

*STUDIES
IN
DIVINE SCIENCE*

MRS. E. L. BAUM



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Studies in Divine Science

By Mrs. C. L. Baum
Denver

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TO THOSE WHO KNOW THERE IS A WAY
BUT HAVE FOUND IT NOT;
AND TO THOSE WHO HAVE FOUND THE WAY
YET KNOW IT NOT,
THIS BOOK IS LOVINGLY DEDICATED.

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A FOREWORD.

TO THE READERS :

This book is a clear, definite statement of Divine Science as taught at the Colorado College of Divine Science. It will meet a need and find a cordial welcome in many places. If it is carefully studied, and the suggestions given in it are followed faithfully, there cannot fail to be the realization of great benefit by the one who thus earnestly applies himself. The one who reads in this way will have a much more definite grasp on the subject-matter and its application to daily problems, than will the one who reads more hurriedly. The spiritual unfoldment also, will be attained

more certainly if each lesson is thoroughly understood before passing on to the next.

With the sincere wish that all who study may comprehend the truths contained herein, I am,

Yours faithfully,

NONA L. BROOKS,

Minister of

The First Divine Science Church,

Denver, Colorado.

June, 1909.

I.

OMNIPRESENCE.

STATEMENT OF FUNDAMENTALS.

God is All there Is, both invisible and visible.

One Presence, Knowledge and Power is All.

This ONE that is ALL, is Perfect Life, Intelligence, and Substance.

Man is the Expression of God, and is ever One with this Perfect Life, Intelligence and Substance. (Truth and Health.)

STATEMENT OF OMNIPRESENCE.

I accept the Omnipresence without any reserve. Since God fills all, there is no place for anything adverse to God. There is no place for sin, sickness or death in God's Presence, and that Presence fills all. (Selected Bible Readings.)

OMNIPRESENCE.

The earnest student who desires to know Truth, for Truth's sake, is advised that he take this lesson into deep consideration, for it is the basis of all thinking, healing and living. As we find the truth of Omnipresence, we find the Truth of God and man.

In Divine Science the term Omnipresence is used more than any other word, and it is really the foundation principle of all our work. Wherever we use the term Omnipresence, we mean to convey to the student the eternal fact of the all-inclusive, all-pervading, all-infilling, all-sustaining Life, which man has pleased to call or name God, and of which he is a part.

We see this Presence as Cause, Source, Father; its nature eternal, self-sustaining, indivisible, boundless, unlimited. The substance of this One who is ALL is Spirit. Its activity is Life. Its attributes

OMNIPRESENCE.

are Love, Wisdom, Joy, Peace, Wholeness, Perfection.

All thinking people to-day are willing to concede that back of all the visible universe there must be an invisible cause, and perhaps no one has given us a clearer idea of the Omnipresence than Herbert Spencer in his statement: "We are forever in the Presence of an Infinite and Eternal energy from which all things proceed," which corresponds with the Bible statement: "One God and Father of all, who is above all, and through all and in you all."

Since Omnipresence is all-inclusive as Life, Substance and Intelligence, the individual must help to make up that all-inclusive Life, and in so far as he is awake to the truth of this statement he enjoys the fullness of the Omnipresence. In carrying out this wonderful truth, that each individual helps to make up this Omnipresent

OMNIPRESENCE.

Life, we can emphasize the statement of Jesus: "I and the Father are one", and also "He that hath seen me hath seen the Father." Following along in our search for truth, we find, "Heirs of God and joint heirs with Christ," which certainly would in its deepest sense signify that every living soul has the same inheritance as had Jesus, and reveals the Father's Presence as Life, Substance and Intelligence, which would cause all seekers for absolute Truth to see the Omnipresence in themselves.

Taking the statement: "*As the Father hath life in himself; so hath he given to the Son to have life in himself,*" we are forced to realize that whatever God is, man is—the same in Life and Substance, and can never be anything apart from the Father. And just as the individual man called Jesus, discovered his identity with God the Father and caught the revelation that "As the Father worketh hitherto, I

OMNIPRESENCE.

work," so each individual may receive the same revelation and work as the Father works in the consciousness of Power, Wisdom and Love.

In the Bible we find verse after verse verifying this truth, e. g. : "The fullness of Him that filleth all in all. In Him we live, move and have our being. Do I not fill Heaven and Earth saith the Lord? In Him ye are complete. Behold the tabernacle of God is with men. Lo, I am with you always."

The more we dwell in thought on the Omnipresence, the more we will realize that if we are filled with this Divine Presence there is no place left for anything unlike, or separate from the One that is All. Thus we see that the substance of all Life, visible or invisible, is one Substance, Spirit; pure, changeless and eternal; that all Life is the Divine Life, always perfect in action and never dependent upon form or

OMNIPRESENCE.

visibility for its continuance. The Reality of the universe being the all-inclusive Life which is perfect, and including within itself all that is, we must conclude that all we see that is unlike this One Presence is but seeming. "Appearance," Jesus called it, unreality, false conception, and it passes away as we become conscious of Truth. All fear and worry in the world is a lack of understanding, therefore, a lack of faith and trust in the Omnipresence of God, the All-Good, in which there is no sin, sickness, disease or death. Taking this All-presence into your thought as Divine Love pervading and filling all, would bring you into realization of peace and rest in greater measure than any other Truth you could possibly meditate upon. To become conscious of this Divine Presence is the one thing needful today; to know it as eternal Life, all-caring Love, infinite Abundance

OMNIPRESENCE.

and all-pervading Health, is the supreme desire of every aspiring soul.

As you meditate on the eternal Truth, that the Infinite Spirit of Love and Life is the reality of the universe, the result will be that you will learn to commune with the Omnipresence, learn to lean upon it, learn to trust it; for in the One that includes all there is an eye that never sleeps, an ear that always hears. Let yourself feel the companionship of Love, work within yourself to feel the comradeship with the All-Good, not afar off, but here, within you. "Acknowledge me in all thy ways, and I will direct thy path." Form the habit of acknowledging this One who is your very life and substance; let the Presence mean more and more to you all the time. Lean on Divine wisdom rather than on human opinions; base all your decisions upon this Presence, and give it

OMNIPRESENCE.

your full attention during your times of silence and meditation.

In order that you may quickly realize the truth of God everywhere, and to help you in the enlargement of consciousness, learn the "Statement of Fundamentals," and "Statement of Omnipresence", and systematically practice them each day, thinking upon them earnestly, and beginning each meditation with their thoughtful repetition. Meditate also upon the statements at the end of this lesson and learn the poem. It is advisable to study each lesson, not merely reading it and passing on to the next. Do not lose, but find yourself in God, and endeavor to realize for yourself the truth of the Omnipresence.

STATEMENTS FOR MEDITATION.

There is but one All.

This one that is All, is the living presence of God everywhere.

OMNIPRESENCE.

This all-inclusive One is Love, Life,
Wisdom and Power.

I am in and a part of this Presence now.

Divine Life is my life.

Divine Health is my health.

Omnipresent Strength sustains me.

Omnipresent Love enfolds me and flows
through me in perfect peace.

God is all there really is and I am a
part of this one great reality.

OMNIPRESENCE.

LEAVE IT WITH HIM.

“Yes, leave it with Him,
The lilies all do,
And they grow.
They grow in the rain
And they grow in the dew—
Yes, they grow.

They grow in the darkness, all hid in the
night:

They grow in the sunshine, revealed by
the light—

Still they grow.
They ask not your planting,
They need not your care
As they grow.

Dropped down in the valley,
The field—anywhere,

There they grow.

They grow in their beauty arrayed in pure
white:

OMNIPRESENCE.

They grow clothed in glory by heaven's
own light—

Sweetly grow.

The grasses are clothed

And the ravens are fed

From His store:

But you, who are loved

And guarded and led—

How much more

Will He clothe you and feed you and give
you His care.

Then leave it with Him; He has, every-
where,

Ample store.

Yes, leave it with Him;

You're more dear to His heart

You will know,

Than the lilies that bloom

Or the flowers that start

'Neath the snow.

Whatever you need, if you ask it in prayer,

OMNIPRESENCE.

You can leave it with Him, for you are

His care—

You, you know."

II.

REALIZATION.

The need of a clear perception of reality is felt nowhere more strongly than in beginning the study of Divine Science. Many of us have been instructed since childhood in beliefs which we now find it necessary to dismiss, and there may be a slight tendency to confusion in thought. Wherefore, it becomes necessary to outline clearly just what it is that we need to realize, and then to indicate various means and aids to realization.

To realize is to make tangible, to bring into existence and possession. Keeping this point in mind, let us see what it is that we desire to realize. It should be our endeavor to make the Omnipresence of God a tangible reality. We should seek

REALIZATION.

to realize the Father's Presence in the following forms: first, as Life—the only and eternal Life everywhere; second, as Love—perfect Love which is the only law of the universe; third, as Substance—living Spirit, Substance, expressed in infinite variety of forms; and fourth, as Health—abounding Health. The Father's Presence comprises all that an individual soul wants or could possibly desire, and with the realization of that presence comes peace, trust and confidence, and a letting go of all doubt, fear, worry and anxiety. We are constantly expressing that which we realize. All of the Life and Health we are expressing is the Life and Health of God. All that we are, is really this great Infinite Presence in expression. We must necessarily know these things because we are expressing them in some degree all the time. But, the fuller the realization, the higher the degree of expression; and since

REALIZATION.

expression of the attributes of God is our goal, we must earnestly seek realization.

This Omnipresence being the reality of the universe, the appearances of death and disease that surround us are not reality; but back of them is the reality which can be made so true to the soul that there can never be any doubt of it. Back of all the changing appearance is the unseen Presence, continually moving upon, in and through the external. The reality of you and of me is this Presence, which is Love, Life, Spirit, Substance and Health. This is what we are to realize.

Decision is an important factor in realization. We can never realize in its fullness that which we doubt or deny, or concerning which we have the slightest indecision. Hence the first aid to realization is to decide that God is, and to believe and affirm this truth constantly. Realization is faith made manifest, and in the degree

REALIZATION.

that we lay hold on truth and make it our own, we realize in concrete form the invisible truth in which we place our faith. To waver is to cast the first shadow on realization, while to believe firmly is to take the first step in realization.

Now, faith is a positive attribute that we are constantly exhibiting in one way or another. We may have faith in good or faith in evil, but faith we surely have. Remembering that we realize *that* in which we have faith, we see how necessary it becomes to exercise faith in the right direction. "Fear and worry are faith in evil. Courage is faith in good." Constantly affirm faith in Life, Love, Spirit and Health if you would realize these attributes of God and of your true self.

Whatever we dwell upon in thought becomes a reality to us. That which we dwell upon most and strongest is soonest realized. We are in a continuous growth

REALIZATION.

of realization, getting tangible results of our thoughts. If we are dwelling much on health, harmony, peace and happiness, we will find that they will become such a reality to us that they will exclude sin, sickness and evil from our thought. This should always be our attitude. "I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." (Deut. 30-19.) We need to inquire diligently into our own minds and see what we are dwelling on most, and choose life that we may live. If we hold strongly to the idea of the power of the Omnipresence and our unity with it, we must ultimately realize truth and forget the shadows of unreality. This applies to our attitude towards others as well as to ourselves. We should always see only the good in others, and purify our own conscious thought so that our very presence will be a blessing. Remember

REALIZATION.

that the sun goes on its way expressing nothing but its own perfect light; it knows no darkness, neither can anything else know darkness in its presence.

Another strong aid to realization is what is called the silence. This, as the name indicates, is a silent period of meditation and concentration for the purpose of coming face to face with the invisible Presence within; that in this inner stillness we may be able to feel and know this Presence with us always. No one can get the consciousness of this presence for us and we cannot get it without effort. It is by thus training the thought to concentration, that we come to know the reality of the universe in which we as Spirit Substance, live, move and have our being. It is in the silence that we realize that we are one with this reality that lies back of all external form.

REALIZATION.

The silence is a period of withdrawal from the external and of concentration on the inner truth. It is well to observe it at a certain time each day, and if possible, at a certain place. Since God is a silent, invisible Presence, we do not seek to realize Him in the noise and confusion of the outer world, but rather in the quiet and stillness back of the external. Yet when we know how to turn to this inner Presence, we can be in the midst of noise and clamor and still come into touch with the Omnipresence.

Take some simple statement into the silence and concentrate the thought upon it. Sometimes just one statement will bring us into a full realization of the Truth. "Thou art the only Presence." "I am filled with the peace of the one Presence." "My eye is single to truth, therefore my whole body is full of light." These and many others are good statements for

REALIZATION.

silent concentration, and will bring us into a realization of truth.

The law of divine action is, that we manifest externally whatever we dwell upon in thought. Let us then practice for realization. We are to endeavor to realize that we are spirit and immortal, therefore we are one with the eternal reality which fills heaven and earth with its Presence and power. We will realize it if we let our thought dwell in faith on spiritual things. Let us think on the statements that follow this lesson; dwell on them until they mean a great deal to us. Let us practice also the right use of the expression "I am." We are continually affirming in our conversation that "I am" thus and so. We must be careful to make only positive affirmations, such as "I am well," "I am strong," "I am happy," "I am life," "I am spirit," etc., and avoid such very common erroneous statements as "I am weak," "I am afraid,"

REALIZATION.

“I am sick,” etc. Whatever God is, we are. It is therefore untrue to affirm of our real selves those things that we would not and could not affirm of God. The Divine in us is now possessed of all perfect attributes, which we are to realize and express.

STATEMENTS FOR MEDITATION.

I am calm, strong and serene.

I am joyous, fearless and free.

All that I am is eternal in God.

The Lord my God in the midst of me is mighty.

Life, full and free is flowing through me now.

My body is the temple of the living God.

It is filled with grace and truth.

Its substance is Spirit,—eternal and changeless.

I rest in this Truth and it makes me free.

REALIZATION.

AN INWARD STILLNESS.

Let us labor then for an inward stillness,
An inward stillness and an inward heal-
ing;
That perfect silence where the lips and
heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain
opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will and, in the silence of our spirits,
That we may do His will, and do that only.

—*Longfellow.*

III.

OVERCOMING.

In its commonly accepted meaning the term overcoming suggests contest, contention and strife for the accomplishment of a desired end. This conception has been carried even into the old thought pertaining to the religious life, which has been regarded as a sort of continual warfare between Good and evil, with great stress laid on the necessity of combating the latter in order to attain the former. In the light of Truth we have seen that this false conception arises from the fact that man has regarded evil as an entity and has given it almost equal power with Good. Hence the alleged necessity of fighting against evil.

That no such conception of overcoming was a part of the teaching of Jesus and the

OVERCOMING.

disciples who understood him, is evident from the Bible references to this subject. The manner of overcoming is clearly indicated in the instruction to "overcome evil with Good." Again, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God." Here we find only faith in the Good mentioned as means for overcoming; no suggestion of strife or warfare, and no recognition of evil as a power to strive against.

