that the divine will works only for better things and greater things. The path of the divine will is upward and onward forever, and its power is employed exclusively in building more lofty mansions for the soul. Therefore the will of God does not produce sickness, adversity or death; on the contrary, the will of God eternally wills to produce wholeness, harmony and life.

The ills of personal life are not produced by divine will; they are produced by man's inability to properly use that part of divine will that is being expressed in his mind, and this inability comes because man does not always apply his will in harmony with divine will.

When man uses his will as his own isolated power, he separates his mind more and more from the source of his power; in consequence, the power of his will becomes weaker, and he necessarily fails to accomplish what he has in view. He also falls apart from the one ascending current of life; he gets out of harmony with the true order of things, and sickness, trouble, adversity and want invariably follow.

The true use of the will is to apply the will in the full recognition of the oneness of the human will with the divine will. My will is as much of the divine will as I am using now, and it is my privilege to use as much of the divine will as I may desire. To constantly think of my will and the divine will as the same will, is to place my mind in such perfect harmony with the limitless power of divine will that I can appropriate this power in larger and larger measure, and the more I appropriate, the stronger becomes the power of will in me.

When the individual mind is in such perfect harmony with the Supreme mind that the divine will can be given free and full expression, the will of the individual mind becomes invincible; the secret therefore of developing a powerful will is found here, and here alone.

The true will is never domineering nor antagonistic; neither does

God Wills the Good
Only

The True Use of the
Will

The Power that Is
within Us

it ever apply the force of resistance. If you are antagonistic or have a tendency to resist everything that is not to your liking, it is proof conclusive that you are not in harmony with divine will. You are misdirecting your power, and are forming obstacles and pitfalls for yourself.

The divine will does not attempt to overcome evils and obstacles with antagonistic or domineering forces; the divine will does not fight wrong, it transforms wrong. It works in silence and serenity, but goes so deeply into the elements of things that it undermines the very first causes of all adverse or detrimental conditions. It does not resist the surface, but goes calmly beneath the surface and transforms those undercurrents from which surface conditions proceed.

The divine will, by going into the deeper life of all things, transforms all things into harmony with itself; and it can transform all things because its power is supreme. Therefore when we are in the midst of adversity, we should not rail against fate nor antagonize those conditions that seem to work against us. We have within us the power of divine will, and this will can change everything for good.

But it not only can, it will. It is not the will of God to keep any person in adversity. It is the will of God to set every person free, and every person will be set free when he places his life completely in the hands of divine will.

When the individual mind can say, from the heart, Thy will be done, the individual life has been placed in the power of divine will and that life will at once begin to pass out of adversity, sickness, trouble and want, into the world of freedom.

However, we do not give up our individuality when we give our mind over to divine will; we do not become automatons in the hands of some superior power; on the contrary, we open our minds to that power that alone can produce individuality. The individuality we now possess has been formed by whatever measure of divine will that we have incorporated in our own conscious existence, and by opening our minds completely to divine will, we shall gain sufficient power to make our individuality infinitely stronger and superior to what it now is. Our purpose is not to be used by the Supreme, but to use the power of the Supreme.

To live the life of God, think the thought of God, and will with the

The Path to Free-
dom

will of God—that is the secret path to the highly developed individuality; and it is such an individuality that becomes a master mind, a Son of the Most High.

The Master Mind

When the individual mind declares, Thy will be done, consciousness must fully recognize the presence of Supreme power, and must realize, with depth of thought and feeling, that Supreme power invariably leads to higher ground—the world of freedom and superior existence.

When the mind gives up to divine will in an indifferent, submissive, self-surrendering attitude, it is not giving up to divine will; it is simply giving up to the surrounding forces of fate. Such a mind will permit the forces of adversity to have their way, thinking that it is the will of God that much suffering must still be endured, and will consequently drift with circumstances, accepting whatever comes as a necessary chastisement.

This method, however, weakens the mind, and places the individual more out of harmony with God than ever before. We always place ourselves out of harmony with God when we accept evil as coming from Him, and we weaken our own ability to use divine will when we permit adversity to exist thinking that it was sent from God.

The Meaning of
Free Will

To give the mind over to divine will is not to give up at all, in the ordinary sense of that term; we simply place ourselves in that position where we can use the power of the one true will instead of a mere imitation. We blend our own desires and aims with that power that we KNOW can see us through, and we work in the realization that whatever is detrimental in our plans will be eliminated as we press on towards the great goal in view.

The mind that is aimless, waiting for the will of God to take him where he belongs, will drift with fate. He is not in the hands of divine will, he is in the hands of circumstances because he has not given divine will something to do. God does not tell us what to do; He has given us the wisdom to know our own desires and our own tendencies, and He has given us the power to fulfil those desires, but we must take individual action; this is why we have individuality and free individual choice.

Failure Becomes
Impossible

However, when we do take individual action, God will work with us if we enter into harmony with Him, and when He is with us, failure is impossible.

To use divine will, we must first have a lofty purpose in view; we must have something high and something definite that we wish to attain; we must have something upon which to apply the limitless power of divine will, and we must desire to reach that goal with the very deepest and strongest desires of heart and soul.

Then we must will to press on, knowing that we are using divine will, the Supreme will of the Most High, because this is the only will in the universe. It is the will that eternally wills the higher, the greater and the better—the will that is invincible, and always does what it wills to do.

Development of Spirituality.

Keep the Eye Single
upon the Spirit,



HERE are a number of methods through which the spiritual nature of man can be developed and brought into larger and larger expression, but the majority of those methods are so complex that they lead more into intellectuality than into spirituality.

