

**1961 Los Angeles Closed Class**  
**Joel S. Goldsmith**  
**397B - Raising Up the Son of God in Us**

Good Evening.

As we come into the first stage of our spiritual unfoldment, we come into probably the most difficult part of our journey. And the reason is of course, that we have not acquired the habit, which must be acquired—the habit of *acknowledging Him in all thy ways*. This has to become an actual mental and spiritual process. For instance, before we come to the first stage of our spiritual unfoldment, we are accustomed to arising in the morning and attending to our physical preparations, going off to business or school or market, living through our day with our affairs, and even retiring at night with practically not a thought, not a conscious thought of God. And of course you know that this is especially true of those who in this last generation have become so attuned to the radio and television that there is very little opportunity left for inner silence, inner stillness, inner periods of reflection and peace.

So it is as we come to the first stage, it becomes quite a chore to awaken in the morning and remember not to get out of bed—remember consciously to remain there for a few moments, and realize, “This is a new day, God brought this day into manifestation. The activity of God has turned night into day, has put the moon and the stars to bed, and brought up the sun and the light, the warmth. The tides are changing, the seasons are changing, this is a whole new day, and all of this is brought about by the activity of God. Food is growing in the ground, fish in the sea, birds in the air—all by an activity of God.

“Is it not logical to suppose then, that I too, can be governed by God or should be, and was intended to be; that I am as much a part of God’s creation as the birds who are being fed and the fish that are being fed; that I am as much a part of God’s creation as the sun and the moon and the stars that are being cared for? Yes, I give conscious recognition to the fact that God is governing this world, and I am a part of God’s world, and therefore I am a part of God’s government; I am receiving God’s government.”

And then we are ready to be out of bed and up and about, until we come to the breakfast table and there must pause—must, must, pause—to realize that this food has been grown by the grace of God. Whether it is in the form of wheat or cereal, or whether it is in the form of eggs or meat. Whatever form of food we’re eating is a product of nature, and behind this physical nature there is the activity of God. And therefore, we are eating by the grace of God. Not by the grace of having enough money in our pocket, not by the grace of who’s paying for it, but by the grace of that which grows and produces our food.

As we leave home for work, whatever its nature, or even remain at home to work, and the ordinary problems of the day arise—we must turn within to remember: “He performeth that which is given me to do.” There is a He within me that is greater than he that is in the world; there is the presence of God *closer to me than breathing, nearer than hands and feet*. In other words, there must be a conscious recognition of the fact that regardless of what we have to do throughout the day we do not have to do it alone. There is a He within us, there is a presence, there is a power, there is a divine grace that operates in us and through us, to bring us home to rest again at night.

Throughout the day and throughout the night, we ourselves must learn how to acknowledge Him in all our ways, to keep the mind stayed on the remembrance of God. We ourselves must train ourselves to know that *except the Lord build the house, they labor in vain that build it*. If I

have to go through life competing with 4 billion people, I'm lost unless I do have help from probably an unknown source, and at least an invisible source.

And the more I rely on this invisible source, the more I learn to rely on the Spirit within rather than on my human cleverness or brawn, the closer I am being brought to the second stage of my spiritual unfoldment. And this one is where having realized God in a measure, having had tangible proof that now that I am placing my confidence in the Infinite Invisible, now that I am relying on an inner grace, now I start to become aware of my own lack: of my own lack of virtue, my own lack of living up to the high standard of manhood in Christ Jesus. It is in this second stage when I've already felt the presence and power of God operating in my affairs that I commence to realize my unworthiness of this great privilege.

And it is then, that I go through the Ten Commandments stage of life, the Hebraic stage of life when we become good humans, when we become almost perfect humans, when we start to look at those Ten Commandments and wonder—am I wholly honest, am I wholly truthful, am I learning to subdue the physical nature, the baser nature of the animal man? And through this second stage of my spiritual unfoldment, I bring myself as high as possible in the scale of human perfection. I become like the Scribes and the Pharisees: good men, good women, honorable, religious.

Then, through this conscious dwelling on the presence of God, through this constant practice of the presence of God, which leads us to these periods of inner contemplation, inner meditation—in one of those experiences I reach the center that is within me, I make actual conscious contact, I feel a response come up from within. Sometimes it may come and announce itself in words “I am with you, or I will never leave you,” or some other passage of assurance. At other times it comes only in an awareness. I know now, without knowing why, that there is something within me something greater than this human expression. And now there is the experience of there being something within me that is no longer a quotation, no longer an affirmation. It is an experience.