Nevertheless, the query may frequently come to the new student of Divine Science, How am I to overcome what is spoken of as "the world" or "evil"? Even though we may know that in Truth we are free from the bondage of error, the way to realization of freedom is not always clear. Frequently this slight confusion is due to

OVERCOMING.

the fact that previously acquired beliefs have not been discarded, so that the thought is mixed. "It is almost as difficult to make a man un-learn his errors as his knowledge. Mal-information is more hopeless than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet on which we may write, but error is a scribbled one on which we must first erase. Ignorance is contented to stand still with her back to the Truth, but error is more presumptuous and proceeds in the same direction. Ignorance has no light, but error follows a false one. The consequence is that error, when she retraces her footsteps, has farther to go before she can arrive at the Truth, than ignorance."

Perhaps it would clear the whole matter somewhat if we first understand just what it is that we have to overcome. Overcoming is training all the faculties and senses to

OVERCOMING.

look always for the Truth, to conquer evil by knowing it not. They are, therefore, only negative conditions that we have to overcome and we do this by knowing the Truth of their positive opposites. Negative conceptions and beliefs have no reality or entity, but exist only in man's mentality, and are overcome by control of the thought, keeping it directed along positive lines. Thus we overcome false beliefs with positive declarations of the Truth; we dispel darkness with light; we replace disorder with order, and unrest with peace. Health is manifested where before disease held sway, and Love shows forth instead of hatred.

Healing and overcoming are one and the same. Healing the body of disease is overcoming belief of error in the thought. Hence we see that speaking the Truth and bringing it into consciousness is all that is needed to heal or overcome. In fact,

OVERCOMING.

the mentality is all that needs healing in any instance, whether of belief in bodily disease, mental discomfort or material lack. Again, anyone who can speak the Truth can heal, although it is not merely speaking the Word that heals, but rather the conviction that it is the Truth. We should know positively and beyond any shadow of doubt that Truth is health, joy, peace, harmony and love, and that to bring these qualities into consciousness will ultimately result in their outer manifestation. Then, and in this way only, we will have overcome negation, by knowing it not and by knowing the Truth.

It is better to overcome than to endure. Patience ceases to be a virtue when we endure discomfort and disease rather than take a positive stand in favor of Truth and Health. We make disease and inharmony a great reality to us by giving thought thereto and by our fear of them. We need

OVERCOMING.

to get our thought on positive lines and when our thinking and speaking correspond to the Truth of our Being there will be no need of overcoming for ourselves. Through our own thought we are to overcome everything that hinders the perception of the Divine within us.

As has been stated before, the Truth of our Being is perfect wholeness; we have within us the perfect attributes of the Divine of which we are a part. To realize this perfection and wholeness is our aim, for that would give us lives of health and harmony. Let us consider briefly some of the false beliefs that stand in our way and which we are to overcome by seeing their unreality.

A strong misconception exists regarding what is commonly called the "temper" or disposition of a person; and the belief in "bad temper" is only less insistent than the feeling that it must be overcome by

OVERCOMING.

fighting against it. Here we have an instance of a misconception arising from a corruption in the use of a word. The word "temper" comes from the Latin, meaning "to mix in proper proportions, to qualify and regulate," and is used in its true meaning in the sentence "He tempers the wind to the shorn lamb." Hence in its application to the state of mind of the individual, the true meaning of "temper" is the harmonious blending of thought that produces an even tenor of life. Webster says that "the use of the words bad or violent temper is a deviation from the original meaning", although they are commonly so used.

We see then that in Truth there is no "bad temper" to overcome. There cannot be a negative and positive form of temper any more than there are degrees of health, such as good and bad. All health is good health, and all temper is good temper; but

OVERCOMING.

we manifest only as much of either as we are conscious of. The temper of our own mind then, which is of the one Mind, is calm, even, serene, poised, peaceful and harmonious, and evil does not exist in it at all. To overcome any false belief regarding our temper, know the Truth and reality of it which has just been stated. Abiding in the consciousness of this Truth, all false evidence must pass away from our thought. We take the matter up earnestly in the silence and fortify ourselves with a simple statement designed to eliminate this belief of evil temper, such as "God is love and love is my true nature; love never fails." In this way we will soon find that we have not a reality to overcome, but a belief, and we will realize the inner peace.

Some of the other beliefs about our Divine and perfect selves, which are to be overcome are inefficiency, selfishness,

OVERCOMING.

fear, sensitiveness, ingratitude, self-pity, etc., etc. They are all to be overcome in the same manner as indicated above, viz., by seeing their unreal and untrue nature, as nothing but false beliefs; and by cultivating and declaring our true nature. Thus is unreality overcome by Truth.

Just as we can overcome these false conceptions in ourselves so may we remove them from the lives of others. There is a tendency to resist the faults of others and condemn them. But we need scarcely say that this is not the right way to meet them. They may be eliminated from mentality by recognizing the Truth concerning them. This is practically what is meant by the injunction "Be not overcome with evil, but overcome evil with good."

Thoughts are unexpressed words and are to be guarded and kept pure if all inharmony in the external is to be overcome forever. Our beliefs are continually

OVERCOMING.

“bearing witness” in the external, and the visible reveals the invisible thought. “There is nothing hidden that shall not be revealed.” False beliefs reveal themselves as negation in various forms, as the absence of Truth.

To look always for the Truth will prevent any possible vision of error. Know the Truth about all things if you would overcome “the world.” The Truth of you is your divinity. The Truth of your body is its health. The Truth of your neighbor is his inherent goodness. The Truth of every problem is its conformity to Principle. The Truth of your life is its integrity. The Truth of the universe is its unity.

Back of all created things does stand the Truth, the reality, and no appearance of evil can harm it. Discord never affected harmony and error never can harm Truth. We must look deep for Truth, search for

OVERCOMING.

it earnestly and resolutely, determined to find in it an answer to every problem of life. That is the only way that appearances, false beliefs and misconceptions can be overcome. "And ye shall know the Truth and the Truth shall make you free." "Howbeit when he, the Spirit of Truth, is come, He will guide you into all Truth."

STATEMENTS FOR MEDITATION.

Of all that God has given me I can lose nothing.

The gift of God is eternal life.

God has given me strength.

God has given me health.

God has given me faith.

God has given me wisdom.

God has given me love.

God has given me peace.

God has given me a perfect body.

All things that the Father hath are mine; I cannot lose them.

OVERCOMING.

These words are Spirit and they are
Life.

All mine are thine and all thine are
mine.

These words shall not pass away.

OVERCOMING.

IN THE RUSH.

In the rush
 Just hush
And listen to the voice
Saying "Peace!
 Oh cease
All worry ; just rejoice."

Work away
 All day,
'Mid the noise and the zest ;
But within,
 No din—
Just a sweet, still rest.

There's a dim
 Faint hymn
'Mid the noise of the throng.
In the rush,
 Just hush
And listen to the song.

—*Myrtle K. Cherryman.*

IV.

APPLICATION.

“There is a spirit within man and the inspiration of the Almighty giveth him understanding.”

In beginning this lesson take the above statement into the silence, so that you may come into the unity of the spirit and feel there is nothing but love in the universe, that we are all one in the eternal Presence. There is only one God and God manifest, and the inspiration of the Spirit giveth you this knowledge. It is just as necessary to receive the inspiration of the Holy Spirit in order to hear, as it is to give forth the Truth; to hear as it is to speak. For if we do not have inspiration to hear and receive words others speak, they fall on deaf ears; but when we are inspired to hear, all Truth will come to us as an inner revela-

APPLICATION.

tion. In reality there is but one to speak and one to hear. Repeat often "The inspiration of the Almighty giveth me understanding." No matter what your work may be, the Spirit within you will give you understanding to do it well if you turn to that Spirit in perfect faith. If we have lacked understanding it is because we have not turned to the Spirit within us but have relied on objective aid. As we turn to this Spirit we find our work will become easy, because the Spirit is constantly giving us understanding to meet every problem. There is nothing that the Spirit cannot supply, no disease which the Spirit cannot heal; no problem which cannot be solved when we are inspired by the Spirit. There is nothing too low or too humble for the inspiration of the Almighty to help us solve. It is only because we work ignorantly, without the inspiration of the Almighty, that we fail. Divine

APPLICATION.

understanding never fails. Truth never fails.

What should be the object of our lives after we take up the study of Truth? The object and purpose of every life should be to make Good, or God, manifest. To make God manifest is to bring into visible expression that which is eternally true. That is what we are here for. Jesus said: "For this cause came I into the world, that I might bear witness to the Truth," and each soul can make this same statement. We are not here to get, but to make manifest the eternal truths which are in God. This should be the main object of our lives from this moment. As we do this; as we make God manifest; as we bear witness to the Truth of our real nature, we will come into peace. The fullness of Good is potentially in every living soul. It is not absorbed from the external; it is unfolded by the universal law of growth. We have

APPLICATION.

the Christ within us, and we are to unfold that Christ. We in our true eternal state are perfect. The Christ within us is Truth, and when we have made this manifest we shall go forth from glory to glory. We do not create this glory, this consciousness; it is all there to be unfolded. We do not create God within us, nor the perfect life and substance; we simply manifest them.

I hear you say, "How am I to do this? Make it so simple that I too may come into this consciousness." There are three steps by which we unfold into this consciousness.

First: By recognizing God, infinite Good, everywhere. This is our basis.

Second: By claiming this divinity within ourselves; by claiming all the attributes of God as belonging to us. What God is we are.

Third: By manifesting outwardly or in the visible, what we know ourselves to be

APPLICATION.

in the invisible. As we know our divinity we make it manifest.

Now God is Life, Love, Truth, Intelligence, Perfection, and since God is omnipresent, then all that God is, is everywhere present. But no one has seen Life. We see its manifestation everywhere, we see its activity; but we do not see Life itself. No one has ever seen electricity; but we see all about us its activity, its manifestations. No one has ever seen wisdom; but we have seen the manifestations of wisdom. We do not see the mind, the intelligence which brought forth the wisdom; but we recognize the invisible by its manifestation always.

People say they will not believe in anything they cannot see, yet they are at all times believing in things they have never seen. We have to believe in Infinite Presence and power because we see its manifestation everywhere. We never see

APPLICATION.

that which produces the visible, so the only way we can recognize this great silent invisible Presence is through its outer manifestation.

We are willing to recognize the Divine Mind as a great first cause. We do not see the external as the real Cause. We do not see the external as the cause of any action. We formerly believed that the body was a cause; that it was constantly creating conditions of health or of disease; but now we know that this is not true. We know that Mind is the only creative power in the universe. The primal cause of activity is Mind, yet we do not seem willing to say that Mind is the only power working in our lives and bodies. Yet in truth Mind is the only power working in our lives to-day. If our environment is filled with love, peace and harmony, we may know that it is because in our silent thought and outer words we are conform-

APPLICATION.

ing to the principle of peace, love, and harmony that is the reality of the universe. If, however, our environment is inharmonious, we may know that the change must come through an inner change of thought. Fear contracts and love expands, so as we change in our thought we find love expanding where before fear was contracting. That is why it is so necessary to keep our thoughts in peace and harmony, in order that love may show forth in our environment.

A personal experience more clearly illustrates the point:

Some years ago, after studying along this line for some time, earnestly trying to put into application the principles I had learned, I felt that I was not manifesting all I should. I asked a teacher if she could explain the difficulty. I said: "Why is it that I do not make manifest this truth I believe in so earnestly?" She

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replied, "I cannot imagine you doing anything really wrong, but I believe that you are negatively good." Her words came home to me with such force that I knew she had spoken the truth. I had been trying to overcome undesirable things in my life, but I had not been positively bringing into manifestation the qualities of the Divine. We must positively work for the truth and bring it forth in everything in our lives. A great many are not doing anything positively wrong, neither are they doing anything positively good. They may be in a state of peace because they keep their thought poised, but they are not a *conscious* manifestation of good.

Let us not be negatively good, but filled with the power of the Spirit to apply this Truth. Let us love for love's sake, to express the divinity within us. Let us manifest love, not in order to get, but that

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we may bear witness to the Truth. When we do anything for a return we are not doing it in love. We are to do the loving thing without any thought of return. It is our nature to love; to radiate peace and harmony all the time. We are to do this in order that we may bear witness to the Truth.

The Omnipresence of good is in a positive state of harmony, health and perfection always. We show forth negative conditions because we think of them; we believe in them. They seem to be real to us. Consider for a moment the daily condition of your life. Do you have calmness and harmony in your home? If not, turn within and make a change there. We never get anywhere by working with externals. We should bring out that which we know to be within. We must declare the truth of our divinity. We are declaring something all the time and our lives show

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what we are declaring. Whatever our declarations are, we may be sure they are going to bear fruit. Whatever we are sowing in thought, that will the harvest be. What we are really conscious of, we must manifest. From within, OUT, is the law.

If we want to change all our old ways of thought and make God manifest, we begin by speaking words which we know to be the truth of our real being. We desert the old words of negation, and begin to practice the presence of God, the "I am." We may not know it, but we have our own true name which God has given us from the beginning, and that name is "I am." Whatever we declare in that name is made manifest to us, and we continually speak in that name. The Bible says: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

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Whenever we declare a negative condition in the name of "I am" we are bringing that condition into manifestation. When we hear people say, "I am sick!" we think within ourselves, How could "I am" be sick. The "I am" is never sick; is never weak; is never miserable; is never in poor health. The Spirit of God in us is always whole. We must get this impressed upon us so strongly that we will never again take the name of the Lord our God in vain. Never couple negative statements with "I am." Our negative statements do not change the "I am" but they make us feel sick, weak and uncomfortable.

We need to begin right at the beginning, right at the "I am" to apply truth. We go back of effect to our real being. Change in thought produces corresponding change in the external. When we dwell in thought upon the Truth we necessarily express our divine nature. When we think only the

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thoughts of God after Him we shall have perfect harmony in our lives; then we will so know the truth that we cannot help but manifest it. All the ills of life arise from false thinking and false speaking and they must vanish as we think and speak the Truth.

STATEMENTS FOR MEDITATION.

I am now the pure and perfect child of the living God.

I am holy in every part of my being.

I am filled with the Spirit of Almighty God.

I am strong with the strength of Omnipotence.

I am established forever in endless health and harmony.

The glory of God shines round about me.

I am balanced in the Good.

I reveal my divine self in mind, thought and body.

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I am pure Spirit, pure Love.

I am a living witness of the power of
the Word of Truth to set free.

APPLICATION.

WHERE SHALL I SOW MY SEED?

“Angel of the Spring-time,” said she,
“Show me where to sow my grain ;
Shall I plant it ’round my door-step,
Or afar there on the plain?”

“At thy feet!” the angel answered ;
“Sow at once thy nearest field ;
First thy door-yard, then beyond it ;
Let new fields, new furrows yield.

Fill the nearest spot with gladness,
Fill thy home with goodness sweet ;
Wider fields shall ask thy sowing,
If thou first sow at thy feet.

Thus for thee shall widening harvests
Wave their manifold grain,
Till the sixty-fold, the hundred,
Gild the door-yard and the plain.”

V.

HELPING OTHERS.

It is desirable above all things for the student to get the idea that these teachings are practical in their application. But in order to develop them fully he must understand that giving is as great and necessary a part as receiving, and that his own unfoldment is aided greatly by trying to help others attain to a knowledge of the truth.

