

LESSONS
IN THE
SCIENCE OF INFINITE SPIRIT,
AND THE
Christ Method of Healing.

*"Come unto Me, all ye that labor and are heavy laden,
and I will give you rest."*

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TO THE
AMERICAN

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PREFACE.

As the lighthouse throws its beams to guide the mariner through trackless waters, so upon the world's waste, this book is sent out to warn the wayfarer from time and place, and to guide him into the secure peace and rest of Infinite Love. May this chart of divine experience and illumination guide all pilgrims on the path of life into the safe harbor of Infinite Love, or Unity and Truth. As the light shining from the lighthouse warns from danger—by making clear the way of safety—and therefore directs into safe harbor, so the truth set forth in this book of lessons will be seen to be that light manifest "that lighteth every man that cometh into the world," to make clear the way to the Christ consciousness, thus guiding into safe harbor of Oneness with God, the Father.

We purpose in this book, through the science of Infinite Spirit—Mind—Principle—to make clear that understanding which unites all, and which alone reveals the true relation of humanity to God, and the purpose of God in humanity, which is the straight and narrow way that leads unto safety.

Contained in these pages, as in the universe, or realm of nature, is the spoken word of the science of God, and of his creations; of the science of Infinite Spirit, and the orderly and harmonious method of divine procedure, which clearly points the way by which humanity may be

guided to that perfect light of understanding and wisdom which alone accompanies the consciousness of truth. Therefore the record of truth which this book contains is the sure beacon which points the way to divine understanding of the right conduct of life, as experienced, proven and demonstrated by the author and many of her students.

Divine Science, the truth of Infinite Spirit and of its creations, is a knowledge of God, and of the method of generation and re-generation. Natural science deals with effects in nature's realm, and treats of the relation of things to things. Its theory is, that various and general results proceed from particular causes, which causes are themselves results.

The universal law of creation, or science of expression, as alone taught and strictly adhered to at HOME COLLEGE, is as essential to a perfect understanding of the detail of science as is the statement of Being essential for the perfect solution and demonstration of the science.

Therefore, in order to understand the height, and depth, and breadth of the truth expressed in this book and in the College teaching, it is necessary that the student hold himself or herself at one with Infinite Spirit, and then expect that what they read has been written from the consciousness and realization of this eternal truth.

A knowledge of the way by which the Father manifests in earth, is a knowledge by which the word is made flesh, and is a knowledge of generation from God—the formless

Being—to nature, the form, also a knowledge of re-generation back from nature or form, to God, the formless. As in the science of numbers an understanding of principle secures a correct solution and example, so in this Infinite science, or truth, an understanding of Infinite Spirit secures truthful conclusion and right word and action, thus proving to a certainty that we are doing the Father's will. He who is uncertain, hesitates, and *he who hesitates* "is like a wave of the sea, agitated and tossed by the wind."—*James 1-6*. He is like a ship in thick darkness, attempting to make safe harbor without guidance from a beacon light, and is at the mercy of wind and wave. Perfect knowledge of eternal life is realization of eternal harmony; and this is health, or spiritual wholeness, and is for all who will partake of truth.

Early one morning in the beginning of the year 1885, during an hour of earnest meditation and prayerful seeking, the writer asked if there was any way, means or power, by which she could be healed. This question was asked with faith, believing that it would be answered, and with willingness to cheerfully abide by the decision, whatever it might be (many physicians having pronounced her case incurable); the answer immediately came in the inmost perception and understanding, that if she recovered, it would be by the power of Infinite Spirit. She had then been under medical advice and treatment for more than twenty years, and had lost all hope of obtaining relief from medicine, or from material remedies. Therefore, when from the

Infinite One the message was received, which was the intuitive response to her question, she turned all thought and attention to Infinite Spirit for assistance—for health, knowledge and power, and for all that of which she then believed herself to be in need. This was the first time during her earthly experience that she had given up belief in, and ceased seeking relief from, external remedies—ceased to expect health and happiness from effects. Therefore it was the first time she had sought God, and Him only, with singleness of purpose, expecting to realize that which was being sought.

Great was the faith before God, for the thought was, that if she could be healed by the power of Infinite Spirit, she must seek Spirit as the means of health; and to the silent, soundless Presence, in which all live, and move, and have their being, she said that if she could be thus healed, it must be through a knowledge of the truth, which alone frees, and if worthy to know the truth, in simple, fervid faith, she would endeavor to serve truth by adjusting all her ways and conditions to it. At that time she was almost startled by her thought of promise, for she realized to whom the promise was made. Day after day to the best of her ability, as she practiced in thought, word and deed, the truth perceived, she began to realize and positively know the presence, goodness, wholeness, and perfectness of the One in which all live. Prior to this practice, the presence of God had been to her a vague belief. Cognition and demonstration

of first and final truth have gone hand in hand from the time of this, her first perception from the Spirit of Truth, which was a gleam of light that animated hope of final recovery. Therefore, conscious unity with God, perfect health, and a knowledge of the detail of science, resulted from faithfulness in practice.

Science, or Truth, and the Christ method of healing as taught in HOME COLLEGE, of which these lessons are representative, has been intuitively perceived, analyzed, systematized, and practically demonstrated by the author.

When the decision was willingly made to impart to others the truth perceived, immediately Divine understanding made clear the truth that all reasoning must be from the plane of Infinite Spirit—all analysis must be from the standpoint of Principle—God must be the subject and cause of all conclusions, if they be those of truth.

Since her awakening to the consciousness of truth, her work has been to systematize the science of Infinite Spirit, to teach it in both written and oral lessons, to demonstrate it by healing and by imparting the knowledge to others, thus enabling them to demonstrate the same power and truth in healing by the same means, proving the omnipresence of the Spirit of Truth.

In the silent, soundless, and formless Presence, the Giver of all good, the science, including the detail, has been by her perceived and realized. Therefore her work has been and is that of teaching humanity, and pointing the way

by which all may turn, seek and find, that God, the source of all power, wisdom, and goodness, is no respecter of person, pointing the way by which all "may look to the Lord and Live." "So, if any one of you be deficient in wisdom, let him ask from God, who imparts liberally to all, and does not censure, and it will be given to him." We teach that God, the Father, sustains the same relation to each and all. "If ye continue in my words, then are ye my disciples indeed." "And ye shall know the truth, and the truth shall make you free."—*John viii : 13.*

These lessons are intended to be studied and applied ; which means health, happiness and illumination, with the consciousness of Spirit.

To be healed, means a spiritual or normal condition. It means ease instead of dis-ease, love, not fear, charity in place of unkindness, faith, not doubt, truth, not error, knowledge, instead of opinion, happiness, in place of sorrow, harmony, not discord ; that is, understanding takes the place of mental darkness. To be healed, means realized unity with God, the ever-present source of all good.

These lessons have been prepared in lecture form and carefully worded, that the idea of the Father be prominent in every sentence ; that you may heal yourselves, and teach and heal others. For all must have a certain amount of mental discipline before they can heal, or understand why truth does heal.

If these lessons be studied, understood and applied, students will be prepared for a College course ; so that with

the discipline of one course of primary instruction, they may enter the normal class, and there demonstrate understanding, and go forth, bearing the message of the gospel of peace, and healing the sick of false belief.

We know there are earnest seekers in all parts of the world who are thirsting for the truth that is promised to make free—persons who are “heavy laden” with mortal cares and mortal beliefs—who cannot enter a HOME COLLEGE of Science, or even attend a course of class-teaching in Science and healing. To these dear sisters and brothers this book of lessons will be a messenger of peace, giving rest, health and happiness.

They will also prove of great value alike to teachers and healers who are in this field of work.

They who know God, the Father, also know truth, the son, both unmanifest and manifest, for the truth is the idea or eternal word implanted within the individual, and the same is inherent in God, which is the idea and possibility of Himself; therefore, Truth is God and God is truth. “I am the way, the truth, and the life.” “To this end was I born, and for this cause came I into the world, that I should bear witness of the truth.” Witness of myself, for I am truth. “Everyone who knows and understands that he is of the truth, hears and comprehends my words.” They who know God, also know of their own oneness with Him, and of the truth about His creations; and they can bear witness of the same in many ways, can demonstrate freedom, health

and power. They who do not realize God's presence, in which they live and have their being, do not realize the truth of themselves, and such are heard to exclaim, What is truth? as did Pilate to Jesus, who stood before him, conscious of being God manifest in the flesh. To ask what is truth, is but to ask what is God ; and if truth be not known unmanifest and when manifest, then God is not known unmanifest or manifest ; and while He is everywhere an invisible presence, and is also apparent in the world of effects, the unillumined intellect continues to ask for a sign, or a symbol of His presence. A knowledge of truth is a knowledge of the science of God. God understanding and consciousness, and truth understanding, and consciousness are identical ; for it is impossible to conceive of truth that is not of God, or conceive of God without knowing truth ; and in this oneness is love and wisdom conceived and realized, the demonstration of which is healing.

To have a knowledge of God and truth, and have faith in and love for Him of whom we have knowledge, is to be healed and to have power to heal. Permanent health is truth and infinite harmony, understood and believed in. Humanity has ever held and will ever hold the same relation to God, that it does at this time ; so we have only to perceive its present relation to Him in order to know the truth of both the past and the future. God is One, and His method is one at all times ; therefore, in science or truth, time and place are terms which belong to appearance only.

INTRODUCTORY.

Mathematics is that science which treats of the exact relations existing between quantities or magnitudes, and of the methods by which quantities sought are deducible from other quantities known or supposed. And the science of Infinite Spirit, or God, is that science which includes all sciences, or truth ; which treats of the exact relations of souls and of nature to God ; in other words, which treats of the true and exact relation of all things that are manifested—be they invisible or visible to sense—to their parent source.

A mathematical demonstration is one that accords with unchanging law, or principle ; one which expresses and proves the principle. So it is axiomatic, that there is an unchanging law or principle which underlies mathematical demonstration. A truthful conclusion or harmonious expression, is one that is in exact accord with unchanging law, love, or principle, one which expresses and proves the law of love or Principle of Life ; so it is axiomatic, that there is an unchanging law of love, or Principle of Life underlying truthful conclusion and harmonious expression.

As the Supreme, Infinite source of Being is One, its method of demonstration is one. As in the study of the science of numbers, all problems solved are in exact accord with the principle, so in the study of the science of Infinite Spirit, all truthful conclusions formed are in exact accord

with Infinite Spirit ; and the purpose in studying the science of Infinite Spirit, or Life, is that of finding where and what Spirit, or God, is—that which is “yesterday, to-day and ever the same ;”—and that we may speak the word of reconciliation, and make manifest and demonstrate Truth with mathematical precision and accuracy ; also, that we may learn to work in exact accord with Infinite Spirit, in thought, word, and deed, by imaging its attributes and unchanging truth in consciousness through correct and careful thinking.

To have no other God before Me, is to acknowledge God in all our ways, which means to have no ways that are unlike and that are not His ; then He will direct the path which leadeth unto all wisdom, to a perception of all truth, and thus the problem of life is solved.

The science of Infinite Spirit is the way to truth and life ; its teaching instructs how to express, according to principle or the law of Being, in thought, word, and deed ; and when thought and all its decisions is according to divine law, we know that we demonstrate with mathematical accuracy in the body, and in word, deed, and sensation. “Mathematics has not even a foot to stand upon, which is not purely metaphysical. All parts of knowledge have their origin in metaphysics, and finally, perhaps, resolve into it.”—*De Quincy*.

Mathematics is the science of first principle, law, or cause—that which precedes the physical ; for as the principle or problem is prior to the mental solution, so the mental

solution necessarily precedes the written or spoken example. There cannot, therefore, be an example without the principle ; for an example is a symbol of the perfect idea, so that the senses may cognize it.

There cannot be an expression without an expressor, nor a creation without a creator ; there cannot be a visible appearance without the presence of the invisible ; neither can there be a material form of matter, or of thought, as in speech, or course of action, without the presence of the formless and maker of forms. A form of any kind, is a symbol of an idea : *i. e.*, an idea spoken that the senses may cognize it—principle symbolized.

Principle means highest, first ; that from which anything proceeds. Wisdom is the principle source from which knowledge is manifest. As in the science of mathematics, the principle is the highest or first, and is that from which the solution and example proceeds, so Infinite Spirit, God, or Goodness, is highest and first, and is that from which creation proceeds ; and as the principle of mathematics is prior to and greater than the example, so the Spirit of God, or Goodness, is prior to and greater than creation.

Physical forms in nature hold the same relation to God, that examples in mathematics do to the principle. The examples demonstrated in mathematics, are symbols of the possibilities in principle, and created forms demonstrated in nature, are symbols of the ideas of Infinite Spirit ; neither are life, knowledge, or power, but they are proof of the

presence of life, knowledge, and power. We must find ourselves as one with that which is prior to creation, and place this truth first and foremost in our thought, as a basis for thought, before we can demonstrate harmoniously and mathematically, or interpret ourselves truthfully. "As the harmony of a sentence is promoted by adapting the sound to the sense," or as the meaning of an idea is fully expressed only by adapting thought, voice, and action to its meaning, so the harmony in our existence is promoted by adapting thought, word, and deed to that which is to be expressed, and that which is to be expressed, is the Infinite Spirit of God, or Truth.

Harmony in created things is to be promoted by perceiving their true relationship to their source, and then adapting thought, word, and deed to harmonize with things as perceived. Harmonious expression and truthful interpretation are one; so the truth of God, which is wholeness, health, and happiness, is as simple as the multiplication table, and as easily understood. Science understood is truth ascertained, which is exact knowledge; we cannot ascertain truth, or gain exact knowledge, but of that which is exact and unchanging. So true knowledge consists in knowing first cause, law, or absolute power, considered apart from application. The practice of science, or truth, is the adjustment or reconciliation of thought, word, and act to first cause, Divine Law, and power. Therefore the demonstration of the science of Spirit, brings forth manifestation from that Spirit according to the law of God, which is love.

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DIVINE SCIENCE, AND HEALING.

LESSON I.

DIVINE BEING, IN WHICH WE LIVE.

1. The science of Infinite Spirit and its application in Christian healing consists in defining Spirit unmanifest, its law and method of manifestation ; also in knowledge of how to work with that law, and how to demonstrate the soul's true relation to unmanifest Spirit or God, and in correcting the delusive testimony of the senses—the object of science is to raise all to God consciousness, above the dominion of the senses to the plane of reality, understanding, and perfect faith.

2. The names, Theosophy and Christian Science, when given their true and universal interpretation, cover the same ground as does the Science of Infinite Spirit ; for there is but one science. “ Where there is truth there is no difference.” Christ Jesus—God with us—taught that God is Spirit, and as he taught God's truth he taught the science of Infinite Spirit. It follows that all who arrive at first and final truth will recognize the same central truth as did he

TO WIN ABSOLUTE SCIENCE AND HEALING.

whenever and wherever expressed, and will in time analyze and work out that interior truth the same in detail. All personalized religions of ancient and modern times are based upon truth, and are included within the one truth, or science ; for Truth or Spirit is infinite. No individual religion has all of truth to the exclusion of another. God is no respecter of persons. He pervades all alike ; and has informed all alike, who have turned to Him in faith, believing. That is, all who have in mentality conformed to the unchanging principle or permanent good, have been informed by the Spirit, of the same truth.

3. In all things right beginning is essential to a correct ending. An infinite foundation is necessary for the erection of the permanent mansion of Truth. An absolute and unchanging Principle underlies all expression, by which to solve the problem of life and produce correct and harmonious results. To state a problem correctly we must perceive the principle underlying it ; and in order to work out the problem correctly, the successive steps must be taken in agreement with the principle. To state Truth correctly and express harmony, it is essential that we perceive the unchanging truth of Being which underlies existence, and then proceed to make our statements in unison with Being.

4. The true method of conveying knowledge in Divine Science is that of reasoning from the abstract to the concrete ; from the Infinite to the finite ; or from the uncreate to crea-

tion. This method is the key that unlocks the door to the chamber of Divine Wisdom and Eternal Life. Teachers can state the truth, and give the basic principles to their pupils ; but the pupils must work to prove the principles for themselves by right thought and action. Earnest application brings conviction, and conviction is realization. Teaching, experience and proof go hand in hand. When truth is once clearly defined to the student, the student should hold that consciousness of truth, and refuse to entertain its opposite until understanding comes, which brings conviction with it, and erases error.

5. The Divine, which is silent and invisible, which was and is, regardless of manifestation, and upon which all manifestation is dependent, cannot be comprehended by the intellect. We can only realize the expression of the Divine Attributes by what we recognize within our thoughts, and demonstrate in word and deed by our thoughts. Just as much truth as we acknowledge do we think and make manifest. It is like that perceives like ; so it is Spirit—God—which perceives its own truth—the things of the Spirit.

6. STATEMENT OF BEING.

God is Spirit ; Mind ; Principle ; Infinite Being.

God is Immutable ; Indivisible ; One.

God is “ Life ; Love ; Truth ; ” Omnipresent.

Therefore Being is the permanent good uncreate, which substands the three divisions of time, the past, present and

future. "There is one God and Father of all, who is above all, and through all, and in you all." (Eph. iv:6.) The limitless goodness is uncreate Being. This excludes the possibility of there being another Life, Substance, or Power. There are no powers that are not good, "for the powers that be are ordained of God." A belief in two powers, one Good and the other Evil, one warring against the other, and a belief that Matter is Life, and has powers and laws that are opposed to Infinite Spirit, is the division which causes all desolation. The belief that we have a lower and higher nature, one warring with the other, or that we have a Lower self and a Higher self, each striving to rule, is as a house divided against itself; this belief has brought desolation, division and delusion upon humanity; and has engendered feelings of separateness from God or Goodness, resulting in jealousy, hatred and enmity, one against another.

7. Intuition—the eye of understanding—perceives but one power, God—one substance, Faith—and one law, Love. Therefore, we can have but one nature and one Self—and the nature of that self is good; because there is but One source from which that nature can be derived. God created not in time, but in thought; then the ideal image is a thought creation of Infinite Mind in the likeness of idea ever in Infinite Mind, and we as individuals are all children of one source. Not until through divine understanding we come to know that there can be but one source and power, do we feel on good terms with ourselves, or that we are in harmoni-

ous relation with the infinite Source or Being in which we live. Ignorance, or the lack of understanding in expression, is the source of the erroneous race belief in two powers ; for this belief is judgment rendered on authority of what the senses reveal—intellectual reasoning. And just the opposite of the testimony of the senses is Divine Truth.

8. Intellect uninformed of the Spirit will oppose these truths ; but, when serving the Spirit it will affirm them. When intellect rules it argues in favor of sense-perception, for the purpose of sustaining differences. It places limits upon goodness and doubts the power of God. It perceives God or goodness in the distance, which makes the possible seem impossible. It argues that Divine Truth was once understood and will be again, but it cannot be understood by us at this time. It holds all permanent good and knowledge of the Divine at a distance, either in the past or in the future. The intellectual unilluminated are cold, for they feel not the presence of the Holy Spirit or permanent Goodness within ; through their efforts to sustain apparent limitations—the testimony of sense—they make presumptuous statements, some of which are as follows :

“We cannot know what God is.

“We cannot come into consciousness of Him at any time, except through foreign agents.

“We cannot actually know anything that is eternal, while in the physical body.”

They conclude that God's present ability consists in just how much they know and understand.

The above statements of self-placed limitations prevent the individual from realizing the ever present God, and from knowing His own unlimited power. Until pride in opinions as to limitation and personality are subdued, there is no intuitive answer, no spiritual truth, that can satisfy the questioning of the intellect.

9. As spirit absolutely fills all and is Infinite, there can be no power of evil. The belief of evil is a misconception as to God being Infinite, All in All ; it cannot therefore be real or permanent, because that condition of mentality is not permanent ; its foundation is not truth. All truth is real and eternal. The belief in an infinite good and an infinite evil, co-eternal, has environed the mental expressions of average humanity with fear and doubt, and with all the sufferings that the sense of feeling when environed with false beliefs, is heir to. It is the underlying error of all errors ; all incorrect judgments relative to first cause are traceable to this division in belief. It has kept the thought and memory fluctuating between two beliefs, and this is doubt. And where there is doubt there is no knowledge ; for knowledge is a certain perception of truth,—one, whole. This division has also caused beliefs of fear ; and where there is fear there is not perfect love, for " Perfect Love casteth out fear." Love is Unity ; and where there is unity, there is perfect love ; where there is truth there is oneness—not division.

Where there is division there are beliefs in weakness and lack of understanding; where there is belief in division, perfect faith is not fully expressed; and without faith we cannot come to realize that perfect satisfaction for which all are longing and thirsting. It follows, that to realize that there is but one power—God—is the basis of happiness, health, love, faith, justice, knowledge and understanding.

10. The first step for the student of truth to take, is to put away the belief of an evil power, and take his or her stand in the foundation of unity—that good is all there is. Then by forming all conclusions from that basis, permanent unfoldment of knowledge and power is assured. Goodness, or Spirit, can manifest nothing from itself that is not a likeness of itself. This furnishes a basis from which to see how many sense appearances there are, which are misconceptions of truth, from which we may free mentality by refusing to credit them as real. Man, a divine and living soul, is not two, he is one, a unit; complete in being; he is not a lack of anything. We cannot say that Being lacks anything. Limitation pertains to manifestation. Man is complete because he has his Being in God and is infilled of and informed by Him. Being is Spirit. To be is to be Spirit. Then the Eternal Being, or Spirit, is the I Am of every individual. “Ye are gods”—the Soul is inherent in the living God.

11. To you who read this lesson we would say, study it; and keep the unity of absolute Being, also the oneness of

life animating all things before you, as a guiding star, by which to pattern your thoughts and deeds; or from which to reason. When you once realize your relationship to God and to all things, and can perceive God as much in one place or thing as another, you have entered the path, and have commenced to know what love and faith are. You know all women and men as your divine sisters and brothers, because you know the one parent source, which includes all, and is the connecting link whose presence binds all together as one family—as one body, with one calling. This will expand your inner consciousness, and you will experience harmony. You are now free from the delusive belief of separateness and division, which limited the expression of understanding and veiled the manifestation of consciousness. Now that you have entered the path, if the windows of mentality be kept open to consciousness, the ever present good, you will hear with the ear of understanding the inexpressible words of the silence, the voice of the Supreme. The process of awakening has commenced, and truth after truth will unveil within your consciousness; and with every truth made apparent an error will flee before it. We prophesy that in time you will realize that it is not you personally or individually who live, but the Father in you; that is, you will realize He is your light and life, and that He lives in you. When the will and thought is that of the Father's, this understanding follows.

12. If, while first studying this lesson you think you

do not understand it, do not argue with your previous beliefs or with those of another about what you do not understand; but in calm meditation reason from the plane of unity. Commence your calculation where all things commence, in the Infinite; and base no conclusion on appearance or expression, and you will know the truth that frees. What is truth?

God is truth.

To perceive all things embraced within God and pervaded by Him, is truth.

To say that all things are embraced within God and pervaded by Him is to speak the truth.

To know that God is the Life and Light of all at all times is to know the truth.

To know that there can never be a time when the Holy Spirit does not fill full his Holy Temple not made with hands, is to know truth.

Another truth is, that all we know and have expressed of Spirit, is by perceiving and thinking.

What naturally suggests itself to you at this point in our lesson? Is it not that the lesson of life to be learned is to *recognize* the Divinity that is ever present, by conforming all mental conditions to it, or by representing it in all your ways? Is not this the truth that is life to live? And is not this the religion which binds us to God—which Jesus practiced—than which there is no higher?

13. The question will arise—what is it that makes so great a difference between individuals in thought, feeling, spiritual unfoldment, and in bodily expression, in ease and dis-ease. All invisible appearance is expression ; and the apparent difference between the expressions pertain to the individual experience in expressing innate attributes in mentality. This question will be more fully treated in future lessons.

14. At the beginning of your perception of truth you will naturally think that, if the all-good and all-powerful is about us and through us, my duty is to recognize it and feel happy and satisfied ; and that not to do so would be ingratitude. You are now unwilling to entertain feelings of inharmony. When these feelings come the shadows are dropping off ; the longings of the heart are being gratified. When the Infinite Spirit, in which soul is inherent, is acknowledged, realization of the ever-present bridegroom—the limitless source of being—is felt, and the two are understood to be one, and the heart rejoices in the at-one-ment ; for this is the union of Peace and Harmony, eternal in the heavens.

Recognition is the one demand made by principle, which must be fulfilled if the solution of the problem be correct. Acknowledgment is the one demand that God makes of His children, which must be fulfilled if they know Him and express harmony. Recognize Me in all your ways—is the voice of Spirit—the Bridegroom—to the child, and you will demonstrate immortal power and know that I am the Father of all that live.

Acknowledgment or recognition is the way of the truth and the life—or Christ. Mere feeling should never be permitted to form a basis for your judgment as to your real condition. All truthful decisions of self are based on the unchanging and undying ; this is righteous judgment ; it is doing the will of the Father, which will awaken you to the truth that frees. Truth, embodied, disembodies error.

15. You will perceive with the eye of understanding by drawing the line between the permanent and the temporal, the manifestor and the manifestation, the immortal and the mortal; thus you will realize that the flesh profiteth nothing as a cause; 'tis the spirit that quickeneth; "the words that I speak they are spirit and they are life."

16. We know that you who study this lesson will not allow yourselves for one moment to entertain feelings of separateness from the good; and that you will soon cease to entertain feelings of non-possession or doubt; for all your affirmations will be upon the side of wholeness, possession—that which is permanent—and health and harmony will result therefrom. You will wish to change your conversation concerning yourself being mortal and limited, and about being environed by mortal things, which will remove self-placed limitations, and free your perception. The Author of your existence places no limit on your powers for good; and how foolish it is for the individual to do so.

17. The highest spiritual unfoldment is to be attained by fulfilling the command, "Thou shalt have no other Gods before Me;" by refusing to let the senses speak in opposition to the truth of Infinite Spirit, thus turning the thought to omnipresent good. To turn in thought from good is to give belief of its opposite a place. The above commandment means to the scientist that the individual should not allow himself to indulge in negative thought, that is, in thought which contradicts the ever present positive good. Not until the individual fully awakens to the understanding of his union with God and to the truth that there has never been a separation, does his love and motive change: then it becomes a most sacred privilege to think, speak and act like that which he believes himself to be and to be surrounded by. You may know the voice of Spirit by the nature of its affirmation; for it never denies itself, but always affirms its true being. We shall come to know ourselves by the same method, through self-perception, by affirming in thought and act attributes of our Divine Being, thus demonstrating them in our thought creations. Thought being the first-born of God—Principle—the proof of the principle within us, is its manifestation in thought.

18. In only one sense can it be true that our bodies contain soul and Spirit, inasmuch as soul and Spirit pervade body. But the new and true interpretation from the standpoint of Spirit is, that Spirit contains both soul and body, for it is everywhere, and can only be imaged or

symbolled in form, but never divided or separated. In Being we are perfect and complete; nothing lacking; but if understanding be disregarded in thought, our manifestations are imperfect and limited; for without recognition of understanding, consciousness is believed to be limited to manifestation—the shadow land.

19. That we have not known our real self proves nothing against our being real. We are not that which is dependent upon recognition for being, but recognition, objects and expression are the product and proof of our Being. The folly of not knowing self as Divine Being has bound mentality in chains by beliefs in ignorance, sorrow, pain and death. The mental thus bound causes feeling to take form or quality in dis-ease. The great delusion of the world is ignorance, which consists in unsuspectingly taking things for what they are not; e. g., taking the expression for the expressor, the body for self, the brain for mind, the letter for spirit. But when in the broad sunlight of truth we by its light view ourselves as we are, soul and Spirit, we realize the oneness and divinity of the life of all things. How quickly this realization fills the heart with universal love! Awakening a sense of universal justice; and strength and harmony are the result.

▼ PHYSICIAN AND METAPHYSICIAN.

20. The physician's method of interpretation is as follows: He believes his patient to be a physical, visible

being, afflicted with a physical disease, resulting from a material cause; and he treats the body to cure the patient. So, to remove the disease, which both doctor and patient believe to be real, he applies a material remedy to remove a material cause from a material body. The remedy and body each being material—external effects of an interior cause—to attempt to cure an effect with an effect is “a kingdom divided against itself which cannot stand.” The basis of interpretation being false, its practice can—at best—only change a belief for a belief, postponing suffering. Medicine can never unfold a consciousness of the immortal. It does not give us *knowledge* of ourselves, which is the only permanent remedy for suffering.

The scientist or metaphysician's method of interpretation is: He receives his patient as a pupil; and perceives him or her to be Spirit and invisible—a living soul; in a perfect state of ease and rest; but holding beliefs in mentality that are false of himself, which is the disease that he feels. There is nothing in the body or in mentality to be removed, that is real; but there is something permanent for the patient to recognize and manifest. The scientist's remedy is truth. Truth's practice bears away all suffering. He gives this truth in a silent lesson, first correcting the patient's false judgment of himself. Then, by speaking the word of Spirit, he guides the thought into consciousness of the truth about his being; and Spirit responds to its own truth. There is but one

Healer who, operating through all, can heal all errors permanently. But if I cast out devils by the Spirit of God (Truth) then the kingdom of God is come unto you, the patient; which is the permanent remedy for all suffering, and this is what is meant in the Bible by healing the sick and overcoming evil with good.

PRACTICAL ADVICE TO STUDENTS.

21. Renunciation and regeneration mean work. Without work you cannot turn away from old habits of belief and conform to truth.

Since all that truly is, is good, there is no evil.

You will hasten your growth in understanding this truth, if you study these lessons quietly, and without debating about that which you do not understand. The science of the silence can only be realized from passive, tranquil Mind, which is God.

Do not at first attempt to account for special appearances of so-called sickness, sin and sorrow; but stand firm and unwavering to the truth, that the all is good; that God, Spirit, is truly in every place, at all times.

Refuse to compromise the statement of being with intellectual reasoning; and you will soon begin to realize the unreality of the appearance of sickness, inharmony and death. As you become conscious of eternal life and truth, you will know that there is no death. You will know that life is ever life and cannot die; and suffering will flee away.

Put away each day the trifling things that would annoy. Begin your days' labor with a thought of omnipresent good; and as you meet the usual cares and vexations of every-day life, which all have, say to each one as it comes—"it is nothing, it is of no importance whether it be this way or otherwise." Then say to yourself, "I will perform daily duties without being annoyed or troubled with them."

Think of yourselves, your children and all persons—not as they seem, but as they are, as that which is, was, and always will be; as that which thinks and knows; both the knowing and the knowable; that which manifests, and which stands back of manifestation. Think of yourselves as "hid with Christ in God;" be where He is and what He is, with attributes of the eternal. From this standpoint you can deny sickness intelligently, and master all the cares of life. From this standpoint it is right for you to deny from you all thoughts and feelings that are the opposite of Divine Love, Truth, Knowledge, Power, Strength, Health and Happiness, or Perfect Harmony.

LESSON II.

THOUGHT ; THE CREATIVE OR IMAGING POWER.

"In all thy ways acknowledge Him, and He will direct thy paths."—Prov. iii : 6.

1. These lessons are written in the natural order of divine expression or unfoldment. In giving the Statement of Divine Being as our first lesson, we commenced where all things commence. So Thought, being the first-born of Being, comes next in divine order, to be followed by the spoken word, the effect of thought. As there is but One Infinite Mind, or One All, in which are all souls, we cannot solve the problem of life if we lose sight of the principle of Unity. To know Infinite Mind and the orderly method in which it works in manifesting nature, is divine science, or to know the relation of objects in nature to each other, and to the Creator, is the truth of Spirit. The law of God working in what is called natural expression, is the law of Divine Love in the regular and orderly method of divine thinking.

2. In Section 10 of first lesson, the student is instructed to put away the belief in an evil power and come upon the basis of unity as a preparatory step for a permanent awakening to Divine Truth. Not until this division in belief is dispelled,

and the eternal truth of unity established, will the student become illumined with understanding and absolute consciousness. When we know that there is but one Source and Power, the thought ceases to fluctuate between two beliefs: the one of good, and the other of evil; then fear, which is its outgrowth, ceases. Fear is the one error which weakens the expression of Faith, causing it to yield or submit to delusion.

3. "If thine eye be single, thy whole body shall be full of light." Perfect faith means to be undivided; and to be undivided is certainty; and certainty is knowledge; and this is wisdom. Then wisdom's way is unity or harmony. So divine wisdom and perfect faith cannot be attained so long as there is a lingering belief in evil or sickness as a reality; and not until we know that there is but One All, which is the perfection and goodness of the universe, can we fully realize the truth that all misery is ignorance of *the One*.

4. In this lesson we will consider that you have cleared away the mists of illusion by correcting false beliefs, and are undivided in faith and perception, and that you are holding to the truth that there is but One Life, which fills you with the light of understanding and perfect faith. The times are ripe for a complete change of thought, a spiritual awakening. The greatest need of humanity is knowledge, certainty; a fixed and unwavering faith in goodness; a certainty of where to turn for health and happiness; and how to realize the peace and rest for which all are longing and thirsting. Recognition is the method by which the ever

present kingdom of God is realized ; we can only realize the kingdom, power and glory in which we live, by recognizing it in our own perfected thought.