To develop the mind, with its many faculties, complex methods are, as a rule, necessary, but to develop the soul, the simpler the methods are, the better.

The secret is to keep the eye single upon the sublime spiritual state, to form the highest possible conception of the most perfect spiritual qualities imaginable, and to think of those things.

The power of concentration is truly extraordinary wherever it may be applied, and its effectiveness is nowhere as thorough as in the world of the spirit.

To think constantly of things spiritual, with an effort to enter more and more into the real life of the spirit, is to spiritualize all the elements

of thought, all the phases of consciousness, and all the active states of realization. In consequence, everything in human life will become more spiritual.

Live on the Heights

What we think of we create; therefore the more we think of things spiritual the more spirituality we shall develop; and when the whole of thought is concentrated constantly upon our highest spiritual ideal, we shall actually move into the real spiritual state.

There is a spiritual state of consciousness immediately above the usual conscious state, and it is the lifting of mind and thought up into this higher state that produces spirituality; therefore, spiritual development will necessarily require the ascending tendency in every action in life.

This requirement, however, is invariably supplied, when the power of attention is constantly directed upon the spiritual state. When we think of that which is spiritual, everything in life begins to ascend towards the higher spiritual states; that is, when our thinking of the spiritual is inspired with a deep soul desire to rise and live on the heights.

The Power That Heals



THE mind that would heal the sick must develop faith, love, soul-serenity and spiritual consciousness. His faith must be that faith that can go out upon the seeming void and always find the solid rock; his love must be that love that loves everything at all times, and from the heart, because it IS love; the calmness of his soul must be so deep, and so high, that he can truthfully say at any time "None of these things move me"; and his consciousness of the spiritual must be so perfect that he INWARDLY KNOWS that man is divine, created in the exact image and likeness of God.

All Ills Can Be Removed

However, these four essentials do not constitute the real power that heals; they simply awaken the real power, and are therefore efficient only as far as they are orderly combined with the desired object in

The Greatest Power
Is Spiritual Power

view. The real power in healing is the coming forth of the spirit, the soul expressing itself through the body, the Word becoming flesh.

When any mind can awaken the spiritual life in others, he can heal others; and every person can heal himself who can awaken spirituality in himself.

The spirit is perfect and whole in every manner; and the power of the spirit is greater than any force or condition that can possibly exist in the body; therefore, when the power of the spirit enters the body, every part of the body will be permeated through and through with health, wholeness and life; and so strong will be the force of this wholesome life from within that all sickness, weakness or disorder will have to take flight.

When the spiritual nature of man is awakened, we turn on, so to speak, the light of his divine life, and as this divine life is health, absolute and invincible, the darkness of disease or disorder must disappear. But this divine life is not simply unconquerable health; it is everything that is perfect and true in the spiritual being of man; it is that universal light that eliminates all darkness; therefore, to awaken man's spiritual nature is to secure emancipation from everything that is adverse in human existence.

The Real Man Is as
God Is

The spiritual nature of man is created in the likeness of God; it is as God is, and as God can neither be sick, weak nor out of order in any manner whatever, the spiritual nature of man cannot be sick, weak nor out of order. In brief, when the spiritual nature of man is awakened, he will express the likeness of God in everything. His body will be perfectly well, his mind will be sweet and wholesome, his character will be strong and beautiful, and his soul will live on the heights.

There are no imperfect conditions in mind or body that will not disappear, gradually or rapidly, as the spiritual life is awakened. "Greater is He that is in you than he that is in the world". It is the one only direct method of healing, while all other methods are indirect.

Indirect methods, whether mental or physical, do not always heal; usually they simply produce a temporary relief; but the one great direct method removes cause and effect and all; it brings forth a new

life from the strong, wholesome, spotless within, therefore every trace of the old life, with its adverse conditions, must vanish absolutely.

To live perpetually in the spiritual attitude is to retain perpetual health because there can be no disease in that which is spiritual, and so long as the mind is in a spiritual attitude the body will be in a spiritual condition.


When the body is in a spiritual condition it is immune from every disease, including all forms of contagious diseases; it is in that state where health is so strong and so positive that the negative actions of disease are simply powerless in its presence.

The chemical elements of a spiritualized body are sustained in the very life of the spirit, and the health of the spirit is unconquerable; nothing from without can disturb it. Its power comes from the Supreme Power and that power is irresistible, invincible and immovable. It is what it is, and nothing can cause it to be different.

To place the body in the condition of that health from within that is so strong that nothing can cause it to be anything else but health, is to secure complete immunity from all ills, and the body will be in this condition so long as the mind lives in the spirit; that is, in the spiritual understanding of its own divinity.

This spiritual understanding develops with the development of real spirituality and the awakening of more and more of the sublime spiritual life, and as this development continues, the power of health, wholeness and harmony will increase accordingly.

Prayers That Are Answered

HE Infinite is changeless, therefore there is no special providence in the usual sense of that term, and yet in the higher sense, everything is special providence. Every act of the Supreme is a special act because it provides for a special need somewhere in the life of the human soul.

However, it is not necessary to ask God to go outside of His change-

To Enter into His
Presence

less laws to answer our particular prayer. Our particular prayer is already provided for; that is, God is already doing that which is required to supply what we desire. Therefore, God will not have to do something special to answer our special request. He is already and eternally doing everything; but we must do something special to secure what God has already provided for us.

What is called special providence is not the result of a special act of God, but the result of a special act of man; and this special act of man is the act of man GOING TO GOD to present his request and receive his hearts desire.