And that is when we enter this third stage where we find that we are no longer living by the standards of this world. In other words, it's a new dimension of life; it's an entirely different area of consciousness. The values are different and life is governed not so much by what the outer law is, as by what our inner integrity is. And it is at this point that we pass from the law to grace.

Now remember that as human beings, we are living under the law. We're living under the law of weather, the law of climate, the law of infection, the law of contagion, we're living under the law of self preservation, we're living under laws of electricity, we're living under medical laws, even mental laws

You know of course that until mankind is awakened they are held in slavery only by mental power. It is true that in bringing about a state of slavery some degree of force may be used here or there, but that wouldn't succeed without a mental subjugation of a people. And we do not realize how the human race is unprotected from this mental power. Those who are acquainted with how this country was brought into World War I will know something about that. It was the will of this people of the United States that we not go into war; it was so definitely their will, that the President was reelected on his promise that he had kept us out of war and would keep us out of war. That was the sole thing that he went to the polls with, and he was elected on that. That was the will of these people of the United States.

And within six months they were begging and pleading to be taken into war. Why? Because the propaganda machine had been set up. Moving picture studios were engaged in New Jersey, Long Island, to bring out pictures of the Huns shooting down school children in Belgium, and

shooting nurses, and atrocity tales were spread in the newspapers until they aroused this public to such an extent that we just clamored for the opportunity of going to war. And why? Oh, we were going to save democracy, and we were going to save Christianity. Wasn't any more democracy or Christianity on one side than there was on the other, but you couldn't have convinced any of us of that at that time. That is mental force and mental power. You know as well as I do how much merchandise is sold through false advertising, and this is mental powers and mental forces against which the world as such, has no protection, for a time.

We live then, under physical laws, which aren't really laws, remember—but they operate as law as long as we can be made to believe in them. We live under mental laws, and these are not really laws; they're only laws in our ignorance, and they operate only while we are in ignorance. As we, first of all then, bring an awareness of a spiritual presence within us we become more immune to both physical laws and mental laws. We cannot be operated on either by these physical laws or mental laws. We become more and more immune to their operation.

Now as we pass into the third stage, we are at that stage in which Paul says, *I can do all things through Christ; or I live yet not I, Christ liveth my life.* In other words, it's not I any more it's not me, it is this spiritual presence, this spiritual power, that lives my life. And it cannot be influenced, it cannot be acted upon by physical laws or mental laws, it is immune to these. Because these are really not laws. They are theories, superstitions, beliefs, universal beliefs—beliefs in two powers.

Just look throughout your human life and you will see that everything in your life is functioning on the basis of good and evil. There is good one day and evil the next, there is good in this experience and evil in this. Sometimes the very things that are good for us today are bad for us tomorrow. The very things that may be bad for us today are of no power tomorrow. In other words, we volley back and forth between the two powers of good and evil. But in proportion as this spiritual son is raised up in us, the Son of God, these laws do not operate any more. We are not receptive or responsive to them, and not only that—but we aid in nullifying them for others who may come to us. In other words, where there is light it dispels darkness.

And so in mystical literature, you have that period of life that is described as going from darkness into light, in dying to mortality and being clothed upon with immortality. That is that period at which we pass from living under the law to living under grace.

Now, in this experience of grace, where an immunity is developed to the things of law, you can begin to understand that you are living in an entirely different world. Because now you don't have to consider the law, you don't have to consider or be concerned, or as the Master said *take thought for your life; you don't have to take thought for your life about what you shall eat or what you shall drink or wherewithal ye shall be clothed;* you don't have to take thought for your life about your future or the latter years. Why? Because having found the kingdom of God, dwelling now in the kingdom of God, there is something else taking the responsibility for your entire experience. You learn now the government is on His shoulder. Whose shoulder? This spiritual entity or divine Son, which is now raised up in us.

In our humanhood it was dormant, and it stood by and could do nothing. Whether we were robbed, cheated, defrauded, we had to pay the penalty, because there was nothing there to save us if our human wisdom wasn't sufficient. Regardless of what wrongs were done to us, regardless of what the weather did to us, regardless of what society did to us, we had to take it. There was no way to come back unless our human wisdom or strength could provide for us. And in the last analysis it couldn't. When the chips were down it couldn't.

And so it is that, as we come to this transcendental presence, as we come to this state, we enter a state of consciousness where we do not have to fight, where we do not have to take thought, where we do not have to oppose error, where we do not have to fight error, where we are not continuously trying to destroy error. Why? Because none of it touches our consciousness. We are not aware of it.