5. Thought is the creative power, or formative energy, and sustains a causal relation to sensation and to all external expression. "To think is to prove that we are. I am, therefore I think." Thought is the proof or evidence of being, for there cannot be a thought without a thinker ; there cannot be an expression without an expressor ; there cannot be a form without the formless. Expressions of Universal Love are the proofs of an Infinite Expressor ; for the expression, be it ever so perfect, cannot be as great as the Expressor. The relation of Principle to Idea, or of God to the Soul, is that of oneness ; God is the governing principle, the I Am of every individual. The act of thinking is the act of forming decisions ; and decisions rendered are mental, and express, on the sense plane. So, thought is that power which embodies and reveals the Unrevealed, which manifests the Unmanifest. The subject of greatest value for the World's consideration is that of correct thinking, and how to think, in order to evoke and bring forth into manifestation the wealth of power and goodness in which all rest. This question of correct thinking interests equally every man, woman and child in the invisible and visible spheres. How to think that our thoughts may truthfully represent Deity, is of equal value to all.

The true idealistic teaching is that thought is the first expression of God ; the highest and most substantial ex-

pression in the Universe. Visible creation is thought made apparent to sense; invisible creation is idea made apparent to Mind; both are in Divine Mind. Thought, says the Cabala, is the source of all that is visible; the first-begotten of the great Unknown. The Hermetic philosophy defines thought as the Son—that is, the first-born. Correct thinking brings harmonious results—the right word and deed in the right time and place. Ideas are possibilities of principle. Truthful conceptions of ideas are living images—formed in infinite Mind in its likeness; they belong to Soul and are immortal, for Truth expressed is God manifest—the Christ revealed.

6. Truth is that which never changes; it is the same yesterday, to-day, and forever; it appears alike to all persons, at all times, in all places; it is good for all at all times. In the beginning God alone was; that which was, is, and ever will be. The first chapter of Genesis is an account of the generations of the heavens and the earth when they were created (in Infinite Mind, by thinking); in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew. This truth is expressed in various allegories in the ancient books of wisdom. "At the beginning of a day of creation, Brahm, awakening from his sleep, begins to think, and his thoughts call worlds into existence." The sacred writings of the ages teach that all things are first created ideal, the image of God's idea; for His works represent Him. His method is one; therefore, before anything can

appear on this outer plane, it must have pre-existed as an ideal creation or mental picture. You are to consider this as an established or fixed law of creation. Thought is the ancestor of word, deed and sensation ; it precedes speech, whether the language be perfect or imperfect ; it precedes sensation, whether it be pleasurable or painful. All external appearances, seemings and reflections, that we sense, are the result of subjects thought about and decisions rendered and held in mentality.

7. The Infinite Mind, in which all things are formed, live and move, is formless and impersonal. To image Spirit is to be impersonal and be universal in our thoughts and acts. Truthful and permanent ideas are imaged and given form in the Mind by the action of will and the power of thought, according to the law of love. When love is embodied in the ideal, the mental reflection is that of universal harmony. As all expressions in Nature—forms of mineral, vegetable, animal, or human—are the result of the force or action of thought, we may say they are effects of the working of mind through faith, which is the substance of things.

Perception cognizes thought ; therefore “God saw everything that He had made, and behold it was very good.” As there is but one method, *we* see the result of our thoughts in our beliefs, conditions and environments. Thought shapes our whole existence and determines our course in life, whether it be that of success or failure. Therefore, it follows, that to change physical form, or feeling, or any external condition,

success, or habit, we are first to change our thought and belief relative to ourselves and conditions; and if we would externalize the perfect we must have the perfect idea apparent, which is in absolute consciousness; if we would externalize health, we must perceive that health is an idea to be made apparent by holding it in memory. If we would have harmonious conditions, we must perceive them and hold them in thought. If we would heal humanity of their beliefs, and do good, we must perceive the truth and speak it forth by works of faith, by holding to the perfect idea of the immortal.

8. What the senses reveal to us as self is not self. We can find ourselves only by seeking in the depths of Divine Being (see Sec. 18, Lesson No. 1); so our most important work is that of transferring the action of thought—which many believe to be understanding—from the temporal and limited to the permanent and limitless, from matter to Spirit, and thus awaken to the wealth of love and goodness that dwelleth there. By knowing this good we give it expression, and baptise the body with the living waters of eternal truth. “Thought germs grow in mind as the seeds of plants grow in the soil of the earth;” the latter are quickened by the light of the sun, the former by the light of Divine Wisdom. The spoken word of truth is Truth called into appearance, or outer showing; its possibility or being is ever resting in its source, Divine Spirit. Few persons have known that it was possible to exert power over their own thoughts; but all must learn to control their thoughts before they can become master

of their expressions or conditions. This can be accomplished only by denying a place to thoughts that are not in unity with Divine Being and your real self. For it is a law, as fixed as the eternal law of mathematics, that as a man or woman thinketh in their heart so is he or she in manifestation. The nature of the beliefs which we hold in memory and dwell upon, bring to us the experiences of our earthly lives, either of pain or pleasure, sunshine or shadow. So it is by our own thoughts and recognitions, that our conditions are pleasant or unpleasant. We receive from Infinite Justice, full payment for services rendered.

9. The Divine attributes of Mind are winged with aspiration, ever ready, when recognized, for outward manifestation. When we cleanse mentality by denying their opposites a place, we are no longer ignorant of this truth.

10. The science of expression reveals the truth that all mental conditions sustain a causal relation to a more external reflection. Unless our ideals be based in truth we cannot expect harmonious effects, for Health is the evidence of harmoniously arranged thought; and appearance, called disease, is the evidence of inharmoniously arranged thought. Let the thought, that the all is good, possess you.

God's ideas, which are souls or sons, are perfect; all His works are done in truth. Then, not until our decisions of each other and of self be perfect, are we working in concert with and doing the will of God; and, not until we

think the thoughts of Spirit is there a conscious at-one-ment, or true atonement. And not until this state be reached will there cease to be mental conflict and confusion in existence. So, if we form the perfect idea of Divine Humanity, perceiving Spirit only, where there is nothing lacking morally, mentally or spiritually, we shall manifest power over all external conditions. The question naturally arises, can we so frame our thoughts? We often hear about people changing their minds; we certainly can change our thoughts and pattern after the perfect, if we but make the effort; mental training is required in order to expand thought unto consciousness and know the light of unchanging Truth—the Spirit; and thus reveal and know more and more of the life and truth in which we live, until we express or speak forth harmony divine.

11. Truth is the one remedy that heals all error. Where harmony or health is absent in expression, truth recognized makes it manifest; which changes belief into knowledge; truth's practice brings into expression the silent attributes of the idea of God; it frees all who are heavy-laden with error of belief, and gives peace and rest. Truth frees, because it is free and limitless.

St. Paul, the great Christian Healer, said, the good that I would I do not, but the evil that I would not, that I do. Now, if I do that which I would not, it is no more I that do it, but evil that dwelleth in me. As the Spirit is all that can truly say, I Am, unless we act in concert with Spirit, it is no more I that act, but error of the personality acting in

opposition to the impersonal Spirit. Such is the government of sense (carnal mind), that to be carnally minded is death; because we identify ourselves with matter, which has no life, and believe it can give us satisfaction or dissatisfaction, ease or dis-ease, which is death in belief unto truth. But to be spiritually minded is life and peace. To be spiritually minded is to be in truth, and to practice it. This is the work of faith, which renews us in the Spirit of our Mind, by which we know wholeness.

12. Decisions rendered upon authority of mere appearance are false, and are negations of the living and true Spirit; they are the confusion, dissatisfaction and general discomfort that we feel; all know that many persons have passed through the change called death, from fear of what are called contagious diseases; fright has turned white the hair in a single hour; fright may mark and disfigure the form, or destroy the expression of life in the unborn child; thoughts cause and cure disease. Fear invites the condition feared. If we fear sickness, sorrow, evil, or anything, we virtually say to the condition or thing feared, You have power over me; thus are the mental and physical conditions disturbed, and we decide that we are subject to the condition feared. Fear comes from not knowing that which is real and permanent, and by not being able to trust the temporal, which is all that the senses know.

13. That which is seen and is called evil is in seeming only, because the good is not known and realized ; all dis-ease

is an unconsciousness of ease resulting from negation of Spirit—the Infinite power. Thought, which is the opposite of Spirit, darkens mentality and veils it from understanding. Grief is the mental side of many diseases, so-called. A reflection of anger is inflammation. Anxiety and doubt are fear ; they are at the root of every disease. Conditions that represent beliefs called hatred, envy, jealousy, malice, cruelty, revenge, prejudice, aversion, uncharitableness, are not born of the Spirit, and are cause for suffering.

Spirit, being the All, its opposite must be falsehood ; for this reason we feel uncomfortable under adverse believing ; but if beliefs represent that which truly is, harmonious conditions result therefrom. To the awakened, fear and doubt are an injustice to the ever-present Spirit. We do not change the attributes of Divine Mind by holding their opposites in consciousness ; we cannot change the unchanging principle ; but, thought being the means by which we manifest, we do distort and limit our external manifestations by our error of thought and perception. All conditions of inharmony revealed by us are the externalizations of race-beliefs, that have found lodgment in our beliefs. Condemnation and fault-finding would not be entertained for a moment, if we fully realized and trusted the ever-present good. These race-beliefs are the result of selfness or personality, by which individuals virtually attempt to take things in their own hands and judge what should and should not be, and pass judgment upon the power of good according to their temporal or carnal

beliefs ; this condition represents one whose attention is fixed in effect—the letter ; resulting from personal desire, made paramount over all else. As we perceive within ourselves the love, goodness, and justice of the Life in which we live, these errors drop away, and we realize that the great weight of afflictions maintained by us were false beliefs.

14. False beliefs about ourselves are the delusions which darken the intuitive vision, and when we lift the veil of delusion and see ourselves as we are (*v. Sec. 10, Lesson No. 1*), thus putting away error of thought and perception, then pain and discomfort drop from us as naturally as leaves in autumn drop from trees.

One of the fundamental truths of the Science of Spirit is, that all thought that is not in harmony with the omnipresent Spirit, is negation of it, and is the cause for in-harmonious sensation. “He that is not against us is for us.” Our moods of thought relate mentality to a like class of thought wherever expressed. So, truthful thinking is the only protection or safeguard against the erroneous race-beliefs in sickness and sin. As long as we believe that good and evil, health and disease, are equally real, we shall sometime succumb to one belief, sometime to another. But when once the eye of understanding is singled to Spirit, and Truth alone is embodied in our ideal, all seeming burdens and in-harmonies fall away. A house that is built upon sand, or a castle in air, a structure with a sandy, or without foundation,

must of necessity fall. So all sensuous illusions or opinions, when exposed to the light of the Science of Infinite Spirit, lose place and disappear from memory.

15. Knowledge manifest, is expanded thought or broadened recognition. When we come into knowledge of that which truly is, we have not changed anything except our mental conceptions, which we have done by taking on the truth. To know the truth is to know the permanent and unchanging; knowledge does not consist in knowing that temporal things are, and thinking them real. Then, it follows, that to speak the truth of yourself, is to speak truthfully of that which is permanent and unchanging. Speak this truth, and it will make you free.

16. To think and feel yourselves united with all humanity as one in hope, purpose and destiny (as you are in the source of being), will determine the Universal Good to your aid in all your works; for in action you have asked, and will receive; you will externalize your own thoughts. To express a permanent condition of harmony, you must acknowledge the knowledge of Spirit, and work with it in all your ways. First acknowledge that all that truly is, is Spirit. Then, that all creations are *within* Infinite Mind and are perfect expressions of its ideas. To consciously unite yourselves with the Infinite Source, you must have ideas that will pattern the attributes of Spirit. And Spirit will guide you into all wisdom. "Being then made free

from sin, we become servants of righteousness." (Rom. vi:18). When you believe yourselves perfect in Divine Being, your thoughts and needs will conform with what you perceive yourselves to be. That is, if your feelings be harmonious, the perception and thought relating to self must represent your Being as divine. Then, if you perceive yourselves pervaded by the one Infinite Spirit, and possessing possibilities Divine, you are in condition to represent Being in all your ways; it is only through unwavering faith that we perceive and manifest truth and knowledge.

To arrive at Truth we must find the opposite of what the senses reveal. So do not attribute power or quality to disease; do not name any appearance of inharmony; do not think or say that the body can environ or limit you in any way, nor claim to be subject to feelings, sensations, or effect of any kind.

GUIDE TO TRUTH.

*Broad is the Way that
leadeth to destruction.*

The belief in
Death or Ignorance,
Hate or Weakness,

*Narrow is the Way that
leadeth unto Life.*

Affirm that you are
Life, Truth and Understanding,
Love and Strength,

Doubt or Fear,	Knowledge and Faith,
Prejudice or Aversion,	No respecter of persons,
Revenge or Cruelty,	Justice and Mercy,
Disease or Evil,	Harmony and Goodness.

Is the result of a belief in separateness from God, and the cause of all appearances of sin, sickness and sorrow. Therefore deny it from you. "If thy right hand offend thee, cut it off and cast it from thee."

All that you show forth or manifest of these qualities represent you. This is speaking the word of Spirit and doing the Will of the Father. "The words that I speak unto you, are spirit and are life."

What appears on the left hand is a misconception of what we are in Truth; and what appears on the right hand is a truthful representation of what we are in Truth, or Being. Therefore, keep the above before you as a guide out of belief into knowledge, out of darkness into light.

In giving the following treatment you are to realize that your patient and yourself are what you affirm, and not what you deny.

HEALING THOUGHT.

Matter is not sensation, intelligence, nor substance. The race belief in sickness, sin and death, cannot affect Spirit,

which is alone real. I am Spirit, or Life in action. I image Spirit in thought, and live in the likeness of Life. That through which God works to will and to do, cannot be imperfect. Truthful expressions are in the image of God, and are one with the Father—the Expressor. It is the will of the Father that none should suffer. His ideas, which are souls, are perfect. Therefore I deny all beliefs of imperfection, weakness and limitation from me, and affirm wholeness, strength and power for myself. I affirm that the kingdom is within, and that there is nothing wrong, no lack of power, within me. No false belief environs or limits me, no shadow darkens my mental vision. God pervades his holy temple at this time. I cannot get out of harmony, for where the Father is, there is perfect peace and rest. I cannot get out of health, for the Father is in me, around me, above me, and everywhere. This is speaking the word and doing the will of the Father. I am at rest in him.

LESSON III.

THE EFFECT, OR FRUIT, OF THOUGHT.

Those who are working for effect are virtually striving to make this plane of existence a plane of cause, for it is both the subject and object of their consideration ; subject, because they believe that effects can produce effects, and it is the object, because they are working to produce effects. The fact that they are thus striving is evidence of ignorance, and this in a two-fold sense.

Firstly: through this error they have mistaken creations for themselves ; *e. g.*, they have identified themselves with the body ; and this identification has led them to conclude that they are something that can be young or old, sick or well, alive or dead ; whereas they are perfect and immortal in Divine Being—in the Father.

Secondly: through a lack of understanding they have concluded that as they have the power to affect and effect results, so have results the power to effect themselves or be causes for other results. They argue thus, thinking they are effects or results affecting other results. Hence the World has a science (so called) built upon the theory that various and general results proceed from particular “causes” —which supposed causes are themselves results.

No effect can ever be cause, for the simple reason that all effects are results of past thoughts and conclusions ; therefore they belong to the past and are things dead and done with. But on the other hand, consciousness, the cause of thought, is always present—even presence itself ; always living—even life itself ; cause is always the doer, never the work done ; the thinker, not the thought expressed. Hence, all who identify themselves with effects—work done or thought expressed—identify themselves with opinions rendered and conclusions formed, which are the dead. And, if they identify themselves with the dead, what else are they in their own thought than dead ? The result of identifying one's self with the past is death, or unconsciousness, and there is no other death. To go away from God and identify ourselves with effect, is going away from consciousness, and identifying ourselves with unconsciousness.

Cease, then, from striving to make the visible world produce true happiness for you—from seeking to make sensation a cause of real joy. Place not your heart, dear student, upon earthly things, or your consciousness upon the things of the past ; but live in the presence of the one that is ever present, for this is Life eternal.

TRUTH.

There is but one life, which is Infinite Spirit ; Infinite Spirit is the one Substance, which is Infinite Mind.

There is but one Law, which is Infinite Love.

There is but one Method of Creation or manifestation, which method is the act of Divine thinking.

The Life of the One is the Life of all.

The Substance of the One is the Substance of all; and produces all things.

That power which forms one thing forms all.

That which loves one loves all. All are in and of One source. As the One Spirit, which is no respecter of person, loved one, even our great Master, so does it love and respect all, even the smallest.

“Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of the Father which is in heaven.”
—*Matt. vii: 17-22.*

1. As there is but one method of manifesting the Infinite Spirit; idea, thought and effect of thought, is the Trinity which includes the problem, solution and example of life; therefore thought is the means which must necessarily precede the ex-

pression of truth on the sense plane. And by the word, deed and sensation we can know whether the nature of our thoughts and beliefs are at one with the Spirit or at one with the letter; whether they are truth or error. Every good tree bringeth forth good fruit; but a corrupt tree evil fruit. Good thoughts are at one with Spirit, or the Divine Attributes. (See Guide to Truth, Lesson II.) Their opposites are the errors that bring forth fruits opposite to the good.

There is no unclean or evil thing. Habits that are called corrupt, or deeds called evil, are misconceptions relative to good; they result from not knowing God as the All. Study well on this subject Sections 6, 7, 9, 10, of Lesson I. Until we know what it is *to be*, we cannot bear truthful witness of being; nor does life with all its cares become sacred and pleasurable to us.

2. God in creation is a trinity in unity—Mind, Mental and Visible, or Thinker, Thought and Word. God—the Creator—Individual, the Ideal, or the permanent thought of Truth, Body—the spoken Word or symbol. As all ideals sustain a causal relation to a more external effect, and the Soul—being the idea in Infinite Mind or Spirit—it is idea which externalizes form. Therefore bodies are effects and not cause, and are not intelligence, or power. They being effect are subject to and operated upon by thought; and according to the line or nature of our thought and belief, so is the body. Therefore, if we hold ourselves in Truth—

our thoughts being truthful—our expressions are harmonious. The condition of the body is wholly dependent upon the quality of thought and the line of belief held in memory by us.

3. Three facts are necessary for all expression ; there must be the trinity, viz., the thinker, the thought, and the thing thought about. The purpose of creation is that God may become manifest ; and the purpose of individual expression is that God may be manifest in the individual. Truth's thought, being the first expression of the thinker, or the first production of Mind, is that which produces all visible Creation, and upon which it is dependent. Unless our thoughts be in the image and likeness of the Spirit, or unless they express the attributes of Divine Mind, their fruit will be delusion. Infinite Mind gives power to mentality to think, but does not compel one line of thought ; therefore, all thought does not represent the attributes of the Infinite Mind or Spirit. When thought looks upon effects without knowing or understanding its own source, it accepts appearances as a basis from which to reason. Thoughts which are the opposite of the attributes of Divine Mind are the inharmony known as dis-ease. Thought forms and constructs ; it grows the tree that brings forth sweet or bitter fruit—that is, harmonious or inharmonious expression. All forms, being the product of thought, are ever changing, according to the thought. As a man thinketh in his heart, so is his expression. If we seek to lay up treasures on earth, it is because

we are attracted to the temporal; and where the thought is attracted there will the attention be centered. So, if mentality be limited to form or expression, it is based in appearance, which is neither intelligence, life nor power; so, to be carnally minded is death. Thoughts or beliefs based upon appearances bring forth bitter fruit. If we look upon the letter or form, and place our affections upon it or temporal things—be they money, houses or lands, they being mortal must pass from us, or we from them—and we shall bring sorrow upon ourselves because we do not know or love the permanent. Seek to know and love the Immortal (Spirit), for it is alone real.

4. The science of Spirit will give you a knowledge of the Immortal; it transfers the attention and affection to the Immortal, and thought becomes one with Infinite Spirit. You cannot love the Immortal until you find and know yourself as immortal; you cannot love that of which you have no understanding. The Invisible is alone real; so until you know yourself as such you cannot understandingly think the thought that will represent Being, and express the Trinity in Unity, which is perfect expression. To hold self in Truth is to hold self in Principle.

5. As all visible things are first in idea, which is in the Mind, and are builded by thought, they are subject to change by the change of thought; for nothing but effect can be affected by thought; the thinker is above and

beyond change—at one with the Father. This is the Law, nor ever is it otherwise. This should do away with the sensitiveness beginners have upon hearing that their suffering is not real, but a belief; also upon hearing that their suffering is the result of so-called evil thought. “Memory is the only friend that grief can call its own.” To let go of the past and live in the present, and in the presence of Spirit, is to live in life. To let go of all thought of non-possession and recognize the perfect, *now*, is to live in the fulness of Spirit—the kingdom of heaven. Now is the eternal, present; what we do not recognize as being present we do not enjoy. Then, recognize health, power, knowledge, good—in short, recognize wholeness that now are you complete, in the Infinite Good, and you will enjoy it and have peace and rest. The living God is around you, above you, and through you all; so you are protected and shielded by the perfect good at all times. In this consciousness we find ourselves above the plane of expression and limitation. Recognize this truth, and it will make you happy and free.

6. Thoughts of fear paralyze our expression and darken the mental vision. Fear, when indulged in, limits all effort on the sense plane. Anxious thought about persons, times, places or conditions, will produce fever, nervousness, and almost every ailment that error can produce. Anxiety is a form of fear, which almost every one justifies themselves in holding; they believe it to be a duty they owe to their families and friends. Hurry is fear, and should not be in-

dulged in. Fretfulness and faultfinding are a lack of faith, which means a lack of understanding. Perfect faith in or love for omnipresent good is the remedy for fear. The line of thought based upon opinion, which is the opposite of God, is the tree which is hewn down and cast into the fire; for as soon as the facts of Spirit are stated according to the attributes, the opposite thought and opinion is cast into the fire of Spirit and consumed. Truth recognized and held in thought consumes the cause of discord and suffering, hence there is no more bitter fruit.

7. Christ came into the world to teach the way to truth and life, and to teach what being is and the purpose of creation, and what thought is and the power of thought, and the fruits of thinking. He demonstrated the power of understanding. "Be ye perfect, even as your Father in heaven is perfect." The belief of imperfection is misconception. The Infinite creates everything within itself; and all that it makes is good, for there is naught but good from which to create or in which to produce. Then, put from you all beliefs of imperfection from time to time, when they would arise, that you may keep in remembrance the truth that God is all in all. If you have believed yourself to be sinful—the opposite in being from God—you have been in error; the proof that you were in error is the suffering and misery that it brought you. You, being the thinker, can change your thought and believe yourself divine, a child of God—and that He is your life. Then, think of your life as a perfect

one, for there is but one life; this is the truth that frees, and brings peace, that passeth understanding. Understanding is perfect seeing and hearing. Truth grows the tree of life in consciousness.

8. "Not every one that saith, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of the Father, which is in heaven." We know that if our thoughts be at one in quality with the attributes of Spirit, we are doing the will of the Father, which is our life. There can be but one purpose in creation; so, the purpose of the Father and the purpose of His children are one. To work in concert with the Father is to be conscious of the kingdom of heaven. God measures not His spirit to His children; so, if we work in concert with Him by thinking His thoughts and obeying His law—love, there is no limit to the power for good or to our knowledge; to do this is to do what we see the Father doing, and be what we conceive Him to be. "Be ye perfect," was spoken by the Spirit, a command to the individual to recognize the Truth; see ye perfect—is to understand things as they are relative to God. To find the permanent is to find ourselves, and to know what we shall ever be.

9. As the Thinker is one and is capable of all thought, so thought is capable of being expressed in myriad forms of word, deed and sensation. "Ye shall know them by their fruits." Every unalterable truth spoken within conscious-

ness helps to grow the tree of Eternal Life within you, and to bring forth illumination and power. This is doing the will of the Father, the fruit of which is manifested good, peace upon earth, and good will to men.

Dear students, the Infinite Spirit is the I or life of ourselves ; therefore we cannot live a separate life from God, or good. They who try to live a separate life by believing that they are mortal, and apart from God, live in darkness, because they do not draw nigh unto the place of understanding, and to that which is inseparable and impersonal. Not until we acknowledge the Infinite Source as the "I" of self, are we in a condition to think and act divinely ; for we shall always think and act just like what we believe ourselves to be and to be related to. Not until we hold ourselves individually at one with the divine Being, which pervades us, can we solve the problem of life correctly, nor do we enter the way that leadeth to a knowledge of eternal life, and which Jesus gave to the world. This attitude is the position of a master, in which we may understand all things.

CONCLUSION.

10. Appearances, the effect of thought, which we have been dealing with in the lesson, should be studied from the plane of knowledge, which is Spirit—the Creator, not from the plane of effect. If this be done, the student will learn their nature, that they are merely *appearances of thought* ; and that through which we recognize them is nothing other than thought. Thought recognizes its own appearances ;

how could an appearance, which is nothing real, recognize anything!—truly it is without power to do so; therefore, when we say that we see, hear, feel, or in any way sense effect, we mean that we recognize it in thought, and it is held in consciousness by thought; and, if we have no thought about it, we have no recognition of it.

LESSON IV.

THE WAY OF RECONCILIATION.

“If so be that ye have heard him and have been taught by him, as the truth is in Jesus, that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour, for we are members of one another.”—*Ephesians, iv: 21-26.*

THE OLD AND THE NEW.

1. The great lost secret is the knowledge of God, and his relation to Nature and Man. The loss of this knowledge is due to the deception of sense. To be guided by the senses is to be under their dominion in belief; and whatever we yield ourselves servants to obey, their servants we are. To obey the senses in thought and action, is disobedience to the Spirit; to be guided by the senses is not to be guided by understanding; and not to be guided by understanding is to be in confusion or outer darkness. To fall from consciousness of truth is to lose knowledge of God, and of the soul's union with him. The science of Divine Spirit reveals the fact to us that the old, old truth, is the new, for

truth never changes ; that which was, is now and ever will be.

In this lesson we shall present Truth, and the method whereby you may cease to partake of the tree of the knowledge of good and evil, and partake of the tree of life, or gain consciousness of first and final truth of Being.

2. As God always was, is now, and always will be omnipresent—perfect good always was, is now, and always will be omnipresent. Therefore that which always was, is now, and always will be omnipresent, should be recognized and acknowledged now. To acknowledge and live in the presence of God is to live in an undivided consciousness of good.

Now is the time to reap, “that both he that soweth and he that reapeth may rejoice together.” If we do not acknowledge the omnipresent good now, we shall not rejoice with him that soweth ; and he that soweth is eternal joy. We do not receive wages of joy until we reap. We cannot find rest unto our souls by recognizing or reaping that which is continually changing and passing from us. That which is continually being made is corruptible ; and those who place their affections upon the corruptible reap disappointment. That which is made but once (the ideal) is eternal ; that which is unchangeable (the Spirit) is eternal. It is Spirit which says to that which it makes—I am, and because I am, thou art ; for thou art my very self manifest ; and thou shalt ever be what thou art. By penetrating to

the depths and centre of consciousness we come to know that Spirit or God is, and that He is the *I am*, or life of the soul. Then no longer is God concealed from us to be revealed in the remote future, but is to us the living, present good; and no longer is our path dark and dreary, shadowed by the delusions of sense. "If we find not God within ourselves, we may seek in vain elsewhere." First seek and find Him there, and you will find Him everywhere. Seek the Spirit in truth and you shall find that you possess the Kingdom. Meditate, dear students and children of Spirit, and read between the lines; and you will know, that to speak and act the truth is to worship in spirit and in truth.

THE FALSE AND THE TRUE.

3. Dear students, if it be that we are taught by the Christ as the truth was in Jesus; and, if we speak the truth as he spoke it, we shall cease conversation about the body, and cease identifying ourselves with sensation and effect of thought, for thought spoken is the letter, and the letter is a mere symbol or appearance of past thought. To be centered in the letter is to be centered in the result of thought, which is passed, hence is dead. Life is present goodness. Therefore, to identify ourselves with the letter or effect is to identify ourselves with that which is dead, and to identify ourselves with the dead is a cause for feeling of limitation, which results in pain and separation from the physical body. So, if it be that we speak the truth as Jesus spoke it, we shall refuse to let the senses speak in opposition to the Spirit; and

through faith we shall assume our true position as a Divine Soul, or the Father's idea; we shall hold ourselves in truth by thinking of ourselves as being what true being is, and by ceasing to make excuses for our shortcomings and errors, because Adam partook of the tree of knowledge of good and evil, and fell into doubt and desire. They who are guided by sense partake of the forbidden fruit, and are dead to spiritual truth; all who are separated in consciousness from the ever present first and final truth, seek out many inventions by which to be saved from error, and come into a multiplicity of beliefs. While thoughts are fluctuating between two or more opposite beliefs they constitute a state of doubt. To doubt is to stand still; and to stand still is mental stagnation, which is the fall.

4. Through speaking the truth with love we may grow into a consciousness of the Father, even of the fountain-head of all good. Through daring to bear witness of our divine self-hood, and that God is our Father, and that we have no other, and that He is our life, and that we have no other; and through daring to declare the unalterable truth, that it is not we that live but the Father—which is the life—in us, and that there can be no separation of the living from the source of life, we shall arise and go to the Father. To acknowledge these truths with love is to fulfil our duty to God, and do His will. This true relationship must be recognized by the children of God before they can become conscious of working with him. To be renewed in the Spirit

of your mind is to awaken from the dream of sense. Until the senses are enlightened they alienate us from the understanding of these truths. When the senses are enlightened they serve the mind, and we see with understanding; and to see with understanding is to destroy the cause of inharmonious expression. To speak the truth as it is in Jesus enables us to grow up into truth in all things, even Christ. When once the intellect and reason is raised above sense, and we realize true being, we shall cease to say *impossible* to anything, or claim weakness or limitation for ourselves. To know things as they are, and to live the truth, is to be spiritually minded, which is life and peace. To be in truth is to be in heaven; to be out of truth is to be out of heaven. To live the truth is to bring heaven upon earth, or make it manifest. The thought and deed can never be as great as the thinker or actor; if we think the thought and do the will of the Father, it is necessary that we be one with the Father, and speak and act from the Spirit. When we think the thoughts of the Father, and know our purpose to be His purpose, and our will His will, Christ has arisen in us—we are born again. When freed by the truth there is no more strife.

5. We shall put away the false by ceasing our efforts to make this physical plane a plane of cause; and by ceasing to express in thought, word or act, as if we were mortal. Do not, then, think and speak of physical strength and physical weakness, or as if the body were life, intelligence

and power; or as if it had sensation or feeling. Reckon as if the body were dead, or as profiting nothing; and reckon as if you were life eternal, as did Christ; and the mists of illusion will roll away, and you will discover that the body does not limit, trouble, or environ you in any way. Put off the false conversation, that you are something that can die—that can be dead at one time, and alive at another, or that can be sick at one time and well at another—and clothe yourselves with the truth of true being, and your whole body will be full of light, radiant with truth. Then put off the false conversation about changeable weather affecting you, and about it being good and bad; and about the wind being agreeable and disagreeable; and about food being digestible and indigestible; the belief that we can be affected by these things is an admission that we believe ourselves to be mortal, and that we can thereby be made miserable, sick or well, dead or alive, by the climate, the weather, or material food. All conversation of this nature belongs to the old man, and is according to the deceit of sense; it is based upon mortal appearances, and is therefore false. Such thoughts produce appearances in the body which we name disease, or pain. This and all like conversation is not based upon principle; hence is not true. Then all false conversation about self is the expression of the one race belief, that we are mortal now, but will be immortal when we die; and that as we are mortal now, we are subject to physical things, and are dependent upon them for life, power and happiness; but when we die, we shall have eternal life. To be in truthful thought is to

think that you are yourself the life, power and happiness you want to manifest or show forth; that you are forever at one with the Infinite, for there is but one all.

The body is not you, but your spoken word; it is a symbol which you retain in your consciousness by partaking of material food, or like symbols; otherwise you could not express yourself (which is invisible) in this world of symbol. It is an error to believe that food gives life, or that external things produce health or happiness. The giver is God, and there is no other; all life is God, and there is no other. Effect cannot become the cause; the mortal cannot give life, matter cannot evolve mind or spirit.

The law of expression is from Infinite Spirit or mind to mental, then to material form; or from the Thinker to Thought, to Word; and never is it otherwise. It works not from material form to Spirit—from the Word to the Thinker; hence it is absolutely false to believe that effects or external things can re-act and affect Being.

This false belief is the only inlet for outside error; which is spoken of as taking on conditions and being affected by the thought of others. This false belief is the only means by which we can relate our bodies to what is called miasmal or poisonous atmospheres.

6. Unchanging truth, dear student, is eternal freedom. All that is bound in seeming will be freed by it. All who live and know the truth are free. To gain the truth is to

break the bonds of sense. To accept the truth of the presence of God, is to accept the truth of the presence of all goodness ; and this it is to gather fruit unto everlasting life. Acknowledgment of The One is acknowledgment of all.

St. Paul says—give no place to the Devil. We should not ; for God fills heaven and earth. Hence it is an offense against God to believe in the opposite of His being. His words to His children are—represent me in all your thoughts, and I will guide you into all wisdom ; believe in nothing but me, and you will find the Kingdom of Heaven.

To put away error by speaking the truth is to overcome evil with good ; “that we henceforth be no more children tossed to and fro, carried about by every wind of doctrine.” That is, to be no more acted upon in belief by the weather, or by the opinion or sleight of friends ; but by speaking the truth to them in love we hold the reins of freedom in our grasp, which shields from all harm. Error cannot disturb the truth ; it is forever above and beyond disturbance ; and all who hold themselves in truth, know that they are not acted upon by mortal conditions. As Christ led captivity captive, and gave gifts unto men, so when we awaken to truth we lead the senses captive, and ascend in understanding to the Spirit. The Spirit sees and bears witness through us ; and we express its power, which is the gift of Spirit.

WHAT TO DENY AND WHAT TO AFFIRM.

7. God is infinite, indivisible and unalterable goodness. Goodness includes life, truth, love, power, understanding,

and strength, knowledge, faith, presence, justice, mercy, harmony, and charity.