The prayers that are answered are not the prayers that we express when we are away from God, but when we are with God. Our prayers are never answered when we think of God as far away; to receive an answer to our prayer we must go to God; we must enter into His very presence, and while we are in His presence there is no true request that we can possibly make that will not be granted.

The More We Ask
of God the More
We Please God

The Infinite is limitless, both in power and in love; therefore, God is not only able to do everything that we ask Him to do, but He WANTS to do it. It is a great privilege for infinite love to do everything, and the love of God is infinite.

It is not the wish of God to withhold from us anything that we may desire; it is His supreme desire to give us everything, but we are created with a free will, therefore God gives only that which we, through our own free will, may select.

The average person thinks he is imposing upon God when he asks for much; but the fact is that the more we ask for the more we please God, providing we go to Him and receive it, and if we wish to please God in the highest measure we should pray without ceasing, pray for everything we can use in the building of a great and beautiful life.

The power of prayer, however, should not be used exclusively for the realization of what is usually termed spiritual things; all things become spiritual when animated with the spiritual life; and all things are good when used for a good purpose; therefore, we are free to pray for everything that can add to the whole of life, be it of the body, the mind or the soul.

The true spiritual life does not mean the riches of the soul com-

bined with weakness of the body, poverty of the person and ignorance of the mind. The true spiritual life is an ideal life on all planes, and God is ready to provide us with everything that can make the whole of life ideal, if we only pray for it with the prayer that not only asks of God but also takes us to God.

The true prayer never doubts, but believes implicitly that the request will be granted; and this is natural, because we cannot possibly doubt when we know that the more we ask of God the more we please God. But it is not only natural for the true prayer to have perfect faith; it is necessary. Before our prayers can be answered we must go to God and receive what we have asked for; and it is only through perfect faith in God that we can enter into the presence of God.

The true prayer is always inspired with the thought "I know that thou wilt answer me"; and this thought is the spiritual product of faith—the faith that feels the love of God.

The true prayer is also animated with the highest form of spiritual gratitude, and is therefore always inspired with that beautiful thought, 'My Father, I thank thee that thou hearest my prayer, and I thank, thee that thou hearest me always'. The prayer of faith knows that God does hear every prayer, and that he will answer every prayer providing we come to Him in person with our request. In consequence, when we are in the spirit of true prayer, our gratitude must necessarily be boundless.

When we feel that God will give us anything we may ask for, that there is no doubt about it whatever, we cannot otherwise but give expression to the very SOUL of gratitude, and this gratitude is both limitless and endless; it is the soul's eternal thanksgiving.

To live in the spirit of that prayer that is ever asking God for everything, that believes that God is giving everything, and that is constantly giving thanks to God for everything, is, in itself, a life of the highest joy. In such a life everything is being taken to higher ground, because we are manifesting in body, mind and soul, more and more of the likeness of God. Personal existence is becoming ideal existence, while the soul is living in the full conscious realization of God's own beautiful world.

The Necessity of
Perfect Faith

The Necessity of
Perpetual Gratitude

Statements of Truth

TO mentally live in the spiritual understanding of truth, and to give constant expression, in thought, to the words of truth, is to train the mind to KNOW the truth in a larger and a larger measure; and to know the truth is to create and express true conditions, throughout the entire personality.

A statement of truth is the absolute truth expressed in words; that is, the mental or verbal expression of a certain state of perfect and divine being. Therefore, a statement of truth does not describe things as they are in the external, but describes man as he is in the spirit; and when the mind begins to think of man as he is in the spirit, the perfect qualities of the spirit will be unfolded and brought out into the personal life.

The life of the spirit is the true life of man because man is a spiritual being; the soul is the real man; the mind and the body are merely instruments. For this reason it is evident that when man thinks of himself he must necessarily think of himself as he is in the spirit. The conditions of the body do not describe the divine state of the soul; the soul is real, absolute, divine, perfect, complete, created in the image of God, while the personality is but a partial expression of the real, in many respects incomplete, and in a state of development.

When man thinks that the incomplete conditions of his personality constitute himself he is not thinking the truth about himself; his thought is false, and false thinking produces false or detrimental conditions in mind and body.

However, when he thinks of himself as he is in the divine perfection of his being, he is thinking the truth about himself; his thought is the truth, and the thinking of truth produces true or wholesome conditions in mind and body. Therefore, so long as man thinks of himself as being an imperfect personality he will cause his personality to be imperfect, weak, sickly and more or less in disorder; but when

he constantly thinks of himself as he is in the perfect, wholesome, divine state of his real spiritual being, he will cause his personality to be wholesome, healthful, harmonious and in the most perfect state of order.

The conditions of the personality are the direct effects of the states of the mind; therefore, the conditions of the personality will always be true, good and perfect so long as the states of the mind are true; and the states of the mind will always be true so long as the mind thinks the truth—thinks the truth about man as he is in the divine perfection of his real spiritual being.

To train the mind to think the real truth about man, statements of truth, of every possible description, should be employed extensively. In brief, the mind should be daily drilled, in the thinking of absolute truth; that is, the mental or verbal expression of statements of truth; and to enter into the spiritual understanding of the real significance of every statement should be the central purpose in view.

The mere mechanical repetition of such statements will not avail; the real truth of each statement is discerned only when the mind enters into the very SOUL of the statement; and it is the real truth that we wish to know, because it is the knowing of real truth that alone makes for freedom in life and that produces the fulness of life. To train the mind to think the real truth, the following statements of truth may be employed, though the wording may be changed to correspond with the state of each individual need, or the degree of conscious development in the spiritual life.