Now this third stage comes in one of two ways: it either comes suddenly and completely, and so that like Saul of Tarsus we go blind or almost drop dead and then awaken in—not our Saul of Tarsus being but as Paul. In other words, our old identity goes, and we are quickly in the new identity. When this happens, it has been the experience of every mystic of whom there is any record that the transition into Christhood or to spiritual sonship, was only about ninety percent. In other words, about ten percent of one's humanhood remained. Paul referred to this as "the thorn in the flesh." This thorn in the flesh is that ten percent of that humanhood, that will not depart from us.

And I believe personally that, and of course this is only true while our period here. It may well be that at some future time; the fullness of the Christ, of the Godhead bodily may be attained. But so far as is known, no mystic has attained ten percent of his spiritual identity. And my personal belief is that it is for a reason. I believe that it is that ten percent that remains that makes these mystics live their lives in the world for our benefit. In other words instead of just going away and forgetting all about us, we are still a part of their consciousness, and they have enough humanness left in them to say, "Well, let me share this treasure that I have found, and help you out with it." I am afraid that without that ten percent they might utterly leave us and say, "I never knew you." At least that is my conviction, but one thing is certain, that ten percent is always around, it's like a shadow in the back there, and sometimes gets much more annoying than Paul's thorn. However, we aren't concerned with that because that can be taken gracefully in view of the ninety percent, which is so wonderful.

However, the second way in which this spiritual experience comes is in a small glimpse of spiritual reality, a tiny or momentary glimpse and then it's gone; and then later, sometime later, it comes again and it may come a little bit stronger. And so it may gradually grow on one, and in one, and probably be ten percent of Christhood—and grow by ten's, or one's or two's. And during that period, there is the distress. That period is a difficult one if it comes that way. Because here you have in those glimpses the experience of what spiritual living can be, and yet you have the frustrating experience of not being able to maintain it, not being able to sustain it, not being able to live in it continuously. And so it is that there is a need, a requirement for patience until this Son has been more fully raised up in us.

Now the world at the present time is entering the second stage of spiritual unfoldment. The world, regardless of where you travel or what country you're in—you will find that this world is entering that second stage of perfect humanhood, or better humanhood. And you can see this in all of the signs. For instance, the better care that the world is taking of its working people; the better care that it is taking of its poor, of its sick; the change in the ideas of prisons, mental institutes; the greater degree of humaneness in the treating of prisoners, and of the mentally sick; in the greater protection from want that is given to those who never in their work-a-day world, could attain economic freedom. You find it in this willingness to—well that began probably with the League of Nations and is now in the United Nations, and with all of their failures—is nevertheless leading us to a place where there will be more government by mediation and conference table than by warfare.

This all, remember, represents higher and higher degrees of humanhood: the fact of less strikes in our entire western world, of greater mediation in that direction. All of these things show the greater desire to wipe out crime. You'll notice right now the great drive that there is to wipe out the narcotics trade, the illegal narcotics trade, and thereby stop this continuance of bringing about drug addiction. Now some years back, it seemed to have been nobody's business that this was going on, it just went on and went on and went on, and in most countries. But, some twenty-odd years ago this subject was taken seriously in England, and the illegal drug traffic has been eliminated—at least ninety-nine percent of it has. And drug addiction is down to where their last year's figures showed, in a population of forty million people, 168 drug addicts. That's less than we can find on one street in some of our cities. Now, they found a way to eradicate it, and certain interests over here have prevented its introduction into the United States in spite of the fact that there is a public clamor for the eradication of this trade and of this addiction. But at this present moment, these authorities that had been heretofore successful in keeping us from solving that problem—for reasons which you can guess, are gradually losing out. And the method tried and proved in England is now being introduced into the United States. It is true it is being introduced with opposition from certain quarters, but on the other hand it is being introduced because the mass of our citizenship is sufficiently interested, to really be forcing the issue.

And so it is, I could go for hours and tell you of my travels in every part of the world, and show you that regardless of the troubles that exist on the surface, that underneath the evolutionary process is going on, of a lifting toward higher humanhood. And you may for the moment say, "What about Africa?" And Africa is one of my best proofs because the conditions that existed there are being broken up. And even though they're being broken up with some bloodshed...so was our American Revolution brought to its climax with bloodshed, so was our Civil War, so was our Spanish-American War. As long as we are not completely in the second stage, the only way of solving some of these matters is with force. But notice that in spite of that, in spite of the force, that greater freedom is reaching a greater number of people.

