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**Divine Science:  
Knowledge of Truth**

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**Charles Edgar Prather**



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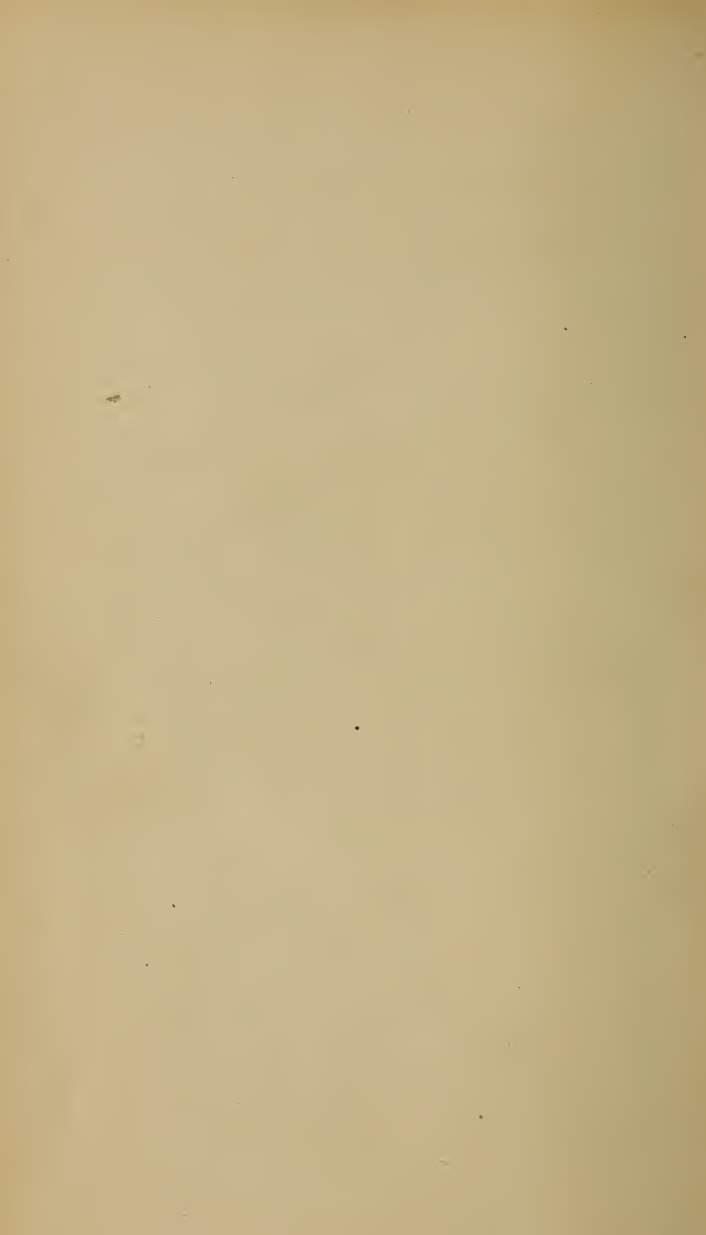
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# DIVINE SCIENCE : KNOWLEDGE OF TRUTH

BY

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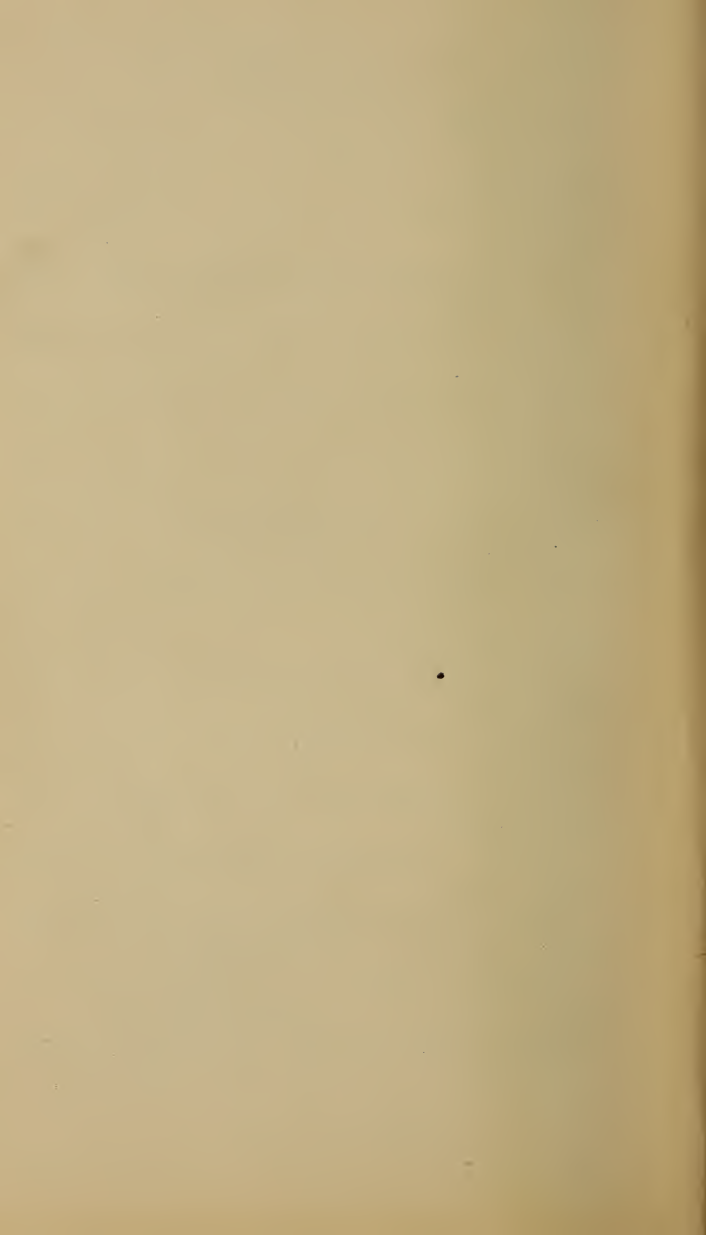
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## CONTENTS

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	PAGE
Lesson One—	
HOW TO STUDY.....	7
Lesson Two--	
THE OMNIPRESENCE AND ITS INHERENCIES...	13
Lesson Three—	
TRUTH AND REALITY.....	23
Lesson Four—	
THE LAW OF EXPRESSION.....	31
Lesson Five—	
THE CHRIST .....	39
Lesson Six--	
APPLICATION OF THE OMNIPRESENCE.....	47
Lesson Seven—	
THE SILENCE .....	59
Lesson Eight—	
TRUE PRAYER .....	69
Lesson Nine—	
THE POWER OF THE WORD.....	79
Lesson Ten--	
HEALTH AND HEALING.....	87
Lesson Eleven—	
SPIRITUAL AND MATERIAL PROSPERITY.....	97
Lesson Twelve—	
STEADFASTNESS TO TRUTH.....	107
Lesson Thirteen—	
GROWING IN GRACE.....	115
Lesson Fourteen—	
HEAVEN—HERE AND NOW.....	121



## LESSON I

### HOW TO STUDY

**W**ERY FEW PEOPLE really know how to study. Most people take a lesson, read it over, try to memorize to a certain extent the principal features, assenting or dissenting to what they read—and that is all they get out of it. Now, simply the wording of a statement of Truth is not really essential—it is the consciousness (pure knowing, realization) that one needs which is the **lesson**. The broadening, enlarging, and quickening of the consciousness within is the principal thing. You might say that this is Understanding. Wisdom is Truth revealed in a general way; understanding is knowing fully, or consciousness. So we are instructed by Solomon to “Get wisdom, but with all thy getting, get understanding.” Get wisdom; get all the learning you can, study just as much as you like, if you will do this one thing—“With all thy getting, get the understanding or realization.”

“The letter killeth, but the Spirit giveth life.” Get back of the letter, and you will be in the realm of pure knowledge. If you live simply in the letter, even of the Bible, and not in the Spirit, you have missed the whole lesson. If you try to be good outwardly, and do not realize the consciousness within you, you are groping in the darkness of sense belief.

Then how are we to study? Whether teacher or student, the attitude of thought should be the same—that of receptivity through earnest, sincere desire to know Truth. We should not care whether that upsets our former opinions and beliefs or not. Are we that sincere, or would we rather have our old way? You find people occasionally who say they do not know and do not care to know anything different from their long-accustomed opinions. But to be a real student of Truth you must be willing to lay down all former opinions.

The fact is you are both student and teacher. Every good thought, every act, is not only unfolding yourself, but is an uplifting and inspiring influence to others.

Thoughts are forces; they are not things. You may go to the uttermost parts of the earth, to uninhabited islands of the sea, and yet you are in direct touch

with the whole universe, and your thought-force is uplifting or depressing, according to its character, all those who are open to it. Therefore, how important to think only good, happy, successful thoughts! What is the use of discouraging or depressing anyone when you can so easily bless and encourage by the same force of Divine Power within you by using it aright?

There are certain postulates of study. A postulate is the assumption of a fact or truth without positive proof. In mathematics we call it an axiom. What are some of these self-evident truths which are necessary for this unfoldment in consciousness to the perfect knowledge of Truth?

First, **Mind**. You know that you are a thinking being; that thinking is the activity of Mind; therefore, there must be Mind which thinks in you. This Mind is universal, in everything. It is All-Intelligence. Intelligence embodies within itself, as its constituent elements, Wisdom, Knowledge, and Understanding. Since you know that you have mind, you should always recognize these constituent elements of Mind within you. Thus by making your unity with the One and Only Intelligence, you can with realization de-

clare: "I am wise! I know! I understand!" It is not something which you attain; it is not something you get out of books, nor yet from teachers or preachers. Intelligence is inherent within you!

Since **Mind** is the Presence or Substance from which all things come, you know that you must be of that Substance, and thus partake of its nature and all of its qualities. The value of courses of study like this lies in the quickening of the consciousness, or knowing, already within you; "Bringing," as Paul says, "these things to your remembrance."

The first postulate, then, is **Mind**; and Mind uses the brain. The brain is the avenue through which Mind thinks; it of itself does not think, neither does it generate thought.

The second postulate is **Health**. Health means Wholeness; thus Health is the State of Being, including both the invisible and the visible. Therefore, you accept Health as the true state of your being and the normal state of your mind.

The third postulate is **Environment**. Since your attitude of thought determines how things seem to you, your Environment is pleasant and harmonious, for you see it as such. If you see it as bad or limiting, it will be so to you. If you see it as

harmonious, as an opportunity for growth and a means for strength, you will find "conditions" helpful angels instead of destroying or limiting influences.'

Next, you have for use various Appliances; **stimuli**, things to cause you to unfold, to grow. These are all necessary to proper study when used in the right attitude. Now there are some mental activities which are not necessarily study; such as reading, recitation, singing, writing compositions, etc. They may be merely exercises.

Study is a resolute and methodical application of thought to the unfoldment of the consciousness of Truth, and the practice of Wisdom.

Some of the elements of Study are: First, training the perceptive faculties. Second, training the reproductive powers to bring forth the ideal into realization.

Take as a fundamental truth, the **Omni-presence of God**, the Presence that fills all and is **All**. That is a perception of Truth to you. You recognize and accept it as fact, and then go out on the street and see something you call "bad." You let your perception of Truth lie dormant instead of using your reproductive power to bring it into the visible. This reproduction requires Concentration, Deter-

mination, Activity. When you find your thought getting away from the Truth, you must bring it back. Concentration means to focus attention or thought upon one thing to the exclusion of all else. As a rule, not over two or three persons in any ordinary gathering are accustomed to holding a thought for fifteen seconds! But practice tends to perfection. Every time you try you will find it a little easier.

Another element of study is the training of the reasoning faculties—orderly thinking, step by step, from a correct premise, or basis, thus unfolding you in true consciousness to a logical conclusion.

Next, the will. This gives you power to decide, then do.

The object of study is to become conscious of Truth. Therefore, the one great motive in all study, in all experience, should be to know the Truth, or Reality; That Which Is, or God.

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### Questions on Lesson 1.

1. Define the meaning of study.
2. What is its object?
3. What should be one's attitude?
4. Name three benefits derived from study.
5. What is a postulate?
6. What are some of the assumptions of Truth necessary to mental and spiritual unfoldment?
7. What elements of the mentality are exercised in the reproductive powers?



## LESSON II

### THE OMNIPRESENCE AND ITS INHERENCIES

**T**HE PURPOSE of this Course of Lessons is to reveal to the individual (to me) the full presence of God in me and in the universe.

**Basis.** To build a house one must have a firm foundation; this is the starting point, the basis. Therefore, a foundation is that upon which a thing stands. If the foundation be firm, the superstructure will be permanent. Hence, how important that we have a basis that is absolutely true. The only sure foundation for any church, belief, or religion, is Truth. God is this reality. Thus our Foundation, or Basis, upon which we must build a perfect understanding and expression, is God, **The Omnipresence.**

**Meaning of Words.** Every word has an inner meaning, which gives it its character; and in this inner meaning is its truth revealed. The Bible, as all other books, must be thus read in the spirit, and not alone in the letter, to gain its real mean-

ing. The word "Divine" comes from the Latin word "Divinus," meaning God. "Science," from the Latin, "scio"—to know. Divine Science means then, literally, To Know God; exact and systematic knowledge of That Which Is!