THE PERFECTION OF MY BEING IS NOW REALIZED IN THE SPIRITUAL
UNDERSTANDING OF TRUTH

The understanding of truth reveals to the mind the divine perfection of all being, and the more spiritual this understanding is the more clearly can the divinity of man be discerned. Spirituality illumines, because to be spiritual is to live in the supreme light of the spirit. In the spirit there is no darkness, therefore, in the spirit all things can be seen as they are, and to see all things as they are is to see that all things are created in the likeness of God. The realization of the great truth that being is perfect, created in the image of God,

When the Mind
Thinks Truth The
Person Becomes
Truth

In the Light of Di-
vine Wisdom.

will cause this perfection to be expressed. What we realize in the spirit will be expressed in the person. Therefore, when the real truth of this statement is understood, the personal life will be a manifestation of the spiritual life, and all will be well in body, mind and soul.

GOD IS LOVE, AND IN HIM I LIVE AND MOVE AND HAVE MY BEING

The Supreme Joy of
Spiritual Love

To live the true spiritual life—the life of complete emancipation and high spiritual attainment, it is necessary to love all things with the pure, limitless love of the soul, but such a love cannot be realized so long as consciousness is personal only. It is when we FEEL that we live IN the love of God that we gain consciousness of that love that loves all things at all times, and we shall invariably feel that we do live in the love of God when we know the real truth of the statement that God is boundless love, and that we have our being in Him. To realize that we live in God is to feel His presence, and when we do feel His presence we become absolutely filled with a love that is so tender, so beautiful, so high and so sublime, that we are placed completely AT ONE with all the universe. We immediately transcend, and eliminate entirely, every adverse feeling; we are at peace with everything and that peace is animated with the spirit of that love that cannot be measured. To live in such a love is supreme joy, and it is the privilege of every soul now.

I AM FIXED ON HIGH IN THE SPIRIT OF TRUTH

Anchored in God

The I Am of every soul can truthfully make this statement, for real being is permanently established in the true life of the spirit, and as every individual is the I Am of his own being, every individual, to speak the truth, must make this statement about himself. To realize the truth of this statement is to enter more and more into the fixed state of true being, and to grow in the realization of this state is to gain that absolute safety and security where the soul finds complete divine protection. To be in the spirit of truth is to be IN the very life of true existence, and to be fixed in this life is to occupy a permanent place in God's own beautiful world. In other words, to be fixed in the spirit of truth, is to be anchored in God, and we can

readily realize how absolutely secure such a state of being must be. When we make this statement we should try to realize what existence in the truth must necessarily mean, how it must feel to be in the consciousness of the spirit of such an existence, and what a life must hold in store that is permanently established on the very heights of that existence. The more fully we enter into the SOUL of the truth that this statement conveys, the sooner we shall realize the truth itself; and when we do, we shall KNOW that we are fixed on high, permanently established in the spirit of truth, forever anchored in God.

MY SPIRITUAL BEING IS THE EXPRESSION OF ETERNAL LIFE

The life eternal is the whole of real, absolute, limitless life, and the real, spiritual man is this life individualized and expressed. The life eternal contains the whole of complete existence; therefore, to live the life eternal is to live all that there is in absolute existence. It is the life eternal that the soul lives, and since man IS the soul, he should affirm that he is living the life eternal now, and that his true being is the perfect expression of that life. The life eternal is the life of the divinity that is in man, and the true being of man constitutes that divinity; but we manifest in personal life only that which we become conscious of, therefore the mind must be unfolded to realize the true nature of the life eternal before we can enter into LIFE now. To unfold the mind into this conscious realization, all thinking should be animated with the highest spiritual conception of the life eternal that we can possibly form, and the great truth that the true spiritual being of man is the perfect expression of that life, should be held before the mental vision constantly. In addition, every effort we make to live the life, that is, to live in the SOUL of real life, will cause this statement, not only to seem true in the ideal, but to prove itself to be true in the actual.

Living Life Eternal
Now

I AM EVER ASCENDING INTO THE GREATER AND GREATER FREEDOM OF GOD

God is absolute freedom, and man is eternally becoming what God is. To realize this truth is to place life in that position where personal existence will, at every step in human advancement, be in full posses-

growing out of the
Lessor Into The
Greater

sion of that measure of freedom that present consciousness can possibly involve. This means that the life of every moment will be absolutely free, and that the measure of freedom will increase in perfect harmony with the increase of the mind's capacity for freedom. The real man is ever in possession of all the freedom that present development can comprehend and employ, and is ever ascending into the greater freedom of God; therefore, to enter into the realization of this truth is to keep the eye single upon the supreme freedom, to steadily rise into more and more of that freedom, and this is the true path to complete emancipation. When we steadily grow into the freedom of God, we must necessarily grow out of everything that is limited, undesirable or adverse. The lesser passes away as we pass upward and onward into the ever expanding world of the greater.


GOD IS HEALTH AND WHOLENESS, AND I AM HIS IMAGE AND
LIKENESS

The Real Man Is
Always Well

There can be no sickness in God; for the same reason there can be no sickness in the real being of man; and as each individual is what he is in his own real being, he must necessarily be well at all times. The real man cannot possibly be sick any more than light can be darkness, because he is as God is; therefore no man can truthfully say, at any time, that he is sick, weak or disabled. He cannot be any of these things, no matter what personal conditions may seem to be. The real man is always well, and I am the real man. I am not the body, nor the instrument, nor the garment. I am the I Am, the image of God, the exact likeness of the Most High. When adverse conditions appear in the personality, there are personal causes, either physical or mental, but these conditions can never enter the life of the real spiritual man. The real man continues to be well and strong at all times, and the life of the real man is perpetually a life of perfect health and wholeness. To live constantly in the conscious realization of the life of the real man is to always feel well, in body, mind and soul. There can be no sickness in the body so long as we LIVE in the life of health, and we do live in the life of health so long as we continue in the realization of the great truth that God is health, and that we are as He is. Those adverse conditions that may exist in the body now will entirely disap-

pear the moment we enter into the realization of real life, and begin to live in the spirit of the truth that we are as God is—perfect and whole, now and forever.