Notice also that parts of the world that our western world never concerned themselves with years ago are now our concern. Notice also that places where there are large hungry populations are receiving more care and attention from the western world than would have been true in the past. In other words, it is really and truly so, that we as a world are entering that second stage. Probably one of the reasons for it is that so many more people are entering the third stage, and they are the ones who are influencing the mass consciousness, lifting it up, shall we say. Lifting up the Son of God in human consciousness. Now *I, if I be lifted up, shall draw all men unto me*. In other words, in proportion as I myself am lifted up into divine sonship—do I attract those to me, and lift them into some measure of that sonship.

So it is then that we, in whatever degree we are raised in spiritual sonship, in spiritual harmony, we are dragging up every part of this world with us in some measure—and that gives them the opportunity of grasping and going forward. I am fully convinced that the only reason we are now finding the large audiences that we find for the spiritual work—and without sending for anyone, without advertising—is that human consciousness itself is crying out to be lifted up. And of course the first stage it has to be lifted into, is the second stage of better humanhood. And then from there on into the death of humanhood, into our spiritual identity.

Now watch this, because every bit of our spiritual life is going to follow this pattern. In our first metaphysical life, if we are wholly honest with ourselves, we will admit that our desire is to attain health instead of sickness, abundance instead of lack, companionship instead of loneliness,

freedom instead of slavery, harmony instead of discord. And it is for this reason that our earliest stages of this life result in exactly that: an improved state of humanhood. It is only after we have had experience upon experience of increased humanhood and improved humanhood that we say, “I still feel something missing, my good health doesn’t seem to have given me what I expected of it,” or “My increased supply doesn’t satisfy me, and now I’m sure that even if you double it, that isn’t going to satisfy me, something is missing.”

And that is when we are ready for that transition from the good humanhood into the death of humanhood and the birth of our spirituality. We speak of dying daily; we speak of putting off mortality, but we do not realize that we mean dying to the good humanity, the good mortality, or putting off complete mortality—even that which is healthful. But that is really what happens.

And then begins an era of spiritual living. And here is where you are prepared for the Master’s statement *My Kingdom is not of this world*. And you commence to realize that you are now in a state of consciousness where you’re not experiencing just more and better of the human things of life, but that a new factor has come into life, a new joy. The only way probably that this can be explained is that in our humanhood we experience pleasure or joy or satisfaction by something that takes place out here—it has to have an objective something to stir it. In other words, if we awaken on Christmas day and find ourselves specially blessed with wonderful gifts, it arouses a joy in us, or on our birthday, or perhaps sometime when it’s neither Christmas nor birthday, if somebody remembers us beautifully and handsomely, it awakens in us a pleasure, a joy, a response. Or if some activity has been successful, we feel a joy. In other words, our joy is prompted from an outer occurrence, but as long as this is true, remember that our sorrow also is spurred by an outer occurrence. In other words, instead of this good that brought joy, the absence of it brings sorrow, and so we are always victims of either sorrow or joy, caused by an objective external influence.

Whereas, from the moment that this transitional experience starts, joy is something that bubbles up from within without any outer cause, without any outer reason. It is not spurred by anything, it is not prompted by anything. It is a state of being which is incorporated in one. Optimism isn’t there because there are some good signs of good crops ahead, optimism is there because the presence of God is there, and where there is the presence of God—one is absolutely aware of the fact that only good can unfold, there can be no question of that.

Now, in this third experience, watch for this: not only you are not seeking an outer world experience, not only you are not trying to demonstrate an outer world experience, but on the contrary, you receive the inner conviction that this deep breath or click, or inner release or peace—that this itself is the demonstration. That when you have attained it, you have attained your goal. You have not attained it for a purpose out here; you have attained it for itself, and it produces the experience on the outer, but this follows just like daylight accompanies the sun. Now the sun doesn’t come and then afterward produce light, it is the sun itself which constitutes the light. And so it is you will discover, that there is no God to give you health or supply or companionship, there is no God to give you anything. There is a God, and when this Spirit is consciously realized, it is the very substance; it is that which constitutes the outer experience.

So then, as the sunshine does not come and give us light, but the sunshine is the light, so the grace of God which we receive within does not produce something in the outer plane, but the grace of God we attain within is the very substance of the good that is to appear outwardly. And therefore, there is no such thing as the presence of God and a discord; there is no such thing as the presence of God and inharmony; there is no such thing as the presence of God and lack or limitation. God is the meat, the wine, the water, the bread. God is the peace, God is the comfort,

God is health, God is the health of thy countenance, scripture says. Not God will give you health, but God is the health of your countenance; and it does not say God will give you supply: God is supply.