**Synonyms.** There are many terms used for this Presence which is all; such as God, Mind, Infinite, Being, Source, Creator, Cause, Spirit, Universal, Father, etc., but to carry the fuller and deeper meaning we like to call it **The Omnipresence.**

Omni—One, All, Only. Presence — Substance. The One and Only Substance anywhere, everywhere. The **One All**, the **All One**—Uncreate Spirit Substance. Visible and invisible, all one Substance—Spirit. All visible substance, called matter, is Spirit or God Substance. This does not deny or destroy the form of a thing, nor change its nature or essence. "That which is born of Spirit is Spirit." There is no separation between the visible and invisible; they are one.

Spirit is Substance omnipresent. Get this thought firmly fixed, that Spirit is Substance which is everywhere, whether seen or unseen. That which is seen is exactly in essence like that which is unseen, because that which is seen was once un-

seen. That which is seen has come forth from the invisible, and it was as truly Substance then as it is now. There is no separation between the visible world and the invisible world—it is all One.

Since Spirit is Substance omnipresent, Spirit is the Substance of all form. Instead of there being no life, intelligence and substance in matter, it is filled with them. There is infinite Life and Intelligence in every atom of matter, and there is infinite Life and Intelligence working in the unseen Substance which may appear later as matter.

Being is That Which Is. That part which is manifest is said to exist. God exists to the extent of all manifestation as such, but the great immensity of Spirit is not seen; just as we see only the surface of the earth or ocean.

Existence is but a very small part of God; but from what we do see we can determine the nature, character, powers and potentialities of God unseen. We find that it is all the same Substance, and thus know that all that is visible is like unto that which is invisible. Everything is interchanging, the within coming forth and becoming the without. As the undercurrents of the ocean come to the surface,

they are shown to be the same. So can man also know God or Spirit or Mind.

Wisdom is the first dawn of light. It is Being revealing Itself. It is as the dawning of the morning wherein things are but dimly revealed; everything is seen as a whole, as one. As the light becomes clearer, more definite, we begin to see the different objects. This is Knowledge. As the light becomes still clearer, we perceive the right relation of objects to each other and their constituent parts. Then we get into the heart of each individual thing, where we see its law of unfoldment and expression; thus we have Understanding.

Or, in another way: Wisdom is that which reveals a machine as machine. We see it as a whole. Knowledge gives us an insight into the various parts of this machine. We see that the parts are perfect and are working together nicely, but we do not understand how or why. This fuller light of consciousness, which is Understanding, shows us all in minutest detail; not only the parts, but their relation, the office of each part, and how they all make the complete machine, producing the perfect product for which it was intended. "Get Wisdom, but with all thy getting, get Understanding," said the

world's wisest man. Do not live on the surface; drink deeply of pure Consciousness!

Mind, therefore, embraces inherent powers which show forth as Wisdom, Knowledge, and Understanding. These constitute Intelligence.

The Nature of this One and Only Presence is Perfect Harmony—Love. It begins to manifest in the first dawn of consciousness. Love unifies, holds together. This power is still Love, whether you call it gravity, adhesion, cohesion, chemical affinity, human affection, or universal love. Since the nature of all is Love, it is evident that it must be harmonious, for Love is orderly, perfectly tranquil, with no ripples of unrest, dissatisfaction, or annoyance. Love is conscious unity; it unites, holds together. It is the force which produces and holds together the form of all manifestation.

Life is evidenced by activity. There is nothing so solid or dense that it is not pulsating with the activity of its own Spirit Substance. The atoms or molecules of rock or gold are revolving around each other just as accurately and truly as do the planets in our solar system.

The Strength of Spirit is shown in this activity of Life. Consciously realized and

used, it becomes Power. Thus the consciousness of Wisdom, Love, Knowledge, and Understanding unfold you into the Power of the Perfect Life. Whatever you can say of the Omnipresence you can say truthfully of yourself, for are you not the manifestation of this Presence which is all? You are not only a part of it, you are included in the whole, and whatever it is, you are!

Joy is inhered not only in Spirit Substance, but in its every quality and characteristic. It is the freeing power of Consciousness, which sees and knows all as Spirit, working under a perfect law for good. It is the sunshine of the soul which scatters the clouds of fear, doubt, worry, and all the other hobgoblins of wrong thought.

Knowing the Truth, you can not help being happy; yes, more than happy—joyous. It is that "Peace which passeth understanding." It makes all things new, bright and cheerful. A sunny disposition is the reflection of a joyful heart. Joy is the realization of Good, and increases as you unfold in consciousness the divine attributes of your being. These attributes are the inherencies of the Omnipresence.

Wisdom, Love, Knowledge, Understanding, Life, Power, and Joy constitute

Perfection, when fully realized and expressed. Claim each one for yourself. Do not say, "I am filled with Life, Love," etc., but declare "I am Life; I am Love; I am Intelligence," etc.

\* \* \* \*

The **Substance** of the Omnipresence is **Spirit**.

The **Activity** of the Omnipresence is **Life**.

The **Nature** of the Omnipresence is **Love**.

The **Strength** of the Omnipresence is **Power**.

The **Intelligence** of the Omnipresence is **Wisdom, Knowledge and Understanding**.

**Joy** is inhered in life, Love, Power and Intelligence.

An **Inherency** is that which is infixed, a constituent part or element, and can not be separated from.

Therefore, the Inherencies of Omnipresence are: Wisdom, Love, Knowledge, Understanding, Life, Power, and Joy. These constitute Perfection, and unfold in consciousness in the order given.

These may be called the seven perfect words.

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.

Repeat this Statement of Being. It should be learned and repeated daily. Make it individual by applying it to yourself, saying, "I am One with this Perfect Mind, and express Its Life, Intelligence, and Substance, now and forever."

Mind, because of its inherent Wisdom, Knowledge, and Understanding, is the Intelligence everywhere evidenced in the purpose, law, and order of the Universe.

By consciousness of Wisdom, Love, Knowledge, and Understanding, you unfold into the Power of the Perfect Life.

"That which is born of Spirit is Spirit." Like begets like. Spirit is uncreate, undervived; always was, Is, and ever will be. Substance invisible is Spirit. Substance visible is Spirit. There is but One Substance. The qualities or attributes which may be ascribed to the Invisible just as rightfully belong to the visible.



1. **Substance** (Omnipresence)—Everywhere.
  2. **Life**—Everywhere.
  3. **Intelligence** (Mind)—Everywhere.
  4. **Love**—Everywhere.
  5. **Power** (Omnipotence) — Everywhere.
  6. **Joy**—Everywhere.
  7. **Perfection** (Wholeness) — Everywhere.
- 

To **Concentrate** means to fix the attention upon one thing to the exclusion of all else. Its purpose is to become fully aware (conscious) of its truth.

To **Resolve** means to decide, to fix permanently, to do. It means "I will do it." But a Resolve is such only when proven or put into effect. Its purpose is to cause one to act, to do.

**Concentrates:**

God-Life is Omnipresent Activity.

God-Life is living me.

God-Nature is my nature.

**Resolves:**

To see only One Life everywhere.

To realize God in all my activities.

To see Unity everywhere.

**Questions on Lesson 2.**

1. What is the object of this course of lessons?
2. What is meant by a basis?
3. Explain the meaning of the words "Divine Science."
4. What is a synonym? Give five synonyms for God.
5. What is the meaning of "Omnipresence"?
6. What is the difference between Being and Existence?
7. What is an inherency?
8. Name the inherencies of Being.
9. Repeat the Statement of Being.
10. Define the words "Concentrate" and "Resolve," and of what value are they?

### LESSON III

## TRUTH AND REALITY

**G**OD IS THE ETERNAL TRUTH of the Universe. There is no other Truth, for Truth means Reality, Fact, Essence or Substance. God is Spirit; therefore Spirit is real—the universal Substance of which all visible things are formed. This is true. Since God is the Omnipresence—not only everywhere, but the very Substance (Spirit) of everything everywhere—Truth proclaims that there can, in fact, be no other presence or intelligence or power anywhere. “I am God, and beside me there is none else.”

What is this Presence that is All and all-pervading? Yes, the world commonly calls it God; but what is God—what is the Truth of God? In other words, what are the facts or realities, the characteristics of this Omnipresence?

The ever-pervading, all-constituting Reality, or God—which is the **Good**. **Omni—All**; Presence—That which **Is**. This **One** that is **All** is the **Great Truth** of the Universe.

1. This Presence is **Spirit**. (Essence of Being; the One and Only Substance—invisible and visible.)

2. This Presence is **Truth**. (Reality, Veracity, Fidelity.)

3. This Presence is **Light**. (Perfect Mind; Intelligence; Omniscience.)

4. This Presence is **Life**. (Omni-action.)

5. This Presence is **Love**. (Conscious Oneness.)

6. This Presence is **Goodness**. (Excellence, Virtue, Worth.)

7. This Presence is **Harmony**. (Agreement, Concord, Unison.)

8. This Presence is **Strength**. (Vitality, Potency, Soundness.)

9. This Presence is **Power**. (Dominion: Strength intelligently directed and applied. Omnipotence.)

10. This Presence is **Peace**. (Quietness, Tranquility, Poise, Rest, Security.)

11. This Presence is **Joy**. (Recognition, Appreciation and Realization of the Good; Exaltation, Delight, Inspiration.)

12. This Presence is **Perfection**. (The complete Whole, the Fullness of Being.)

“In whom we live, and move, and have our being,” and “Of His fulness have all we received.”

Before there was any form, any expression or visibility, there was this **Something** which was the only Substance. It was Spirit, and this Spirit was Perfect Mind. The activity of Mind is Thought, and the perfect thought, the thought which imaged only the reality of itself as Thinker, is Idea. This is the true creation of God. The universe, with its earth, man, beast, and all else it contains, was created in Mind as Idea—perfect image and likeness of its Source. This is true.

God the Perfect Mind is also Perfect Life. This inherent activity of Being “formed” or pressed out into visibility—“expressed”—the Perfect Idea clothed with Perfect Substance. God did not make the Universe out of nothing! Neither is it a reflection, but the manifestation or expression of Perfect Life, Perfect Intelligence, and Perfect Substance. Therefore the Invisible and the Visible are One—one and inseparable. This is true.

The work of individual thought is to perceive the facts of Being, to correctly interpret the visible, and thus become conscious, or fully aware, of the Oneness of all—which is God. This also is true.

All discord, all inharmony, come from man’s mistaken mental conceptions; from

his belief in duality—that there is always a “negative pole” to everything, a good and bad, health and sickness, rich and poor, heaven and hell, God and the devil. Since God the Good is the Truth, the Reality—and omnipresent—then these opposites can not be true, are not real, and have no life, intelligence, or substance. The only power they possess is that which is attributed to them by unilluminated thought or belief: for to him who knows the Truth they are nothing.

Fear is the product of ignorance. We fear only that which we do not know. This fear attitude—ignorance—makes one the slave to every false imagination of evil. This results in mental struggle, resistance, and desolation, unless redeemed by Truth through the consciousness of **that which is—God**, who or which is Perfect Substance, Life, Intelligence, Love, Joy and Power.

To know Truth, then, requires an attitude of Serenity. That means the exclusion of all mental anxiety, a letting go of the seeming, the sense conceptions. This can be done by centering the thought upon the Good, upon God, or any of its phases, and persistently holding it there until all conception of the outer or sense condition is eliminated from thought.

This serene attitude is the attitude of receptivity or true perception. Every door of sense must be closed; then "be still," open and expectant, and God the Truth, the Reality, will be revealed unto you.

In like manner must fear be cast out by meditation upon Love, until you become consciously one with the Good; and knowing it as All and all-pervading, there will be nothing to "hurt or make you afraid."

This realization of One Life, One Substance, One Intelligence and One Law will inspire you to co-operation; and no antagonism or resistance will find lodgment in your thought, since it is revealed to you that the tiniest atom, as well as the mightiest planet, is the expression of God, and is directed and governed by Intelligence and Love.

Practice daily whenever a fear-thought comes to you, to think, say and live Love. Keep at it until the Love-thought becomes a habit, eliminating the fear-thought habit. This is the only way to break a "bad" habit.

When you are tempted to worry—over anything—think Trust, Confidence, Faith in the Truth. The thought of Peace is always an antidote for anxiety and resistance; Strength for weakness; Health for

sickness; Life for death. Therefore, to rid yourself of these false conditions, open yourself and become consciously one with Truth.

What is Truth? Reality (God) revealed to you—that is the Truth to you. It may not be my vision, and therefore all that you realize may not be the Truth to me; but I have no right to dispute nor qualify your vision. Divine Science asks only that you live to your highest perception. In so doing, you expand in consciousness, receive more light, and therefore know more Truth. This is growth, unfoldment.

You thus become a radiant center of Truth, radiating a healing and inspiring influence near and far, and others, “seeing your good works,” are quickened into a fuller comprehension of the real and true.

Since God is the Source and Substance of all, then **only the Good is true**. Whatever is not good is not real. Settle this fact firmly in your thought. You do not need to explain the seeming appearance of evil—let it alone; “hold fast that which is good.”