While a receptive attitude is always necessary to secure the best results from our efforts to help others, and while it is usually best to await the manifestation of desire on the part of others before attempting to present the truth to them, we can, nevertheless, do a great deal of good by simply keeping ourselves in proper tune; always declaring the power of truth and

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denying the reality of error; keeping the thought positive; recognizing the Omnipresence and our unity of life and purpose with it and with each other.

Before taking up the specific manner of helping others, let us see for a moment just why it is that we need help—how it is that we have gotten away from the truth. It must be recalled that every soul born into this world of ours is perfect but as yet undeclared, without a consciousness of the truth concerning itself. As it unfolds in consciousness it receives manifold impressions from the external world and from the thought of those amongst whom its lot is cast. All of these impressions seem equally real and true, and so this undeclared soul begins an unfoldment that is a manifestation of mixed thought. It receives a little truth and much error, and shows forth a mixture of a little health and considerable sickness. It finds

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a modicum of peace in a world of turmoil; love mingled with hatred; joy marred by sorrow, and light turned only occasionally into the dark places.

Clearly, it is our work to release this soul from the bondage of error which gives rise to the belief that some darkness, sorrow, hatred and discord are the natural accompaniments of their positive opposites. We who are in the light and have the simplest knowledge of the truth may help such a person by declaring the truth and reality of all positive attributes and the unreality of all negation. Declaring the truth, speaking the word, giving a treatment, holding a thought—all these statements mean the same thing and refer to the recognition of Divine Mind and its perfection. They are the means of helping the soul out of ignorance into the light of truth.

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All positive declarations of truth go out to help others. Our opportunities for work are independent of time and place. It makes no difference whether we sit in the silence and give a regular treatment, or whether we simply declare the truth as we happen to come in contact with a belief or appearance of error. We all have this power and can all help souls out of the darkness of their false beliefs.

In this connection we must be very careful not to agree with the delusions of the race, nor to assent to the many common expressions of error that we constantly hear. We have learned that only positive attributes are real and eternal, and that negative beliefs are unreal, merely indicating a lack of the positive. We must, therefore, so control our thought that we will recognize truth instantly, and promptly deny all false beliefs. Think the thought, speak the word and perform

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the act that helps, heals, blesses and frees the negative, undeclared soul.

Intellectual power or ability is not necessary to the healing process. We can begin now. It makes but little difference what words are used; it is the conviction of the truth that counts. A treatment given in the most beautiful terms may be ineffectual on account of a lack of conviction of the truth. We cannot teach successfully that which we merely believe and in regard to which we may be undecided and irresolute; neither can we heal if our faith falters and our conviction wavers. The Truth is the All-power of the universe, and when we speak in unity with it our words will carry healing.

Let us now consider some specific case of healing in order that we may, perhaps, get a better idea of the actual procedure. Remember, too, that spiritual consciousness grows through use, and that while

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your own beginning may appear small and insignificant, you have the unrealized power within you to do mighty works. Suppose that you are asked to treat a child. Enter the silence and know that God is present in the child as Life, Light, Love and Health; that the disease which now seems to control the child has no reality; that God knows no imperfection and sees only the truth in the child; that you see the Father's Presence in the child as immortal Spirit Substance over which negation has no power. Place all your thought on the side of truth as you know it to exist in the child and you will thus restore a consciousness of health and eradicate the belief of disease. Rejoice confidently in the power of truth to overcome error and know that the restoration of the consciousness of truth will be manifested by the reappearance of health. Your own consciousness of the truth will restore

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in the child the true light which dissolves darkness and healing will result.

Have no fear or doubt, but know positively that if the truth is realized, error in any form cannot exist, and that the external change will appear simultaneously with the inner change of thought. If a thought of fear comes to you, know that "fear has no power to hurt or harm, or to produce any claim whatever." Do not watch symptoms or suggest external remedies, but keep your thoughts on the one perfect Presence and Power.

Practice healing, both for its effect on those who are in a negative state, as well as for your own unfoldment and growth in consciousness of the truth and its power.

HELPING OTHERS.

STATEMENTS FOR MEDITATION.

Now do I begin my work of Love by
thinking and speaking the words of
Truth.

God is eternal and changeless Health.
I am the child of God, and live, move and
have my being in Him; therefore I live
in Health, I move in Health, I have my
being in Health.

Health is my real and eternal state.

Knowing this Truth frees me from every
appearance of discord.

I declare Health for everyone who is not
conscious of its presence.

Thou art the only Presence, and in Thee
is my eternal life.

HELPING OTHERS.

WORDS OF LOVE.

“Do you know a heart that hungers
For a word of love and cheer?
There are many such about us,
It may be that one is near.
Look around you! If you find it,
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow.”

VI.

RULES OF ACTION.

In a universe where everything is governed by law, it is to be expected that we might find certain rules of action for the government of our existence here. The law of cause and effect is operative everywhere and if we desire to secure certain effects in our lives we must follow lines of action which will produce the desired results. Whether or not we recognize and observe the law makes no difference; the results are inexorable and no excuse of ignorance or forgetfulness avails anything. How important, then, to know and follow rules of action which will result in a life of harmony, peace and love.

Let us consider a few simple rules which, if faithfully lived, will bring only the

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results we most desire. The first one of these is stated as follows: "Whoever will never give another pain, either by thought, word or deed, is exempt from pain forever."—(Annie Rix Miltz.)

The truth of this statement should be apparent at once. That which we send forth is constantly coming back to us, and if we are in that state which will not countenance the giving of pain in any manner, we shall also be oblivious to pain of any sort. This fact is noticeable in other forms as well. For example, one who is constantly in a frame of mind that contemplates only the good may ultimately attain a state of consciousness to which negation of any sort cannot present itself. It is as if darkness were to present itself to the sun for recognition as an entity. It would be instantly dissolved and its unreality proved. Thus a person filled with a consciousness of love could never

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give another pain, nor be touched by any angry words.

A little thought will show that there are many careless ways of giving pain. Condemnation, criticism and fault-finding are apt mostly to be uncharitable and, therefore, to give pain; but they will certainly react on the one so unfortunate as to indulge in them toward others. If the statement given above is kept in mind it will be like a ray of light in its power to cleanse the thought of unkind habits.

Jesus made use of a similar, but stronger statement when He pronounced the golden rule, "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them." Jesus gave this as the best rule of action that could possibly be followed, for he added, "this is the law and the prophets." This rule is also interesting from another point of view, viz., it is absolutely positive. We are told

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to do certain things if we would get certain results. This rule involves action and expression. In marked contrast to the positive nature of this rule, is the negative character of the first one considered. That rule involves merely repression and passive thought. We are told that if we refrain from doing what is not right we will not reap any unhappy results. It is clear that no negative rule can be as efficacious as a positive one in producing a helpful life. Negative rules can bring peace and harmony to the life of the individual, but only as a result of refraining from doing harm; whereas positive rules bring all the results that the negative can and more, through positively doing good to others. The negative rule counsels, "Send out no evil and you will receive none"; the positive rule says, "Do good and it will return to make you serenely happy." The one is limited and personal;

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the other broad and universal. The golden rule as usually stated may be emphasized by substituting the word "be" for "do," thus placing it on the plane of being as well as of action.

A third rule relates to the little things in our daily conversation. We are charged to test the fitness of our words by making them pass

"Three narrow gates: First—Is it true? Then—Is it needful? Next—Is it kind?"

Idle conversation may sometimes pass the first two, but rarely the third. This rule is neither wholly positive nor negative in its intent. It is precautionary. We are counseled to refrain from speaking the untrue, unnecessary and unkind word. But we want to do more than that. We should seek always to discriminate in our conversation and express only the good, true and beautiful, knowing that while repression may ultimately bring peace,

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expression will bring the joy of being in harmony with God and man.

The statement "Praise all things, bless all things, love all things," expresses a positive attitude that will bring harmony and give freedom from the bondage of condemnation. Never condemn anything or anybody. "The pure in heart shall see God", which means that whoever is conscious of the purity of Divine Substance everywhere, shall see nothing but God in all things and find nothing to condemn. The simplest rule of action in this regard is "Look always for the Good in everything." The good can always be found if we look for it, for it is always present and is only hidden because we have not looked.

In Truth all things are good, but delusion holds us in bondage to many errors. It has been truly said that the most necessary part of learning is to unlearn our errors. We believe so many things that are most

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erroneous; in fact we are self-hypnotized regarding them. This has its origin in our condemnation of them, and in the failure to recognize the unity and inherent goodness of all things. There are some people who are always in harmony with everything and everybody because they are looking for the good; and on the other hand there are a few individuals who can find no good in anything. The latter are in bondage to mental delusions, of which we will consider a few.

First: there is that old delusion that God created disease in order to bring us closer to Him, and that, having created disease, He then created drugs to heal it. God has created nothing save harmonious life and wholeness; and just as He did not create disease, neither does the drug heal it. Faith is the only curative agent in the drug treatment of disease. Faith in God is the only necessary attitude for restoration

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to health in the Science treatment of disease. These statements could be proved by many instances in which faith was the only agent at work. Patients who have been taking a drug to produce a certain effect have continued to experience that effect long after the drug has been changed without their knowledge; or better still is the instance of the patient who has been cured by the administration of alleged medicines which were merely sugar pellets. Faith was the only curative agent at work. Similarly in spiritual healing, patients have been cured after writing for treatment, only to find later that their letters were not received and no treatments given. Their expectation of and faith in Divine healing was the curative agent.

Another delusion is that the senses are reliable, accurate and to be depended upon all the time; that whatever we see in the external is absolutely true. Zeno says,

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“When thy senses affirm that which thy reason denies, reject the testimony of thy senses and listen only to thy reason.” In healing work it is absolutely necessary to reject the testimony of the senses and see only the Divine Perfection everywhere regardless of appearance.

Nervous disorders have been the basis of many delusions regarding climate and altitude. What an inconceivable amount of travel there is here and there, from cold to warm climates, from high to low altitudes, and vice versa, all in the name of cure for nervousness. Our nerves are very much like the strings of a piano—they vibrate to the tune we are playing. It is our own thought which is responsible for nervousness, and people who are nervous had best look for relief by changing their thought and the tune they are playing.

Fear of drafts, weather, food and numerous forms of obsession are to be classed

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among the delusions which come from condemnation and failure to recognize the Good everywhere. The rule of action which applies to these conditions is, as stated before, "Bless all things, praise all things, love all things." "Let us sing unto the Lord a new song." We have been singing a song of worry, fear and condemnation; let us sing of praise, love and blessing. Let go the mental fears and delusions, replacing them all with the thought of God as the omnipresent Substance which is all Good. In trying to abandon these fears and delusions we do not work against them directly. They are nothing, and can only persist in thought as long as our thought has room to consider them. Know the Truth, think the Truth, and so fill our thought with it that we become conscious of God's omnipresence and manifestation in the universe, and of our unity with the All Good.

RULES OF ACTION.

STATEMENTS FOR MEDITATION.

I will love all things; I will bless all things; I will praise all things.

I will sing unto the Lord a song of joy.

I dwell in Love and Love forever dwells in me.

I make my unity with the Divine Goodness and see it everywhere.

The Good is all there really is.

There is no power adverse to God.

I am controlled by the loving Presence that is with me now and always.

In Him I am complete.

RULES OF ACTION.

THREE GATES OF GOLD.

“If you are tempted to reveal a tale
Someone to you has told about another,
Make it pass, before you speak,
Three gates of gold—
Three narrow gates: First—Is it true?
Then, Is it needful?
And there is last and narrowest—
Is it kind?
And if at last to leave your lips
It passes through these gateways three,
Then you the tale may tell,
Nor fear what the result may be.”

VII.

THOUGHT.

We come now to one of the most important subjects that the student of Divine Science is called upon to consider. Its fundamental significance lies in its close relationship to the subject of Omnipresence, as will be seen when we define Thought.

There is but one Mind filling the Universe. This is the Divine Mind, the Mind which is God. Thought is the activity of this Divine Mind. Now all ideas in Divine Mind are perfect, even as IT is perfect. Likewise all activity of Divine Mind is perfect. It follows then, that Divine Mind thinking, expresses Divine result which is perfect. This applies to the whole creation in its many manifested forms, for these are created only by perfect Mind, in per-

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fect action, bringing forth perfect result everywhere. The body, therefore, is the perfect result of Divine Thought, for God created man in his own image and after his likeness. Man is therefore an expressed idea of Divine Mind. There is nothing else to create the body except this perfect Cause, and no matter what the feelings and senses may indicate, the truth is that the body is of divine origin and is perfect.

Now just as there are not many minds, but one, neither is there any separation between the Universal Mind and the individual mind. They are one, although the consciousness may not be sufficiently illumined to perceive this unity. Similarly, this incomplete illumination of consciousness prevents the perception of the perfect body and of the perfect action which is keeping that body in health all the time. When we become conscious of the unity of Divine Mind and individual

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mind, we will perceive the divinity of all things, including our own bodies.

There is no place where this perfect Mind is not; it is the one great, silent, eternal reality everywhere. "Can any hide himself in secret places that I shall not see him, saith the Lord? Do I not fill heaven and earth?"—(Jer. 23 :24).

Thought is the eternal movement; the divine action everywhere. It is God moving upon the face of the waters; God thinking; and as God thinks, this activity goes forth continuously. Thought is the commonest power we have and it is given to all alike. It is a steady and continuous flow through us, and just as the woodland stream bestows its beneficence equally on all the forms of vegetation along its banks, so Thought passing through us, offers to all alike the power which will come from its recognition and use. Thought thus becomes a great individual

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power; something that can not be taken away from us nor received from any other individual. It flows continuously and cannot be held, bound or limited; it is as universal as God, which is its source; as subtle and intangible as sunshine, yet just as real.

Thought is one of the divine spiritual forces which we have power to use as we will. Other forces of like nature are love, faith and strength. Let us consider strength for a moment in an effort to illustrate Thought and implant a right idea concerning it. Strength is universal. It is that great omnipotent force which upholds everything in the universe and which is within us whether we are conscious of it or not. As we come into consciousness of strength we find that it is a perfectly impersonal force. Having no personality of its own, it cannot direct its own use. It is for us to use in any

THOUGHT.

way we desire. It is as freely at our service as is the air we breathe. We are constantly using or mis-using strength. We may use it to bless or to destroy; we may exert it to lift a little child that has fallen or to strike an injurious blow. Used in love, strength blesses both giver and receiver, but when put to any base or selfish use its results are negative to all concerned.

From this illustration the analogy between Thought and strength should be apparent. Thought is an impersonal force, neither good nor bad, though it may be put to base uses. Through it we may send out a divine idea of love and harmony and thus bless our world; or a negative conception which will produce discord. It is like electricity, which of itself is merely a force; and cannot elect the use to which it shall be put, but is ready for various

THOUGHT.

purposes; and when not in use it continues to flow ready for use when wanted.

Thought is the vital force actuating the universe and sustaining the race in its life journey. It is not generated within, nor can it be held there any more than sunshine could be held and accumulated. So the expression "holding a thought" is in reality a misnomer. The better view is that Thought is a force that flows through us continuously, and as we meditate on any subject, our beliefs or ideas are carried out by the stream of Thought into the universe. Thus, while we do not create Thought, we have the power to color it with the positive or negative qualities of our own understanding, utilizing it for good or base purposes. A simple illustration will make the idea clearer. Just as light, passing through the beautiful stained glass windows of a great cathedral assumes various colors, so Thought pass-

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ing through us is colored by our state of mentality. We see, then, how essential it is that our thought be joyous, happy and free, unclouded by any delusion or false belief; for if we are gloomy and depressed, Thought passing through us will take on that quality.

