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# LESSONS IN TRUTH



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| 2. Neither Do I Condemn Thee       | 6. God's Hand                    |
| 3. In His Name                     | 7. If Thou Knewest               |
| 4. Loose Him and Let Him Go        | 8. Trusting and Resting          |
|                                    | 9. The Spoken Word               |
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# LESSONS IN TRUTH

A Course of Twelve Lessons in  
Practical Christianity, ,

including  
QUESTION HELPS FOR STUDENTS

*by*

H. EMILIE CADY

AUTHOR OF

'MISCELLANEOUS WRITINGS,' "GOD A PRESENT HELP,"  
ETC., ETC.

REVISED AND ENLARGED EDITION

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# STATEMENT OF BEING

WHO AND WHAT GOD IS—WHO AND WHAT  
MAN IS

## FIRST LESSON

(In entering upon this course of instruction, each of you should, so far as possible, lay aside, for the time being, all previous theories and beliefs. By so doing you will be saved the trouble of trying, all the way through the course, to force "new wine into old bottles." If there is anything, as we proceed, which you do not understand or agree with, just let it lie passively in your mind until you receive the entire course, for many statements which would at first arouse antagonism and discussion will be clear and easily accepted a little further on. After the course is completed, if you wish to return to your old beliefs and ways of living, you are at perfect liberty to do so. But for the time being, be willing to become as little children; for, said the Master in spiritual things, "Except ye become as little children ye can in no wise enter the kingdom of heaven." If at times there seems to be repetition, please remember that these are lessons, not lectures.)

1. When Jesus was talking with the Samaritan woman at the well, He said to her, "God is Spirit: and they that worship him must worship Him, in spirit and in truth." He did not say, God is *a* spirit. The article *a*, italicised as it

is in our Bibles, has been interpolated by translators. To say "a spirit" would be implying the existence of more than one spirit. Jesus, in His statement, did not do this.

2. Webster in his definition of spirit says : " Spirit is life or intelligence conceived of entirely apart from physical embodiment. It is vital essence, force, energy, as distinct from matter."

3. God, then, is not, as many of us have been taught to believe, a big personage or man residing somewhere in a beautiful region in the sky, called " heaven," where good people go when they die, and see Him clothed with ineffable glory ; nor is he a stern, angry judge only waiting an opportunity somewhere to punish bad people who have failed to live a perfect life here.

4. God is Spirit, or the creative energy which is the cause of all visible things. God as Spirit is the invisible life and intelligence (according to Webster's definition of spirit) underlying all physical things. There could be no body, or visible part, to anything unless there were first Spirit as creative cause.

5. God is not a being or person having life, intelligence, love, power. God is that invisible, intangible, but very real something we call Life. God is perfect Love and infinite Power. God

is the total of these, the total of all good, whether manifested or unexpressed.

6. There is but one God in the universe, but one source of all the different forms of life or intelligence which we see, whether they be men, animals, trees, or rocks.

7. God is Spirit. We cannot see Spirit with these fleshly eyes ; but when we clothe ourselves with the spiritual body, then Spirit is visible or manifest and we recognise it. You do not see the living, thinking " me " when you look at my body. You see only the form through which I am manifesting.

8. God is Love. We cannot see love, nor grasp any comprehension of what love is, except as love is clothed with a body. All the love in the universe is God. The love between husband and wife, between parents and children, is just the least little bit of God, as pushed forth through visible form into manifestation. A mother's love, so infinitely tender, so unfailing, is the same love, only manifested in greater degree through the mother.

9. God is Wisdom, or Intelligence. All the wisdom or intelligence which we see in the universe is God—is wisdom projected through a visible form. To educate (from *educare*, to lead forth) never means to force into from the



outside, but always means to draw out from within something already existing there. God as infinite wisdom or intelligence lives within every human being, only waiting to be led forth or drawn out into manifestation. This is true education.

10. Heretofore we have sought knowledge and help from outside sources, not knowing that the source of all knowledge, the very Spirit of truth, is lying latent within us each and every one, only waiting to be called on to teach us the truth about all things—most marvellous of teachers, and everywhere present, without money or price !

11. God is Power. Not simply God has power, but God is Power. In other words, all the power there is to do anything is God. God, the source of our existence every moment, is not simply omnipotent (all-powerful) ; he is Omnipotence (all power). He is not alone omniscient (all-knowing) ; He is Omniscience (all knowledge). He is not only omnipresent, but more—Omnipresence. God is not a being having qualities, bus He is the Good itself. Everything you can think of that is good, when in its absolute perfection, goes to make up that invisible being we call God.

12. God, then, is the Substance (from *sub*,

under, and *stare*, to stand) or the real thing standing under every visible form of life, love, intelligence, or power. Each rock, tree, animal, everything visible, is a manifestation of the one Spirit—God—differing only in degree of manifestation ; and each of the numberless modes of manifestation, or individualities, however insignificant, contains the whole.

13. One drop of water taken from the ocean is just as perfect ocean water as the whole great body. The constituent elements of water are exactly the same, and they are combined in precisely the same ratio or perfect relation to each other, whether we consider one drop, a pailful, a barrellful, or the entire ocean out of which the lesser quantities are taken ; each is complete in itself ; they differ only in quantity or degree. Each contains the whole ; and yet no one would make the mistake of supposing from this statement that each drop is the entire ocean.

14. So we say that each individual manifestation of God contains the whole ; not for a moment meaning that each individual is God in his entirety, so to speak, but that each is God come forth, shall I say ? in different quantity or degree.

15. Man is the last and highest manifestation of Divine Energy, the fullest and most complete

expression (or pressing out) of God. To man, therefore, is given dominion over all other manifestations.

16. God is not only the creative cause of every visible form of intelligence and life at its commencement, but each moment throughout its existence he lives within every created thing as the life, the ever-renewing, recreating, up-building cause of it. He never is and never can be for a moment separated from His creations. Then how can even a sparrow fall to the ground without His knowledge? “And ye are of more value than many sparrows.”

17. God *is*. Man exists (from *ex*, out of, and *sistere*, to stand forth). Man stands forth out of God.

18. Man is a threefold being, made up of spirit, soul, and body. Spirit, our innermost, real being, the absolute part of us, the *I* of us, which you and I know has never changed, though our thoughts and our circumstances may have changed hundreds of times—this part of us is a standing forth of God into visibility. It is the Father in us. At this central part of his being every person can say, “I and the Father are one,” and speak absolute truth.

19. Mortal mind—that which Paul calls “*carnal mind*”—is the consciousness of error.

20. The great whole of, as yet unmanifested, Good, or God, from whom we are projections or offspring, and "in whom we live, move, and have our being" continually, is to me the Father—*our Father* ; "and all ye are brethren," because all are manifestations of one and the same Spirit. Jesus, recognising this, said : "Call no man upon the earth your father, for one is your Father which is in heaven." As soon as we recognise our true relationship to all men, we at once slip out of our narrow, personal loves, our "me and mine," into the universal love which takes in all the world, joyfully exclaiming : "Who is my mother? who are my brethren? Behold, these are my mother and my brethren !"

21. Childlike, untrained minds say God is a personal being. The statement that God is Principle chills them, and in terror they cry out, "They have taken away my Lord, and I know not where they have laid Him !"

22. Broader and more learned minds are always cramped by the thought of God as a person, for personality limits to place and time.

23. God is the name we give to that unchangeable, inexorable Principle at the source of all existence. To the individual consciousness God takes on personality, but as the creative

underlying cause of all things He is Principle, impersonal ; as expressed in each individual, He becomes personal to that one—a personal, loving, all-forgiving Father-Mother. All that any human soul can ever need or desire is the infinite Father-Principle, the great reservoir of unexpressed good. There is no limit to the Source of our being, nor to His willingness to manifest more of Himself through us, when we are willing to do His will.

24. Hitherto we have turned our hearts and efforts toward the external for fulfilment of our desires and for satisfaction, and we have been grievously disappointed. For the hunger of everyone for satisfaction is only the cry of the homesick child for its Father-Mother, God. It is only the Spirit's desire in us to come forth into our consciousness as more and more perfection, until we shall have become *fully* conscious of our oneness with All-Perfection. Man never has been and never can be satisfied with anything less.

25. We all have direct access through the Father in us—the central *I* of our being—to the great whole of life, love, wisdom, power which is God. What we now want to know is, how to receive more from the Fountainhead and to make more and more of God (which is

but another name for All-good) manifest in our daily lives.

26. There is but one Source of being. That Source is the living Fountain of All-good, be it life, love, wisdom, power—the Giver of all good gifts. That Source and you are connected, every moment of your existence. You have power to draw upon this Source for all of good you are, or ever will be, capable of desiring.

# THINKING

## SECOND LESSON

1. We learned in the first lesson that the real substance within everything we see is God ; that all things are one and the same Spirit in different degrees of manifestation ; that all the various forms of life are just the same as one life come forth out of the invisible into visible forms ; that all the intelligence and all the wisdom in the world are God as wisdom in various degrees of manifestation ; that all the love which people feel and express toward others is just a little, so to speak, of God as love come into visibility through the human form.

2. When we say there is but one Mind in the entire universe, and that this Mind is God, some persons, having followed understandingly the first lesson, and recognised God as the one Life, one Spirit, one Power, pushing himself out into various degrees of manifestation through people and things, will at once say : “ Yes, that is all plain.”

3. But someone else will say : “ If all the Mind there is is God, then how can I think wrong thoughts, or have any but God thoughts?”

4. The connection between universal Mind and our own individual minds is one of the most difficult things to put into words, but when it once dawns upon one, it is easily seen.

5. There is in reality only one Mind (or Spirit, which is life, intelligence, and so forth) in the universe ; and yet there is a sense in which we are individual, or separate, a sense in which we are free wills and not puppets.

6. Man is made up of spirit, soul, and body. Spirit is the central unchanging *I* of us, the part which since infancy has never changed, and to all eternity never will change. That which Christian Scientists call “ mortal mind ” is the region of the intellect, where we do conscious thinking and are free wills. This part of our being is in constant process of changing.

7. In our descent, or outspringing, from God into the material world, spirit is inner—next to God ; soul is the clothing, as it were, of the spirit ; body is the external clothing of soul. And yet all are in reality one, the composite man—as steam at the centre, water next, and ice as an external are one, only in different degrees of condensation. In thinking of ourselves we must not separate spirit, soul, and body, but rather hold all as one, if we would be strong and powerful. Man originally lived



consciously in the spiritual part of himself. He fell by descending in his consciousness to the external or more material part of himself.

8. "Mortal mind," the term so much used and so distracting to many, is the error consciousness, which gathers its information through the five senses from the outside world. It is what Paul calls "carnal mind" in contradistinction to spiritual mind; and he flatly says: "To be carnally minded [or to believe what the carnal mind says] is death [sorrow, trouble, sickness]; but to be spiritually minded [*i.e.*, to be able to still the carnal mind and let the Spirit speak within us] is life and peace."

9. The Spirit within you is Divine Mind, the *real* mind, for without it the mortal mind disappears, just as a shadow disappears when the real thing which casts it is removed.

10. If you find this subject of mortal mind and universal Mind puzzling to you, do not worry over it, and above all things do not discuss it; but just drop it for a time, and as you go on with the lessons, you will find that some day an understanding of it will flash suddenly upon you with perfect clearness.

11. There are to-day two classes of people, so far as mentality goes, who are seeking deliverance out of sickness, trouble, and unhappiness by

spiritual means. One class requires that every statement made be proved by the most elaborate and logical argument before they can or will receive it. The other class is willing at once to "become as a little child" and just be taught how to take the first steps toward pure understanding (or knowledge of Truth as God sees it), and then receive the light by direct revelation from the Good. Both are seeking and eventually will reach the same goal, and neither is to be condemned.

12. If you are one who seeks and expects to get any realising knowledge of spiritual things through argument or reasoning, no matter how scholarly your attainments or how great you are in worldly wisdom, you are a failure in spiritual understanding. You are attempting an utter impossibility—that of crowding the Infinite into the quart measure of your own intellectual capacity.

13. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because *they are spiritually discerned.*" Eventually you will find that you are only beating all around on the outside of the "kingdom of heaven," though in close proximity to it, and you will then become willing to let your intellect take the place of the "little child," without which no man can enter in.

14. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath [not *will*] prepared for them that love Him."

15. "But God hath revealed them unto us by His Spirit."

16. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

17. For all those who must wade through months and perhaps years of this purely intellectual or mental process, there are to-day many books to help, and many teachers of metaphysics who are doing noble and praiseworthy work in piloting these earnest seekers after truth and satisfaction. To them we cry: "All speed!"

18. But we believe with Paul that "the foolishness of God is wiser than men," and that each soul has direct access to all there is in God, and we are writing for the "little children" who, without question or discussion, are willing at once to accept and to try a few plain, simple rules, such as Jesus taught the common people, who heard him gladly—rules by which they can find the Christ (or the Divine) within themselves, that through it each man for himself may work out his own salvation from all his troubles.

19. In other words, there is a short cut to the top of the hill ; and, while there is a good but long, roundabout road for those who need it, we prefer the less laborious means of attaining the same end—by seeking directly the Spirit of truth promised to dwell in us and to lead us into all truth. Our advice is : If you want to make rapid progress in growth toward spiritual understanding, stop reading many books. They only give you someone's opinion about truth, or are a sort of history of the author's experience in seeking truth. What you want is revelation of truth in your own soul, and that will never come through the reading of many books.

20. Do not even discuss these lessons with others. Go alone. Think alone. Seek light alone, and if it does not come at once, do not be discouraged and run off to someone else to get light ; for, as we said before, by so doing you get only the opinion of the intellect (false mind), and may be then farther away from the truth you are seeking than ever before ; for the carnal, or mortal, mind makes false reports.

21. The very Spirit of truth is at your call—within you. “The anointing ye have received abideth *in you*.” Seek it. Wait patiently for it to “guide you into all truth about all things.”

22. “Let this mind be in you, which was also

in Christ Jesus.” This is the universal Mind which makes no mistakes. Still the intellect for the time being, and let universal Mind speak to you ; and when it speaks, though it be but a “ still, small voice,” you will know that what it says is truth.

23. How will you know ? You will know just as you know that you are alive. All the argument in the world to convince you against truth which comes to you through direct revelation, will fall flat and harmless at your side. And the truth which you know, not simply believe, you can use to help others. That which comes forth through your spirit will reach the very innermost spirit of him to whom you speak.

24. What is born from the outside, or intellectual perception, reaches only the intellect of him you would help.

25. The intellect, or false mind, which is servant to the real Mind, and as servant (but not as master) is good, loves to argue ; but as its information is based on the evidence of the senses and not on the true thoughts of the Divine Mind in us, it is very fallible and full of error.

26. Intellect argues. Spirit takes of the deep things of God, and reveals. One may be true ; the other always is true. Spirit does not give

opinions about truth ; it is truth, and it reveals itself.

27. Someone has truly said that the merest child who has learned from the depth of his soul to say " Our Father " is infinitely greater than the most intellectual man who has not yet learned it. Paul was a man of gigantic intellect, learned in all the law, a Pharisee of the Pharisees ; but after he was spiritually illumined he wrote, " The foolishness of God is wiser than men, and the weakness of God is stronger than men."

28. It does make a great difference in our daily lives what we as " mortal minds " think about God, about ourselves, about our neighbours. Heretofore, through ignorance of our real selves and of the results of our thinking, we have let our thoughts flow out at random. Our minds have been turned toward the external of our being, and nearly all our information has been gotten through our five senses. We have thought wrong because misinformed by these senses, and our troubles and sorrows are the results of our wrong thinking.

29. " But," says someone, " I do not see how my thinking evil or wrong thoughts about God, or about anyone, can make me sick or my husband lose his position."

30. Well, I will not just now try to explain all

the mental machinery by which bad results follow false thinking, but I will just ask you to try thinking true, right thoughts awhile, and see what the result will be.

31. Take the thought, "God loves me, and approves of what I do." Think these words over and over continually for a few days, trying to realise that they are true, and see what the effect will be on your body and circumstances.

32. First, you get a new exhilaration of mind, with a great desire and a sense of power to please God ; then a quicker, better circulation of blood, with sense of a pleasant warmth in the body, followed by better digestion. Later, as the truth flows out through your being into your surroundings, everybody will begin to manifest a new love for you without your knowing why ; and, finally, circumstances will begin to change and fall into harmony with your desires, instead of being adverse to them.

33. Everyone knows how strong thoughts of fear or grief have turned hair white in a few hours ; how great fear makes the heart beat so rapidly as to seem about to "jump out of the body," this result not being at all dependent upon whether there be any real cause for fear or whether it be a purely imaginary cause. Just so, strong thoughts of criticism will render the

blood acid, causing rheumatism. Bearing mental burdens makes more stooped shoulders than does bearing heavy material loads. Believing that God regards us as "miserable sinners," that He is continually watching us and our failures with disapproval, brings utter discouragement and a sort of half-paralysed condition of mind and body which mean failure in all our undertakings.

34. Is it difficult for you to understand why, if God lives in us all the time, He does not keep our thoughts right instead of permitting us through ignorance to drift into wrong thoughts, and so bring trouble upon ourselves?

35. Well, we are not automatons. Your child will never learn to walk alone if you always do his walking. Because you recognise that the only way for him to be strong, self-reliant in all things—in other words, to become a man—is to throw him upon himself, and let him, through *experience*, come to a knowledge of things for himself, you are not willing to make a mere puppet of him by taking the steps for him, even though you know that he will fall down many a time and give himself severe bumps in the on-going toward perfect physical manhood.

36. We are in process of growth into the highest spiritual manhood and womanhood.



We get many a fall and bump on the way, but only through these, not necessarily by them, can our growth proceed. Father and Mother, no matter how strong or deep their love, cannot grow for their children ; nor can God, who is Omnipotence, at the centre of our being, grow spiritually for us without making of us automats instead of individuals.

37. If you keep your thoughts turned toward the external of yourself, or of others, you will see only the things which are not real, but temporal, and which pass away. All the faults, failures, or lacks in people or circumstances will seem very real to you, and you will be unhappy, miserable, and sick.