As God is infinite and unalterable goodness, then all goodness must be eternal; and the opposite must be false appearance.

As life, truth and understanding are eternal, death, falsehood and ignorance must be false appearance.

As love, strength, knowledge and faith are eternal, hate, weakness, fear and doubt must be false appearance.

As God is love, and everywhere at all times, and no respecter of persons, then prejudice and aversion are false appearances.

As justice, mercy, harmony and charity are eternal, then revenge, cruelty, disease and envy are false appearances.

As that which is eternal is truth, temporary appearances are false.

As that which is eternal is real, temporary appearances must be unreal.

As that which is eternal is substance, temporary appearances must be shadow.

Then the new man is the man of truth; the old man is the man of falsehood.

The new man is the real man, the old man is the unreal. The new man is the man of substance, the old man is the man of shadow.

To put off the old man is to cease thinking that you are that which is temporary; to put on the new man is to think that you are that which is eternal.

To put off the old man is to cease thinking death, falsehood, ignorance, hate, or weakness ; to put on the new man is to think life, truth, and understanding, love and strength.

To put off the old man is to cease thinking fear, doubt, prejudice and aversion ; putting on the new man is thinking knowledge, faith, and universal love—without respect to person.

To put off the old man is to cease thinking revenge or cruelty, disease or evil ; putting on the new man is thinking justice, mercy, harmony and charity.

To put off the old man is to refrain from judging according to the senses ; to put on the new man is to judge according to the Spirit.

To put away lying is to put away all conversation about being temporary and mortal.

To speak the truth with each other, is to converse about being that which is eternal.

To be in error is to believe that we are mortal.

To be in truth is to know that we are the immortal.

The Infinite and Unalterable Good says : believe in nothing but the Infinite and Unalterable, and you will find the truth that frees, and the peace that passeth understanding.

The deceitful senses say : believe in all appearances, and you shall become as gods ; this promise believed in leads to unconsciousness, ignorance and desolation, because belief is centered in feeling or sense.

8. Put off this primitive condition, or the old man, and let your childhood pass by ; assume the true position of a Son of God, and express the truth in wholeness. All perfection, that has been, and that ever will be, is now. To recognize it, is to receive it; or to acknowledge it, is to awaken to a realization of Being, which will enable you to speak the truth as it was in Jesus. Truth is the daily baptism for the awakened. So the scientist renders thanks hourly for good received, for knowledge gained, for health expressed, for truth perceived, for love manifest, for God revealed, for the ever present Goodness.

9. If it be that we have had ears to hear what the Spirit saith, and have heard, we have put off all conversation concerning the old man, and we have taken on the new man, which after God is created in righteousness and true holiness ; we have reckoned temporary things as dead, and ourselves as alive with Christ unto God ; we have identified ourselves with the One, which is Creator and life of all things, and are renewed in the spirit of our mind in understanding. According to the measure of your truth have you expressed Christ as it was in Jesus. To express the truth is to express immortality ; and it is truth which is the permanent remedy for all disease.

PREFACE TO LESSON V.

BAPTISM BY THE SPIRIT.

Infinite Spirit's instruction to the individual: Thou art my very self manifest. I am thy life, power and substance; I live in thee, and thou by Me; and we can never be separated. Thou hast not at any time fallen or wandered away from Me. My being thy life is, and thou hast no other life or being; for I am everywhere, and include all within Myself.

Thou art good, because I am goodness; thou art living, because I am life; thou art loving, for I am love; thou art true, for I am truth; thou art impersonal, for I am infinite and no respecter of persons; thou art created in righteousness and true holiness, for thou art created within Myself, and art Myself manifest.

Dear child of My being! speak My word for thyself, by claiming wholeness for thyself. Awake from thy dream of sense, and know that thou art within My kingdom at this time, and know that thou art radiant within and without with My Being; thou art clothed with the Sun of Truth now. Make thine eye single to Me, and thou wilt know that thou art full of light. Believe in Me, and manifest Me in all thy ways, and I will direct thy path. Recognize absolute goodness and see naught but goodness, and thou

shalt have dominion over all manifestation; for he that doeth My will cometh to Me, and shall do the things that I do, and realize the peace which passeth understanding, which I alone possess. Thou art at this time whole and complete and lack nothing, for I am thy sufficiency.

All who realize the truth of these instructions may use them successfully as a baptism to bless others, and help those who need to realize their union with God. Let your blessings rest upon all alike; be ye doers of the word and not hearers only, and your way will be made clear.

LESSON V.

SCIENCE—THE PRAYER OF UNDERSTANDING.

As a short introduction to this and following lessons, we deem it profitable to give a condensed statement of the basic principles of science contained in the foregoing lessons.

1. To students of the Science of Infinite Spirit, we would say, that it is necessary to keep the spirit of unity before you as a basis for your conclusions in solving the

problem of life. ' As there can be but one All or Infinite, One is unity, and unity is for ever the absolute state of one ; one is not division. God and His creation is a trinity in unity, which truth is as capable of demonstration as is the truth of mathematics. So, to solve the problem of life three facts only are necessary, namely : the Thinker, the Thought, and the Thing thought about. To find the true relation of the Creator to the creation of heaven and earth, is to find that they are contained within the Creator ; and that they are a trinity in unity. The closer we hold to unity, the nearer we are to absolute truth ; and the closer we hold to the teachings of the Christ, the nearer are we to unity ; and the further we are from unity and the Christ teachings, the further are we from the absolute Truth, and the more complicated does the problem of life seem to us.

2. Man has sought out many inventions in his efforts to unravel the mysteries of self psychology and delusion. All mysticism is bewilderment relative to detail of expression. When we extend effort beyond the trinity of truth—in analyzing the Law of Creation—which embraces all, we lose sight of the unity of life, and understanding becomes bewildered with detail, which proves nothing. God and creation is the simple trinity of Thinker, Thought and Word. As our thoughts and words are included within us, so the possibility of all bodies are included within Spirit. When our thoughts and words are true of truth, or when they are those of Spirit, then the unity of the trinity is knowingly

manifest in us ; therefore, by thinking the thought of Spirit and speaking as it speaks, we demonstrate the problem of life within ourselves. Demonstration makes all clear. The things that are made are not made of things which do appear.

3. Matter is said to contain sixty-four elements, each and all of which it is claimed are reducible to the one element, that of hydrogen gas ; then to look at matter as sixty-four different elements, is confusion or unnecessary detail. Division is weakness and delusion ; unity is strength and clearness of understanding, because it is truth.

The individual and body are respectively the thought and word of Spirit, and belong to it. As it is with one, so it is with all, there is no difference in truth. Thoughts are produced by the thinker, and words by thought. Universal Matter being the spoken word of the Infinite, it comes forth as a diminution of power. Spirit is power itself; the thought is a manifestation of power—is powerful—the word is an appearance of power. Hence Matter is not life, intelligence, or substance ; and it is not creative power, but is the proof or example of power.

4. The question is often asked—is matter perfectable or transmutable into Spirit ? Matter being an effect can never be anything other than an effect. It is a perfect symbol, but in no other sense is it perfect or imperfect. Our bodies being thought made apparent, when our thoughts are perfect

symbols of Divine Spirit and are unwavering in truth—that is, when we think truth without omission—our bodies will be luminous as are our thoughts.

Then as God is Infinite, the Universe is a grand whole, and the things which are made visible on this plane are proofs of invisible thought. And invisible thought is proof of the more invisible thinker. Herein lies the one method of manifestation, the method for the solution of the problem of life.

PRAYER OF UNDERSTANDING.

5. The Scientist's prayer of understanding is that of rendering thanks by acknowledging that which has been received. Turning from the *letter* to Spirit, and recognizing the presence of all goodness, reconciles thought to goodness; and through faithfulness in thought to goodness, understanding becomes manifest. Faithfulness is the substance of all good hoped for.

True prayer is seeking; and true seeking is finding; for true seeking is the recognition of God. And to recognize Him is to know that we have what we recognize; and this is finding or receiving Him. Prayer does not change divine law. The infinite law is one, and may be defined in one word—love. Love is the law of being, or of all that is; it is unchanging and cannot be broken. The law of the infinite cannot be changed to any opinion of the individual, but individual opinion must be set aside for infinite law. This is the prayer of the Scientist. So prayer is not in-

tended to change the divine order or plan, but is an earnest seeking to adjust and reconcile all mental conditions to the spirit of understanding. It is the earnest desire to be conscious of oneness with good, or to know God and be relieved from bondage to sense. Prayer and Faith go hand in hand ; so if we pray for health or happiness, or to have any condition removed, that we may realize that we are at one with all goodness, we must have faith that the condition hoped for is possible ; thus faith is the substance of that which we pray for.

6. Many persons pray for health, believing more in the appearances of disease than they do in health ; they pray to the Father to be relieved from suffering, but they decide to take some medicine in order that they may feel sure of getting well. And if they be not relieved either by medicine or by prayer, they conclude that they are unworthy to be answered ; the true reason why their prayer appears to be unanswered is because of their division in faith ; in reality it is not unanswered, for they receive according to their measure or divided faith. If their faith in medicine is strong enough to re-establish an equilibrium, it is the substance of what they hoped for. But such cures (so-called) only change one belief for another, and are not permanent, because they do not bring the patient into knowledge of truth. But if they are relieved from pain by their faith in medicine, they think no more of the efficacy of prayer. What we have faith in we pray to, or yield our thoughts to obey.

7. "If any man lack wisdom let him ask of God, that giveth to all men liberally, and it shall be given."—*James i:5*. But we must believe that wisdom is for us. Then true seeking is acknowledging that what you wish to receive *is*, and is for you to manifest. If then we acknowledge the truth that all good is omnipresent and is our life, and that we have no other, we shall learn to glorify God in our bodies—as St. Paul said; and we shall find our life to be the infinite life, and we shall lose all thought of separateness between ourselves and others. And this is Divine love. So he that finds his life shall lose it. Then let us seek in faith, believing, not wavering, and we will become stable in our thoughts of truth, and cease to be "tossed to and fro by every wind of doctrine." Let not that man who doubts or is "double-minded" think that he shall receive any thing from the Lord. Why? Because as long as we are wavering in our thoughts we are not truly asking of God; that is, we are not manifesting God in our thoughts.

It is clear, therefore, that the efficacy of prayer is destroyed because of unbelief; and that we hold conditions of suffering because of our belief in them! Persons who are in doubt, would be surprised if they did receive what they prayed for. They who pray with understanding will pray in faith, believing that what they pray for *is*, and is for them, and that "God is a rewarder of them that diligently seek Him." God, the giver of all good, being our life, we will receive goodness by manifesting it in our thoughts. And

according to our faithfulness in thought to goodness, so will it be to us in expression. Unless we watch and pray continually we shall not overcome. Unless we face the good and acknowledge its presence continually, we shall not be able to put away erroneous belief; the faithful in thought to goodness will wear the crown of spiritual knowledge and power.

8. Prayer is usually a recognized need, and is an expressed desire to have that need supplied; true prayer is the act of doing, which is rendering thanks for what has been received. True prayer is made apparent or expressed in all nature. With unwavering energy every Soul in nature prays, or strives to manifest itself. The Divine Mind, which pervades all, acts in all; and the substance of that action is faith pressing the possibilities of Soul onward and outward into manifestation of itself. The answer to prayer may be said to be divine faith unfolding, or speaking forth words or forms in Nature representative of ideas, pressing onward and upward, which is growth and expansion. Therefore, true prayer is seeking or the act of revealing the inner and invisible life of God in the seed, the plant, the animal, and man; causing the seed to struggle in the darkness, as it were, to burst the ground apart and face the sunlight. The plant or tree is the answer to or result of that prayer or seeking; it is the experience of that soul or outgrowth of its effort to manifest invisible life. All things in nature are obeying the Divine injunction placed upon them by the

Father. Let thy faith be as that of a mustard seed. "Through faith we understand that worlds were framed; so that the things which are seen were not made of things which do appear." All that is formed and is visible is a symbol in and of the silent, formless and invisible. All power is formless—"the kingdom of God is not in word but in power."—*I Cor. iv: 20.*

9. We are commanded to overcome evil with goodness. "Be not overcome of evil, but overcome evil with good." "He that loveth another, fulfilleth the law." Then to fulfil the law by loving, is true seeking. As there is no power but God, to overcome evil with goodness, is to recognize the truth, that there is nothing but Goodness. Then think and act accordingly. This recognition is the absolute method of seeking; and is the method that will bring the highest unfoldment; for you will manifest what you recognize.

Darwin suggests that the way the eagle got his wings was from his inward impulse to soar. This inward impulse is the silent prayer inherent in Being, and seeking expression in all nature; that is, prayer is the silent impulse, which moves alike in the blade of grass and in the man, moving onward and upward to a realization or truthful understanding of itself. Thus soul is demonstrated.

10. Pray without ceasing; but let your prayer be one of acknowledgment, a prayer of Spirit and of understanding; such an one will be an acknowledgement of Goodness in all your ways. "Happy is the man who getteth wisdom; she

is the tree of life to them who lay hold upon her." "Through wisdom the Lord hath formed the earth." To pray understandingly, enter the silence; and there found the mansion of truth in your consciousness, and live in it. And when you enter the silence, close the door of sense, and commune with infinite Spirit. Then the mansion of truth which you have founded in consciousness in the silence will become your habitation on this plane; that is—"thy father which heareth in secret will reward thee openly." The omnipresent Spirit is the closet, the place which God hath guarded with silence most profound. So, when ye enter this closet to pray, forgive if ye have aught against another, that your Father may forgive your trespasses. This shows us that to be forgiven is to correct our own errors, and that true prayer is adjusting our thoughts to God, which is fulfilling the law; and in so doing we prove our faith with works. "Therefore I say unto you, what things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them." So, according to our faith, shall we receive. Then we should be careful in what we put our trust. Let us not put our faith in beliefs; for false beliefs are obsessing opinions which will not be turned out, but by the prayer of understanding, or by a knowledge of the truth that God is all in all. With thoughts adjusted to this all inclusive truth, whatsoever ye ask in faith, by speaking the truth, ye shall receive or manifest on this plane. Then always pray by speaking the truth, and it will make you free. "Pray for them which despitefully use you," by

holding them, in your thoughts, in love and truth; and you will fulfil the law of being, which is reconciliation to God. Love is the angel of Peace that guides out of darkness, and Truth is the light accompanying Love, which illumines mentality and frees from bondage to sense. Love and Truth will free from all limitation and unconsciousness.

PREFACE TO LESSON VI.

PRAYER OF UNDERSTANDING AND THANKSGIVING.

Our Father, which art all, and which art Infinite Spirit, we glorify Thee as One, and seek to serve Thee in single, fervid faith.

We thank Thee for the knowledge that Thou art all Being, Creator, and manifestor of all.

We thank Thee for the knowledge that we are thine own; that Thou art our Father, and that we have no other. And that Thou hast made us whole, and like unto Thyself, good, holy and entire.

We thank Thee for the knowledge that Thy decisions are not for time, but for eternity; that all things are good, for Thy word cannot be altered by mortal belief. We know it is Thy will that we should think as Thou thinkest; and abide Thy decision, knowing naught but Thyself.

We thank Thee for all experiences which come from the light of Thy truth.

We thank Thee that Thou hast rolled the stone from the sepulchre of materiality and limitation, and that we are raised from the unconsciousness of matter to the consciousness of Thy eternal Life, Love and Truth.

We thank Thee for the knowledge that Thou art omnipresent life, love and truth, all-goodness; and that we

can never be separated from Thee or Thy attributes. We love to speak Thy word by loving all. We love to speak Thy word by being faithful in love to Thy children, and to all things, even as Thou art faithful to all. We love to speak Thy word by bearing witness of Thee in our secret thoughts. We love to recognize and love Thy holy presence in all places, at all times, in all things. We love to be what we conceive Thee to be. We are in love with Thy life, love and truth; and we love to look upon all with Thy thought of perfection. We love to say, that to the pure all things are pure; and to goodness all things are good. We love to see as Thou seest, that there is no shadow; that Thou shinest in what seems dark. We love to face absolute goodness, and realize that Thou art all; and say that our peace passeth understanding. We thank Thee that we are in love with life, with love and truth.

These words, when used understandingly, may be used to heal yourself and others! Let your recognition be of perfection only, and let your words apply to all alike. While speaking these words make no reference to appearances that you may be desirous of removing.

LESSON VI.

FAITH, THE SUBSTANCE OF THINGS HOPED FOR.

“Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear.”—*Heb. xv: 1-3.*

1. As the unmanifest and uncreate Being, which fills the universe, is all life, all law, substance and power, all Mind, Principle or Spirit, it is axiomatic that, if we speak the truth which frees, we are to speak the word of the all; therefore, as all Being is uncreate, all life, law, substance and power are unmanifest, silent and invisible, until through thought they are spoken and made manifest. To base our faith aright is to base it in the unseen and Unmanifest Spirit; and as it is the only Being, we cannot be faithful but by speaking its word; and, as there is but one Cause or Creator, to speak the word of the one is to speak the word of all, and that word is truth to each one at all times, and in every place. To base our faith in material things—things that are seen—is to base it in effect or shadow, which is neither life, law, substance nor power. As temporal things

pass away, the foundation upon which we have builded is as sand ; disappointment, sorrow and pain follow such building, as the wheels of the carriage follow him who draws the carriage. We are to realize that the unseen, uncreate Spirit of Goodness, is that which creates and manifests all ; so, if our faith be based aright, we shall place ourselves in thought at one with Spirit, and work to manifest the faith of Spirit. Jesus called forth an expression of faith, or recognized it manifest by those he healed, before he spoke the words, "Be healed, sin no more. Thy faith hath made thee whole. According to thy faith be it unto thee." The word of faith called forth and acknowledged by him united their thought and consciousness with his, in order that the evidence of the unseen power of the Spirit might be made manifest in them instantly. God rewards openly by manifesting in us the condition hoped for.

2. "Through faith we understand that worlds were framed by the word of God." This text teaches us that faith is power, and that it is the substance of the thought which precedes the word or outward manifestation. Faith is the power and substance which frames planets. Then should not our every thought be based as the thought of Spirit is based? For if it be the power and substance of planets, it is the power and substance of all things that are seen, of all that is made manifest ; therefore, planets and all that is manifest are the proofs of the faith of the unseen, the Unmanifest Spirit. So it is written, That he that cometh to

God must believe that He is, and that He is a rewarder of them that diligently seek him. So he that cometh to a consciousness of life, law, substance and power, peace and harmony, must believe that they are; and that they are the Spirit or Being, the only Creator. If we do not believe that life, law, substance, peace and harmony are, and are for us, it is useless to attempt to pray or ask for them. We cannot expect to manifest that which is not, or that which is, if we believe it is not for us. If we ask without believing we ask without faith, and we do not receive or manifest truth because we ask amiss; if we do not have faith in the unseen or uncreate, we ask amiss. All that is, was and ever will be, is real; and all reality is unseen. That which is seen is the mathematical demonstration of the Principle which is not seen. The seen is effect, not cause; it is death, and not life, it is the letter and not the Spirit. So that which is seen is not life, law, substance nor power. There is but one cause of manifestation; manifestation cannot become cause. Here the question so often asked will arise, Whence comes the seeming inharmony, sickness, sin, and all imperfect manifestation? All that is called inharmony, sickness, sin and imperfect manifestation comes from mentally facing the wrong way, and from trying to make matter a cause, and believing that it can bring us pleasure or pain; that is, all so-called imperfect manifestation is due to or is the result of the false belief or position from which we calculate. When we calculate this plane to be a plane of cause, it is placing the letter where the Spirit should be; that is, mistaking the example

for the Principle. We are thus trying to solve the problem of life according to the letter or example, *i. e.*, matter, and thus ignoring Principle or Spirit. The result is, that the forms of our words, deeds, and sensations show forth many mistakes, because our mental solutions and pictures are simply copies of previously solved examples.

3. As Spirit is all, we are just what we are by virtue of Spirit being what it is—the only Being. Then it is not sufficient that we have faith in Spirit, but that we express the faith of Spirit. If we truthfully represent our Being in our every thought and deed, we shall truthfully represent Spirit in every thought and deed. There is no limit to the life, substance, power and harmony of Being; the more we give of life, power, substance and harmony, the more we have or manifest. Then, dear students, it is clear, that as there is but one Spirit or manifestor, that inharmonious appearances are simply mistakes of wrong calculation made apparent in the body or on the blackboard of nature. Such out-picturing as neuralgia, headache, rheumatism, dyspepsia, etc., should be regarded as mistakes made in working out the problem of life, and that the remedy is that of turning from the out-picturing and erasing it by denying it a place in thought; then thinking or working according to the Principle. A thoughtful child would not look upon the mistake made in working the example, and expect it to become a cause for future consideration; he would erase it and commence again, and in future consult the principle every step

of the way. This is our simple method ; we erase all imperfect examples or sensations from our consciousness, and consult the principle or Spirit every step of the way by thinking its thoughts, or as it thinks. As the principle of mathematics knows no error, the Spirit of absolute Goodness knows naught but its own good manifest ; to erase false belief is to speak the truth ; and to speak the truth is Goodness manifest, the Christ revealed. To the pure all things are pure ; perfection knows no imperfection ; so the science of Infinite Spirit leads out of all belief of imperfection. The scientist calculates that the Spirit is infinite, the only creator or manifestor ; to calculate according to truth is to do away with all error or belief, and is to express truth, which is knowledge, freedom and harmony. Having based our faith in things seen or temporal, and in sensation, permitting them to form a basis for our judgment, we have shown forth in sensations of disease or lack of ease our false beliefs and erroneous method of thinking. And when a lack of ease is made apparent in sensation, we name that sensation and claim it as a cause for further results, holding it in thought and memory where Spirit should be held ; by thus ignoring Spirit and accepting appearance, we add error to error. The way out of all imperfect manifestation is clear ; truth is, whether we express it, or not ; truth heals ; truth makes free. To express truth is to be free from limitation and suffering. Do not believe there is another cause than God, and you will not base your faith or love in temporal things, nor meet with sorrow, disappointment or pain.

Cease trying to serve two masters, and you will cease trying to make effect cause, and your expressions of truth will be perfect ones, or your demonstrations will be correct. When the eye is single to truth—the Infinite One—the body will be seen to be full of light.

4. Let not your inmost thought lead you into the error of thinking that any external thing or effect can affect you, or have power over you. Let not yourselves think that the body or sensations of pain or pleasure can be a cause; regard them as effects over which you have control. As it is an unalterable truth that Spirit is infinite and indivisible, so we can only regard the forms that do appear as finite, and as the orderly and mathematical demonstrations of Spirit. Forms appear and disappear in matter, a'kasa, or the astral light, at the dictates of Spirit, as examples on the board at the dictates of the thinker; forms of themselves have no more life than the figures on the board; bodies hold precisely the same relation to Spirit that the example demonstrated upon the board holds to Principle. When this is thoroughly understood, we are ready to serve one master; when we are ready to serve one master we are ready "to walk in wisdom's way, rejoicing in the habitable parts of the earth;" that is, rejoicing in all bodies, our delights are with the children of God, that which is born in and of Him. God is continually saying, "Let there be light;" and when we awaken to the light of truth and wisdom, which is ours, we shall rejoice as one conscious of the Spirit,

as one brought up with it. Through perfect faith in the One, we shall serve it by faithfully manifesting its truth. When the thought is perfect, the word will be perfect. Spirit saith to the Soul, Walk in wisdom's way, by the light of truth; undivided faith based aright leadeth to all truth and to the fulfilling of the law—Love. "Be ye, therefore perfect, as your Father in heaven is perfect," means to bear perfect witness of the Spirit—that is, to speak the truth of that which is; to do so is to find the Kingdom.

5. That which we have faith in we are faithful to. To have faith in Spirit, the All, is to be faithful to Spirit—the All. But to be Spirit is to be faith, and manifest it without doubt. Obedience is the straight and narrow path that leadeth to Spirit and Faith. As by faith worlds were framed by the word of God, faith is the substance or power of the thought spoken; it invests the thought with power to manifest in the body. If thought be without faith, it is without substance. "According to our faith so is it with us." "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." But not until we lay aside personality and as children acknowledge the present source or Spirit, through being obedient to truth, can we know understanding and come to see with the eye of Spirit. To speak truth is to speak that which is true of all for all; it is truth alone that brings us near to God; yes, even unto Him.

"Renouncing self for Me, full of Me, fixed
 "To serve only the highest, night and day ;
 "Musing on Me—him will I swiftly lift
 "Forth from life's ocean of distress and death,
 "Whose soul clings fast to Me, Cling thou to Me!
 "Clasp me with heart and mind ! so shalt thou dwell
 "Surely with Me on high. But, if thy thought
 "Droop from such height ; if thou be'st weak to set
 "Body and soul upon Me constantly,
 "Despair not ! Give Me lower service ! seek
 "To reach Me !"

He who is faithful by speaking the truth, doeth the will, and beareth the fruit of knowledge, power and harmony. But, if you cannot speak the whole truth, if you cannot clasp the Spirit heart and soul in every hour, despair not ; every truth spoken is an acknowledgement of the Spirit, it will bear its fruit. But, dear student, remember—the peace of God is nigh thee, and by renouncing form, the manifest, for Spirit, the unmanifest, you will find the Kingdom of Spirit ; through faithfulness to truth all come into God consciousness. All who live the life in full devotion, fixed to serve the Spirit night and day will know,

" 'Tis life to live

"In single fervid faith and love unseeing,
 "Drinking the blessed Amrit of My Being !"

How well we know 'tis life to live in undivided faith!
 To live in the Spirit of unity is to know that the One is all ;

to fully realize this is to feel as safe and secure as Being is safe and secure. To know that the one Spirit links all together with its unchanging love and life, is to realize the true meaning of the fatherhood of God and the brotherhood of Man.

6. If it be that we have ears to hear, and hear the still small voice, we will hear it say, "I am the way, the truth and the life ; my faith is thy faith, my word is thy word ; bear witness of me, and thou shalt know health, harmony and power." If we be ready to serve the Highest, night and day, in our thoughts, swiftly are we lifted above the ocean of distress, the stones of limitation are rolled away, and we witness a great flight of afflictions. He who lives in single or undivided faith or love,

"Who hateth nought

"Of all which lives, living himself benign,

"Compassionate, from arrogance exempt,

"Exempt from love of self, unchangeable

"By good or ill;"

is doing the will and expressing the Father. And the expressions of the Father or Spirit prove that the Father or Spirit is, and that it is the being which is expressing. Through faith do we see or perceive the Spirit ; and as we cannot see God except with the eye of understanding, and as we cannot hear Him except with the ear of understanding, to see or to hear is knowledge. To get knowledge is to be faithful and live the life of being.

7. Faith is the prayer by which we receive, for it is the substance of all manifestation ; it is the prayer which brings health, peace and harmony, for it is the recognition of all goodness, and must precede thought and word. In healing you should realize that as all truth, and only truth, as all power, and only power dwells in Spirit ; and as Spirit is everywhere (omnipresent) at all times, there can be no other presence at any time than truth and power. All belief of an opposite nature is false—there is no weakness. You should affirm the truth of Spirit for your patient ; speak your word with perfect faith, for truth spoken is Spirit manifest. God is manifest in His words ; His word or manifestation is One ; the word is God revealed ; it is *Harmony* and *Peace* upon earth. When healing, consult the prayer of understanding—the preface to this lesson.

LESSON VII.

INTUITION, THE EYE OF UNDERSTANDING.

The word God is an Anglo Saxon word, meaning all good, as "the Good One." We do not see God, the Infinite One, whom Christ declares to be the Father of all, but we do intuitively perceive and understand Him. It is no more true that no man has seen God at any time, than that no man has seen man at any time. Both are alike invisible.

Tuition is the particular watch of a tutor or guardian over his pupil, and the act of teaching the various branches of learning. Tuition refers to an individual teacher, instructing the pupil from the plane of sense in sensible things. The difference between tuition and intuition is, that in the latter the teacher is not an individual, but is the Infinite Spirit instructing the pupil by the still small voice in the understanding of truth; it is the thought of the Father expressed in the son. Then to be intuitional, is to be receptive to Infinite Spirit, and to be taught by it; to be receptive to Spirit is to surrender personality and desire, and serve truth only. As like perceives like, that which is spiritually perceived is perceived by the Spirit; it is Spirit perceiving its own Truth and the expression thereof, in the Soul consciousness. Intuition is direct apprehension or cognition of first and final

truth, a perception of the principle upon which creation is based, and upon which all conclusions must be based, if they be truthful. We cognize first and final truth when we make our thought, love and will, that of Spirit ; we become intuitional by turning from the problem to the principle—that is, by turning from the letter or spoken word, to the Spirit, and by obeying the Spirit of truth with perfect faith, trusting it for all need as a little child trusts its mother. Intuition heeded is obedience, and knowledge gained ; or it is seeing with understanding. When the Spirit is represented in our thoughts, that is, when we think truth of the Spirit, we blend the intellect and reason with its source. So it is by truthful thought, that we realize the real, and know what it is to be, and look upon external things as mathematical demonstrations of Being. When thought is elevated above sense, it is above delusion, and we are free from the psychological influence of the senses. The teaching of intuition enlightens the senses, and under its instruction we see the divine reason for sensible things. To yield our thoughts servants to obey the senses, is sense psychology, and henceforth we build upon an inverted foundation, which is to fall from God to mammon.

2. To discover first and final truth is to awaken from the dream of sense. “Come unto me all ye that labour, and are heavy laden, and I will give you rest.” Come unto Spirit in understanding, means obedience to Spirit, which is rest and peace which passeth understanding. To be

transformed and "renewed in the spirit of our minds," means that we are to practice truth; truthful thoughts are things which we need in every hour to keep the mental atmosphere free from the mists of error. It is not possible to free the mental from sense, and dispel the desires which attach the thought and reason to temporal things, and see with the eye of understanding, without first taking the preliminary steps to find the real, and then distinguish between the real and the unreal. When this is accomplished, it is necessary to retain the real in thought, until you awaken to a knowledge of yourself as the real, and of the body as profiting nothing. An external effect can never become the cause. We can *believe* that effects are causes, and sense the confusion of our false belief; but we cannot change the truth by our false belief. The race belief that sickness, sin and death are real, or that they are natural effects, cannot make them real or true examples of the Spirit. But all that are heavy laden with mortal care and mortal desire and beliefs, and are suffering therefrom, will find rest and peace through the truth, for it alone frees. "Know the truth, and the truth shall make you free;" to know the truth is intuition. Think and speak the truth of yourself, and you will find wholeness, health and happiness for yourself. It is an unalterable truth that the opposite of sense perception is spiritual truth, and we cannot awaken to a knowledge of God, which is a knowledge of eternal life, and know things as they are, unless we be guided in our conclusions of one another by the Spirit of God, or the

attributes of Divine Mind—viz., Love, Truth, Justice, Power, Knowledge, and all goodness which we perceive as belonging to uncreate Being. The way of obedience and intuition is that of recognizing God as our instructor; or it is to understand that His being is our being, and to recognize His mind and attributes as our mind and attributes, and that we have no other. The way of knowledge and power is to make God's method and purpose our method and purpose, His thought and word our thought and word, by speaking the truth, and nothing but the truth of Him. Thus the individual becomes the willing instrument of Spirit; this is intuition. In the silence is contained all power and truth; so in the silence we find the truth and learn to know ourselves. To perceive the truth is not to create it, or change it. It is to awaken from unconsciousness to consciousness of that which is, was, and always will be.

3. The truth of which these lessons bear witness, reveals to you the basic principle of the great sum of truth; and you may demonstrate Harmony within yourselves, by speaking the word with perfect faith in passive expectation. If you consult Spirit and upon it base all your conclusions as you would base the solution of problems upon principle, Spirit will guide you into all truth. It will instruct you to believe in itself and in nothing else. It will tell you not to believe that you are sick, weak, and in pain, or that you fear or doubt, or that you are perverse. It will not instruct you to

hate persons, times or places, or to have an aversion for the weather or the daily duties of life. The word of Spirit is like unto Spirit ; it being Infinite, there is nothing else for it to represent but itself. So, when it speaks it necessarily represents itself. To overcome and blend the thought, will and desire with Spirit, means renunciation of personality. "Very near to renunciation, very near dwelleth eternal peace." Ask yourselves daily and hourly, is this conclusion true of Spirit, or is it true of appearance? Seek in this way and you shall find. From the silent depths of your soul, ask to realize that life and light that lighteth every soul that cometh into the world. This light is the Spirit or God, which pervades you, and is the guide to all truth ; take your position as one with your Maker. From this plane you can see with the spirit of understanding. Then seek in the depths of your soul, by recognizing God's presence there, and you will find and realize the real, and come to know your Maker and yourself. This is intuitive knowledge sought and gained.

"Do you ask what I found in the valley?

"'Tis my trysting place with the divine ;

"And I fell at the feet of the holy ;

"And around me a voice said, be mine.

"Then arose from the depths of my soul,

"An echo, my heart shall be thine."

4. God's word to the individual is—you are my very self manifest, and you have no other being than my own.

Then with all sacredness and holiness you should regard yourself whole, and pure, and Divine—feel yourself united to all life, and have a love for all things, at all times. When you have done what the Father doeth, by being universal in your thoughts and deeds, you are a son with whom the Father will be well pleased. To reach this exalted state is to act from the Spirit within you. None can realize their union with God as long as there is prejudice against, or a dislike for God manifest; that is, for anything in creation. “Love thy neighbor as thyself.” Those who would perceive themselves as they truly are in being, must drop from their consciousness the thought or belief of dislike and prejudice, of evil, sickness and sorrow, as real; there are no such attributes in Spirit, which is all reality, the only Maker or manifestor. It is an offence against God to believe in that which is the opposite of His being. These destructive beliefs which we erroneously call sickness, sin, and death, destroy the body. Then think and believe in goodness, health, and life only, and you will preserve the body in harmony. First seek the kingdom of God, and all else will come. You can master your thoughts because you are greater than thought; for the reason that you are the mind, which thinks. You can control the body perfectly, because you are its life. You are cause, and it is an effect or spoken word of being. When mentality is free from the illusions of the senses, it knows that physical things are not its master, but that it is the God in us, which lives and is master of all.