In any adverse “seeming,” instead of giving place to it, eliminate the error by asking yourself the following questions: Is it from God? Did God create it? Is it



like God? The answer being "No," then no longer fear it, for it has no reality, no power; and you therefore give it no place in your mentality.

As false beliefs and appearances are one, Truth and Reality, being one, will always eliminate the sense of error, for Knowledge of Truth is the only healing ignorance needs.

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### Questions on Lesson 3.

1. What is the One and All-inclusive Truth of the Universe?
2. Name some of the qualities and activities of this Reality.
3. What is the true creation?
4. Of what is the visible universe made?
5. What is the office of individual thought?
6. From whence come all inharmony and discord?
7. What power do they possess?
8. How may you know the Truth?
9. What is Truth? Why did Jesus not answer this question for Pilate?
10. What is a good rule by which you may determine what is real and good?



## LESSON IV

### THE LAW OF EXPRESSION

**T**HE STATE of the Omnipresence is Uncreate, Eternal, Perfect, Expressing. Uncreate Truth, Health, Peace, Satisfaction. Eternal Truth, Health, Peace, Satisfaction. Perfect Truth, Health, Peace, Satisfaction. Ever expressing Truth, Health, Peace and Satisfaction.

In like manner this State of Being applies to all the qualities, nature and characteristics of Being: Life, Wisdom, Love, Knowledge, Understanding, Power, Joy.

Since God, the One Presence, invisible and visible, is the **only** Source and Substance of all, it is evident that all is Spirit. Because a thing exists, has shape and form, does not change nor destroy its substance or nature.

The Law of Expression is quite simple: "Like begets like." "That which is born of Spirit is Spirit." Only when we divert from such simplicity do we become mentally confused in so-called psychological laws. So-called "reason" is like the moonlight in comparison with Intuition, Reve-

lation, or Inspiration—that sunlight of Truth which is known as the Christ.

Being is that which Is; the Uncreate, Self-existing Cause; Substance, invisible and visible; God—without beginning or end—omnipresent, omniscient, omnipotent.

It is the nature of Being to express. To express is to press out into form or manifestation, the process being from within outward. The effect—the expression—must of necessity be just like the cause, like producing like. Thus the cause ever exists in the effect as its very essence.

The Law of Expression, then, is the orderly process of coming forth from the invisible into visibility; from darkness to light; the process—from Substance, as Cause, through active Consciousness, as method or avenue, into Manifestation.

There are three phases (not persons) of Being expressed in everything. The first of this trinity is always the embodiment of the whole; the second is the activity by which the expression or projection is accomplished; and the third, the manifestation. Thus in the Trinity of Being, (1) “Father” is the whole; (2) “Holy Spirit” is the activity by which the (3) “Son” is expressed.

The Perfect Mind is three-fold: Mind (the Substance), Idea (Thought Activity), Consciousness (True Knowing, the result or expression.)

Being, I Am, Intelligence.

Spirit, Soul, Comprehension.

God, Christ, Holy Comforter.

Mind, before it can manifest itself, must be conscious of itself, its inherencies and potentialities. Idea and Consciousness inhering in Mind are a part of Mind, yet they are not separate, the three constituting Mind—all one.

Therefore, Mind, Thought, Word (Body) is the orderly process by which Mind through its activity (Thought) expresses itself as Form. It is just as truly Mind after it is expressed as when invisible. If you separate the derived from the underived, the seen from the unseen, and put your confidence in things of the visible alone, you will be crucified upon the cross of materiality.

Humanity has covered the real Self with all sorts of false notions and beliefs, superstitions and fears, until it has lost all conception of its divinity, the only reality of being.

“Like begets like.” So simple, so plain! In every seeming trouble, get back to this

fundamental truth. Know that God is All, the only Creator, and therefore only the Good is true. All else is but mental illusion, delusion, a belief—the result of unenlightened thought.

Look back to the time when there was no visible universe. There was “in the beginning”—before the beginning of any form—a Something. Some call it Spirit, others call it God, the One Perfect Mind, the Father; but by whatever name it is known, it was then the **Only** Presence, filling all and being all.

Its activity—Life—through its Intelligence began to formulate and express itself in form or visibility. This is Expression or Manifestation. Thus the universe came into existence. Of what did the form consist? Did God create the universe out of nothing? Only nothing from nothing proceeds. That which is manifest came forth from Something! What was there? Only God, Spirit. What, then, is the visible universe? Spirit-Substance, the Manifestation of God or Mind.

It is therefore plain that Spirit is the Substance of all form. Hence there can be no matter in and of itself. **All is Spirit**, invisible and visible. “That which is born of Spirit is Spirit.” There was and is nothing else of which to be born. God is

Spirit, the Only Substance, the Only Source, the Only Creator. Therefore, the visible, as well as the invisible, is Spirit-Substance, God-Substance, and not material.

God being all, and all-pervading, and since evil can not come forth from good, there is no place for anything adverse to God. "Like begets like." God only in the beginning, God only in the present, and God only forever.

Individual unfoldment is accomplished through the same Law of Expression. Repression is stagnation; the Dead Sea, which always receives, but never gives. It is a contracting and binding influence. Learn to express. What you now know of the Truth, of goodness, of life, of health, begin to use—express. Let your light shine; be a radiant center through which the Spirit will illumine the world, for where the Light of Truth shines the darkness of ignorance—with all its attendant ills—will disappear. Your highest conception of Truth, if you express it—live it—will unfold you to greater and grander realizations. This is growth, unfoldment, expression.

This growth is natural. By imagining evil you see the image of your false thought, and thus you becloud your vision

of Truth and therefore impede your unfoldment in consciousness. Personal thought, believing in appearances, in duality, sees according to such untrue thinking. The result is a mixed mentality, seeing some good, some evil; some Spirit, some matter; some strength, some weakness; some life, some death, etc.

Expression meaning the representation of that which is—Reality or Truth, it is incorrect to say that anyone expresses evil, sickness, etc. They are not real, but so long as one believes in them they seem real; their power being only that which is attributed to them in thought and belief.

The work of Divine Science is to awaken one to right or true thought—thinking with God, or rather, to realize the One Perfect Mind thinking in us as our very selves. We lift up the Christ in the wilderness of mentality as Moses lifted up the brazen serpent, that whoever is receptive to the Truth may look unto it and be saved, for Christ is the light of God unto salvation here and now.

Then, friend, awake from the delusion of sense thought and belief; let into your heart the Light of Truth, and see yourself—spirit, soul and body—as the perfect, intelligent, loving expression of your Father, inheriting all the qualities of your



Source ; then in every event, circumstance and condition, in everybody and in everything you will see only God, and behold, all things will work together for good.

Individual thought (true thought, spiritual and not mental) is the eye of the soul; the "eye single to the glory of God;" the vision of the soul; the channel through which the Infinite expresses orderly and perfectly. "The Father worketh in me." Repeat the trinity of your individuality until you become fully aware of its truth:

God **Thinks** in me as my very self.

God **Acts** through me as my very self.

The conclusion of Truth: Intelligence, Love, Life, Power, Joy **Express** through me, and as me.

Right thinking is the activity of your mentality in harmony with the Perfect Mind, and opens you to the realization of your oneness with Good, the image and likeness of God.

Since God is perfect, and since "Like begets like," its product—which you are—must be perfect. Claim your perfection, and hold steadfastly to that ideal until you attain its realization; for through your affirmation of Truth you realize your oneness with that which you declare

your unity. This is the process of growth, unfoldment, expression.

Keep in thought that you are the offspring of the Living God, and claim your inheritance from Him. From God, the Father, you inherit Life, Health, Strength, Love, Joy, Perfection.

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### Concentrates:

One Presence pervades all and is All.  
"Like begets like." I am the expression of Perfection.

### Resolves:

To think only the good and true.  
To say and do only that which is good and true.

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### Questions on Lesson 4.

1. What is the state of Being?
2. Give simply the Law of Expression.
3. Explain the trinity of Mind.
4. What is a manifestation or expression?
5. Of what does it consist?
6. Is it different from the substance of its source?
7. What is substance?
8. How is individual unfoldment accomplished?
9. Can one express anger, disease, or evil?
10. What place has right thinking in your unfoldment?

## LESSON V

### THE CHRIST

**F** SPECIALLY do our thoughts turn to the **Essential Truth** of all religion—**The Christ**. It may be known by other names to other people of other beliefs, yet it is the same Spirit of Truth that “lighteth every man that cometh into the world.” Therefore, it is the Chief Essential of every religion. Without it, worship is superficial, mere ceremony, “having a form of goodliness, but denying (lacking) the power thereof.”

What, then, is the Christ? Who was Jesus Christ? Is Jesus and the Christ one and the same? Was Jesus the “only begotten Son” of God? Who or what is the savior of the world? Was Jesus divine? and, What is a Christian?

These are honest inquiries of millions of sincere hearts. The world has been taught for ages to accept without question the declarations of those in “religious authority,” and thus creeds and dogmas have taken the place of true Christianity.

As a rule, the church has been the last institution to adopt any progressive movement, being both conservative and reactionary. Religion, therefore, has stultified inspiration and dulled the conscience, that "still small voice" which is ever seeking expression in the heart of man. It has been left to that semi-religious movement, known as the New Thought, to reveal true Christianity unto the world. And the church is slowly but surely accepting its demonstrated principles of living Truth.

Divine Science means literally "knowing God." Not a guess, nor a belief; neither a hope, nor a theory; but an actual realization, "the Spirit itself bearing witness with our spirit."

The worth of a thing is known by what it produces. The practice of the Presence of God makes you godly, and produces the "fruit of the Spirit"—Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance; the effect of which is the realization of Health, Wholeness, Happiness.

Right thought, right motive, earnest desire, and persistency of effort harmonize and unify. This was discovered by man without the thought of religion or

through any religious instruction; it was the natural result of calm reflection free from any restraint or creedal bondage. But that process of thought soon led man to the source of all true thought—the One Perfect Mind, and man found himself only a small channel through which Infinite Intelligence operates. Here arose the idea of worship, giving recognition, honor and reverence to the One Source and Fullness of all Good, which we call God our Father.

This discovery of fundamental Truth without the thought of religious dictum, and its practical application in mental, physical and temporal affairs, proved beyond any question of doubt its reality, and led man to a recognition of its Source, its nature and power. Hence the use of the term, “semi-religious movement,” for what is known as “New Thought.”

When one has passed through this evolution of mentality, from a belief in anything adverse to God to a realization or knowledge of the Truth, he becomes wholly religious, which means “a binding back” or becoming wholly and consciously at-one with God, the Source and Substance of his being. For this reason Divine Science represents the spiritual and religious phase of New Thought, and

therefore is rightly known as the Higher Thought.

Divine Science proclaims the Truth of God to the world, and therefore the Truth of Man; for Man is the Expression of God, and is ever One with Perfect Life, Perfect Intelligence, and Perfect Substance. It goes direct to the Source of Intelligence — God — for its Wisdom, Knowledge and Understanding.

The medium through which this Intelligence is imputed to man, the means by which he is made conscious (fully aware), is by the "inspiration of the Almighty," called **The Christ**. This illuminating, Truth-revealing Power is universal, and has never and can never be limited to any time, locality or personality. It is the Light that lighteth every man that cometh into the world, as declared Paul. This is the "only begotten Son," the saving, healing and transforming and indwelling Power of **every** man, and therefore of the world.

Jesus **the Christ** was such only after he became fully conscious of his oneness with God. Jesus, the human, grew in wisdom and in stature; he profited by experience, ever expanding in consciousness until the personality (Jesus) was merged into the universal (the Christ). For,

“Though he were a Son, yet learned he obedience (selflessness) by the things which he suffered; and being (thus) made perfect, he became the author (revealer) of eternal salvation.” “For it became him (God) to make the captain of their salvation (Jesus) perfect through sufferings.”

We find, then, that Jesus was the human, like unto the rest of us. He was responsive to the intuition, the inspiration of Truth—the Christ—within him, and when he arrived at the point of spiritual unfoldment wherein he could say, “I of mine own self can do nothing: the Father within me he doeth the works,” he became conscious of the Allness of God, conscious of his own divinity, and conscious of power.

**Jesus Christ** therefore means **Man conscious of his divinity**; realizing that “I and my Father are one.” Refer this same truth to yourself: let go your thought of self, the personality; let God through the quickening spirit of Christ within you reveal your divinity, and you will become conscious of the Allness of God and nothingness of self; thus you will verily be Jesus the Christ—a savior of the world! Stupendous truth! Glorious truth!

Jesus demonstrated what God will do

for you when you open yourself to the Christ-light. Jesus, the individual expression, expands into the Christ, the Divine expression. What he realized we may all realize. What he demonstrated we may demonstrate. What he did we may do.

This universal Christ, the "only begotten Son," is your only hope of glory, of salvation. Because the religious world has attached the Christ to but one man, its truth has been hid. It has been "the mystery which hath been hid from ages and from generations, but is now made manifest to his saints, which is **Christ in you**, the hope of glory."