38. If you turn your thoughts away from the external toward the spiritual, and let them dwell on the good in yourself and in others, all the apparent evil will first drop out of your thoughts and then out of your life. Paul understood this when he wrote to the Philippians : “ Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on *these* things.”

39. We can all learn how to turn the conscious

mind toward universal Mind, or the Spirit within us. We can, by practice, learn how to make this everyday, topsy-turvy, carnal mind be still—actually stop thinking—and the Mind which is God (All-wisdom, All-love) think in us and out through us.

40. Imagine, if you will, a great reservoir, out of which lead innumerable small rivulets or channels. At its farther end each channel opens out into a small fountain. This fountain is not only being continually filled and replenished from the reservoir, but is itself a radiating centre whence it gives out in all directions that which it receives, so that all who come within its radius are refreshed and blessed.

41. That is exactly our relation to God. Each one of us is a radiating centre. Each one, no matter how small or ignorant, is the little fountain at the far end of the channel, the other end of which opens out into all there is in God. This fountain represents the free will, or individuality, as separate from the great Reservoir—God—and yet as one with Him in that we are constantly fed and renewed from Him and that without Him we are nothing.

42. Each one of us, no matter how insignificant he may be in the world, may receive from God unlimited good of whatever kind he desires, and

radiate it to all about him. But remember, he must radiate if he would receive more. Stagnation is death.

43. Oh, I want the simplest mind to grasp the idea that the very wisdom of God—the love, the life, and the power, which are God—is ready and waiting with longing impulse to flow out through us in unlimited degree ! When it flows in unusual degree through the intellect of a certain person men exclaim, “ What a wonderful mind ! ” When it flows through the hearts of men it is the love that melts all bitterness, envy, selfishness, jealousy before it ; when it flows through our bodies as life no disease can withstand its onward march.

44. We do not have to beseech God any more than we have to beseech the sun to shine. The sun shines because it is a law of its being to shine, and it cannot help it. No more can God help pouring into us unlimited wisdom, life, power, all good, because to give is a law of His being. Nothing can hinder Him except our own free wills. The sun may shine never so brightly, but if we have, through wilfulness or ignorance, placed ourselves, or have been placed by our progenitors, in the far corner of a damp, dark cellar, we get neither joy nor comfort from its shining ; then to us the sun never shines.

45. So we have heretofore known nothing of how to get ourselves out of the cellar of ignorance, doubt, and despair ; to our wrong thinking, God has seemed to withhold the life, wisdom, power we wanted so much, though we besought Him never so earnestly.

46. The sun does not radiate life and warmth to-day and darkness and chill to-morrow ; it cannot, from the nature of its being. Nor does God radiate love at one time, while at other times, anger, wrath, and displeasure flow from His mind toward us.

47. " Doth a fountain send forth at the same place sweet water and bitter ? Can a fig-tree, my brethren, bear olive-berries ? either a vine figs ? "

48. God is All-Good—always good, always love. He never changes, no matter what we do or may have done. He is always trying to pour more of Himself through us into visibility so as to make us grander, larger, fuller, freer individuals.

49. While the child is crying out for its Father-Mother God, the Father-Mother is yearning with infinite tenderness to satisfy the child.

- In the heart of man a cry,  
In the heart of God supply.

## RECAPITULATION

50. There is but one Mind in the universe.

51. Mortal mind is false mind, or intellect. It gathers its information and speaks from without.

52. Universal Mind sees and speaks from within.

53. Our ways of thinking make our happiness or unhappiness, our success or non-success. We can, by effort, change our ways of thinking.

54. God is at all times regardless of our so-called sins, trying to pour more good into our lives to make them larger and more successful.

# DENIALS

## THIRD LESSON

“ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.”—MATT. xvi. 24.

1. All systems for spiritualising the mind include much denial. Every religion in all the ages had some sort of denial as one of its foundations. We all know how the Puritans believed that the more rigidly they denied themselves comfort the better they pleased God. So far has this idea taken possession of the human mind during some ages that devout souls have even tortured their bodies in various ways, believing that they were thus making themselves more spiritual, or at least were in some way placating an angry God. Even to-day most people interpret the above sayings of Jesus as meaning : If any man wants to please God he must give up about all the enjoyment and comfort he has, all things he likes and wants, and must take up the heavy cross of constantly doing the things which are repugnant to him in his daily life. This is why many young people say, “ When I am old I will be a Christian,

but not now, for I want to enjoy life a while first."

2. There could, I am sure, be nothing further from the meaning of the Nazarene than the foregoing interpretation. In our ignorance of the nature of God, our Father, and of our relation to Him, we have believed that all our enjoyment came from external sources, usually from gaining possession of something we did not have. The poor see enjoyment only in possessing abundance of money. The rich, who are satiated with life's so-called pleasures until their lives have become like a person with an over-loaded stomach, compelled to sit constantly at a well-spread table, are often the most bitter in the complaint that life holds no happiness for them. The sick one believes that, were he well, he would be perfectly happy. The healthy but hard-working person feels the need of some days of rest and recreation, that the monotony of his life may be broken.

3. So ever the mind has been turned to some external change of condition or circumstance in pursuit of satisfaction and enjoyment. In after years, when men have tried all, getting first this thing and then that, which they thought would yield them happiness, and have been grievously disappointed, in a kind of desperation

they turn to God and try to find some sort of comfort in believing that sometime, somewhere, they will get what they want and be happy. Thenceforth their lives are patient and submissive, but they are destitute of any real joy.

4. This same Nazarene, to whom we always return because to us he is the best known teacher and demonstrator of truth, spent nearly three years teaching the people—the common everyday people like you and me, who wanted, just as we do, food and rent and clothing, money, friends, and love—to love their enemies and to do good to those who persecuted them; to resist not evil in any way, but to give double to anyone who tried to get away what belonged to them; to cease from all anxiety regarding the things they needed, because “your heavenly Father knoweth that ye have need of all these things.” And then in talking one day He said: “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” And another day He said: “Whatsoever ye shall ask of the Father in my name, He will give it you.” “Ask and ye shall receive, that your joy may be full.” “I do not say that I will entreat the Father for you, for the Father Himself loves you.” We have further learned that God is the total of all the



good in the universe and that there is in the Mind which is God a perpetual desire to pour more of himself—the substance of all good things—through us into visibility, or into our lives.

5. Surely all these things do not look as though, when Jesus said that the way to be like Him and to possess a like power was to deny oneself, He meant that we are to go without the enjoyable comforts of life, or in any way deprive or torture ourselves.

6. In these lessons we have seen that besides the real innermost Self of each of us—the Self spelled with a capital S, because it is an expression or pressing out of God into visibility, and is always one with the Father—there is a mortal self, a carnal mind, which reports lies from the external world, and is not to be relied upon at all ; this is the self of which Jesus spoke when he said : “ Deny yourself.” This intellect man, carnal mind, mortal mind, or whatever you choose to call him, is envious and jealous and fretful and sick because he is *selfish*. The mortal self is always seeking its own gratification at the expense, if need be, of someone else.

7. The Self of you is never sick, never afraid, never selfish. It is the part of every man which “ seeketh not his own, is not puffed up, thinketh no evil.” It is always seeking to give to others,

while the self is always seeking its own. Heretofore we have lived in the self region. We have believed all that this false mind has told us, and the consequence is that we have been overwhelmed with all kinds of privation and suffering.

8. Some people who, during the last few years, have been making a special study of the mind, find it a fact that certain wrong or false beliefs held by us are really the cause of all sorts of trouble—physical, moral, and financial. They have learned that wrong (or, as they call them, *error*) beliefs arise only in the carnal or mortal mind; they have learned and actually proved that we can, by a persistent effort of the will, change our beliefs, and by this means alone entirely change our troublesome circumstances and bodily conditions.

9. One of the methods which they have found will work every time in getting rid of troublesome conditions (which are all the result of believing the lies told us by the carnal mind, the senses) is to deny them *in toto*: first, to deny that any such things have or could have power to make us unhappy; second, to deny that these things do in reality exist at all.

10. The word “deny” has two definitions, according to Webster. To deny, in one sense,

is to withhold from, as to deny bread to the hungry. To deny, in another sense (and we believe it was in this latter way that Jesus used it), is to declare to be not true, to repudiate as utterly false. To deny oneself, then, is not to withhold comfort or happiness from the external man, much less to inflict torture upon him, but it is to deny the claims of this false self called "mortal mind," to declare these claims to be untrue.

II. If you have done any piece of work incorrectly, the very first step toward getting it right is to undo the wrong, to erase from the slate so far as possible the wrong figures you have made, and begin again from the foundation. We have believed wrong about God and about ourselves. We have believed that God was angry with us and that we were, at the best, great sinners who ought to be (and most of us are) afraid of Him. We have believed that sickness and poverty and trouble were evil things put here by this same God to torture us in some way into serving Him and loving Him. We have believed that we have pleased God best when we become so absolutely paralysed by our troubles as to be patiently submissive to them all, not even trying to rise out of them or to overcome them. All false, entirely false ! And the first step toward

freeing ourselves from our troubles is to get rid of our erroneous beliefs about God and about ourselves.

12. "But," objects one, "if a thing is not true and I have believed a lie about it, I do not see just how my believing wrong about it could affect my bodily health or my circumstances."

13. A child can be so afraid of an imaginary bugaboo under the bed as to have convulsions or become insane. Should you, to-day, receive a telegraphic message that your husband, wife, or child, who is absent from you, had been suddenly killed, your suffering, mental and physical, and perhaps extending even to your external and financial affairs, would be just as great as though the report really were true; and yet it might be entirely false. Exactly so have these messages of bugaboos behind the doors, bugaboos of divine wrath and of our own weakness, come to us through the senses until we are paralysed by our fears of them.

14. Now let us arouse ourselves. Denial is the first practical step toward wiping out of our minds the mistaken beliefs of a lifetime—the beliefs which have made such sad havoc in our lives. By denial we mean declaring not to be true a thing which seems true. Appearances are directly opposed to the teachings of truth

or science. Jesus said, "Judge not according to the appearance, but judge righteous [right] judgment."

15. Suppose you had always been taught that the sun really moved or revolved around the earth, and someone should now try to persuade you that the opposite is the truth. You would see at once that such might be the case, and yet as often as you saw the sun rise the old impression, made on your mind by the wrong belief of years, would come up and seem almost too real to be disputed. The only way by which you could cleanse your mind of the impression and make the untrue seem unreal would be by repeatedly denying the old belief, saying over and over to yourself as often as the subject came up in your mind: "This is not true. The sun does not move; it stands still, and the earth moves." Eventually the sun would not even seem to move.

16. The appearances are that our bodies and our circumstances control our thoughts, but science says directly the opposite.

17. If you repeatedly deny a false or unhappy condition, it not only loses its power to make you unhappy, but eventually the condition itself is destroyed by your denial.

18. What everyone desires is to have only the good manifested in his life and surroundings—

to have his life full of love ; to have perfect health ; to know all things ; to have great power and much joy ; and this is just exactly what God wants us to have. All love is God in manifestation, as we have learned in a previous lesson. All wisdom is God. All life and health are God. All joy (because all good) and all power are God. All good of whatever kind is God come forth into visibility through people or some other visible form. When we crave more of any good thing, we are in reality craving more of God to come forth into our lives so that we can realise it by the senses. Having more of God does not take out of our lives the good things—it only puts more of them in. In the mind, which is God, there is always the desire to give more, for the divine impulse is for ever to get more of itself into visibility.

19. Intellectually we may see the fact of our own God-being which never changes. What we need is to realise our oneness with the Father at all times. In order to realise it we deny the appearances in ourselves and others which seem contrary to this—deny them as realities ; we declare that they are not true.

20. There are four or five great error thoughts which nearly everyone holds, and which the people who have grown out of sickness and

trouble by these means have found it good for all people to deny, in order to cleanse the mind of the direful effects of believing them. They are something like this :

21. First : There is no evil.

22. There is but one power in the universe, and that is God—Good. God is all good, and God is omnipresent. Apparent evils are not entities or things of themselves. They are simply an absence of the good, just as darkness is an absence of light. But God, or Good, is omnipresent, so the apparent absence of good (evil) is unreal. It is only an appearance of evil, just as the moving sun was an appearance. You need not wait to discuss this matter of evil or to understand fully all about why you deny it, but begin to practise the denials in an unprejudiced way, and see how marvellously it will, after a little, deliver you from some of the so-called evils of your daily life.

23. Second : There is no absence of life, substance, or intelligence anywhere.

24. We have seen that the real is the spiritual. "The things which are seen are temporal ; but the things which are not seen are eternal." By using this denial you will soon break your bondage to matter and to material conditions. You will know that you are free.

25. Third : Pain, sickness, poverty, old age, death, cannot master me, for they are not real.

26. Fourth : There is nothing in all the universe for me to fear, for greater is He that is within me than he that is in the world.

27. God says, " I will contend with him that contendeth with thee." He says it to every living child of His, and every person is His child.

28. Repeat these four denials silently several times a day, not with a strained anxiety to get something out of them, but trying calmly to realise the meaning of the words spoken :

29. There is no evil (or devil).

30. There is no reality, nor life, nor intelligence apart from Spirit.

31. Pain, sickness, poverty, old age, and death are not real, and they have no power over me.

32. There is nothing in all the universe for me to fear.

33. Almost hourly little vexations and fears come up in your life. Meet each one with a denial. Calmly and coolly say within yourself : " That's nothing at all. It cannot harm or disturb me or make me unhappy." Do not fight it vigorously, but let your denial be the denial of superiority to it, as you would deny the power of ants on their little hill to disturb



you. If you are angry, stand still, and silently deny it. Say you are not angry ; you are love made manifest, and cannot be angry ; it is not true ; and the anger will suddenly leave you entirely.

34. If someone shows you ill-will, silently deny his power to hurt you or to make you unhappy. Should you find yourself feeling jealous or envious toward anyone, instantly turn the heel of negation on the hydra-headed monster. Declare that you are not jealous ; that you are an expression of perfect Love (an expression which is God pressed out into visibility), and cannot feel jealousy. There is really nothing and no one to be jealous of, for all people are one and the same Spirit. “ And there are diversities of operations [or manifestations], but it is the *same God* which worketh in all,” says St. Paul. How can you be jealous of another part of yourself which seems to you “ more comely ” ?

35. Shall the foot be jealous of the hand, or the ear of the eye ? Are not the seemingly feeble members of the body just as important to the perfection of the whole as the others ? Do you seem to be less, or to have less than some others ? Remember that all envy and all jealousy are in the false or mortal mind, and that in reality

you, however insignificant, are an absolute necessity to God in order to make the perfect whole.

36. If you find yourself dreading to meet any one, or afraid to step out and do what you want or ought to do, immediately begin to say : " It is not true ; I am not afraid ; I am perfect Love, and can know no fear. No one, nothing in all the universe, can hurt me." You will find after a little that all the fear has disappeared, all trepidation has gone.

37. Denial brings freedom from bondage, and happiness comes when we can effectually deny the power of things to touch or to trouble us.

38. Have you been living in negations for years, denying your ability to succeed, denying your health, denying your Godhood, denying your power to accomplish anything, by feeling yourself a child of the devil or of weakness ? If so, this constant negation has paralysed you and destroyed your power.

39. When, in the next lesson, you learn something about affirmations—the opposite of negations—you will know how to lift yourself out of the realm of failure into that of success.

40. All your happiness, all your health and power, come from God. They flow in an unbroken stream from the Fountainhead into the

very centre of your being, and radiate from centre to circumference, or to the senses. When you acknowledge this constantly, and deny that outside things can hinder your happiness or health or power, it helps the sense nature to realise health and power and happiness.

41. No person or thing in the universe, no chain of circumstances, can by any possibility interpose itself between you and all joy—all good. You may falsely *think* that something stands between you and your heart's desire, and so live with that desire unfulfilled ; but it is not true. This " think " is the bugaboo under the bed that has no reality. Deny it, deny it, and you will find yourself free, and you will realise that this seeming was all false. Good will then begin to flow in to you, and you will see clearly that nothing can stand between you and your own.

42. Denials should be spoken silently and audibly, but not in a manner to call forth antagonism and discussion.

43. To some, all this sort of mechanical working will seem a strange way of entering into a more spiritual life. There are those who easily and naturally glide out of the old material life into a deeper spiritual one without any external helps ; but there are thousands of others who

are seeking primarily the loaves and fishes of bodily health and financial success, but who really are seeking a higher life, who must needs take the very first steps. For such, the practising of these mechanical rules in a whole-hearted way, without prejudice, is doing the very best thing possible toward purity of heart and life, toward growth in divine knowledge and fulness of joy in all things undertaken.

# AFFIRMATIONS

## FOURTH LESSON

“Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing and it shall be established unto thee; and the light shall shine upon thy ways.”—JOB xxii. 27, 28.

1. Most people, when they first consciously set out to gain a fuller, higher knowledge of spiritual things, do so because of dissatisfaction—or perhaps unsatisfaction would be the better word—with their past and present conditions of life. Inherent in the human mind is the thought that somewhere, somehow, it ought to be able to bring to itself that which it desires and which would satisfy. This thought is but the foreshadowing of that which really is.

2. Our wishes, it is said, do measure just  
Our capabilities. Who with his might  
Aspires unto the mountain's upper height,  
Holds in that aspiration a great trust  
To be fulfilled, a warrant that he must  
Not disregard, a strength to reach the height  
To which his hopes have taken flight.

3. The hunger which we feel is but the prompting of the divine within us, which longs

with an infinite longing to fill us. It is but one side of the law of demand and supply, the other side of which is unchangeably, unfailingly, the promise : “ What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” The supply is always equal to the demand, but there must first be a demand before supply is of use.

4. There is, attainable by us, a place where we can see that our doing can cease, because we realise that Spirit is the fulfilment of all our desires. We simply get still and know that all things whatsoever we desire are ours already ; and this knowing it, or recognising it, has power to bring the invisible God (or Good)—the innermost substance of all things—forth into just the visible form of good that we want.