Whence comes Thought? Every good gift and every perfect gift is from above, and as Thought is a good and perfect gift we know that it has its origin in Divine Mind and that it permeates the universe. We have many evidences of the universality of Thought and of the power of the individual to color it with his mentality. Take for example, the many instances of telepathic and psychic experience. We "feel" the unannounced presence of a person; we instinctively become aware of the likes and dislikes of individuals; we suddenly get a thought from someone without the intervention of spoken or written

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words; two friends in close accord will often speak of the same thing at the same time, and letters of friends pass in the mails because the thought of one person for the other inspired each to write at the same time. Thus instances could be multiplied without end.

Thought thus becomes a universal language through which we may all understand each other when spoken words would be unintelligible. If this force were universally recognized and used we would live in a constant state of love, harmony and peace; knowing that we send to, and receive from each other, either consciously or unconsciously, a continuous message of Thought which is colored by the degree of consciousness.

Without Thought we can do nothing; with it all power in heaven and earth is ours. We, then, may be moved to ask, If the Divine Mind is always thinking, if the

THOUGHT.

activity is perfect and the result perfect, whence come inharmony, sickness, sin and negative conditions generally? The answer is, through the mis-use of Thought. Man sometimes applies this force to ignoble ends; instead of using it in love and cooperation, to the ends of peace, harmony, health and happiness, he misuses it with the result that negative conditions appear. It is necessary to emphasize what has been stated before, viz., that Thought in itself is a perfect force, impersonal, but susceptible to the coloring influence of individual consciousness. Not knowing the power of this divine force, we have considered ourselves wholly as matter, born of earth, subject to sin, sickness and death; and because we have believed this and have used Thought in this way, we have become subject to the belief with its resulting negative conditions. The truth is that the substance of the body is Spirit,

THOUGHT.

indestructible, immortal and perfect, and in unity with all that eternally is. To know this perfectly would be to lose all conception of negative conditions.

Thought is a free force, illimitable and inexhaustible. We may use it consciously as much and as often as we will. Through it we find our unity with our Source; through it we come into direct communication with the universal, with the Infinite. It raises us out of the material and personal to a fuller conception of the spiritual and divine, and establishes the truth of what we really are.

We have seen, now, that the individual is master of the force we call Thought. This brings us to a consideration of what is called mental atmosphere. We have all recognized this subtle and intangible condition in our friends and acquaintances. The presence of one person is a blessing, while the advent of another brings

THOUGHT.

in the utmost confusion and discord. Now the mental atmosphere of individuals is a direct result of their use of Thought. If a man color his Thought with positive ideas of love, joy, cheerfulness, peace, courage, confidence and power, his mental atmosphere will show those qualities and people will feel them when in his presence. On the other hand, if he color Thought with sadness, gloom, faith in evil, fear, weakness, worry, sin and other negative beliefs, he will project them into his mental atmosphere and they will be apparent to all his associates. In the same way, the atmosphere of a home or of a gathering of people is instinctively felt, and represents the state of consciousness in that home or gathering. Plainly, then, the point to be observed is, to keep the consciousness so harmonious that Thought passing through us and out into the universe will produce

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a mental atmosphere of unity and harmony with the Infinite and with all creation.

At this point it may be well to get a clear conception of the difference between ideas and beliefs, for the indiscriminate use of the terms leads to confusion. Ideas always come from Divine Mind; beliefs are man's conceptions. Ideas are always true; beliefs are very often false. Ideas will always produce inward harmony; beliefs give rise to discord. Ideas are always positive; beliefs are mostly negative. Ideas are always in accord; beliefs usually result in confusion.

Now we may have faith in either ideas or beliefs, and get results according to our faith. Faith in a true idea will bring but one positive, healing, uplifting result; while faith in beliefs will bring various results according as the beliefs are false or true.

THOUGHT.

One of the most prevalent beliefs which is not true and which we should dismiss from mentality, is that we are continually creating our own bodies. This is a false belief. God is the only Creator in the universe. He has created our bodies of perfect spirit substance and filled them with perfect life. He has not made an imperfect creation, and we do not have to re-create anything that He has made. Let us dismiss the belief that we can create anything or that it is necessary for us to add anything to God's creation. Let us establish in our consciousness the true idea that all which God has created is eternally perfect. The only part necessary for the individual to play is to eliminate from mentality every false belief, so that the truth may appear in all its beauty, and creation in all its perfection. Whatever light, life, peace and harmony there is, is of God, eternal and changeless. No nega-

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tive belief is a creation. Darkness is not a creation; it is a lack of light. Death is not a creation; it is a change of form. Disease is not a creation; it is a lack of consciousness of ease. Similarly, all negative things merely indicate the lack of consciousness of the positive truth.

“Come unto me (the Divine within you), and I will give you rest”—rest from all these false beliefs; rest in the divine activity which is always thinking in and through you in harmony and peace; rest in the divine idea, perfect within you. Think with the All-good, and such peace as you have never dreamed of will enter your soul.

STATEMENTS FOR MEDITATION.

Peace, be still.

In quiet and confidence shall be my strength.

The fruit of the Spirit is perfect peace.

THOUGHT.

God is not the author of confusion, but of
peace, and that peace is within me now.
Be still and know that I am Peace.

“Speak to him now, for he hears,
And Spirit with Spirit can meet.
Closer is He than breathing,
And nearer than hands and feet.”

LOYALTY.

When courage fails, and faith burns low,
And men are timid grown,
Hold fast thy loyalty, and know
That Truth still moveth on.
For unseen messengers she hath
To work her will and ways,
And even human scorn and wrath
God turneth to her praise.
She can both meek and lordly be,
In heavenly might secure;
With her is pledge of victory,
And patience to endure.

THOUGHT.

The race is not unto the swift,
The battle to the strong,
When dawn her judgment-days that sift
The claims of right and wrong.
And more than thou canst do for Truth
Can she on thee confer,
If thou, O heart, but give thy youth
And manhood unto her.
For she can make thee inly bright,
Thy self-love purge away,
And lead thee in the path whose light
Shines to the perfect day.
Who follow her, though men deride,
In her strength shall be strong;
Shall see their shame become their pride,
And share her triumph-song!

—*Frederick L. Hosmer.*

VIII.

THE WORD.

The Bible abounds in many statements concerning the Word, both in the law of God as given before the Christian era and in the record of Jesus' teaching and works. "In the beginning was the Word, and the Word was with God and the Word was God." "But the Word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." "Speak the Word only and my servant shall be healed." "The sower soweth the Word." "And the Word was made flesh and dwelt among us." Again, concerning speech, we read, "Every idle word that men shall speak they shall give an account of in the day of judgment." "For by thy words thou shalt be justified and by thy words thou shalt be condemned." "Heaven and earth

THE WORD.

shall pass away but my words shall not pass away." "Thou hast the words of eternal life." "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

We cannot read and ponder these statements without being impressed by the enormous importance of the spoken word, which is one manifestation of that great silent Word which was with God in the beginning. For be it known that the power has been given to each of us to speak the word of Truth to bless and heal; in the same manner, the choice rests with us to neglect our opportunity for this service. The marvelous potency of speech has been delineated by Carlyle in the following selection from his works, entitled *Speech and Silence*:

"He who speaks honestly cares not, needs not care, though his words be preserved to remotest time. The dishonest

THE WORD.

speaker, not he only who purposely utters falsehoods, but he who does not purposely and with sincere heart, utter Truth and Truth alone; who babbles he knows not what, and has clapped no bridle on his tongue, but lets it run racket, ejecting chatter and futility,—is among the most indisputable malefactors omitted or inserted in the criminal calendar.”

To him that will well consider it, idle speaking is precisely the beginning of all hollowness, halfness, infidelity (want of faithfulness); the genial atmosphere in which rank weeds of every kind attain the mastery over noble fruits in man’s life, and utterly choke them out; one of the most crying maladies of these days, and to be testified against, and in all ways to the uttermost, withstood.

Wise of a wisdom far beyond our shallow depth, was that old precept: Watch thy tongue; out of it are the issues of

THE WORD.

Life! Man is properly an INCARNATED WORD: the WORD that he speaks is the man himself. Were eyes put into our head that we might see, or that we might fancy and plausibly pretend that we had seen? Was the tongue suspended there, that it might tell freely what we have seen, and make man the soul's brother of man; or only that it might utter vain sounds, jargon, soul-confusing, and so divide man, as by enchanted walls of darkness, from union with man?

Thou who wearest that cunning, heaven-made organ, a tongue, think well of this. Speak not, I passionately entreat thee, till thy thought have silently matured itself, till thou have other than mad and mad-making noises to emit: hold thy tongue till some meaning lie behind to set it wagging.

Consider the significance of silence: it is boundless, never by meditating to be

THE WORD.

exhausted, unspeakably profitable to thee! Cease that chaotic hubbub, wherein thy own soul runs to waste, to confused suicidal dislocation and stupor; out of silence comes thy strength. "Speech is silver, Silence is golden; Speech is human, Silence is divine."

Fool! Thinkest thou that because no one stands near with parchment and black lead to note thy jargon, it therefore dies and is harmless? Nothing dies, nothing can die. No idlest word thou speakest but is a seed cast into Time, and grows through all Eternity! The Recording Angel, consider it well, is no fable, but the truest of truths; the paper tablets thou canst burn; of the "iron leaf" there is no burning."

A great truth is contained in that statement "Man is an Incarnated Word." Man is indeed the Word of God, the pure and perfect idea of God made manifest. Every

THE WORD.

individual is a Word or Idea brought into form by the eternal activity and has a pure and perfect spiritual body which never can be affected by negation, save in feeling and mentality. "The Word was made flesh and dwelt among us." Being the Word made flesh, we are divine and immortal, for this statement refers to each of us as it did to Jesus. Each of us is God's Word in the flesh. Hence we should never belittle or depreciate ourselves. The activity of the Divine Mind is perfect and the manifested form is perfect.

It has been customary to speak of a "lower" and a "higher" self, and we have used these terms when we knew not the Truth. The practice has resulted in confusion for it is wrong to speak of a "lower" self. And while it may have been a step upward even to recognize a "higher" self, it is still better to know that there is but one self which is eternal and changeless.

THE WORD.

The "lower" self is only what we have believed about ourselves. In recognizing two selves we have claimed a spiritual body and a material body, a perfect and an imperfect body. But in Truth, what we have believed was our imperfect body, is only our false conception of our eternally changeless and perfect body. The world is slowly rising into a consciousness of the inherent perfection and divine origin of man, but we must know now that we are perfect spirit substance, the Word of God made flesh.

Consider the statement "The Word of God that shall heal the sick." What is its real meaning? What or who is the Word of God that shall heal the sick? It is yourself. You are the healing word, for it is your consciousness of Truth that goes forth to help one who has not that consciousness. The self, the indwelling

THE WORD.

Spirit, is the Word of God, and when you realize this you will know truly that the Word of God shall heal the sick. The one you endeavor to help is also the Word of God manifest in the flesh, and as you know this in your consciousness, the Spirit in that one responds to your Spirit, the Truth is recognized and healing results. In this way, then, the true Word of God heals the sick. The Word is the same always, but the human mentality from time to time becomes filled with false-concepts which must be displaced with the Word of Truth. The Truth of the body is its health and this consciousness heals all disease. Through the thoughts we think and the words we speak, we are continually bringing forth into evidence either the Word of God or our false beliefs. One or the other must illumine or darken our mental atmosphere.

THE WORD.

We find three Words in the universe by which all visible creation has been brought forth. These are:

The Silent Word, or the Invisible Idea;

The Active Word, or the Process of Thought, and

The Manifested Word, or the Visible Result.

These three comprise the Law of Expression and represent the process through which all creation has been accomplished. The silent, invisible Idea of creation, put into action through Thought, was finally manifested as Visible Creation. The same process is true of any of man's devices; he first has the mental image or conception, which is put into activity through thought, resulting in the finished product. Everything of which we have knowledge has come into expression through this process. A clear conception of this fact will show that Mind

THE WORD.

is the only Cause, either in God's creation or working in and through man. The law is operative even on the negative plane, and all negative conditions in the world today have gone through this cycle of expression and have come into our experience in this way. Thus all disease has had its origin in our thought and mentality and the right way to overcome it permanently is to set to work this Law of Expression on a positive idea of Truth and Health, knowing that it will ultimately be manifested, and overcome error by replacing it with consciousness of Truth.

It should be plain from the foregoing that the body is a manifested Word and has no creative power—a result, and cannot be a cause of anything. Apparently then, the conception of physical causation is erroneous and cannot stand in the light of the Truth that Mind is the only Cause,

THE WORD.

while form and environment are but results. Mind working in and through the individual consciousness is the Cause of all that we know. The conversation, the body, the environment, all indicate our place in consciousness and are results of it.

Now, this body which is the manifested Word of Divine Mind, is a pure spiritual form, perfect and eternal. It is invisible to our sense of vision, because being spiritual it is spiritually discerned, and our lack of discernment of the Truth has been the reason why we are in partial bondage to negative things. "Not discerning the Lord's body, many are weak and sickly among you and many sleep." What great blessing would attend spiritual discernment, and how greatly it is to be striven for is apparent from this statement. Full and complete knowledge of Truth would give us spiritual discernment of all things and we would know that—

THE WORD.

God is Perfect as Creator—the Silent Mind;

God is Perfect as Creative Action—the Active Thought;

God is Perfect as Creation—the Manifestation.

Body, therefore, being the manifestation, is Perfect.

“For by thy words thou shalt be justified and by thy words thou shalt be condemned.” The words of our mouths represent the expression of our thoughts just as much as our actions do, and by our words and actions we are justified or condemned before the world. We cannot justify the spoken or professed Truth except by a Life of Truth, and our own unfoldment demands that we so live the Truth that it will bring conviction to others.

There is but one Word that man is responsible for and that is the inner Word

THE WORD.

of his own consciousness. He has it in his own power to unfold that consciousness as steadfastly as he pleases, and he will find that according as he works within, he will manifest externally. If the consciousness is one of peace, joy and harmony, the environment will be the same and that individual will enjoy heaven here and now. On the other hand, if the mentality is mixed, life will have some discord, sickness and unrest in it. Heaven and hell are but mental experiences. The man who is filled with the ideas of love, peace and trust, is in heaven, just as the one who is filled with the beliefs of injustice, selfishness and hatred, is in hell.

There is but one Substance in the universe, although it has many manifested forms. Whether we call that form the body, food, shelter or means of support, it is a manifestation of the same Substance.

THE WORD.

The whole universe is filled with the very Substance of God, and that Substance in various forms is for our good. It is the abundance of the one Presence and the one Power—the one Substance made manifest, of which there is no lack. To the individual it may be suggested that if you are not getting your share of that Substance, or feel a lack of it in any form, hold the thought that the Spirit knows and will manifest to you in the form you most need or desire. Speak the word that the one perfect Substance is made manifest to you in the form you need. Be definite about it. “But rather seek ye the Kingdom of God and all these things shall be added unto you.” The silent word within you speaks itself forth into manifestation. Whatever you are thinking will come forth and you can not experience the abundance of supply in any form if you are holding the thought of lack. You

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cannot be well or happy if you are holding the thought of hatred or jealousy.