5. All conclusions based upon the truth that God is Infinite, are divine ; the results may be likened unto flowers budding forth in spring time. They are buds of health, harmony and love, springing forth from the depths of soul. They who are faithful in their recognition of self as one with the Omnipresent, and with earnest effort and sacred endeavour try to express and realize their union with Infinite Goodness, will define the true terms of their relation or union with it. If you cling earnestly to truth, and assert that you are immortal now, you will manifest immortal power in thought, hence in the body.

To recognize yourself as eternal now, is true adoration.

To attempt to realize yourself as one, with the Father, is true meditation.

To declare this truth in thought, word and act, is true *Faith*. It is speaking the word which makes God manifest. Denial of error and affirmation of truth, is the method of turning from falsehood to truth ; of ignoring the senses, and recognizing the spirit. To be carnally minded is death ; that is, to mind the things of sense is to serve them, which is disobedience of Spirit. But to be spiritually minded is peace and life, because it is consciousness of life and truth. To speak truth we are to refuse to recognize self as mortal or changeable, or as being anything that is, or can be sick, unhappy or dissatisfied. If you speak truth only, you assert in thought that you are good, unchangeable and immortal, by reason of your relations to that which is, was, and ever

will be, and that all is permanent good. To attain clear and deep intuitive perception, we recognize our teacher by thinking his thoughts. To state in another way—unless we think according to the Principle or Spirit underlying all manifestation or creation, we are not solving our problem according to that Principle, nor are we mentally obeying the command of our teacher, the law of Being.

6. Clear sight comes from drawing the line between yourself and thought, and its product—the body; between yourself and your feeling; between the mortal and the immortal; between the manifestor and the manifested—by ignoring sense, and affirming the truth.

Beginners inquire what the science teachers would do if they had pain, which they could not remove. Would not they say they were sick? No. We deny its reality, as we would deny the reality of a shadow. Why should we turn from truth in time of need, truth is never sick. It is but the shadowing forth of erroneous beliefs. So we do not compromise with what we know is not real; but we ignore and deny it, by affirming that it is false show, and then affirming the truth of Spirit for ourselves—thus we restore the mental expression to health. To declare the truth of Divine Spirit for ourselves, is to manifest it by obeying the Law. The truth that frees should be spoken in faith, and with understanding. Do not allow your sensations of pleasure or pain to form a basis for your judgment

as to your real condition ; not until we live the life, do we know the power of good that is at hand. Goodness yields not to our beliefs or self placed limitations, but it is ready at any hour to give to, or manifest itself in us, when we step from behind the bar of selfish limitation.

“ So the soul receives its message
 “ By a route we may not trace,
 “ From the deeps where fathomless silence
 “ Broods ever in endless space.
 “ Where the finite may not measure
 “ With its puny rule and rod,
 “ The truths which the soul receiveth
 “ Direct from the heart of God.”

7. Christ said, “ I say unto you, love your enemies ; bless them that curse you ; do good to them that hate you ; pray for them that despitefully use you and persecute you, that you may be the children of your father, which is in heaven ; for he maketh the sun to shine on the evil and on the good, and sendeth the rain upon the just and the unjust.” To manifest as sons of God, we must fulfill these commandments. Our thought, word, and act are to be pure, and extend equally to the just and seeming unjust, to the good and seeming evil. This can be accomplished only by ceasing all negation, and by living a life of absolute truth. Those who labour under the delusion that they are an enemy to any person, or that any person is an enemy to

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SCIENCE AND HEALING.

them, can be blessed, only, by removing the delusion. The power of truth alone can do this. The true practitioner of the Science of Infinite Spirit will hold all alike, in truth, and loving thought, as brothers and sisters, regardless of their thought and deed. So, if any have the false belief, that they are our enemies, or that we are theirs, we should not allow their false belief to change our thoughts and feelings toward them; thus we continue to perceive our union with, and to retain our love for them. To give hate or revenge in return is to permit their erroneous thought and deed to form a basis for our thought and deed; hence, we are guilty of what we condemn; that is, we are doers of what we hate. To be true to ourselves and to them, we should not change, but regard this as their hour of need and as our opportunity; then we shall not be found wanting in time of need. Not to be wanting in time of need, is to supply them with thoughts of truth and love at the time their mentality is darkened with error. If we mentally analyze Spirit, Soul and Body, we find that all life, power, and substance is of God; and as those holding false beliefs do not know this truth, and realize what they are in being—and as we do know—it becomes our duty and good pleasure to hold them in truth and love. We perceive them as divine in being, but misrepresenting themselves in their beliefs. We speak to them in silent thought, saying: THE FOLLOWING WORDS OF LIFE. *There is no reality or truth in the belief that you feel revengeful, or that you hate, or would like to illy use me. You do not think such thoughts;*

it is no more you, who think, for your thoughts do not represent you; belief of hate and revenge are not even a shadow or symbol of your being. There is no attribute of hate or revenge in being. These beliefs are a misrepresentation of yourself. You have your being in God, and are divine. You understand this truth, for in Spirit you hear what I tell you. You know that you have love for all persons and things; you are my divine brother or sister, and as such I love and bless you. The Infinite Being, or Spirit of Goodness, is your life, substance and power, and the same is mine; and we have no other. You are blessed with the same consciousness of truth as am I. You understand me, dear brother or sister; your false beliefs are dispelled by the light of my truthful thought; you now realize that you are free, fearless and loving, and that love abideth in you, for all humanity and for me. We speak not to the patient to destroy the law, but that it may be fulfilled.

This treatment and similar thought should be given freely to all who believe they are enemies, or have enemies, or to anyone whose understanding is darkened with the belief of envy, jealousy, malice, cruelty, revenge, etc. By sending truthful thought with love, we adjust their thought to the law of Being, and fulfill the command, "Love your enemies, and do good to those who despitefully use you and persecute you."

It is not sufficient for us to think about the goodness of God; we are here to bear witness of the Spirit of truth,

as did Jesus the Christ, by thinking its thoughts, and doing its work in Earth.

It is not sufficient that we know that truth frees, but it is necessary that we think the truth in order to realize the freedom of truth.

It is not sufficient for us to think about getting well, but in order to know the truth, that we are well, it is necessary to affirm health for ourselves. To affirm the truth of Infinite Being, to which we are eternally sealed—in thought, word and deed, is to manifest peace and harmony upon Earth. As we cannot be separated from Infinite Being, and as it cannot become less than itself, our duty and privilege is to recognize and identify ourselves with it. To do this, is to know freedom and eternal life, and realize the peace of Being. Each and every individual has the power to perceive the truth of the Infinite Source; that is, they have the ability to truthfully interpret it, which is intuition. We can only realize ourselves as divine, by expressing the divine. As our thoughts ascend toward the Infinite Source in resemblance to it, we ascend in consciousness toward the Infinite. We are to know freedom, and save ourselves from all difficulty by truthful thinking; for as we think, so do we manifest.

8. Do not argue upon the Science of Spirit with one another. The still small voice cannot be heard; neither is it known to speak in argumentative tones, for such is not the resemblance of the stillness of Spirit. To hear the

unutterable voice of the Supreme, it is necessary to attain a peaceful, tranquil habit of thought. The highest consciousness can be manifest by appropriating and trusting the truth of Being in all our experiences, be they agreeable or disagreeable. They who live the life will know the truth; it is necessary that we be the law—love, in order to express it in thought and deed. Correct your habits of thought by adjusting them to the principle of the Most High, and you have controlled all expression. Do not believe that the trifling things which have annoyed you, can annoy or have power over you. For, how can circumstance or a thing of time and place that is past, hence dead, annoy or trouble you? If you believe it can, then it is your belief that troubles you, and not the circumstance or thing. All troubles are the result of misinterpretation relative to Being, a lack of knowledge, or faith in, and love for, the ever present Being. The remedy is to know and to live the Truth.

Do not listen to recitals by your friends of sin, sickness and sorrow, without denying, in thought, their reality; this will prevent you from sympathizing with beliefs held and expressed by them. Give thoughts of love and truth in return. Speak not of any person's belief in sickness, as having power over them. Cease the idolatrous thought, that form has power over the formless Spirit; for all who believe it has, or that form is life, substance or power, do suffer. It has been written that Truth is a jealous god-

dess, and suffers no rival. They who love her, will serve her; she does not compromise with false thinking. Not until we serve the truth, and fulfill the unchanging law (love) of Being, or put away lying, and speak the truth (see Lesson IV, Sec. 7,) are we free from subjection to the law and its chastisement; but when we fulfill the law, we are one with it.

9. They who select Wisdom for their bride, must woo her with all their heart (with undivided affection); and dismiss false belief or perverse thought from the bridal-chamber of their Soul (their consciousness). This chamber must be furnished with truth, and ornamented in the order of simple faith. Wisdom, the bride of Love, is modest, and only appears in the presence of her bridegroom—Love, when the bridal-chamber or consciousness is thus adorned or furnished. They who turn from the letter to the Spirit, with love and attention fixed therein to serve the Spirit or Truth day and night, will unite themselves with wisdom. They who love to serve the truth with unwavering faith, will find Me—Wisdom; for I am easily found by a constant devotion to Me—and love for truth. I am united and wedded to Love by the Supreme One, and they whom God hath sealed together cannot be separated. In whomsoever the love of God is manifest, the same is the Bride.

LESSON VIII..

ATTRIBUTES OF INFINITE SPIRIT.

Where is the one wisdom Spirit or Mind—the all knowing, to be found? Shall we in thought soar to some unknown realm, or are we in thought to reach to some far away sphere, or central sun, that the light of truth may shine upon us? Is this One Spirit or Mind which is all wisdom, and all power, limited to time or located in place? Is it unchangeable or changeable? Infinite or finite?

2. The substance of the Bibles of the Ages is contained within the truth that God is Spirit, and is all knowing, all powerful and all pervading, all knowledge, all power, all presence. This central truth contains the detail of our Science, and is the one truth or principle from which the problem of life is solved, and by which the truth is demonstrated in each individual consciousness; and it is the one truth from which if we deviate, or in thought wander away, we form erroneous conclusions, or false beliefs. If absent in thought from the Eternal Spirit, when forming conclusions, reason is robbed of principle for the time being, and to principle the conclusion is meaningless. Unless Spirit or God be the basis of reasoning mentality becomes darkened, and we believe ourselves to be that which is seen with the eye,

viz., flesh or effect, instead of Spirit or Cause. This is perversion of the premise from which we draw conclusions, and all effort from this direction is darkness to mentality.

3. The all embracing truth of the omnipresence of Spirit or Mind, has been but vaguely and indifferently presented to humanity as something to believe, but not to be realized or demonstrated. Science or truth says, as God is omnipresent, there can be no other presence ; then it is axiomatic that the kingdom is at hand, and that heaven is within in Infinite Spirit. That the One all knowing Mind is here, and is not to be sought in some unknown realm, or far away sphere, or central sun. That it is not limited by time or confined to place, for it is limitless, boundless, changeless and indivisible.

4. The way is clear for you to seek interior to the soul in the depths of the silence, or in the uncreate, for the light which lighteth every man that cometh into the world, and if you find not the wisdom Spirit, or mind there, you may seek in vain elsewhere. When you find it there, you find that all is within it, and that it is everywhere. Then the real presence can be proven or manifested by correct thinking, "Things which are seen were not made of things which do appear." Cause is not apparent to sense ; that which manifests is light or wisdom, Spirit or Mind.

5. Be satisfied to commence the work of regeneration in your present surroundings, with your present understand-

ing. They who in thought are faithful to truth, will find the Kingdom of God and His righteousness within, then all else shall be added.

Truth is eternal, and you cannot recognize a truth or attribute of the Divine which is not in yourself.

If Divinity were not within, and you were not divine, you could not manifest Divinely. If it were not an unalterable truth that Spirit is omnipresent, it would be impossible to manifest good. But, you will ask, if error or evil were not present, how could we manifest error or evil? The Spirit or Mind which is all wisdom, goodness and power, is positive presence, the all pervading and sustaining one.

Then evil or error, so-called, is temporary appearance, the effect or outpicturing of false interpretation or thinking; it is not a real presence, and can remain in appearance no longer than we darken mentality by believing in it, and thus ignoring the absolute and real presence.

6. The time cometh and now is, when the true teacher will teach the truth of Spirit from the Spirit. The awakened know that the troubles and trials of existence believed in by the unawakened can only be permanently corrected by the word which liveth and abideth forever, or by the decision of Spirit, which is truth, for it alone frees. In solving and demonstrating the problem of life, all errors must be corrected by, and interpretations made, according to the Spirit. By basing the thought and conclusion on the Spirit or Mind

underlying creation, we obey the Spirit or God within. In this way the teacher solves the problem, or corrects the error for those who are striving to overcome effects known as evil and dis-ease.

As the teacher of mathematics does not fear the error in the example, or sympathize with it, but erases it and proceeds to instruct the pupil in the principle underlying the example to be demonstrated, so the teacher of divine science does not fear the appearance of sickness or other errors of existence, or sympathize with them, but erases them by denial, and proceeds to instruct the patient in truth, calculating from the Spirit or Mind, in which creation is based.

7. Zoroaster said: "The Father perfected all things, and delivered them over to the second mind, which the whole race of men calls the first."

This second mind is mentality. Spirit or Mind makes everything that is made, and pronounces it good. All things are perfect in infinite Mind. "To the pure all things are pure." But existence or form is handed over, as it were, and is subject to our thought, for the reason that existence or form is the result of evolution of thought.

We are free to interpret ourselves truthfully or otherwise. We may render our decision according to the Father's decision, that all is good; or we may interpret existence to be the opposite, evil, and ourselves to be sinful, or sick. But if

we hold to the word of God and practice the truth, we work in concert with His idea of things, and do His will thereby.

Whosoever doeth the will of the Father the same is the sister, brother, and mother of Christ, the Truth, and are walking in the straight and narrow way, and will come to see things as He sees them. Truth is the food of which if we partake we shall not hunger. Hold to the truth that good is the real presence, and that there is no other, and it will be in you a well of water springing up into everlasting life. Let your decision be one with the Father's, that all is good.

8. We deem it of great importance in this course of lessons that you obtain a thorough understanding of the attributes of the uncreate, and that you hold them in consciousness as a guide for thought, to prepare you for future study and demonstration in truth's practice.

Your conclusions, if truthful, will harmonize with the attributes. Not a day will pass but you will turn from the example to the Principle, or from the letter to the Spirit, to adjust your thoughts to the Principle or Spirit, and not a day will pass but will find you further on the way in wisdom and harmony.

9. What are the attributes of the uncreate? Truth says, "God is Spirit, and they that worship Him must worship Him in Spirit and in truth."—*John iv: 24*. There is no respect to persons with God, for He is omnipresent.

“Knowing that of the Lord (Spirit) ye shall receive the reward of the inheritance, for ye serve the Christ, by speaking the word of truth.”—*Col. iii : 24*. “But he that doeth wrong shall receive wrong which he hath done ; there is no respect to persons.”—*Col. iii : 25*.

Truth applies alike to all at all times, and whosoever negates and denies the presence of God, by perverse or opposite thought—by claiming the opposite of truth for themselves, will receive that which they claim—will express their thoughts in the body. Negation is a negative condition, and is made apparent in sickness, sin, etc. “For not the hearers of the law are justified before God, but the doers of the law shall be justified.”—*Rom. ii : 13*.

Now that you know that the universe is full of Goodness, that it is ever present, you have the firm foundation upon which to base your statement and demonstrate the power of good.

10. We cannot be separated from infinite good. So it is a truth that when we cease to be negative to its presence, and cease believing in evil or in sickness—and cease spending precious time in talking about them—and allow the truth to occupy our thought, that all is good, we manifest good, and nothing but the good.

Presence is an attribute. “Can any hide himself in secret places, that I shall not see him?” saith the Lord. “Do I not fill Heaven and Earth.”—*Jer. xxiii : 24*. “Whither

shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into Heaven, then Thou art there. If I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy right hand lead me, and Thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the night are both alike to Thee."—*Ps. cxxxix: 7-12.*

The lesson which these wonderful texts contain, is the truth that we cannot get away from God; when in the most unhappy state of thought, that of total denial of Him in all decisions rendered—which is mental darkness—when not even a belief in good remains, nor a ray of light is apparent in thought, even then the light of His presence is within, around and above all. This teaching sustains our science, and proves that the spirit of truth is not changed or altered by words, habits of thought, or false belief. It does not change or accommodate itself to our misinterpretation of it. The way to a realization of the wisdom Spirit or eternal life, is truthful interpretation of it, of self, and of one another.

As long as our consciousness is based in the example, we do not perceive the principle, and we form erroneous conclusions; or, if it be based in the body, we do not perceive the Spirit, and our real self, hence we form erroneous conclusions of ourselves by taking forms to be

real. So, when the example is erased, or the body of a friend laid aside, all is gone from us that we have loved. This is sorrow. The fruit of negation is a darkened mental condition; whosoever ignores Spirit for flesh, ignores self for raiment. This is the sandy foundation upon which, if we build, we come to desolation and sorrow. We cannot understand the absolute presence through negation. "He that cometh to God must believe that He is."

11. "In Him was life, and the life was the light of men." —*John i : 4*. We speak the word by saying, "God is our life, and we have no other. He is the source and fountain of all wisdom."

"For with thee is the fountain of life, and in Thy light we shall see light." —*Ps. xxxvi : 9*. By living in positive affirmation or constant recognition of good, we come to see as Spirit sees. By claiming the opposite of Infinite Spirit for ourselves, thought, which is the channel through which Spirit expresses, denies it expression; this is weakness.

12. God is power. "Let every soul be subject to the higher power, for there is no power but of God. The powers that be, are ordained of God." —*Rom. xiii : 1*. "For of Him, and through Him, and to Him, are all things, to whom be glory forever."

When we claim that there is a lack of anything that the Spirit contains, we ignore the presence of that which we

desire, and deny it expression through the channel of thought; therefore we do not manifest that which we have in Being.

“God is love, and he who loveth fulfilleth the law.”
“Let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God.”—*1 John, iv:7*. If we think loving thoughts, and love our neighbors as ourselves, God dwelleth in our thoughts and is manifest in us. “Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.” And we have known and believed the love that God hath given us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.” “Therein is our love made perfect.”

We prove the love of Spirit by our thought, in bearing witness and speaking truthfully of Spirit; thereby is our wisdom made perfect.

13. God is wisdom; then do not deny by thought, word, or deed, that wisdom is within, around, or about you at all times. In all your ways acknowledge the attributes of the Infinite Spirit, and it will direct you into all wisdom.

Wisdom is the principal thing; therefore get wisdom, and with all thy getting get understanding.” “Exalt her, and she shall promote thee; be not wise in thine own eyes.”—*Prov. xiv:7*. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? The

wisdom of this world (of the senses) is foolishness with God."

"Whence then cometh wisdom, and where is the place of understanding : God understandeth the way thereof, and knoweth the place thereof." "Behold the fear (love) of the Lord, this is wisdom ; and to depart from evil is understanding."—*Job xxiii : 20, 23, 28.*

All wisdom is contained in the silence, but she will forever refuse to reveal her secrets to those who negate her presence.

He who takes wisdom for his bride, must acknowledge her before and as above all existence. This is the way of understanding.

14. Once conscious of these central truths, if we practice them and become doers of the word and not hearers only, we rend the veil of sense delusion. Once conscious of the real presence, there is freedom from fear : when we are present in the Spirit, we are absent from the letter ; when we are in faith, we are free from doubt. Let not circumstance nor appearance turn your thought from, or cause you not to acknowledge the silent Being which is never absent, and sustains you.

Be not partakers of circumstances surrounding you, by believing they have power over you. When in thought you hold yourself in truth, conscious of the Infinite, with no prejudice or aversion for sickness or surrounding cir-

cumstances, you will surmount them and be able to go forth and heal others. Whosoever believeth, through understanding, shall do the things that are promised. Study well the first three lessons ; they furnish the basic truths for a full understanding and demonstration of the science.

15. Thoughts which represent God and the fruit thereof, are goodness, wholeness, truth, love, justice and harmony. That which manifests is the whole of Infinite Spirit. So, if we do not sympathize with, and have an aversion for error, we shall be able to lift those who are seeking aid, out of unconsciousness to a perception of truth.

The light of truth alone can banish the darkness of ignorance and its effect. Have no fellowship with the unfruitful works of darkness (ignorance). "But rather reprove them," means do not sympathize with the error in the example, but erase it and think no more about it, and turn to the principle and work the example by it.

To adjust our habits of thought to the Infinite, is the true means of speaking the word for ourselves. It is ease, and not dis-ease. It is order, and not dis-order. It is harmony, and not in-harmony.

"It is speaking to ourselves in psalms, and hymns, and spiritual songs." Singing and making melody in our hearts to the Lord, to adjust all to Goodness, is to build upon the rock of the unalterable. "He is the rock, His work is perfect, for all His ways are judgment. A God of

truth without iniquity, just and right is He." — *Deut. cxxxii:4*. Justice is that attribute of Infinite Spirit which it manifests in all its ways and expressions; and the justice of Spirit is according to truth.

Justice renders to everyone his or her due. Conformity to truth is justice to God; it says, as you think, so will existence be with you; for it is subject to thought. Spirit says, represent me in your conclusions, and you will know that peace that passeth understanding. "With what measure ye mete, it is measured to you again."

16. The standard of divine science will become the standard of humanity. All will awaken to the truth that there is no incurable disease or evil; that there is a healing balm for all. Truth's practice will erase all error and inharmony.

When the children of God know what they are, these questions will they ask of themselves: is this decision or conclusion like unto the attributes of an Infinite Spirit—is it true of the most high? If so, just and right it is. Does my decision represent or misrepresent the omnipresent good pervading the person or thing thought about? Justice to God is the royal road which leadeth to peace upon earth and good will to men. Thus kindness rules.

17. Spirit is mercy. "For His merciful kindness is great toward us." "For the mercy of the Lord endureth forever, and all that endureth forever is strength."

“He giveth power to the faint, and to them that have no might He increaseth their strength. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not be faint.”—*Is. xi: 29-31*.

To wait upon the Lord is to affirm with perfect faith the strength of the Spirit for ourselves, and for one another, and think not weakness.

18. Spirit is perfect. “Be ye perfect, therefore, even as your Father in heaven is perfect.” This command would not have been given, if it were not possible to fulfil it. In full consciousness of truth, all is reconciled to Spirit. The inner meaning of the word lifts the veil of delusion from understanding, and the perfectness of all things is revealed thereby. For that which is but seeming disappears in the presence of truth, as light dispels the darkness.

The study and application of this lesson, added to previous ones, will guide you further on the straight and narrow way that leadeth to wisdom and power, that you may produce correct examples and harmonious expressions.

When calculation is according to the Spirit, it admits of no inaccuracy of conclusion. This system admits not of ignorance or of the negation of Spirit, or God. It admits not of doubt or indecision, which is weakness. It admits not of perversity, self notion, or egotism. For if the all wisdom Spirit or Mind be recognized, understanding

illuminates mentality and existence ; this is the end of darkness. Whosoever walketh in wisdom's way, gaineth the consciousness of a son of God. "He that overcometh shall inherit all things ; and I will be his God, and he shall be my son."—*Rev. xxi:7.*

WORDS OF HEALING.

That the efficacy of Prayer or words of healing be not destroyed by sense seeing and false believing, prepare yourself to speak the following words, by entering the closet of the silence (in thought and consciousness), in the presence of the invisible, impersonal, wisdom-Spirit or Mind.

When you have closed the door to sense seeing and believing, acknowledge the presence of God and all His goodness, put on the whole armor of Truth for each and all, and proceed to instruct your patient in the truth.

Dear sister or brother ; all beliefs in sickness are false, for they misrepresent being. The sensation or appearance which has been called pain or disease, is an effect or proof of error of belief, and false belief is nothing.

You are in infinite Spirit, or Mind, one with all goodness ; you are good, peaceful, harmonious, for God is your life, substance, and power. Beliefs in sickness are false, for

they are not based on unchanging principle of life, love, and truth, which underlies existence. You can not be sick, for to be, is to be uncreate, one with God the Father; you possess, therefore, all that you desire to manifest, viz: life, love, truth, wisdom, justice, faith, strength; for the Spirit of God and the truth that frees, is ever in you and you in it. You can not be absent from the perfect. Be ye perfect, means, know the truth that your father in heaven is in you, and you in Him, and in his presence there is pleasure evermore; therefore you are whole, entire, wanting nothing, absolutely full of peace and harmony at this time. And this truth is not absence, but is positive and eternal presence, from which you can not be separated.

LESSON IX.

TRUTH'S PRACTICE.

In the preface of this book we have told you that to be healed, means a spiritual and normal condition, which brings into expression consciousness of unity and wholeness. A spiritual and normal condition is one like unto Infinite Spirit, with which we are one. That we may manifest and realize the harmony of Spirit, we are to acquire a knowledge of what we are, and know that we are forever concerned with the permanent and real, and not with the transient and passing.

2. Unity, or wholeness, means oneness with all that is, and all that is, is that from which all things come. That which is manifest and made apparent, is within that which manifests and makes apparent. Hence there is always unity between the Creator and the created. Understanding and right perception gives realization of this truth. Day by day we perceive more and more of first and final truth, but we do not create, or make it; that which we perceive, is that which is eternal, and is Creator and Maker of all things.

3. To know the truth, that we are one with the Whole or Holy Spirit, is to know that we are one with all goodness; not to deny, negate, nor to refuse in any way to accept this all-inclusive truth, but to affirm it in thought, word and act,

is the great work which lies before us. Affirmation brings realization, for it is the word of truth and life ; it is the pinnacle of absolute consciousness, above temptation and sense delusion, and reveals to us that we are superior to time, place and circumstance.

They who realize this truth, are caused to turn from darkness to light, from the seeming to the real, from dis-ease to ease, from fear and its torments, to love and its bliss, from unkindness to justice, from doubt to faith, from false belief to knowledge, from the tempter to God, in which and by which all live : "THE BREAD OF LIFE."

4. The question may arise in the thoughts of many, is it possible at all times and in all places to rise superior to environments, surrounding conditions and circumstances? This question may be correctly answered by the one asking it, by perceiving what Being is. Let not yourself forget what self is ; all know that they are, but all do not know what they are. This lesson is to be learned only by adhering to truth with divine steadfastness. Forget not that environment, condition and circumstance, are effects—not cause, while you are cause—not effect, and that effect can not environ, condition, nor limit cause ; nor is it ever otherwise.

Whosoever hath an eye to see, will see that they have not been, neither can they be, environed, or limited by things of time and sense, and that the belief that they can be or have been, is false ; and is that which darkens the

intellect and veils it from understanding, and prevents truthful conception, and perfect manifestation of self.

We are ever superior to our manifestations, as cause is superior to effect, or God to nature, or the Creator to the created.

5. Truthful interpretation is correct perception of Spirit and its manifestation. It perceives effect, as effect, and cause, as cause. It is the basis for truthful word, just and right action, and a perfect manifestation or body. Salvation from error is salvation indeed.

The first work to be done preparatory to correct interpretation, is to erase false belief ; by means of this primary work consciousness is realized that you are superior to all effects, or to the visible universe. You are now to understand, that to hold yourself superior to all expression, is to hold yourself in truth ; and to think of others, the same as you do of self, is to think truthfully of them.

6. Is it to be understood, that by holding ourselves in truth, we can control our thought, and be indifferent to surrounding circumstances ?

This can be gained only through a systematic and correct mental training in Divine thinking, by adjusting mentality to principle. Through right habit of thought, sensation, word and deed—the effect of thought—becomes harmonious, and we realize peace, in earth—the body—as it is in heaven—Spirit.

Through holding ourselves in truth, we realize the real and are not troubled with, nor by effects. Not until we control our thoughts by the Spirit of Truth do we hold ourselves where God has placed us.

7. If we have erroneous beliefs, such as envy, prejudice, hate, etc., we place ourselves beneath them, for that which we believe in, to the same do we yield our thoughts servants. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—*Rom. vi:16*. If you find that through force of habit—so-called—you are thinking and reasoning in favor of the belief in sin, sickness, and death, envy, prejudice, hate, etc., do not feel discouraged, but deny and erase that line of thought, by thinking, speaking, and manifesting their opposite. Think and manifest salvation—and not sin, health—not sickness, life—not death, justice—not envy, love—not prejudice, truth—not hate; by so doing you serve God, Goodness, and make desirable conditions. The science of God is also the science of Goodness, the law of which is love.

"Whatsoever a man soweth, that shall he reap." His habit of thought is expressed in the body; he reaps in manifestation what he by thought sows in mentality; the present thought will bear its fruit in due season. They who would be free from error, must be willing that error should

pass from their mental vision ; must be willing not to believe in error, then maintain that position, and think no error.

The lesson of letting go, is an important one to understand. To get understanding is to let go of error.

8. Beliefs in ignorance—which are those that ignore the spirit in making decisions—seek to serve effects—that which is visible. But after we have come to know the Spirit, and that all that is, is Spirit and is Goodness, there being no other cause of creation or manifestation, we serve but one master ; and quickly do we pass from the false race beliefs and their effects, to true knowledge and peace. This change, though it be sudden, is effectual.

Some persons say they fear to let go of the belief of the reality of sin, sickness and death, for fear that they may come upon them, and for this reason they are afraid not to fear. It is written, “God hath not given you the spirit of fear,” with its torments. He has given you the spirit of perfect love with its bliss, which when recognized, obeyed, and manifest, casteth out fear. When we abide in that truth which God hath given us, we give up false beliefs in fear, for His love and truth. He who manifested patience, divinely, while suffering, said, “the things that I feared, have come upon me.”

Commence your work in the place and condition that you are in, by thinking and saying : I do not fear, there is nothing to fear. The spirit of Goodness is omnipresent ; it is life, love, power, faith or substance, it is all that I need

and want. I love the truth and am in truth and of the truth, which is fearless and free.

9. Let your thought be that the Infinite Goodness, in which you live, sustains in every hour, guides and gives in every need. Seek to make your thought loving and kind toward all persons and every thing, and it will be like unto the One which gives and sustains all that live.

If you fear age, or believe that you can grow old, which is an inference that you were once young, that fear is based in the belief that you are the mortal body. So you are taking yourself to be the passing and transient; this being misinterpretation and not interpretation, it is the basis for fear and its torments; therefore, rouse up and claim the truth of Being for yourself. Age cannot touch you, death cannot come to you.

“Never the Spirit was born; the Spirit shall cease to be
never;

Never was time it was not; End and Beginning are dreams!
Birthless, and deathless, and changeless, remaineth the Spirit
forever;

Death hath not touched it at all, dead though the house
of it seems!”

Shall such continue to say, I fear—I doubt—I am subject to sin, sickness and death? Can that which *endureth forever*, be subject to the *symbol of life*? You will say no, forever no! Then if race belief be manifest in the body, in form of disease, it is for the reason that we have not been

conscious of the truth about self; therefore not active in truthful thought.

10. Disease and pain, so to speak, are always effect; so they are subject to us; and this is demonstrated by truthful thought, and the non-reality of disease is proven. Where fear and negation are not, pain is not. When there is an appearance of pain, if you doubt not, that truth will heal you; speak quickly the words of life and truth, and you will prove its mastery and freedom.

Christ said, "Resist not evil." If one comes to my house or place of business with misunderstanding about some business matter and is angry and perverse, and will not reason, am I not to resist his abuse?

"A soft answer turneth away wrath." All recognize that anger is error; if you meet error with error, it is the blind leading the blind, both fall into the ditch. Truth is power and harmony; therefore, if you meet anger with steady, unwavering thought, words and acts of truth, thus self centered, your mental condition being superior to, is master of the condition of anger. If you are moved to anger by his expression, you thereby make his expression yours, and the two conditions are one. Hence you are doer of what you condemn.

11. Whatever the occupation may be, truth applies alike to all, and is the remedy for all error. Let not work worry or fret you; you may prevent it from so doing, by thinking

that the more I worry and fret, the less competent am I to execute and make desirable conditions ; that the strength and concentration which is necessary for the accomplishment of the work, is expended in worry and fretting ; therefore, say there is nothing to worry and fret about, that you desire to do what you are doing, and that you are happy. If you thus affirm, believing, your work becomes a pleasure, and worry ceases. Blessed are they by their words and works, who thus speak and act. The time spent in worry and fretful thinking bears bitter fruit, for during such time thought (the channel of expression) is occupied with perversity and negation of Spirit ; such thinking is void of principle and life, which produces its own discord, for it is not in accord with, or according to Spirit, which is all principle and life. Spirit manifests with order and law. Its thought is a living image of itself ; Its word is a form or symbol of Its thought. It has no anxiety nor worry ; fear, anxiety, fault finding, are effects of selfishness, or self desire ; in the present moment, hour, or day, there is sufficient work to be done, without taking thought of the morrow or fearing the future. "Sufficient unto the day is the evil thereof."