Taught of God

OLOMON prayed for wisdom and received it; any other soul may do the same. God is infinite wisdom, and “all that the Father hath is mine”; we need simply go and receive our own. We may receive from the supreme mind, at any time, as much wisdom, on any subject, as our own minds can possibly appropriate, and we may also receive, from the same source, the power to appropriate more.

There Is a Royal
Path to all Wis-
dom

The wisdom that comes from God does not simply pertain to the soul or to the life of some other world, because God is the original source of all wisdom, and therefore we may receive light directly from Him on any subject whatever. Nor does the wisdom that comes from God need special interpretation; it is sufficiently clear for anyone to understand who is in harmony with God.

When higher wisdom needs interpretation, it is not from God, but is simply the mystical ideas of minds that have not found the clear light of the Infinite mind. The mystical wisdom of man is complex and confusing; the wisdom of God is simple and illuminating; the former produces darkness and doubt; the latter produces that faith that knows.

When we learn that real wisdom comes directly from God, we shall no longer seek knowledge through the training of the senses to discriminate between illusions; nor shall we depend upon experience for instruction. Real wisdom does not come from experience; experience can only tell us how it feels to live in illusions and overcome illusions, but it tells us nothing about how it feels to live in the real and ascend into the greater and the greater life of the real.

The mind that lives in the light of the Most High, knows the

The Source of Truth
on every Subject

result of any experience long before that experience arrives; therefore, to such a mind, experience can convey no information. If the experience is pleasant, it is welcomed and received for the joy it brings, but if it is not pleasant, it is avoided, and the mind that is taught of God, knows beforehand whether any particular experience will be desirable or not.

To live with God is to gain good from every source, be the source physical, mental or spiritual; but the wisdom that comes with this good does not come from these various sources; it may come through these sources because to live with God is to touch God everywhere, and thus receive wisdom from God through every channel in the world.

To be taught of God is to pray for wisdom, to depend upon God for wisdom, and to live so near to God that we shall be IN the light of His wisdom. Whatever we wish to know, we should take it to God, and let His spirit lead us, guide us, and inspire our minds with the truth desired.

The mind that is led by the spirit will not go wrong; or if it should temporarily be on the verge of taking a misstep, something will interfere. This something may seem to be special providence, and in a certain sense it is, because the Infinite is ever ready to do for man whatever he may wish to have done.

The Secret of the
Great Minds of the
Ages.

When we place ourselves in the hands of the Infinite, He will find a way, and this way will be revealed to us before it is too late. Sometimes it may not appear until the eleventh hour, but it invariably comes in time. We may therefore rest assured in this faith and know, "That I will not forsake thee nor leave thee; I am thy Redeemer, I will care for thee."

The great secret of all the inspired minds of the ages may be found here; they seemed to have superhuman knowledge, they spoke with authority, and their words have been universally received as the truth; the reason being, they lived in the light of the Most High; they were taught of God.

To be taught of God it is necessary to live with God, walk with God, and open the mind completely to the great influx of supreme light from on high. It is necessary to be in such close spiritual touch

with the Infinite mind that we can feel the thought of God, and think His thoughts after Him. And this any soul can do. To live with God is the simplest life of all, and also the most beautiful; and to walk with God requires no effort whatever. Any soul that can lift up the mind towards supreme spiritual realms can walk with God now.

The Highest Use of Mind.

When we place ourselves in that position where we can be taught of God, it is then that we begin to use the mind in the highest sense. It is then that the mind becomes so transparent that the light of Infinite wisdom can shine through and manifest itself in all its brilliancy and glory. It is then that the Word becomes flesh, and the truth of divine being is unfolded in the personal life of man.

The true function of the human mind is to THINK with the Infinite mind, because the human mind is an inseparable part of the Infinite mind. When the human mind tries to think alone, it becomes confused, and the ideas that it may form are mere illusions.

It is therefore evident that all the ideas in the world that have been formed while the human mind was trying to think apart from the Infinite mind, are illusions; and the wisdom of the world is full of such illusions. We can remove them completely, however, by turning to God, and opening our minds completely to the clear light from on high.

When we begin to receive the wisdom of God, we find that the wisdom of the world was the cause of our trouble; we were living in darkness and could not see the way, therefore took many missteps and made many mistakes; but when we open our minds to the wisdom of God we are in the light, the way is clear, and we shall not go wrong any more.

The Voice of the Infinite.

However, we are not required to ignore everything that man may say in order to receive the pure wisdom of God. God speaks through everything and most of all through man. When we desire, with the whole heart, to be taught of God, we shall constantly receive wisdom from God, and it may come through a million channels, including the mind of man, but we must remember that the mind of man does not simply mean the minds of other men; our own minds are included in the mind of man, and as we grow in the spirit we shall receive most of our divine wisdom with our own mentalities as the principal channel.

The More We Ask
of God the More
We Please God.

This is the great goal we have in view, but we cannot place our own minds in perfect touch with the Infinite mind unless we think of all minds and all things as being channels for the wisdom of God. When we can see God in all things, then we shall meet Him face to face. When we can receive His wisdom through all things, then we shall hear His voice, speaking directly to us, in the beautiful silence of our own soul.