Jesus and the Christ are therefore blended, become **one**, when man becomes conscious of the indwelling God. This is the "Power that worketh in you," which purifies, frees, redeems, and transforms—verily your savior. The impersonal Christ, the universal Christ, becomes your savior, the savior of the world, as through its light you awaken from the dream of sense to a conscious realization of the Truth. "Awake, thou that sleepest, and Christ shall give thee light." "For ye shall know the Truth, and the Truth shall make you free"—from all mental misconceptions, wrong beliefs and untrue conclusions.



Divine Science proclaims the divinity of the man Jesus — the most God-conscious man known to history. And it declares the divinity of all humanity! This does not drag Jesus down to the seeming level of humanity, but lifts humanity to its rightful plane. Jesus himself declared, "That which is born of Spirit is Spirit." God is Spirit; God is the Only Source, Substance, Creator. Therefore, we are "born, not of blood, nor of the will of flesh, nor of the will of man, but of **God**." And, "Of His fulness have all we received." "Now are we the sons of God." "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ."

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A Christian, by whatever name he may be known, is one who gives heed to the promptings of Truth within him, who walks in the light as it is given him through his expanding consciousness, who thinks his highest, truest thoughts, and lives his best. This is the "inspiration of the Almighty," the unerring guide, the Revelation of Truth—the Christ. He who follows this Light, though he lives in "darkest Africa" and never heard the name of Jesus, is verily a Christian!

**Questions on Lesson 5.**

1. What is the essential Truth of all religion?
2. What is the true meaning of "religion"?
3. What is the Christ?
4. What does the name "Jesus Christ" signify?
5. How did Jesus become the Christ?
6. Have you the same right and privilege?
7. When and how does the Christ apply to the individual?
8. Where shall you look for this Light?
9. Does Divine Science deny the divinity of Jesus? What does it proclaim?
10. What is a real Christian?

LESSON VI  
APPLICATION OF THE  
OMNIPRESENCE

**W**E PROVE A THING BY AP-  
PLYING IT. The same is true of  
Divine Science — Knowledge of  
God. Its truths are demonstrable. Little  
value lies in merely memorizing certain  
principles; its worth lies in using those  
principles in your thoughts, words and  
deeds. Moreover, you receive the joy of  
a deeper and fuller realization of their  
Source—God.

In applying the truth of Omnipresence,  
let us first definitely fix in our thought  
this statement of the One Perfect Mind:

There is but One Mind. It is perfect  
Intelligence. It is Omnipresence, Omnis-  
cience, Omnipotence, and Omniaction  
forever.

As perfect Intelligence, the One Mind  
is known as a trinity in unity—Mind,  
Idea, Consciousness.

The Perfect Mind is all Wisdom,  
Knowledge and Understanding.

By realization of Wisdom, Knowledge

and Understanding, man unfolds into the power of the Perfect Life.

What does this mean? That this Mind is the only Thinker. Its product is Thought, which must therefore be perfect. That which images anything contrary to the good is not Thought—only belief, opinion, false mental images, arising from a limited or beclouded perception of the Truth or Reality. But since the world calls all such mental action “thought,” we designate real Thought as “true thought” or “right thought,” and all other mental picturing as “false thought” or “untrue thought.”

To rid yourself, then, of “vain imaginings,” affirm these statements:

There is but One Mind. It thinks only that which is good, true, wholesome, harmonious. Since it is omnipresent, I recognize its presence within me. It is the Mind of my mind. I therefore think only that which is good, true, wholesome, harmonious. I refuse to image anything opposite. I make a daily practice in thus dwelling upon the good, the true, the beautiful.

This is applying the Truth, and you will find that you will grow in comprehension, your vision will be broadened, and

you will be thinking, speaking and being the very things you have thus imagined.

Mind is the Essence of God. Therefore, it is not only Intelligence, but the only Substance of all, both invisible and visible. It not only fills all, but is all there is.

To practice the Presence of God means that you accept its omnipresent Reality. Therefore, let us affirm, each for himself:

**I accept the Omnipresence without any reserve. Since God fills all, and is all, there is no place in my thought for anything adverse to the Good.**

Repeat this until it becomes fixed in your thought. Say it when there is any appearance of wrong, or anything apparently opposite, even though you may not be able to explain the appearance. You accept the truth that God is omnipotent; that God is good; that God is the One Intelligence therefore pervading all. Then steadfastly adhere to this truth, regardless of the seeming, and soon your "light shall break as the morning"—you will begin to "know with God," the meaning of Consciousness. You will be aware of, you will know.

Now apply this to yourself and your affairs. Since God is the only Presence, there is only goodness, harmony, order.

perfection displayed therein. Be true and persistent in such practice, and soon there will be manifest health, strength, and success. There is no place in God for sin, sickness, lack or death.

Mind, because of its Wisdom, Knowledge and Understanding, is the Intelligence everywhere evidenced in the purpose, law and order of the Universe. Open yourself to it unreservedly. Take the attitude that this Intelligence thinks in you and acts through you as your very self. It instructs, guides and actuates you. Trust it. Rely upon it. Respond to it. And the result will be true and definite demonstration or proof of its reality.

An inherency being a quality or thing which is infixed, a part of, and can not be separated from, we find that our being is wholly divine, endowed with God-characteristics.

“The fruit (not “fruits”) of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.”—Gal. 5:22, 23. These are the expressions or qualities of the Omnipresence in you. The more you practice them the more evident they become. Only through application does one become proficient.

Growth or unfoldment is the name given to the result of such practice.

The more you practice the Presence of God, the more God-like you become. Know that God is the Source and Substance of your being, that the inherencies of Divine Being are your inherencies: Wisdom, Love, Knowledge, Understanding, Life, Power, Joy. These constitute Perfection. When? Now!

Let this same Mind be in you which was also in Christ Jesus.—Phil. 2:5.

**There is but One Mind.** It is divine, perfect Intelligence. It permeates everything, and is the essence or substance of all things. Its intelligence instructs the plant just how to grow; the bee how to make honey; the blood how to circulate; and man to know what he is. Why then the injunction to be of the same mind? It means taking the **right attitude**, attuning the mentality to the Truth—that which really is! For there are two ways of thinking, according to the world's belief: one the true thinking, which "sees as the Father sees"—only the Good; the other is personal thinking, belief, based upon appearances or false mental images—the result of a lack or ignorance of the Truth.

The thought which tends to the outer

—including circumstances, conditions and environment—the attitude which is readily depressed—is not thought at all—for Thought is the action of Mind, and since there is but one Mind, the Perfect Mind, there can be no other real thought than that which is perfect and good. Hence, it is necessary for us to refer to that other mental imaging, which the world calls thought, as untrue or false thought. It is called by Paul the “carnal mind.”

The question of thinking then lies primarily in one’s attitude, inclination, disposition or desire. “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit, for to be carnally minded is death; but to be spiritually minded is life and peace.”

Therefore this urge to be of the higher attitude is the refreshing of one’s inner consciousness. Paul again says, “I stir up your pure minds by way of remembrance.” Remember what? Two essentials: God your Father, your Source; and the unerring law that “like begets like.”

Jesus the Christ was the revelator of Truth in its fullness to humanity. He was conscious of this great Law, and therefore knew his divinity. He practiced this Presence, and demonstrated the princi-



ples of life, and thus is the world's exemplar. He was the first and greatest illustrator of God consciously realized in man.

This Perfect Mind which he evidenced we are also to perceive and realize in us. What is this Mind which was in Christ Jesus?

**1. Holiness, or Wholeness; Completeness.**

He declared, "I and my Father are one." He therefore gave no place to personal thought, ever attuning himself to the Infinite Intelligence thinking in him and speaking through him. Hence he realized that his words were spirit and life. No personality, no selfishness—his will being completely swallowed up in the higher perception of the One and Only Presence: "I seek not my own will, but the will of my Father which hath sent me."

When you perceive the fact that God is All there is, both invisible and visible, that there is but One Thinker, and that Perfect Mind is now thinking in you as your very self, then will you also know that you are "sent of God," the expressor of all the divine attributes of Being.

**2. Humility.**

No personal pride in learning, goodness, or power. Readiness to serve and

bless, realizing that all work, of whatever kind, is needful, therefore holy, and never degrading. No cast, no "higher than thou" attitude, but all one common brotherhood with "one God, the Father of us all."

"As Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples."

"He poureth water into a basin, and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded."

### 3. **Gentleness and Meekness.**

The recognition and acceptance of the Presence of God ever around, about and within us, keeps us calm and serene in the most trying conditions, for we know that only the Good is true—all else only false mental belief. It is the spirit that bears and forbears. It looks to the interests of others rather than to self. It is the result of spiritual enlightenment and faith in the Good.

"I Paul myself beseech you by the meekness and gentleness of Christ."

"Who, when he was reviled, reviled not again; and when he suffered, he threatened not; but committed himself to him that judgeth righteously."

### 4. **Love.**

Conscious unity! Aware of but One Presence, the Good. Recognizing but One Source, but One Substance—the Father of All. This eliminates any separateness, antagonism, envy, strife, and gives the “peace that passeth understanding” because of a realization of our oneness with all people and all things. Only through such realization can we “love our neighbor as ourselves.” Love is the orderly action of Being, the law of equality. When you know only One Presence, and all the expression of that One, Love verily is the fulfilling of all law.

“And now abideth faith, hope and love; but the greatest of these is love.”

### **5. Obedience.**

Only through conforming to the natural and orderly process of unfoldment—Law—do we realize and enjoy peace and freedom. It is the fulfillment of rightness. All falling short is sin, the penalty of which is suffering.

“For the law was our schoolmaster to bring us unto Christ.”

“To obey is better than sacrifice.”

“Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

## 6. Prayerful.

Prayer as aspiration, communion. This includes recognition, appreciation and appropriation of that which is higher and better than sense conditions; an acceptance of the Source and Substance of Good—God. The highest form of prayer is affirmation of the Truth. Jesus, speaking in the Aramaic language, which had neither past nor future tenses, necessarily spoke in the present tense: affirming the truth of the thing desired. Therefore he prayed, as he taught us to do, to pray as though he had already received, giving thanks unto the Father; always leaving the realm of sense and entering into the higher plane of realization of spiritual understanding, symbolized by “mountain.”

“And he went into a mountain apart to pray.”

“Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me, and I knew that thou hearest me always.”

## 7. Sympathy—Compassion.

This is the product of Love, or conscious unity with all. That which affects one affects all. The “mind which was in Christ Jesus,” however, does not weaken itself by assuming the same attitude of

those afflicted and suffering the pangs of distress with them, but rather is solicitous of relieving the effects of sin and at the same time redeeming the sinful thought or attitude—the occasion for the suffering.

“When he saw the multitudes, he was moved with compassion, because they fainted, and were scattered abroad, as sheep without a shepherd.”

“Jesus went forth and saw a great multitude and was moved with compassion toward them, and healed their sick.”

We have the Mind of Christ.—1 Cor. 2:16.

Thus the mind of Christ is the recognition and practice of the Presence of God—which is the whole of Divine Science.

Application of Truth means agreeing with God, co-operating with God, conscious unity with God. When you agree with the Life in all things, no manifestation of that Life can be discordant to you. When you co-operate with this Life in its various forms of expression, you will find all things working together for your good. When you thus become conscious of your oneness with all Life, you are filled with and manifest the “Fruit of the Spirit.”

Therefore, resolve to make a practice of applying God in all events, circumstances and conditions.

Always begin at the foundation, the basis—the Omnipresence, the One All, the All One. Say, **Since there is but one Substance, I am Spirit. Therefore, I am divine.** This not only includes my mind and soul, but also my body. My conclusion is: **I am Spirit-substance, endowed with God-nature.** Therefore, to be true to myself I must think, speak and act lovingly in all circumstances and conditions. This I must do without any thought of personality; then every experience becomes a stepping-stone into higher and fuller consciousness. I prove God's presence by practicing it, and find that it meets every requirement and satisfies every desire.

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#### Questions on Lesson 6.

1. What is meant by application?
2. Repeat the Statement of The One Perfect Mind.
3. What is Mind? Are there many minds?
4. What is true thought?
5. Then what are false or untrue thoughts?
6. What does the practice of Truth do for you?
7. Of what value are affirmations of Truth?
8. What is the secret of concord or agreement?
9. Do you practice applying God in all events, circumstances and conditions?
10. What is the "fruit of the Spirit" resulting therefrom?

## LESSON VII

### THE SILENCE

**T**HERE IS AN INNER SOMETHING—an indwelling Presence—which is the Source of all knowledge. It is the Fount of Inspiration from which all blessings flow. This is God. Its purifying, vitalizing and illuminating influence is the Christ. Since the Christ is the revelation of God, to know God we must be open and responsive to this Light of Truth. “There is none other name under heaven given among men, whereby we must be saved.” That name, says Peter, is the name Jesus Christ—man conscious of God in him; man conscious of his Source, and therefore of his own divinity; man conscious of his oneness with Perfect Life, Perfect Intelligence, and Perfect Substance.

Where and how shall we find this Light, this Truth? Is there a method or way by which one may develop or unfold this true knowing or realization of Truth?

Revealed Truth—Jesus the Christ—says, “The kingdom of God is within

you." Where you find the Kingdom of God there will be found the Kingdom of Heaven. It was to the within Jesus taught us to turn—to "Our Father which art in heaven," and not to some Presence without and far away.