5. But in order to attain this place of power, we must take the preliminary steps, faithfully, earnestly, trustingly, though these steps at first glance seem to us as useless and ridiculous as do the ceremonial forms and religious observances of the ritualistic churchman.

6. To affirm anything is to assert positively that it is so, even in the face of all contrary evidence. We may not be able to see how, by our simply affirming a thing to be true, a thing

which to all human reasoning or sight does not seem to be true at all, we can bring that thing to pass ; but we can compel ourselves to cease all quibbling and go to work to prove the rule, each one for himself.

7. The beautiful Presence all about us and within us is the substance of every good which we can possibly desire—aye, infinitely more than we are capable of desiring ; for “ Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.”

8. In some way, which it is not easy to put into words—for spiritual laws cannot always be compassed in mortal words, and yet they are none the less infallible, immutable laws which work with precision and certainty—there is power in our word of faith to bring all good things right into our everyday life.

9. We speak the word, we confidently affirm, but we have nothing to do with the “ establishing ” of the word, or bringing it to pass. “ Thou shalt also decree a thing, and *it shall be established unto thee.*” So if we decree or affirm unwaveringly, steadfastly, we hold God by His own unalterable laws to do the establishing or fulfilling.

10. They who have carefully studied spiritual

laws find that, besides denying the reality and power of apparent evil, which denying frees them from it, they also can bring any desired good into their lives by persistently affirming it is there already. In the first instructions given to students the denials and affirmations take a large place. Later on their own personal experiences and inward guidance lead them up to a higher plane where they no longer need rules.

11. The saying over of any denial or affirmation is a necessary self-training of the mind which has lived so long in error and false beliefs that it needs this constant repetition of truth to unclothe it and to clothe it anew.

12. As it is with the denials, so with the affirmations. There are four or five great sweeping affirmations of truth which cover a multitude of lesser ones, and which do marvellous work in bringing good to ourselves and to others :

13. First : God is Life, Love, Intelligence, Substance, Omnipotence, Omniscience, Omnipresence.

14. This you will remember from the first lesson—the Statement of Being. As you repeat the affirmation, please remember that every particle of life, of love, intelligence, power, or of real substance in the universe, is simply a



certain degree, or, so to speak, a quality of God made manifest or visible through a form. Try to think what it means when you say that God is omnipresent, omnipotent, omniscient.

15. If God is Omnipresent (all-presence), and is all good, where is the evil? If He is Omnipotence (all-power), what other power can there be in the universe?

16. Since God is Omnipotence and Omnipresence, put aside for ever your traditional teaching of an adverse power, evil (devil), that may at any moment thwart the plans of Good and bring you harm.

17. Do not disturb yourself about the appearances of evil all about you; but in the very presence of what seems evil stand true and unwavering in affirming that God, the Good, is omnipresent, or all there is present. By so doing, you will see all the seeming evil melt away as the darkness before the light, or as the dew before the morning sun, and good come to take its place.

18. Second: I am a child or manifestation of God, and every moment His life, love, wisdom, power flow into and through me. I am one with God, and am governed by His laws.

19. Remember while repeating this affirmation that nothing—no circumstance, no person,

or set of persons—can by any possibility interpose between you and the Source of your life, wisdom, or power. It is all “hid with Christ [the innermost Christ or Spirit of your being] in God.” Nothing but your own ignorance of how to receive, or your wilfulness, can hinder your having unlimited supply.

20. No matter how sick or weak or inefficient you seem to be, take your eyes and thoughts right off the seeming, and turn them within to the central Fountain there, and say calmly, quietly, but with steadfast assurance: “This appearance of weakness is false; God, manifest as life, wisdom, and power, is now flowing into my entire being and out through me to the external.” You will soon see a marvellous change wrought in yourself by the realisation that this spoken word will bring to you.

21. You do not change God’s attitude toward you one iota by either importuning or affirming. You only change your attitude toward him who is always on the giving hand. By thus affirming, you put yourself into harmony with Divine Law, which is always working toward your good and never toward your harm or punishment.

22. Third: I am Spirit, perfect, holy, harmonious. Nothing can hurt me or make me sick or afraid, for Spirit is God, and cannot be

hurt or made sick or afraid. I manifest my real self through this body now.

23. Fourth : God works in me to will and to do whatsoever He wishes me to do, and He cannot fail.

24. Affirming His mind working both to will and to do, makes us will only the good ; and He, the very Father in us, does the works, hence there can be no failure. Whatsoever we fully commit to the Father to do, and affirm is done, we shall see accomplished. These, then, are the four comprehensive affirmations :

25. First : God is Life, Love, Intelligence, Substance, Omnipotence, Omnipresence, Omniscience.

26. Second : I am the child or manifestation of God ; and His life, love, wisdom, power flow into and through me every moment. I am one with God, and am governed by His law

27. Third : I am Spirit, perfect, holy, harmonious. Nothing can hurt me or make me sick or afraid, for Spirit is God, and God cannot be sick or hurt or afraid. I manifest my real self now.

28. Fourth : God works in me to will and to do whatsoever He wishes done by me ; hence I cannot fail.

29. Commit these affirmations to memory, so that you may repeat them in the silence of your own mind in any place and at any time. Strangely will they act to deliver you out of the greatest external distresses, places where no human help avails. It is as though the moment you assert emphatically your oneness with God the Father there is instantly set into motion all the power of omnipotent love to rush to your rescue. And when it has undertaken for you, you can cease from external ways and means, and boldly claim: "It is done; I have the desires of my heart." "Thou openest thine hand, and satisfiest the desire of every living thing," said the Psalmist.

30. In reality God is for ever in process of movement toward us, that He may manifest Himself (all good) more fully through us. Our affirming, backed by faith, is the link which connects the car of our conscious human need with the ever-moving cable of His power and supply.

31. They who have claimed their birthright by thus calmly affirming their oneness with God, know how still they can be from external planning and efforts, after they have called into operation this marvellous power by affirmation. It has healed the sick, brought joy in place of mourning,

literally opened prison doors and bidden the prisoner go free, without one particle of human effort or assistance.

32. Understand, it is not necessarily the using of just this form of words that has availed in each individual case ; but the denying of apparent evil, and, in spite of all contrary evidence, affirming the good to be all there is, affirming oneness with God's omnipotent power to accomplish, even when there were no visible signs of His being present, wrought the deliverance. In one case within my knowledge just simply claiming, " God is your defence and deliverance," for a man who had for five years been an exile from home and country (through a series of deceptions and machinations which for depth and subtlety were unparalleled) opened all the doors wide and restored the man to his family within a month, without one effort or step taken from the human side ; and that, too, after five years of the most strenuous human efforts of lawyers had failed utterly to bring the truth to light or to release the prisoner.

33. Some minds are so constituted that they get better results from repeated use of denials ; others, from using denials less and affirmations more.

34. No definite rules can be laid down as to which will work most effectually in each individual case to eradicate apparent evil and bring the good into manifestation, but some little hint can be given which may be helpful.

35. Denials have an erasive or destructive tendency. Affirmations build up, and give strength and courage and power. People who remember vividly, and are inclined to dwell in their thoughts on the pains, sorrows, and troubles of the past or present, need to deny a great deal ; for denials cleanse the mind and blot out of memory all seeming evils and unhappiness, so that they become as a far-away dream. Again, denials are particularly useful to those who are hard or intolerant, or aggressively sinful ; to those who, as a result of success, have become overconfident, thinking the mortal is sufficient in itself for all things ; to the selfish, and to any who do not scruple to harm others.

36. Affirmations should be used by the timid and those who have a feeling of their own inefficiency ; those who stand in fear of other minds ; those who " give in " easily ; those who are subject to anxiety or doubt ; and those who are in positions of responsibility. The people who are in any way negative or passive need to use affirmations more ; the ones who are

self-confident or unforgiving need denials more.

37. Deny evil ; affirm good. Deny weakness ; affirm strength. Deny any undesirable condition, and affirm the good you desire. This is what Jesus meant when he said, "What things soever ye desire, when ye pray, believe [or claim and affirm] that ye receive them, and ye shall have them." It is what is meant by the promise : "Every place that the sole of your foot shall tread upon [or that you stand squarely and firmly upon], that have I given you."

38. Practise these denials and affirmations silently on the street, in the cars, when you are wakeful during the night, anywhere, everywhere, and they will give you a new, and, to you, a strange mastery over external things and over yourself. If there comes a moment when you are in doubt as to what to do, stand still and affirm. "God *in me* is Infinite Wisdom ; I know just what to do." "For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Do not get flustered or anxious, but depend fully and trustingly on your principle, and you will be surprised at the sudden inspiration which will come to you as to the mode of procedure.,

■ 39. So always this principle will work in the

solution of all life's problems—I care not what the form of detail is—to free us, God's children, from all undesirable conditions, and to bring good into our lives, if we will take up the simple rules and use them faithfully, until they lead us into such realisation of our Godhood that we need no longer depend upon them.



# FAITH

## FIFTH LESSON

“ For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith.”—MARK xi. 23.

“ Science was Faith once.”—LOWELL.

1. The word “ faith ” is one which has generally been thought to denote a simple form of belief based mostly upon ignorance and superstition. It is a word that has drawn forth something akin to scorn from so-called “ thinking people ”—the people who have believed that intellectual attainment was the highest form of knowledge to be reached. “ Blind faith ” they have disdainfully chosen to call it—fit only for ministers, women, and children, but not a practical thing upon which to establish the everyday business affairs of life.

2. Some have prided themselves on having outgrown the swaddling clothes of this blind, unreasoning faith, and grown up to the place, as they say, where they have faith only in that which can be seen and handled, or intellectually explained.

3. St. Paul, a most intellectual man, and a learned theologian, after having written at length upon the nature of faith and the marvellous results attending it, tried to put into a few words a condensed definition of faith :

4. " Faith is the substance of things hoped for, the evidence of things not seen."

5. In other words, faith takes right hold of the substance of the things desired, and brings into the world of evidence the things which before were not seen. Further speaking of faith, Paul says : " Things which are seen were not made of things which do appear " ; *i.e.*, things which are seen are not made out of visible things, but out of the invisible. In some way, then, we understand that whatever we want is in this surrounding invisible Substance, and faith is the power which can bring it out into reality to us. Please remember this.

6. After having cited innumerable instances of marvellous things brought to pass in the lives of men, not by their work or efforts, but by faith, Paul says :

7. And what shall I more say ? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthæ ; of David also, and Samuel, and of the prophets ; Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Women received their dead raised to life again.—HEBREWS xi. 32-35.

8. Do you want any more power or any greater thing than is here mentioned by Paul—power to subdue kingdoms, to stop the mouths of lions, quench fire, turn to flight whole armies, raise your dead to life again? Even if your desires exceed this, you need not despair or hesitate to claim their fulfilment, for One greater than I, One who knew whereof He spoke, said: “To him that believeth, *all* things are possible.”

9. Until very recently, whenever anyone has spoken of faith as the one power which could move mountains (or move God, which was still more difficult), we have always felt a sort of hopeless discouragement. While we have believed that God holds all good things in His hand, and is willing to be prevailed upon to dole them out “according to your faith,” yet how could we, even by straining every nerve of our being toward faith, be sure that we have sufficient to please Him? For does it not say, “Without faith it is impossible to please God?”

10. From the moment we began to ask, we began to question our ability to reach God's

standard of faith upon which hung our fate. We also began to question whether, after all, there is any such power in faith to prevail with the Giver of every good gift so as to draw out of Him something which He had never let us have before.

11. Viewing faith in this light, there is not much wonder that logical minds have looked upon it as a sort of will-o'-the-wisp, good enough for weak women and silly children to hang their hopes upon, but not a thing from which any real, definite results could ever be obtained—not a thing that the business world could rest upon.

12. There is a blind faith, to be sure. (Some one has truthfully said that blind faith is better than none at all ; for if held to, it will get its eyes open after a time.) But there is also an understanding faith. Blind faith is an instinctive trust in a power higher than ourselves. Understanding faith is based upon immutable principle.

13. Faith does not depend upon physical facts, or upon the evidence of the senses, because it is born of intuition, or the Spirit of truth ever living at the centre of our being. Its action is infinitely higher than that of intellectual conclusions ; it is founded on Truth.

14. Intuition is the open end, within one's own being, of the invisible channel ever connecting each individual with God. Faith is, as it were, a ray of light shot out from the central Sun—God—the farther end of which ray comes into your being and mine through the open door of intuition. With our consciousness we perceive the ray of light, and though intellect cannot grasp it, or give the why or wherefore thereof, yet we instinctively feel that the other end of the ray opens out into all there is of God (Good). This is "blind" faith. It is based on truth, but a truth which we are not at the time conscious of. Even this kind of faith will, if persisted in, bring the desired results.

15. What is understanding faith? There are some things which God has so indissolubly joined together that it is impossible for even Him to put them asunder. They are bound together by fixed, immutable laws; if we have one of them, we must have the other.

16. Evans illustrates this by the laws of geometry. For instance, the sum of all the angles of a triangle is equal to two right-angles. No matter how large or small the triangle, no matter whether it is made on the mountain-top or leagues under the sea, if we are asked the sum of its angles we can unhesitatingly

answer, without waiting an instant to count or reckon this particular triangle, that it is just two right-angles. This is absolutely certain. It is certain, even before the triangle is drawn by visible lines ; we can know it beforehand, because it is based upon unchangeable laws, upon the truth or reality of the thing. It was true just as much before anyone recognised it as it is to-day. Knowing it or not knowing it does not change the fact. *Only in proportion as we come to know it as an eternally true fact can we be benefited by it.*

17. It is a simple fact that one plus one makes two ; it is an eternal truth. You cannot put one and one together without the two resulting. You may believe it or not ; that does not alter the fact. But unless you do put the one and one together you cannot produce the two, for one is eternally dependent upon the other.

18. The mental and spiritual worlds, or realms, are governed by laws that are just as real and unfailing as the laws that govern the natural world. Certain conditions of mind are so connected with certain results that the two are inseparable. If we have the one, we must have the other, as surely as the night follows the day—not because we believe some wise person's testimony that such is the case, not

even because the voice of intuition tells us that it is so, but because the whole matter is based on laws which can neither fail nor be broken.

19. When we know something of these laws, we can know positively beforehand just what results will follow certain mental states.

20. God, the one creative cause of all things, is Spirit, and visible to spiritual consciousness, as we have learned. God is the sum total of all good. There is no good you can desire in your life but that, at its centre, it is God. God is the Substance of all things—the real thing within every visible form of good.

21. God, the invisible Substance out of which all visible things are formed, is all around us waiting to come forth into visible manifestation.

22. This good Substance all about us is unlimited, and *is itself the supply of every demand that can be made ; of every need that exists in the visible or natural world.*

23. One of the unerring truths or facts in the universe (by “universe” I mean the spiritual and natural worlds combined) is that somewhere there is already provided a lavish abundance for every human want. In other words, the supply of every good always somewhere awaits the demand. Another truth, or fact, is that the demand must be made before the supply

can come forth to fill it. To recognise these two statements of truth and to affirm them are the whole secret of understanding faith—faith based on principle or understanding.

24. Let us square this by Paul's definition of faith, given earlier in the lesson : " Faith is the substance of things hoped for, the evidence of things not seen." Faith takes hold of the substance of the thing hoped for, and brings into evidence, or visibility the things not seen.

25. What are usually called the promises of God are certain eternal, unchangeable truths that are true whether they are found in the Bible or in the almanac. They are the unvarying statement of facts which cannot be altered. A promise, according to Webster, is a something sent beforehand to indicate that something unseen is at hand. It is a declaration which gives the person to whom it is made the right to expect and claim the performance of the act.

26. The Nazarene recognised the unchangeable fact that in the unseen the supply of every want awaits demand. When he said, " If ye ask, ye receive," he was simply stating an unalterable truth. He had learned enough of spiritual law to know that the instant we ask or desire (for asking is desire expressed) we touch a secret spring which starts on its way toward us the



good we want. He knew that there need not be any coaxing or pleading about it ; that our asking is simply complying with an unfailing law which is bound to work ; there is no escape from it. Asking and receiving are the two ends of one and the same thing. We cannot have one without the other.

27. Asking springs from desire to possess some good. What is desire ? Desire in the heart is always God tapping at the door of your consciousness with His infinite supply—a supply which is for ever useless unless there be demand for it. “ Before they call, I will answer.” Before ever you are conscious of any lack, of any desire for more happiness, for fulness of joy, the great Father-Mother heart has desired them for you. It is He desiring them in you that you feel, and think it is only yourself (separate from Him) desiring them. With God the desire to give and giving are one and the same thing. Evans says, “ Desire for anything is the thing itself in incipency ” ; *i.e.*, the thing you desire is not only for you, but has already been started toward you out of the heart of God ; and it is the first little approach of the thing itself striking you that makes you desire it, or even think of it at all.

28. The only way God has of letting us know

of His infinite supply and His desire to make it ours is for Him to push gently upon the little divine spark living within each one of us. He wants you to be a strong, self-efficient man or woman, to have more power and dominion over all before you ; so He quietly and silently pushes a little more of Himself, His desire, into the centre of your being. He enlarges, so to speak, your real self, and at once you become conscious of new desire to be bigger, grander, stronger. If He had not pushed at the centre of your being first, you would never have thought of new desires, but would have remained perfectly content as you were.

29. You think that you want better health, more love, a brighter, more cheerful home all your very own ; in short, you want less evil (or no evil) and more good in your life. This is only God pushing at the inner door of your being, and saying : “ My child, let Me in ; I want to give you all good, that you may be more comfortable and happy.” “ Behold, My servants shall eat ; behold, My servants shall drink ; behold, My servants shall build houses and inhabit them ; behold, My servants shall rejoice and sing for joy of heart.”

30. Remember this : Desire in the heart for anything is God’s sure promise sent beforehand

to indicate that it is yours already in the limitless realm of supply, and whatever you want you can have for the taking.