When we enter this silence, as we may at any time, we know we are in communion with God, and we may learn the truth about anything that we have sought to understand. God is not a God of the future state alone. He is the God of all time, even the present, and He is at hand ready to lead us aright in everything that we may wish to do in the present. We may be taught now, by Him, in all things pertaining to physical and mental existence as well as the very highest spiritual existence. And the more we ask of God the more we please God.

All Is Well

The Supreme Point
of View.



WHEN we are upon the mountain top of life and look upon things from this lofty point of view, we discover that all is well. Wherever we may turn our vision we find the same—all is well. We can see all things and yet all is well with all things; the good alone is in evidence; everything is in the likeness of God, and we conclude that everything actually is as it was originally created by God—very good.

But when we descend to the valley we find many things quite different, and the problem is whether the scene on the mountain top was simply a beautiful vision, or the scene in the valley an unpleasant illusion.

To the mind in the valley the life of the valley alone seems real; to the mind on the heights the beauty and glory of sublime life alone seems real, while the regions below are but the undeveloped beginnings of some better day.

To decide which of these two minds is right is not necessary; we cannot know the truth by what seems to be true from a single point of view. It is results that demonstrate, therefore we must find what effect life in the valley has upon the whole of life, and what effect life on the heights has upon the whole of life.

All Is Well When
We Are Well.

To live in the valley alone, ignoring everything that may come from lofty realms, is to live in darkness, trouble and pain. This we know. To him who secludes himself in the lower regions of existence, nothing seems to be wholly well; there is usually something wrong or defective with everything with which he may come in contact, and life at best has but little to give.

How different, however, everything becomes when we begin to live on the heights. We not only find that all is well in these upper regions but all things become well in the lower realms the moment we begin to live in the upper. We must therefore conclude that all is well when WE are well, but that we are not well unless when we live on the heights.

We also conclude that the vision of the soul is true, that the ideal alone is real, and that man can see all things as they are only when entering sublime existence. And as all is well from the viewpoint of sublime existence, to think the truth man must always think that all is well.

To live in the lower realms is to live in pain; to live in the upper realms is to live in peace, freedom and joy. Then why should we continue to live in the lower, while wholly ignoring the upper? Why should we declare that the lower alone is real, and that the upper is but a pleasant dream? Is pain more real than joy? Is bondage more real than freedom, death more real than life?

Live in the Upper
Regions.

True, daily experience sometimes seems to contradict the vision of the soul, but if darkness be present now, does that prove that light is always a mere dream? When we are wholly out of harmony we cannot understand, for the time being, how there can be any harmony; all seems to be discord; but the moment we fully recognize the absoluteness of universal harmony, discord is no more.

When all does not seem to be well in daily life, we may not feel that we can truthfully say that all is well, but there is a marked dis-

inction between the outer appearance of discord and the inner reality of harmony; and it is the inner reality that we should live.

When discord appears on the surface, the cause may be found in the fact that we have descended from our true place; we have tried to go away from harmony and have thus produced discord. But the moment we return to harmony, the discord disappears, and all is well.

We must conclude therefore, that so long as we remain in the reality of harmony, all will be well, because all is always well in the world of harmony, and the world of harmony is the true world, the only true world—the world in which man was created to always live.

And we must remember the great truth that so long as man lives **IN** the world of harmony there can be no discord anywhere; so long as he lives in the upper regions nothing can go wrong in the lower regions. The lower states of life are but effects of what man does, and when man is on the heights he will do only that which is well because all is always well on the heights; therefore, since like causes produce like effects, all will be well in the valley so long as man lives on the mountain top.

This being true, every person should always think that all is well, and should always live in that sublime life where all is absolutely well. Thus, that which is well, will manifest in every part of life, while that which did not seem to be well will pass away. Live **IN** the true, and the whole of life becomes true.

The Foundation of True Being



WHAT the individual life is to be, as a whole, or in any of its parts, depends upon where the consciousness of being is established, and there are three distinct planes in which this consciousness may be established; viz., the physical, the psychical and the spiritual.

To establish life in the physical is to become a materialist; there will be no consciousness of the finer things of existence, and the under-

standing of things in general will be one-sided; in consequence, the mind cannot see anything as it really is, and will make mistakes at every turn.

How Mistakes Originate.

The materialist lives for the body alone, and depends upon the physical senses exclusively, both for knowledge and enjoyment; but the physical senses are never wholly reliable unless when employed by mental faculties that are above the physical; therefore the knowledge of the materialist is composed principally of illusions and half-truths, and his enjoyment is but an inferior imitation of real happiness.

The life of the materialist is necessarily full of troubles and ills because he cannot be in harmony with the true principle of life so long as he is living on the surface of life instead of IN real life itself. In brief, all the ills of life can be traced to materialism, in one or more of its various forms; therefore, the materialist is not simply one who denies the existence of the soul; the materialist is any one who lives IN the body, who has established his life in physical existence, and who employs objective senses and faculties only, regardless of what he may believe about God, the soul or the future.

Though a person may be thoroughly religious, as far as he knows, and may believe everything that sacred literature may say about things spiritual, if he cannot comprehend the spiritual except as it is expressed in physical acts, physical ideas, physical rites or physical symbols, he is still a materialist; he is living in the world of tangible things, and has no consciousness of that higher power that produces things.

Real Religion and Real Spirituality.

To be spiritual he must discern the spirit that is within things, back of things, above things; while his senses admire the outer symbol, his spiritual discernment must understand the interior significance of that symbol, otherwise he has not found real religion or real spirituality.