12. If we build a bridge, vessel, or structure of any kind, the plan of the structure is first completed, then the builder, step by step, is guided by the plan to its completion. Each day brings its duty, or new part of the work, which brings it further on the way toward a perfect whole ; and to-day's work is a preparation for to-morrow's work. No amount

of anxiety can aid the work or hasten its completion, or change the plan. If by accident any part of the structure be destroyed, no amount of anxiety can aid in replacing it ; the work must be done again, and all that can be done can be accomplished better without anxiety and fear, than with it. So, also, can the problem of life be demonstrated by each individual.

When truthful thought takes the place of error, and knowledge of ignorance, the effects of ignorance called disease, sorrow and trouble, are rapidly dispelled.

13. Some persons conscientiously say, "I feel that I am powerless to help myself; I have not attained to truth, but I believe I could attain to it and live the life if I was situated as some are, etc." Dear friends, do not feel discouraged though you have tried a thousand times to live the life, and have seemed to fail; all effort is success in motive. Do not be anxious about your situation—be willing to commence your work in your present surroundings, for you now know that you are not subject to elements, climates, surrounding environments, heredity, nor any mortal thing; for the immortal cannot be subject to the mortal. "Nay in all these things we are more than conquerors, through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." Christ Jesus,

meaning God with us. Make this truth your own by affirming this position in thought, word and deed, and you will free mentality from race belief. If old habits of thought return, keep in remembrance, through renewed effort, what manner of Spirit you are of, and that the Infinite Spirit is all that is above your individuality. Therefore serve one master, have one guide, one father or parent source.

They who would be free from idolatry, must place themselves above the corruptible, in the incorruptible, and move not from that position. Cease trying to feed on husks, by placing self beneath and subject to effect. They who would raise themselves from the dead—from form—appearance—mask, etc.,—to a consciousness of a life eternal with God, must stand firm in this high and truthful position, the one which God hath given us.

14. If you are in the habit of saying that you are sensitive, negative, and receptive to surroundings and to your own error of thought, or that of others, and that you must be situated in certain physical surroundings to be happy, it is another way of saying, I am inferior to the most external effects, and therefore dependent upon them for life and peace; this is placing things and conditions between you and God, or Goodness. True happiness, strength, knowledge and power, come from having no other God before me. This is true, for the reason that we are the idea—or word—which was before the beginning, which was with God, and which was God. Therefore when we place effects between

us and God, our false attitude in thought is our suffering. To *understand* and *realize* what we are, is eternal freedom. Not until we acknowledge ourselves as above conditions, and hold ourselves firmly there by our thought, do we or can we realize what we are, and have freedom from ignorance, which is false interpretation. If you must have certain conditions, know the truth, that you are maker of your own conditions and environments ; that it is your thought and belief that you place subject to or above conditions, and the false interpretation of others. If you believe that the thought of another is the cause of your illness, then place yourself in your true position, as one with Infinite goodness, above all error, and take the person with you whom you have thought to be the cause of your illness.

Each and every claim that is the opposite of Spirit, is a denial of its presence, and is also a negation of our divine inheritance, which is eternal life with God-Goodness, for this is the eternal record.

15. I hear the thought of thousands, asking from out the silence, can we maintain ourselves in this high attitude of Infinite Goodness, while in its opposite, this mundane sphere? When you regard the spirit of Infinite Goodness as the only Spirit and Presence, it being all of power, all of goodness, all of love, all of truth, all of life, all that is, you are in the high attitude of Spirit, you have gone up *into* the mountain, where all false belief and its effect is seen as false belief and appearance only, over which you have entire

control. Ignorance is the cause of all suffering, and knowledge and truth is its remedy. When we take our position in truth, which is one of knowledge, we are able to erase false belief, by striking at the root of error in our own mental conditions.

It is sense seeing, unilluminated by Spirit perception or truth, that makes us sensible of error, trouble and inharmony, and causes us to affirm that they are ours and are real. We should be satisfied that what we claim as our own, belongs to us, and as we have no power or substance but of God, we should be careful what we claim, for it is not profitable to lay claim to that which God has not given us, and thus deny that which He hath given, and which He is. So they who decide not to lay up treasures of error, trouble and inharmony, but that their treasures shall consist of the real and eternal, and of nothing but the real and eternal, will be faithful in the practice of truth, and willing to deny all error.

16. If we give place in our thought to the word of prejudice spoken by another, we have listened, and it will bear its fruit in us.

A teacher of Divine science not long since, said to her class, that if at any time circumstance made it necessary for them to listen to recitals of prejudice, envy, malice, etc., to say, "my soul did not hear it."

What we refuse to admit in the soul—or even in mentality, we have not heard; thus all error is rejected.

If, therefore, thine eye be single—to truth—thy whole body shall be full of light.

Mentalities that blend with the consciousness of Spirit, know that they are the light of the world, and will let their light so shine, that the Spirit will be manifest or apparent. No ill can befall one who sees no ill. They who fulfil the royal law, resist not evil, for they see no power in what is called evil; goodness being infinite, they know naught but goodness. The silent thought of many while reading this lesson will be, what am I to do with what I see; I see nothing but evil, error, and suffering. Whence does it come—whither does it go, this appearance, called evil and suffering? I certainly know what I see before me.

Dear friends, *do* you know what you see before you? Whence does it come, whither does it go? proves that you do not understand what you see. What you see is not knowledge, nor is it a source of knowledge. Therefore it cannot impart knowledge to you. There is but one source, which is all knowledge. Science or truth is exact knowledge, and there cannot be exact knowledge, but of the permanent and unchanging, which is forever invisible.

It is ours to know the law of creation, and the true relation of the Creator to the created; it is ours to know Cause and effect; that knowledge does not consist in the seeing of error; so, if you do not see anything but evil, error, and suffering, you do not see that which is as much as a symbol of knowledge, or even a shadow of truth. If

the light that is in thee be darkness, how great is that darkness ; knowledge is not revealed through the seeing of error.

The principle of mathematics is not revealed by the error in the problem ; we do not perceive the principle until we turn from the error. God is not revealed by the errors of his children.

We do not perceive and manifest God, until we turn from error to God. The law of love is not manifest in us, while we are recognizing the hate manifest in others. All bitter fruit is the product of false seeing and believing, or misinterpretation.

Spirit perceives its own truth ; and to the pure all is pure. Hence it is impossible to obtain knowledge from error, in error, or by error, or even from effect, in effect, or by effect.

17. They in whom the inner eye is unveiled will perceive that as sensation is an effect, it is something to be understood and controlled by perfect thought, its source, and is not to be thought of as a cause ; hence they will not be frightened when pain or suffering appears.

The practitioner of the science of Infinite Spirit or truth has the mistakes of the whole world to erase or correct when healing. Eighteen hundred years ago, the Jews claimed themselves to be the children of God, because they were descendants of Abraham ; basing their conclusion on the physical, proved they did not understand the full meaning

of their claim. The world's people are still claiming to be the children of God and the descendants of form, earth, or flesh.

This belief in materiality, which is the root of all idolatry and suffering, should be denied in thought, and by word and deed. And this is our method of correcting the false race beliefs.

Truth is our remedy for all suffering, and we offer no other in any case of dis-ease or discomfort that comes before us.

18. What are the evidences of truth? "These signs shall follow them that believe; in my name they shall cast out devils; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

He who was master of all conditions, who knew the possibility of humanity, said, "He that believeth shall do the things that I do." And the apostles, according to the Acts, could cure even to the raising of the dead.

The science of God is absolute mathematics. They who wish may demonstrate and prove it. A true practitioner will administer truth for all beliefs of imperfection. To heal is to manifest truth in the body. "He that raised up Christ from the dead shall also quicken your bodies because of His Spirit that dwelleth in you." Truth is the remedy, and the only remedy, for error, and will not compromise with it. All may heal, who will administer truth—free from personal

will and desire, by thinking, speaking and acting it. Healing by the Spirit of truth, is casting out error by the power of God, and is not a kingdom divided against itself. When the Spirit of truth is manifest in the patient, God is manifest.

Truth is equally good for all ; the more we give of this remedy, the more we are conscious of. In healing do not in thought hold your patient as the body, nor use personal will ; have no desire for special effects, otherwise it will not be a science treatment. When we speak from Spirit and claim all Goodness for another, our measure is according to Spirit, and is just and right.

Truthful statement, made like unto God, destroys erroneous belief, which is unlike God.

19. One more question do we hear in the silence, which we will answer in this lesson. "How do you treat persons at the time they are passing through the change called death?" Knowing that our personality or personal presence is not the power that heals, we speak the truth, placing our faith in the Spirit of truth ; thus we administer the living water of eternal life. "There is no death, what seems so is transition." So we clothe them with love and truth, by holding them as one with *all goodness*. We speak to them in the silence, and tell them they have eternal life with God, and to look within, to the spirit in which they live, and there will they find Heaven. That they are at one with the whole Spirit—make this truth your own, and all else will be added.

If our sympathies are touched for the friends, we include them in our words of life, and hold all alike in truth.

Dear student, you thoroughly understand from this lesson what it is to hold all in truth.

PREFACE TO LESSON X.

EXPANSION INTO CONSCIOUSNESS.

In our first lesson we guided your thought to the Parent Source or Infinite Being, and in all lessons have held you in unity with it.

We comprehend the Parent Source to be the Infinite Spirit of love and goodness, and that it is for all and sustains all alike ; and they who seek will find it, and they who ask for knowledge of that source, to them it shall be given. That thought may be expanded into a full realization of this truth, it is necessary that we have faith that it is, and then think, speak and act in unison with that faith, without wavering or contradiction. So hold ye firmly to this all-inclusive truth, and practice without ceasing the truth perceived from day to day, and from lesson to lesson, and realization of unity with God will crown your effort.

Truth brings its realization and conviction from its own realm, that of reality ; conviction is certainty, nothing wavering—it is faith, rest, peace.

2. As the expression of Spirit cannot comprehend Spirit, that is, as the finite cannot understand the Infinite, or as that which is made cannot know its maker, it is necessary that we find the Infinite Parent Source and realize that we are one

with it as did Christ Jesus, before we can see as Spirit sees, and work as the Father works. "For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God; but we have not the spirit of the world, but of God, that we might know the things that are freely given to us of God." As like comprehends like, it is necessary that the ear of understanding be opened to the silence—the fountain of wisdom—that we may hear the unalterable truth which enlightens and subdues the senses, and removes self-made limitations, that we may realize that we are in the midst of the Infinite ocean of life and power, and learn to think as it thinks.

3. The following for daily practice, is a means by which mentality may be expanded to realize the truth and blend into Infinite consciousness, which makes free.

The daily practice of transferring the thought from the manifest to the Unmanifest, from problem to principle, from effect to Cause, or from nature to God, gives freedom from effect—limitation; therefore, practice thinking what it would be like to be present everywhere at the same time, sustaining, embracing and pervading all that lives; and to be all of power, all of substance, all of law. To-day, yesterday and forever the same. Just in proportion as you succeed will you truthfully apprehend the all-pervading Spirit, and be rewarded with knowledge and power. Then extend your thought beyond limits; out-pass all form into the formless

and silent; traverse all time, become eternity in thought, live in the ever present. Lift the thought above all heights, descend below all depths, that you may conceive of and know the Omnipresent Spirit, and the true relationship existing between the manifest and the unmanifest; and that all that is perceived is contained within the perceiver. To thus perceive and think is freedom, God perception, and true knowledge. So in order to comprehend self, it is necessary to know what we are like. If we perceive ourselves to be as closely related to the Supreme Being or Parent source, as an idea is to Mind, then we may comprehend all that we perceive ourselves to be, and to be related to, for that which is inseparable knows itself, and its manifestations. If we perceive ourselves to be Unmanifest Spirit, one with the whole Parent Source, we have a truthful apprehension of self and the Parent Source. If we believe ourselves to be manifestation, the out-picturing of God as a ray or reflection, we apprehend that only which is limited and temporal. Hence, we speak from the plane of limitation, and not from the plane of consciousness and understanding, for we do not understand more than that which we believe ourselves to be.

Christ is to us "the way, the truth and the life," in that he reveals the true relation of the "I am," or real self, to God. Not until we take our true position and maintain it as did He, have we placed ourselves in thought and consciousness where God hath placed us; nor can we demonstrate the Truth as it was demonstrated by Jesus.

Therefore, they who believe in their union with God, shall be sanctified in the truth, and glorified in the realization of it, and shall do the things that Jesus did, *i. e.*, make free by the power of Truth. If the motive be based aright you will seek to know the Spirit, that you may work as it works. This system of guiding thought, and expanding it into consciousness, casts out the beam from the eye and makes it single to truth; and the mental constitution is illumined with its light, and the individual ascends up into a high mountain as did Jesus, and from thence thought, radiant because it is truthful, flows out (fragrant with that love which applies alike to all—which has no respect to person) to the multitude below which are in darkness or mis-interpretation; and they who have an ear to hear will hear: *i. e.*, they who in understanding are open to the Spirit, know the thought of Spirit, and in them that believe the material universe to be a plane of cause, and who therefore sit in darkness and in the region and shadow of death, light will spring up, which will be as a star guiding mentality to its Parent Source—Spirit. Let your light so shine that the Spirit of Truth which is in heaven may be glorified.

LESSON X.

THE SPOKEN WORD, OR THE PURPOSE OF LIFE IN CREATION.

“In the beginning was the Word, and the Word was with God, and the Word was God.”

That is, in the beginning that which is, was, and it was with God, and it was God; or, prior to thinking and the results of thinking, that which thinks and speaks, and is the cause of action, is, and it is with God, and it is God.

2. The Esoteric, or true meaning of the God-head, is understood to consist in the truth that three truths, so to speak, are essential in the one absolute Being, that it may be manifest. Hence, God the Omnipresent Spirit, is known to the awakened to be a Trinity in Unity, or three in One, which is prior to the formation in thought of mental images like unto itself.

Spirit perceives the idea of creation within itself; hence, there is the perceiver, the perception, and the idea perceived, and the three are One; for the idea and the perception are in the perceiver, and are prior to thought and manifestation. The Spirit perceives all possibilities in its idea, which is also itself. They constitute the first triad, or union of three, known to the Egyptians as the sacred Trinity or triangle of

Love, Wisdom and Truth ; they are pure Spirit—God—the Father of all.

To state in another way, God or Spirit is Love, Wisdom and Truth ; and the three are prior to, and necessary to thought and demonstration. It may be reasoned in this way : God is love, and wisdom is essential to the realization of the truth that He is Love ; or it may be said, love, knowing the truth of what it is, and knowing its own power, is wisdom. Therefore, the power to think and create is contained within the Trinity ; and resulting from this eternal, unchangeable perception and consciousness, is thought and creation. All are familiar with the Trinity as “Father, Son and Holy Ghost,” which means Spirit, Soul, and the perception that the two are one, or that they constitute the whole of Being ; and because of this perception, the power to think is manifest as thought, and through the divine and orderly method of thinking, are all things made that are made—or brought forth.

3. “I am, that I am,” therefore I think, is a truthful conclusion. Add to the Trinity or triangle its power to think, and we have justice, which forms the sacred square—the Perfect Whole. So that which squares the triangle, is the power to think, and is justice, so with what measure we mete, the same do we have ; and when Love, Wisdom and Truth, or Father, Son and Holy Ghost, are manifest in thought, the thought is just to God and man, for it is an image of them, and is divinity manifest. As all things are

produced by the power of thought, the production is an exact image, or effect of the thought producing it ; therefore, the effect is perfect justice to the thought ; then if the thought be in the image and likeness of God, the effect or image is an exact representation of God—or God manifest in the flesh.

This is the divine order of manifestation, and as is the thought, so is the manifestation ; and never is it otherwise. So all that we have in manifestation, is the result of what we have thought ; thought is the tree which produces sweet or bitter fruit, and the fixed habits of thought or belief determine the kind it shall be ; according to the tree so is the fruit. The out-picturing of thought is exact justice ; it never fails to bring its reward, or produce its kind.

4. Christ knew himself to be the Omnipresent Trinity, or Spirit. Therefore, if we believe—understandingly—in the “Lord Jesus Christ,” we shall know the freedom, power and glory that He did. To believe on Him, is equivalent to the interior recognition of the truth that we were never lost, except in a lower range of mentality, born of false interpretation ; this is equivalent to perceiving that our Being and that all Being is included in the Godhead, the Infinite, Omnipresent One. All images like unto God, are the result or offspring of this eternal Trinity ; therefore, in order to think, three truths are necessary : the perceiver, the perception, and the idea perceived and thought about. Resultant of the Trinity is thought, which is a mode of

motion, co-eternal with the perception in the Trinity. Thought, being the first born of Spirit, is individual, not omnipresent, therefore it acts in time and place, but it being the imaging quality or power of the omnipresent, it can be extended to all time and all place. There is an individual and relative consciousness which is co-existent with thought, and according to the thought so is this consciousness; in it we image the Spirit by our thought; in it we also image the letter by our thought. It is essential to the recognition of the demonstrations of thought; without it we could not see the examples that are solved, nor the many demonstrations or creations in the visible universe. To know what we are in Being, is to know Truth and Life, and is to be able to think the thought that makes Being manifest in the flesh. To know what we are, is to be able to look upon our manifestations truthfully, and know what they are.

5. As there is but one Being or Infinite, there is but one mode of manifestation: the symbol of that mode is apparent in the visible universe. Three facts are necessary for the discernment of a visible object—viz:—the see-er, the sight, and the object seen. Not until we think about the object before us, which is imaged upon the retina of the eye, do we consciously see or sense it; so thought and relative consciousness, which is the first-born of the upper triad, becomes the see-er on the sense plane. Therefore, resulting from these three facts, is the power to discern material

objects. The power to think is contained in the Godhead, and thought is its first-born; and through thought do we discern the visible universe, or that which is the result of thought. As Being recognizes its own, in absolute and perfect thought, thought sees or senses its own, in that which is made. It is clear that when we perceive from the plane of Being, we perceive the truth relative to expression, and express in thought the power of Being, which is life and truth manifest or made apparent; this is bearing fruit of the Spirit. When we see objects, or sense visible things, the objects seen or things sensed are not neither can they become a cause for the expression of life, truth and power.

While we are privileged to look upon the beautiful symbols in nature, which are radiant with the life of the Omnipresent Deity, yet not until we see them as effects, can the thought and reason be raised into the Omnipresent Deity with which they are radiant; nor can we ascertain and make apparent the full purpose of life in creation, that of bearing perfect fruit of the Spirit.

6. In solving a mathematical problem, we first perceive the principle, and by means of thought we image the principle in the mental solution of the problem; and, if the thought be governed every step of the way by the principle, the result is a perfect representation of the principle, for the example is a truthful manifestation of that which is real and eternal. It is a form or image of the formless, but it is neither life, truth, nor power. An example is the symbol

of an idea, or an idea made visible to the senses. Spoken words are symbols of ideas, and are ideas revealed to the senses, or it may be said that forms of speech are for the purpose of making ideas cognizable by the senses. But, if in solving the problem we do not perceive or comprehend the principle, the thought is not governed by it, and we show that lack of comprehension in incorrect word and deed, and the thought and its result is not a form or image of the principle, but the would-be example is so many meaningless marks which do not represent anything that is, neither truth nor fact—God or Nature.

To solve the problem of life, we must by means of thought mentally receive, and image in consciousness the absolute and unchanging Spirit; then reflect that image in the body, and demonstrate it in word and deed, and that which is reflected in the body, or demonstrated in word or deed, is a symbol of the unchanging life and truth, and is radiant with that which it symbols. It is health and ease, but it is not the life, substance or power; it is the real, symbolized and made cognizable to the senses.

7. To find self in Being, as Cause, is to be able to perceive the truth and demonstrate the problem of life with mathematical accuracy, according to *eternal justice*—the law of Being.

But if in our effort to solve the problem of life, we fail to perceive and realize the absolute and unchanging Spirit, we do not image it in consciousness by thought, and we fail

to reflect it in the body, or demonstrate it in word and deed. If we believe the manifestations of Spirit to be cause, or Spirit, thought is in harmony with that false belief, and the harmony of the out-picturing of thought in the body is destroyed by false conclusions based on falsehood. Then the false belief that is made apparent in the body, and in word and deed, is not a symbol of life and truth, but being based in the changeable and corruptible, its symbol is sickness and dis-ease, which stand for naught, for they do not represent anything that is, and are meaningless appearances.

8. The baptism of the Holy Ghost is a knowledge of the whole truth of what Being is ; in other words, to know what Being is, is to live and bathe in the spirit of truth—the Omnipresent Life. When the Spirit of Truth, which is the comforter, is perceived and demonstrated, it guides to all truth and absolute freedom. When Divine Being is imaged in consciousness, we know what harmonious results are, from having produced them. We are to consider, therefore, that all forms in nature, all that is seen or sensed, are symbols of eternal ideas, hence may be called spoken words, representative of principle.

As forms are spoken words of Spirit, the forms in nature constitute the language or spoken words of the Infinite ; that is, Forms in Nature are the out-picturing of the interior language or idea of Spirit. Our bodies are symbols of an idea spoken and made visible.

9. Once rend the veil of delusion, and we know that we possess freedom in the Spirit of truth, and know that matter has no power over us, to limit or environ; for a thinker is greater than his thought, word, or his deed. That which is representative of self or being, cannot control or guide self; so it is clear that we must assume the responsibility of controlling our thoughts, words and deeds, and thus free mentality from its self-made limitations, which means its self made delusions. When this is done we shall be able to perceive and read the silent and invisible language or idea that lies back of all nature—the language which is, before the beginning, *i. e.*, before thought—prior to expression. The highest truths of the unmanifest will reveal themselves to the perception of one whose mental condition is purified by perfect thought—that which represents the attributes of perfect being.

The power to perceive, read, and realize the universal language which lies back of created things, is the deepest intuition, it is Spirit taking cognizance of its own truth recorded in the book of life. This language has no sound, neither is it visible to the senses; it is a soundless, invisible presence, hidden in the secret chamber of the silence, the formless, the all pervading One in absolute love. This perception or realization by the majority of humanity in its present state of understanding, is a possibility unthought of, while by other portions it is so perfectly expressed that they know themselves to be like unto a light, living and moving in

light, with perfect faith in their ability to penetrate into the depths of Infinite Being, and realize its reality. Faith is the power and illumination which penetrates the silence and finds the cause of things in Cause or Principle. If we would trace manifestation to its ultimate in outer expression, we must take our position in Cause and commence our reasoning and perceiving where all things commence, and listen to the silence, the voice of Truth, and guide our thoughts by it.

10. The Christian Mystic, Jacob Boehme, an illuminated seer, expressed the same truth in the form of a dialogue between the Master and His disciple, as follows. The disciple said to the Master : "How can I succeed in arriving at that supersensual life in which I may see and hear the Supreme?" The Master answered : "If you can only for a moment enter in thought into the formless, where no creature resides, you will hear the voice of the Supreme." The disciple said : "Is this far or near?" The Master answered : "It is in yourself, and if you can command only for one hour the silence of your desires, you will hear the inexpressible words of the Supreme. If your own will and self are silent in you, the perception of the eternal will be manifest through you ; God will hear, and see, and talk through you ; your own hearing, desiring and seeing, prevents you from hearing and seeing the Supreme." Acknowledgment of the ever present Deity as being all there is, and meditating with calm and peaceful thought on the same, is the way to prove to ourselves the truth of the Master's words to His disciple, and

rise above self-made delusion. Practice as advised in the preface to this lesson, and you will hear the inexpressible words of the Supreme, saying, there is no limitation, and beliefs of limitation will disappear ; for error is never apparent where truth is spoken and manifest.

11. At this point in our lesson, it is evident that our work resolves itself into this, that we are to make the thought, love, and motive of Spirit our thought, love, and motive, and thus produce the fruits of Spirit—effects which harmonize with the supreme Being. Every word spoken has its origin in the silent and invisible. Every thing in nature has its origin in the silent and invisible. Every thing in nature is but a symbol and shadow of that silent and invisible reality. Such is the power of truthful perception and thought, that they who have the understanding to perceive things as they are, and call them by their true or divine name, can produce an effect or appearance representative of the idea resting in the Infinite Spirit or Mind, by perceiving and holding that perfect idea in thought and consciousness.

The names by which forms in nature are known, are not their real and divine names. They are not named according to their reality, but according to their appearance.

12. The pattern of all things is contained in the Holy Mount, prior to expression ; the Holy Mount being Infinite Spirit or Mind, all ideas are contained in it prior to their

expression: or it may be reasoned thus, that the Creator contains all ideas within himself before they are spoken or expressed in form.

There is one eternal, interior language, which contains the words that are before the beginning, prior to manifestation, the symbols of which are natural (is nature) and are intelligible to all. "The word is made flesh, and dwells among us." This interior language is forever resting in Spirit, the parent source, and includes all permanent ideas which are the souls or the types of visible forms, and visible forms are symbols or spoken words of this unspoken and eternal language. As all truth is one, and is forever the same, it is axiomatic that all that truly is, is unity. It follows that as one soul, Christ, has realized his union with the whole, and that the whole is God, they who are awakened to absolute consciousness, are illumined with a perception of first and final truth, and know the self-same truth. All must understand this interior truth, for there is but one to understand, that of the perfect unity of God and His manifestations. While there will ever be the same beautiful variety of manifestation in nature, when the above truth is understood, these manifestations will no longer be marred by negations or misrepresentations of God.

The finding of self, as one with the absolute, is the way to a perception of this wisdom-language, the soul of things, or the word of God. When we place self in consciousness where God hath placed us, we shall be able to hear the still small voice and perceive with the eye of understanding.

13. We have not forgotten the lesson impressed upon our memory in early childhood, of how to listen to the silence and be guided by its word. Having a birthright to the Quaker Church, we were taught to depend upon the still small voice to guide us in the straight and narrow way, and to an upright life; and, that if we did not listen to, and obey its voice, it would cease speaking to us. How true it is, that if we do not listen to the voice of truth, which is ever silent, and adjust our thought, word and deed to it, we lose the way of hearing, perceiving and understanding, and they that lose this way are lost in the wilderness of effects and appearances.

If we do not seek first Cause, which is God, and rely upon it, we do seek and rely upon that which is not cause, but effect. To seek and lean upon effects is to serve mammon, is to obey the senses, which is idolatry.

To seek and to depend upon manifesting first Cause, or God, for all expressions of life and strength, is to worship in Spirit and in truth, is to base the motive and faith aright, and is to fulfill the purpose of life in creation; for the purpose of life in creation is that God may be manifest, and that we may, as individuals, come to know Him and the I am as one, which is a consciousness of life eternal with God.

LESSON XI.

THE SPOKEN WORD, OR THE PURPOSE OF LIFE IN CREATION.

In God, before the beginning of creation, are the souls of all things that are made. In other words, all ideas are eternally in Him, the Infinite Spirit or Mind, hence are prior to manifestation; and that which is with God in the beginning, or which is in Infinite Spirit or Mind prior to manifestation, is God. (See sections 2 and 12, Lesson X.) It is therefore forever true, that that which is first or prior to creation, is God, and the only cause of creation. And creation is made apparent in God, or Cause, and is the proof or evidence of the presence of the Cause, which is the only reality; for if Cause be not present, the evidence of Cause could not exist. Nature, therefore, is wholly dependent upon the presence of God, its Cause, and is but a semblance or likeness of that upon which it depends. If it were possible to separate that which depends upon a cause from its cause, or that which is dependent on God from God, even for a moment, extinction of the dependent would accompany such separation. So let not your thought longer sustain the false position that you—who are inherent in Cause, and are, therefore, prior to your thought and its manifestation—are in any way, at any time, dependent upon

that which you manifest ; but hold the thought in consciousness that your manifestations are wholly dependent on you. Then and then only will you have placed the true worth or value on Cause, where it belongs, and have ceased to place it on effects. To place the true worth upon Cause and upon effect, is to reveal the truth in consciousness, and worship in Spirit and in Truth—in God and in Christ.

2. The science of expression, or a knowledge of the law of expression, is as essential to a perfect understanding as is a knowledge of where and what Being is ; the latter includes the former ; *i. e.*, a knowledge of Being includes a knowledge of the law by which Being expresses itself. Therefore a knowledge of Being must of necessity reveal the science of expression. Being is the larger term and includes the possibility of expression, or the power to think and make thought apparent in form. The act of divine thinking is the fulfilling of the law of expression, or it is the exercising of the possibility of law, and conclusion is the result of law. Truthful thought or correct thinking is God manifest, is His possibility made apparent to the individual. Spirit ever cognizes its own.

3. As words are symbols of ideas, so are forms symbols of ideas made apparent through thought. At this point in our lesson, the seeming is, that there are two Causes ; but the truth is, truthful thought and word are two effects flowing from one Cause—Being. One eternal idea gives birth to

both. When divine ideas are manifest in thought, that thought may be projected into form of words, form of feeling, form of deed. So our words may be said to be the expression of divine ideas imaged in consciousness by thinking: ideas are first and are the larger term, which includes the possibility of the word. Prior to the expression of an idea in word, the possibility of the word may be said to be a possibility resting in its source unexpressed. This interior possibility is the substance and power of the word. As one idea is capable of being expressed or made apparent in myriad forms in thought, so even one perfect thought may be expressed in myriad forms of word; word of sound, word of deed, word of sensation, word of physical form. When all this has been accomplished, we have neither added to nor taken from the idea, for perfect from eternity to eternity is the idea or soul of things, that which manifests. As the principle of mathematics contains all the possibilities of the problems of mathematics, so Infinite Spirit contains all the possibilities of the ideas of Spirit that have been, are now, or will ever be manifest in creation. When a problem in mathematics is solved and demonstrated on the board, nothing has been detracted from nor added to the principle; so when the problem of life is solved and the demonstrations in nature are accounted for, we find that infinite Spirit has only been imaged in thought and symbolized in form, and that Spirit is not divided or separated into parts, neither has anything been added to nor taken therefrom. Even could the whole principle of mathematics be demonstrated in one problem and at one time, it

would still remain unchanged and unchangeable. So if it were possible to demonstrate or show forth all the possibilities of Infinite Spirit in one creation, Spirit would remain limitless, unchanged, undivided and indivisible.

All forms in nature, the planets and systems of planets, and all thereon contained, are symbols of ideas, and may be termed spoken words in their relation to eternal ideas, which ever rest in their Source, Infinite Mind. The Father's ideas constitute the language recorded in eternal life, the language of His Being. He who lives the life may read what is therein written.

THE DIVINE ORDER, OR THE SCIENCE OF EXPRESSION.

4. The science of expression is from within, out, or from Spirit to nature. Nature, or form, is external appearance or mask, in which the law of revealment reaches its ultimate in demonstration; and expression or form is not endowed with creative power, for the reason that form is the most external manifestation or out-picturing of the creative power of the idea. Therefore, being the creature of that power, it cannot possess creative power. That which is produced by the action of power, is not the power, but is forever subject to the action of the power which produced it; if it possessed the power of creating, the means of expression would accompany that power, and this would necessitate a more external manifestation. Thus, we see that form is passive and ever changing, therefore not real, and is neither life, understanding, or power, for they are silent and form-

less. The act of thinking is the action of power, and is powerful, and gives form in thought to the formless, and makes visible the invisible or eternal idea. The act of speaking is an appearance of the action of power, and makes the form of thought apparent to the senses. As Being is, and is absolute power, it is greater than thought; so the act of thinking and its production, thought, is greater than the word. Therefore the form or spoken word which seems so real and substantial to sense, is but appearance of thought, and thought is a representation of an eternal idea. Therefore, seek to get understanding, to "know thyself," and live in life—be the Father's idea.

5. As grand and sublime as nature is, with all her planets and systems of planets, and all things thereon contained, yet she and all her forms are but symbols or spoken words representative of the ideas that are forever resting in that which is symbolized—the Speaker. Creation therefore represents the divine ideas which are forever resting in the Creator. If nature, the appearance, be so sublime, how much more transcendently so must be the reality or Creator; hence the eternal truth conveyed in the words, "thine is the kingdom, the power and the glory forever," so let it be. What is it to find the kingdom of heaven and dwell therein? but to get understanding, and to become fully conscious that we live and move and have our being in God. To thus know that the kingdom of heaven is at hand is to live in the realization of the power and glory of Being. The reason

why the wisdom and power of Being is not more fully manifest, is because the attention is occupied with beliefs which are the opposite of Being, and which deny its presence. To believe that we are form—that which is manifest—is not *to know* that we are Being, the unmanifest, and this is ignorance. The ignorance of the world is due to idolatry, and idolatry consists in placing on form the estimate and worth that belongs alone to Being. To believe that we are form, and that we have being, is false interpretation, but to know that we are Being, the “I am,” and that we manifest form, is truthful interpretation. Therefore to think of Being, as form, is the height of idolatry, because it is an act of turning away from and ignoring Spirit as Infinite, which is ignorance—not knowing. Awaken, Oh, slumbering humanity, to thine own inheritance, Being, lay hold upon it, it is thine to use and to enjoy. Be passive in thought, and free from anxiety and fear, and look steadfastly into the Unity of Being, and thou wilt see that all that is, is divine, and more than human. “Be still and know that I am God.”

6. The perceptive faculty, or the attribute of Being which perceives the eternal ideas of Being prior to their evolvment or revealment in thought and consciousness, is the basis for, or cause of thought. (See section 4, Lesson X.) We must, therefore, perceive a cause, an idea or attribute which is interior and anterior to thought, and make it the substance of our thought, if we would represent Being truthfully. A question frequently asked is, if Spirit, the

Infinite, the perfect, the thinker, is the cause of all, how it is that some thoughts are not representative of the thinker ; that is, why are some imperfect ? Spirit or Being perceiving its possibilities within itself, or the possibilities of its ideas which are within itself prior to thought, necessitates the action of the thinking power, so that the possibility of the idea of Spirit may be manifest in, and by thought. As Spirit perceives its truth prior to thought, it also recognizes it when it is evolved by thought and made to appear in and to mentality ; the mental constitution is thereby consciously united to its source or illumined by Spirit or Being ; this is understanding. And it is the way by which the Invisible makes visible, or by which it creates images or forms. Every form in nature is an example of the Invisible, made visible and brought forth in like manner as is the example on the board ; which is the image or form of the invisible principle of mathematics. We cannot, therefore, manifest an idea in consciousness or reveal a truth from perception, without forming in consciousness a likeness of the formless. When we spiritually perceive a truth, we immediately through thought, give it form in consciousness, which is called decision or conclusion, and this form furnishes the basis for and is the substance of the spoken word, or visible form.

