



THE
IDEAL
MADE REAL

CHRISTIAN D.
LARSON

THE IDEAL MADE REAL

*OR APPLIED METAPHYSICS FOR
BEGINNERS*

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Or Applied Metaphysics for Beginners
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Foreword

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The purpose of this work is to present practical methods through which anyone, the beginner in particular, may realize his ideals, cause his cherished dreams to come true, and cause the visions of the soul to become tangible realities in everyday life.

The best minds now believe that the ideal can be made real; that every lofty idea can be applied in practical living, and that all that is beautiful on the heights of existence can be made permanent expressions in personal existence. And so popular is this belief becoming that it is rapidly permeating the entire thought of the world. Accordingly, the demand for instructive knowledge on this subject, that is simple as well as scientific, is becoming almost universal.

This book has been written to supply that demand. However, it does not claim to be complete; nor could any work on "The Ideal Made Real" possibly be complete,

because the ideal world is limitless and the process of making real the ideal is endless. To know how to begin is the principal secret, and he who has learned this secret may go on further and further, forever and forever, until he reaches the most sublime heights that endless existence has in store.

No attempt has been made to formulate the ideas, methods and principles presented, into a definite system. In fact, the tendency to form a new system of thinking or a new philosophy of life, has been purposely avoided. Closely defined systems invariably become obstacles to advancement, and we are not concerned with new philosophies of life. Our purpose is the living of a greater and a greater life, and in such a life all philosophies must constantly change.

In preparing the following pages, the object has been to take the beginner out of the limitations of the old into the boundlessness of the new; to emphasize the fact that the possibilities that are latent in the human mind are nothing less than marvelous, and that the way to turn those possibilities to practical use is sufficiently simple for anyone to understand. But no method has been presented that will not tend to suggest new and better methods as required for further advancement. The best ideas are those that inspire new ideas, better ideas, greater ideas.

The most perfect science of life is that science that gives each individual the power to create and recreate his own science as he ascends in the scale of life.

Great souls are developed only where minds are left free to employ the best known methods according to their own understanding and insight. And it is only as the soul grows greater and greater that the ideal can be made real. It is individuality and originality that give each person the power to make his own life as he may wish it to be; but those two important factors do not flourish in definite systems. There is no progress where the soul is placed in the hands of methods; true and continuous progress can be promoted only where all ideas, all methods and all principles are placed in the hands of the soul.

We have selected the best ideas and the best methods known for making the ideal real, and through this work, will place them in your hands. We do not ask you to follow these methods; we simply ask you to use them. You will then find them all to be practical; you will find that every one will work and produce the results you desire. You will then, not only make real the ideal in your present sphere of life, but you will also develop within yourself that Greater Life, the power of which has no limit, the joy of which has no end.

To have ideals is not only simple but natural. It is just as natural for the mind to enter the ideal as it is to live. In fact, the ideal is an inseparable part of life; but to make the ideal real in every part of life is a problem, the solution of which appears to be anything but simple. To dream of the fair, the high, the beautiful, the perfect, the sublime, that everyone can do; but everyone has not learned how to make his dreams come true, nor realize in the practical world what he has discerned in the transcendental world. The greatest philosophers and thinkers in history, with but few exceptions, have failed to apply their lofty ideas in practical living, not because they did not wish to but because they had not discovered the scientific relationship existing between the ideal world and the real world. The greatest thinker of the past century confessed that he did not know how to use in every day life the remarkable laws and principles that he had discovered in the ideal. He knew, however, that those laws and principles could be applied; that the ideal could be made real, and he stated that he positively knew that others would discover the law of realization, and that methods would be found in the near future through which any ideal could be made real in practical life; and his prophecy has come true.

To understand the scientific relationship that exists between the real and the ideal, the mind must have both

the power of interior insight and the power of scientific analysis, as well as the power of practical application; but we do not find, as a rule, the prophet and the scientist in the same mind. The man who has visions and the man who can do things do not usually dwell in the same personality; nevertheless, this is necessary. And every person can develop both the prophet and the scientist in himself. He can develop the power to see the ideal and also the power to make the ideal real. The large mind, the broad mind, the deep mind, the lofty mind, the properly developed mind can see both the outer and the inner side of things. Such a mind can see the ideal on high, and at the same time understand how to make real, tangible and practical what he has seen. The seeming gulf between the ideal and the real, between the soul's vision and the power of practical action is being bridged in thousands of minds today, and it is these minds who are gaining the power to make themselves and their own world as beautiful as the visions of the prophet; but the ideal life and the world beautiful are not for the few only. Everybody should learn how to find that path that leads from the imperfections of present conditions to the world of ideal conditions, the world of which we have all so frequently dreamed.