The mind that has not entered into real spirituality, is living in materiality, and to live in materiality is to be in bondage to the ills of this world; therefore true existence cannot be realized so long as life is established in the physical plane.

To establish life in the psychical plane is to be guided almost entirely by feeling and emotion; but no feeling is absolutely true unless it originates in the soul, and our feelings cannot originate in the soul unless we have established life in the spiritual plane. There-

fore, the person who is living in the psychical plane, is living in a world of feelings, emotions, desires and sensations that are more or less abnormal. His mental world is artificial, composed principally of imaginations that are patterned after things from without instead of the understanding of absolute truth from within.

The imagination is always influenced a great deal by the play of the emotions; and when the emotions are the results of external suggestions, as they always are unless when we live in the spirit, the imagination will likewise be under the control of things, good and otherwise. This means that our thinking will be worldly, materialistic and more or less disordered, because as we imagine, so we think.

Therefore, to live in the psychical world is to live in a world of abnormal feeling and misdirected imagination; but true being cannot find its foundation in such a world. True being can be established only in the consciousness of truth, and the consciousness of truth can be gained only in the spirit.

When life is established in the spiritual state, the physical ceases to be materialistic, and the psychical ceases to be a troubled sea of conflicting emotions. Instead, the physical becomes an orderly expression of the pure, wholesome life of the soul, and the psychical becomes a world of the richest thought, the most sublime feeling and the highest mental enjoyment.

The spiritual state of being is the true foundation of being, because the spiritual alone has the necessary qualities. To establish life in any other state or upon any other plane is to act contrary to the true order of things, and trouble must necessarily follow. There is only one place for man to live, and that is IN the soul. When he tries to live elsewhere, in mind or body, he separates himself from his great inheritance and does not receive what he has the right and the privilege to receive.

When there seems to be nothing in life, the fault lies with the man himself, not with the laws of his being. Instead of living in the spirit, where he could receive everything, he has gone to live in the emptiness of the material, where there is nothing to be had but the undesirable consequences of wrong-doing; and wrong-doing is the direct result of wrong-going, going away from the true state of being.

the Conscious-
s of Truth.

the True Order of
things.

To live in the spiritual state is to give expression to everything that is in the spirit, because what we actually LIVE we bring out into tangible existence; and the spirit contains everything that may be required to perfect the whole of existence—physical, mental and spiritual.

The Possibilities of Complete Spiritual Existence.

The belief that the spiritual life is apart from the mental and physical is not true; it is the spiritual alone that can make the physical and the mental complete; in brief, we do not begin to enjoy the body and the mind until we begin to live in the soul.

We cannot attain the most perfect physical health and the most perfect physical development until we can begin to draw upon the inexhaustible life of the spirit, nor can we attain the greatest intellectual power and the highest mental brilliancy until our minds are opened to real spiritual illumination.

To have health and wholeness of body, we must have an abundance of that life that IS health and wholeness, and that life comes only from the soul. To gain that life we must live in the soul, and the life that we LIVE we invariably bring forth into mind and body.

To perfect the beautiful in the physical form, we must, likewise, receive the necessary elements from the spiritual state. Beauty of form is produced by harmony in formation and SOUL in expression; but we can give forth neither harmony nor soul until we actually live in the soul.

The true development of mind, character and life, all depend upon our ever-increasing expression of the perfect qualities of the spiritual life; therefore the truest, the best and the greatest results from physical existence and mental existence can come only when we actually enter spiritual existence.

The World of Cosmic Consciousness.

But to enter the spiritual is not simply to provide those essentials through which we may realize the ideal in the physical and the mental; to enter the spiritual is to enter another and a greater world—the transcendent kingdom of the soul—the sublime world of cosmic consciousness. It was into this world that Jesus entered when “his face did shine as the sun and his garment became white as the light.” We can therefore imagine what is in store for those who open their eyes to its splendor and glory.

The Sweetest Thoughts of Life

TO think of thee and feel thy
presence near,
To rise above the world of doubt and
fear,
To enter where the many mansions
be,
To hold communion face to face
with thee,

To find the secret place where all
is still,
To feel thy joy and life my being
thrill,
To know that health and wholeness
now are mine,
To see thy light within forever shine,

To feel the peace that passeth
thought and speech,
To know that I the endless heights
shall reach,
That I thy Son for evermore shall
be,
These are the sweetest thoughts of
life to me.

SPECIAL ANNOUNCEMENT

THE coming of THE COSMIC WORLD was announced only a few weeks ago, and our intention was to publish a magazine for those select few that had advanced sufficiently to appreciate the highest spiritual thought that is known in the world to-day; but we are delighted beyond the power of speech to learn that the demand for higher spiritual thought is simply extraordinary.

Subscriptions for THE COSMIC WORLD have been pouring in at a rate that is remarkable indeed, and we are now convinced that this new magazine will become a wonderful power in the world. We have high ideals for this important work and those ideals shall be maintained though the "select few" continue to multiply until they become a mighty throng. We believe that we are on the verge of a great spiritual awakening; all the signs of the times indicate that this is true, and we shall make THE COSMIC WORLD one of the living agents through which this awakening may be promoted.

This first issue is merely an introduction to that rich field of thought that the magazine will occupy; we concluded not to go too deep nor too high in the beginning, and all will agree that this is best, but we shall proceed at once to go higher, and shall shortly ascend to the very richest and the very highest thought that may be found upon those sublime heights where the Infinite reigns in glory and the soul is one with God.