31. Taking is simply recognising the law of supply and demand (even if you cannot see, with mortal understanding, a sign of the supply any more than Elijah did when he had affirmed for rain and not a cloud even so big as a man's hand was for a long time to be seen). Affirm your possession of the good that you desire ; have faith in it, because you are working on law and cannot fail ; do not be argued off your basic principle by anyone ; and sooner will the heavens fall than that you fail to get that which you desire.

32. " All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

33. Knowing the law of abundant supply, and the fact that supply always precedes the demand, demand simply being the call which brings the supply into sight ; knowing that all desire in the heart for any good is really God's desire in us and for us—how shall we obtain the fulfilment of our every desire, and that right speedily ?

34. " Delight thyself in the Lord ; and He shall give thee the desires of thine heart." Take right hold of God with an unwavering faith.

Begin and continue to rejoice, and thank Him that you have (not will have) the desires of your heart, never losing sight of the fact that the desire is the thing itself in incipency. If the good were not already yours in the invisible realm of supply, you could not, by any possibility, desire it.

35. One asks : “ Suppose I desire my neighbour’s wife, or his property ; is that desire born of God ? And can I see it fulfilled by affirming that it is mine ? ”

36. You do not and cannot, by any possibility, desire that which belongs to another. You do not desire your neighbour’s wife. You desire the love which seems to you to be represented by your neighbour’s wife. You desire something to fill your heart’s craving for love. Affirm that there is for you a rightful and an overflowing supply, and claim its manifestation. It will surely come, and your desire (?) to possess your neighbour’s wife will suddenly disappear.

37. So you do not in reality desire anything that belongs to your neighbour. You want the equivalent of that for which his possessions stand. You want your own. There is to-day an unlimited supply of all good provided in the unseen, for every human being. No man must needs have less that another may have more.

Your very own awaits you. Your understanding faith and trust are the power which will bring it to you.

38. As Emerson says, "The man who knows the law is sure that his welfare is dear to the heart of Being ; and he believes that he cannot escape from his good."

39. Knowing Divine Law, we can for ever rest from all anxiety, all fear, for "He openeth His hand, and satisfieth the desire of every living creature."

# DEFINITION OF TERMS USED IN METAPHYSICAL TEACHINGS

## SIXTH LESSON

1. One of the greatest beauties of the Sermon on the Mount is the perfectly childlike simplicity of its language. Every child, every grown person, be he never so illiterate, if he can read at all can understand it. Not a word in it requires the use of a dictionary ; not a sentence in it that does not tell the way so plainly that a "wayfarer though a fool may not err therein." And yet the Nazarene was the fullest, most complete manifestation of the one Mind that ever lived ; that is to say, more of the wisdom which is God came forth through Him into visibility than through anyone else who ever lived. The more any person manifests the true wisdom, which is God, the more simple are his ways of thinking and acting ; the more simple are the words through which he expresses his ideas. The greater the truth to be expressed, the more simply can it (and should it) be clothed.

2. Emerson said, "Converse with a mind that is grandly simple, and all literature

[high-sounding sentences to convey ideas] looks like mere word catching.”

3. In the metaphysical literature of to-day a good many terms are used which are very confusing to those who have not taken a consecutive course of lessons on the subject. It seems to me wise to give just here a clear, simple explanation of certain words frequently used, so that even the most unlearned may read understandingly.

4. You will often see the words “thought transference.” This simply means the sending of thought from one person’s mind to another without using either written or audibly spoken words. There was a time when, in order to communicate with anyone not in our presence, our thoughts had to be laboriously written down on paper and carried from one to another. Then, in the progress of things, came a time when Spirit within a certain man revealed to the intellect of that man that a subtle fluid called “electricity,” which was not tangible, which could neither be seen nor handled, could be used to convey a message from point to point if it only had a connecting wire between the two points on which to run, with proper batteries at each end of the wire to keep up the supply of electricity.

5. More recently, scientific people are learning

that they can dispense with the batteries and the connecting wire between two points, and can so project the silent thought of their own minds out through space to another mind, that the latter can inwardly hear or receive the message ; as we say, the other mind “ catches the thought.” It is a sort of mental telegraphy, and is called “ telepathy.”

6. You have no moral right to use the power of thought transference in order to cause anyone to carry out any plan which you may make for that one. You may think your neighbour rich, and may silently send him thoughts to give something to some good cause in which you are interested, or to some poor person, justifying yourself by saying : “ This is not selfish ; I do not want him to give to me, and it must be right for me to help others.” You may feel justified in silently sending your thought into another one’s mind to cause him to go to prayer meeting, or some other good place, because you desire him to lead a moral, upright life. Beware how you use this power of thought transference on your neighbour for any such specific purpose, though it may seem to your mortal mind as though the thing you want him to do is the only right thing for him. You cannot know, for only the Spirit within a man



can know for him. You have no right to interpose yourself between him and the God in his own soul ; no right to steal silently into the inner portals of his being, to turn him one way or the other. If you do so, remember that the wrong you thus do another will invariably react upon yourself.

7. You have a right to use the law of thought transference on another only to call out the divine self of him, saying to him silently something like this : “ God lives in you ; He guides all your actions ; He leads you where He would have you go ; He works in you to will and to do whatsoever He would have you to do,” and so forth. Then let the external manifestation be what it will, believing that it is just what God would have it for the present, even if it is exactly the opposite of what you have planned.

8. Another term often used, and not always clearly understood, is “ chemicalisation.”

9. Did you ever put soda into sour milk, cider, or other acid fluid and witness the agitation or excited action which takes place ? One of the substances neutralises the other, and something better results from the action.

10. This is a good illustration of what takes place sometimes in the minds and bodies of people. Suppose one has lived in wrong thought,

and moulded his body by wrong thought for years, until, as you might say, he has become solidified in that wrong belief. You introduce Truth to him by strong denials and affirmations, as has been taught. The very newness of it (and because it is Truth) creates, the first few days, new hope, new joy, and health. After a little time a sort of mental ferment or agitation takes place. He is likely to feel very nervous and frightened, away down in the depths of himself. If he has ever been sick, he will begin to feel the old diseases ; if he has been morally bad, the old desires and habits will take possession of him with new force ; if he has been holding denials and affirmations about business affairs until they have looked hopeful, all at once they collapse and seem darker and more hopeless than ever. All the new beliefs which lifted him into a new world for a few days seem failures, and he seems on the very verge of breaking up generally.

II. What has happened? Simply this : There has been a clash between the old condition—which was based on falsehood, fear, and wrong ways of thinking—and the new thought or truth entering into him. The old mortal is kicking vigorously against the truth. He has a feeling of discouragement or fear—a

feeling such as one would have if caught at something disreputable. He should not be frightened. That which he feels is, on the mental plane, an excitement and agitation similar to that which was seen on the material plane in the chemical action between the alkali and the acid, and something higher and better always results.

12. This agitation does not take place with everyone, but is most likely to occur with those who have been most fixed, and, as it were, solidified in the old beliefs. Such people break up with more resistance. Those who are not very settled in their convictions are more malleable mentally and physically, and are not so likely to chemicalise. Vigorous use of denials is also more likely to produce chemicalisation than is the use of affirmations. There is always less resistance by the mortal when it is gently led into the truth than when its errors are directly and vigorously combated. Should you find yourself at any time in this state of internal excitement with aggravation of old, bad conditions, it needs only that you constantly affirm, "There is nothing to fear, absolutely nothing to fear; perfect love reigns, and all is good; peace, be still," and so forth, and very soon the brighter conditions will appear, and you

will find yourself on a much higher plane than you have ever been on before.

13. Do not be afraid of the word (or the condition) "chemicalisation," as many have been, for truly there is nothing in it to fear.

14. The words "personality" and "individuality" are two words which present clearly distinct meanings to the trained mind, but to the untrained mind they are often used interchangeably and apart from their real meaning.

15. "Personality" applies to the mortal part of you—the mortal mind, the person, the external. It belongs to the region governed by the intellect. Your personality may be agreeable or disagreeable to others. When you say you dislike anyone, you mean you dislike his personality—that exterior something which presents itself to us from the outside of anyone. It is the outer, changeable man, in contradistinction to the inner or real man.

16. "Individuality" is the term used to denote the real man. The more God comes out into visibility through a person the more individualised he becomes. By this I do not mean that one's individuality is greater when he is more religious. Remember, God is Wisdom, Intelligence, Love, Power. The more pronounced the manner in which any one of these

qualities—or all of them—comes forth into visibility through a man, the greater his individuality.

17. Emerson was a man of large individuality, but small personality. He was grandly simple. He was of a shrinking, retiring nature (or personality). But just in proportion as the mortal of him was willing to retire and be thought little of, did the immortal, the God in him, shine forth in greater degree.

18. John the Baptist, who represents personality or the mortal, said in speaking of Jesus, who represents individuality or the divine: “He must increase, but I must decrease.”

19. One’s individuality is that part of him which never changes its identity. It is that which distinguishes one person from another. One’s personality may become like that of others with whom he associates. Individuality never changes.

20. Do not confound the terms. One may have an aggressive, pronounced personality, or external man, which will, for a time, fight its way through obstacles and gain its point. But a pronounced individuality never battles; it is never puffed up; it is never governed by likes or dislikes and never causes them in others; it is God come forth in greater degree through

the soul of man, and all mere personality instinctively bends the knee before it in recognition of its superiority.

21. We cultivate individuality by listening to the voice down deep within our own souls, and boldly following it, even if it does make us differ from others, as it surely will. We cultivate personality, in which live pride, fear of criticism, and all manner of selfishness, by listening to the voices outside of ourselves and being governed by selfish motives, instead of by the highest within us. Seek always to cultivate, or to bring into visibility, individuality, but never personality. In proportion as one increases, the other must decrease.

22. Whenever we fear anyone, or shrink before him, it is because his personality, being the stronger, overcomes ours. Many timid souls go through life always feeling that they are inefficient, that others are wiser or better than they. They dread to meet a positive, self-conceited person ; and when in the presence of such a one they are laid low, just as a field of tall wheat is after a fierce windstorm has swept across it. They feel as though they would like to get out of sight for ever.

23. All this, dear timid ones, is not because your fellow really is wiser or better than you,

but because his personality—the external, mortal man—is stronger than yours. You never have a similar feeling in the presence of strong individuality. Individuality in another not only produces in you an admiration for its superiority, but it also gives you, when you are in its presence, a strange new sense of your own inherent possibilities, a sense which is full of exhilaration and comfort and encouragement to you. This is because a pronounced individuality simply means more of God come forth into visibility through the person, and by some mental process it has power to call forth more of God through you.

24. If you want to know how to avoid being overcome and thrown off your feet by the strong personality of others, I will tell you :

25. Always remember that personality is of the mortal and individuality is of God. Silently affirm your own individuality, your oneness with God, and your superiority to personality. Can God fear any person ?

26. If you are naturally inclined to be timid or shrinking, practice of the following will help you overcome it : As you walk down the street and see anyone coming toward you, even a stranger to you, silently affirm such words as :  
“ I am a part of God in visibility ; I am one with

the Father ; this person has no power over me, for I am superior to all personality." Cultivate this habit of thinking and affirming whenever you approach any person, and you will soon find that no personality, however strong and aggressive, has the power to throw you out of the most perfect poise. You will be self-possessed because God-possessed.

27. Some years ago I found myself under a sense of bondage to a strong, aggressive personality with whom, externally, I had been quite intimately associated for several months. I seemed to see things through another's eyes ; and while I was more than half conscious of this, yet I could not seem to throw it off. This personality was able, with a very few words, to make me feel as though all I said or did was a mistake, and that I was a most miserable failure. I was always utterly discouraged after being in this presence, and felt that I had no ability to accomplish anything.

28. After vainly trying for weeks to free myself, one day I was walking along the street, with a most intense desire and determination to be free. Many times before I had affirmed that this personality could not affect or overcome me, but, with no effect. This day I struck out farther and declared (silently, of course), " There



is no such personality in the universe as this one," affirming it again and again many times. After a few moments I began to feel wondrously lifted, and as though chains were dropping off. Then the voice within me urged me on a step farther to say : " There is no personality in the universe ; there is nothing but God." After a short time spent in vigorously using these words, I seemed to break every fetter, and step out absolutely free. From that day to this, without further effort, I have been as free from any influence of that personality as though it had never existed.

29. If at any time the lesser affirmation of truth fails to free you from the influence of other minds, try this more sweeping one, " There is no personality in the universe ; there is nothing but God," and you are bound to be made free.

30. The more you learn to act from the voice within your own soul, the stronger and more pronounced will be individuality in you.

31. If inclined to wilt before strong personalities or mortal minds, always remember that, as Emerson puts it, " The soul [God] had need of such an organ as I." Since God has need of you, through which, in some special manner, to manifest Himself—some manner for which He cannot use any other organ—what need have

you to quail before any mere person, no matter how important he may feel himself to be ?

32. However humble your place in life, however unknown to the world you may be, however small your capabilities may seem at present to you to be, you are just as much a necessity to God in His efforts to get Himself into visibility as is the most brilliant intellect, the most thoroughly cultured person in the world. Remember this always, and act from the highest within you.

# SPIRITUAL UNDERSTANDING OR REALISATION

## SEVENTH LESSON

1. Happy is the man that findeth wisdom, and the man that getteth understanding.

2. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

3. She is more precious than rubies : and all the things thou canst desire are not to be compared unto her.

4. Length of days is in her right hand ; and in her left hand riches and honour.

5. Her ways are ways of pleasantness, and all her paths are peace.

6. She is a tree of life to them that lay hold upon her : and happy is everyone that retaineth her.

7. With all thy getting, get understanding.

—PROVERBS OF SOLOMON.

1. What is this understanding upon the getting of which depends so much ? Is it intellectual lore, obtained from delving deep into books of other men's making ? Is it knowledge obtained from studying rocks (geology), or stars (astronomy), or even the human body (physiology) ? Nay, verily, for when did such knowledge ever ensure life and health and peace, ways of pleasantness, with riches and honour ?

2. Understanding is a spiritual birth, a revelation of God within the human soul. Jesus

touched the root of the matter when, after having asked the disciples a certain question which was answered variously, according to the intellectual perception of the men, one—Peter—gave him a reply not based at all upon external reasoning, but upon intuition. He said to Peter, “Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”

3. You may have an intellectual perception of the truth. You may easily grasp with the mind the statement that God is the Giver of all good gifts—life, health, love—just as people have for centuries grasped it. Or you may go farther, and intellectually see that God is not only the Giver, but the Gift itself; that He is life, health, love, in us. But unless it be “revealed unto thee by my Father which is in heaven” it is of no practical benefit to you or to anyone else.

4. This revelation of truth to the consciousness of a person is spiritual understanding.

5. You may say to yourself, or another may say silently to you, over and over again, that you are well and wise and happy. On the plane of mortal mind or intellect a certain “cure” is effected, and for a time you feel well and wise and happy. This is simply hypnotism, or mind cure. But until, down in the depths of your

soul, you are conscious of your oneness with the Father, until you know within yourself that the spring of all wisdom and health and joy is within your own being, ready at any moment to leap forth at the call of your need, you have not understanding.

6. All the teachings of Jesus were for the purpose of leading men up to this consciousness of their oneness with the Father. He had to begin at the external man—because people then, as now, were living mostly in external things—and teach him to love his enemies, to do good to others, and so forth. These were external steps for them to take—a sort of lopping off the ends of the branches; but they were steps which led on up to the place of desire and attainment where finally the Master could tell them some of the “many things” which previously they “could not bear.”

7. He told them of the Comforter which should be in them, and which should teach them all things, revealing the “deep things of God” to them, and showing them things to come. In other words, He told these simple, worldly-ignorant men how they might find the kingdom of heaven *within* themselves—the kingdom of love, of power, of life.

8. The coming of the Comforter to their

hearts and lives, giving them power over every form of sin, sickness, sorrow, and over even death itself, is exactly what we mean by understanding or realisation. The power which this consciousness of the indwelling Father gives is for us to-day as much as it was for those to whom the Nazarene spoke. Aye, more ; for did He not say, " Greater works than these shall ye do " ?

9. All the foregoing lessons have been simply external stepping-stones leading up to this same point—the consciousness of the ever-abiding inner Presence, which is to reveal to each soul the fact that it (the soul) is the temple in which dwells the Most High God. " Know ye not that your body is the temple of the Holy Ghost which is in you ? "

10. I cannot reveal God to you. You cannot reveal God to another. If I have learned, I may tell you, and you may tell another, how to seek and find God, each within his own soul. But the new birth into the consciousness of our spiritual faculties and possibilities is indeed like the wind which " bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit." It is a process in the silence, in the invisible.

11. Intellectual lore can be bought and sold ; understanding or realisation cannot. A man, Simon by name, once attempted to buy the power which spiritual understanding gives, from another who possessed it. " But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter ; for thy heart is not right in the sight of God."

12. Nor will crying and beseeching bring spiritual understanding. Hundreds of people have tried this method, and have not received that for which they earnestly but ignorantly sought. They have not received, because *they did not know how to take* that which God freely offered. Others have sought with selfish motives this spiritual understanding or consciousness of the indwelling Father, because of the power it would give them. " Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts " (or to serve selfish ends).

13. Understanding, or realisation of the presence of God within us, is, as Peter said, " the gift of God." It comes to any and all who learn how to seek it aright. Emerson says : " This energy [or consciousness of God in the soul] does not descend into individual life on

any other condition than entire possession. It comes to the lowly and simple ; it comes to whoever will put off what is foreign and proud ; it comes as insight ; it comes as serenity and grandeur. When we see those whom it inhabits, we are apprised of new degrees of greatness. From that inspiration [or consciousness] the man comes back with a changed tone. He does not talk with men with an eye to their opinion ; he . . . is plain and true ; has no rose colour, no fine friends . . . no adventures ; does not want admiration ; dwells in the hour that now is."

14. "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart." In that day when, more than riches and honour and power and selfish glory, you shall desire spiritual understanding, in that day will come to you the revelation of God in your own soul, and you will be conscious of the indwelling Father, who is life and strength and power and peace.