The problem is what beginners are to do with the beautiful thoughts and the tempting promises that are

being scattered so widely at the present time. The average mind feels that the idealism of modern metaphysics has a substantial basis. He feels intuitively that it is true, and he discerns through the perceptions of his own soul that all these things that are claimed for applied metaphysics are possible. He inwardly knows that whatever the idealist declares can be done will be done, but the problem is how. The demand for simple methods is one of the greatest demands at the present time, methods that everyone can learn and that will enable any aspiring soul to begin at once to realize his ideals. Such methods, however, are easily formulated, and will be found in abundance on the following pages. These methods are based upon eternal laws; they are as simple as the multiplication table and will produce results with the same unerring precision.

Any person with a reasonable amount of intelligence can apply them, and those who have an abundance of perseverance can, through these methods, make real practically all the ideals that they may have at the present time. Those who are more highly developed will find in these methods the secret through which their attainments and achievements will constantly verge on the borderland of the marvelous. In fact, when the simple law that unites the ideal and the real is understood and applied, it matters not how lofty our minds and our

visions may be we can make them all come true.

To proceed, the principal obstacle must first be removed; and this obstacle is the tendency to lose faith whenever we fail to make real the ideal the very moment we expect to do so. This tendency is present to some degree in nearly every mind that is working for greater things, and it postpones the day of realization whenever it is permitted to exercise its power of retrogression. Many a person has fallen into chronic despondency after having had a glimpse of the ideal, because it was so very beautiful, so very desirable, in fact, the only one thing that could satisfy, and yet seemingly so far away and so impossible to reach. But here is a place where we must exercise extraordinary faith. We must never recognize the gulf that seems to exist between our present state and the state we desire to reach.

On the other hand, we must continue in the conviction that the gulf is only seeming and that we positively shall reach the ideal that appears in the splendors of what seems to be a distant future, although what actually is very near at hand. Those who have more faith and more determination do not, as a rule, fall down when they meet this seeming gulf; they inwardly know that every ideal will some time be realized. It could not be otherwise, because what we see in the distance is

invariably something that lies in the pathway of our own eternal progress, and if we continue to move forward we must inevitably reach it. But even to these the ideal does at times appear to be very far away, and the time of waiting seems very long. They are frequently on the verge of giving up and fears arise at intervals that many unpleasant experiences may, after all, be met before the great day of realization is gained; however, we cannot afford to entertain such fears for a moment nor to think that anything unpleasant can transpire during the period of transition; that is, the passing from the imperfections of present conditions to the joys and delights of an ideal life. We must remember that fear and despondency invariably retard our progress, no matter what our object in view may be, and that discouragement is very liable to cause a break in the engine that is to take our train to the fair city we so long have desired to reach.

The time of waiting may seem long during such moments as come when the mind is down, but so long as the mind is on the heights the waiting time disappears, and the pleasure of pursuit comes to take its place. In this connection we should remember that the more frequently we permit the mind to fall down into fears and doubts the longer we shall have to wait for the realization of the ideal; and the more we live in the upper story of life the sooner we shall reach the goal in view.

There are many who give up temporarily all efforts toward reaching their ideals, thinking it is impossible and that nothing is gained by trying, but such minds should realize that they are simply making their future progress more difficult by retarding their present progress. Such minds should realize the great fact that every ideal can be made real, because nothing is impossible.

To reach any desired goal the doing of certain things is necessary, but if those things are not done now they will have to be done later; besides, when we give up in the present we always make the obstacles in our way much greater than they were before. Those things that are necessary to promote our progress become more difficult to do the longer we remain in what may be termed the "giving up" attitude, and the reason why is found in the fact that the mind that gives up becomes smaller and smaller; it loses ability, capacity and power and becomes less and less competent to cope with the problems at hand. Whenever we give up we invariably fall down into a smaller mental state. When we cease to move forwards we begin to move backwards. We retard progression only when we cease to promote progression. On the other hand, so long as we continue to pursue the ideal we ascend into larger and larger mental states, and thus increase our power to make real the ideals that are before us. The belief that it is impossible to make real the ideal

has no foundation whatever in truth. It is simply an illusion produced by fear and has no place in the exact science of life. When you discern an ideal you discover something that lies in your own onward path.

Move forward and you simply cannot fail to reach it; but when you are to reach the coveted goal depends upon how rapidly you are moving now. Knowing this, and knowing that fear, doubt, discouragement and indifference invariably retard this forward movement, we shall find it most profitable to remove those mental states absolutely.

The true attitude is the attitude of positive conviction; that is, to live in the strong conviction that whatever we see before us in the ideal will positively be realized, sooner or later, if we only move forward, and we can make it sooner if we will move forward steadily, surely and rapidly during every moment of the great eternal now. To move forward steadily during the great eternal now is to realize now as much of the ideal as we care to appropriate now; no waiting therefore is necessary. To begin to move forward is to begin to make real the ideal, and we will realize in the now as much of the ideal as is necessary to make the now full and complete. To move forward steadily during the great eternal now is to eternally become more than you are; and to become more

than you are is to make yourself more and more like your ideal; and here is the great secret, because the principle is that you will realize your ideal when you become exactly like your ideal, and that you will realize as much of your ideal now as you develop in yourself now. The majority, however, feel that they can never become as perfect as their ideal; others, however, think that they can, and that they will sometime, but that it will require ages, and they dwell constantly upon the unpleasant belief that they may in the meantime have to pass through years and years of ordinary and undesirable experience; but they are mistaken, and besides, are retarding their own progress every moment by entertaining such thoughts.