The Word of God which is the divine Spirit within you can manifest nothing which is not a likeness of itself. That we have not known this truth of our Perfection and have not progressed in the spiritual life argues nothing against our being just what the Divine Presence is. We have hitherto manifested nothing higher than our consciousness of the Truth, which perhaps was not very great, but now we perceive the enlargement of consciousness which we are to experience. How shall we accomplish this change? According to the simple rule that "Truth embodied displaces or disembodies error." Wherefore, if you are thinking error, or are not thinking positively and earnestly on the side of Truth, change your methods and displace the error in your thought which you are manifesting in your body

THE WORD.

and life, with Truth, which you will just as certainly express. This will be the Word of God healing and changing all that is external to you by first being realized in your thought.

STATEMENTS FOR MEDITATION.

In the beginning was the Word.

I am the Word of God.

The Word comes to bear witness to the Truth.

The Word that I am shall not pass away, but shall accomplish that whereunto it is sent.

I come to do the work of Him who sent me.

Wist ye not that I must be about my Father's business?

My Word is Spirit and it is Life.

The Word is made into visible form and dwells among us.

Let the words of my mouth be acceptable in Thy sight.

THE WORD.

THE LOVING WORD.

A living, loving, lasting word,
My listening ear believing heard,
While bending down in prayer :
Like a sweet breeze that none can stay,
It passed my soul upon its way
And left a blessing there.

Then joyful thoughts that come and go
By paths the holy angels know,
Encamped around my soul :
As in a dream of blest repose,
'Mid withered reeds a river rose,
And through the desert stole.

I lifted up my eyes to see—
The wilderness was glad for me,
My heart within was strong.
And sweeter, nearer, clearer heard,
It came, that everlasting word
Of promise and of song!

—*Anna L. Waring.*

IX.

HEALING.

The subject of this lesson will suggest, perhaps, the curing of physical ills which man in his ignorance has permitted to hold him in bondage. It has, however, a far wider significance, and while we will consider it in its relation to curing disease, we will lay greater stress on its deeper and truer meaning. There is a wide difference between healing and curing, between healing the mentality of all conception of evil and curing some external appearance of disease.

In order to fully understand this subject it is necessary, first, to realize just what it is that needs healing. We declare God to be Perfect Mind, universal in its presence and perfect in its attributes. This Perfect Source and Creator knows no

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imperfection and needs no healing. Man is the creation of this Perfect Creator—God's perfect and spiritual idea—having been created in God's image and after His likeness. Man is, therefore, a perfect spiritual creation and needs no healing. The body is the manifested Word of God and needs no healing. We see, therefore, that Universal Mind and its manifestation need no healing or changing, for,
God is the Perfect and Spiritual Creator;
Man is the Perfect and Spiritual Creation,
and
Body is the Perfect and Spiritual Manifestation.

Apparently, then, all that is left which requires enlightenment is man's ever unfolding consciousness. "The only place in the universe where God may be shut out is in man's consciousness." This degree of consciousness believes partly in Truth and partly in error. To remove the latter

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so that there is a consciousness that Truth alone is reality, and that appearances are but shadows of ignorance, constitutes true healing.

For ages the world has dealt with appearances, working with shadows of evil, as though they were realities to be resisted, and, perhaps, ultimately overcome. The body has been regarded as material substance subject to disease, which men have combated in order to acquire health. The net result can scarcely be said to flatter the wisdom which men have assumed they were exercising. Temporary cures have been effected but not healing, for all healing consists simply in one thing, the producing of a change in consciousness. But opinions and thoughts concerning life have gradually changed and we have come into a fuller knowledge of the Truth, which never changes and which truly heals.

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We have discovered the fact that disease (lack of ease) has no life, intelligence or substance of itself, and exists wholly through man's belief in it and the power which he has given it. We have found out that it is not necessary to have a full knowledge of disease in order to heal it, any more than a study of discord would be an aid to a perfect knowledge of harmony, or than a careful study of mathematical errors would be of assistance in solving difficult problems. On the other hand, the more we know of health, the more fully will we comprehend the fact that it is the truth of the body—its real and eternal state. The surest way to perpetuate disease is to believe in its reality, while the surest means to overcome it is to diagnose health. How apparent, then, is the folly of studying evil in order to overcome it when our only true means of overcoming evil is Good. And yet the

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whole world for generations has believed that to acquire perfection we must have a full understanding of all imperfection.

Health is a natural possession, but has not been fully realized because man has not centered his thought upon it, or established his faith in it. All disease implies a lack of consciousness of health, and as long as we believe in the reality of disease we are subject to our own belief: we have results according to our faith. As we begin to put faith in the Omnipresence as perfect health, life and substance, unreal conditions pass away and we are free.

Teaching and healing are truly one and should always be one. To be healed is to attain to such a degree of understanding and realization of the Truth that no beliefs contrary thereto can enter into the mentality. The acquisition of Truth will be marked by the growth of the soul out of personal ignorance into Divine Knowl-

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edge. As the teaching is received, accepted and put into daily practice, healing is accomplished. It comes from the consciousness of the Spirit within and not from without. The acceptance of these teachings will reveal the one thing of which we are otherwise ignorant, viz., the Truth of ourselves. Man is the Word of God, the Divine Idea expressed in a pure and changeless form. When we know ourselves as we are in Truth, we will know the utter unreality of anything that is unlike God.

Progress toward true healing will be marked by the perception of certain truths. To know them will make us free from the law of sin and death. We shall be like God in the external even as we are the image of God in the invisible. These truths which we must learn in order to be healed may be stated as follows :

HEALING.

The Truth of our Being.

The Supremacy of Mind.

The non-entity of evil.

The Omnipresence of Good.

The unreality of disease.

The Unity of all Substance.

To live in sickness, pain, poverty or inharmony, no matter how cheerfully, is not a mark of spirituality. It is a lack of understanding of the real spiritual nature of the universe and of the all-sustaining and infinite Abundance of the Omnipresence. Knowledge of the Truth brings deliverance from these conditions which really keep us out of the kingdom of God. When in our mind we are dwelling on health, abundance and harmony, we are in accord with the teachings of Jesus expressed in the parable of the vine: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." But when in our inmost

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center we are dwelling on sickness and pain, and are filled with fear and anxiety, we are perpetuating the very conditions of unreality which we desire to overcome.

The laws of health are spiritual, ordained of God; they are not of man's making. It is true that man has devised his own rules and has become subject to them. There is, however, nothing that we should be so careful about as the acceptance of man-made conditions. If we believe in the divine law of health and continually think that everything in our world is contributing to that health, we will be exempt from man-made law. Man continually declares that he is subject to his laws which he has devised, and this declaration of his faith makes it so. We are subject to that which we fear, and the only way to come into an abiding consciousness of health is to know our unity with God. We are Spirit, governed and controlled by

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Divine Law, and no material concept can touch or harm us. Disease has no power whatever over the eternal health of God and will have no power in our life when we realize this truth. If we or our ancestors or friends have laid down laws regarding food, drink, exercise, clothing, weather, climate, altitude, inherited diseases, etc., we may release ourselves from the bondage of all beliefs regarding these things by acquiring a knowledge of the Truth as laid down in this lesson. Understanding the unity of all things overcomes the fear of anything and brings us into that peace which nothing has the power to disturb.

STATEMENTS FOR MEDITATION.

God is the source and cause of my health.
My health does not depend upon external things.

My health does not depend upon climate, altitude or weather.

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My health does not depend upon what I
eat or drink.

It is from God, substantial and enduring.

My health is eternal and changeless.

Health and harmony are the reality of my
world.

The word of health is now made manifest
in my body.

God is the health of his people.

God is my health now and forever.

HEALING.

PEACE.

Peace beginning to be
Deep as the sleep of the sea
When the stars their faces glass
In its blue tranquility;
Hearts of men upon earth,
Never once still from their birth,
To rest as the wild waters rest
With the colors of heaven on their breast.
Love, which is sunlight of peace,
Age by age to increase,
Till angers and hatreds are dead,
And sorrow and death shall cease:
“Peace on earth and good-will!”
Souls that are gentle and still
Hear the first music of this
Far-off, infinite bliss!

—*Edwin Arnold.*

X.

NON-RESISTANCE.

From the day that Jesus propounded his doctrine of non-resistance, to the present time, there has been an increasing interest in that thought. Jesus speaking to the people in his wonderful Sermon on the Mount, came at length to that particular fallacy in the popular belief, "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth." Over against this conception of law and justice he placed a new idea, "That ye resist not evil," exhorting the people to carry this doctrine to the length of loving their enemies, giving good for evil and blessing for cursing. Centuries have passed since that truth was proclaimed, and while it has not been lived strongly during that time, it has, nevertheless, survived, and

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today Divine Science renews the teaching that resistance has no true place in God's creation, and that harmony is the only law.

The revival of interest in this law of Truth is especially opportune at a time when, to many earnest souls, there seems to be so much in the world to be overcome, and which apparently cannot be overcome unless it is resisted. Sin and sickness seem to have multiplied despite all the customary efforts to counteract them, and the belief may be quite natural that the great need is for some resisting force to overcome them. Resistance as a means of securing harmony is a fallacy. True harmony cannot spring from inharmony, nor peace from discord. Resistance fails because it is not in accord with harmony, which is the only law.

By way of illustrating these last statements in their application to overcoming

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the common inharmonies of life, let me relate a personal inner experience. A friend once came to me for help, claiming great pain in the limbs and calling her feelings rheumatism. As we sat in the silence, relaxed and receptive to the consciousness of Divine Health, there suddenly came to me the vision of a large, clean, attractive kitchen. There was no one in this room, and as I looked in wonder, the door suddenly opened, and a broad band of sunlight shone across the floor. In this band of sunlight there were many dancing shadows. Shortly I seemed to hear a child's voice saying, "See how the sunlight flickers on the floor," whereupon a deep grave voice answered, "No, child, the sunlight never flickers, it is only the shadows of the leaves." As I continued to look, I saw a human form standing in the sunlight. The form was radiant with light, save for a few dancing shadows, and

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again I seemed to hear the deep grave voice saying, "The light of the divine and perfect Life never flickers; the dancing shadows are but false conceptions."

The vision then vanished as suddenly as it had come, but I had learned its lesson and knew its truth. Still in the silence, I turned to my friend and saw within her the pure and perfect light of the Divine Presence, save for a few flickering shadows of unenlightened thought where she had claimed rheumatism. I knew that it was necessary only to let go of the false conceptions of the reality of disease in order to be healed. It was not necessary that either she or I should resist anything in order to overcome this inharmony. All that was necessary was to banish the shadows by knowing the eternal reality of the all-pervading Life and Health of God. From this experience I have come to see

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and know the truth of the Master's doctrine, "That ye resist not evil."

What, then, is this "evil" that we are not to resist? It is simply a shadow, an unreality, a bit of man's ignorance of his own divinity, a false conception, a lack of consciousness of the Truth. And what is meant by "resisting"? It implies opposition, strife, combat with an adversary in an endeavor to defeat. How, then, could we possibly reconcile a proposal to "resist evil"? Would it avail anything to fight a shadow, to oppose ignorance, to engage in a combat with an unreality, to try to defeat something which is not? Would a teacher help a child's ignorance by resisting its lack of knowledge? Surely not; condemnation of ignorance never brought forth the light of knowledge. All students of Truth have learned by this time that disease is only a shadow which is never healed by claiming its reality and then

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resisting it. Sin, likewise, is but a lack of knowledge of the All-Good, and is not overcome through opposition and striving.

Now, just as hate engenders hate and anger brings anger in return, so resistance begets resistance. Thus all belief of wrong, whether we call it sin, disease, hate or whatever else, returns again to him who sends it. If one argues that because he wishes to be rid of certain inharmony he will, therefore, resist it, he is attacking the matter in the wrong way. Whatever is resisted is probably feared, and fear always fights back.

But this view of non-resistance is not to be construed as meaning that one should do nothing or take no action whatever toward overcoming inharmony. This is a wrong conception of non-resistance. Jesus recognized the evil, the wrong, the ignorance in the world, and taught that

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we were to overcome it, but not by resistance as though these inharmonies were real. We are to learn that overcoming consists in a realization of the nature of the shadows and a consciousness of the truth of the Light.

It is true that there is a negative method of treating inharmony and it brings more or less peace to the individual. But it is not the way of power or of growth. This negative method produces four beliefs in thought which are called non-resistant. They are (1) selfish indifference, (2) passive endurance, (3) living above troubles and, (4) turning the back on them. Any or all of these may serve for a time, but they all mean suppression and not expression, and do not lead into the kingdom of joy and power.

Jesus' injunction was not of this sort. He was very positive in his teaching that it was necessary to overcome evil; that

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it was not contemplated that one should either submit to, endure or ignore inharmony, but that these things being negative, were to be overcome with the positive good. The greater portion of our errors and troubles are perpetuated by resisting them, by maintaining a wrong attitude of thought toward them. It is a common manner of expression, "I have fought this sin or sickness, for years, but without avail, and it has finally gotten the better of me." The fighting has been suggested by fear of the evil, and fear has given certain forms of ignorance and inharmony whatever of apparent mastery they possess.

What is it that the world commonly denominates "evil"? In the light of this present day we classify under the head of evil, disease, pain, poverty, sorrow, unpleasant people, disagreeable surroundings and a host of mental beliefs, such as

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envy, malice, selfishness, jealousy, unkindness and criticism. Shall we fight and resist these things, making our life on earth one long warfare? God forbid! As Divine Scientists or students of Truth are we not scientific enough to overcome all of them with Good? "As a man thinketh in his heart, so is he," and "Evil unto him who evil thinketh." Paraphrasing the latter statement we may just as truly say, "Good unto him who good thinketh."

Let us consider a few plain, practical directions for overcoming with Good. First, let go of all resentment, and dismiss all fears about the various forms of evil which have found their way into your life. Second, establish a mental attitude of peace and contentment toward all things, conditions and people. "For I have learned in whatsoever state I am, therewith to be content." Third, use love and goodness positively as a dissolving power. The

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result of this effort to use Good in overcoming evil will bring peace and harmony into the most turbulent life. Evil in all its forms is negative and but a shadow. Good is positive and the recognition and realization of Love and Goodness as the reality back of every appearance, dissolve the negation. Good is the logical means of overcoming evil, because it is its direct opposite. One cannot dissolve darkness with more darkness, whereas ever so little light has an immediate effect. In like manner no form of negation can be overcome with negation. Disease cannot be truly overcome by applying a knowledge of disease, whereas ever so slight a realization of the Truth of Health will overcome disease truly and permanently.

It should be the duty of all, and indeed the joy of all, continually to affirm the reality of the Divine Presence of light, love and health; to make this affirmation

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now and always until this Omnipresence becomes a tangible reality to us. Then truly for us, "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." "He that overcometh (by love) shall inherit all things; and I will be his God and he shall be my son."

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STATEMENTS FOR MEDITATION.

I resist nothing.

I overcome all seeming evil with Good.