7. The power to think is the power of being. I am, therefore it is necessary that I think, that my possibilities may be manifest. As the white ray of light contains all possibilities of color and shades of color within itself, so also

does Spirit or Infinite Being contain within itself all possibilities of universal nature with all forms therein contained ; and as the possibilities of the white ray are not recognized by the individual consciousness until they are brought forth in manifestation of various colors, so the possibilities of Infinite Spirit are unrecognized or unknown to the individual consciousness until they are made apparent in manifestation or brought forth in expression. The white ray, therefore, is fullness of color within itself, as Divine Being is fullness of power and goodness within itself. Being gives the power to think ; but thought occupying the medium ground between Divine Being and the spoken word, or between Infinite Spirit and nature, it can image Cause or imitate effect in mentality.

8. The power to think is the eternal power of Being, the act of thinking is derived therefrom ; resultant from the act of thinking is a mental image. The derivative is dependent upon that from which it is derived, and the center of action being the derivative and occupying the medium ground between Being and effect, it is dependent on something to occupy itself with or to think about, therefore it must do so either by thinking that which will image forth its source, or by thinking that which will imitate its effects—the external appearances which result from thought. The former will be an image or creation of life, the latter will be an imitation or picture of that which is made, therefore is dead. Heretofore the real has been taken to be the shadowy, unreal and illusory ; and the shadow, the unreal, has been taken to

be the substance and the real ; this is the mother of delusion. So when that which is made, which is the result of thought, be taken as a truth and reality, it is made the substance or basis of thought ; then misunderstanding of the mode by which truth is expressed darkens the reason and intellect. So when thought be based in effect, hoping or believing it possible to arrive at truthful conclusions from that basis, the effect upon which hope is based and from which conclusions are derived being neither life, substance nor power, the conclusion is dead. "The minding of the flesh is death." Then hold not dead pictures in your mental conditions, but let the dead bury its dead. It is an eternal truth, that to be carnally minded is death, or is unconsciousness of Life. As long as we permit the things of sense to form a basis for our conclusions, we see external things as real, through our beliefs in them. If the basis from which we see, image, and form opinions be dead, and always changing—as shadow changes with the object casting it—so opinions are dead, and must in time pass from memory. Argument and error of understanding are brought about and maintained by this false method of thinking.

9. As they who allow appearances to form a basis for their thought—render unrighteous judgment unto themselves—their thoughts are not born of Being or Spirit, and fruit of the Spirit is not born in them. Negation is said to bring forth bitter fruit, but even that is nothing, for nothing cannot produce something. The bitter fruit is non-express-

sion of Spirit, hence the belief in weakness. So those who allow appearances to form a basis for their thought and conclusions, will be heard to judge themselves and others from the standpoint of appearance; yet it is written, judge not according to appearances, but judge righteous judgment. Such persons are heard to say, I am sick to-day and to-morrow I am better, and the next day well, thus showing that they have no other basis for their thought and conclusion than feeling and sensation. And while feeling is the result of the recognition of existence, that is, all that we recognize by the five senses we contact in thought, and resulting therefrom is sensuous forms of feeling, so feeling is caused to take form from the nature of the thought that we have, and belief that we hold about the appearance which we contact in thought. As long as appearances are permitted to be a basis from which to reason, we cannot prevent ourselves from feeling agreeable or disagreeable, happy or unhappy, for feeling will accord with the plane, premise, and reason of our thought. Reasoning from existence we cannot come to a permanent conclusion, or gain any degree of knowledge—because knowledge is a certain perception of truth—and for our thoughts and conclusions truth is a basis which never changes, and which is absolute and eternal. Thus controlling and guiding thought, we express life eternal; but when thought is based in and on the images resulting from life, it shows forth its kind—no life, substance or power; verily both have their reward. They who permit the external to sway their thought, have strong likes and dislikes for people, places

and conditions: their judgment being according to appearances, their thought and conclusions serve appearances or mammon. Such persons are heard to say, I like or dislike the weather; I like or dislike certain environments or conditions; I believe a certain kind of food is digestible or indigestible; I believe if I were in a certain climate I would be healthy and happy, or if I were situated as some are I could be well, happy, and be a power to bless others; and according to their own statements of themselves they are wholly and entirely mortal, and are subject to every mortal thing on the face of the planet; such have wandered out of the way of wisdom, in thought, and are in the congregation of the dead, materiality, or dead effects: that is, they believe that matter is life. The power to bless others comes not from this realm or line of thought and reasoning. Therefore those who would bless others must first bless themselves by claiming and being that which is real and permanent, and not subject to effects.

10. A copy of a painting is never as good as the original, for the reason that the original is the image and likeness of an eternal idea, resting within the painter, and it represents that idea. The idea is imaged in mentality by thought; so, a copy of the painting only represents the symbol of an idea, and is a copy or picture of a symbol; a copy or picture of a symbol is forever dead. As external forms are symbolic of ideas, all beliefs based on the testimony of the senses are based on symbols of an idea, and are mental copies or sym-

bols, and are, therefore, dead pictures. The original idea is the only living picture. Therefore form your mental images from the living idea, not from the dead symbol. A full understanding of the above, which is illustrative of the science of expression, enables us to set our house in order, to have a place for everything, and everything in its place—that is, to place the true worth on Being, and to see expression or creation as forever subject to it. It is not well, even then, to momentarily turn to the shadowy side, or taste the forbidden fruit; for if tempted by the serpent of sense to make appearances the object of love, we are deceived by giving them a place in thought instead of Being, and we partake of forbidden fruit; all who partake of it are cast out of the garden, which is in Eden.

LESSON XII.

CONCLUSION.

They who live consciously IN TRUTH and LIFE, know that they are free.

They who understandingly live in the ETERNAL, NOW, know that they are free.

They who live in this PERFECT IDEA, understand the perfect, and are free.

There is no realization but the freedom of UNCHANGING TRUTH.

“Know the TRUTH, and the TRUTH shall make you free.”

In the previous lessons of this course, we have given the principles of the science of Universal or Omnipresent Spirit, including methods by which to practice it; *i. e.*, we have reduced it to practice for you, for the purpose of bringing your thought, reason and intellect, into a truthful recognition and understanding of the relation of God to the souls of things or to nature, also into a recognition of the true relation that each soul and consciousness bears the one to the other.

2. The teaching of Christ—as all *truth* contained in the New Testament, when freed from its mystic or allegoric language, and spiritually understood and applied—is found

to be the truth or the science of Omnipresent Spirit, and the methods of application are the same of the one as of the other. Therefore, between Christ's teaching when truthfully understood, and the Science of Spirit, there is no difference. The basis of one is the basis of the other, that of unity with God.

The method of one, is the method of the other, that of manifesting God in the flesh—or that of bearing fruit of the Spirit in earth.

The practice of the one, is the practice of the other, that of fulfilling the royal law, Love, by loving at all times, regardless of circumstance or material appearance.

So, inasmuch as we have instructed you in previous lessons, that there is but one science, which is exact knowledge of truth, and that truth is unchanging, and that unchangeable truth is the exact way of truth and life, in the above statements we would not convey to your thought that the principles of the science of Spirit are confined to the teaching of the New Testament; or that they were not expressed in other teachings or bibles previous to the advent of Jesus on earth. While his teaching is so universal that it may be said to embody the whole, yet the whole truth is Omnipresent, and may be recognized and expressed at the same time by every soul in the vast universe.

3. In reply to the thought of multitudes of people, who are earnestly enquiring as to where and what is truth, we

would say that there is no place where truth is not, and no reality that is not truth. So, we have written, there is one God, or Spirit, or Mind; infinite, limitless, indivisible, immutable; all of presence, all of knowledge, and all of power, and that there is one truth; one love, or law. Therefore it is axiomatic, that there is not a truth in the vast Universe or realm of Infinite Spirit, that the science of Spirit does not include, and this is recognized by Spirit at all times, and by each and every individual who willingly sets aside self and all belief in separatness for universal Spirit.

4. Spirit is truth and knowledge. And furthermore, all truth, unmanifest or manifest, unknown or known, belongs to the science of Infinite Spirit.

Nor can we say that the inhabitants of other planets, however advanced they may be in Divine Science, or wisdom's way, have a single truth that is not ours, by virtue of our inherency in the omnipresent God. Neither can it be said that the truth perceived by different nations, nor that the part of it recognized by any or all churches, nor any truth contained in all isms, or that perceived by each individual, does not belong to the science of Omnipresent Spirit, the Infinite Whole. Therefore it is axiomatic, that through our union with God or Goodness, which fills the vast universe, we are united to all science or truth unexpressed in the invisible Spirit, or expressed in the visible Universe, for God or Goodness pervades each and all alike, and unites the one to the other.

There is no limit to the science of Infinite Spirit, and the teacher of science recognizes none ; with this perception we have instructed you in these words : That the science of Spirit is that science which includes all sciences—all truth ; which treats of the exact relation of souls to God, or of the exact relation of eternal ideas to Infinite Mind. Also that the science of Spirit and its application in healing, consists in a certain perception of absolute truth, which is a knowledge of Infinite Spirit unmanifest, and of its attributes, and of its law of expression, and of the way to manifest according to the law, and image forth its attributes.

5. So, we have instructed you as to the power of thought and its office, it being the means through which creation takes place ; it is the formative principle ; then in order to image forth the attributes of Spirit, we must base our mental conclusions in the Spirit, and thus adjust our thoughts to it, and square our conduct thereby. That is, the Spirit is the true basis from which to form correct mental conclusions, as in mathematics we take the principle as the basis for the mental solution of the problem ; so, thought being the means by which the invisible Spirit or principle becomes visible, and is that through which the silent spirit is spoken and made apparent to the senses, it must be pure, and be in the image and likeness of Spirit if it bears fruit thereof.

We, being immortal, cannot make a truthful statement of ourselves without basing that statement on absolute and

unchanging principle: *i. e.*, on the immortal; and we thus bring the true or immortal self to light, or symbol it forth, by making truthful statements of ourselves and of others. The study of these truths and the application of them, illumines the thought and mentality with Infinite consciousness—with all that which is eternal, and to live in *the eternal*, now, is freedom. A full comprehension of the law of expression reveals the truth, that through thought the problem of life is solved, and the visible universe is the example thereof, and that our example, or body, and all of our expressions, are what we make them; that they are dependent on the mental solution, and are subject to the mental: *i. e.*, to the decision that we make in thought.

6. Dear friends and students, we unhesitatingly say, that a study of the Science of Spirit opens the portals to the Spirit, and unites the consciousness with the source of truth and life, and they who live in truth and life, live in freedom. So they who understand the basic principle of this science, are in possession of the key that unlocks the door to the perfect tabernacle not made with hands, through which they may enter into the holy of holies—the realm of Divine wisdom. And they who succeed in reasoning from the basic principles, and in drawing all conclusions therefrom, bear golden fruit of the Spirit of truth. They who live in the perfect idea, understand the perfect, and are free. Let not the lesson on faith ever pass from the consciousness, for by faith and through faith are all accomplishments gained

that are gained ; truly it is the substance and power which makes all that is made ; by faith we think, and speak, and act ; perfect work is due to the perfect expression of faith. Through divorcing the faith from that which is made, and uniting it to that which is unmade, do we come to realize that there is no freedom but divine truth. This realization, as we have instructed you, is to be accomplished through the denial of the senses, and through the affirmation of principle, by ceasing to worship the things of this world and by worshipping the *ever present*, and placing the true value on the *all pervading One*.

7. To assist you in this work of atonement, or regeneration, in lesson second we have given the divine attributes as a guide to truth, and in lesson eight, have defined them so that you may discipline the thought and adjust it to Spirit, and thus bring forth harmonious expressions—as a musician disciplines his voice by adjusting it to the principle of music. And as the voice will not bring forth harmonious sound until it is adjusted to the principle, so thought will not bring forth harmonious results until adjusted to Spirit, and thus faith is given its perfect expression, and the universal love of God or Goodness, through thought, flows out to all alike. That is, “the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us,” which means a consciousness of truth ; and thus do we realize the truth that frees, which realization is freedom itself, for truth embodied disembodies error.

8. They who are intuitively instructed, are instructed by the absolute, and perceive first and final truth. They recognize but One instructor, One source from which to manifest all goodness, One source in which to perceive all goodness, One source in which to acknowledge all that is : *i. e.*, all wisdom, power and presence. So, intuition, the eye of understanding, as we have told you, can alone recognize or perceive first and final truth. Therefore you are instructed to acknowledge the Kingdom of God, with all its wealth, as being ever present, and thus do you come into the possession of the promises that are made to those who believe ; for they who are mindful of the country—the Kingdom of Spirit—from which they came out, in thought and memory, thus return and become conscious that they are in heaven, and are no longer strangers and pilgrims.

9. So, you are to know that the viewless path of truth and life is the way of Unity and infinite love ; and is to be perceived only by unveiling the inner eye of understanding to the Oneness of Being, or Spirit. And you need not be deceived as to the voice of the Spirit, for it is to be understood by the nature of its claims ; its silent voice never misrepresents absolute principle—its speech is harmony divine. Again we have said, a right beginning is essential to a correct ending ; and, that a right beginning must necessarily be one that begins where all things begin, in Spirit or God—in divine intelligence and wisdom—*e. g.*, as a mathematical example has its origin in principle. All truth is

principle, and is life eternal ; truth differs not one time from another. Therefore science, which is exact knowledge of the unchangeable, and of the relation of things to their source, cannot be understood but by basing all conclusions upon that in which they have their origin : *i. e.*, it cannot be understood but by perceiving all things in Infinite Spirit.

10. So we have instructed you, that the true method of conveying knowledge is that of reasoning from the abstract to the concrete, from the infinite to the finite, or from the uncreate to the create, as from principle to problem and example ; and that they who know this trinity or simple law of expression, are in possession of the truth that lifts the veil of all delusion, and that enables them to express from the eternal and the unmanifest, the perfect realm of infinite Being. Earnest application of the basic principles of science brings conviction, which is realization. In the science of Spirit, teaching, practice and proof go hand in hand ; for we can realize the divine attributes only through experiencing their presence in our own thoughts. Just as much of truth and infinite love and power as we think, do we acknowledge or make known. Therefore the awakened or “knowing ones” acknowledge all that is. In so doing they live in truth and life, the Infinite Father. So to them an evil power is unthinkable, since truth knows not error, nor goodness evil ; hence they *resist not*, and are God-like in all their ways. So we have said unto you, that a belief in two powers, one good and the other evil, one warring

against the other, and the belief that Spirit and matter are two powers, the law of the one opposed to the law of the other, and the belief that there is a higher self and a lower self, each trying to overrule the other, are kingdoms divided against themselves. The belief in division or separateness, is the source of all selfishness, or feeling of distinction, superiority, pride, ambition, grief, sorrow and desolation. It is forever true that there is but one self, one Being. Unity is truth. They who realize this are born again, or from above; they have ascended unto the holy mount. But they who would seek to place self and creation outside of God or apart from Him, thus making Him finite and not omnipresent, have not raised their thought and mentality above the belief in matter, or form, and separateness; have not risen from the dead into life eternal, for their thought has traveled out of the way of understanding—that of unity, oneness, atonement.

11. That which is called knowledge of the natural sciences contains no real knowledge whatever, is not based on absolute truth or principle; therefore it is not absolute knowledge, for we cannot have knowledge but of that which is absolute. This seeming knowledge, called natural science, refers to the relations that external objects bear to each other; they are facts according to sense judgment, and belong to sensuous sight or to the mortal, and are entirely useless to the immortal. So when we gain a consciousness of the eternal and absolute, and have entered that state of

understanding where there is no delusion, where we see truth face to face, we know that this seeming knowledge is but seeming, and passes away with the mortal ; the things of time belong not to eternity. It is the practical knowledge of principle which enables us to solve the problem of life, and demonstrate from the Omnipresent Spirit, by adjusting all our ways to it.

12. We have shown that Being is the uncreate, the eternal Spirit or Mind, which is the Infinite God or Goodness ; and that through thought it creates. The power to think, therefore, is the power to image forth the silent attributes of Being, and thus give form to the formless. Also that the visible universe is the effect of thought, the spoken word, or thought, made apparent to sense. We have shown that faith is the substance of works, or it is the divine power of Being, manifest. Also that prayer is effort or aspiration to express or image forth the divine attributes from within ; that everything in nature prays, and faith is the substance which enables it to express its innate power.

Intuition is Truth perceiving Truth, Spirit perceiving the things of the Spirit, or Mind perceiving its eternal ideas ; this is cognition of first and final truth. That your thought may not wander out of the way of wisdom or unity, we have defined the divine attributes as a guide by which to discipline your thought, and unite the consciousness to truth and life, which is freedom. The attributes are love, truth, wisdom, knowledge, power, presence, faith and harmony.

To think in harmony with these attributes, or to image them in thought, is truth's practice ; so the practitioner of divine truth is a healer, in that he adjusts all to God. Therefore in order to heal the sick, and cast out false beliefs by the power of God, it is necessary that we *be* the *perfect mind* and *idea* which we comprehend, and then express the perfect thought, which is in the image and likeness of this Mind and idea. It is necessary to know that we are the perfect faith which we wish to manifest in all our ways, and *be that faith*, and to know that the substance of faith is the power of Being, and that our attributes are infinite. In this realization we are in a condition to consciously fulfill the purpose of life in creation.

13. When the mental constitution is adjusted to God, and we have taken our position in the Infinite Source, our position is a truthful one, and we see and express as we see the Father expressing ; and deem it no robbery to claim that we are the good and the perfect, which we recognize. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

QUESTIONS AND ANSWERS.

Q. What are the first principles for students of Divine Science to learn?

A. The student must first learn what Being is. Then, what to think and to do, and what not to think and not to do, so that the thought and deed may be in harmony with the knowledge of being. The student must then learn to discriminate between Spirit and nature, between God and creation, between that which is eternal and that which is temporal. When students have realized the above they have laid the foundation for Divine Science.

Q. Why is it, that material remedies do not effect permanent cures?

A. For the reason that they do not remove the cause, which is ignorance, for they are not the source of understanding.

Q. Why is it that truth cures?

A. A knowledge of Truth removes error and erroneous belief. It is the word of light and life, which never changes, and is fullness of power.

Q. Is pain or disease cause or effect?

A. An effect. When disease makes its appearance, the sensing of it is effect. The disease, that we feel—false

belief—is mental. ALL SEEMING DISCORD IS IN THOUGHT, OR FALSE BELIEVING.

Q. What is it that invests disease and inharmony with seeming reality?

A. It is beliefs that they are real. As long as we trust belief and opinion, we trust that which is believed in.

Q. What is personality?

A. Personality is another name for limitation. It is the delusion, that which arises from taking the body for self, creation for Being, and appearances and sensations to be real. Personal opinions are selfish—they are in the similitude of appearance and sensation. They do not embrace principle. The more contracted the beliefs of the person, the closer will the person cling to form and temporal things.

Q. Where shall we commence the work of regeneration?

A. Regeneration must begin where all creation begins ; our work and workshop are both mental. When the senses are enlightened by understanding, the production of Mind is realized to be one with principle. To image principle in thought, is harmony.

Q. Why are Spiritual adepts without personal desire?

A. They are without desire because they know themselves. Desire is of the earth, earthy ; Spirit is fullness, wholeness.

Q. How can you know that there is but one source of life, or but One Power?

A. There can be but one ALL. And, One being the number of unity, unity is forever the condition of One. Hence that One must be God. That is, He being Infinite is that all, or Unity. Then as He is All, He fills the universe; and as He fills the universe, there is no room for another life or power. And, if there were two self-existing powers, God would be less than infinite—in which case there could never be harmony.

Q. What is the cause of suffering, and the acts called evil?

A. The cause is unconsciousness of the above truths, and not knowing how to live in harmony with them. Un-suspectingly taking things for what they are not is ignorance (*i. e.*, not knowing). Evil is the want of the recognition of the presence of Good or God. Suffering is a result of not knowing eternal truth, the ever present harmony in which we live.

Q. Upon what authority do you say that the kingdom of heaven, nirvana, or the celestial sphere, is a permanent condition, and not locality?

A. Locality belongs to temporal things, and they belong to locality. Expression takes place in time and place; we think in time and place. But Being is self-existing, eternal; that which is not born, nor subject to time or place. So the kingdom of heaven, nirvana, or the celestial sphere, cannot be confined to locality, but is always at hand, awaiting recognition; it is the permanent condition of the

Omnipresent Spirit. To know self, and find yourself within God, and God within yourself, is to find heaven.

Q. Should we treat for particular results?

A. No. You should treat for understanding; speak the truth of Being with singleness of purpose, because it is truth. If the motive be to produce a definite effect in the body, then the motive is based in the letter and not in the Spirit. When motive is thus limited, then the measure of power is limited. Speak the truth and God will be manifest in the patient. Let your intention be to bring the patient into the understanding of Being.

Q. How do you account for the recovery of my friend, who was ill over fifteen years?

A. God's word is truth; and her recovery was due to the fact that truth was spoken to and expressed by her. Sometimes it is easier for patients to recover after they have lost faith in all external remedies, and have lost attraction for external things, than it is if they still have hope in and desire for them. To God there is no incurable disease; they who believe, demonstrate.

Q. What did you call her disease?

A. I did not see disease, therefore I did not name disease. When the false beliefs of patients about themselves are erased and truth is made manifest, we find that they are quite at ease, tranquil and happy.

Q. What is prejudice, and its remedy?

A. Prejudice is a self notion, an opinion or decision formed before judgment, or without consulting divine law or principle, therefore it is mental blindness. The remedy for prejudice is understanding. If prejudice be allowed to hold sway, all investigations are limited through the desire to sustain a pre-conceived opinion. Such an one thinks more of his belief than he does of the truth. When there is no belief of prejudice there will be a full consciousness of truth. When we admit the presence of all truth, we do away with all prejudice. Let not thine inner and mental eye be blinded.

Q. Why are some more difficult to heal than others?

A. The mental conditions of some persons are more tenacious of error, and less susceptible to truth than those of others. Such innocently believe that the mortal sympathy that both they and their friends give to others is comfort. They mistake sympathy for love and truth. Mortal sympathy is the means by which they hold mental conditions of disease. They fear to let go of their false beliefs of themselves, because they fear losing that sympathy which seems to them so sweet and necessary to happiness. Fear is the only bondage that is sensed.

Q. You teach us that God is in every place, at all times. Then we are to conclude that perfect goodness is in every place at all times. How can perfect goodness be where evil is?

A. God is ever present Goodness, life, love, truth, mind; the life and mind which creates all things, and they have no other. Not for a single moment is he who is called

a sinner out of the presence of perfect Goodness. He who perceives not this truth perceives not Spirit—God.

Beliefs expressed in sinful acts are those which result from the sense of separateness from God, and which acts at the dictates of desire, and they have no realizing sense of the presence of God; but He shines in the darkness and the darkness comprehendeth it not.

To our sisters and brothers whom the world calls evil, because of words spoken and deeds done, we would say that you are living and moving in the presence of absolute Goodness at all times. This eternal truth will cease to be vague to you if you will turn to the silent good within and around you, and acknowledge its presence, and make your decisions in unison with it, wholly disregarding appearances. The Spirit will teach you the word of reconciliation, and how to make your thoughts and deeds its thoughts and deeds. Goodness is unmanifest in thought until you think to make truthful decisions. When your thoughts are of good, good is manifest. Make the thought right, and your deeds will be good. This way leadeth to the ever-present kingdom, where all else will be added.

Q. If God is all, how did the appearance of error or evil come into the world?

A. One says it came through man's ignorance. We will not be able to solve this problem for ourselves until we realize that there is at all times but one method. So the way error comes into the world at this time is precisely the way

it came into the world in the beginning ; for in truth now is the beginning, and now is the ending. But what is ignorance? Ignorance is unsuspectingly taking things for what they are not. And what are things that are taken for what they are not? Things are forms ; that which is made to appear or is made manifest. So ignorance is unsuspectingly taking forms to be real, and believing them to be ourselves, which is ignoring Infinite Spirit. And mentality becomes fixed in what we face, recognize, and believe to be real.

Q. How did you say that the mental becomes fixed in the letter or form ?

A. The attention becomes fixed in the letter or form because the will accepts effects or appearances as a basis from which to reason ; hence, thought forms erroneous conclusions. What we think about, that we are conscious of. As we have believed the body to be real, we have thought we were dependent upon it for happiness and health, and that it has been the cause of pain or pleasure. The truth is, the body is not a cause for anything, but is a result of something. These beliefs are the cause of thought being centered in the letter or form, which is the cause of suffering. As thought produces form, mentality has looked upon its own production and has believed it to be real, instead of realizing itself as the producer. For this reason is the mental action confined to the form or letter. This is ignoring the Spirit or Divine Life for the letter, and is idolatry ; all idolatry is ignorance, and is the cause for all suffering. Ignorance or ignoring Infinite Spirit, is turning

our face or thought from Spirit, or it is facing the wrong way. Hence the appearance of sin, sickness and suffering has come into the world by facing the wrong way, going to and fro in the earth.

Q. What is the way of return to knowledge and power?

A. The way to knowledge, power, health, and all that is divine, is to turn thought in the opposite direction. Thus changing our thoughts, our beliefs change, and we find our invisible self, which is the manifestor. All souls have their origin and are inherent in God; in thought they go out from the Father, because the attention becomes fixed in the works of thought. All will become free from sense delusion, and demonstrate the problem of life for themselves, and through knowledge and faith will in thought consciously return home to the Father to find that the belief in separation was a delusion.

Q. Do the thoughts of others influence us or our children before they are old enough to think for themselves?

A. Thoughts do not influence us (Being), hence they do not influence the real child. Thought is the cause of the change of belief, of our children and ourselves, and thus the body becomes affected either for health or disease. In the bodies of our children our thoughts are expressed; the thoughts of the parents and friends may be externalized in the bodies of children before they are old enough to think for themselves. So you see how essential it is for us to

know the truth, and hold ourselves and our children therein, in order to express harmony and health in the body.

Q. Is thought affected by things around us?

A. What we see does cause us to change our thoughts, and we think according to our surroundings until we awaken to truth. Not until we awaken to truth can we stand unchanged in thought by our surroundings. When we know what temporary appearances are, we attach no importance to them.

Q. As we have a material nature, can we ever live entirely in Spirit?

A. It is an error to suppose that our nature is material. That supposition has the same origin as has the belief that we are form. We cannot live out of Spirit because it is Infinite—the All. To know this is to manifest understanding. The belief in a lower and higher Self, a physical and Spiritual self, is error. Unity is truth; we are one, and not two. We are the Divine Soul, Atma, or Spirit. To represent being in thought and deed is to prove that we are divine.

Q. Will every soul have to go through the experience necessary to demonstrate to itself the nothingness of evil?

A. Yes; each soul will demonstrate the problem of life for itself, and prove the nothingness of evil; or that the non-recognition of good is not a power; that to ignore God or Goodness in thought and deed is not an expression of truth.

Q. Does that which applies to Jesus apply to us?

A. Yes; certainly. He pointed the way in which all may walk, and know the truth of their union with God. We hold precisely the same relation to the Father as did Jesus; this is an unalterable truth, to which all will awaken in time.

Q. We can think as quickly of a far place as a near one; can we see similarly?

A. Yes; we can see as far as thought can reach. Seeing is mental. Through faith you may see physical surroundings, but it is not a desirable attainment to work for; for, dear students, to do so would keep your consciousness limited to form; and your realization of life, of truth, and of all that is permanent, would be thereby limited.

Q. Do we, in a future plane of existence, retain our love for our own: i. e., the members of our family?

A. Certainly; for love is immortal. To love is to fulfill the law. You cannot lose love, for it is of God, His law.

Q. Is not that love which excludes all but our own family circle, selfish?

A. Much of that which is called love in families, and among friends, is selfishness. You will lose all selfishness in time, for selfishness is temporary appearance, and is doomed to travel the broad road. The time will come to every one of us when we will cease to have selfish desires, which attract

and attach us to form and material effects ; and we will realize the freedom of the love of God in our hearts. Love is Universal and knows no selfishness ; it is freedom, therefore it cannot enslave. It does not become less than itself, therefore it is never selfish. Selfishness is the opposite of love.

Q. Then, may not all that we now call love, prove to be selfishness and pass away?

A. Yes ; all that you call love that is selfishness, will pass away, but all the love which you now possess, whether you are expressing that love perfectly or not, you will retain throughout eternity ; for such is of God. You cannot lose the real and permanent ; it is the unreal and false that you will lose.

Q. Why do we fear that we shall not see our loved ones after they pass from this plane of existence?

A. That fear is the result of not knowing where and what they are ; not until we have solved the problem of life, and have learned what we are, can we know what our friends are. When we find ourselves, we find the reality of all soul ; and as time and place vanishes in the presence of understanding, we know there is no separation ; that which is called separation, is sense seeing, or sense decision, and is mental delusion.

Q. After we pass beyond this plane of existence, do we continue to have forms like unto these forms?

A. Yes; until our consciousness is freed from form through an understanding of truth, we have similar ones.

Q. Do we always have form?

A. Yes; to think is to form; therefore, as long as there is thought, there will be form. We will always have form, but we will never be that form. Form is effect, and we are Cause, one with the Maker of effect.

Q. Do you think that every person can change his thoughts?

A. Yes; we do not know any persons who do not change their thoughts; we are the thinker, therefore the controller of thought. They who believe they cannot give up a habit of thought, yield their thoughts servants to obey that belief, which is false.

Q. If God is everywhere, what is meant by being lost?

A. To God, or Spirit, it has no meaning. The awakened are conscious that they are not lost, and they know that the unawakened are only lost in thought. Those who believe themselves to be lost, are like one in the wilderness trying to find a path which leads homeward. They are like a woman looking for her spectacles, while they are on her nose, and she is looking through them. By their own erroneous beliefs, they are isolated in belief from the kingdom of heaven within them; and from God in whom they live; and they mourn the loss of that which is forever at hand. To believe that we are to be cast into

outer darkness, and remain there forever, is outer darkness itself; a condition than which there is none darker. To indulge in such habits of thought, is to deny the goodness and love of God, and "his mercy which endureth forever." Beliefs and thoughts of being lost, are due to ignorance of where and what God and Christ (the Truth) are, that heaven is within, and only waiting recognition to be manifest, and that we live in the kingdom and presence of God at all times, and in all places.

Q. Do not persons who believe that they are lost, feel that there is something gone, that they must look for or seek?

A. Yes; such an one is looking for and seeking—(though blindly,) for that which is forever at hand. Salvation is not a matter of being transported, at a certain time, to a certain place or locality; but it is consciousness of, and the practice of truth. To know the truth, and serve it, is to be saved from ignorance, selfishness, and false beliefs of separateness, and continually live in the sight of God.

If we indulge the habit of thinking of ourselves as isolated from God, or as separated from Goodness, we cultivate selfishness thereby, which is the source of all our troubles. If self or person becomes our chief consideration, it generates fear; and fear considers all that it sees, as separate from, and an enemy to, self; and self and selfish desire becomes its only friend and its God.

Q. What is the remedy for trouble and selfishness?

A. The remedy for littleness or limitation, is a knowl-

edge of God—or Truth, a love for truth, and truth's practice ; truth is universal, and knows no limitation or selfishness, hence it alone frees.

Q. How can we know ourselves ?

A. We may know ourselves by holding in thought the truth of our Union with the Infinite. To know ourselves, it is necessary that we know the Infinite ; and to prove that we possess this knowledge, we must accept for ourselves the yoke—bond of Union—or Oneness with the Creator.

Q. Is it possible to know Spirit or God, before we put on the incorruptible ?

A. Only the incorruptible can know the incorruptible. Spirit alone can perceive its own truth. It is not possible to know Spirit or God, until we put on the incorruptible, and in thought, word, and deed, clothe ourselves in truth, which is eternal.

Q. When we treat one, do we treat all ?

A. Spirit bears witness of itself when science treatment is given ; truth applies alike to all, in the cure of disease or in erasing the belief of inharmony. To think is to act in a center, and thought is under the thinker's direction, and goes where it is directed ; in this sense it is individual.

As many can be treated at one time as the thought can be directed to ; all are not treated unless the thought be directed to all.

Q. I have been near sighted for fifteen years, and I have supposed I could not receive perfect sight at once, do you think that I could ?

A. "Know the truth and *it* will make you free. If ye have faith as a grain of mustard seed, nothing shall be impossible unto you."

When we know the truth and have faith in it, we can do the things that Jesus did. God knows not time, nor limitation, and measures not his Spirit to his children, why should we claim to know that which is unknown to him? You may manifest sight to-day as readily as to-morrow. Now is the time to see; believe it, not doubting, and you will see.

Q. Do you treat children as you do adults?

A. Yes; the same love and truth frees all. In healing man, woman or child, perceive them and self to be what you comprehend Spirit or divine Mind to be, and speak the truth of Spirit or divine Mind, and the truth will correct all error or suffering; practice it. Faithfulness is substantial aid.

Q. Am I correct in saying, the Spirit is the entity, and the soul its Mind or exponent; also that the two words are not synonymous?