If all the time and all the energy that is wasted in longing and longing, yearning and yearning were employed in scientific, practical self development, the average person would in a short time become as perfect as his ideal. He would thus realize his ideal, because we attract from the without what corresponds exactly to what is active in our own within. When we attain the ideal and the beautiful in our own natures, we shall meet the ideal and the beautiful wherever we may go in the world, and we will find the same things in the real that we dreamed of in the ideal. When we see an ideal we usually begin to long for it and hope that something remarkable may happen so as to bring it into our possession, and we thus continue to

long and yearn and wait with periods of despondency intervening. We simply use up time and energy to no avail. When we see an ideal the proper course to pursue is to begin at once to develop that ideal in our own nature. We should never stop to wait and see whether it is coming true or not, and we should never stop to figure how much time it may require to reach our goal.

The secret is, begin now to be like your ideals, and at the proper time that ideal will be made real.

The very moment you begin to rebuild yourself in the exact likeness of your ideal you will begin to realize your ideal, because we invariably gain possession of that of which we become conscious; and to begin to develop the ideal in ourselves is to begin to become conscious of the ideal. To give thought to time is to stop and measure time in consciousness, and every stop in consciousness means retarded progress. Real progress is eternal; it is a forward movement that is continuous now, and in the realization of such a progress no thought is ever given to time. To live in the life of eternal progress is to gain ground every moment. It means the perpetual increase of everything that has value, greatness and worth, and the mind that lives in such a life cannot possibly be discouraged or dissatisfied. Such a mind will not only live in the perpetual increase of everything that heart can

wish for, but will also realize perpetually the greatest joy of all joys, the joy of going on. The discouraged mind is the mind that lives in the emptiness of life, but there can be no emptiness in that life that lives in the perpetual increase of all that is good and beautiful and ideal.

The only time that seems long is the time that is not well employed in continuous attainment, and the only waiting time, that seems the hardest time of all, is the time that is not fully consecrated to the highest purpose you have in view. When we understand that we all may have different ideals we will find that we have an undeveloped correspondent in ourselves to every ideal that we may discern, and if we proceed to develop these corresponding parts there will be some ideals realized every day. Today we may succeed in making real an ideal that we first discovered a year ago. Tomorrow we may reach a goal towards which we have been moving for years, and in a few days we may realize ideals that we have had in view during periods of time varying from a few weeks to several years; and if we are applying the principles that underlie the process of making real the ideal, we may at any time realize ideals of which we have dreamed for a life time.

Consequently, when we approach this subject properly we shall daily come into the possession of something that

is our own. All the beautiful things of which we have dreamed will be coming into our world and there will be new arrivals every day.

This is the life of the real idealist, and we cannot picture a life that is more complete and more satisfying; but it is not only complete in the present. It is constantly growing larger and more desirable, thus giving us daily a higher degree of satisfaction and joy. When we discern an ideal that ideal has come within the circle of our own capacity for development, and the power to develop that ideal in ourselves is therefore at hand. The mind never discerns those ideals that are beyond the possibility of present development. Thus we realize that when an ideal is discerned it is proof positive that we have the power to make it real now.

Those who have not found their ideals in any shape or form whatever have simply neglected to make their own ideal nature strong, positive and pronounced. To live in negative idealism is to continue to dream on without seeing a single dream come true; but when the ideals we discern in our own natures become strong, positive working forces our dreams will soon come true; our ideals will be realized one after the other until life becomes what it is intended to be, a perpetual ascension into all that is rich, beautiful and sublime.

Whether we speak of environments, attainments, achievements, possessions, circumstances, opportunities, friends, companions or the scores of things that belong in our world, the law is the same. We receive an ideal only when we become just like that ideal. If we seek better friends, we shall surely find them and retain them, if we develop higher and higher degrees of friendship. If we wish to associate with refined people, we must become more refined in action, thought and speech. If we wish to reach our ideals in the world of achievement, we must develop greater ability, capacity and power. If we desire better environments, we must not only learn to appreciate the beautiful, but must also develop the power to produce those things that have true quality, high worth and real superiority.

The great secret is to become more useful in the world; that is, useful in the largest and highest sense of that term. He who gives his best to the world will receive the best in return.