There is no reality in evil, since the All-
ness of God is everywhere.

I give a loving thought and a kind word
to everyone I meet.

I am source of joy to all I meet.

I go out to bless my world by seeing it
filled with the glory of the Divine
Presence.

The Father blesses my work.

The blessing of the Lord maketh rich, and
he adds no sorrow to it.

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THE LARGER PRAYER.

At first I prayed for Light :

 Could I but see the way,
How gladly, swiftly would I walk
 To everlasting day.

And next I prayed for Strength :

 That I might tread the road
With firm, unfaltering feet, and win
 The heaven's serene abode.

And then I asked for Faith :

 Could I but trust my God
I'd live enfolded in His peace
 Though foes were all abroad.

But now I pray for Love :

 Deep love to God and man ;
A living love that will not fail,
 However deep His plan :

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And Light and Strength and Faith
Are opening everywhere!
God only waited for me till
I prayed the larger prayer.

—*Mrs. E. D. Cheney.*

XI.

SUPPLY.

The basis of all demonstration is the Omnipresence. Without constant recognition of this foundation principle it would be impossible to make demonstration in any form, for it is the basis on which we build the entire structure.

In the first lesson many attributes and qualities of Omnipresence were given; but considered especially in its relation to our present subject, Omnipresence means the Allness of God, as the fullness of everything that man can conceive of as needed for his complete satisfaction. Man is instinctively dissatisfied to be weak, sick, inharmonious or poor, and yet he has not placed his conception of Divine Mind high enough to prevent the occasional appearance of these negative con-

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ditions. He has not realized that the fullness of all Good is in himself now and eternally. If God is omnipresent Life, Health and Substance, it is possible for everyone to so demonstrate the truth that Life will abound in a remarkable degree, that perfect Health of body will be realized beyond what it is possible to attain through any other means, and finally, that perfect Substance will be manifested as supply for every need of mankind, no matter what that need is. This is what perfect realization of Omnipresence, as defined above, would mean; for there is but one Substance and but one eternal Source of supply.

Supply operates according to a very simple law—the law of co-operation. It is to be found in circulation and not in accumulation, although the latter has been the basis of many a life-long effort to supply human needs. It is only through

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co-operation that you can demonstrate supply. The freedom with which you can look at your manifest supply and put it into circulation, with the conscious recognition of the fullness of the omnipresent supply from which to draw, is the law by which great success is attained. Consider supply as moving in a circular channel, with the individual receiving from the stream according as he contributes thereto. Perfect supply would then be passing every point in the circle at all times, and the individual who is co-operating will have perfect supply at his command constantly. It may be conceived that, to the omnipresent Spirit, there is no difference between giving and receiving, and we should endeavor to come to a realizing consciousness of this fact, keeping ourselves in the channel through which circulates constantly the supply for every need of man.

SUPPLY.

We may illustrate the operation of this law as follows: If you have a consciousness of this Truth which you are studying, the freedom with which you communicate it to others is the law by which you increase your store of Truth. The freedom with which you look upon the supply of Truth which you already realize, and the readiness with which you give it forth, become the means through which you realize greater Truth. Likewise the consciousness of universal Love and the freedom with which you express it and give it to the world, is the law by which you realize more Love. Nothing is ever fully realized by you unless you can express it, and the process of expression is the opening of a channel which is not only an outlet but also an inlet for supply. You open the channel by manifesting such knowledge of Truth as you possess, and by that very act provide an

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inlet for a greater supply. To withhold what you possess effectually blocks the channel so that perfect supply cannot flow through your life.

This law of divine co-operation is of God; it is not of man's making. Get it very clearly fixed in your mind that the individual is merely the activity through which God's supply comes into form for use. You are the channel for the inflow and the outflow. If you do not co-operate with the source of supply by keeping the channel open there is positively no other means whereby perfect supply can flow through you. The law is one of eternal justice; you must do your part. When the activity of the individual soul ceases to co-operate with divine activity, circulation for that one is stopped.

It is usually fear that stops the outflow. Not knowing the omnipresent supply, and believing your various possessions to be

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dependent on your own activity, you fear to give freely of what you have. Perhaps you are recognizing some individual as your source of supply; or it may be that your faith is placed in some special ability which you attribute to your own personality. These things are not true. God is the omnipresent Source of all supply. Nothing belongs to you personally. "You are your own unfailing part of life's great whole, nor more nor less than any other part of it." When you recognize that all things whatsoever are of God; that omnipresent Substance is available for every need of mankind; and that you are an agency through which that Substance is made tangible for your use, you will both give and receive with perfect freedom.

The individual's knowledge of this principle brings a recognition within himself that he is a part of, and that he helps to make manifest, the unlimited

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supply of God. For example, deposits of coal and other minerals existed unknown and unused for ages, but the activity, application and co-operation of the individual brought them into circulation and made manifest the supply for a great need. Similarly with the supply for all other needs, whether spiritual, mental, physical or so-called material, they may all be satisfied by first coming into a consciousness of the Omnipresence as the unfailing source of substance and supply. Spiritual gifts, wisdom, health, food, shelter, clothing and money, are all from the same source of all Good. This supply is unfolding from the invisible into tangible form through the activity of man. Each of us is a channel through which supply in all forms comes into general circulation.

Be careful in applying the law of co-operation—giving that you may receive—that your motives are only the highest.

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Let the secret analysis of your soul reveal only purity of heart and honesty of purpose. Do not give merely that you may receive. Give in order to open the channel, that the divine abundance may flow through you. Give because it is the law of your being to give; receive because it is the law of your being to receive. It is just as necessary to receive as to give; we need only be actuated by the right motives. Your purpose and aim should be to bear witness to the Truth in this way as in any other.

The secret of any failure to demonstrate supply is the subtle desire to get something for nothing. The law will not operate in that manner. Jesus did not teach that you should wait until you had received before you gave. "Give and it shall be given unto you: good measure pressed down, and shaken together, and running over, shall men give into your

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bosom. For with the same measure that ye mete withal, it shall be measured to you again." (Luke 6:38.) Thus it happens that we are often cut off from our supply by unwillingness to do our part. "A pauper is one who has not conscious ability to circulate the things of God." All supply is of God, and if we fail to circulate the supply of which we are conscious, we become paupers.

If you have a financial problem to meet, place your absolute faith in the omnipresent supply, knowing that it comes from one source through many channels. Clear the thought and the mentality of anxiety, fear and worry, substituting faith and trust. Steadfastly give your attention to the supreme fact that the Spirit is absolute power and will adjust the condition. Believe in the reality of abundance, for just as long as you believe in the reality of lack you will be subject to your own

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belief. When you have thus adjusted your thought, begin to co-operate as though you had received, for without co-operation you will not bring supply into manifestation.

The Bible abounds in many references to this law of co-operation. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24.) If a man hoard grain in his barn and will not scatter it he can receive no increase. "In the morning sow thy seed and in the evening withhold not thine hand." The first clause of this statement refers to the beginning of your demonstration for supply. It is sowing this mental seed, knowing the allness of the abundance, opening the channel by giving freely of what you have, blessing it as it goes from you. The latter clause refers to receiving the fruit of your good works. The process

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may be all mental at first, but it will presently be made manifest.

There must be absolute justice in receiving and giving; making adequate recompense for everything that you receive and asking only just acknowledgment from those indebted to you. No merchant could sustain his business if he failed to observe these rules. To give, and refuse to receive, is as unwise as to try to receive without giving; either process stops the channel of supply at one end or the other. In this connection, many have felt that practitioners of Divine healing should give their services free inasmuch as it is Christ's work. This is a specious argument, as a little thought will show. We are "many members in one body," and "all members have not the same office." We all have "gifts differing according to the grace that is given us." One who has attained success along any line, has done so through faith-

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ful application and at the expense of time and means. No one would expect gratuitous service from such a person or think of withholding reasonable compensation. Jesus told his disciples, when sending them out to do his work, that "the laborer is worthy of his hire." Mere empty pride actuates that person who wishes always to give, without receiving any compensation therefor; and by compensation we do not necessarily mean money, for there are many other ways of rendering adequate return. You are depriving anyone of his very means of demonstrating supply if you positively decline to allow him to give something in return for what he has received. Such a process makes paupers instead of individuals who recognize the true source of all things.

Now this law of supply which we have been considering applies not only to the things of this world, but to the qualities

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of the individual consciousness. Growth in Love and Knowledge, and realization of Joy, Peace and Health, result from recognizing and living in accordance with it. Use the talents which have been given you in order that they may increase, and that you may thereby add to the world's supply of all Good. Open every channel and withhold nothing; for "with such measure as ye mete withal, it shall be measured to you again." Remember always that the law of supply is based upon circulation and not upon accumulation.

SUPPLY.

STATEMENTS FOR MEDITATION.

I am connected with the unlimited law of supply.

Through Divine Love and loving co-operation do I receive my supply.

God's gift in me is eternal Life.

I am purified from fear.

I am a channel of Divine Abundance.

I am one with the unlimited power of God.

At the center of my own being is the power to meet every demand.

I give freely and thereby open the channel to receive the Divine Abundance.

SUPPLY.

THE LAW OF LOVE.

“Pour forth the oil—pour boldly forth;
It will not fail until
Thou failest vessels to provide,
Which it will largely fill.

Make channels for the streams of love,
Where they may broadly run;
And love has ever-flowing streams
To fill them every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

For we must share if we would keep
That blessing from above;
Ceasing to give, we cease to have;
Such is the law of love.”

XII.

SERVICE IN LOVE.

Writers in all ages have contemplated the theme of Love, and have reached the universal opinion that it is the greatest thing in the world. Perhaps the most classic epitome of Love, its attributes and qualities, is to be found in Paul's consideration of the subject in the thirteenth chapter of first Corinthians. Other writers have enlarged on the subject and have applied it to special conditions, but there is no one who has treated it with greater insight, or with fuller appreciation than Paul.

Let us in the very beginning of this lesson consider the Omnipresence as infinite, eternal, boundless and changeless Love. Let us take a few statements into the

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silence to bring us into a realization of this great Presence.

Love is the Cause of all things.

Love is the Source of all things.

Love is controlling all things.

Love is the eternal Presence within me, guiding me in all my ways.

Pure, divine and perfect Love is the very soul of the whole universe.

After we have silently meditated on these five statements we will realize that since this great Love is everywhere, we as individuals must necessarily be the expression of Love, the very spirit of Divine Love expressed in form. We will then understand that the reason we are unhappy when we are unkind or unloving or even indifferent, is that we are acting contrary to our own nature, which is always pure and perfect in Love.

In this connection we at once recall the Bible verses on the subject: "Beloved, let

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us love one another, for love is of God and every one that loveth is born of God and knoweth God." Reading farther we find additional evidence pointing toward the unity of God and Love. "He that loveth not, knoweth not God, for God is love." (1 John, 4; 7, 8.) The statement is in no manner equivocal. It does not state that Love does not know us at all times, or is not with us; but rather that if we do not know Love and express it, we have not yet become acquainted with God.

How, then, as we do become acquainted with God, or with Love, are we to use this infinite, impersonal power in service? Service without Love is service without God, and its result is without harmony and cannot possibly be a means of further unfoldment.

We first consecrate, not only ourselves, but our bodies, to the service of Love. This

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is what Paul was endeavoring to impress on his friends when he said, "I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God." In this manner we make of our bodies channels through which Love is manifested to the world. There are five channels for this manifestation: the eyes, the ears, the voice, the hands and the feet. Let us consider what manner of service in Love may be performed through these channels.

Taking first the eyes; if they are to serve in Love we must take from them all appearance of anger, worry, fear, coldness and hardness, and show forth instead, peace, trust, faith, warmth and Love. We must see as God sees, letting our very souls look through these wonderful channels, softly, gently, looking ever for the Good in all, for the pure, the true, the grace of God that hides behind the mask of personality.

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As we find it and recognize it, it will respond to our call and come into outward expression.

An incident from personal experience will illustrate this truth. I was once called to help a young man suffering from the claim of appendicitis. On entering his presence I was received not only indifferently, but with marked disfavor. In a rather cross tone he inquired why I was there. I replied that I had come at his mother's request, as she wanted to save him the necessity of an operation. He indicated his displeasure in no uncertain terms, but I suggested that inasmuch as I had come a long distance to see him, we might, for his mother's sake, have a little quiet thought together. He finally consented, though somewhat reluctantly, and when we had finished our silence I looked earnestly at him and said, "What a very beautiful love nature you have."

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His astonishment was great and he said, "I'd like to have you know that I have nothing of the kind." I did not press the matter farther, but departed saying that I would return the following day unless otherwise informed. On my return the next day he met me at the door with a pleasant greeting, saying that he had been waiting for me, and showing every courtesy and attention. Of course, he was much improved, but the point to be noted here is his great change in attitude toward people and things. About a month later his mother stated to me that her son had changed completely. Before his treatments he had been careless, cold and selfish; whereas he was now loving, kind and thoughtful.

The reader will perceive that by the recognition of the Truth of that young man's nature, his innate divine Love was called into outward expression. The eyes

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being used in the service of Love, saw the Truth of his nature and the result amply justified the faith in the efficacy of Love as the only power.

The ears are another channel for the manifestation of Love in the world. How many of us hear the great voice of Love singing in the world? It is there, and when our ears are opened to hear, we will find it. We begin by listening within for the inner voice of Love; for until we hear that voice within we may not hear it in the world. But once it is heard and recognized within, it will be heard in all God's creation.

When we are waiting and listening for the voice of Love to speak, we have no time nor inclination to listen to the voice of gossip or criticism, or to expressions of negation in any form. If we are placed where such discussions are going on, we quietly affirm to ourselves, "My soul

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hears none of this." Thus we help ourselves and others as well, by refusing to listen to negative conversation. We all know that conversation will not long thrive on a subject in which one person takes no interest, and we may thus direct it away from negative to better things. In this way we serve by bringing out the best there is in our friend or neighbor, for he is Love, though he may not always manifest it.

Considering the voice, we find a beautiful opportunity for service in Love. Our endeavor should be to train the thought so that the voice will speak only words of love, peace and joy. Truly, "out of the tongue are the issues of life." Whether we speak words of blessing or of condemnation, they form themselves into external conditions. By guarding the thought and keeping it pure and radiant with Truth and Life, our voice must express from

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such a consciousness, only words of Love that will be unfailing in their power to cheer and uplift. Let each one resolve, "I will speak always on the side of the Truth," and if we are loyal to the Truth we will be given words of wisdom to meet every experience in life.

The hands, also, are instruments for service. It makes no difference how they serve, what apparently menial tasks they may be called upon to perform. The only essential is that whatever form of service they are used in, shall be done in Love and without resistance to the task at hand. All work becomes beautiful and pleasant, free from weariness or despondency, when it is undertaken always with the thought of service in Love uppermost. Have you never thought how everything in your home or office is serving you in Love? The very chairs you sit upon, the bed on which you rest, the tables, books, pictures

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and even the clothing on your body serve you continuously in the most silent, unobtrusive manner. The invisible presence of Love fills all space, and acts upon and through all things. It is fitting, then, that we should stop and consider, "How well am I serving my world in Love?" Everything in the universe is serving in some manner, so we must teach our hands to serve lovingly, doing all things "as unto the Lord," in joy and sweetness of spirit.