"The Lord thy God in the midst of thee is mighty." Here, then, within yourself will you find both prophecy and fulfillment of every good and all good. It is the Source, Substance, Life, Power and Joy of your being. By turning to this Presence within you, the very Essence of your being, are your eyes opened to the Truth. You begin to see, to know, to realize that which God is, and therefore that which you are. This awakening is called growth or unfoldment.

The Silence is your Chamber of Peace. Here you learn to know that **God is All**, both invisible and visible. It gives you a consciousness of the **Allness of Good**, and nothing disturbs the harmony of your thought, for you know **God Rules**. As you learn, through practice, to still the physical senses, all mental conceptions, opinions and conclusions arising therefrom, you will begin to intuitively know the Truth springing spontaneously from the Perfect Mind within you. This inspiration, intuition, this knowing is the



Christ. "Awake, thou that sleepest, and Christ shall give thee light."

Within you lies the fulfillment of every desire of your heart, and the Power by which it may be manifested. Learn to recognize this Reality within you by turning to it often; not only in times of need and stress, but ever keeping the attitude of recognition and appreciation, you "pray without ceasing, and in everything give thanks."

Every ill condition is the evidence of an agitated, distorted or confused mentality. Very few "great" things disturb the thought of the world; it is the little petty things of every-day life that fret and worry, impoverish and make sick. They are the "little foxes that destroy the vines."

To turn purposely from these things and forget them for a time will restore one's confidence, refresh his mentality, quicken his spiritual perception, and thus free him from all conception of weariness of brain or body.

But recognizing the higher potency of Prayer, the Silence is not only a means of relaxation from sense beliefs, but the time of renewed and enlarged spiritual understanding, so that the petty annoyances of sense lose their power over you. You be-

come "strong in the Lord and in the power of His might" through your conscious unity with God, and "none of these things move you" any more.

The Silence is the time or season of Prayer, where you are renewed in thought through the inspiration of Truth; where you ask and of "His fullness" receive; where you commune and rejoice with the Father in the realization of Oneness.

We so often strive to enter the Silence when we do not know what we are trying to do. We pray and do not know how to pray, and then wonder why we do not get results. It is in the Silence that we get into the very heart of things. If there is no peace and happiness in the external to you, shut your eyes and see them mentally, and you will begin to see them spiritually; then they will begin to express in and through you. The realm of the ideal is the place where you learn that which you are to realize. See God in the highest, in the purest and the best, and the law of God in expression will show forth these things which you have seen. Think right, think lovely things, and you will begin to be the very picture of these things yourself, for like begets like, and God is the only true Thinker and therefore the only Creator.

Before you can become aware of this Holy Presence within you so as to hear its "still small voice" and feel its harmonizing influence, it is necessary that the outer or sense self be stilled. Every mental conception of the seeming—of appearances, of feelings, of conditions, must be dropped or forgotten for the time being, else they will intrude and obscure your higher spiritual vision of harmony, wholeness and perfection.

Therefore, the first step is preparatory: "**Be still.**" This is an act of the will; a determination to quiet yourself, to relax, to rest, to be receptive.

Sit down quietly. Be still. Relax the body by mentally letting go. Turn your thought from the vexations and discords, by direct control of your thought. Yes, you can do this if you try, and the more you try the more easy it becomes. Even still your desires; simply be calm, serene, restful. No special position of the body is necessary; the main object is to quiet the mentality, and open the soul to Truth.

The second step is **Concentration**. Now you fix your attention upon the Omnipresence, or some of its qualities or phases of Being; such as: Love, Life, Peace, Joy, Strength, Health, Order, Wisdom, etc. The purpose of such concentration is

to shut out from your thoughts all that seems not good or is apparently adverse. In other words, the purpose of concentration is to so fix your attention upon the Truth that that Truth will be revealed to you in its fullness, and you thus be forever freed from your former false mental conceptions of its opposite.

**Concentrates:**

Mind is expressing its nature (Love)  
in everything.

My nature is Divine Love.

The Christ is the Light of my world.

**Resolves:**

To think the thoughts of God, the  
Good, only.

To let Love dissolve every hard con-  
dition.

To be loving in my every thought,  
word and deed.

This focusing your attention upon the thing desired to be known is only a means to the end. It is the opening the door of your soul to the Christ. It is letting in the sunshine of Truth. It is co-operating with God in making manifest without that which is within.

Paul emphasizes the value of concentration: "Whatsoever things are true  
. . . honest . . . just . . . pure

. . . lovely . . . of good report; any virtue . . . any praise—**think on these things.**” Why? Because in thinking on these things you form mental images of realities, of God, and since God is all there is, then all other mental conceptions, every belief and opinion contrary or adverse to the Truth, is eliminated from thought; while through concentration upon the Truth it grows, expands, enlarges, unfolds—until finally you are fully aware of its Reality, Substance and Nature, which awareness is Consciousness. For, after all, this is the most essential lesson—to become conscious of God. Having found God there, you will see God as the only **Presence and Power** in all the universe.

The third step is **Waiting for Wisdom.** Do not be anxious; do not hurry. Keep calm, serene, and receptive. Wait! Be expectant, but do not try to force realization. “Rest in the Lord, and wait patiently for him.” “Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.”

The fourth purpose of the Silence is **Realization.** This means to see the Reality, the Truth, and in seeing you know. “Ye shall know the Truth, and the Truth shall make you free.” When you have become aware of the Truth of wholeness

you are freed from the sense confusion, called sickness. When you know God as the fullness of all, and "Of his fullness have all we received," the belief in the lack of any good thing—life, love, health, strength, prosperity, joy—will have vanished into nothingness from whence it came.

Finally, the Silence is for the purpose of **Communion**. This arises from the consciousness of oneness with God, and therefore inheriting the same nature, qualities and characteristics. Hence the joy of conscious unity. You are the prodigal returned home, and are now welcomed by the Father. What joy! No more separation, no more wandering in darkness, doubt and suffering in sense confusion, but forever more at home where the fullness of all Good is realized and enjoyed.

When you enter the Silence you should relax, let go, give up, forget. You should have at least one period of Silence each day for your own good. If you can have but one, take it in the morning before your thoughts are engrossed in the affairs of the day, while the mentality is open and receptive.

Some schools of New Thought teach that one should remain in the silence an hour or a half hour, but we do not find

that the best way. It is best to remain in the Silence only so long as you are keenly interested. Just as soon as you begin to get restless or lose interest, and begin to think of other things, when you are not wholly **absorbed** in the purpose for which you enter the Silence, then it is better to stop. After awhile take another short period of Silence, and you will find that each time it becomes easier, until at any time or in the midst of your work you can have a refreshing Silence. Then you begin to know what Paul meant by "praying without ceasing." It makes all of life beautiful and good and inspiring. You begin to see the glories of heaven right here and now.

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#### Questions on Lesson 7.

1. Where is your source of knowledge?
2. What is necessary upon your part to know Truth?
3. What is meant by The Silence?
4. To be conscious of the intuitions of Truth, what must you do?
5. Why should you think only of the ideal in your times of silence?
6. What is the meaning of "realization"?
7. How can you dispel sense conditions?
8. Is it necessary to deny the seemingly adverse conditions? Why not?
9. How often should you enter the Silence, and how long should you remain in it?
10. Explain the meaning of communion.





## LESSON VIII

### TRUE PRAYER

**H**AVING LEARNED HOW to enter the "Secret Place of the Most High," and how to still the personal thought of self and environment, that we may be open and receptive to the inspiration of **Truth** from within; how to realize the Presence of God through concentration and mediation, and finally commune with "Our Father," we are now ready to **Pray**. But what is Prayer, and **how** shall we pray aright? What is meant by that "effectual fervent prayer" that "availeth much"?

Prayer, in a general sense, is to make request with earnestness or zeal for something desired; a wish for anything, a sincere desire, a longing, a reaching out after something; whether that thing be material, mental or spiritual. Thus we find prayers that are ignorant, as well as wise prayers; good prayers, and bad ones; poor prayers, and good ones; worthless prayers, and true prayers. All men pray: the saloon keeper prays as earnestly for suc-

cess in his business as does the preacher for success in his spiritual work; but their prayers are different.

We hear on every hand the great necessity for prayer, and people are urged to pray, pray, pray. They already pray; what they really need is to know **how** to pray aright. The man who believes that one can succeed only as another fails, just as earnestly prays for the failure of his competitor as he does directly for his own success. This is ignorant prayer, the prayer of selfishness, unkindness, injustice; yet it fulfills the general definition or notion of prayer.

There is a higher conception of Prayer, which the religious thought of the world has popularized: the prayer of supplication, of beseeching, pleading, entreating, begging for whatever we might desire from a Supreme Being who may or may not grant our request, as it pleases Him. This is a step higher than the darkened sense prayer of pure personal selfishness, for this recognizes a Source from which all supply of Good is derived. Yet this is not the highest form of prayer.

Because all mental action is called thinking, whether that be personal (mental) or universal (spiritual), it is necessary to designate right thinking, in con-

trast to that of mental conceptions, as **true thinking**; so also is it necessary to designate the right mode or attitude of Prayer from all other forms of prayer by the term **true prayer**.

Evidently this was perceived by the disciples of Jesus, two thousand years ago, for we read: "One of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." And Jesus taught in that lesson the true prayer, the prayer that accomplishes—the effectual prayer.

"After this manner therefore pray ye: **Our Father which art in heaven, hallowed is Thy name. Thy kingdom is come; thy will is done on earth as it is in heaven. Thou givest us each day our daily bread. Thou forgivest our debts as we forgive our debtors. Thou leadest us not into temptation; but dost deliver us from all evil; for thine is the kingdom, the power, and the glory, forever. Amen.**"

It was distinctly a prayer of **affirmation** of the Truth of Being. Jesus spoke in the Aramic tongue, the language or dialect of the Semitic known as "Pales-tinian Aramaic." This is now a dead language, but when in use was peculiar in this respect: it had neither past nor future tenses. There was no other way of

speaking of anything except as in the present. Therefore, **literally**, the prayer as given us as a model by Jesus is one of **present recognition of fact, of reality**. Its change of form to that of petition was made by translators of the original manuscripts, to conform to their beliefs and opinions.

This seemingly new, but **original**, form of Prayer is the truest, highest order of prayer. It is the prayer of recognition, of appreciation, of co-operation. "Our Father" is the **One Universal Source**; "that which is born of Spirit is Spirit;" of His Substance are we made, and of His fullness have we all received. Only when the mentality (the realm of personal thought) is stilled, when we are consciously in tune with the Infinite, in the realm of perfect peace and harmony—"in heaven"—can this truth be realized, for God is Love.

Holy, whole, complete, perfect, is the nature, qualities, characteristics of God. This is the meaning of "name." Realizing that "like begets like," then is the effect seen embodying its cause. Not only does God reign supreme in the Universe, but this is the **Only Power**; therefore the kingdom of God is now here, and His will is done on earth. We do not always see it

because of our mental blindness, but God is running this Universe through Infinite Intelligence, Law, and Love. As we attune ourselves to the Universal, as we get into that harmonious realm called heaven, then do we perceive the Presence of God in all things, affairs and conditions.

This Source is our Storehouse of All Good. It is our Infinite Bank of Supply. As soon as we realize our rightful inheritance, then are we privileged to draw upon its fullness. "All that the Father hath is mine"—is yours, each and every one of us; for "Hath not one God created us? have we not all one Father?" Therefore are we supplied, God being the Source and Substance of "our daily bread."

Only as we co-operate, as we fulfill, are we entitled to the blessings of the Law. As we do unto others so do we receive. As we give, to us is given, whether that be love, strength, courage, or material sustenance. As we forgive, holding the attitude of oneness, that which we forgive in another we forgive ourselves; and on the contrary, that which we bind upon another we bind upon ourselves. "Forgive, and ye shall be forgiven."

Recognizing the nature of God, we

readily see that we are led into temptation and sin by our own ignorant and false beliefs, opinions and desires; and we freely make confession that all our sufferings are the result of our misguided thought, with which Perfect Mind, "Our Father," had nothing to do. But when we turn to the Light (for "God is Light, in whom there is no darkness at all") then do we know of a truth that our misbeliefs, our sense dreams, are "vain imaginings" which the Light of Truth dispels, and we are delivered from all evil. There is but One Reality, One Presence, One Power: to Him, to It, belongs all the praise, now and forever.

Since Affirmation of the Truth, and its practical application, is the highest form of Prayer, what, then, is the purpose of "asking"? "Ask, and ye shall receive: seek, and ye shall find; knock, and it shall be opened unto you." This is the receptive attitude, your willingness and readiness to receive. In other words, desire, aspiration, prayer, opens your mentality to see and know the Truth. It is the turning to the Light that dispels all shadows. Prayer, therefore, changes our attitude, not God. It neither induces God to give us anything or do anything for us; but it does open our eyes to see that for which

we have longed—the Good, the True, the Perfect—is now ours, and has always been ours, but we knew it not.

Emerson had this enlarged vision of Prayer: “Prayer is the contemplation of the **facts of life** from the **highest point of view**. It is a soliloquy of a beholding and jubilant soul. It is the Spirit of God pronouncing his works Good.”