The world needs able men and women; people who can do things that are thoroughly worth while; people who can think great thoughts and transform such thoughts into great deeds; and to secure such men and women the world will give anything that it may hold in its

possession. To make real the ideal, proceed to develop greatness, superiority and high worth in yourself. Train the mind to dwell constantly upon the borderland of the highest ideals that you can possibly picture; but do not simply yearn for what you can see, and do not covet what has not yet become your own. Proceed to remake yourself into the likeness of that ideal and it will become your own. To proceed with this great development, the whole of life must be changed to conform with the exact science of life; that is, that science that is based upon the physical and the metaphysical united as the one expression of all that is great and sublime in the soul. The new way of thinking about things, viewing things and doing things must be adopted in full, and this new way is based upon the principle that the ideal actually is real, and therefore should be approached not as a future possibility, but as a present actuality. Think of the ideal as if it were real and you will find it to be real. Meet all things as if they contained the ideal, and you will find that all things will present their ideals to you, not simply as mere pictures, but as realities. View the whole of life from the heights of existence; then you will see things as they are and deal with things accordingly; you will see that side of the whole of existence that may be termed the better side, and in consequence, you will grow into the likeness of that better side. When you grow into the likeness of the better side of all things, you will attract

the better side of all things, and the ideal in everything in the world will be made real in your world.

How to Begin: The Prime Essentials

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To formulate rules in detail that will apply to each individual case is neither possible nor necessary. All have not the same present needs nor the same previous training; but there are certain general principles that apply to all, and these, if followed according to the individual viewpoint, will produce the results desired. If the proper beginning is made, the subsequent results will not only be greater and be realized in less time, but much useless experience and delay will be avoided. These principles, or prime essentials, are as follows:

1. Learn to be still.

When you undertake to live an ideal life and seek to promote your advancement in every direction, you will find that much cannot be gained until your entire being is placed in a proper condition for growth; the reason being

that the ideal is ever advancing toward higher ideals, and you must improve yourself before you can better your life. It has been found that all laws of growth require order, harmony and stillness for proper action; therefore, to live peacefully, think peacefully, act peacefully and speak peacefully are important essentials. This will not only put the entire being into proper condition for growth, but will also conserve energy, and when you begin to live the larger life you will want to use properly all your forces; neither misusing or wasting anything. To acquire stillness never "try hard," but simply exercise general self control in everything you do. Never be anxious about results, and they will come with less effort, and in less time. Whenever you have a moment to spare relax the whole person, mind and body; just let everything fall into the easiest position possible. Make no effort to relax, simply let go. So long as you try to relax you will not succeed. While in this relaxed condition be quiet; do not move a muscle; breathe deeply but gently, and think only of peace and stillness. Before you go to sleep at night relax your entire system, and fall asleep with peace in your mind; bathe your mind and body, so to speak, in the crystal sea of the beautiful calm. These methods alone will work wonders in a few weeks. While you are at work hold yourself from anxious hurry or disturbed action; work in the attitude of poise and you will accomplish much more in the same given time and

you will be a far better workman. Train yourself to come into the realization of perfect peace by gently holding a deep strong desire for peace and by ordering all your actions to harmonize with the peaceful goal in view. The result will be "the peace that passeth understanding," and for this alone your gratitude will be both boundless and endless.

2. Rejoice and be glad.

Cheerfulness is not only a good medicine, but it is food for mind and body. The cheerful life will fill every atom with new life, and it is to the faculties of the mind what sunshine is to the flowers and trees. To be happy always is one of the greatest things that man can do, and there are few things that are more profitable in every sense of that term. No matter what comes, be glad; and live in the conviction that all things are working together for good to you. As your conviction is so is your faith; and as your faith is so it shall be unto you. When you live in the conviction that all things are working together for good you will cause all things to work together for good, and you will understand the reason why when you begin to apply the real science of ideal living. No matter how dark the cloud, look for the silver lining; it is there, and when you always look at the bright side of things you develop brightness in yourself. This brightness will strengthen all

your faculties so that you can easily overcome what obstacles may be in your way, and thus gain the victory desired. Direct your attention constantly to the bright side of things; refuse absolutely to consider any other side. At first this may not be possible in the absolute sense, but perseverance never fails to win. However, do not try hard; gently direct your attention to the bright side and know that you can. Ere long it will be second nature for you to live on the sunny side. The value of this attainment is very great; first, because joyousness will increase life, power, energy and force; this we all know from personal experience, and we wish to have all the life and power that we can possibly secure; second, because the happiest soul never worries, which is great gain. Worry has crippled thousands of fine minds and brought millions to an early grave. We simply cannot afford to worry and must never do so under any condition whatever. If we have that habit we can remove it at once by the proper antidote, which is joyousness.

After you have trained yourself to look only for the bright and the best, the bright and the best will come to you, because you will be using your powers to bring those very things to pass; therefore, rejoice and be glad every moment. Let your heart and your soul sing at all times. When you do not feel the joyous music within, produce it with your own imagination, and ere long it

will come of itself with greater and greater abundance; your soul will want to sing because it feels music, and there are few joys that equal the joy that comes when music is felt in the soul. There are so many things that are sweet and beautiful in life that when we once find the key to harmony we shall always rejoice. In the meantime, be happy for the good you have found, and through that very attitude you will develop the power to attract better things than you ever had before. This personal existence is brimful of good things and happy souls will find them all.