15. One may so desire a partial revelation of God within him, a revelation along one line—as, for instance, that of health—as to seek it with "all his heart." And if he has learned how to take the desired gift, by uncompromising affirmation that it is his already, he will get understanding or realisation of God as his perfect health.



So with any other desired gift of God. This is a step in the right direction. It is learning how to take God by faith for whatever one desires. But in the onward growth, the time will come to every soul when he will hear the divine Voice within him saying, "Come up higher," and he will pass beyond any merely selfish desires which are just for his own comfort's sake. He will desire good that he may have the more to give out, knowing that as God (or Good) flows through him to others it will make him "every whit whole."

16. In the beginning of Solomon's reign as king over Israel, the divine Presence appeared to him in a dream at night, saying : " Ask what I shall give thee." And Solomon said : " Give Thy servant an understanding heart."

17. " And the speech pleased the Lord, that Solomon had asked this thing.

18. " And God said unto him, Because thou hast asked the thing, and hast not asked for thyself long life ; neither hast asked riches for thyself, nor hast asked the life of thine enemies ; but hast asked for thyself understanding to discern judgment :

19. " Behold, I have done according to thy words : lo, I have given thee a wise and an understanding heart ; so that there was none like thee

before thee, neither after thee shall any rise like unto thee.

20. *“And I have also given thee that which thou hast not asked, both riches and honour : so that there shall not be any among the kings like unto thee all thy days.”*

21. Thus in losing sight of all worldly goods and chattels, all merely selfish ends, and desiring above all things an understanding heart (or a spiritual consciousness of God within him as wisdom, life, power), Solomon received all the goods or good things included, so that there was none among the kings like unto him in worldly possessions. “Seek ye *first* the kingdom [or consciousness] of God, and His righteousness ; and all these things shall be added unto you.” “For whosoever will save his life [or the things of his life] shall lose it : and whosoever will lose his life for My sake [or that is willing to forget the goods of this life for the truth’s sake, choosing before all things the finding of God in his own soul] shall find it.”

22. When you first consciously desire spiritual understanding, you do not attain it at once. You have been living in the external of your being, and have believed yourself cut off from God. Your first step after “coming to yourself” is to “arise and go to my Father”—to turn your

thoughts away from the external seeming toward the central and real ; to know intellectually that you are not cut off from God, and that He for ever desires to manifest Himself within you as your present deliverance from all suffering and sin. Just as Jesus taught, we begin our journey toward understanding by cutting off the branches of our selfishness. We try to love instead of to hate. Instead of avenging ourselves, we begin to forgive, even if it costs us great mental effort. We begin to deny envy, jealousy, anger, sickness, and all imperfection, and to affirm love, peace, and health.

23. Begin with the words of truth which you have learned, and which perhaps you have as yet only comprehended with the intellect. You must be willing to take the very first light you receive and use it faithfully, earnestly, to help both yourself and others. Sometimes you will be almost overcome by questions and doubts arising in your own mind when you are looking in vain for results. But you must with effort press past the place of doubt ; and some day, in the fulness of God's time, while you are using the words of truth, they will suddenly be illumined and become to you the living word within you—the true light which lights every man who comes into the world. You will no

longer dwell in darkness, for the light will be within your own soul ; and the “ word will be made flesh ” to you ; *i.e.*, you will be conscious of a new and diviner life in your body, a new and diviner love for all people, a new and diviner power to accomplish.

24. This is spiritual understanding. This is a flash of the Most High God within your consciousness. Old things will have passed away. Behold, all things become new ! This will be the time when you “ will not talk with men with an eye to their opinion.” This is when you will suddenly become plain and true ; when you will cease to desire admiration ; when all words of congratulation from others on your success will fill you with an inexpressible sense of humility ; when all mere compliments will be to you as sounding brass and tinkling cymbal. Truly, from that inspiration a man comes back with a changed tone !

25. With spiritual understanding comes new light on the Scriptures. The very Spirit of truth, which has come to abide with you for ever in your consciousness, takes of the deep things of God and reveals them unto you. You no longer feel like running to and fro, seeking teachers or healers, however efficient and good they may be. You know that the living light,

the living word within you, will guide you into all truth.

26. What we need to do is to seek this revelation of the living Christ within our own being, each for himself, knowing that only this divinity come forth can make us grand and powerful and happy.

27. Every person in his heart desires, though he may not yet quite know it, this new birth into a higher life, into this spiritual consciousness. Every one wants more power, more good, more joy. And though to the ignorant mind it may seem that it is more money as money, or more goods that he wants, it is, nevertheless, more of good (or God) that he craves ; for all good is God.

28. Many to-day are conscious that the inner hunger cannot be satisfied with goods, and are with all earnestness seeking this spiritual understanding or consciousness of an immanent God ; they have been seeking long, and with a great degree of unselfishness, a feeling that when they have fully found God they will begin to do for others. Faithful service for others hastens the day-dawning for ourselves. The gifts of God are not given in reward for faithful service, as a fond mother gives cake to her child for being good ; nevertheless they are a reward, inasmuch as service is one of the steps that lead up to the

place where all the fulness of God awaits men. And while spiritual understanding is in reality a "gift of God," it comes to us more or less quickly in proportion as we use in helping others the light which we already have.

29. I believe that too much introspection, too much of what people usually call "spiritual seeking," is detrimental rather than helpful to the end desired—spiritual growth. It is a sort of spiritual selfishness, paradoxical as this may seem. From the beginning to the end, Jesus taught the giving out of what one already possessed to him who had none.

30. "Is not this the fast that I have chosen?" said the Spirit of God through the prophet Isaiah, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free?"

31. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him?"

32. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily. Then shalt thou call, and the Lord shall answer, Here I am.

33. "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall

thy light rise in obscurity, and thy darkness be as the noonday :

34. “ And the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones : and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.”

35. Stagnation is death. A pool cannot be kept clean and sweet and renewed unless there is an outlet as well as an inlet. It is our business to keep the outlet open, and God’s business to keep the stream flowing in and through us. Unless you use for the service of others what God has already given to you, you will find it a long, weary road to spiritual understanding.

36. We cry out and strain every nerve to obtain full understanding, just as sometimes we have heard earnest people, but people wholly ignorant of divine laws, beseech God for the “ full baptism of the Holy Ghost as in the day of Pentecost.” Jesus said, “ I have yet many things to say unto you, but ye cannot bear them now.” We grow by using for others the light and knowledge we have. We expand, as we go on step by step in spiritual insight, until in the fulness of time—which means when we have grown spiritually up to the place where God sees that we are able to bear the many

things—we receive the desire of our hearts—understanding.

37. Seek your own Lord. Take the light as it is revealed to you, and use it for others ; and prove for yourself whether there be truth in this prophecy of Isaiah, that “ then shall thy light rise in obscurity, and thy darkness be as the noonday ” ; and “ then shall thy light break forth as the morning, and thine health shall spring forth speedily.”



# SECRET PLACE OF THE MOST HIGH

## EIGHTH LESSON

(In the progress of these simple lessons, some may object to the language as being too orthodox—as presenting too much of the religious side of the question. I use Scriptural terms simply because I prefer them ; but the teaching is all essentially one and the same thing. It is not Mental Science or Christian Science, as such, that you want. It is not any “ism,” for each is but one side of the truth. We are after the truth, and at the centre of all these various forms of presenting the truth, the thing itself is one.

So let us be big enough and broad enough, no matter on what side of the truth we have thus far been seeking the light of the world, to put away all prejudices, all the limitations which the mere form of words may heretofore have made in our minds, and be open to all there is for us.)

1. There is nothing the human soul so longs for, so cries out after, as to know God, “whom to know aright is life eternal.”

2. With a restlessness that is pitiful to see, people are ever shifting from one thing to another, always hoping to find rest and satisfaction in some anticipated accomplishment or possession. Men fancy that they want houses and lands, great learning or power. They pursue these things and gain them, only to find themselves still restless, still unsatisfied.

3. At the great heart of humanity there is a

deep and awful homesickness, which never has been and never can be satisfied with anything less than a clear, vivid consciousness of the indwelling presence of God, our Father. In all ages earnest men and women who have recognised this inner hunger as the heart's cry after God have left seeking after things, and have sought, by devoted worship and by service to others, to enter into this consciousness ; but few have succeeded in reaching the promised place where their "joy is full." Others have hoped and feared alternately ; they have tried, with the best knowledge they possessed, to "work out their salvation," not yet having learned that there must be an in-working as well as an out-working. "By grace [or free gift] ye are saved through *faith* ; and that not of yourselves [nor of any mortal working] ; *it is the gift of God* : Not of works, lest any man should boast."

4. To him who "dwelleth in the secret place of the Most High" there is promised immunity from the noisome pestilence and the snare of the fowler, from the terror by night, and the arrow that flies by day ; and even immunity from fear of these things. Oh ! the awfully paralysing effect of fear and evil ! Fear surely "doth make cowards of us all." It makes

us helpless as babes. It makes us pygmies, whereas we might be giants were we only free from it. It is at the root of all our failures, nearly all sickness, poverty, and distress. But we have the promise of deliverance from even the fear of evil when we are in the "secret place." "Thou shalt not be afraid of the terror by night," and so forth. "In the time of trouble He shall hide me in His pavilion : in the secret of His tabernacle shall He hide me." "Thou shalt hide them in the secret of Thy presence from the pride of man : Thou shalt keep them secretly in a pavilion from the strife of tongues."

5. The secret place ! Why called a secret place ? What is it ? Where may we find it ? How abide in it ?

6. It is a secret place because it is a place of meeting between the Christ at the centre of your being, and your consciousness—a hidden place into which no outside person can either induct you or enter himself. We must drop the idea that this place of realisation of our divinity can be given to us by any human being. No one can come into it from the outside. Hundreds of earnest souls are seeking, night and day, to get this inner revealing. They run from teacher to teacher, many of them making the most

frantic efforts to meet the financial obligations thus incurred.

7. You may study with human teachers and from man-made books until doomsday ; you may get all the theological lore of the ages ; you may understand intellectually all the statements of truth, and be able to prate healing formulas as glibly as oil flows ; but until there is a definite inner revealing of the reality of an indwelling Christ through whom and by whom come life, health, peace, power, all things—aye, who is all things—you have not yet found the “ secret of the Lord.”

8. In order to gain this knowledge—this consciousness of God within their own souls—many are willing (and wisely so, for this is greater than all other knowledge) to spend all they possess. Even Paul, after twenty-five years of service and of most marvellous preaching, said : “ I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : and do count them but dung, that I may win Christ ” (or the consciousness of his divine self).

9. Beloved, that which you so earnestly desire and seek will never be found by seeking it through the mental side alone, any more than it has heretofore been found through the emotional

side alone. Intuition and intellect are meant to travel together, intuition always holding the reins to guide intellect. "Come, and let us *reason together*, saith the Lord." If you have been thus far on the way cultivating and enlarging only the mental side of truth, as probably is the case, you need, in order to come into the fulness of understanding, to let the mental, the reasoning side rest awhile. "Become as a little child," and, learning how to be still, listen to that which the Father will say to you through the intuitional part of your being. The light you so crave will come out of the deep silence and become manifest to you from within you, if you will but keep still and look for it from that source.

10. This conscious knowledge of an indwelling God, which we so crave, is that of which Paul wrote to the Colossians, as "the mystery which hath been hid from ages and from generations, but now is made manifest . . . *Christ in you*, the hope of glory." "The secret place of the Most High," where each one of us may dwell and be safe from all harm or fear of evil, is the point of mystical union between soul (or conscious mind) and Spirit (or God in us), wherein we no longer believe, but we know, that God in Christ abides always at the centre of our

being as our perfect health, deliverance, prosperity, power, ready to come forth into manifestation at any moment we claim it. We know it. We know it. We feel our oneness with the Father, and we manifest this oneness.

11. To possess the secret of anything gives one power over it. This personal, conscious knowledge of the Father in us is the secret which is the key to all power. What we want is the revelation to us of this marvellous "secret." What will give it to us—who can give it to us except Him, the "Spirit of Truth, which proceedeth from the Father"? Surely none other. That which God would say to you, and do through you, is a great secret which no man on the face of the earth knows, or ever will know, except yourself as it is revealed to you by the Spirit that is in you. The secret that he tells me is not revealed to you, nor yours to me; but each soul must, after all is said and done, deal directly with the Father through the Son within himself.

12. Secrets are not told upon the housetop; nor is it possible to pass this, the greatest of secrets, from one to another. God, the creator of our being, must Himself whisper it to each soul living in the very innermost of itself. "To him that overcometh [or is consciously in

process of overcoming] will I give to eat of the *hidden* manna, and will give him a white stone [or a mind like a clean white tablet], and in the stone *a new name written, which no man knoweth saving he that receiveth it.*" It is so secret that it cannot even be put into human language or repeated by human lips.

13. What you want to-day and what I want is that the words which we have learned to say as truth be made alive to us. We want a revelation of God in us as life, to be made to our own personal consciousness as health. We no longer care to have somebody just tell us the words from the outside. We want a revelation of God as love within us, so that our whole being will be filled and thrilled with love—a love that will not have to be pumped up by a determined effort because we know that it is right to love and wrong not to love, but a love that will flow with the spontaneity and fulness of an artesian well, because it is so full at the bottom that it *must* flow out.

14. What we want to-day is a revelation to our consciousness of God within us as omnipotent Power, so that we can, by a word—or a look—"accomplish that whereunto the word is sent." We want the manifestation to us of the Father in us, so that we can know Him personally. We

want to be conscious of "God working in us to will and to do," so that we may "work out our salvation." We have been learning how to do the outworking, but have now come up to a point where we must learn more of how to place ourselves in an attitude where we can each one be conscious of the Divine inner working.

15. Mary talked with the risen Jesus, supposing that He was the gardener, until suddenly, as He spoke her name, there flashed into her consciousness a ray of pure intelligence, and in an instant the revelation of His identity was made to her innermost soul.

16. According to the same sacred history, Thomas Didymus had walked daily for three years with the most wonderful Teacher of spiritual things that has ever lived. He had watched this Teacher's life and had been partaker of His very presence, physical and mental. He had had just what you and I have thus far received of mental training and external teaching. But there came a time when there was an inner revealing which made him exclaim, "*My Lord and my God!*" The secret name which no other man could know for him had that moment been given to him. There had come, in the twinkling of an eye, the manifestation to his consciousness of the Father in him as his Lord



and his God. No longer simply our Father and our Lord, but my Lord and my God—my divine self revealed to me personally.

17. Is not this that which you are craving ?

18. Each soul must come to a time when it no longer is satisfied with, or seeks, external helps—when it knows that the inner revelation of “*my* Lord and *my* God ” to its consciousness can come to it only through an indwelling Power, which has been there all the time, waiting with an infinite longing but an infinite patience to reveal the Father to the child.

19. This revelation will never come through the intellect of man to the consciousness, but must ever come through the intuitional to the intellect as a manifestation of Spirit to the soul. “ The natural man receiveth not [nor can it impart them] the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned,” and they must be spiritually imparted.

20. In our eagerness we have waited upon every source that we could reach or hear for the light that we wanted. Because we have not known how to wait upon Spirit within us for the desired revelation, we have run to and fro. Let not one misunderstand me in what I say about

withdrawing himself from teachers. Teachers are good and are necessary, up to a certain point. "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"

21. Books and lectures are good, teachers are good, until you learn that Christ, the Son of God, lives in you; that He within you is your light and life and all. When you have once grasped this beyond a doubt with the intellect, you are for ever through with external teachers; every day you look to them after this you put off the day of revelation for yourself. That Christ lives in you, Spirit itself must make real to you. Teachers talk about the light, but the light itself must flash into the darkness before you can see the light.

22. Had the Master remained with the disciples, I doubt whether they would ever have gotten beyond hanging on to His words and following in the footsteps of His personality. With the knowledge and the power that He possessed, He might at any time have spoken the word which would have opened the eyes of their understanding; but He did not.

23. Jesus knew that His treatments for spiritual illumination, given to His disciples from His

recognition of Truth, would act in them as a seed thought, but He also knew that each man must for himself wait upon God for the inner illumination which is lasting and real. God alone can whisper the secret to each one separately.

24. The "endowment of power" was not to come to them by the spoken word through another personality, not even through that of Jesus, with His great spiritual power and discernment. It was to come from "on high" to each individual consciousness. It was the "promise of the Father which ye have heard of Me." He had merely told them about it, but had no power to give it to them.

25. So to each of us this spiritual illumination which we are crying out after, this "endowment of power" for which we are willing to sell all that we have, must come from "on high," *i.e.*, to the consciousness from the Spirit within our being. This is the secret which the Father longs with an infinite yearning to reveal to each individual soul. It is because of the Father's desire within us to show us the secret that we are drawn to desire the revelation. It is the purpose for which we came into the world—that we might grow step by step, as we are doing, to the place where we could bear to have the secret of His inner abiding revealed to us.

26. Do not be confused by seeming contradictions in the lessons. I have said heretofore that too much introspection is not good. I repeat it ; for there are those who, in earnest desire to know God, are always seeking the light for themselves, but neglect to use that which they already have to help others.

27. There must be an equal conscious receiving from the Father and giving out to the world, a perfect equilibrium between the inflowing and the outgiving, to keep perfect harmony. We must each learn how to wait renewedly upon God for the infilling, and then go and give out to every creature that which we have received, as Spirit leads us to give, either in preaching, teaching, or silently living the truth. That which fills us will radiate from us without effort right in the place in life where we stand.

28. In nearly all teaching of Truth from the purely mental side there is much said about the working out of our salvation by holding right thoughts, by denials and affirmations. This is all good. But there is also another side which we need to know a little more about. We must learn how to be still and let Spirit, the I AM, work in us, that we may indeed be made "new creatures," that we may have the mind of Christ in all things.

29. When you have learned how to abandon yourself to infinite Spirit, and have seasons of doing this daily, you will be surprised at the marvellous change which will be wrought in you without any conscious effort of your own.