Finally, our feet are to walk the path of Love. When we walk in fear and worry, unwilling and ungraciously, we tire quickly and feel irritated in thought and body; but when we walk in Love, we are co-operating with the Truth of ourselves and the Truth of the universe, and we feel "strong in the Lord and in the power of his might."

We give this great service in Love because it is our true nature so to do.

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Let us not consider it something foreign to us, something to be acquired artificially. All overcoming is easy when we put Love into the work, and all service is pleasant when given in Love. Love is conscious unity with all that is, with the Truth of All. It is divinely natural to love; it is unnatural to work in any other way. Love is the uplifting power and the Principle of Unity. Without Love we are nothing, but with Love, which really means with God, we can do all things, for Love redeems all things, all play, all work, all places, all persons. To commence to love any apparent adverse condition in life will be to redeem it from our own condemnation, which is all that it really needs to become desirable in our sight.

All training is to help us manifest the attributes of the Divine within us, and as we open every channel, Love, which is forever pressing for an outlet, flows

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through us to the great blessing of ourselves and others. Nothing pays as well as Love; nothing returns such great dividends. We can undertake no greater thing than to enter into the service of Love, for true greatness lies herein—that we be doers of Love and not hearers only. “If ye know these things, happy also are ye if ye do them.”

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STATEMENTS FOR MEDITATION.

There is one God, Father of all, who is above all and through all and in all.

God is love and God is Omnipresent; hence Love is above and in and through all.

Every visible thing in creation is pervaded by the Omnipresent Love, and is filled with its power and perfection.

I will open my eyes to the truth of Love everywhere.

God hath not given me a spirit of fear; but of love, and of power and a sound mind.

Love shall so shine from me that it will illumine all my world.

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CONSECRATION.

“Take my life, and let it be
Consecrated, Lord, to thee;
Take my moments and my days;
Let them flow in ceaseless praise.
Take my hands and let them move
At the impulse of thy love;
Take my feet, and let them be
Swift and beautiful for thee.

Take my voice, and let me sing
Always, only, for my King;
Take my lips, and let them be
Filled with messages from thee.
Take my silver and my gold;
Not a mite would I withhold;
Take my intellect, and use
Every power as thou shalt choose.

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Take my will and make it thine;
It shall be no longer mine;
Take my heart, it is thine own;
It shall be thy royal throne.
Take my love; my Lord, I pour
At thy feet its treasure-store;
Take myself, and I will be
Ever, only, all for thee."

XIII.

JOY.

The importance of a right beginning is so thoroughly accepted a fact that it has become proverbial. How easy it is to dominate the thought of a whole day by a little concentration on a good idea in the early morning, and how surely are the hours of sleep and rest affected by the last waking thought. The whole life, likewise, is influenced by early teachings and habits, and proficiency in any one line of work depends largely on the way in which it was begun. Consequently the value of making the right beginning cannot be overestimated. How essential it is, therefore, that anyone beginning the study of Divine Science shall get a clear conception of the elementary principles on which to build the structure of life.

JOY.

The subject of this lesson is one that, perhaps, has been a little neglected or underestimated in its relation to life. A great deal has been said and written about peace, and probably more about love, until we have quite a clear idea of the value and power of these qualities. But joy has been the subject of many false concepts. Certainly in the old thought, joy is postponed to a time and place called heaven, and people regard suffering and misery as a necessary part of life on the earth plane. And sometimes people in the new thought forget that joy and happiness are inherent elements of true life and are to be known and experienced now. Is it not significant that the advent of Christ was announced with a proclamation of joy? "Behold I bring you good tidings of great joy, which shall be to all people." Are we not justified, therefore, in emphasizing this note of joy in the beginning of our study of Truth?

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Surely joy and happiness should be a part of our experience now and always.

We can come very quickly into a realization of this great joy. Everyone who has studied the principles of Divine Science and knows the omnipresence of God, the unity of Life, the purity of all Substance and the reality of Health, realizes these tidings of great joy. Whoever has come into a full knowledge of Truth may constantly abide in joy. All gloom should have passed away from such a soul.

If joy is not a reality in your life, you need a change of thought. "Be ye transformed by the renewing of your mind." Simply be renewed by the strong consciousness of the presence of God. That alone will give you joy through a realization of the unreality of many things which seem temporarily to affect your life, but which will pass away. The little things that worry and trouble you, crowding out

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the spirit of joy, amount to nothing and have only such power as you give them in your thought. It is a common experience that after a season of worry and anxiety we see the futility of it all and realize that joy might better have dominated our thought to the exclusion of worry. Joy is real, eternal and changeless, while the other beliefs are temporary and without reality.

Joy is the fullness of divine content. It sees its own creation as perfect, harmonious, divine. Joy is complete satisfaction here and now, so that we do not long continually for all manner of external things to make us happy and joyous. It is a state of serene consciousness, not created by any act of the will, but entered into through unfoldment, through constant thought and study of Truth. We find it when we absolutely know our unity with the Spirit, which is universal Joy. "I too

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partake of that great invisible Spirit, which is perfect, divine, abiding Joy.”

The joyous souls are not always those who have many things in the external. Some of them seem to have nothing in the external to make them happy, yet they rejoice in the Joy of the Spirit. Joy should spring forth in the human heart and should be fostered as one cares for a beautiful plant, in order that it may remain to make life bright. Cultivate the spirit of joy within you and it will change your very life. It is always ready to manifest itself, but it must be made welcome.

Many people are afraid to be joyous, and consequently never are. Fear shuts out joy as clouds obscure the sun. There is that foolish notion that too free indulgence in joy and happiness will be followed by some sort of disaster. Put away all fear; banish all belief in misery and unhappi-

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ness; know that joy is a true attribute of the Spirit of God and man.

In time of adversity prepare for prosperity. The blue is always back of the clouds and all we have to do is to dissipate the latter. In times of depression prepare for joy. Never hold on to depression or feel that such a belief is going to stay with you permanently. Any condition which is opposed to joy is but a belief in your own thought which is depressing you by crowding joy out of your consciousness; so realize the unreality of it and prepare for joy which is real and eternal.

“So brief the time to smile,
Why darken we the air
With frowns and tears, the while
We nurse despair.
Stand in the sunshine sweet,
And treasure every ray,
Nor seek with stubborn feet
The darksome way.”

JOY.

Joyousness is not frivolity nor foolishness, although it may be so regarded by those who make of life a struggle, a rebellion or a tragedy. It is something which sweetens our life and our environment. Joy is the sunshine of the soul. If the soul is still in darkness, open it to the sunshine. We can keep out the light if we will, but we might as well let it in and be so filled with the consciousness of joy that we will experience it continuously. All nature urges us to look through smiles and not through tears.

“Ever laughs the sunlight in our eyes, at
morning and at noon
Comes the cool, pure wind to whisper on
our cheek its cheery tune,
Just to tell us earth is beautiful, and at
the quiet even
Every star looks down, lest we forget
that earth is crowned with heaven.”

JOY.

There is quite a marked difference between joy and what is called happiness. The root meaning of happiness is "that which happens." Happiness is not an abiding state of joy. We may be made happy by something which happens in our life, or may be unhappy if it does not happen. We may obtain happiness from the external; we do not attain it from the inner. Consequently it passes away as things change and grow old, and we find ourselves dependent for more happiness on more occurrences in the external. If we are not happy or joyous without things to make us so, we have not entered into the consciousness of joy. Joy is that calm inner state of blessedness which depends on no external thing. Things can give us happiness for a time but can never give us an abiding sense of joy. If this were not true, people who have the greatest possessions, the greatest number of things,

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would be the happiest people in the world. But they are not; the fact is that greatest joy is found in people who have little of the external. We have not entered into the blessedness of joy until we have found it within ourselves.

There is nothing to keep us out of this state except ourselves. Joy is of the soul and is rooted and grounded in God. It belongs to the wealth of one's own being; it is one of the blessed possessions of the soul. As we come into the consciousness of joy, we will enter a beautiful life of service. We will be light bearers to the world, which is as yet in the darkness of false beliefs. The light of joy from within us will illumine and transform everything upon which it falls. Thus we have the power within ourselves to be transforming agents in the world. If our light seems darkened at times by the clouds of false belief, it is our place to remove the clouds,

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for God never puts a veil between Himself and His creation; it is we who get in the shadow of a false belief that we are holding in our own thought.

The gift of a bright and cheerful disposition is a good one. If we have a radiant thought atmosphere and can always see the bright side of life, we share our joy with others. Let us smile and give a cheery greeting to everyone we meet. We may not know how much joy we have in life until we begin to express it. Even if we have friends who come to us with dark and gloomy tales, let us listen and know the truth of joy for them, for we will thus bring them into a better state of consciousness. Let us have a note of joy in our voices; we should not affect a complaining attitude in the hope or expectation of receiving pity from others. Self-pity or the pity of others is weakening and should not be indulged. Emerson says, "Sym-

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pathize with my strength, not with my weakness.”

No one can attain a consciousness of joy for us, nor can we get it from another. We may help each other, but each one must come into it in his own unfoldment. Let us go along the road with a bright smile and a happy word, recognizing the fullness of joy for ourselves and for our brother. We are all “comrades on the great highway of life,” and if we rejoice in the happiness of others, we will find our own joy and happiness increasing.

JOY.

STATEMENTS FOR MEDITATION.

I am a radiant center of joy.

Nothing dark can come to me.

I transform everything I shine upon.

I have a merry heart.

A merry heart is better than medicine.

I rejoice and am glad.

I sing unto my world a new song.

Joy is the grace I say to God.

I go forth to manifest the joy I am.

JOY.

TAKE JOY HOME.

Take joy home and make a place
 In thy heart for her,
And give her time to grow
 And cherish her;
Then will she come and oft
 Will sing to thee
When thou art working
 In the furrows, aye,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad—
 Joy is the grace we say to God.

—*Jean Ingelow.*

XIV.

SPIRITUAL GUIDANCE.

Perhaps it has occurred to you many times to ask: What shall be the true and infallible guide of life? You have learned that true guidance must be spiritual and come from within, but perhaps you have wondered how you were to recognize the promptings of that invisible spirit, that still small voice, so that you might follow it confidently, knowing that it would lead you only into Truth. Let us consider the various guides that might be followed, and by eliminating the false, see more clearly wherein we may safely place our reliance.

The voice of the external is not a safe guide. It recognizes the negative as well as the positive and labels its life of personality with disease, lack, sorrow and death. It produces shadow conditions

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that darken the years of the soul while on the earth plane, and speaks of unreality as though it had power to affect the true life. Taken all in all, the voice of the external world and its activities is designed to lead us only into a belief of confusion and mixed thought from which it will be very difficult to extricate ourselves. It is best to abandon it completely and cease from following after it.

As you give the subject a little thought you will experience a growing distrust of the generally accepted means of ordering your life. The preachers cease to interest you and the physicians fail to heal you. Having experienced everything which the external has to offer, you are forced to the conclusion that you must look elsewhere for true guidance.

You turn to the mental realm. You begin to think and reason. You find someone whom you conceive to be a great soul

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and who seems to have found the Truth. You temporarily establish yourself in his doctrine. You think his thoughts and order your life accordingly. But even this proves unsatisfactory to your soul's desire and you begin to wonder where this great soul got his knowledge of Truth. You argue that there must be some original source of all knowledge, and you determine to get your own ideas at the fountain head.

You have heard and read much concerning the silence and the voice of the silence, and you seek the invisible guiding power through this medium. Here again you may be temporarily unsuccessful. We regard the whole invisible plane as the silence simply because we are more or less in ignorance of what the invisible holds. There are thousands of voices and countless thoughts in the mental atmosphere, and it is as unlikely that one should learn

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truth from that atmosphere as from the confusion of tongues in the external. All of the thoughts that come for admission to your consciousness, do not carry the truth you are seeking. The mere fact that a thought comes to you from the invisible is no test of its infallibility, and thus we see that a false guidance may be encountered in the silence as well as in the outer.

The mental confusion that this gives rise to is well illustrated in anyone who desires spiritual help, but who is aware of two voices within—one urging reliance on Divine Science and the other arguing that no help can come from such a source. Each of these silent voices comes in turn to control such an individual, and unless discrimination is made between the true and false voice, the right step will not be taken.

Impulse may be mistaken for the still, small voice that you are listening for.

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But impulse is only a shadow brother of intuition, and will often lead you astray. It is the experience of many who first come into this thought, that they may listen in the silence for many months and sometimes years before they experience the voice of the Spirit as the guiding force in their lives. They listen apparently in vain, waiting intently, but hearing nothing until some day they suddenly hear the true voice of spiritual guidance. There is no confusion in thought at such a time and the experience is one never to be forgotten. The life is changed, the shadows flee and the individual becomes conscious of the divine self within.

Now you may rightfully question: Whence comes this voice and to whom does it belong? It is the voice of your real self and comes wholly from within you. It is of the divine indwelling Presence, holy and pure, knowing and express-

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ing only the truth which is suitable for your state of unfoldment. It speaks with few words, gives no long intellectual discourses. It speaks simply and does not argue. All argument is caused by disagreement among the thought children of your own mentality and has no connection with the voice of Truth. To abide by the result of argument in your mentality is not to be compared with following the voice of the intuition; the one leads to confusion, the other to clear vision and action.

You will get no false guidance from the voice of your inner true self. It stands back of all the unreality that your mentality brings to you, and is always ready to help when recognized and appealed to. But even though you hear this voice, you may not choose to follow, for the voice calls not to ease, comfort and material joys. It counsels you to follow and uphold

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whatsoever things are true; and in the conventional standards of the world today this is not always easy or pleasant. To be true to self is sometimes the hardest task we can take up, for we have been following untrue paths for so long that the old habits are hard to break.

You will not always have to go into the silence in order to hear the voice of your inner self. It always speaks and tells you what is right. You need ask no outer teacher, no book, no invisible friend for the Truth; for the Presence that is within you is greater than all that is without. Listen and obey the voice. Speak the Truth. Act without hesitation or argument.

If at any stage in your unfoldment you feel that you are not ready for the highest statement made by those whose consciousness is more expanded than your own, do not strive to force yourself to

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believe simply because someone else whom you respect makes the statement. Lean only on your own perception, rejoicing in the measure of truth that you do perceive and you will find that you will be guided into greater comprehension of truth. The whole race is growing into a higher consciousness and the Presence within is pressing forward for greater expression. This is an evidence of confidence in the divine promptings from within, of true self-confidence, which is the beginning of spiritual growth.

At first it is not your part to lead, but to follow. You are not expected to blaze the new trail, but to rely on the leading of the Spirit within, keeping the thought receptive and willing to listen to the voice of Truth. Until you learn to have faith in your own divine promptings you are a follower and not a leader. As you progress and are lifted up, as your convictions

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grow in strength and your consciousness of truth increases, your light will illumine the way for others. Every great religious or philosophical movement has had a leader to whom the Truth was revealed in the highest degree. If all the followers of such movements had received the same revelation, the progress of the Truth would have been wonderful.