3. Love everybody and be kind.

If you wish your path to be strewn with roses, just be kind. Give your best to the world, and the best will come to you without fail; if it does not come today, never mind; just go on being kind and refuse to consider disappointments. Never hold in mind those things that you do not wish to retain; you thus cause those things to pass away. This "shall also pass away" is true of everything that is not pleasant; but unpleasant things will not pass away so long as we hold them in thought. That which you let go from your mind will pass away from you entirely. Train yourself to be kindness in a permanent state of mind, because you cannot afford to criticize, condemn or be angry at any time. We know that

anger not only disturbs the mind, but also destroys the cells of the body, and no one can be angry without losing a great deal of life and energy. To find fault never pays; it simply brings enmity, discord and criticisms; besides, the faults we constantly see in others will develop in ourselves. The critical mind is destructive and the critical attitude is weakening to the entire system; therefore, no one can be his best who permits himself to think or talk about the flaws of life. Be good and kind to everybody; it is one of the royal paths to happiness and peace. When anyone does wrong, do not condemn; help him out; help him find the better way. "Cast your bread upon the waters;" it will surely return; sometimes more quickly than you expect it.

Therefore, give abundantly of all that is best in your life, and nothing is better than kindness and love. When you begin to live an ideal life you will desire more and more to live the largest life possible, and to accomplish this you must learn to be much to everybody. Your purpose must be to be useful in the largest and truest sense of that term; and nothing can promote this purpose so thoroughly and so extensively as universal kindness. This does not imply, however, that you are to permit yourself to be imposed upon or unjustly used by the unscrupulous. It is our duty, as well as our privilege to demand the right at all times, and to demand justice for

everybody and from everybody, but this should be done in kindness, with the antagonistic attitude eliminated. The love that loves everybody is not the love that seeks to gain personal possession of some object of affection. We refer to that larger kindness that excludes no one from our whole souled good wishes.

This form of love is the greatest power in the world, and the one who loves the most in this larger, truer sense will accomplish the most. The reason why is found in the fact that a great love invariably brings out all that is large, great and extraordinary in human nature. To state that the one who takes the greatest interest in the welfare of the world does the most to promote his own interests may seem to be a contradiction of terms; but it is true, and it proves conclusively that the one who gives his best to the world will invariably receive the best in return. Never permit yourself to say that you cannot love every creature that lives; say that you do love everything that lives, and mean it. What you say you are doing that you will find yourself doing. This greater love illumines the mind, gives new life to every fibre in your being, removes almost every burden and eases the whole path of existence. Love removes entirely all anger, hatred, revenge, ill will, and similar states, a matter of great importance, for no one can live an ideal life while such states of mind remain. To have a sweet temper and

loving disposition and a kind heart is worth more than tons of gold. We are all finding this to be true, and we realize fully that the person who loves everybody with that larger loving kindness has taken a long step upward into that life that is real life. This is not mere sentiment, but the expression of an exact scientific fact. A strong, continuous love will bring all good to any one who lives and acts as he inwardly feels.

4. Have faith in abundance.

Have faith in God; have faith in man; have faith in yourself; have faith in faith. Believe in everything, and you relate yourself to the best that is in everything. We all know the value of self confidence, but faith is infinitely deeper, larger and higher. Self confidence helps us to believe in ourselves, as we are at present, and thus helps us to make a better use of the talents we now possess; but faith elevates the mind into the consciousness of our larger and superior possibilities, and thus increases perpetually the power, the capacity and the efficiency of the talents we now possess. Faith brings out the best that is within us and puts that best to work now. He who follows faith may frequently go out upon the seeming void, but he always finds the solid rock, The reason is that faith has superior vision and goes instinctively to the very thing we desire to find. Faith

does not expect things to come of themselves. Faith never stands and waits; it does things; but while at work believes that the goal will be reached and the undertaking accomplished.

The person who works in the attitude of faith can never fail; because through faith he draws upon the inexhaustible. The person who works in the attitude of doubt can never be at his best. Through the feeling of doubt he lowers his own ability; he holds back his best power and employs but a portion of his capacity; but the one who works in faith will press on to the very limit of his present capacity and then go on further still, because the more faith he has the more fully he realizes that there is no limit to his capacity, that the seeming void that lies before is positively solid rock all the way and he may safely proceed. Whatever you do believe that you can succeed in; do not for a moment permit yourself to doubt; know that the Infinite is your source, that you live in the universal and have the boundless upon which to draw for supply. If people or things do not come up to your ideal never mind; give them time; continue to have faith in their better selves; they will also scale the heights. Expect them all to do their best, and most of them will do so now; the others will soon follow, if you live in the faith that they will. The unbounded faith of one soul can elevate the lives of thousands.