The October number will contain articles on some of the most important subjects in the world of spiritual thought, and those who are trying to find THE WAY will find answers to their most perplexing questions. The November issue will go a step further, and the Christmas number will be a spiritual feast indeed.

We realize that this magazine will not simply be read, but will be treasured for years and years, and therefore, all subscribers will wish to begin with the first number. To comply with this wish we publish a very large edition of this issue; but at the rate new subscriptions are coming in, the extra copies of the September number will not last very long. Therefore, new subscribers who wish to begin with the first number are advised to send in their orders at the earliest possible moment.

Kindly give this information to your friends, and also inform everybody that we will give a free copy of Mr. Larson's beautiful book "On The Heights" with every yearly subscription. This book deals with the sublime heights of cosmic consciousness, and gives simple methods through which any one may reach the peace, the joy and the exquisite beauty of those lofty realms. "There is another and a better world"; it is God's own perfect world; it is found upon the supreme spiritual heights, and we may live in that world to-day while still in personal form. It is such a life that is truly worth living, and those who read "On The Heights" will know how such a life may be lived.

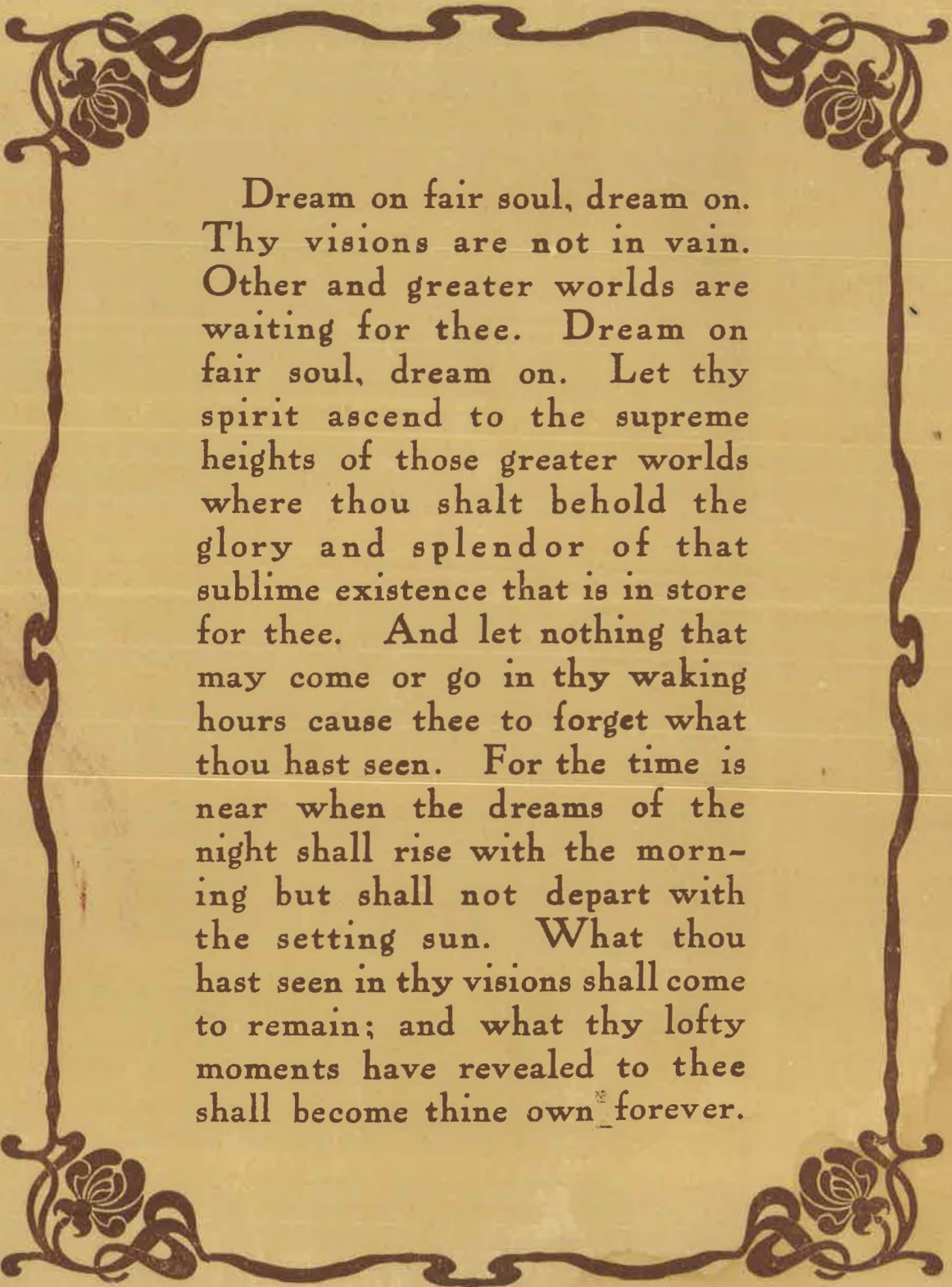
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Dream on fair soul, dream on.
Thy visions are not in vain.
Other and greater worlds are
waiting for thee. Dream on
fair soul, dream on. Let thy
spirit ascend to the supreme
heights of those greater worlds
where thou shalt behold the
glory and splendor of that
sublime existence that is in store
for thee. And let nothing that
may come or go in thy waking
hours cause thee to forget what
thou hast seen. For the time is
near when the dreams of the
night shall rise with the morn-
ing but shall not depart with
the setting sun. What thou
hast seen in thy visions shall come
to remain; and what thy lofty
moments have revealed to thee
shall become thine own forever.