A. Spirit is infinite Mind, and is the entity, the uncreate and eternal, and soul is the idea forever resting in the Spirit or Mind.

Spirit and soul is the same as Mind and idea. Soul and idea are eternal in Spirit or Mind. Mind perceives its idea within itself, which is also itself, and simultaneous with that perception is thought, and the idea or soul is by thought expressed in perception and consciousness; and thought produces or brings forth all that is visible to the senses.

Spirit, or Mind, is the larger term, which includes within itself idea or soul, and its expression. While the two words, Spirit and soul, are as closely allied as Mind and idea, they are not synonymous.

Q. Was Jesus in earth life any nearer God than the illumined exponent of spiritual philosophy of to-day? Christ said: "Greater things than these shall ye do in my name."

A. No; for as God is all pervading, everywhere, and the same at all times, He is as near to us as we are to ourselves, for He is our life, and one cannot be nearer to him than another. But without doubt Jesus had a deeper conviction and realization of the truth of his Union with God, than any one of whom we have record; but they who gain the same realization and conviction will know what Christ knew and what he meant by, "My Name," and will do the works that he did; there is nothing to prevent. God measures not His Spirit to His children.

Q. Do you imply therefrom, that any one is incapable of doing greater things in his own name?

A. The teachings of Christ show that he claimed nothing for personality, and that he of himself could do nothing. That it was the Father or Parent Source working in him and through him, and that he in being was one with the Father.

He who knows where and what Being is, and works with the Father or Parent Source, can do all things in his own name, but his own name will be that of the Christ and

the Father, for in truth there is no other—there can be but One All. Therefore, “The Name” represents or stands for The One.

Q. Can we derive any spiritual lesson from the cursing of the fig tree?

A. The spiritual lesson to be derived from the fig tree, is contained in the first and second verses of the fifteenth chapter of St. John. “I am the vine, and my Father is the husbandman; every branch in me which beareth not fruit He taketh away.” It symbolized the taking away of the branch within himself which bore not fruit, showing the disciples the true meaning of his words, that that which bore not fruit was of no value to the husbandman, and that which beareth not fruit of the Spirit, the Spirit counts as naught. “Every tree that bringeth not forth good fruit is hewn down and cast into the fire.” If thought abide in the letter and not in Spirit, it is as a dead branch bearing not fruit of Spirit.

Wherefore by their fruits ye shall know them. It also demonstrates that all visible things, or forms, are subject to the power of thought and faith.

A subscriber asks: “Are there any true healers, who *do not* suffer *pain*?” If there are any who do suffer pain, they suffer for the reason that they are not in a full realization of the truth. A full realization of absolute truth, and living that life, frees from all pain; and to the extent that we have that realization, and live that life, to that extent we are free

from pain. The realization of absolute truth gives the knowledge that we are superior to and maker and master of sensation ; a partial realization of truth enables us to mind not the things of the flesh, and that which would be painful and sorrowful in another state of understanding is not noticed.

Q. Why are animals allowed to suffer pain and disease ?

A. All suffering is delusion arising from the five senses. To judge only by sense or feeling is not to understand the things that we sense—that is, it is false belief or limitation ; therefore sense judgment, unilluminated by truth, means belief of limitation, which belief includes fear, doubt, desire, selfishness and separateness. Delusion of sense arises when thought judges and believes according to sense or feeling. By many this is called an animal consciousness. Therefore, the sensation or suffering of the animal is in thought, for that which it thinks is its present degree of manifest understanding. If it were above the sense plane, in the spiritual, it would be above suffering. The animal cognizes through the five senses ; by seeing, hearing, tasting, smelling and feeling. It is sensible of the manifest world, and sense fears to lose that of which it is alone sensible, and also fears that its desire will not be gratified. Much could be said concerning the fear caused by the manner in which they are treated by human beings, so-called, but it is not our purpose to do so at this time. Fear is itself suffering, for it is mental inharmony. Material things are continually

changing ; so mentality based therein, and limited thereto, must necessarily suffer from fear, and doubt, and desire. When the visible universe and sensation are all that the thought recognizes, pain results therefrom through belief of limitation and fear. The thought of fear is the dis-ease which has its out-picturing in what is called disease ; the conclusion that is united with first cause, by understanding made known through adjusting every thought to its source, is free from the beliefs of limitation, and freedom is painless ; reality is void of suffering.

SHORT LESSONS AND MEDITATIONS.

WANT, LOVE, AND WORKS.

“Be not conformed to this World; but be ye transformed by the renewal of your mind; that ye may prove what is that good and acceptable, and perfect will of God.”—*Rom. xii: 2.*

There is an essential requirement, threefold in its nature, to be fulfilled by every student of Divine Science if they realize the absolute consciousness of the esoteric truth underlying the expressions or creations of Infinite Spirit, and how to work with the law of expression. Existence is the result of understanding. We know and express the attributes of Divine Mind by receiving and expressing them within our own thoughts and mentality. Think divinely, and we are at once conscious of feeling as we think; think loving thoughts, and we feel loving.

To be permanently conscious of the presence of Divine good, is to be unwavering in Divine thinking. To be able to hold steadily to truth, with undivided faith in good, is to be renewed in the Spirit of the mind, which transforms every external expression, word, deed and feeling, into “that good and acceptable and perfect will of God.” Truth is harmony, and when held in thought it is a messenger of

peace, bringing glad tidings from the unmanifest Spirit into form of word and outer expression. Truth is life, and when spoken it is health and ease—not dis-ease.

“He knoweth the way that I take.”—*Job xliii: 10*. The first requirement on the way to a realization of eternal life—the permanent good—is to *want*. The student must want to hold the truth because it is truth; want it sufficiently to put away preconceived opinions and beliefs, and work to attain it; want the truth sufficiently to be energetic in refusing error's claim, and in casting out intellectual rubbish that does not harmonize with the great central and “all-saving truth,” the basic principle of Divine Science.

Another requirement is *Love*—Love for all truth, because it is truth—Love and regard for the Omnipresent, silent and invisible God, the only source of life and power. “Except ye become as little children ye can in no wise enter the kingdom of heaven.” This means that unless we consult “the Father,” the One Principle of good underlying all expression, and are governed by him in our thought, we can in no wise express perfect harmony, which is true happiness or heaven; for heaven is a condition and is within each one of us, and to think truth, is to realize that we are the eternal, ever present.

The third requirement is that of *Works*. Not until the student wants the truth, and loves it because it is truth, will he perceive it with reference to himself, and to his relation to the Infinite One. He will see with the eye of under-

standing when he dares to draw the line between the Creator and the created—the Manifestor and the manifestation—between himself as immortal and the mortal body and his beliefs. When he dares to think of self as invisible, immortal, and divine here and now ; that he in being is now what he ever will be, and that his manifestations and mortal body are only visible to him on the sense plane. Man can only be spiritually perceived and understood ; and until he reverses his decisions of himself he will not perceive himself and understand his relations to Divine Being. The student must dare to rise up and throw off all beliefs of limitation and inharmony, instead of waiting for them to desert him : he must banish from mentality the accustomed mode of thought concerning self, and all beliefs that are opposed to the spiritual and clear realization of himself as immortal. Then identify himself with all manifest life, and know of his union with the One eternal Spirit in which all live. Yes, dare to think that by doing the Will of Spirit, and speaking its Word, he can conquer selfish personality—beliefs of separateness and limitation.

The way to strengthen the will is to sacrifice the individual will to the permanent good, by acting, under all circumstances, in obedience to the law of good, and by daring to realize Self as Immortal—a divine reality now ; and by facing and conquering life's seeming difficulties as they come. Our expressions are ever changing and passing away, and are therefore mortal. Hold fast to the invisible

and immutable—the Soul, or Life, behind this veil of shows ! If the student of Divine Science wants to know the truth, because it is truth, and if he love the truth for the same reason, and live it as rapidly as he recognizes it, he is taught of the Spirit or Christ within, and the Spirit will lead him into all Truth.

THE LAW.

All systems of religious or divine teaching should point the way by which individuals can perceive the truth for themselves. Unless we see for ourselves and understand, we have no conviction ; and without conviction we cannot have perfect faith ; and without perfect faith our expressions are weak and inharmonious. Even the teachings of the world's great masters—unimpeachable as they are—and the sacred and unalterable truths taught by a Christ or Buddha can only instruct. We must take the steps upon the ladder of progress for ourselves.

Teachers can point the way of Truth and Life in silent thought and spoken word. Sometimes it is better for the student to have the silent instruction of the words of Life as given in healing in connection with the oral lesson ; especially if it seems difficult to understand the science of Spirit, or in thought to hold the true consciousness.

All must see and know the truth, and depend upon its

practice if they would have permanent health and harmony. To state this in another way, all must come to know that they are Divine and Permanent, and speak the unalterable truth for themselves. We must look beyond the temporal kingdom if we would find the Staff of Life that never fails us; we must seek the permanent kingdom if we would be conscious of eternal life. "Seek, and ye shall find." Retain whatever of truth you perceive by practising it, and it will act as a magnet consciously relating you mentally to more and more of truth. Then, with energetic effort in Truth's practice, and with aspirations attuned to harmony by the truth, the Spirit will lead to all truth. The mentality will expand to receive more and more of that which is permanent.

If the individual be obedient to "the Law"—Love—then perversity is overcome; and the student will hold with divine steadfastness to truth, and rapid will be his growth into the consciousness of Spirit. He will be surprised how quickly he will surmount life's seeming difficulties and pass the border line of elemental thought, from the mortal to the immortal, from belief to knowledge, from error and dis-ease to truth and ease; from a belief in death to that of life, and from all illusion resulting from not knowing, into the light of understanding.

That which is called the evolution or progression of the soul is the process of demonstrating that God is within; or the process of individual effort to consciously realize that

which is, and is permanent; resulting therefrom is unwavering and perfected faith, based upon the knowledge that we are one with the Father, and that we are in and of the kingdom, the power, and the glory. For when our thoughts and expressions are reconciled or adjusted to the good, the person or face of man is at one with Universal Harmony.

THE EVER NEW.

The impersonal path is the path of unity. And the way of unity leadeth to a knowledge of "The One" which lives beyond "The Gates of Gold." Unity is the way which leadeth into the presence of the Ever Present.

All who travel this way will find their life, and what true being is.

Now is the eternal.

Now is life.

Now is truth.

Now is love.

Now is the time to know that being is what it ever will be.

Now is the time to turn to the Spirit, and awaken and acknowledge the ever-present goodness.

Death, is going away from "*The One.*" The way of death is the way of the past.

It is death to righteousness to hold the past in memory.
Regrets of the past are crystalization.

Temporal things fade away, places change and are no more ; time passes and leaves us naught but the present. All that we have been or ever will be we are now. All that is, is now. Dear friends, we have all now, for we are in the presence of the all, and that presence is all.

The old is passing away ; let it pass, bearing with it all memory of error. "Let the dead bury its dead."

Let every belief that temporary things are real go with it.

Assign them to the dead past and live in the presence of the One that is ever present.

"Lift up your eyes and look on the fields, for they are white already to harvest."

Welcome the ever new and beautiful gospel, renewed by the spirit of truth.

Welcome the presence of the all good by recognizing it.

Welcome the Spirit by speaking its word with love, and you will gather fruit that is eternal.

The prevailing thought at the close of an old year, that there is much to be done ere it passes and the new year comes to greet us, is what should be held in consciousness throughout the entire year ; we should act—act in the living present, recognizing God within and God o'erhead, and each hour will find us further on the way to a full realization of the ever-present kingdom, power and glory, in

which we live and have our being. The ever-present is the time to be happy and to be true to Being. The habit of holding gloomy and despondent thought can be broken and given up by thinking, "I forgot my real self; this is my time to be happy and satisfied." The present is the eternal; we cannot draw the line in time,—the future is ever merging into the present, and the present into the past. We should resolve to recognize the presence of peace and harmony ere the present merges into the past, and the future finds our thought unfruitful; ere the present passes, bearing no record of truth spoken, or good manifest, and the future finds us unilluminated with the light of truth and understanding. Our prayer for all is, that you awaken to the truth and know that you are free; so that the way to knowledge of the all good will be recognized by you. May the Spirit reveal to you higher possibilities than you have yet conceived! May truth clothe you with its white robe, ornamented with the gold of wisdom! May your thoughts and hearts be illumined and warmed by divine truth and love, and may your actions rest upon Divine Justice! May the Dove of Peace rest upon you now and forever!

DIVINE LOVE AND UNITY.

"The hour cometh and now is, when the true worshipper shall worship the Father in Spirit and in truth." As the Spirit of God is One and is Truth—if we worship in Spirit

and in Truth, it is necessary that we fulfill the law of Unity, *which is Love*. The command of the Spirit of Unity is, "Thou shalt love thy neighbour as thyself." This command can only be understandingly fulfilled by perceiving One Spirit in all; and then by thinking and feeling toward all just as we think of and feel for ourselves. The time cometh, and now is, for humanity to see beyond the visible Universe—this veil of shows—and pass out of appearances and beyond seeming differentiations of matter into the Spirit of Unity, which is in all places forever and ever, and thus free mentality of deception and delusion. As there is now a general awakening to the consciousness of unity, it is the time for earnest recognition and practice of divine truth according to principle.

As we realize that the law of love is written in the fleshy tablets of our hearts, and that it is working therein, so do we endeavor to keep the Spirit of Unity in the bonds of peace in our dealings one with another. To see with understanding is to see that unity *is*, for understanding sees that unity which forever is, even where diversity appears. There is but one Infinite Spirit, but there are myriads of images or creations within The One, living and moving in it.

So the apparent diversity in creation is the result of unity; therefore we find that all Cause is unity, and all effect the result of unity. There are myriads of thoughts formed in every individual; but with this diversity of thought there is but one being. "There is one body and one spirit, even as ye are called in the hope of your calling." As

there can be but one Infinite Spirit, there can be in fact or truth but one Principle to demonstrate, hence one body and one calling. By the light of unity we perceive that the purpose of the one Spirit is the purpose of all ; the high calling of one belongs to all. But to keep the Spirit of unity in the bonds of peace, it is necessary to perceive that we are called by the Spirit, in the faith of one calling ; and that every individual is working out his or her own salvation according to the Spirit of Unity or divine truth. As the one Spirit is all, all are called to seek and know their own source.

In the external appearance of this plane of manifestation there seems to be a great diversity in our callings, but this diversity is only seeming. Humanity, like a hive of bees, is working to accomplish one common purpose. Bees go out from their hives in various directions, seeking the variety of flowers, for the one purpose of gathering honey. When seen at work away from the hive, intent upon their purpose, they seem to have different callings ; but when they return to the hive it is seen there is but one purpose. So it is with humanity ; every individual has his or her origin in Spirit, and, like the bees, each goes out from the Father to do mental and visible work. But when busy about our daily work—for the one purpose of demonstrating innate possibilities—we look upon each other as separate and apart from the Father ; the seeming is, that we have different callings and destiny.

This judgment is according to sense and is erroneous ; for when we return home to the Father—withdraw mentality from our work—it is seen there is one purpose, one calling, which is that of gaining individual experience and knowledge of God. Then it is that we see all humanity as belonging to God, and as in the hands of Omnipotent Goodness. Then it is that personal desire and will about humanity ceases, for we are willing to trust Omnipresent Goodness. When the individual holds humanity in Truth, administering to all as if only to one, he begins to know what is meant by worshipping in Spirit and in Truth ; he has entered into the true communion.

Necessity is the child of unity, and unity is the father of necessity. We intend to show you that unity is in all seeming diversity of business life. The healer is essential to the patient, and the patient to the healer, that God may be made manifest ; and this is the unity of necessity. The artist supplies a need to the student and lover of art. The need of every individual is at one with the want of the dentist or with his profession ; and he supplies a want in every person. The merchant, tailor, and dressmaker's calling are at one with the universal demand for bodily covering or clothing ; and a universal demand for clothing is at one with their business. The business of the architect, contractor and builder, is in unison with the race-belief that houses are a necessity ; and property owners and tenants are at unison with their business. The music and songs so

perfectly rendered in this age of illumination, to which all listen, and enjoy with unity of interest, is the melodious expression of the unity of spirit, or, we may say, it is the art of combining sound in a manner to symbol the harmony of the spheres, which is the spirit pervading all. Music meets with and calls forth harmony in and from every soul. The baker and fruit-merchant are necessary to the housekeeper; and the housekeeper is in harmony with their calling. The restaurant-keeper supplies a universal necessity, a necessity often felt by every individual. All can testify to unity in the demand for physical food. And yet, partaking of physical food is but a symbol of truth. Truth is the food of which, if ye eat, ye shall not hunger.

BLESSEDNESS.

“Blessed *are* they which do hunger and thirst after righteousness, for they shall be filled.”

“Be ye perfect, even as your Father in Heaven is perfect.”

Blessed are they which do partake of the Righteousness of the One ever present.

Filled are they who drink of the water from the fountain ever present.

Righteous is it to perceive and live the perfection of the ever-present One.

Filled are they who partake of the perfection of the ever-present One.

Perfect was the consciousness which perceived the idea of being perfect.

Perfect is the understanding which perceives that the Father's perfection is possible.

To purity all is pure.

To goodness all is good.

God comprehends Himself as Infinite: The Whole.

Perfect and complete from eternity is God, and we through holding truthful thought, express more and more of His perfection and completeness; perfect and complete from eternity is the *I am* of every one, and through the cycles of eternity we shall realize more and more of the *I am*, and of self in expression.

JUDGE NOT.

“Judge not that ye be not judged: for with what judgment ye judge, ye shall be judged.”—*Matt. vii: 1, 2.*

“For wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.”

It is our thought and motive which is manifest, when we judge or condemn another, and that thought and motive is our condemnation. That which we do is our own, begotten of our thought, motive, and belief. If we have aught against another, attention should be first given to the mote

that is in our own eye ; not until we forgive are we forgiven ; the act of forgiving is forgiveness ; in condemning another we are condemned.

“Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law ; but if thou judge the law thou art not a doer of the law.” “The judgment of God is according to truth.” When we speak the truth we do well. To be a doer of the law and not a judge, is to think of others and of self, as one with all good, which we are in being. To be a judge of the law—or of another, and not a doer, is to think of others, and of self as one with appearance or expression, which is temporary—mortal.

WITNESS OF TRUTH.

“To this end was I born, and for this came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”

What is truth? The question is being asked daily and hourly by earnest seekers, and was asked by Pilate, more than eighteen hundred years ago. Christ, who came to bear witness of the truth, bore witness of it by demonstration in word and deed.

They who work in concert with the Law of Being, fulfill the law and purpose of creation, and demonstrate the same truth as did Jesus.

To bear witness of the truth is to heal the sick.

To cast out devils (erroneous thought, selfish desire, and erase false belief), is evidence of the presence of truth. To open the eyes of the mentally blind to understanding, is evidence of the possession of truth. The evidence of the realization and freedom of Truth is the raising of the dead, and awakening from unconsciousness (the letter) to consciousness, the spirit of Truth.

To be raised from the dead is to understandingly enter into eternal life, permanent health, and infinite harmony.

“Know the truth, and the truth shall make you free.” Free from what? Free from beliefs of inharmony, of feelings of selfishness (or separateness,) free from mental darkness and unconsciousness of the real and permanent, and from the effects of false believing, which are erroneously called sorrow, sin, sickness and death.

The evidence that the truth was manifest in Jesus, was, that in his presence, through his teaching and works, they who were in mental darkness—from ignoring the presence of Spirit for the letter—were illumined, and caused to perceive the truth which was manifest in him. “That the people who sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.”

Where truth is manifest, there are no appearances called error. Where light is perceived, there is no darkness. A perception of truth is knowledge; hence, Jesus was an

illuminator or light of the world. "Ye are the light of the world."

Jesus bore witness of the truth, by declaring his oneness with God, the Father of all, and he did the works of the Father, by obeying His silent voice. It is thus that the goodness and power of Spirit is ever demonstrated. The principle of goodness and harmony is Truth; it is formless, invisible and silent; by truthful thought it is formed, made visible, and spoken, or manifest.

God being the Principle of all good, necessity requires that thought be in the image and likeness of God, or Principle, if He or It be manifest in us. The way of truth is one—it is straight and narrow; in it there are no differences. It being that which knows not limitation, it is free, and for this reason it frees; hence, is the comforter. Truth reveals the truth to us, that all are in the Father, and that the Father is in all, and it guides to consciousness of life eternal.

Are we not, dear friends, manifestating in this world of effect, for the same purpose as did Jesus? Are we not in the world to bear witness of the truth? Should we not clothe ourselves in purity with the same purpose and intent as did he? "For by being clothed in purity, and being unsullied and enlightened, binds the sinless soul to happiness and truth." Jesus bore witness of the truth that life, peace and reality are only to be found in God, Goodness. That God or Goodness is Infinite, and "To Know Thee, the only true God," is life eternal.

As we cannot serve two masters, are we not to choose which we shall serve, cause or effect? Not until we decide—as did our Great Teacher—to serve the Spirit, or First Cause, and nothing but the Spirit, or First Cause, can we manifest power over external things, and control thought and deed; nor do we consciously surrender mentality to the Living Spirit or Goodness, in and by which we live. To bear witness of and to serve the Spirit, is to work in unison with Spirit and thus fulfill the law and purpose of creation.

In interpreting the plan of Salvation, the simple truth as taught by Jesus has been obscured, and Salvation made to appear difficult to attain, for the reason that the ever present God, and Kingdom of Heaven, have been rejected, by placing God and Heaven in the distance to be gained in the future. Thus the truth of the at-one-ment of the soul with God is unperceived, and Heaven unenjoyed.

There is a straight and narrow way which leadeth out of darkness into light, out of all seeming difficulty into a realization of the Kingdom of God and his righteousness. God knoweth the way thereof, and his silent voice is heard to say: recognition, acknowledgement and faith, they are the way. They who come to know the real must believe that it is, and that the Spirit sought is a rewarder of those who diligently seek it. Through a constant recognition of that which is real and permanent, Peace, like a dove, settles upon us and baptises with the inner consciousness (Holy Ghost); and the heaven within opens to us, and we enter

and find that it is not a locality nor a place to be gained at the dissolution of the body, but is a condition to be enjoyed when re-recognized and made ours by right expression.

Why does truth free or heal?

Truth frees or heals for the reason that truth is freedom. To know that which is free, and to live it, is freedom.

Knowledge and being are one; to know the real and Eternal is to know self. The truth is all that is free, and false is the belief that any are bound, for a belief in bondage is false of the real, or truth. To turn from falsehood to truth is the way to freedom. Healing by the power of truth or God is healing by the Christ method; hence, the practitioner of truth is a disciple of Christ. Truth or Christ, knowledge or life, are one, and One is Unity, fullness; never is it otherwise. To have knowledge of Being, is to know that we are that which is above limitation and external environment, or effect. Or to have knowledge of what we are is to free the intellect of beliefs of limitation. This is freedom.

“He that believeth shall do the things that I do, for I go to my Father.” They who understand the teachings of Christ, and believe in him, understand truth and believe in omnipresent Spirit (for they are one); such an one should bear witness of and demonstrate the truth as did Christ. Not until falsehood is erased, and misinterpretation ceases, will doubt and fear be dispelled—fear of losing the material body—nor will we know the truth when it is manifest in the flesh. The powers that be, and the Spirit which is, are mani-

fest through truthful interpretation. Truth manifest in the flesh is an understanding of the Oneness of life, or of the Unity of the whole. To know that the One living presence, or Holy One, works through us to will and to do, and to understand how to work in unison with The One, is freedom, power and glory.

It is the One Spirit, or I am, in different individuals which perceives at one time in different parts of the universe the principle underlying mathematical demonstration. It is the One Spirit of truth in different individuals which perceives its own truth at all times, in different parts of the universe. In truth there is no difference; whenever and wherever perceived it is one. Think of truth as infinite and as indivisible, then will faith in the power of truthful thought be perfect; so will you know that God's thought cannot be hindered, and that its demonstration or witness will remove mountains of difficulties, for it is harmony. Truth perceived is faith based aright; in the presence of knowledge, ignorance ends. The substance of faith dispels doubt. Where there is understanding, misunderstanding is not.

WALK IN THE LIGHT.

Attachment for mortal things; ambition for worldly fame; desire for what is called worldly comfort, blinds to the true interest and inward happiness. They are the clouds which darken the way that leads to a realization of life eternal and union with all Good.

Feed not upon husks, for the forms of the world are but symbols of the real, which is substance and truth. "There is therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit."

All goodness that is recognized, is enjoyed ; that which is, and is unrecognized, is unenjoyed. Postpone not the time for re-cognizing the Kingdom of Heaven, which is always at hand. They who recognize and enter there, rest in faith and certainty.

"AND WITH WHAT MEASURE YE METE, IT SHALL BE
METED TO YOU AGAIN."

What man thinketh in his heart is his belief. Fixed beliefs are imaged in mentality and made manifest by thought ; and resultant from beliefs and habits of thought, are word, deed, and sensation. Therefore, with what measure we mete, the same is meted to us again, or is manifest by us, for our measure is our belief, or our present state of thought. If our thought measures the idea of wholeness and perfection for others and for self—it measures that idea from the Infinite Spirit, and thus wholeness and perfection is measured to us, for the same is our measure. But if our belief and thought measures limitation and imperfection for others and for self, then limitation and imperfection is measured to us, for the same is our measure.

Therefore, in proportion as we recognize and affirm Truth, to that degree do we manifest it, and measure forth the possibilities of the invisible I am.

2. For not until our ideas measure wholeness, have we cast out the beam from our own eye, nor is it single to Truth—which is life; nor do we clearly see to pluck the mote from our brother's eye. As we must ever see through our own eyes, that is, according to conclusions that we draw, therefore, as long as the beam of error, or belief in imperfection remains, we see in part with the eye of error or belief in imperfection, as through a glass darkly, for the belief in imperfection cannot perceive or realize perfection. "Blessed are the pure in heart, for they shall see God." Purity perceives and acknowledges its own. It being omnipresent, recognizes the truth that it is omnipresent, and sees Itself in all, with the eye of purity or perfect understanding. The beam of doubt, which is hesitation, leads not to understanding; it is not a cause for, neither is it a guide to perfect perception of the unity and wholeness of Being. Therefore it must be erased from, or cast out of the mental vision, before thought can receive and produce a true image of the perfect idea of God, the Father. The beam of judging according to sense, which is made apparent in beliefs of uncharitableness, criticism, and fault finding, must be cast out of the mental sphere before we can see face to face the absolute truth of the omnipotence of the ever-present Good. For as long as we have belief in imperfection, we have belief

that there is something that is the opposite of God, for God is *Infinite perfection*, and through that belief we see imperfectly, for our judgment is not of Truth, nor is our measure that of wholeness; it is through such believing that error and imperfection is seen in others. By allowing appearances to become a cause for judgment, we yield thought to obey appearances, and through criticism thought confirms and confines mentality to error.

3. The acknowledgment of the whole truth that God, or Goodness, is infinite: *i. e.*, All in All, and that there can be but one Infinite or one All, is the one thing needful to lead from earth to heaven, from error to truth. To some the thought may arise, this is a road too short to be good, a truth too simple to be true. Nevertheless, when this acknowledgment is made, or this step taken, and we find the kingdom, and the truth is realized that we are in God, or Goodness, and that God, or Goodness, is in us, and that the two are one in Being, the greatest truth has come; and "when that which is perfect is come, that which is in part shall be done away." When this truth is perceived, we must lay off the garb of sensuous judgment with all carnal thought, and make the eye single to the all-inclusive truth of the Unity of Being: that is, reconcile and conform our expressions to it, if we would gain a full realization of the wealth and power of the kingdom in which we live, and clothe ourselves in the incorruptible garb of immortality, and wear the pearl of greatest price, which is perfect illu-

mination. Not until a perfect understanding reveals the Unity of Being, will the expression in earth, the body, be that of the fullness of power.

4. They who would hasten toward Goodness or God, must cease false interpretation and perceive the true worth and position of Spirit ; that is, worship in *Spirit* and *Truth*, or in *single, fervid faith, by holding all in Spirit, and by thinking and speaking truthfully of Spirit, as the truth was spoken by Jesus*. And if mentality be illumined by truthful thought, the realizations are light and life manifest or made apparent. If the intellect be not darkened by false belief and erroneous thought, the ever-present truth will illumine it with understanding, and take from it the dead branches which bear not fruit of the Spirit. When we rise above delusion, to us there is no delusion, and as we have plucked the beam from our own eye, we are therefore able to remove false belief from others ; that is, we are able to and clearly see to take the mote from our brother's eye.

5. "Be ye perfect, even as your Father in heaven is perfect," is a commandment that may be fulfilled by a perfect perception of truth. If we would realize the meaning of this perception, it is essential to understand that we cannot have or gain knowledge of imperfection, for knowledge is a clear and certain perception of truth, and truth is perfection.

6. The principle of mathematics, or the idea which underlies all mental problems, is not revealed or made mani-

fest in error of calculation, but the principle of truth is revealed and made manifest by correct calculation or statement of the principle or idea. In no way is it possible for us to demonstrate knowledge of principle through a misstatement or false representation of principle. The mistake or error made in the problem is false calculation, and has no true relation to the principle or idea, for it does not represent or symbol it; hence nothing is manifested unless principle is truthfully stated.

The Infinite Spirit which underlies all manifestation, is not revealed or made manifest in false interpretation, but it is revealed and made manifest by correct and truthful interpretation of itself. In no way is it possible for us to demonstrate knowledge of the Father through misrepresentation of Him.

Statements void of principle are in no way related to Spirit; they do not express or symbol forth anything that truly is, for when the Infinite is not manifest or apparent, nothing is manifest or apparent; but in every truthful statement of truth, the Infinite is manifest or apparent.

MEDITATIONS.

What is Justice?

The Uncreate, Unmanifest Being, is Justice, and this Justice is manifest in all creation. Prior to manifestation, Justice is, and is the attribute of being just, right and impartial, the attribute which measures wholeness and gives to all according to their works. It weighs in the balance our inmost thought and the expression of thought; and if found wanting in the Spirit of Goodness, or, if not in the image and likeness of the attributes of Infinite Spirit, they are cast into the fire (spirit) and consumed. The imperfect is of short duration—appearance only.

Justice renders to every one his or her due, and to every expression according to measure, or the thought and motive producing it. The method of Infinite Spirit is now operating in creation, and is exact justice; therefore, the science of the expression of Infinite Being is exact justice. The science of mathematics is exact justice. Divine Truth expressed, is exact justice. Just and right is The One—The All.

Conformity to truth in thought, word and deed, is Justice manifest. Thoughts of love are just and righteous; they are the fulfilling of the law. "To refuse Justice and bestow love, is an affectation of mercy and reality of insult."

A manifestation under the name of love, without justice, is pretence—false. Love, the Royal law of Being, is administered with exact justice. It recognizes neither friend nor foe—all are one to it. The manifestation of Justice has no attachment ; it is passionless, unaffected by emotion or sensation. It is that which finally brings all to re-cognize first and final truth, which is harmony. It acts not that it may receive affection, gain nor hate. The just act free from self desire ; they are humble, yet steadfast and unwavering in truth and right. Content to be just, without seeming, content to do right and practice truth without fame, for the love of right or truth. The practice of Divine and unchanging truth, is justice to God and man.

HARMONY.

Harmony is the divine and orderly method of the Infinite in creation. The endless variety of created things in the Universe is the harmonious expression of the Infinite ONE. Knowledge reveals harmony. Ignorance veils harmony to the intellect. Truth is harmony ; and never varies or changes. The truth is always truth—its foundation is knowledge and wisdom. Error or falsehood is seeming inharmony, and is ever changing ; its foundation is ignorance and folly. The perception of the true relation of nature to God, is the perception of harmony. In truth there is no inharmony. The method of the Creator, now operating in creation, which is contained within himself, is perfect harmony, and the Perfect knows no imperfection.

“Good citizens live in harmony.” They who are thoroughly conscious of the presence of Goodness, do not give place to seeming inharmony. Good is in harmony with all goodness. A goodly act or deed is in harmony with good or truthful thought; good or truthful thought is in harmony with the goodness of the thinker, or Being. If thought be in the image and likeness of Being, the act will be in harmony with the thought and with the thinker. This is the method of proving the harmony of Being in creation. Harmony is wisdom’s way of expressing truth. It is the perfect adaptation of a part to the whole, or of expression to the expressor. It is infinite order, and there is no other.

“There is none good but ONE.”

One is the number of Unity; and Unity is the order of and is as permanent as THE ONE. There is but One all, hence all good is that One; therefore there is none good but One. Infinite Being means that which is, was, and ever will be. It is interior and anterior to the finite, which is the expression of the Infinite. Being and the good are one; therefore, to be is to be good, that which is, and is uncreate and unmanifest. A knowledge of what being is, furnishes a basis that prepares us for just and harmonious thought and action; without this knowledge individuals are at a loss to know how to control thought and action—hence “they are like a wave tossed to and fro by every wind of doctrine.” Not until we become stable and unwavering in our thought and action is it possible to under-

stand and work with the orderly and harmonious method with which the law of Being works. When thought is adjusted to and is representative of Being, the *edenic order* is maintained in consciousness ; then all expression is dressed and kept in order, for if thought be adjusted to God, the effect therefrom is harmonious and pleasant : this is reconciliation—regeneration—or atonement. Thus the individual will becomes a manifestation of universal faith, and love expands to include all. God, or Goodness, made everything that was made, and pronounced it good. It is race belief—a personal opinion—a false and perverse method of interpretation, which presumes to claim and clothe self with the corruptible, the opposite of God, or Good. When false interpretation ceases, we shall see as Spirit sees, that all is good. All of anything is one, and there can be but one All, which is goodness ; therefore, there is none good but one.