30. It will search far below your conscious mind, and root out things in your nature of which you have scarcely been conscious, simply because they have lain latent there, waiting for something to bring them out. It will work into your consciousness light, and life, and love, and all good, perfectly filling all your lack while you just quietly wait and receive. Of the practical steps in this direction we will speak in another lesson.

31. Paul, who had learned this way of faith, this way of being still and letting the I AM work itself into his conscious mind as the fulness of all his needs, was neither afraid nor ashamed to say :

32. " For this cause I bow my knees unto the Father of our Lord Jesus Christ,

33. " Of whom the whole family in heaven and earth is named,

34. " That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man ;

35. " That Christ may dwell in your hearts by

faith ; that ye, being rooted and grounded in love,

36. “ May be able to comprehend with all saints what is the breadth, and length, and depth, and height ;

37. “ And to know the love of Christ, *which passeth knowledge*, that ye might be filled with all the fulness of God.”

38. And then he gives an ascription of praise :  
“ Unto Him that is able to do exceedingly abundantly above all that we ask or think, *according to the power that worketh in us.*”

# FINDING THE SECRET PLACE

## NINTH LESSON

1. How to seek the secret place—where to find it—how to abide in it—these are the questions that to-day, more than at any other time in the history of the world, are engaging the hearts of men. More than anything else it is what I want. It is what you want.

2. All the steps that we are taking by speaking the words of truth and striving to manifest the light which we have already received are carrying us on swiftly to the time when we shall have consciously the perfect mind of Christ, with all the love and beauty and health and power which that implies.

3. We need not be anxious or in a hurry for the full manifestation. Let us not at any time lose sight of the fact that our desire, great as it is, is only God's desire in us. "No man cometh unto Me except the Father draw him." The Father in us desires to reveal to us the secret of His presence, else we had not known any hunger for the secret, or for truth.

4. "Ye have not chosen Me, but I have

chosen you, and ordained you, that ye should go and bring forth fruit."

5. Whoever you are that read these words, wherever you stand in the world, be it on the platform preaching the Gospel, or in the humblest little home seeking the truth, that you may make it manifest in a sweeter, stronger, less selfish life, know once and for ever that you are not seeking God, but God is seeking you. Your longing for greater manifestation is the eternal Energy, which holds the worlds in their orbits, outpushing through you to get into fuller manifestation. You need not worry. You need not be anxious. You need not strive. Only let it. Learn how to let it.

6. After all our beating about the bush, seeking here and there for our heart's desire, we must come right to Him who Himself is the fulfilment of every desire ; who waits to manifest more of Himself to us and through us. If you wanted my love or anything that I am (not that I have), you would not go to Tom Jones or to Mary Smith to get it. Either of these persons might tell you that I could and would give myself, but you would have to come directly to me, and receive of me that which only I have, because I am it.

7. And in some way, after all our seeking for  
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the light and truth, we must learn how to wait, each one for himself, upon God for this inner revelation of truth and our oneness with Him.

8. The light that we want is not some *thing* that God has to give ; it is God Himself. God does not give us life or love as a thing. God is Life and Light and Love. More of Himself in our consciousness, then, is what we all want, no matter what other name we may give it.

9. My enduement of power must come from "on high," from a higher region within myself than my present conscious mind ; so must yours. It must be a descent of the Holy (whole, entire, complete) Spirit at the centre of your being into your conscious mind. The illumination we want can never come in any other way ; nor can the power to make good manifest.

10. We hear a great deal about "sitting in the silence." To many it does not mean very much, for they have not yet learned how to "wait upon God," or to hear any voice except external ones. Noise belongs to the outside world, not to God. God works in the stillness, and we can so wait upon the Father of our being as to be conscious of the still, inner working—conscious of the fulfilment of our desires. "They that seek the Lord shall not want any

good.” “They that wait upon the Lord shall renew their strength.”

11. In one of Edward Everett Hale's stories he speaks of a little girl who, amidst her play with the butterflies and birds in a country place, used to run into a nearby chapel frequently to pray; and after praying always remained perfectly still a few minutes, “waiting,” she said, “to see if God wanted to say anything” to her. Children are always nearest the kingdom.

12. When beginning the practice of sitting in the silence, do not feel that you must go and sit with some other person. The presence of another personality is apt to distract the mind. Learn first how to commune alone with the Creator of the universe, who is all companionship. And when you are able to withdraw from the outside and be alone with Him, then sitting with others may be profitable to you and to them.

13. “Sitting in the silence” is not merely a sort of lazy drifting. It is a passive, but a definite, waiting upon God. When you want to do this, take a time when you are not likely to be disturbed, and when you can, for a little while, lay off all care. Begin your silence by lifting up your heart in prayer to the Father of

your being. Do not be afraid that, if you begin to pray, you will be too "orthodox." You are not going to supplicate a God who has already given you "all things whatsoever ye desire." You have already learned that before you call he has sent that which you desire ; otherwise you would not desire it.

14. You know better than to plead with or to beseech God with an unbelieving prayer. But spending the first few moments of your silence in speaking directly to the Father centres your mind on the Eternal. Many who earnestly try to get still and wait upon God have found that the moment they sit down and close their eyes the thoughts, instead of being concentrated, are filled with every sort of vain imagination. The most trivial things, from the fixing of a shoe-string to the gossipy conversation of a week ago, chase each other in rapid succession through their minds, and at the end of an hour the persons have gained nothing. This is to them discouraging.

15. This is but a natural result of trying not to think at all. Nature abhors a vacuum, and if you make (or try to make) your mind a vacuum, the thought images of others which fill the atmosphere about you will rush in to fill it, leaving you as far away from the consciousness

of the Divine Presence as ever. You can prevent this by beginning your silence with prayer.

16. It is always easier for the mind to say realisingly, "Thy will is being done in me now," after having prayed, "Let Thy will be done in me." It is always easier to say with realisation, "God flows through me as life and peace and power," after having prayed, "Let Thy life flow through me anew while I wait." Of course prayer does not change God's attitude toward us, but it is easier for the human mind to take several successive steps with firmness and assurance than for it to take one big, bold leap to a point of eminence and hold itself steady there. While you are thus concentrating your thoughts upon God, in definite conversation with the Author of your being, no outside thought images can possibly rush in to torment or distract you. Your mind, instead of being open and negative toward the external, is closed to it, and open only to God, the Source of all the good you desire.

17. Of course there is to be no set form of words used. But sometimes using words like, for instance, the first few verses of the one hundred and third Psalm, in the beginning of the silent communion, makes it a matter of face-to-face speaking: "Thou forgivest all my

iniquities [or mistakes] ; Thou healest all my diseases ; Thou redeemest my life from destruction, and crownest me with lovingkindness, now, now, while I wait upon thee ” ; sometimes entering into the innermost with the words of a familiar hymn, as :

Thou art the life within me,  
O Christ, thou King of kings ;  
Thou art thyself the answer  
To all my questionings.

18. Repeat the words over many times, not anxiously or with strained effort, not reaching out and up and away off to an outside God ; but let the petition be the quiet, earnest uplifting of the heart to a higher something right within itself, even to the “ Father in me.” Let it be made with the quietness and assurance of a child speaking to its loving father.

19. Many people carry in their faces a strained, white look that comes from an abnormal “ sitting in the silence,” as they term it. It is hard for them to know that God is right here within them, and when sitting they fall into the way of reaching away out and up after Him. Such are earnest souls truly feeling after God if haply they may find Him, when all the time He is near them, even in their very hearts. Do not reach

out thus. This is as though a seed were planted in the earth, and just because it recognised a vivifying, life-giving principle in the sun's rays, it began to strain and stretch itself upward and outward to get more of the sun. You can see at a glance that by so doing it would get no solid root whatever in the earth where God intended it to be. All the plant needs to do is to keep its face turned toward the sun, and let itself be drawn upward by the sun.

20. Some of us, in our desire to grow, and having recognised the necessity of waiting upon God in the stillness for the vivifying and renewing of life, make the mistake of climbing up and away from our bodies. Such abnormal outstretching and upreaching is neither wise nor profitable. After a little of it, one begins to get cold feet and congested head. While the soul is thus reaching out, the body is left alone, and it becomes correspondingly weak and negative. This is all wrong. We are not to reach out away from the body even after the Sun of righteousness. We are rather to be still, and let the sun shine on us right where we are. The sun draws the seed up as fast as it can bear it and be strong. We do not need to grow ourselves, only to let the Sun grow us.

21. But we are consciously to let it; not

merely to take the attitude of negatively letting it by not opposing it, but to put ourselves consciously where the Sun can shine upon us, and then "be still and *know*" that while we wait there it is doing the work. While waiting upon God, we should, as much as possible, relax ourselves both mentally and physically. To use a very homely but practical illustration, take much such an attitude of the entire being as do the fowls when taking a sun-bath in the sand. And yet there is something more than a dead passivity to be maintained through it all. There must be a sort of conscious active taking of that which God gives freely to the waiting soul.

22. Let me see if I can make it plain. We first withdraw ourselves bodily and mentally from the outside world. We "enter into thy closet and shut the door" (the closet of our being, the very innermost of ourselves), by turning our thoughts within. Just say, "Thou abidest within me; thou art alive there now; thou hast all power; thou art *now* the answer to all I desire; thou dost now radiate thyself from the centre of my being to the circumference, and out into the visible world as the fulness of my desires." Then be still, absolutely still. Relax every part of your being, and believe that it is being done. The divine Substance does

flow in at the centre and out into the visible world every moment you wait ; for it is an immutable law that “ he that asketh receiveth,” and Substance will come forth as the fulfilment of your desire if you expect it to. “ According to your faith be it unto you.”

23. If you find your mind wandering, bring it right back by saying again : “ It is being done ; thou art working in me ; I am receiving that which I desire,” and so forth. Do not look for signs and wonders, but just be still and know that the very thing you want is flowing in and will come forth into manifestation either at once or a little further on.

24. Go even beyond this and speak words of thanksgiving to this innermost Presence, that it has heard and answered, that it does now come forth into visibility. There is something about the mental act of thanksgiving that seems to carry the human mind far beyond the region of doubt into the clear atmosphere of faith and trust, where “ all things are possible.” Even if at first you are not conscious of having received anything from God, do not worry or cease from your thanksgiving. Do not go back of it again to the asking, but continue giving thanks that while you waited you did receive, and that what you received is now manifest ; and, believe me,



you will soon rejoice and give thanks, not rigidly from sense of duty, but because of the sure manifest fulfilment of your desire.

25. Do not let waiting in silence become a bondage to you. If you find yourself getting into a strained attitude of mind, or "heady," get up and go about some external work for a time. Or, if you find that your mind will wander, do not insist upon concentrating; for the moment you get into a rigid mental attitude you shut off all inflow of the divine into your consciousness. There must be a sort of relaxed passivity, and yet an active taking it by faith. Shall I call it an active passivity?

26. Of course, as we go on in spiritual understanding and desire, we very soon come to the place where we want more than anything else that the desires of infinite Wisdom and Love be fulfilled in us. "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

27. Our desires are God's desires, but in a limited degree. We soon throw aside our limitations, our circumscribed desires (as soon, at least, as we see that more of God means more of good and joy and happiness), and with all our

souls we cry out in the silent sitting : “ Fulfil thy highest thought in me now ! ” We make ourselves as clay in the potter’s hands, willing to be moulded anew, to be “ changed into the same image,” to be made after the mind of the indwelling Christ.

28. We repeat from time to time, while waiting, words something like these : *Thou art now renewing me according to Thy highest thought for me ; Thou art radiating Thy very Self throughout my entire being, making me like to Thyself—for there is nothing else but Thee. Father, I thank Thee, I thank Thee.* Be still, be still while He works. “ Not by might, nor by power, but by my Spirit, saith the Lord of hosts.”

29. While you thus wait, and let Him, He will work marvellous changes in you. You will have a strange, new consciousness of serenity and quiet, a feeling that something has been done, that some new power to overcome has come to you. You will be able to say, “ *I and the Father are one,*” with a new meaning, a new sense of reality and awe that will make you feel very still. Oh, how one conscious touch of the Oversoul makes all life seem different ! All the hard things become easy ; the troublesome things no longer have power to worry ; the rasping people and things of the world lose all power to

annoy. Why? Because, for the time, we see things from the Christ side of ourselves ; we see as He sees. We do not have to deny evil ; we know in that moment that it is nothing at all. We no longer rigidly affirm the good from sense of duty, but with delight and spontaneity, because we cannot help it. It is revealed to us as good. Faith has become reality.

30. Do not be discouraged if you do not at once get conscious results in this silent sitting. Every moment that you wait, the Spirit is working to make you a new creature in Christ—a creature possessing consciously His very own qualities and powers. There may be a working for days before you see any change ; but it will surely come. And you will soon get so that you can go into the silence, into conscious communion with your Lord, at a moment's notice, at any time, in any place.

31. There is no conflict or inconsistency between this waiting upon God to be made perfect and the way of "speaking the word" out toward the external to make perfection visible. Waiting upon and consciously receiving from the Source only make the outspeaking (the holding of right thoughts and words) easy, instead of laborious. Try it and see.

32. Clear revelation—the word made alive as

truth to our consciousness—must come to every soul who continues to wait upon God. But remember, there are two conditions imposed. You are to wait upon God, not simply to run in and out, but to abide, to dwell in the secret place of the Most High.

33. Of course I do not mean that you are to give all the time to sitting alone in meditation and silence, but that your mind shall be continually in an attitude of waiting upon God, not an attitude of clamouring for things, but of listening for the Father's voice and expecting a manifestation of the Father to your consciousness.

34. Jesus, our Master in spiritual knowledge and power, had many hours of lone communion with His Father, and His greatest works were done after these. So may we, so must we, commune alone with the Father if we would manifest the Christ. But Jesus did not spend all His time in receiving. He poured forth into everyday use, among the children of men in the ordinary vocations of life, that which he received of his Father. His knowledge of spiritual things was used constantly to uplift and to help other people. We must do likewise; for newness of life and of revelation flows in the faster as we give out that which we have to help others. "Go teach and preach and heal," He

said. Go manifest the Christ within you, which ye have received of the Father. God works in us to will and to do, but we must work out our own salvation.

35. The second indispensable condition to finding the secret place and abiding in it is "my expectation is from Him"—"My soul, wait thou only upon God; for my expectation is from Him." "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel." It is good that a man should both hope and quietly wait for the salvation of the Lord.

36. Is your expectation from Him, or is it from books, or teachers, or friends, or meetings, or societies?

37. "The King of Israel, even the Lord, is in the midst of *thee*." Think of it! In the midst of thee—at the centre of your being this moment while you read these words. Say it, say it, think it, dwell upon it, whoever you are, wherever you are! In the midst of thee! Then what need for all this running around? What need for all this strained outreaching after Him?

38. "The Lord thy God in the midst of thee is mighty [not God in the midst of another, but in the midst of thee, *thyself*, standing right where

you are] ; He will save, He will rejoice over thee with joy ; He will rest in His love, He will joy over thee with singing." You are His love. It is you that He will rejoice in with singing if you will turn away from people to Him within you. His singing and joy will so fill you that your life will be a great thanksgiving.

39. Your Lord is not my Lord, nor is my Lord your Lord. Your Lord is the Christ within your own being. My Lord is the Christ within my soul.

40. There is one Spirit, one Father of all, in us all, but there are different manifestations or individualities. Your Lord is He who will deliver you out of all your troubles. Your Lord has no other business but to manifest Himself to you and through you, and so make you mighty with His own mightiness made visible, whole with His health ; perfect by showing forth the Christ perfection.

41. Let all your expectation be from your Lord. Let your communion be with Him. Wait upon the inner-abiding Christ often, just as you would wait upon any visible teacher. When you are sick " wait thus only upon God " as the Most High, rather than upon healers. When you lack wisdom in small or large matters, " wait thou upon God," and see what marvellous

wisdom for action will be given you. When desiring to speak the word which will deliver another from the bondage of sickness or sin or sorrow, "wait thou upon God," and exactly the right word will be given you, and power will go with it ; for it will be alive with Spirit.

# SPIRITUAL GIFTS

## TENTH LESSON

1. It is very natural for the human heart first to set out in search of truth because of the "loaves and fishes."

2. Perhaps it is not too much to say that the majority of people first turn to God because of some weakness, some failure, some almost unbearable want in their lives. After having vainly tried in all other ways to overcome or to satisfy the want, they turn in desperation to God.

3. There is in the heart of even the most depraved human being, though he would not for worlds have others know it, an instinctive feeling that somewhere there is a power that is able to give him just what he wants ; that if he could only reach that which to his conception is God, he could prevail upon Him to grant the things desired. This feeling is itself God-given. It is the divine self, though only a spark at the centre of the man's being, suggesting to him the true remedy for all his ills.

4. Especially have people been led to seek the truth for the reward, or "for the work's sake," during the last few years, since they have come



to know that God is not only able, but willing, to deliver them from all the burdens of their everyday life. Everyone wants to be free, *free*, free as the birds of the air—free from sickness, free from suffering, free from bondage, free from poverty, free from all forms of evil ; and he has a right to be ; it is a God-given desire, and a God-given right.

5. Thus far nearly all teaching has limited the manifestation of infinite Love to one form—that of healing. Sickness, seemingly incurable disease, and suffering reigned on every side, and every sufferer wanted to be free. We had not yet known that there was willingness as there was power—aye, more, that there was intense desire—on the part of our Father to give us something more than sweet, patient submission to suffering.

6. When first the truth was taught that Divine Presence ever lives in man as perfect life, and can be drawn upon by our recognition and faith to come forth into full and abounding health, it attracted widespread attention, and justly so. Both teachers and students centred their gaze upon this one branch or outcome of a spiritual life, losing sight of any larger, fuller, or more complete manifestation of the indwelling Father. Teachers told all their pupils

most emphatically that this knowledge of the truth would enable them to heal, and they devoted all their teaching to explanation of the principles and to giving formulas and other instructions for healing the body. The time is now ripe for giving larger and broader views of the truth about spiritual gifts.