And therefore, the only experience necessary is that third stage of our spiritual unfoldment when we have—even if it's a momentary realization of God, even if it's a momentary inner click. Don't look outward for anything to happen, remain satisfied now the Spirit is there; its formation is one with It. Spirit. Remember this: Spirit and its outer activity is one; Spirit and its formation is one; Spirit and its creation is one. Spirit does not create in the sense of there being a Spirit here, and a creation here. Spirit is the substance that appears outwardly as form. Not as what we see, hear, taste, touch, or smell as form, but as form. What we see, hear, taste, touch, and smell represents but our concept of that spiritual Presence that is here.

And that brings me now to this point. In our healing work we have specific principles of healing, and yet throughout the writings I assure you that these principles won't heal. And in case you wonder what their function is, their function is to develop the healing state of consciousness in us; they're not meant to heal, because they won't. I can illustrate that for you in two seconds. All you have to do is to know that God is all in all, and that evil of any nature is purely illusion, and you have the secret of the mystical life and the healing work. And as you now know, it hasn't done a thing for you, and yet there it is, that's the truth. And let this be the lesson: the effect of truth is not in the knowing of it intellectually, but in the experiencing of it spiritually. Therefore, and this really should have been a basic instruction in every one of the metaphysical teachings, and I don't know how it was ever missed: Truth does not heal, truth does not enrich, truth does not improve, truth does nothing—Truth *realized* does.

God does nothing for this world. This world has been eaten up with wars, with disease, with famine, with plagues—you don't notice God being much concerned about it. We have had murders, we have had rape, we have had every crime in the calendar against mankind, and God does nothing about it. But this is not true where God is realized. Then God does something about it. God prevents it, or heals it, or reforms it. In other words, it isn't God that does it, it is the realization of God that does it, or what is called spiritual discernment.

Therefore, the letter of truth, which is so necessary, is necessary not to heal or correct or reform; it is necessary to bring about an evolution or an evolving of our consciousness from its material base to its spiritual base. In other words, if we abide in this truth, that *God is closer to me than breathing, nearer than hands and feet ... that I and my Father are one, and all that the Father hath is mine*, and because of Omnipotence, Omnipresence, Omniscience, what we call this mesmeric dream, this mortal sense, is not power.

Now as we would abide in that, live with it, keep it active in our consciousness, it changes our consciousness from its material base, brings it over to a spiritual foundation. And then, the miracle that happens is this: we are given the power of discernment. And that means exactly this: If I look out here with my physical eyes, I'm aware of men and women, and I'm aware of young ones and middle age ones and old ones, and I'm aware of sick ones and well ones. But you see, that is not the truth of being. That is why sin, disease, death, can go on and on and on and on. Because we see only with our eyes, or hear only with our ears and we perpetuate this picture.

But now, let an individual appear who has been given some measure of this grace or spiritual discernment, and he does not look out here and judge according to appearances, but always through this spiritual faculty, he or she is able to discern you as you are—the spiritual reality of you. Not just a cliché, not just a statement out of a book, but an actual discernment that reveals, that you in reality, in essence, your real being, is God. God manifested and expressed.

But this is not a statement; this is an actual discernment of something that's out there, and just as tangible as your physical appearance. And it is this discernment of your true nature, your true identity, that brings to light the healing, the health, the supply—whatever appears to be lacking. What it really brings out is, it raises up the Son of God in you. It doesn't heal you of anything, it doesn't reform you of anything, it doesn't supply you with anything. It raises up the Son of God in you, and when the Son of God is raised up in you, it functions. *I live yet not I, Christ liveth my life.* "Christ," that's the Son of God.

And so when your divine sonship has been raised up through the power of spiritual enlightenment, that is, the consciousness of an individual, always remember: it is the consciousness of an individual that does it. There has to be a Moses of spiritual enlightenment, of spiritual discernment, to get the Hebrews out of slavery under Pharaoh. Pharaoh has the army; Pharaoh has the power. The Hebrews have nothing but weakness and slavery, ignorance, poverty; and Moses has got nothing except the grace of God. And with the grace of God, he does what an army couldn't have done—he gets those Hebrew people out of Egypt, out of Pharaoh's power. And he does it without an army; he does it without force. He does it by an inner grace.