The more you pray aright, the more you expand in consciousness; the more of His “fullness” do you perceive, realize and enjoy. So pray, pray earnestly, devoutly; ever aspire, onward and upward; but unless you use what you already have perceived, you will not be prepared for further realization. Your prayer therefore must be a **living prayer**; and such is the Prayer of Divine Science.

This True Prayer is **receptiveness** to the Truth, the **Earnest Aspiration** for Truth, the **Affirmation** of Truth, **Thankfulness** for Truth, and the **Living** of the Truth. Such a prayer is fraught with Divine Power, and the “signs” spoken of by Jesus are fulfilled by it: “In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall

lay hands on the sick, and they shall recover.”

### 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**:  
    True love to God and man;  
A living love that will not fail  
    However deep His plan:

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

Mrs. E. D. Cheney.



**Questions on Lesson 8.**

1. On entering the Silence, what do you "still"?
2. What is prayer, in the general thought of it?
3. What, then, is true prayer?
4. What is the highest form of prayer?
5. Why did Jesus speak in the present tense when teaching his disciples how to pray?
6. What is the starting-point or first step in prayer?
7. What leads you into temptation?
8. Of what value is prayer?
9. How often should you pray?
10. Learn "The Larger Prayer" and practice it.



## LESSON IX

### THE POWER OF THE WORD

**A**LL ARE FAMILIAR with the statement, "A word is the sign of an Idea." But what is an Idea? Words are used so loosely nowadays that it is well for us to pause and see what a word really means before we employ it. Divine Science lays much emphasis upon the right word in the right place. It does not use "belief" and "faith" as synonyms; nor "idea" and "thought." It uses "Consciousness" only in reference to knowledge of Truth, as the word means "Knowing with God;" and can not, therefore, be applied to personal conceptions, opinions, and beliefs—such as "sense consciousness," "consciousness of sin, pain, sickness," etc.

To be "conscious" means to be aware—to **know**—that which really is, and that is **Truth** or **God**. You may believe—that is, mentally imagine in your personal thought, all sorts of ills, and because you thus mentally see them, they seem real to you. But these mental pictures are

only your interpretations, or rather, misinterpretations, of facts; for since God is the only Reality, invisible and visible, and since God is the **Omnipresence**, the One and Only Presence, Life, Intelligence and Substance—everywhere, then everything not Good must of necessity be the outpicturing of mental beliefs, fears, superstition, “vain imaginings”—in a word, “mental delusions.”

Facts, conditions, appearances, are to you according to your interpretation or thought of them. This is the truth perceived by Paul when he declared, “I am persuaded that there is nothing unclean of itself; but to him that esteemeth (thinks or interprets) a thing to be unclean, to him it is unclean.”

How important, then, to learn to realize that the **One Perfect Mind** thinks in us and acts through us as our very selves; that Truth is revealing in us only that which is Real and True; for, as said Joseph, “Do not interpretations belong to God?” That is, only through Divine Wisdom, that inner illumination of Spirit called Intuition or Inspiration, are you enabled to perceive and know the Truth of anything.

An Idea being the essence of true seeing (the word Idea being derived from a

Greek word meaning "to see"), it is an inner conception of any perfection, any fact, any reality, any truth.

As such, it becomes both a true image and an archetype, or the original pattern and model; a real likeness or representation, and the embodiment of the essential nature or character of Being, God or Truth.

The metaphysician, Martineau, says: "Ideas, in their pre-existence, are the archetypes of created things; in their embodiment are the essences of things; and in their relation to us are what we know of things."

Since Cause must itself constitute the Effect, we see that the true Word is no longer only a sign of an Idea, but is itself the Idea. **Mind**—the Source; **Thought**—the activity of Mind; **Word**—the Result or Effect of Mind; not different things, but all **One**—and that one **God**.

Thus you understand the mystery of John's statement: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

Infinite, Perfect Mind, through its own

activity, Thought, expresses itself as Word or Body.

Divine Mind, then, is the only Creator. Man does not—can not—create anything through his thought. The mission of individual thought is to correctly see and thus to correctly interpret the Truth of the universe, which includes man himself.

This is the revelation of Truth as taught by Divine Science: All substance is Spirit, therefore perfect. You do not remake nor rebuild your body through thought. You do not create health through right thinking, nor disease through wrong thinking. You do not make success and happiness nor their opposites by thought. **Personal thought is but an interpreter.** As you mentally picture, think, so you see or interpret. Think thoughts of anger, your words will be of anger, and unpleasant results will follow; and you see your own thought-image in every direction you turn. Think thoughts of love, followed by words and deeds of love, and harmony prevails; and love will fill your vision.

Your thought or word does not make either condition. In the former attitude it obscures, beclouds, and misinterprets the true nature of your Being; while in the latter case it clarifies, purifies and cor-

rectly interprets the Reality of yourself, which was always there but unrecognized.

Your "state of health," your circumstances, your environment, the degree of your success, and all outer conditions, are but evidences of the degree of your spiritual understanding, and readily indicate the manner of your interpretation. As a man thinketh, so he interprets.

The Power of the Word is the Power of God which you perceive and realize as acting through you as thought, word and deed. As you think in conformity with Truth, Spirit will reveal to you and manifest through you its fullness—its fullness of Life, Intelligence, Love, Power, Joy, Supply—Perfection.

Practice the recognition of the **One Presence** daily, hourly, constantly. Not only think it, but speak it for yourself, for all, and for all things. So long as you think of the One Presence and Power there will be no place or opportunity in your mentality for anything adverse. As soon as this attitude becomes settled, fixed—a habit, you will find that you have been lifted out of all your beliefs in ignorance, sin, lack, suffering, etc.

What has made this wondrous change? The Power of the Word, the Power of

Truth, meeting the response of your awakening soul, your spiritual recognition and comprehension. Thus seeing and knowing the Truth, you become one with it, and enjoy it and its benefits forever.

Moreover, when you are in tune with the Infinite, you become the minister or ambassador—the channel—through which the Divine Mind will speak to others, for your thoughts will then be true, and hence the Word of God. You will be blessing humanity by thinking and speaking the Truth about God and therefore about man, for the only way to speak true, strong words, is to think true, strong thoughts of Truth; for like begets like.

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### Thoughts for Practice.

I think God's thoughts—Truth—after Him.

My words are the Words of Truth, hence are fraught with Power to enlighten, heal and bless.

I think, speak and live my highest vision of Truth.



**Questions on Lesson 9.**

1. What does "consciousness" mean?
2. What is the difference between knowledge and belief?
3. Explain the difference between "idea" and "thought."
4. How does an idea become manifest?
5. Does individual thought create?
6. What is a word? What is meant by "The Word"?
7. When does "The Word" become your word?
8. What effect does your thought or word have?
9. When do you speak only strong true words?
10. Explain, "As a man thinketh, so is he."



## LESSON X

### HEALTH AND HEALING

#### The Reality of Health.

**S**INCE GOD IS WHOLENESS, Order and Harmony is the true State of Being. This is the Truth of God the Source, and therefore of all creation, the Effect or Manifestation; for you can not divide God, the Cause inhering in the Effect and actually constituting it. The invisible and the visible are not diverse, but one—a Uni-verse. The seen and the unseen are one—the outer and the inner. That which is true of God invisible is true of God visible.

Since God is the changeless Reality of Wholeness, Completeness, Perfection, this Reality is made visible in all manifestation to the eye that is responsive to the Light of Truth. This is the attitude spoken of by Jesus when he said, "If thine eye be single" (seeing only the Reality of Goodness and Truth) "thy whole body shall be full of light."

Since God is the changeless Reality of

Order and Harmony, then to the degree that we see God in the visible do we recognize that normal, natural condition or state called Health.

Health is eternal and changeless. It is the true state of each and every one. Health, the normal, natural state of Being, means to be well, whole, sound, poised, balanced, vigorous, peaceful, harmonious—the realization of all the qualities of Perfection or Completeness.

### **Explanation of Sickness.**

You have heard people say that they were in “poor health” or “ill health.” There can be no such state or condition. Health can never be ill, for in such case it would no longer be health.

To be sick is but an evidence of an unilluminated mentality. In other words, people get sick because they do not see the Truth of themselves. Therefore ignorance is the cause of disease. Since ignorance is the lack of knowledge, that is—nothing, there is no actual cause for disease: it has no basis, truth or reality. There is therefore no physical causation. Then what is it and its occasion?

The belief in disease is the disease. It is but a mental conception, not a truth. It is sense thought, not spiritual. It is dark-

ness, not light; ignorance, not knowledge. It accepts the seeming, the appearance, as real in and of itself, with qualities and powers of its own, which are often adverse to the good. This is the work of personal thought, called by Paul the "carnal mind" which is ever at variance with and wars against the Spirit—the Truth.

When one sees not the Truth of Being, but lives in the realm of effect, in the seeming, in appearances, this attitude is of the mentality or personal thinking. (This is not real or true thinking, for Thinking is the action of Mind, which is perfect and forms only true Ideas, but because personal thinking imitates the same process of formulating images, we must use the word "thinking" because of the lack of a better word acceptable to our common language; but always qualifying or explaining it by the use of the adjective "true" or "right" when referring to real Thought, and "false," "wrong," or "personal" thought when referring to the mental action of belief, opinion, etc.)

This realm of the mentality—personal thinking—is shallow, hollow and unstable. It judges from appearances, forms wrong opinions and untrue conclusions; and by its own judgments inflicts upon itself limitation, sickness, suffering and

death. Thus illness is the evidence of imperfect, wrong, personal thought.

If one mentally images disease, he not only sees it all about him, but is subject to it himself: for "as a man thinketh, so is he." We do not deny the appearance, but know that it is but the evidence that one has not been illumined by the Truth; that he has not seen or thought aright. Sickness is the result of sick thoughts. Physical harmony, or health, is the truth of the body, but so long as one believes it subject to adverse or evil influences, his mental interpretation pictures for it weakness, sickness, limitation.

Here, then, is the only place for healing—in the mentality. Mind is always perfect, whole, and needs no changing; indeed, it can not be changed. But the plane of personal thought—the mentality—has been obscured and encumbered with untrue conceptions, beliefs, "vain imaginings," until the Truth is not perceived, felt and known.

### **The Process of Healing.**

The process of healing is not a change in Consciousness, for that is the Illumination of Truth—God—which ever shines for all. The transformation from ignorance to knowledge, from darkness to

light, from error to Truth, is a process in the thought or mentality of man. It is the removing of the sense-deluding goggles from our eyes, the opening of mentality's windows to the sunlight of Truth.

Truth is Truth. No amount of untrue thinking can change the eternal state of your being. You are the embodiment and expression of Wholeness, Harmony, Health. Your thoughts of health do not create health, neither do your thoughts of disease create sickness. Mentality is but an interpreter, and according to your interpretation do you enjoy the one or suffer the other.

The work of thought—true Thought—is to think “God’s Thoughts after Him,” and thus interpret correctly, whereby we know the Truth of Wholeness and are one with it. It is Infinite Perfect Mind thinking in us as our very selves. On the plane of mentality—personal thinking—however, we obscure our vision of this Mind in us by imaging our personal conceptions, beliefs, opinions, etc., and thus see all things through these colored glasses of sense, and interpret accordingly. True thinking clarifies our vision, while personal or false thinking obscures, beclouds.

The question of realizing Health is

simply a matter of clear spiritual perception. Light reveals the Truth. The more we know of Truth the more perfect and harmonious we see our bodies, environment, etc. Health is being revealed to us just as rapidly and as fully as we open our eyes to the Truth.

To become conscious of any Truth, you must start from the fundamental basis or fact: **God is All there Is, both invisible and visible.** To know this is to know omnipresent Health—Wholeness and Harmony, vitalized by Life, Love and Power.

The secret of Health lies largely in one's attitude. How are you thinking? How are you looking at things? Are you judging from appearances, your mental conceptions of them, or from the basis of Truth, which is "righteous judgment"? Are you "double-minded," that is, do you believe that everything must have its opposite? that if there is good, there must also be bad?—health and sickness, opulence and poverty, happiness and misery? If so, you are partaking of the Tree of Duality, the forbidden tree. If so, is it any wonder you have mixed conditions in your life? The more you give place in your thought to evil, adversity, disease, etc., the more will you see of them: be-



cause these are the goggles (false mental conceptions) through which and by which you see these untrue images.

Healing is the process of attainment or realization of the eternal state of our being. It is a transformation in thought, from the ignorance of belief to a knowledge of Truth. This is the process indicated by Paul: "Be ye transformed by the renewing of your thought." It drops all short-coming (sin) for righteousness; weakness and limitation for the fullness of strength and vigor; poverty and distress for opulence and satisfaction; worry and disease for peace and harmony. Such is the result of spiritual enlightenment—the truest, purest and highest method of healing.

### **The Scope of Healing.**

Yet healing does not relate merely to physical wholeness. It must first be an inner or spiritual perception, and this then applies to every phase of Life's expressions. As we see more and more of the truths of Life we are evolving into a fuller, freer and better realization of Wholeness and Harmony, this evolution being the process called Healing, which is but another name for Unfoldment.