“Thy faith hath saved thee.”

If by faith one was saved and made whole, by faith all are saved and made whole. All are alike under one divine law, and all error is subject to that law, for truth is that law. As all are saved by faith, from what are they saved? Not from truth, for truth is the law and is itself salvation. Is it not clear that we are to be saved from error, which is false interpretation, erroneous belief and action, or from taking things for what they are not? Is it not clear that Spirit perception, truthful interpretation, and right action can alone erase, save and set free?

How is Spirit perception gained? They who would witness within themselves the perception of Spirit, should lay aside blinding prejudice, and accept truth when and wherever expressed. If you do not willingly accept truth when ever and wherever expressed, you do not accept the manifest Christ. Acceptation of truth is faith based aright, and is life, substance and harmony. By accepting the present truth perceived, and demonstrating it in word and deed, we make it our own, or in thought we accept that which we are in being, and thus the way is opened to all truth. They who would climb the ladder of progress, which leads from earth to Heaven, or which guides from the letter to Spirit, from error to truth, must climb it step by step; thus it is necessary that they accept truth perceived, and stand firm therein and adjust the thought and act to it, before they can ascend to the next round or advance a step. Through spirit perception, and thought made perfect, all is adjusted to the source of Divine Being. This is the faith which saves. They who fulfill the law are in love with truth; and when all are loved, all *is* forgiven; but to whom little is forgiven, *the same* loveth little.

FREEDOM.

Freedom is the state of being free. It is that which is exempt from control, and which is unlimited and unenvi-
roned.

That which is free, is not under the law of being, but is the law. Can it be said that the visible universe or any visible thing therein contained, is exempt from control? or, is not subject to its source? Verily, that which is made is subject to its maker.

Manifestation and appearance of every kind, be it the physical form, or that of health or disease, joy or sorrow, truth or falsehood, love or hate, knowledge or ignorance, is subject to the manifestor, which is not apparent. That which is uncreate and which creates, is unlimited freedom. All Being is uncreate, hence to be is to be free, and not to be subject to the created; therefore, "whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." They who *forget not* what Being is, and what they are, will come to realize the freedom of Being. Forgetting is losing consciousness of the immortal self, the real, and is the cause of all belief in limitations. To know ourselves is to know that we are free, one with the unlimited and boundless. Dear friends, they who try to realize these truths seek in the right direction for true freedom, and they who thus seek, find.

"BLESSED ARE THEY WHICH DO HUNGER AND THIRST
AFTER RIGHTEOUSNESS."

It is written that they which do hunger and thirst after righteousness are blessed, for they shall be filled.

Righteousness is a state of thought and consciousness, which is in unity with, or conformity to, Divine love, the law of God. To hunger and thirst after righteousness is a desire to work with the law, and to realize oneness with God, the whole Spirit of Goodness. If they who have that desire also have sincere belief and faith, they have the necessary receptivity and substance for success, and are seeking to know and to fulfill the whole law of God, or Goodness. When seeking that which is, which is the Infinite, we enter the straight way that leadeth to exact knowledge—perfect faith or power. To be receptive to Omnipresent Goodness, is to quench the thirst at the fountain of Life. So to hunger and thirst after righteousness is a blessed condition, because it is the condition which precedes its attainment.

It is blessed to seek and blissful to find. We cannot expect to find unless we seek. So, "to do truth is to practice God's command." His truth reveals the adjustment of all to himself; His word is Goodness manifest, or made apparent.

H O P E .

Hope is where the affections are. That which we are attracted to we hope to attain, and hope causes the necessary effort for its attainment; in other words, if we have a desire

or aspiration and make an effort to attain it, it is hope that prompts us to make that effort. If it were not for hope, effort or seeking would cease. Faith is the silent and absolute power or substance of hope, effort, or seeking. St. Paul said, "we are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for; but if we hope for that we see not, then do we with patience wait for it." So when we work diligently and patiently, as if already possessing what we hope for, faith is manifest which brings the condition desired. If our hope be in God, or Goodness, we hope for that which is, and is for us. If it be not in God, or Goodness, it is based in negation or denial of Him; verily both bring their reward. What we sow the same do we reap.

FAITH, OR DIVINE WILL.

Faith, or Divine Will, is the substance or power of Infinite Spirit or Mind, and is prior to thought, and is that which prompts mind to act or think, and which causes us to express thought in word and deed; so it is the substance of thought, word, and deed, and of things hoped for. It makes manifest and proves the unseen.

Through faith worlds are framed, and forms are created; without it, is not anything made that is made. As there is but one parent source or uncreate cause, there can

be but one method of creation or manifestation. The method of the Parent Source is manifest in the son of man : they who understand this, consciously work with the Father, and do His will ; then the Father's will and perfect faith is manifest. Faith is the power which enables us to successfully perform our every day duties ; by it we think, speak, act, and move our bodies from place to place ; by faith we accomplish all that is accomplished. It is faith in our ability to succeed that causes success in all our undertakings of life. All our works are done in faith ; beside it there is no power. Consider the lilies how they grow, they toil not, neither do they spin, faith grows the flower ; it is fullness of power or substance, and is manifest in all things ; it knows not fear or anxiety ; the more we live in the fullness of power, the more powerful we are in manifestation. They who have watched a little child making its first effort to walk, have witnessed the increase of power, as it expressed faith with each successive step, with the result that in a few days it walked about the house with perfect faith in its ability to do so. And this simple, child-like faith, which wavers not in effort, is the power which removes mountains, and enables us to rise to the pinnacle of the temple and to mountain tops in consciousness and understanding, above temptation and the limited view of sense, into eternal freedom and power. Without this high perception and faith, it is impossible to realize the parent source and do what we see the Father doing. Inexhaustible is the fountain of faith, therefore exercise it daily and hourly.

HOW SHOULD DESIRE BE OVERCOME ?

To desire, is to long for the enjoyment or possession of something, to feel the want of, to mourn the loss of. So, desires result from a sense of limitation, which is attention fixed in and limited to manifestation. They who do not know themselves desire much, and great are their beliefs in sorrow and affliction.

In the universe there is the unmanifest, and the manifest. The unmanifest is one and inseparable, perfect and complete, from eternity to eternity ; and in the manifest there seems to be many—this seeming is limitation. So when the attention is based in manifestation, it is focused to the limited, and thus come the delusions which arise from sense and beliefs in separateness, which prevents us from realizing that the whole Parent Source is the life of all. Desire is caused by not having true knowledge, and can only be overcome by gaining it. True knowledge consists in perceiving one inseparable, omnipresent Spirit, manifest in all that lives, or in creation—one Creator. Desire should be overcome by making what we find to do accord with the Spirit of Truth, and by unremitting effort to realize that we are the unmanifest and one with the all, which possesses all things. When we realize what we are, desire is overcome ; we do not hunger and thirst after righteousness when we are filled. With this consciousness, deeds are not performed

with the hope of reward, nor with anxiety as to results. Truth is the food which feeds the hungry Soul. Partake of it freely, and desire and anxiety will be done away, and all things made new.

“COME UNTO ME.”

The purpose of silent meditation should be, to realize what Being is, and what its possibilities are.

If the attributes be expressed in thought, the will of Spirit done, and the motive based aright, resultant therefrom are visible expressions of Being, which is harmony manifested; this is the way to illumination of understanding.

Meditation on any subject should be for the purpose of realizing the principle underlying the subject, of which words can only be symbolic or representative. Not until we arrive at an understanding of the meaning of Being can we know that creation or expression is symbolic and representative, for we cannot be certain as to what visible things are, until we find the Cause which produces them. Therefore, not until we find Being, and perceive from the plane of Being, is it possible for us to distinguish between Being and existence: *i. e.*, between ourselves and our expressions; therefore, all endeavour should be for the purpose of getting understanding of the reality underlying the subject on which we meditate or think.

"Come unto Me," is an invitation by the speaker to move hitherward, to draw near to that which is first. "If we draw nigh unto God, He will draw nigh unto us." Me, means Reality, the invisible Speaker, or the "I Am." Therefore the meaning of this subject is, that all are asked to come unto Spirit and learn of It, and find rest from labor, or from the burdens which arise from a denial or negation of the Me.

Though Spirit be omnipresent, the only way to accept the invitation, and "come unto Me," Spirit, is to act with undivided faith, and right motive; and they who come in this way will find rest in the realization of Oneness with the Omnipresent.

Jesus spoke not of himself as the body, nor did he act as if His expressions were himself, and in this he has revealed *the way* to us, and they who think and act truthfully, will think and act as did he, and with the same intent; not because the personal Jesus thus spake and acted, but because he, the Spirit, revealed the true way of life, by which every one may manifest the same truth and come unto me. The invitation to "Come unto Me," would be meaningless, if it meant no more than that one material form should appear in the presence of another material form.

We may as justly and truthfully expect that because the furniture of a room is associated together while in that room, or that because a row of houses are resting on a certain block of land, that they can give life and power to

each other, as to expect that physical contact, or that the association of physical forms, can give life, peace, or rest. They who labour, and are heavy laden, do so because they do not come unto "Me," Spirit, and recognize and claim to be life, peace, and rest; such are seeking in effects, expecting to realize life, peace, and rest therefrom; such expectation is negation, and never is it otherwise. We cannot manifest the gifts of Spirit, unless we go to the Spirit for them. We do not find them in expression, for the reason that expression has them not. Spirit is "*the way, the truth, and the life;*" then to find the Me, the Invisible Speaker, is to find God, and in Him eternal truth, life, and rest.

The yoke of Truth is easy; union with God—Goodness—makes all burdens light. The Spirit of truth, which is wholeness, gives all, yet it labors not, neither is it heavy laden. Therefore, to "Come unto Me," is to get understanding and awaken to truth; and *every one* who comes, finds. And they who live in a full consciousness of Being, can give to others rest, by imparting to them the truth that brings them into the same consciousness; therefore the awakened can point the way, because they know that they are the way of wisdom, and all who follow in that way no longer labor, or are heavy laden. But they who continue in the error of believing their manifestations to be themselves, or that that which is made is real, and that visible things are a cause for happiness, are trying to make visible things serve as the cause for what the invisible Spirit alone

can give. And not until they cease to partake of this forbidden fruit and place the true worth on Spirit, and see existence by the light of truth, can such know self, or "Come unto Me." Not until we cease believing the manifest and unreal to be ourselves, and believe ourselves to be the Unmanifest and real, can we know and reveal the wealth and power of Being. Neither have we "worshipped in Spirit and in Truth" until we have placed the true worth and value on Spirit, by acknowledging in all our ways, the Me—which is prior to expression.

WHAT IS MESMERISM?

A definition common to all, is, that "mesmerism is a supposed influence or emanation by means of which one person can act upon another, producing wonderful effects upon the body and controlling his action and thought." "Or the art of inducing an extraordinary, or abnormal state of the nervous system, in which the actor claims to control the action, and communes directly with the mind of the recipient."

If we would know by what means one individual seems to control the action of another, we must first learn the cause of action, and the means by which we control our own action.

The science of expression teaches that thought precedes

all visible action, and that Being precedes all interior motive or action of thought; hence it is true that the mental constitution, which is born of Being, is the means through which this visible plane is made, and is the action thereof; for thought, will, and motive is our action, the controller of the body; therefore it is the thought, will, and motive that seems to control the action of the mesmeric subject.

The subject enters what is called the mesmeric state, by yielding the thought and will to that of the operator, and the control is due to the fact, that the subject changes his own thought and will to harmonize with the operator's.

Individual thought and will cannot be used to control the thought and will of one whose consciousness is universal, nor can such an one become a mesmeric subject. To think and act as the operator dictates, is to yield the thoughts to obey or work in unison with his. It is therefore the subject's own thought and will, acting in concert with, or according to the operator's, that produces that which is called the mesmeric state or condition; both conditions are temporary and mortal.

They who live in a full consciousness of Being, or truth, are exempt from the influence and control of individual thought and will, for when the absolute is come to the individual consciousness, it has come for the reason that the thought and will have become that of the universal, or of Being.

And when that which is absolute is perceived, that which is in part rules not.

“JESUS WEPT.”

As it is a truth that men to whom the word of God came clothed the truth in language descriptive of things natural, so the words of our text are purely symbolic.

“He groaned in his spirit, and was troubled.” “Jesus wept.”—*St. John xi: 33-35*.

To groan, means to strive after earnestly, as with groans. Thus, to groan in Spirit, is symbolic of effort made to concentrate in thought, and express the power of Spirit. “And he troubled himself,” symbolizes the fact that he exerted himself to raise Lazarus, and thus do his Father’s work. Christ raising Lazarus from the dead, symbolizes the purpose for which he came into the world: *i. e.*, to raise from the dead the mental conditions of the race, into a living realization and consciousness of Truth and Life Eternal.

The Spirit of God, which is eternal, is fullness, stillness, and goodness; and is brought forth or manifested by the power of faith, and the interior action of thought. Therefore, groaning in Spirit, or weeping (in Scriptural language), is symbolic of effort made for the bringing forth into manifestation the power of Spirit; it is symbolic of preparation for the birth of great power, which precedes the joy that comes to all who are raised from the dead, that is, from form into consciousness; also of the joy that is for those who are privileged to be witnesses to the raising up, or they who see

truth face to face in the expression of the power of Spirit. In no way could Jesus have wept, according to the unilluminated definition generally given to the word, and to the text of the disciple. The fourteenth and fifteenth verses of the same chapter read as follows : “ Then said Jesus unto them plainly, Lazarus is dead.”

“ And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless, let us go unto him.”

Again Jesus saith unto Martha, “ Thy brother shall rise again.” He also said, “ I am the resurrection and the life,” which means, I am that which rises again, and am the life which causes to rise. “ He that believeth in me, though he were dead, yet shall he live.” “ I am the Truth and the Life.” They who believe in Christ, believe that Truth and Life is the maker of everything that is made. They who thus believe, though they were dead to the consciousness and understanding of truth, yet shall they rise up and live, or return to truth and live in understanding.

For that which we believe in, we are conscious of, and to believe in the power of truth and life, is to awaken, and be conscious of Truth and Life, and the awakened know that they have eternal life with God.

“SEEK AND YE SHALL FIND.”

To seek is to go in search or quest of, to endeavor

to find. It would be as useless to search for something that we believed did not exist, or that we knew was not for us, as it would be to seek God without believing that what we seek is, and is for us.

So, if our seeking be in faith, we will believe that what we seek for is, and is for us ; then we have a definite idea of where and what it is we wish to attain and manifest.

And as God, the giver of all, is omnipresent, if we seek in truth we must recognize that what we wish to manifest is at hand, and in this thought we realize that we possess what we seek.

“Seek and ye shall find ;” this promise is fulfilled in every one that truly seeks. To find is to gain a knowledge and to have a realization of Infinite Spirit. And this knowledge, or realization, is only to be gained by true seeking: that is, through the acknowledgment of the presence of the ever present Wisdom Spirit working in us, and by adjusting and conforming our will and way to it.

For if we would act from the Spirit, we must not be unconscious of its presence and of what it is, but must be able to acknowledge It unmanifest, and recognize It manifest in all our ways. “Canst thou by seeking find out God?” True seeking will bring to us a full consciousness of God, for we ever realize what we recognize, believe in, and conform our thoughts and words to.

Therefore, acknowledgment is the way of conformity to the Spirit, and is reconciliation, regeneration, and atonement.

UNDERSTANDING AND ITS REALIZATION.

Understanding is knowledge or discernment of truth. The word comes from the latin verb, "*sto*," to stand, and "under," meaning under, below, after. Understanding is therefore an attribute of the Reality or Spirit which underlies and supports all existence; is a perception or consciousness of the Supreme Deity—it is absolute and unchangeable. So, to realize that we have understanding is to know that we are one with the Eternal.

The word realization is derived from the root, "real," and the suffix, "ize," to become, and "ion," the act of. Hence the act of becoming conscious that we are the real, is the process of turning from error to truth, from nature to Spirit, or from the example to the Principle; and thus realization is gained that we are the real that understands the absolute truth, and that we cannot understand that which we are not; therefore we are truth.

Realization is the Truth of Spirit understood or made manifest; so to know that we are the Spirit of truth, which knowledge we realize in manifesting it, is divine understanding. Nothing but Spirit can understand the truth of Spirit—which is its own—for truth manifest is the only begotten of God.

The creature cannot understand the creator, but the

creator which pervades the creature, understands itself and the creature. The creature is a symbol or example of an idea in the creator. Power is not given to the example in mathematics to understand and demonstrate the principle, but the power is in the principle to understand and demonstrate itself. The question will arise, if the finite be that which is manifest by the Infinite, and it cannot understand the Infinite or the absolute truth, how are we, as separate individuals, to understand the Infinite or the absolute truth? As it is not given to the belief of separateness, to understand unity and wholeness, so it is impossible for one to realize and know the Spirit, until they cease to look through the false belief of separateness that would say, I am separate from God, and from all that is made. Not until we acknowledge in thought the same relationship with God, as did Christ, that "I and my Father are one"—and hold steadfastly to this truth, sustaining this relationship by truthful word and deed—is the eye and ear of understanding opened, or are our manifestations universal. In other words—not until the individual knows that he is immersed in the Universal Spirit, is thought entirely freed from the belief that we are the creature, or example. To be free from this belief, is to know that we do understand the universal Spirit; that we are that which we understand, and that which is manifest, is the manifestation of Spirit, or the I Am.

We may have faith to know that if we practice the truth of God, we will come to realize that we have the

understanding that Christ had. Be the law of love, and manifest it, and you will know God, for God is love ; be one with Infinite truth and manifest it, and you will realize that you understand God, for God is truth. If we acknowledge that God is Infinite Being, Spirit, or Mind, and that there is no finite being, spirit or mind, then we know that there is but one Mind to perceive its truth ; as that Mind is Infinite and is perfect, it admits of no error or imperfection. Then we are that Being or Mind, or else we are an existing creature without Spirit, Being, or Mind, hence without truth, reality, or immortality. Therefore it is an eternal truth, that no one knoweth the things of God ; or naught but the Spirit of Goodness can realize or manifest the Spirit of Goodness.

Like comprehends like ; to realize the above statements, is the understanding of Spirit or Mind realized ; and upon this rock we may build a structure of truth against which the gates of negation or false belief cannot prevail. Understanding and its realization means the Infinite or divine idea manifest. The absolute understanding of the Infinite is realized in the expression of every truth.

GREAT RELIGIOUS TEACHERS.

The great teachers of religion, are the men and women who in their daily lives have demonstrated divine love and truth according to the Spirit of Truth, thus proving their

faith by their works. Religion is defined to mean, to collect anew, to bind back ; properly interpreted, it means bound back, relationship, or unity with God, or Goodness. This carries with it the meaning that that which is bound back must have been bound before. As individuality has its origin in God, to be bound back is in thought to return or be returned to God. It is the individual thought that wanders out into the wilderness of material effects, which is virtually an effort to put the example where principle should be. It is therefore deceived by the senses, not knowing the unreality of effects ; this is unconsciousness of truth. Therefore it is the individual thought that returns to God and binds mentality anew to the universal. This is to be accomplished by a divine and orderly method of thinking, by adjusting all conclusions to God, as all problems in mathematics are adjusted to the principle ; and thus it consciously returns to God, knowing that every decision is based in Goodness. And so we come to realize that we are the I am, and were never lost ; that from eternity we were in the bosom of the Universal, the Father. And though thought be veiled by sense, yet the I am is never veiled from the presence of the eternal Father. Religion is subjective, and designates our unity with Good in word, feeling, and deed. It also designates the oneness of will, thought, love and motive, with God or Goodness. A great religious teacher is one who teaches humanity that it can be as perfect as its Father in Heaven is perfect, one who teaches the way by which it can recognize the same

Mind within itself that was in Christ Jesus. For it is written, "Let this Mind be in you which was also in Christ Jesus; who being in the form of God thought it not robbery to be equal with God." A great teacher of religion is one who reveals the unity of the way of Truth and Life; he is one who teaches that God is Infinite Spirit, and reveals the way by which we can worship in Spirit and in Truth, and how to be like Him in all our ways, prefacing all our ways with truthful thought. The greatest of all in the kingdom of heaven, or in divine realization, is one who without omission thinketh Truth, and speaketh it in word and deed. One who without omission manifests the love of God for neighbor as for self, and whose worship consists in the practice of Truth.

TAKE MY YOKE UPON YOU.

A yoke is a bond of connection; a chain or link which connects or unites. The yoke or bond of union of which Christ spake, was his consciousness of the truth of his union with God, or absolute Goodness. Hence he said, take *this* yoke upon you, which means this oneness or atonement, and you will realize what I realize, and find rest unto your souls. The consciousness that understood the truth of the unity of Being, and perceived the idea of being perfect as Spirit, or Goodness, is perfect, is one that realized that it understood the idea of Spirit, or Goodness.

As personality and false belief cannot comprehend the impersonal truth and life, so, form cannot understand the impersonal. None but the meek and lowly who are willing to love all alike, who have turned from pride, ambition and worldly desire, can come to realize the full meaning of the divine and impersonal idea of God. The consciousness that "I and my Father are one," is the yoke that connects our expressions to all Goodness, to all truth, to all life. Therefore, if we take the yoke of truth and life, the Christ, upon us, it will make all seeming burdens easy and light ; it will give peace and rest to the weary. We, as he, should not deem it robbery to be equal with the truth and Spirit of Goodness, we should not deem it robbery to put on the whole armor of righteousness, the whole armor of truth, the whole armor of perfection. None but the meek and lowly in personality can take this yoke upon them and learn of Spirit, or consciously realize their unity with the Infinite. But they who through meekness rise above personality, or beliefs of selfishness, distinction or separateness, will be able to take this yoke or realization of truth upon them, which is freedom from limitation and rest from fear. Unity, and not division, is the pathway of truth and life. Be not divided in consciousness by sense-seeing, and you will cease to labor with the shadows or symbols of life ; give up the testimony of the senses and all the things of sense for truth and life, and dominion will be gained over the world of sense, and you will know, as did Christ, that you are the truth and life. The same consciousness and truth that bound Christ to God,

or Goodness, is the yoke that connects all to God, or Goodness. Therefore take this yoke upon you, and you will let that mind be in you that was in Christ Jesus, and have nothing between you and God ; this is rest.

ETERNAL PUNISHMENT.

To solve this question, which has troubled the thought of so many persons, and which has caused so much fear, doubt and anxiety—that bear not fruit of the Spirit, because they are the opposite of love, faith and rest—it is necessary that we learn what the word “eternal” means, and what that is, which is eternal. All are agreed that life, love, truth, that power, wisdom and goodness are eternal ; or that Mind, idea, or Spirit is eternal ; the word represents that which is without beginning or end—without end of being or duration—the state of being the same at all times. Then naught but the unchangeable is eternal ; and naught but the eternal is unchangeable. No existing thing or form is without change. The action of thought is a continuous or never-ending change. Therefore it is unthinkable that that which is eternal, and which is unchangeable love and goodness, can create or manifest, or cause to be manifest, that which is not in the image and likeness of itself. Universal love, which has no respect to person, cannot inflict eternal punishment on anything that it makes, for all that it makes

is good, and is like unto itself, which is Goodness. Punishment is supposed to be inflicted upon immortal souls for the violation of divine law, and as God's law is infinite love, if He were to inflict eternal punishment upon any of His creations for not fulfilling the law of love, He would violate His own law thereby. Then, dear friends, consider the meaning of the word "eternal," and you will clearly perceive and know that that which is real cannot punish or be punished, cannot afflict or be afflicted, for that which is in the image and likeness of Spirit is in perfect harmony with Spirit, as the mental problem is in perfect harmony with the principle. It is an eternal truth, however, that the testimony of the senses, when unilluminated by spirit perception, testifies against the Spirit, or all that is eternal; and this has ever been and will ever be the same. As thought is ever based in the premise from which we draw our conclusions, so if the testimony of the senses be taken as authority, the thought is based in effect, not in Spirit; and thus we calculate from our incorrect work, and not from principle. It is truth that we ever feel our own thought, and it is the source of our pleasure or pain. From a false premise, one that is ever changing, we cannot draw truthful conclusions, and feeling or sensation will ever suffer or be punished, as it were, at the hand of sense judgment; this is eternally true, or ever the same. It is fear, doubt, anxiety, falsehood, or all negation of God, that will weep and wail when they are cast into the fiery furnace of eternal truth, to be consumed; and not the reality, or immortal soul. Again,

it is an eternal truth, that sensible conclusions—conclusions of sense—or false beliefs, which are neither reasonable nor truthful, are the punishments inflicted, and this is ever the source of suffering. But as thought is continually changing, so every one who is instructed into the Kingdom of Heaven, bringeth forth divine love in their thought, and by fulfilling the law—love—are in Heaven, in a realization of the presence of God, or Goodness, for God is love.

PARAGRAPHS.

Statements of Truth are never cutting to those who are in Truth.

Shrink not from identifying yourself with God, "in which you live," for this is the truth that frees from beliefs of limitation and suffering.

Christian Healing is healing by the power of Infinite Spirit. Spiritual healing is healing as Christ did ; therefore the two are one.

The object of Buddha's investigation was to find the cause of misery, and the remedy for it. Gautama Buddha found the cause to be ignorance ; Christ Jesus demonstrated the remedy to be understanding.

As long as the individual believes that he has two natures, one good and the other evil, thought presents sometimes one belief and sometimes the other ; and just so long will there be doubt, uncertainty, no knowledge of the Permanent.

The word of God is the truth of Spirit, and can only be spiritually understood. Attempting to understand scriptural teaching or the truth of Infinite Spirit by intellectual, or sense seeing, is like trying to measure the Infinite by personality.

Through sense seeing, personal will and desire, mentality is veiled from a perception of truth and perfect understanding. The perception of truth is light, in which there is no darkness.

Expressions of life are in powerful thought. That which is called death is a denial of life, or power. That which is loved, is held in thought and bears fruit.

The ear that heareth the silent voice is understanding. To maintain a deaf ear to the senses, is to open it to the silence. We are taught from life eternal, the Spirit of Truth.

Image God in thy thought, and thus wilt thou prove thy faith, peace, and truth to thyself. Compare thy deed with the goodness of the Father, and thus wilt thou know the Master thou servest. The faithful servant doeth the will of the master, and thus is the edenic order maintained.

He who heareth the reproof of truth and rejecteth it not, but abideth in its decision, is in the way that leadeth to a realization of eternal freedom.

To account for our existence is to solve the problem of life.

The awakened are those who have become conscious that it is not they, personally, or individually, who live, but the Father in them.

The law of nature is love in its harmonious and regular order of action, that by which God governs the universe.

To give alms before men to be seen of them, is to give

for vain and selfish motive, with desire for reward ; and if a gift be offered with such motive or purpose, the reward cannot be from the Spirit of Goodness, because the motive is not based therein. When the motive or purpose be like unto God, then God is manifest in it. "Verily, all receive their reward."

To hold all in love and truth, is to do what the Father doeth ; so, the recompense at the resurrection of the just is justice. "With what measure ye mete, it shall be meted to you again."

Consciousness of Truth is eternal Life. Truthful thoughts make truthful statements, which bud, bloom, and produce the fruit of Spirit.

The Aura, or thought emanations of the awakened, electrify the atmosphere with the healing balm of Truth, for all who come within their mental sphere, as the flowers extend their fragrance to all who come within their sphere.

Love is our being ; and this we seek to manifest by our thoughts. Thus we may base our love either in the spirit or in the material. That is, we thus think we are Spirit, or Matter. In the one case we decide we are Goodness ; in the other case we decide we are its forms. We cannot serve *both* God and Mammon.

DIVINE LAW IS LOVE.

"He that loveth, knoweth God, for God is love ;" the

same is obedient to the law of his being. As thought is an expression of the thinker, or is the action of being: hence the expression or thought must be obedient to the law, Love, if *its* expressions be harmonious. The Sons of God love all life and all things; they are like the Sun, that shines equally upon the seeming evil and upon the good, and like the rain, that comes to the just and unjust alike. To be a Son is to do what the Father doeth. The awakened know what they possess, and their purpose is to give continually, that the law may be fulfilled.

READ BETWEEN THE LINES.

When we speak the word of Spirit, we speak to all, for all.

When we commune with Spirit, we commune with all, for all.

Such speaking and communing are impersonal.

When our speaking is personal, we commune with like mental states, which is in part, but "when that which is perfect is come, that which is in part shall be done away."

THE WAY OF APPROVAL.

If it be difficult for us to love our neighbours and acquaintances because of something they may have said or

done which we did not see fit to approve, then to love them is the thing we most need to do ; we should never allow the error of a sister or brother to prevent us from expressing the all-saving power of love toward them ; we cannot expect to be strong in good and be healed ourselves until we arise and do things that are difficult. "To him that overcometh will I give to wear the crown of life."

To judge of our true condition by examination of the physical body, is morally wrong. To judge of our capabilities by the present degree of manifested truth, is mental darkness and limitation. It is setting up our present manifestations against the government of Infinite Spirit. Error is without the reality of truth, therefore it is without reality. As we awaken to the reality of Spirit, we lose thought of matter as profiting anything ; and the less we think about bodies, the more harmony do we express.

Truth is the bread of life, for it is the remedy for all misconceptions and seeming *inharmony*. Know the truth and live in it, and it will free you from all limitations.

Just as much of Truth as we recognize, just so much—and neither more nor less—do we manifest. To each one is given according to the measure of the gift of Christ. To the degree that we think truth, to that degree do we manifest Christ.

Not until we claim the truth of Infinite Being as the truth of all being, shall be known for ourselves, that God is in us, or have we perceived righteous judgment.

The harvest of Truth is always ripe; postpone not gathering in your harvest, thinking that in weeks or months it will be ripe. To-morrow never comes—to-day is the harvesting time.

ILLUMINATION.

THE WAY AND WILL OF UNIVERSAL SPIRIT REVEALED TO THE INDIVIDUAL.

1. In the silent, soundless Presence, there is a still small voice which speaks and says, "Be thou (O Son of my Being), instructed in wisdom's way; know thou this truth, that I am forever and forever One, Infinite, and indivisible; and *the way of One*, is the way of unity forevermore. If thy thought doth abide in the Unity of my way, thy decisions will be illumined with mine own truth, which leadeth into my kingdom of perfect Goodness, where all good doth abide forever and forever.

2. Live thou in the way of truth; it forsaketh thee never, and surely doth it lead unto Me; so shalt thou come unto, and dwell safely in me, and thou shalt share the wealth of my kingdom. My love, and my faith, and my goodness, shall be thine now and forevermore; nor wilt thou know fear, nor pain, nor sorrow.

3. Unite thy way to wisdom's way, and more and more shall thine understanding increase into a perfect whole. So shalt thou truly dwell in the land of freedom, where reality and perfection doth abide forever and forever.

4. Let not thy thought depart from Me, and wander

in the fertile land of effects. Image My love and My truth in thought, seal it to Me, as reality is sealed to Me, as father and son, or mother and child, are sealed, the one to the other ; as Infinite Mind and idea, and idea and thought, are sealed, the one to the other. So shalt thy way be clear, and thy charge be light.

5. Thou wilt ever gather fruit from the way in which attention is directed by thy thought—by the way in which it lights thy mental vision. Let not thy thought turn from understanding, out of wisdom's way, for unity leadeth into My kingdom ; so shalt thou enter by that way, and gather the golden fruit thereof in thine experience. Full is that consciousness which understands that I am All in All, and that it is in Me and I in it. In this truth all is contained : on this tree of life hangs the golden fruit of My kingdom, which is for all who will partake.

6. Oh son of my Being, if thou wouldst be instructed further in the way of Unity and wisdom, know thou this truth : that My love and will, My purpose, and My thought, must be made thine ; I, being Infinite, cannot be less than All. My idea can be known only as perfect and Infinite. My expressions are images like unto Myself, nor canst thou abide in truth, and justice, and love, without consciously abiding in My way.

7. Adjust thou all thy ways unto Me ; hold thy thought in the perfect idea and consciousness ; so, verily shalt thou come unto Me, and dwell safely in Me, and know that as

thou art in Me, and that *I am in thee*, much fruit will result therefrom, to feed my children which do hunger and thirst after righteousness. I am One, and My kingdom is one. Walk thou, dear one, in the way of Unity, and thou shalt know the wholeness of My Being, and the harmony of My way, which is Unity, Love, One-ness and Atonement, now and forever.

UNDERSTANDING.

SCIENCE HEALS. TRUTH FREES.

There is no error in Principle. There is no error in the solution of Principle.

There is no error in the example of the solution of Principle.

There is no possibility of error in God, the Creator.

There is no error expressed in the image of God, the Creator.

There is no error in the symbol of the image of God, the Creator.

Principle is eternal and infinite perfection.

The solution of the principle of the eternal and infinite perfection is eternally perfect.

The example of the perfect solution of Eternal and Infinite Perfection is always the work perfected.

God, the Creator, is Eternal and Infinite Perfection.

The image of God, the Creator, is eternally perfect.

The symbol of the image of God, the Creator, is always the work perfected.

There is no possibility of error in God's idea.

There is no error imaged in the ideal expression of God's idea.

There is no error in the spoken word or symbol of the ideal image of God's idea.

The attributes or Inherencies of God's idea are perfectly expressed in the image of His idea the son, and the symbol of the image of His idea or son, is witnessed in earth, in perfected form, word and deed.

All is good. All is perfect. God's ways are just and right.

“He is our peace who hath made both One, and hath broken down the middle wall of partition ; having abolished in his flesh the enmity, * * for to make in himself of twain one new man, so making peace.” The recognition and affirmation of the above truths have slain within us the belief of enmity for each and all ; for we have witnessed the perfect reconciliation of both the ideal and material creation to God by the cross. Science is freedom and health.



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