There has to be a Jesus Christ to heal the sick, to raise the dead, to forgive the sinner. In other words, this spiritual discernment must be individualized as one of us: a man on earth, a woman on earth. And it can be a million men and a million women. The more there are, the sooner the entire world will be spiritualized. But remember that the power of resurrection, and that is the name of this class "The Power of Resurrection," is in the Son of God, and the Son of God is your true identity and mine. And the Son of God raised up in you is the power of resurrection unto your body, unto the lost years of the locust, unto your business, unto your art, unto your profession. Whatever it is, the Son of God raised up in you is that presence and that power. And the Son of God is raised up in you by virtue of one or more who have been given that spiritual discernment, even in a measure.

And that is why I have said, that the very fact that there are at least a couple of dozen in this room, of those who have been lifted up that far into spiritual discernment—the Son of God has been lifted up in them to where Christ governs their lives rather than the law. It is that reason that this entire class is lifted up higher than itself; higher than it was before it came together. In other words, *where two or more are gathered together in my name, there am I*, the Son of God. And that Son of God in you isn't floating around in space, the Son of God, when it's here, is here in you. And so it is.

The raising up in you of the Son of God is the attainment of your demonstration. Your demonstration is not good health or good wealth or good companionship or good home. Your demonstration is not freedom. Your demonstration is the raising up of the Son of God in you. And, it is attained through the first stage in which you make yourself consciously aware of the presence and power and influence of God. Entering the second stage, where you realize your inadequacy as a human being, and you consciously make effort to fulfill yourself in those Ten Commandments and make of yourself a worthy human. And with the combination of these two, this transitional experience of the raising up of the Son of God in you takes place. When it does, and even in a measure you have this experience, this feeling of the Presence, you can then say, "I live yet not I, there is a Spirit in me that doeth the works. The Father within me, He doeth the work. The Father, *the Presence goes before me to make the crooked places straight, this Presence goes to prepare mansions for me. I of my own self can do nothing but oh! the Father within me—He really doeth the works.*"

And I abide in stillness, in quietness; I abide in peace, knowing that as I go about my work all day long, there is another presence working with me, in me, through me; an invisible, and to outer sense, an intangible, but a very, very, real substance, activity. And I in my own work, in my own life, I call it grace. Grace. I call it a living by grace; I call it all things being done by grace. My class being brought together by grace—not by power, not by might, not by advertising, not by cleverness; a grace brings those together, just those together who can receive and respond what is poured out through me. By grace, publishers are raised up who publish the writings, by grace all of these things have transpired in my experience, because there never was enough of humanhood to go out and bring them about.

So it is I know through this experience, and the experience of those with whom I've worked these many years, that the raising up of the Son of God in them, is the full and complete demonstration. Beyond that we need not go. In other words, as long as I can feel, as long as I can have the awareness of the presence of God in me, my life is fulfilled. Even if I should be commanded to go without purse or scrip, as indeed I have been at times in my life, still I arrive, and so do you.

From now on please remember, the very goal of all Infinite Way work is the raising up of the Son of God in you—there's nothing else. When that has been attained, you will have attained spiritual home, spiritual harmony, spiritual wholeness, spiritual abundance, and nothing will be lacking on the outer plane either. The attainment of the inner grace is the demonstration of the outer good.

Do not let your thought dwell unduly or with concern on the outer phase of the demonstration. But rather, maintain yourself wholly in the realization that the goal is this raising up of the Son of God in you. And the reason you know it takes place or, whereby you know it takes place, is this: in your meditation, this click, this contact, this release, something—I can't describe it—it differs ten times a day in ten experiences, it's never the same twice, but always you can be assured. The question was asked, "Now how do you know when the Christ presence has been attained?" You know because it makes Itself known, It leaves you unmistakably knowing that there is now a hidden manna; there is now *a meat the world knows not of*; there is a being, a presence, a power, an inner joy that outer circumstances cannot take from you, and as a matter of fact, that outer circumstance, no matter how good, cannot give you, because it is spiritual in its nature.

In healing work then, you give your treatment—and we will take up our treatment before this week is over—you'll give your treatment as conscientiously as you can. But you'll realize that your treatment isn't meant to heal anybody and it won't. Your treatment is aimed to lift you to the state of consciousness in which you discern Christhood, in which you discern the spiritual Presence. And that's all you have to do. When you've attained that, when you have that feeling of that inner peace—the harmony, the thing will take place on the outer plane.

Well, here we are again, and let's all pray very diligently tonight that this grace will be with us tomorrow night and have something to say.

Thank you.