One thing alone rights any condition—

the consciousness of the Presence of God. This means seeing all that God is right there where discord seemed so evident. There is but one way by or through which we may attain to this realization—receptiveness to Truth. Desire is the incentive, prayer the door, faith and words the means or method which lead to realization.

“Hold fast the form of sound words” implies the necessity of being steadfast to the good, pure, wholesome, strong, sound thoughts or ideals. Adhering steadfastly to our highest vision of Truth, there will be no room in our mentality for anything adverse, for no useless or idle thought. Therefore it profits little, and may be a hindrance to clear perception, to look for correspondences, for the cause or occasion of any shortcoming.

Our first thought should be the Perfection of the Whole (God). Then every thought of any phase or condition or environment, or of body or any of its members, will be seen in the same Light; for the Truth of God is the Truth of Man. Since God is perfect, so must His creation be; for Cause and Effect are one; like begets like.

Since there is no physical causation for disease, this condition or appearance

must be handled where it is conceived—in the personal thought or belief. Therefore, to relieve yourself of any seeming ill condition, you must rid your mentality of the “seeming” in thought. This can be done only by knowing the Truth. Practice seeing but One Presence and Power—the Good, which is Life, Health, Peace, Intelligence, Love and Joy—in yourself, in every event, circumstance and condition.

Keep up this practice daily until you form a thought-habit of seeing only Health, Wholeness, Soundness, Perfection everywhere—full, free and abundant. If, because of former habits of wrong thought, adverse “seemings” thrust themselves before you, ignore them, refuse to give them any recognition or sanction, by the more firmly adhering to the Reality or Truth revealed to you. You may not be able to explain the “why” of these appearances, even to yourself. Don’t try to do it. If you do, you admit, at least to a degree, that they are so. Simply turn your thought from them, and filling your mentality with the good and true, there will be no room for them to further distress or annoy you—and thus are you transformed; “old things pass away: behold, all things have become new.”

This is the process, when applied to the Self and its avenue of expression—the body, which is known as Healing. When applied to the mentality, it is called Unfoldment. And when related to the soul, it is termed Evolution. By whatever name it is known, it is the process through which we pass from darkness to light, from ignorance to knowledge, from sense to Spirit.

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#### Questions on Lesson 10.

1. What does wholeness comprise?
2. What is health?
3. How is the realization of health attained?
4. Can you lose your health?
5. What is the explanation of sickness?
6. What is disease? Is there any physical cause for it?
7. Where does all healing take place? What heals?
8. State the process of healing.
9. When does the appearance of disease disappear?
10. Does healing relate only to the physical? What does it include?

LESSON XI  
SPIRITUAL AND MATERIAL  
PROSPERITY

“**O**F HIS FULLNESS HAVE ALL WE RECEIVED.” This was Paul’s clear perception of the truth of each one. He who knows this truth for himself can have no sense of lack; for, indeed, all deficiency or lack is but a sense or mental condition which is the effect of imperfect or wrong thought and belief.

Little need be said about poverty. Most people have felt its pangs of suffering, its cruel tyranny, its strangling grip upon the throat of hope and aspiration. It is the one, and the greatest, **disease** common to all humanity. It is not a reality, but a nightmare! It is not a truth, but a lie! The same thing may be said of any so-called physical disease, and therefore Poverty and Disease are one and the same.

Remember, there is no physical causation; likewise there is no physical disease. All beliefs in discord, sin, sickness and

poverty (being beliefs) must necessarily be **mental**. A belief is a mental supposition in which certain qualities and powers are attributed to certain things. But the belief does not make the thing true.

Truth is changeless; it is permanent and reliable, and your beliefs about it can not affect it. The only thing your beliefs affect is your attitude: if they are of the good, they give you peace, confidence, and assurance; if of evil, you are disturbed by doubt, uncertainty and fear. The belief in the Good is the invitation of Truth to apply it, to put it into practice, which transforms it into Faith; and Faith "removes mountains"—every sense bondage and affliction.

If you think any lack, of yourself or your circumstances, or of anyone else; if you mentally picture any kind of lack anywhere, it is this thought-image which hides from your true vision the Fullness of Supply; your belief acting as a screen upon which is painted the pictures of suffering and distress resulting from such seeming lack.

Stop right here and know once and for all that these pictures on your mental screen are only the paintings of your imagination, and have no truth or reality. You feel that your conditions of lack are

anything but imaginary; that they are so evident that they must be real? Then let us dismiss for a few minutes these apparent conditions while we go back and search for a sure and stable foundation upon which to stand.

The only proper place to begin anything is at the Foundation or Basis. Therefore, to understand Prosperity, we must begin with the Source; then following its laws of expression, find the method of its manifestation in our affairs.

Turn your thought from the without to the within. Let go of the stress of the outer, and calmly meditate upon the Great Presence which gave Being to you and all things. It is the Only Source, and It is the Only Substance. This Presence is everywhere; there can be no place where it is not; therefore, It is the Omnipresence, "whose presence bright all space doth occupy, all motions guide." That which is visible came into expression from the invisible—both the seen and the unseen being One Substance—Spirit.

As you thus think, you will begin to see that this Living Substance is the Source and Supply of your being—spiritually, mentally and physically. The whole includes all its parts, and your being in its entirety is the product or expression of

God. Now, God is Spirit, and Spirit is the only Substance, visible and invisible. It is the all-pervading Presence above, beneath, around and within, and itself constitutes the so-called material.

God is therefore that Reality upon which all things rest or depend for existence—the foundation, the basis, the all-inclusive Reality of all that is!

Since God is Spirit, spirituality means to be like God; conscious of Truth. Prosperity then means enlargement or unfolding in consciousness. It is the evolution of the nature, capacity and potentialities of Being in the individual.

Thus do we find that **Spiritual Prosperity** is the **only true success**. Only through knowledge can you truly have and enjoy the Fullness of Good, whether that be health, happiness or success. Through knowing Truth you thrive, succeed, prosper, and advance in all good and desirable things. It is the only Law of Success.

“Seek **first** the Kingdom of God and His righteousness, and all these things shall be added unto you,” is the simple yet fundamental basis of Prosperity as given us by the divinely-illuminated Jesus. If you desire to be truly successful—that is, if you wish to gain or advance in any-



thing good, and have full appreciation and enjoyment of that attainment—then faithfully observe that word “first.” Write it in capitals; for the only sure and abiding foundation is the knowledge and acceptance of the One Presence and Power as your Life, Intelligence, Love, Joy and Power—which is the Kingdom of God. Its “righteousness” is rightness, order, harmony, justice, and the Law by which it expresses. Get this understanding, eliminating personal selfish desires, opening yourself to the realization of Good only, and you will have opened the doors to Prosperity in every direction. The outer evidences will necessarily follow—“all these things shall be added unto you.”

Mentality — the personal thought — looks to its own efforts for success. It may gain money, fame, things, and have many possessions; but, lacking the consciousness of that which they but represent or symbolize, the personal thinker feeds only upon husks, the chaff. The personal thought is, in effect, the non-recognition or a denial of God, and the praise of self.

Job declared: “If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because

my wealth was great, and because mine hand had gotten much; this also were an iniquity to be punished by the judge: for I should have denied the God that is above."

Jesus, conscious of Truth, said, "A man's life consisteth not in the abundance of the things which he possesseth." He likened the one who thought only of material gain to a fool, saying, "So is he that layeth up treasure for himself and is not rich toward God."

Then learn this lesson well: God is not only the Source of all things, but the very constituency of Prosperity. Seek the Kingdom of God and the Law of its Expression, giving yourself fully and unreservedly to it, and then you will joyfully and consciously acclaim with Jesus, "All that the Father hath is mine." Then will you know that of His Fullness have you received.

In the old Mosaic law we read this statement of principle: "Beware that thou forget not the Lord thy God . . . and say in thine heart, My power and the might of mine hand hath gotten me this wealth; but thou shalt remember the Lord thy God: for it is he that hath given thee power to get wealth."

Why do you lack any good thing? Be-

cause you have not followed the Lord your God with a whole heart; that is, you have mentally believed in limitation, injustice, theft, under-supply—all these subtle suggestions of the perverse personal thought, called the adversary or devil. To this extent you have turned your back on Truth, your face away from the Light; and as a result see these false images of race and personal belief. So long as you depend upon such appearances as facts, just so long will you remain in bondage to sense delusion; although, as a matter of fact, there is no more truth in poverty and lack than in the horrible dream at night. When you awaken to the Truth you will then know the nothingness of both these sense dreams, because the Light of Truth will reveal unto you your divine inheritance—"heirs of God, and joint-heirs with Christ."

You have a right to all material supply you can wisely use and enjoy. It is not only your divine right, through your unity and co-operation with God, to have sufficient to sustain your body, but for every comfort and enjoyment of this present world—for is it not God's own creation, made for you and me?

But do not attempt to hoard. Use that which you have wisely, but without fear,

knowing that God not only shall but **now** supplies all your needs. Do not lay stress upon the material, for it is but the symbol of God's bounty. Hence Solomon advises: "Labor not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings."

In the recognition of the Omnipresence you are open to the inflow of Supply from every direction. Do not clog up the channel by attempting to store it away. "Charge them that are rich in this world," wrote Paul to Titus, "that they be not highminded, nor trust in uncertain riches, but in the Living God, who giveth us richly **all things** to enjoy."

It is therefore evident that material prosperity is really dependent upon spiritual prosperity. Therefore, do not permit the present seeming limitations to make you sad or discouraged; above all, refuse to permit yourself to worry and fear, for these things only bind your thought the tighter. But you ask, How? There is but one way: Turn to God your Father. Trust in Him. Open yourself to the Light and Inspiration of Truth—the Christ. Affirm your **Oneness** with God, and that you are **Now** filled and surrounded with the **Fullness of God**. Then wait

patiently, faithfully, without wavering, ever living to your highest and doing your very best, which is co-operation, and you can not fail to demonstrate the Law of Prosperity both spiritually and materially.

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### Questions on Lesson 11.

1. What is the occasion for any sense of lack?
2. What has one's attitude of thought to do with his circumstances or condition?
3. What is the difference between poverty and any other disease?
4. Why do you lack any good thing?
5. What power does belief in poverty and failure have?
6. What is the only true success?
7. What does it include?
8. How may it be realized or attained?
9. To how much of "His Fullness" are you entitled?
10. What is the Law through which supply is manifested?



## LESSON XII

### STEADFASTNESS TO TRUTH

**S**TEADFASTNESS means to be firmly fixed in faith and devotion, constant, steady, loyal. Having perceived the fundamental principles of Being which are absolutely necessary for a fully rounded out and effective existence, it is incumbent upon each one to apply these principles to every detail of life. Only through application and use can you reap the benefit of the truths to which you have given recognition and assent.

Steadfastness in thought and deed are as essential to spiritual unfoldment as it is to the success of any external business enterprise.

It seems so easy, because of the prevalent race thought habit, to vacillate and waver through doubt, fear and worry. This makes one unsettled, unsteady, variable and irresolute, which accounts for so many failures in the business world.

The outer or external being but the interpretation of one's inner thought or at-

titude, it is evident that our main attention should be given to our manner of thinking. Once having been convinced of the Truth, and understanding the method of its application, through its constant and steadfast use we can attain the realization of the fulfillment of all our desires and aspirations.

It is therefore with a heart of earnestness that I urge you in the words of Paul: "Watch ye, stand fast in the faith, quit you like men, be strong." "That ye henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness."

You have already accepted the one and only sure foundation—the Omnipresence. Adhere to its principles of growth or unfoldment. Put it thoroughly to the test. Use it in your home, in your business, in your social relations, as well as in your church.

No matter what others may think or say, see that you stand firmly, resolutely, steadfastly by that which you inwardly feel to be right and true. If you can not meet their opposition or questionings as yet convincingly, keep still; do not permit yourself to doubt or waver. If others persist in claiming that evil is real, keep af-



firming and reaffirming to yourself the truth that "Only the Good is True," and continue looking for and practicing the Good until your very presence will banish the thought of evil in all those who come in contact with your thought.

For your individual progress, "Prove all things; hold fast that which is good." What has the Truth as taught by Divine Science, when used, done for you—in your health, home, associations, business? Have you not been "transformed by the renewing of your mind"—in your thought, in your disposition, in all your affairs—literally beoming a "new creature in Christ"? Then hold fast that which is good, and let all else go.

Secondary benefits of steadfastness accrue to the class, or society, or state, but the chief benefits are to the individual. As is the individual so is the nation. As one part of the body suffers, the whole body suffers with it. Your loyalty to Truth is a pervading influence, uplifting and blessing the entire world.

Your knowledge of Truth calls you to action. Speak the word earnestly, fearlessly, and with confidence. Know that the "Power which worketh in you" frees through your thought or word those who

are in any way in bondage to sense or belief.

Overcoming means the surmounting of all obstacles, the triumph of Truth over error, the banishing of all sense delusions through the revelation of Truth—that which is Real. It means neither strife nor anxiety—it is the natural, orderly unfolding of the growing soul that is true and steadfast to its highest vision.

Such resolute, constant practice of Truth is sure in its beneficent results, as voiced by John the Revelator: "To him that overcometh will I grant to sit with me in my throne," thus conferring power and dominion. "He that overcometh, the same shall be clothed in white raiment," signifying purity from all false conception. "He that overcometh shall inherit all things," because he then knows his oneness with God, and can say, "All that the Father hath is mine." "To him that overcometh will I give to eat of the hidden manna"—"to eat of the tree of life."