Do not make laborious efforts at spiritual insight. Let your silent periods be short and many rather than long and few. Neither should you hasten to convert the world to something which you may, as yet, only believe without having a firm conviction and knowledge of its truth. You are in no danger of losing the respect of others if you quietly stand fast in your faith, bearing witness to the Truth as you know it. You may be sure that if your light is always shining, you will be sought out by such as wish to have the dark

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places of their lives illumined. The voice from within will guide you in these matters as in all else.

The Presence whose guidance we seek is everywhere. It is the same Spirit which was in Jesus and which is now in you and in us all. To know its voice and live in harmony with it, is peace and joy and life eternal.

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SUGGESTIONS TO THOSE WHO WISH TO BE LED BY THE SPIRIT.

Nona L. Brooks.

We are where we are by Law, not by chance.

Each individual has a mission.

The God-life has been given to each; a great trust is for a great purpose.

Each may know what his mission is and can fulfill it, if he is willing to be led by the Spirit to that end.

The following suggestions are offered:

1. Lay aside ambition and personal desire.

2. Be willing to go when called and wherever led.

3. Declare steadfastly:

- (a) That the Spirit knows what is best for you.

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(b) That the Spirit is guiding you there—to *your own place*.

(c) That whatever is best to prepare and develop you for this mission will come through the Spirit.

4. Know:

(a) That each kind of work that comes to you is part of the plan and must be done heartily as unto God.

(b) That work is “high” or “low” not according to the kind, but according to the motive that prompts it and the disposition in which it is accomplished. The individual exalts the work.

(c) That the whole need in harmonizing environment, changing conditions, removing limitations and in realizing peace, plenty and success, is to work with one's own self.

5. Cultivate the habit of trustful thinking.

6. Insist on inward serenity.

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7. Look upon your present occupation as God-given, and love it. Rest assured that as soon as you have fulfilled in this, the next will come.

8. Be very certain, in any responsibility thrown upon you by the Spirit, that by the same Spirit, will you be given the wisdom and strength to execute.

9. Keep your thought from evil and your lips from speaking guile :

(a) Do not read the "horrors" in the newspapers. Do not talk about them.

(b) Do not discuss inharmonious conditions.

(c) Do not worry, fear nor doubt.

(d) See the good in every one and in every thing.

10. Repeat often :

Self-interest does not influence me.

Impulse does not guide me.

Prejudice does not warp me.

Opinion does not bind me.

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Neither family nor friends hinder me.

Self-depreciation does not limit me.

Remembrance of past or fear of future
does not weaken me.

I do not limit God's power.

Let us have patience that, after we have
done the will of God, we may receive the
promise.

“Sufficient unto each moment is the
Wisdom and Strength thereof.”

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THE INDWELLING GOD.

Go not, my soul, in search of him;
Thou wilt not find him there,
Or in the depths of shadow dim
Or heights of upper air.

For not in far off realms of space
The Spirit hath its throne;
In every heart it findeth place,
And waiteth to be known.

Thought answereth alone to thought,
And soul with soul hath kin.
The outward God, he findeth not
Who finds not God within.

And if the vision comes to thee,
Revealed by inward sign,
Earth will be full of Deity
And with His glory shine.

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Then go not thou in search of Him,
But to thyself repair,
Wait thou within the silence dim,
And thou shalt find him there.

—*F. L. Hosmer.*

XV.

LIVING THE LIFE.

“And if you be led of the Spirit you are not under the law.”

“But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.”

We have to go back many centuries to find out what it really means to live the life, or as Paul puts it, “live by the Spirit.” He saw and told us in plain, simple words how to do easily that which we are striving to demonstrate today. All of the Illumined have appreciated the same law of beautiful living, for Truth is eternal and changeless and must be perceived by all alike. The perfect inherences of the Universal Source are ready to flow through us into outward expression, and

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it is our place to make the channel so clear that the glory of the Omnipresence may be able to shine without obstruction. We who claim to have caught a glimpse of the indwelling One may, by cultivating the fruits of the Spirit, "make straight the pathway of the Lord." Joy and tenderness, love and peace without a ripple of emotion, serenity that nothing can disturb—these will combine to make the inner and outer as one.

Having become conscious of our Divine nature, we are now walking the path which leads eventually to the fullness of that health, peace and satisfaction which we know has been given us, even though it may not yet be manifested. We are bringing our thought under control, and purifying our words and actions. We are no longer under any law, but are one with the spiritual law of unfoldment from the unlimited within. From now on we do not

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care to obtain external possessions, but our aspiration is to attain fuller consciousness of the Infinite, Intelligence, Life and Love that is our Source.

As we begin consciously to desire this spiritual unfoldment, we find that our attitude toward the whole of life has undergone a change. It is this changed attitude that shows most clearly our growth. We no longer find fault with or condemn the weather; neither are we subject to it, nor has it any power to influence our serenity. Rather do we exclaim with Ruskin, "there is no bad weather, but all kinds of good weather," rejoicing in the truth that all weather ministers to our good as we feel our unity with it.

Another change we discern in our attitude is that we have no fear regarding our food. We see that the underlying Substance of all things is One, and know

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that our food, being one Substance with our body, has no power to hurt us or cause us pain. Spirit does not war upon Spirit, nor does food war upon the body. Knowledge of the foundation principle of unity releases us from the dualistic belief of separation, and we and our daily bread are at peace.

In the new life we find that criticism of neighbor and friend has passed away forever, for we see all as the children of the one Father, entitled to our never-failing consideration and love. The thought of co-operation helps us here, and as we reach up a hand to be helped by someone who has climbed higher in the path of attainment, we also reach the other hand down to the one just below who needs our help; and as we are lifted up, so do we lift others up to us.

Worry, doubt and fear become unknown to us, for we trust the Divine action every-

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where. Judging no longer by appearances, we see the inherent goodness of every manifestation of life. We do not hate nor despise anyone or anything, but do our part in our place to the best of our ability. We cease to think and talk of our bodies and their sensations, for we live constantly in the full realization of the Allness of the Good. In this state, the Truth of the body is made manifest to us and we rejoice in its harmony and peace.

As we find God everywhere, the whole universe revealing His Presence, the darkness of ignorance is replaced by the light of Divine Wisdom; and walking in that light, we see the Truth of all things, people and places. The Truth so clarifies our vision that we finally and wholly disconnect our thought from the superstitions of the past, and maintain our connection with the Divine Mind. Thus we think with the Father and are guided into fuller

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enlightenment, so that every common day is filled with delight, and the inner peace is established in our consciousness forever.

JOY COMMANDMENTS.

Thou shalt rejoice in every kind of weather.

“The earth is the Lord’s and the fullness thereof.”

Thou shalt bless thy food and thy drink.

“The pure in heart shall see God” in all things.

Thou shalt redeem thy body by knowing its inherent perfection.

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

Thou shalt commend thy neighbor and praise his goodness.

“Behold how good and how pleasant it is for brethren to dwell together in unity.”

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Thou shalt trust thyself and thy friends
to the ever present Divine Love.

“For thy loving kindness is before
mine eyes and I have walked in
thy truth.”

Thou shalt love every living thing.

“And God saw everything that he
had made, and behold it was very
good.”

Thou shalt greet each morning with a
smile.

“Weeping may endure for a night,
but joy cometh in the morning.”

Thou shalt be filled with the strength and
power of the Lord.

“Wait on the Lord, be of good cour-
age, and he shall strengthen thy
heart.”

Thou shalt joyfully go wherever duty
calls.

“The Lord shall preserve thy going
out and thy coming in.”

LIVING THE LIFE.

Thou shalt lie down to sleep in abiding
peace.

“He that keepeth thee will not slumber.”

So every spirit, as it is most pure,
And hath in it the more of Heavenly light,
So it, the fairer body doth procure
To habit in, and it more fairly dight
With cheerful grace and amiable sight.
For, of the soul, the body form doth take,
For soul is form and doth the body make.

—*Spenser.*

GUIDANCE FOR REALIZATION.

HOW TO GIVE A TREATMENT.

Sit quietly and dismiss as far as possible, all thought regarding external appearances.

In order that our thought may be concentrated, we close our eyes and give ourselves up to the conscious realization of the Divine Presence everywhere.

First we recognize the One that is Omnipresent as perfect Substance and Life.

Next we see this One that is All, as the Substance, Life, Health and Strength of the individual who, not knowing the Truth of his own Divine Nature, needs to be awakened.

Third we see the unreality, untruth and delusion of all sickness, disease, sorrow and sin.

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Last we declare the Truth for him until fully conscious of it in our own thought, and finally we rejoice and give thanks that he was whole and well even before we spoke the healing word, and our patient had needed only to awaken to the Truth to be conscious of it for himself.

THREE LAWS OF MIND.

The First Law of Mind is a Law of Normal, Natural, Harmonious and Perfect Action unto every organ of my body.

The Second Law of Mind is a Law of Life, Health, Strength, Power, Wholeness, Harmony and Perfection unto me, unto my body, unto all that is included in my body.

The Third Law of Mind is a Law of Elimination of all erroneous beliefs and the Retention of all Truth concerning my body. These Laws are being enforced in and through me NOW.

GUIDANCE FOR REALIZATION.

MEDITATION FOR AN INCREASED
REALIZATION OF TRUTH.

I am that Spirit which is Immortal.

I am that Peace which is Freedom.

I am that Health which is Changeless.

I am that Wisdom which is Perfect.

I am that Nature which is Harmony.

I am that Life which is Eternal.

I am that Law which is Order.

I am that Activity which is equal to
every demand.

I am that Success which is Prosperity.

I am that Supply which is Abundance.

I am that Love which is Conscious
Unity.

This is the Truth of my Divinity and
knowing this Truth makes me free.

GUIDANCE FOR REALIZATION.

REALIZATION OF MAN.

God is all there is, both Unmanifest and Manifest.

The Truth of the Unmanifest is the Truth of the Manifest.

Man, the Perfect Manifestation of God, has no material body and no physical life.

Born of God, His form is Spirit Substance; his Life is the Eternal Ceaseless activity of the Creative Power within him.

His experiences are wholly mental and are changed from discord to Harmony as he learns the Truth of himself.

He sees the world about him according to his erroneous beliefs or his Knowledge of Truth.

He is ever unfolding into the fuller vision of Truth, more realization of Love

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which is his true nature and into full consciousness of Wholeness and Perfection which is his Eternal State of Being.

REALIZATION OF THE PERFECT BODY.

Divine Intelligence creates and maintains my body in Perfect Integrity.

Divine Life vitalizes and establishes my body in Perfect Health.

Divine Love opens and expands every channel of my body in Perfect Freedom.

I do not make these Laws.

I cannot break them.

I can only recognize and become conscious of their Perfect action through me.

GUIDANCE FOR REALIZATION.

REALIZATION OF THE SPIRIT.

Moving upon and within all creation is the Invisible, Silent, Infinite and Changeless Spirit of Wisdom, Power and Love.

This Spirit, with its ceaseless creative activity, is bringing Form into expression out of its own Substance.

This Spirit is not mesmerized or influenced by human beliefs or opinions. Its creation is like unto its self, pure, perfect and harmonious.

As I, the Individual, realize this Truth, I perceive that my body, coming into existence through the Eternal Law of Divine Expression, is at peace with its Source and is now perfect and complete. So let it be.

GUIDANCE FOR REALIZATION.

MEDITATION ON HEALTH.

The Spirit within me is Wholeness, Health and Perfection. This Spirit, all pervading, is not disturbed by my feelings or my sensations. It is the only reality, and that which I call thought is the vehicle for its conscious expression.

My body does not give me health or refuse me health. Health is established forever as the Divine and Perfect State of every expression of God. I am now conscious of this Truth, and in thought and word acknowledge only Health as the Reality of my body.

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MEDITATION ON UNDER- STANDING.

God hath not given me a Spirit of fear; for I am the Spirit of Love, of Power, and I have the Sound mind. I express in perfect intelligence; for the Inspiration of the Almighty gives me understanding for every need. In my Divine nature all Truth is understood and it is normal and natural for me, the expression of God, to bear witness to the Truth of my Divinity. My body does not hinder or retard the expression of Truth, Power or Love. The fullness of all Good is mine now and I realize it and it is made manifest in all my affairs.

GUIDANCE FOR REALIZATION.

TREATMENT TO RELIEVE ANY
SICKNESS.

Mrs. Fannie B. James.

The image and likeness of God can not be sick.

My dear sister (brother, or friend), this that you are calling sickness—and you call it this because the world calls it so—has no true place in you, nor any power over you. The Truth has made you free—the Truth that God is the Only real Presence and the Only true Power. Sickness and suffering can not dwell in that Presence. You live in that Presence and are one with it. That perfect Presence is your Mind, your Life and your Substance. In it you are perfect now and you know this is true for this Presence gives you Knowledge. There is none beside God.

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You are one with God in your Mind, your thought and your body. The Divine Presence keeps the whole of you within its loving Power and nothing can make you afraid. Everything comes from God; therefore no sin or sickness can come to you. Not even a belief of these can come into your thought. You are free now. You are well now and you know this is true.

REALIZATION FOR PROSPERITY.

Mrs. Anna L. Palmer.

Let the Individual turn to the fact of the All Good, realizing the Truth that within the All Good he is contained.

Sit for a few minutes and quietly dwell upon this fact, knowing that the realiza-

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tion of Truth brings into visibility all fullness.

For definite knowledge of supply say often :

“I am that Life which God is and of His fullness have I already received.”

Deny firmly the belief and opinion that you can lack anything, and declare consciously, “the substance for all my needs is now with me.” Begin daily to realize the wonderful gift of God’s Power in you as a center of activity.

Know within your self the Power to accomplish through your own talents a perfect and definite work. Praise for your blessings—praise hourly and daily and “forget not all His benefits.”

Know that it is the Father’s good pleasure to give you the Kingdom and believe the Kingdom of Good is at hand and NOW is the appointed time.

REALIZATION FOR HEALTH.

Mrs. Josephine L. Preston.

That you may prove to yourself that God is Health in your body, practice in your Silence the following statements:

The great All-knowing presence of God is Omnipresent Perfection. Health is the changeless state of this Perfect Presence—its Substance, Activity and Nature actually expressing me now. Every moment I am renewed in its abundance of Life. All habits of unrest and anxiety are dissolved in the perfect loving Now. My thoughts are health thoughts. My words are health words. My wholeness is in God. I consciously co-operate with the highest I know. I do not watch the body. I trust God to unfold it in its own perfect way. God is living me now. God

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is strengthening me now. God is manifesting me now. God is healing me now.

THOUGHTS UPON SELF.

Rev. Charles Edgar Prather.

I am the living expression of God, created in His image and likeness. I see my Self in its purity, peace and power, without spot or blemish. I am joyous and free, basking in the sunlight of His love. I am strong and powerful, filled with the activity of Life. I am wise, receiving the illumination of Spirit. I am a radiating center of Life, Love, Joy, Prosperity, Health; for God is the Source and Substance of my being. My thought of personality is now supplanted with the true thought of my being the Individual Expression of God, for the "Father within me, He doeth the works."

MY WISH FOR YOU.

I wish you health and harmony ;
I wish you peace and joy ;
I wish you strength and happiness
And wealth without alloy.

I pray the inner grace may shine
Through all you do and say ;
And more than all, I pray that Love
May guide you on your way.

Denver, 1914.



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