This is a statement that is just as true as it is great, and we should constantly give it the highest place in mind. The man who has faith in the whole race is an inspiration to everybody. Many a person has risen rapidly in the scale because some one had faith in him. Faith is the greatest elevating power that we know in the world. Faith can convert any failure into success and can promote the advancement of everybody, no matter what the circumstances may be. Have faith in yourself and you will advance as you never advanced before. Have faith in others and they will inevitably follow. Have faith in the Infinite and the Supreme Power will always be with you. This power will see you through, whatever your goal may be. Therefore, if you would enter the new life, the better life, the ideal life, and inspire others to do the same, have faith in abundance.

5. Pray without ceasing.

The true prayer is the whole souled desire for the larger, the higher and the better while the mind is stayed upon the Most High; and to pray without ceasing is to constantly live in that lofty desire. The forces of mind and body always follow our desires; therefore, if we would use our powers in building up a larger life we must have high desires and true desires. Turn your desires upward and keep them there; desire the greater

things only; never desire anything less. Those powers within you will cause you to become as true, as great and as perfect as your heart has prayed that you might become. To cause our desires, thoughts and states of consciousness to rise to the very highest states of being, we should employ the silence daily; that is, we should enter into the absolute stillness of the secret life of the soul. Through the silence we shall find the secret of secrets, the path to that inner world from which everything proceeds. To begin, be alone and comfortably seated. Or, you may enter the silence in association with someone that is in perfect harmony with yourself. Relax mind and body; close your eyes and be perfectly quiet; turn your attention upon the inner life of the soul and gently hold your mind upon the thoughts of stillness and peace. Affirm with deep, quiet feeling, "Peace is mine." "I am resting in the stillness of the spirit." "I have entered the beautiful calm." "I am one with the Infinite." "I am in the kingdom of the great within." "I am in the secret places of the Most High," and similar states.

While you make these statements feel that you are peaceful and still and that you are now in that inner world where all is quiet and serene. When you feel this deep, sublime stillness you can use other affirmations according to your present needs. You may affirm that you are well and strong and happy and harmonious, and

that you have full possession of all those qualities that you know have existence in real life. To feel the perfect peace of the soul, however, is the first essential. After that is attained your consciousness will deepen and you will enter the great within to a greater and greater degree. While the mind is in this interior state of being every thought you think will be a power, and every desire you express will modify or change everything in your life according to the nature of that desire and in proportion to its depth and unity with the Supreme. For this reason you should train yourself to think only right thoughts and create only the truest desires while you are in the silent state. That which you think or do while in the silence will have a greater effect upon your life than that which you may attempt while on the surface of outer consciousness. Therefore, everything that is important should be taken into the silence and through the silence to the Infinite. This corresponds perfectly with the statement "Take it to the Lord in prayer." The real purpose of the silence is to enable the mind to enter the inner life and not only recreate all thought according to the higher truth, but to enter into a more perfect touch with the divine source of things. The silence should be entered every day for ten, twenty or thirty minutes. This is a daily practice of extreme value. Though you may not have any real results at first, simply continue; you will reach your goal. When you begin to become conscious of

your interior life and begin to live more or less in touch with the world beautiful that is within you, you will find that you can live in this high, peaceful state the greater part of the time and thus be in the silence almost constantly. This is not only a most desirable attainment, but it is the one great attainment toward which every soul should work. When a person can live in these higher realms always and constantly, and desire the realization of the highest and the best that he knows, the prayer without ceasing, the true spiritual prayer is being fulfilled. Such a prayer will be answered eternally. Every day will bring us something that we truly wished for, and every moment will be supplied with all that is necessary to make the present full and complete.

6. Think the truth.

When we learn to think the truth we have actually come to the "parting of the ways." Here we find where the old leaves off and the new begins. In this state the wrong disappears and the right is discerned and realized in an ever increasing manner. The foundation of all truth is expressed in the basic statement "MAN IS A SPIRITUAL BEING CREATED IN THE IMAGE AND LIKENESS OF GOD". Being created in the image of God man is now divine and in possession of all the divine attributes. Each individual is now in possession of

infinite wisdom, infinite power, infinite love, eternal life, perfect peace, everlasting joy, universal truth, universal freedom, universal good, divine wholeness, spotless virtue, boundless supply. True, these attributes exist principally in the potential state, that is, they are possibilities waiting in the within for unfoldment, development and expression; nevertheless, they do exist in every soul and to a degree that is limitless. Therefore, every soul does actually possess those attributes, and to speak the truth we must recognize their existence and even now claim their possession. To think the truth you must think that you are divine in your true being, and that you possess these attributes, because this is the truth. You are divine in your true being, because you are created in the image of God, and you do possess the divine attributes just mentioned because that which is divine must necessarily possess the attributes of the divine. To think contrary to this would be wrong thought, and from wrong thought comes all the wrong in the world. The average person does think contrary to this thought; therefore, he is almost constantly in bondage to sin, sickness or trouble of some kind. Divine wholeness, that is, perfect health of body and mind is yours now, always was and always will be; therefore it would be wrong for you to say, "I am sick." Your real being is never sick, never will be, because it is divine and you are the real being; you are not the body; you possess a body,