7. Healing of the body is beautiful and good. Power to heal is a divine gift, and as such you are fully justified in seeking it. But God wants to give you infinitely more.

8. Why should you and I restrict the limitless One to the bestowal of a particular gift, unless, indeed, we be so fairly consumed with an inborn desire for it that we are sure that it is God's highest desire for us? In that case we shall not have to *try* to heal. Healing will flow from us wherever we are. Even in a crowd of people, without any effort of our own, the one who needs healing will receive it from us; that one will "touch" us, as did the one woman, in all the multitude jostling and crowding against Jesus. Only one *touched* him.

9. Healing is truly "a branch of the vine," but it is not the only branch. There are many branches, all of which are necessary to the perfect Vine, which is seeking through you and me to bear much fruit. What God wants is

that we shall grow into such conscious oneness with Himself, such realisation that He who is the substance of all good really abides in us, that "*ye shall ask what ye will, and it shall be done unto you.*"

10. If you are faithfully and earnestly living what truth you know, and still find that your power to heal is not as great as it was at first, recognise it as all good. Be assured, no matter what anyone else says to you or thinks, that the seeming failure does not mean loss of power. It means that you are to let go of the lesser, in order that you may grasp the whole, in which the lesser is included. Do not fear for a moment to let go of just this one little branch of divine power; choose rather to have the highest thoughts of Infinite Mind, let them be what they may, fulfilled through you. We need to take our eyes off the ends of the branches, the results, and keep them centred in the Vine.

11. You are a vessel for some purpose. If, when the time comes, you let go cheerfully, without humiliation or shame or sense of failure, of your tense, rigid mortal grasp on some particular form of manifestation, such as healing, and "*covet earnestly the best gifts,*" whatever they may be in your individual case, you will do "*works*" in that one specific direction which

will be simply marvellous in the eyes of men. These works will be done without effort on your part, because they will be God, omnipotent, omniscient, manifesting Himself through you in His own chosen direction.

12. St. Paul says : “ Now concerning spiritual gifts, brethren, I would not have you ignorant. . . . There are diversities of gifts, but the same Spirit. . . . For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; . . . to another faith ; . . . to another the gift of healing ; . . . to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues.”

13. The same Spirit, always and for ever the same, and one God, one Spirit, but in different forms of manifestation. The gift of healing is no more, no greater, than the gift of prophecy ; the gift of prophecy is no greater than faith, for faith (when it is really God’s faith manifest through us), even as a grain of mustard-seed, shall be able to remove mountains ; the working of miracles is no greater than the power to discern spirits (or the thoughts and intents of other men’s hearts, which are open always to Spirit). And “ greatest of all these is love ” ; “ for love never faileth ” to melt down all forms

of sin, sorrow, sickness, and trouble. Love never faileth.

14. " But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. . . . For the body is not one member, but many. . . . If the whole body were an eye [or gift of healing], where were the hearing? If the whole were hearing, where were the smelling? . . . And the eye cannot say unto the hand, I have no need of thee : nor again the head to the feet, I have no need of you. . . . But now hath God set the members every one of them in the body, *as it hath pleased him.*"

15. Thus St. Paul has enumerated some of the free " gifts " of the Spirit to those who will not limit the manifestations of the Holy One, but yield themselves to Spirit's desire within them. Why should we so fear to abandon ourselves to the workings of infinite Love and Wisdom? Why be so afraid to let Him have His own way with us, and through us?

16. Has not the gift of healing, the only gift we have thus far sought, been a good and blessed one, not only to ourselves, but to all with whom we have come in contact?

17. Then why should we fear to wait upon God with a perfect willingness that the Holy

Spirit manifest itself through us as it will, knowing that whatever the manifestation, it will be good—all good to us and to those around us !

18. Oh ! for more souls who have the courage to abandon themselves utterly to infinite Will—souls who dare let go of every human being for guidance, and, seeking the Christ within their own souls, let the manifestation be what He will !

19. Such courage might possibly mean, and probably would mean at first, a seeming failure, a going down from some apparent success which had been in the past. But the going down would only mean a mighty coming up, a most glorious resurrection of God into visibility through you in his own chosen way, right here and now. The failure, for the time, would only mean a grand, glorious success a little farther on.

20. Do not fear failure, but call failure good ; for it really is. Did not Jesus stand an utter failure, to all appearances, when He stood dumb before Pilate, all His cherished principles come to naught, unable (yes, I say it—unable, or else not tempted in all points as we are) to deliver Himself, or to “ demonstrate ” over the agonising circumstances of His position ?

21. But had He not failed right at that point, there never could have been the infinitely grander demonstration of the resurrection a little farther on. "Except a seed fall into the ground and *die*, it cannot bring forth fruit." If you have clung to one form of spiritual gift because you were taught that, and you begin to fail, believe me, it is only the death, the disappearance of one gift, in order that out of it may spring many new gifts—brighter, higher, fuller ones, because they are the ones God has chosen for you.

22. Your greatest work will be done in your own God-appointed channel. If you will let Divine Spirit possess you wholly, if you will to have the highest Will done in you and through you continually, you will be quickly moved by it out of your present narrow limitations, which a half-success always indicates, into a manifestation as much fuller and more perfect and beautiful as is the new grain than the old seed which had to fall into the ground and die.

23. Old ways must die. Failure is only the death of the old that there may be the hundred-fold following. If there come to you a time when you do not demonstrate over sickness, etc., as you did at first, do not run outside of yourself to seek some healer. It is beautiful and good for

another to "heal" you bodily by calling forth universal Life through you ; but right here there is something higher and better for you.

24. Spirit, the Holy Spirit, which is God in movement, wants to teach you something, to open a bigger, brighter way to you. And this apparent failure is His call to you to arrest your attention and turn you to Him. "Acquaint now thyself with Him, and be at peace : *thereby* good shall come unto thee." Turn to the divine Presence within yourself. Seek Him. Be still before Him. Wait upon God quietly, earnestly, but oh ! so still and trustingly, for days—aye, weeks, if need be. Let Him work in you, and sooner or later you will spring up into a resurrected life of newness and power that you never before dreamed of.

25. When these transition periods come, in which God would lead us up higher, should we get frightened or discouraged, and run off to seek the help of some healer to be made simply physically well, we only miss the lesson which He would teach, and so postpone the day of receiving our own fullest, highest gift. In our ignorance and fear, we are thus hanging on to the old grain of wheat which we can see, not daring to let it go into the ground (of failure) and die (or fail), lest there be no resurrection,



no newness of life, nothing bigger and grander come out of it.

26. Oh, do not let us longer fear our God, who is all good, and who longs only to make us each one a giant instead of a pygmy.

27. What we all need to do above everything else is to cultivate the acquaintance or consciousness of Spirit within our own being. We must take our attention off results, and seek to live the life. Results will be "added unto us" in greater measure when we turn our thoughts less to the "works" and more to embodying the indwelling Christ into our entire being. We have come to a time when there must be less talking about the truth, less treating and being treated merely for the purpose of being delivered from some evil result of wrong living; there must be more living the truth and teaching others to do so. There must be more incorporating of the truth into our very flesh and bone.

28. How are you to do this ?

29. "I am the way, the truth, and the life," says the Christ at the centre of your being.

30. "I am the vine, ye are the branches : He that abideth [consciously] in Me, and I in him [in his consciousness], the same bringeth forth much fruit : for without Me [or severed from Me

in your consciousness] ye can do nothing. . . . If ye abide in Me, and My words abide in you, ye shall ask *what ye will*, and it shall be done unto you."

31. I do assure you, as do all teachers, that you can bring *good things* of whatever kind you desire into your life by holding to them as yours in the invisible until they become manifest. But, beloved, do you not see that your highest, your first—aye, your continual—thought should be to seek the abiding in Him, to seek the knowing as a living reality, not simply as a fine-spun theory that He abides in you? After that, ask what you will, be it power to heal, to cast out demons, or even the "greater works," and "it shall be done unto you."

32. There is one Spirit—"One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace [or free gift] according to the measure of the gift of Christ " in us.

33. "Wherefore I put thee in remembrance that *thou stir up the gift of God, which is in thee.*"

34. Do not be afraid, "for God hath not given us the spirit of fear ; but of power, and of love, and of a sound mind."

35. It is all one and the same Spirit. To be the greatest success, you do not want my gift,

nor do I want yours ; each wants his own, such as will fit his size and shape, his capacity and desires, such as not the mortal mind of us, but the Highest in us, shall choose. Seek to be filled with Spirit, to have the soul of things incarnated in larger degree in your consciousness. Spirit will reveal to your understanding your own specific gift, or the manner of God's desired manifestation through you.

36. Let us not desert our own work, our own God within, to gaze after or pattern like our neighbour. Let us not seek to make his gift ours ; let us not criticise his failure to manifest any specific gift. Whenever he "fails," give thanks to God that He is leading the neighbour up into a higher place, where there can be a fuller and more complete manifestation of the divine Presence through Him.

37. And "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called.

"With all lowliness and meekness, with long-suffering, forbearing one another in love ;

"Endeavouring to keep the unity of the Spirit in the bond of peace."

# UNITY OF THE SPIRIT

## ELEVENTH LESSON

1. Did we not know it as a living reality that behind all the multitude and variety of human endeavours to bring about the millennium there stands for ever the Master Mind which sees the end from the beginning, the Master Artist who Himself is (through human vessels as His hands) putting here on the picture a touch of one colour and there a touch of another, according to the vessel used, we might sometimes be discouraged.

2. Were it not at times so utterly ridiculous, it would always be pitiful to see the human mind of man trying to limit God to personal comprehension. However much any one of us may know of God, there will always be unexplored fields in the realms of expression, and it is an evidence of our narrow vision to say : " This is all there is of God."

3. Suppose a dozen people are standing on the dark side of a wall in which are various-sized openings. Viewing the scene outside through the opening assigned to him, one sees all there is within a certain radius. He says, " I see the whole world ; in it are trees and

fields." Another, through a larger opening, has a more extended view ; he says : " I see trees and fields and houses ; I see the whole world." The next one, with a still larger opening, exclaims : " Oh ! you are all wrong ! I alone see the whole world ; I see trees and fields and houses and rivers and animals."

4. The fact is, each one looking at the same world, sees according to the size of the aperture through which he is looking, and he limits the world to just his own circumscribed view of it. You would say at once that such limitation was only a mark of each man's ignorance and narrowness. Everyone would pity the man who thus displayed—aye, fairly vaunted—his ignorance.

5. From time immemorial there have been schisms and divisions among religious sects and denominations. And now with the newer light we have, even the light of the knowledge of one God immanent in all men, many still cling to the external differences, so postponing, instead of hastening, the day of the millennium ; at least they postpone it for themselves.

6. I want, if possible, to help break down all seeming " middle walls of partition," even as Christ, the living Christ, does in reality break down or destroy all real walls of partition. I want to help you to see that there is no real wall

of difference between all the various sects of the new theology, except such as appear to you because of your circumscribed view. I want you to see, if you do not already, that every time you try to limit God's manifestation of Himself in any person or through any person, in order to make that manifestation conform to what you see as truth, you are only crying loudly : " Ho ! everyone, come and view my narrowness and my ignorance ! "

7. I want to stimulate you to lose sight of all differences, all side issues and lesser things, and seek but for one thing—*i.e.*, the consciousness of the presence of an indwelling God in your own soul and life. And, believe me, just as there is less separation between the spokes of a wheel the nearer they get to the hub, so you will find that the nearer you both come to the perfect Centre, which is the Father, the less difference will there be between you and your brother.

8. The faith healer, he who professes to believe only in what he terms " divine healing " (as though there could be any other healing than divine), differs from the so-called spiritual scientist only in believing that he must ask, seek, knock, importune, before he can receive ; while he of the science teaching knows that he

has already received God's free gift of life and health and all things, and that by speaking the words of it the gifts are made manifest. Both get like results (God made visible) through faith in the invisible. The mind of the one is lifted to a place of faith by asking or praying ; the mind of the other is lifted to the place of faith by speaking the words of truth.

9. Is there any real difference ?

10. The mental scientist usually scorns to be classed with either of the other two sects. He loudly declares that "all is mind" and that all the God he knows or cares anything about is the invincible, unconquerable *I* within him, which nothing can daunt or overcome.

11. He talks about conscious mind and unconscious mind and subconscious mind, and fancies he has something entirely different from and infinitely higher than either of the other sects. He boldly proclaims, "I have the truth ; the others are in error, too orthodox," and thus he calls the world's attention to the small size of the aperture through which he is looking at the stupendous whole.

12. Beloved, as surely as you and I live, it is all one and the same truth. There may be a distinction, but it is without a difference.

13. The happy Methodist who will from his

heart exclaim, "Praise the Lord!" no matter what happens to him, and who thereby finds "all things working together for good" to himself, is in reality saying the "All is good" of the metaphysician. Each one is simply "acknowledging Me [or God, Good] in all thy ways," which is indeed a magical wand, bringing sure deliverance out of any trouble to all who faithfully use it.

14. The teachings of Spirit are intrinsically the same, because Spirit is one. I heard an uneducated little coloured woman speak in a most orthodox prayer meeting some time ago. She knew no more of "science" than a babe knows of Latin. Her whole face, however, was radiant with the light of the Christ manifest through her. She told how, five or six years before, she was earnestly seeking to know more of God (seeking in prayer, as she knew nothing about seeking spiritual light from people), and one day, in all earnestness, she asked that some special word of His will might be given directly to her as a sort of private message. These words flashed into her mind: "If thine eye be single, thy whole body shall be full of light. . . . No man can serve two masters."

15. She had read these words many times, but that day they were illumined by Spirit, and



she saw that to have an eye “single” meant seeing but one power in her life; while she saw two powers (God and devil, Good and evil) she was serving two masters. From that day to this, though she had passed through all sorts of troublous circumstances—trials of poverty, illness in family, intemperate husband—she found always the most marvellous, full, and complete deliverance out of them all by resolutely adhering to the “single eye”—seeing God only. She would not even look for a moment at the seeming evil to combat it or rid herself of it, because, as she said, “Lookin’ at God with one eye and this evil with the other is being double-eyed, and God tole me to keep my eye single.”

16. This woman, who had never heard of any “science,” or metaphysical teaching, or laws of mind, was combating and actually overcoming the tribulations of this world by positively refusing to have anything but a single eye. She had been taught in a single day by infinite Spirit the whole secret of how to banish evil and have only good and joy in her. Isn’t it all very simple?

17. At centre all is one and the same God for evermore. I believe that the Hottentot, or the veriest heathen that ever lived, he who

worships the golden calf as his highest conception of God, worships God. His mind has not yet expanded to a state where he can grasp any idea of God apart from a visible form, something that he can see with human eyes and handle with fleshly hands. But at heart he is seeking something higher than his present conscious self to be his deliverance out of evil.

18. Are you and I, with all our boasted knowledge, doing anything more or different ?

19. The Spirit at the centre of even the heathen, who is God's child, is thus seeking, though blindly, its Father God. Shall anyone dare to say that it will not find that which it seeks—its Father ? Shall we not rather say it will find, because of that immutable law that " he that seeketh findeth " ?

20. You have now come to know that at the centre of your being God (omnipotent Power) ever lives. From the nature of your relationship to Him, and by His own immutable laws, you may become conscious of His presence and eternally abide in Him and He in you.

21. The moment any soul really comes to recognise that which is an absolute fact—*viz.*, that one Spirit, even the Father, being made manifest in the Son, ever lives at the centre of all human beings—he will know that he can

cease for ever from any undue anxiety about bringing others into the same external fold that he is in. If your friend, or your son, or your husband, or your brother does not see the truth as you see it, do not try by repeated external argument to convert him.

22. "And I, if I be lifted up from the earth, will draw all men unto Me." That which is needed is not that you (the mortal which is so fond of talk and argument) try to lift up your brother. The Holy Spirit, or Christ within him, declares : "If I be lifted up, I will *draw* him." You can silently lift up this *I* within the man's own being, and it will draw the man up unto—what? Your teaching? No, "unto Me," the divine in himself.

23. If your loved one seems to you to be going all wrong, say nothing at all. Keep your own light lifted up by living the victorious life of Spirit. And then, remembering that your dear one, as well as yourself, is an incarnation of the Father, keep him silently committed to the care of his own Divine Spirit. You do not know at all what God wants to do in him ; you never can know.

24. You do know, if you have fully recognised the fact of the same God's dwelling in all men that dwells in you, that each one's own Lord,

the Christ within himself, will make no mistake. The greatest help that you can give to any soul is to tell him silently whenever you think of him : The Holy Spirit lives within you ; He cares for you, is working in you that which He would have you do, and is manifesting Himself through you." Then let him alone. Be at perfect rest about him, and the result will be infinitely more and better than you could have asked or thought.

25. Keep ever in mind that each living soul in all God's universe is a radiating centre of the same perfect One, some radiating more and some less, according to the awakened consciousness of the individual. If you have become conscious of this radiation in yourself, keep your thought centred right there, and the Spirit of the living God will radiate itself out from you in all directions with mighty power, doing without noise or words a great work in lifting others up. If you want to help others who are not yet awakened to this knowledge, centre your thought upon this same idea for them—*i.e.*, that they are radiating centres of the All-Perfect. Keep your "eye single" for them, as did the little coloured woman for herself, and Spirit will teach them more in a day than you could in months or years.

26. Throughout the ages man has leaned

to the idea of separateness instead of oneness. He has believed himself separate from God and separate from other men. And even in these latter days when we talk so much about oneness, most teachers of metaphysics manage again to separate God's children from Him by saying that while one suffers the other knows no suffering, nor does He take cognisance of the child's suffering; that we, His children, for ever a part of Him, are torn and lacerated, while He, knowing nothing of this, goes sailing on as serenely and coldly as the full moon sails through the heavens on a winter night.

27. It is little wonder that many to whom the first practical lessons in the gospel of the Christ came as liberation and power, should in time of failure and heartache have turned back to the old limited idea of the Fatherhood of God.