Steadfastness to Truth establishes character. "The Lord is faithful, who shall stablish you, and keep you from evil."

But—as was said of Reuben—

"Unstable as water, thou shalt not excel."

Faithfulness is shown in one's life—Devout, guileless, holy, humble, liberal, loving, merciful, obedient, prudent; pure in heart, righteous in thought, just in action; sincere, loyal, watchful, steadfast, and zealous of good works. Such an one is reverent, led by the Spirit, and taught of God.

### How to Become Steadfast.

“Hold fast the form of sound words.”

“Endure hardship as a good soldier.”

“Prove all things; hold fast that which is good.”

“Wherefore take unto you the whole armor of God, that ye may be able to withstand.”

You get that to which you are receptive. As you sow, so shall you reap.

“Stand fast in the Lord.” First, in desire, in thought; then in practice. And you will thus fulfill your whole duty.

For, “Let us hear the conclusion of the whole matter: Fear (honor, reverence, serve) God, and keep his commandments: for this is the whole duty of man.”

Therefore, “Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”

“Holding fast the profession of our

faith without wavering; (for he is faithful that promised)."

"Let us not be weary in well doing: for in due season we shall reap, if we faint not."

"Being confident of this very thing, that he which hath begun a good work in you will perform it."

"Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

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In steadfastly beholding One Presence filling all and being all, the One and Only Substance, we lose the conception of lack, and manifest Opulence, Supply; "for of His fullness have all we received."

In steadfastly seeing God as perfect Order and Peace, we lose the conception of all discordant notes in ourselves and environment, and Harmony, Love and Happiness prevail.

In steadfastly holding the Idea of Life, Harmony and Strength, we lose all conception of the opposite, and manifest Health.

In steadfastly adhering to Right, Justice, Balance, mental belief in their oppo-

sites is supplanted by the realization that Intelligent Love rules the universe.

In steadfastly holding to the Truth of our basis—the Omnipresence, we relieve ourselves of every conception of anything adverse; the resultant consequence of which is Heaven here and now.

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### Questions on Lesson 12.

1. What is the meaning of "steadfastness"?
2. Are integrity and loyalty elements of it?
3. To be true to Truth, can you give place in your thought to anything seemingly not good?
4. How may you keep your poise when others about you are proclaiming evil?
5. What effect will your loyalty to Truth have upon others?
6. Do you speak the Word of Truth with confidence in its power?
7. What does steadfastness do for you?
8. Has it changed your attitude, so that you realize the "fruit of the Spirit" in your thoughts, words and deeds?
9. What is the value of "holding fast the form of sound words"?
10. To be steadfast, in what must you trust?



LESSON XIII  
GROWING IN GRACE

“**M**Y GRACE IS SUFFICIENT FOR THEE,” was the response of the Inner Voice, or Lord, unto Paul when he turned to it for help in the midst of his afflictions. What is this Grace which is so satisfying and sustaining? from whence does it come? and how may it be attained?

To be graceful means to exhibit beauty in form or action; full of excellence, harmony and peace; having attractiveness and charm. Beauty is the symmetry and order of the qualities of Being encompassed as a whole; an aggregation of the properties of virtue, goodness and Truth; the rounded-out expression of that which is pleasing, satisfying, ennobling, strengthening, purifying, healing, and inspiring.

Coleridge says, “There is no doubt that the definition given by the ancient Romans reveals the real principle of Beauty—**Multitude in unity.**” The many qualities of Being acting as an harmonious

whole—one—constitutes the essence of Beauty, which, in turn, is the essence of Grace; and exhibiting these characteristics of the divine nature, one expresses ease, poise, peace, gentleness, good-will, and a kindly disposition toward all things, conditions and people.

Grace, then, is the very essence of God implanted in you. It is your divine birth-right. All the inherencies of Being (an “inherency” being that which is infixed, belongs to, and can not be separated from) when combined and developed as a whole in you constitutes the “grace of God” in you—and there is no other kind.

Therefore, the source of Grace is God; the Cause constituting the Effect. The conception of mentality that “Grace is the divine unmerited favor toward man,” so long taught by the church, is manifestly untrue and unreasonable. Being the expression or child of God, man by divine right inherits every quality of his Source.

Paul spiritually discerned this Truth, when he declared, “All are partakers with me of grace.” That which is true of one is true of all. More and more are we awakening to our divine inheritance. These qualities have been within us all



the time, but we have been asleep and knew it not.

Now the clarion Voice of Truth is awakening us. Its call is, "Awake, thou that sleepest, and Christ shall give thee light." For Christ is the Light of God, the revelation of Truth, that inner conviction by which one becomes aware of the Truth, and knows that he knows through the "witness of the Spirit."

For, again says the metaphysician Paul, "unto every one of us is given grace according to the measure of the gift of Christ." That is, each one becomes conscious of these divine qualities within him to the extent that he arouses himself from the sense sleep of belief, fear and doubt, and lets the Christ-light reveal them as the very elements of his being.

According to the degree of Light to which you have opened yourself, do you have certain "gifts" in which you are proficient: "the word of wisdom," "the word of knowledge," "faith," "healing," "working of miracles," "prophecy," "discerning of spirits," "divers kinds of tongues," "interpretation of tongues."

These are called "gifts," but not Grace. Open yourself fully to the full light of Truth—the Christ—and you will then be awake to all your potentialities, capabili-

ties and possibilities, and thus putting into activity every quality of your being, knowing "that in everything ye are enriched by him," you will be full of Grace and Truth.

Attainment of Grace therefore means awakening to the realization of your true Self, and this depends upon you alone, for it is written truly, "But all these worketh that one and the selfsame Spirit, dividing to every man severally **as he will.**" How many of the qualities of your being do you **will** to manifest—only certain gifts or the full grace of God, **all** your inherencies?

You can grow in Grace only through exercising your gifts or divine characteristics. All growth is unfoldment, uncovering and bringing forth that which is already within. It is the "stirring up of the gift of God which is in us," as Paul enjoins us to do.

Therefore, to grow in Grace, to develop the latent powers of your being, is a process of becoming conscious of what God is and therefore what you are.

### How to Grow.

The first essential is to know the inherencies or attributes of your being. This is done by inner contemplation or medi-

tation, letting the Truth reveal itself easily and naturally, without any stress or anxiety. You can not force the revelation of Truth. But you can prepare the way for its free expression by calmly meditating upon it, and keeping an open and receptive attitude toward it.

The next essential is to associate yourself definitely with the truths thus perceived. This you do by your word or affirmation. Do not be afraid to declare for yourself every quality of God; for, since you are the expression of God, your only real qualities are truly the very inherencies of Being.

God is manifesting Himself in Man. You possess all the attributes of this One and Only Presence—the only Reality. An attribute means a characteristic of, a quality belonging to, caused by, and consisting of that to which it refers.

Therefore, you should “hold fast the form of sound words,” refusing to think of negative conditions. Every thought of Life, Peace, Health, Power, Joy (sound, true words or ideas) is constructive, regenerating, strengthening, and purifying—verily God thinking in you.

Then practice in your daily living your highest conceptions of Truth and what

you are. Try to think, speak, act and be that which you have affirmed.

This is the process of growth—from within outward. You are alive just to the extent that you are conscious of God's Presence and Power in you. The process is easy and natural, but you must be true and steadfast to it, and then will every moment be filled with Life, Love, Peace, Health and Plenty.

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### Questions on Lesson 13.

1. What is the meaning of "grace"?
2. What is the difference between "grace" and "gifts"?
3. From whence do you receive grace?
4. By what means is it expressed in you?
5. Upon what does the amount of grace you realize depend?
6. What is the first essential in order to grow in grace?
7. Then what must you do?
8. What is the process or order of unfoldment?
9. Why should you apply the qualities of God to yourself?
10. Only through what method can you grow in grace?

## LESSON XIV

### HEAVEN—HERE AND NOW

**I** ASSIMILATED the fundamental PRINCIPLES OF TRUTH as given in this series of lessons, you have already entered into the New Jerusalem, the City of Peace, called Heaven. You did not have to go anywhere to find it, nor was it necessary to postpone its realization until that event in Life called death.

How these truths are penetrating and pervading the old orthodox religious beliefs and teachings! As a child (son of a Methodist Episcopal minister) I was taught that Heaven was the abode of the righteous, into whose portals we could not enter except through the gates of Death, and then only if we had lived righteously here in this preparatory school. The main thought of the teaching of the church was therefore to prepare for death. How rapidly the change in the last few years, thanks to the revelation of Divine Science—Knowledge of Truth!

## What Is Heaven?

Heaven is the realm of Gladness wherein one realizes that **God the Good** is the **Only Reality**; that Joy and Satisfaction which come only through knowing the Truth; that Peace which is undisturbed by doubts, fears and mental misconceptions.

Joy means to be glad, to have delight, to be contented and happy. To rejoice means to joy or gladden again; and when this shall have become perpetual you are ever aglow with the Good with which you are consciously one.

The high key-note of the philosophy of Jesus was Joy—not sorrow, through the awakening of the Christ within which reveals only the Good and True and Harmonious.

Joy comes only through the recognition and acceptance of the Truth. You can not have Joy in that which you call wrong.

Refreshing, then, is this realization of the truth of Heaven, by Rev. F. N. Peloubet, D.D., an orthodox minister and author: "What is heaven? It is a state of mind and heart, and **any place** in which that state is realized."

## Where Is Heaven?

Heaven is anywhere that God is—and God is omnipresent! Wherever this Presence is recognized there is Heaven. You are taking a long chance if you are waiting until you die to “go to heaven;” for Heaven is not a locality, but a state of mind. If you have not learned to recognize the harmony and order of Life here on earth, you will not be fitted to perceive and know it all of a sudden upon entering into the physically unseen. But if you have been awakened to the living Presence of God in all things, in every condition and experience, you have attained that Peace, Serenity and Satisfaction whereby you realize Heaven all about you and within you.

It was Jesus himself who emphasized this fact, when he referred to the beliefs of humanity, saying that some say, “Lo! here; and others, Lo! there.” Heaven can not be located either up in the skies or in any certain spot or place upon the earth. Jesus emphatically declares the Truth of Heaven in these words: “But I say unto you, the kingdom of God is within you.” Within you, within me, within everyone! Wherever God-Presence is realized, wherever God-Power is the rul-

ing authority, wherever God-Love is felt, wherever God-Intelligence illumines in Wisdom, Knowledge and Understanding—there is Heaven, the realization of Truth; for the Kingdom of God is the Kingdom of Heaven. “In thy Presence,” sang the Psalmist, “is fullness of Joy.”

Since God is omnipresent, and Heaven is where God is, why is not everybody happy, well and prosperous? for these are certainly elements of that Perfect Order and Harmony called Heaven. Simply because of the blindness of mentality, which has not yet become aware or conscious of the Truth. Mentality invents many “evil imaginings,” “strange devices,” and many “powers” adverse to the Good, which it ignorantly accepts as realities, thus obscuring the Truth. They are the clouds of belief, fear, superstition, and evil, which shut out the sun from our view; but the sun and its light are still there. So however much we may dwell in darkness, and feel all the effects of its distorted beliefs, Truth still shines for the one ready to behold it.

### What and Where Is Hell?

The one who is not consciously abiding in Heaven is living in hell; for hell is discord, inharmony, failure, sin, sickness.



suffering, jealousy, enmity, avarice, and death. And you do not have to go anywhere to find this condition, do you? It is according to your kind of thinking whether you are enjoying the bliss of Heaven or suffering the pangs of hell. Realization of Good as the only reality is Heaven; ignorance of this Truth is its opposite.

### How Heaven Is Attained.

That which we experience is the natural and rightful result or effect of Law. The Law of Heaven is order, peace, serenity, justice, mercy, goodness, truth. Violate any of these phases of Law, and you reap discord, confusion, inharmony, sickness and poverty. As a man soweth so shall he reap. Sow to the flesh, and of the flesh you will reap corruption and death; sow to the Spirit and of the Spirit you will reap the realization of Eternal Life and Happiness.

Give ear to the promptings of Truth within you. Awake, and let the Christ, the Light of Truth, reveal unto you but One Presence and Power in all the Universe—the Good Omnipotent; follow its leading conscientiously, bringing forth the “fruit of the Spirit”—love, joy, peace, forbearance, gentleness, faith, meekness,

temperance, and you will come into the consciousness of the Allness of **God the Good**, both invisible and visible, and will enjoy to the fullness of your capacity Heaven here and now. Then wherever you are, in the body or out of it, you will be in Heaven, for you will take it with you, and enjoy the Good forevermore.

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**Questions on Lesson 14.**

1. What is heaven?
2. Where is it?
3. When is it to be realized and enjoyed?
4. Must you go anywhere to find it?
5. Must you wait until you leave the body to know it?
6. Are you preparing to die—or to live?
7. What is the way to heaven?
8. What and where is hell?
9. Can there be any sense of discord and inharmony where the full presence of God is realized?
10. The more of Truth you realize here, will you not the more of heaven enjoy here also?







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