and that body may be indisposed, if you create wrong thought, but that body is not you. You are a spiritual being created in the image of God, therefore you are always well. When sickness appears on the surface, that is, in the body, know that it is on the surface only; that sickness is not in you; you are real being, and in real being perfect health reigns absolutely and eternally. The sickness that sometimes appears in the body is the result of a recognition of untruth, either expressed in wrong thinking or wrong living. Right thought, that is, that thought that invariably follows the recognition of absolute truth, would not produce sickness; and no person could become sick that is always filled and protected with the power of right thought. When the light reigns supremely, darkness cannot enter. Wrong thought comes from a false conception of yourself, and false conceptions will continue to form in mind so long as you are ignorant of the truth. When you know the truth, that you are the image of God, perfect in your own true being, you will think this truth and all your thought will; consequently, only right conditions can exist in your life, and all will henceforth be well with you. When you see yourself as you are in your true being, that you are even now strong and well, in full possession of peace, love, power, wisdom, freedom and all the good that is in God, you will think of yourself accordingly and such thought is right thought. The result will be right conditions in

things, the soul of all things, and that therefore all things are in reality very good and very beautiful. We will find through the spirit that evil is but a temporary condition produced by man's understanding of the goodness and the completeness of real being and that to so live that we realize the absolute goodness and the perfect harmony of the whole universe is to live in the spirit. When we realize this we are on the true side of all things and we feel that we are. When we are in harmony with all things we are in harmony with the Infinite and can feel His presence always; and we also find that to "dwell in the secret places of the Most High" is to realize that we are in that great sea of life, the great spiritual sea, the universal state of being, the world of divine existence. While we are in this upper state, that is, in the spirit, we are away from the false, and actually in the true. We are in the spirit, and from the light of the spirit we can see clearly the truth concerning everything.

From this place we may ascend to other and greater heights and enter into the ever increasing realms of life where existence becomes fairer and higher, too beautiful for tongue to ever describe. What is held in store for the soul that lives in the spirit, eternity alone can reveal, but that the life that is lived in the spirit is the only true life thousands have learned, both in this age and in ages gone by. To the beginner, however, the first essential is to get

away from material life, that is, the common, the gross, the superficial, the ordinary, the perverted and the wrong; then to go up higher, to enter the world of light and live in the more beautiful realms of sublime existence. To live in the spirit, live in the highest and most perfect state now, and do not for a moment come down. At first this state will simply be a life that is finer, larger and more harmonious, where things move more smoothly and where the value of life seems to constantly increase; but ere long living in the spirit will mean far more than merely a pleasing state of existence, and the further we advance the more this wonderful life will be, until we begin to understand the great soul who declared: "Eye hath not seen nor ear heard, neither hath it entered into the heart of man what God has prepared for them that love Him." In this connection we must bear in mind that it is not necessary to reach the supreme heights in spiritual life before we can live in the spirit. We can live in the spirit no matter where we may be in the scale of life, because the spiritual life has just as many degrees as there are human souls. Live in the realization that this universe has soul, that this soul is divine, and that you live and move and have your being in that great soul. Realize this as fully as your present state of development will permit, and you have begun to live in the spirit. The realization of the divinity of the soul side of all things will reveal to your mind the great truth that all things are

perfect in their real state of being, and that the real of everything lives in a universe of spirit, a universe that is everywhere within us all and about us all. However, before we begin we must be convinced of the great truth that the spiritual life is not mere sentiment nor a mere feeling of mind and soul. The spiritual life is the real life, the foundation of all life, the essence of all life, the soul of all life, and every true statement concerning the spiritual life is an exact scientific fact readily demonstrated by anyone who will apply the principle. And happy is the soul that does apply this principle, for such a soul will find life in the spirit, not only to be real, but to be infinitely more perfect, more wonderful and more beautiful than anyone has ever dreamed.

The First Steps in Ideal Living

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Give your best to the world no matter how insignificant that best may be, and the world will invariably give its best to you. There was nothing great or remarkable about the widow's mite, but it did produce remarkable results, and the reason was she gave her very best. When we give our best we not only receive the best in return from the outer world, but we also receive the best from the inner world.

When you give your best you bring forth your best, and it is the bringing forth of your best that causes you to become better and better. When you become better you will meet better people and enter into better environments, and everything in your life will change for the better, because like does attract like. To give much is to become much, provided we give our best and give with the heart. The giving that comes simply from the hand does not count, no matter how large it may be. It brings nothing back to us nor does it bring permanent

good to anybody else.

