

will succeed where Plato half failed, rush in where Aristotle feared to tread? You may. But not without giving all that you have and are.

Does this discourage you? Then it is not written in vain.

Does this encourage you? Then you have passed the first ordeal. You are chosen. To the work!

The Third Eye

By MABEL GIFFORD SHINE.

When the soul looks through the material eyes by the way of the outer or natural mind, it sees things as they appear, with no key to give the right interpretation. When the soul looks through the physical eyes, the material eyes, by the way of the inner or third, eye, it sees things as they really are. In the New Thought we teach how to develop the inner eye.

The development of the inner eye is of greater importance than all other teachings of all the ages.

That is a tremendous statement, but it is true. By doing a little thinking you can learn for yourself that it is so.

And here is another—New Thought has done more than all the teachings of all the ages to develop the inner eye.

This, too, you may prove for yourself by comparing New Thought with other teachings.

Promulgators of creeds have been busy teaching mortals how best to prepare for the hereafter. Religionists have been busy teaching us our duty to God and man. Moralists have taught us how to develop character. Humanitarians have tried to teach human-kind to be kind, just to make this world a more comfortable place in which to live. Schools and colleges undertake to stuff us with the knowledge of all that has been, and all that is in the material world.

All of this teaching, you will observe, has resulted in the development of the outer mind; the mind that has to do with the things of this material world. Thus the mind has become fixed in the belief that all material things, both God's work and man's work, are the real things instead of merely the outer garment of the real things.

The physical man and the physical world—all of God's visible works, are a revelation of the soul, the real; the immortal; a revelation of God, and of man because he is created in the likeness and image of God. And all man's works are a revelation of man and also of God, because man is of God. Man expresses in a finite way what God expresses in an infinite way.

An artist paints a picture. But it is something more than a picture; something of the artist himself has been painted into the pic-