When you give your best you do not give from your oversupply or from that which you cannot use. If you have something that you cannot use, it does not belong to you, and you cannot give, in the true sense of the term, what is not your own. To give does not mean simply to give money, unless that is the best you have; but rather to give your own service, your own talents, your ability, your own true worth and your own real self. The man who lives a real life at all times and under all circumstances is giving his best and the very best possible that can be given. A real life truly lived in the world is a power, and the person who lives such a life is a power for good wherever he may be. The presence of such a person is an inspiration and a light, as we all know. The man who loves the whole world with heart and soul, and loves without ceasing is doing far more for the race than he who endows universities, and will receive a far greater reward. We must remember, however, that such a love is not mere sentiment. Real love is a power and will cause the person who has it to do his very best for everybody under every possible circumstance. That person whose heart is with the race will never be satisfied with inferior work. He will never shirk nor leave the problems of life to somebody else; he will go in and push wherever something good is being

himself unless he also has faith in the greater possibilities of the race, and no one can expect the best from himself and give soul to that expectation unless he also expects the best from others. This is a scientific fact that anyone can prove in his own daily experience. To expect the best from everybody will cause everybody to do their best for you. Look for the best everywhere and you will find the best wherever you go. Why this is so is a matter upon which many delight to speculate, but the why does not concern us just now. It is the fact that this law works that concerns us, and concerns us very much. Not everybody can fully understand why the best is always found by him who never looks for anything but the best, but everybody can look for the best everywhere and thereby find the best; and it is the finding of the best that attracts our attention. It is real results that we are looking for, and the simpler the method the better. The man who will constantly apply this law will not remain in undesirable environments very long, nor will he occupy an inferior position very long; better things will positively come his way and he will not have to wait an age for the change. The man who looks for the best is constantly thinking about the best and constantly impressing his mind with the best thought about everything; and since man is as he thinks we can readily understand why such a man will become better and better; therefore, by looking for the best everywhere he will not only find the best in the

external world, but he will create the best in his mental world; this will give him a greater mind, which in turn will produce higher attainments and greater achievements. That man, however, who is always looking for the worst will constantly think about the worst and will fill his mind with inferior thoughts; that he, himself, will become inferior by such a process is a foregone conclusion. We shall positively find, sooner or later, what we constantly look for; it is, therefore, profitable to look for the best everywhere and at all times; we become like those things that we constantly and deeply think about; it is, therefore, profitable to think only of the best whatever may come or not. The average person may not find the best the very first day this principle is applied. Most of us have strayed so far away from this mode of thinking and living that it may take some time to get back to the path that leads to the best; but one thing is certain, whoever will look for the best everywhere, and continue to do so for a reasonable length of time, will find that path; besides, he will have more delightful experiences while he is training himself to apply this principle than he has had for any similar period before. This, however, will be only the beginning; the future has far greater things in store, if he will continue to look for the best and never look for anything else.

When things are not to your liking, like them as they are. In other words, while you are working for greater things make friends with the lesser things, and they will help you to reach your goal. The person who is dissatisfied with things as they are and discontented because things are not to his liking is standing in his own way. We cannot get away from present conditions so long as we antagonize those conditions, because we are held in bondage to that which we resist. If you want present conditions to become stepping stones to better things, you must get on the better side of present conditions, and you do that by liking things as they are while they remain with you. We must be in harmony with the present if we wish to advance, because in order to advance we must use the present, but we cannot use that with which we are not in harmony. This is a fact that deserves the most thorough attention and will, when understood, explain fully why the average person seems powerless to rise above his surroundings. We must be on friendly terms with everything that exists in our present world if we wish to gain possession of all the building material that our present world can give, and we cannot secure too much material if we desire to build a larger life and a greater future. That which we dislike becomes detrimental to us, no matter how good it may be; nevertheless, it will always be with us because it is impossible to eliminate permanently that which we

antagonize; when we run away from it in one place we shall meet it elsewhere in some other form; but that which we love will constantly serve us and help us on to greater things; when it can serve us no longer it will disappear. To like those things, however, that are not to our liking may seem difficult, but the question is why they are not to our liking; when we know that everything in our present world is a stepping stone to something still better it will be natural for us to like everything. Those things may not come up to our ideals, but that is not their real purpose; it is not the mission of present things to serve as ideals, their mission is to help us to reach our ideals, and they positively can do this if we will take them into friendly cooperation. When you take a drive to an ideal country place you do not dislike the horse because he is not that country place; if you are humane, you will love that horse because he is willing and able to take you where you wish to go. If you should dislike and mistreat that horse or should fail to hitch him to the vehicle, you would not reach your destination. This, however, is the very thing that the average person does with the things of his present world; these things are the horses and the vehicles that can take us to the ideal places we desire to reach; but we must hitch them up; we must treat them right and use them. To cause all things that are about us now to work together with us, we must be in perfect harmony with them; we must like them as