28. There is no real reason why we, having come to recognise God as Infinite Substance, should be by this recognition deprived of the familiar Fatherly companionship which in all ages has been so dear to the human heart. There is no necessity for us to separate God as substance and God as tender Father; no reason why we should not, and every reason why we should, have both in one; they are one—God-Principle outside of us as unchangeable law,

God within us as tender, loving Father-Saviour, who sympathises with our every sorrow.

29. There is no reason why, because in our earlier years some of us were forced into the narrow puritanical limits which stood for a religious belief, we should now so exaggerate our freedom as to fancy that we are entirely self-sufficient and shall never again need the sweet, uplifting communion between Father and child. The created, who ever "lives, moves, and has his being" in his Creator, needs the conscious presence of that Creator, and cannot be entirely happy in knowing God only as cold, unsympathetic principle. Why cannot both conceptions find lodgment in our minds and hearts? Both are true, and both are necessary parts of a whole. The two were made to go together, and in the highest cannot be separated.

30. God as underlying substance of all things, God as principle, is unchanging, and does remain for ever uncognisant of and unmoved by the changing things of time and sense. It is true that God as principle does not feel pain, is not moved by the cries of the children of men for help. It is a grand, stupendous thought that this power is all unchanging law, just as unchanging in its control of our affairs as in the government of the starry heavens. One is

fairly conscious of his entire being expanding into grandeur as he dwells upon the thought.

31. But this is not all, any more than the emotional side is all. True, there is law ; but there is gospel also. Nor does gospel make law of no effect ; it fulfils law. God is principle, but God is individual also. Principle becomes individualised the moment it comes to dwell in external manifestation in a human body.

32. Principle does not change because of pity or sympathy, "even as a father pitieth his children." The "Father in me" always moves into helpfulness when called upon and trusted. It is as though Infinite Wisdom and Power, which outside are Creator, Upholder, and Father, become transformed into Infinite Love, which is Mother, with all of warmth and tender helpfulness which that word implies, when they become focalised, so to speak, within a human body.

33. I do not at all understand it, but in some way this indwelling One does move to lift the consciousness of His children up and to place it parallel with God, Principle, Law, so that no longer two are crossed, but the two—aye, the three—the human consciousness, the indwelling individual Father, and the Holy Spirit—are made one. In every life, with our present

limited understanding (Jesus with His greater understanding was not yet exempt), there come times when the bravest heart goes down, for the moment, under the apparent burdens of life ; times when the strongest intellect bends like a "reed shaken in the wind," when the most self-sufficient mind feels a helplessness which wrings from it a cry for help from the "Rock which is higher than I."

34. Every metaphysician either has reached, or must in future reach this place : the place where God as cold principle alone will not suffice any more than in the past God as personality alone could wholly satisfy. There will come moments when the human heart is so suddenly struck as to paralyse it, and for the moment to make it impossible, even with strained effort, to "think right thoughts."

35. At such times there will come but little comfort from the thought : "This suffering comes as the result of my wrong thinking ; but God, my Father, takes no cognisance of it ; I must work it out unaided and alone." Just here we must have, and we do have, the Motherhood of God, which is not cold principle any more than your love for your child is cold principle. I would not make God as principle less, but God as individual more.



36. The whole business of your Lord (the Father in you) is to care for you, to love you with an everlasting love, to note your slightest cry and rescue you.

37. Then you ask : “ Why doesn’t He do it ? ”

38. Because you do not recognise His indwelling and His power, and, by resolutely affirming that He does now manifest Himself as your all-sufficiency, call Him forth into visibility.

39. God (Father-Mother) is a present help in time of trouble ; but there must be a recognition of this fact, a turning away from human efforts and an acknowledgment of *God only* (a single eye), before He becomes manifest.

# BONDAGE OR LIBERTY, WHICH ?

## TWELFTH LESSON

“ Finally, my brethren, be strong in the Lord, and in the power of his might.”—EPHESIANS vi. 10.

“ Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things.”—PHILIPPIANS iv. 8.

1. Every soul is by nature, or believes itself to be, in bondage to the flesh and to the things of the flesh. All suffering is the result of this bondage. The history of the coming of the children of Israel out of their long bondage in Egypt is descriptive of the human soul, or consciousness, growing up out of the animal or sense part of man and into the spiritual part.

2. “ And the Lord said [speaking to Moses], I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters ; for I know their sorrows ;

3. “ And I am come down to deliver them up out of that land unto a good land and a large, unto a land flowing with milk and honey.”

4. These words express exactly the attitude of the Creator toward His highest creation, man.

5. To-day, and all the days, He has been saying to us, His children : “ Surely I have seen the affliction of My people which are in Egypt [darkness of ignorance], and have heard their cry by reason of their taskmasters [sickness, sorrow, and poverty] ; and I am [not I will, but I am now] come down to deliver you out of all this suffering, and to bring you up unto a good land and a large, unto a land flowing with good things.”

6. Some time, somewhere, every human soul must come to itself. Having tired of eating husks, it will “ arise and go to my Father.” “ For it is written, As I live, saith the Lord, to Me every knee shall bow, and every tongue shall confess to God.”

7. This does not mean that God is a stern autocrat who by reason of supreme power will compel man to bow to Him. It is rather an expression of the order of Divine Law, the law of all love, all good. Man, who is at first living in the selfish animal part of himself, will grow up through various stages and by various processes to the divine or spiritual understanding where he knows that he is one with the Father, and where he is free from all suffering, because

he has conscious dominion over all things. Somewhere on this journey the human consciousness, or intellect, comes to a place where it gladly bows to its spiritual self and confesses that this spiritual self, its Christ, is highest and is Lord. Here and for ever after, not with sense of bondage, but with joyful freedom, the soul cries out : " The Lord reigneth." Everyone must sooner or later come to this point of experience.

8. You and I, dear reader, have already " come to ourselves." Having become conscious of an oppressive bondage, we have arisen and set out on the journey from Egypt to the land of liberty, and now we cannot turn back if we would. Though possibly there will come times to each of us, before we reach the land of milk and honey (the time of full deliverance out of all our sorrows and troubles), when we shall come into a deep wilderness or against an impassable Red Sea, when our principle will seem to fail, yet does God say to each one of us, as to the trembling children of Israel : " Fear ye not, stand still, and see the salvation of the Lord, which He will show to you."

9. Each soul must sooner or later learn to stand alone with its God ; nothing else avails. Nothing else will ever make you master of your

own destiny. There is in your own indwelling Lord all the life and health, all the strength and peace and joy, all the wisdom and support you can ever need or desire. No other can give to you as can this indwelling Father. He is the spring of all joy and comfort and power.

10. Hitherto we have believed that we were helped and comforted by others, that we received joy from outside circumstances and surroundings ; but it is not so. All joy and strength and good spring up from a fountain within one's own being ; and if we only knew this truth we should know that, because God in us is the fountain out of which springs all our good, nothing that anyone does or says, or fails to do or say, can take away our joy and good.

11. Someone has said : " Our liberty comes from an understanding of the mind and thoughts of God toward us." Does God regard man as His servant, or as His child ? Most of us have believed ourselves not only the slave of circumstances, but also, at the best, the servants of the Most High. Neither belief is true. It is time for us to awake to right thoughts, to know that we are not servants, but children, and if children, then heirs. Heirs of what ? Why, heirs to all wisdom, so that we need not, through any lack of wisdom, make mistakes ; heirs of all love,

so that we need know no fear or envy or jealousy; heirs of all strength, all life, all power, all good.

12. The human intelligence is so accustomed to the sound of words heard from childhood that often to it they convey no real meaning. Do you stop to think, really to comprehend, what it means to be "an heir of God and joint heir with Christ"? It means, as Emerson says, that "Every man is the inlet, and may become the outlet, of all there is in God." It means that all that God is and has is in reality for us, His only heirs, if we only know how to claim our inheritance.

13. This claiming our rightful inheritance, the inheritance which God wants us to have in our daily lives, is just what we are learning how to do in these simple talks.

14. Truly Paul said: "That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ;

15. "But is under tutors and governors until the time appointed of the father.

16. "Even so we, when we were children [in knowledge], were in bondage under the elements of the world :

17. "But when the fulness of the time was come, God sent forth His Son. . . . And because

ye are sons, God hath sent forth the Spirit of His Son into your hearts [or into your conscious minds], crying Abba, Father.

18. "Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ."

19. It is through Christ, the indwelling Christ, that we are to receive all that God has and is, as much or as little as we can or dare to claim.

20. No matter with what object you believed you first started out to seek the knowledge of the truth, it was in reality because it was God's "fulness of time" for you to arise and begin to claim your inheritance. You were no longer to be satisfied with or under bondage to the elements of the world. Think of it ! God's "fulness of time" now for you to be free, to have dominion over all things material, to be no longer bond servant, but a son in possession of your inheritance ! "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit."

21. We have come to a place now where our search for the truth must no longer be for the rewards ; it must no longer be seeking a creed to follow, but it must be the living a life. In these simple lessons we have taken only the

first steps out of the Egyptian bondage of selfishness, lust, and sorrow, toward the land of liberty where perfect love and all good reign.

22. Every right thought we think, every unselfish word or action, is bound by immutable laws to be fraught with good results. But in our walk we must learn to lose sight of results, which are the "loaves and fishes." We must rather seek to be the truth consciously, to be love, to be wisdom, to be life (as we really are unconsciously), and let results take care of themselves.

23. Every soul must take time daily for quiet and meditation. In daily meditation lies the secret of power. No one can grow in either spiritual knowledge or power without it. Practise the presence of God just as you would practise music. No one would ever dream of becoming a power in music except by spending some time daily alone with music. Daily meditation alone with God seems, some way, to focus Divine Presence within us and to our consciousness.

24. You may be so busy with the doing, the outgoing of love to help others (which is unselfish and God-like as far as it goes), that you find no time to go apart. But the command, or rather the invitation, is : "Come ye apart and rest awhile." And, believe me, it is the only



way in which you will ever gain definite knowledge, newness of experience, steadiness of purpose, or power to meet the unknown which must come in all daily life. Doing is secondary to being. When we are consciously the truth, it will radiate from us and accomplish the works without our ever running to and fro. If you have no time for this quiet meditation, make time, take time. Watch carefully, and you will find that there are some things, even in the active, unselfish doing, which would better be left undone than that you should neglect regular concentrated meditation.

25. You will find that some hours are spent every day in idle conversation with people who "just run in for a few moments" to be entertained. If you can help such people, well; if not, gather yourself together and do not waste a moment just idly diffusing and dissipating yourself to gratify their idleness. You have no idea what you lose by it.

26. When you withdraw from the world for meditation, let it not be to think of yourself or your failures, but invariably to get all your thoughts centred on God and upon your relations to the Creator and Upholder of the universe. Let all the little sandpapering cares and anxieties go for awhile, and by effort, if need be, turn

your thoughts away from them to some of the simple words of the Nazarene, or of the Psalmist. Think of some truth, be it ever so simple.

27. No person, unless he has practised it, can have any idea of how it quiets all physical nervousness, all fear, all over-sensitiveness, all the little raspings of everyday life—just this hour of calm, quiet waiting alone with God. Never let it be an hour of bondage, but always one of restfulness.

28. Some, having realised the calm and power which come of daily meditation, have made the mistake of withdrawing themselves entirely from the world, that they may give the entire time to meditation. This is asceticism, which is neither wise nor profitable.

29. The Nazarene, who was our noblest type of the perfect life, went daily apart from the world only that He might come again into it with renewed spiritual power. So we go apart into the stillness of Divine Presence that we may come forth into the world of everyday life with a new inspiration, and increased courage and power for activity and for overcoming.

30. "We talk to God—that is prayer ; God talks to us—that is inspiration," says Lyman Abbott. We go apart to get still, that new life, new inspiration, new power of thought,

new supplies from the Fountainhead may flow in ; and then we come forth to shed it all abroad upon those around us, that they too may be lifted up. Inharmony cannot remain in any home where even one member of the family daily practises this hour of the presence of God, so surely does the renewed infilling of the soul by peace and harmony result in the continual outgoing of peace and harmony into the entire surroundings.

31. Again, in this new way which we have undertaken, this living the life of Spirit instead of the old self, we need to seek always to have more and more of the Christ Spirit of meekness and love incorporated into our daily life. Meekness does not mean servility or imbecility, but it means a spirit which could stand before a Pilate of false accusation, "opening not his mouth." No one else is so grand, so Godlike, as he who, because he knows the truth of Being, can stand meekly and imperturbed before the false accusations of mortal mind. "Thy gentleness hath made me great."

32. We must forgive as we would be forgiven. To forgive does not simply mean to arrive at a place of indifference to those who do personal injury to ourselves ; it means far more than this. To forgive is to give for—to give some actual,

definite good in return for evil given. One may say : " I have no one to forgive ; I have not a personal enemy in the world." Even so ; and yet if, under any circumstances, any kind of a " served-him-right " spirit springs up within you over anything that any of God's children may do or suffer, you have not yet learned how to forgive.

33. The very pain you suffer, the very failure to demonstrate over some matter which touches your own life deeply, may rest upon just this spirit of unforgiveness which you harbour toward the world in general. Put it away with resolution.

34. Do not be under bondage to false beliefs about your circumstances or environment. No matter how evil any circumstances may seem, nor how much it may seem that some other personality is at the foundation of sorrow or trouble, God, Good, Good alone, is really there when you call His law into expression.

35. If we have the courage to persist in seeing only God in it all, " even the wrath of man " shall be invariably turned to our advantage. Joseph, in speaking of the action of his brethren in selling him into slavery, said : " As for you, ye thought evil against me ; but God meant it unto good." " *All things work together for*

*good* to them that love God," or to them who recognise only God. All things ! And the very circumstances in your life that seem torturing, heart-breaking evils will turn to joy before your eyes if you will steadfastly refuse to see anything but God in them.

36. It is perfectly natural for the human soul to seek to escape from its troubles by running away from present environments, or by planning some change on the material plane. Such methods of escape are absolutely vain and foolish. "Vain is the help of man" or mortal.

37. There is no permanent or real outward way of escape from miseries or circumstances ; all must come from within.

38. The words, "God is my defence and deliverance," held to in the silence until they become part of your very being, will deliver you out of the hands and the arguments of the keenest lawyer in the world.

39. The real inner consciousness as a truth that "The Lord is my shepherd, I shall not want," will supply all my wants more surely and far more liberally than any human hand can.

40. The ultimate aim of every soul should be to come into the consciousness of an indwelling God, and then, in all external matters, affirm

deliverance through and by this Divine One. There should not be a running to and fro of the mortal, making human efforts to aid the divine, but a calm, restful, unwavering trust in All-wisdom and All-power within to accomplish the thing desired.

41. Victory must be won in the silence of your own soul first, and then you need take no part in the outer demonstration or relief from conditions. The very walls of Jericho which keep you from your desire must fall before you.

42. The Psalmist said : “ I will lift up mine eyes unto the hills [or to the highest One], from whence cometh *my help*.”

43. “ My help cometh from the Lord, which made heaven and earth.

44. “ The Lord [thy indwelling Lord] shall preserve thee from all evil.

45. “ The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.”

46. Oh ! if we could only realise that this mighty power to save and to perfect, to deliver and to make alive, lives for ever within us, and so cease now and always to look away to others !

47. There is but one way to obtain this full realisation—the way of the Christ. “ I am the

way, the truth, and the life," spoke the Christ through the lips of the Nazarene.

48. Holding to the words, *Christ is the way*, when you are perplexed and confused and can see no way of escape, will invariably open a way of complete deliverance.

## QUESTION HELPS





# QUESTION HELPS

For Students of

## LESSONS IN TRUTH

### QUESTIONS

[To be used in connection with the study of *Lessons in Truth*. Every student should study his lesson with these questions before him. It is a very good practice to write out the answers and bring them to the class. Every student should recite as often as possible, but should not monopolise the class period. Each member should have opportunity to express his realisations upon the subject. The questions need not necessarily be answered at all, but can be used to call attention to the central idea contained in the paragraph under consideration. Do not spend too much time upon one question ; a class should not cover more than six questions at a meeting. Remember, *never argue ! Keep to the subject ! Be considerate of everyone's ideas. Your purpose is to find Truth.*]

## LESSON I—STATEMENT OF BEING

1. What is your conception of God as Spirit ?
2. Is God a stern, angry judge of the so-called wicked ?
3. What is the relation of God to His creation ?
4. Is God a person ?
5. How many gods are there ?
6. Explain God as Love.
7. Explain God as Intelligence.
8. Explain Power in its relation to God.
9. Explain God as Substance.
10. Are all the potential qualities of God inherent in man ?
11. What is the difference between man and the other manifestations of God ?
12. What is the relationship of God to the completed creation ?
13. Explain man's threefold make-up.
14. What is the difference between mortal mind and spiritual mind ?
15. What is our relationship to God ?
16. How does it differ from our earthly relationships ?
17. Explain God as Principle. As person.
18. How may we find satisfaction for all our desires ?
19. Does every man have direct access to God ? How ?
20. Why should man look to God as the one Source ?

## LESSON II—THINKING

1. From your study of the first chapter, how would you describe the foundation principle of Truth ?
2. What is the *real* of every manifestation ?
3. Is there more than one Mind ?
4. Why does there appear to be more than one Mind ?
5. What is universal Mind ?
6. What is the difference between Spirit and intellect ?
7. Explain how the three phases of man's being are related.
8. How did man fall ?
9. What does Paul mean by the words : " To be carnally minded is death " ?
10. What does Paul mean by the words : " To be spiritually minded is life and peace " ?
11. Through what faculty does man find God ?
12. Are the principles of Truth simple, or complex ?
13. Can one come into a realisation of Truth by arguing, or through intellectual reasoning ?
14. Why is it necessary for one to be open and receptive to Truth ?
15. Why is it detrimental to depend wholly upon books and teachers for Truth ?
16. What is the short road to spiritual attainment ?
17. Is it important that each individual receive his own spiritual revelations ?

18. How can we know whether a statement is Truth or not ?

19. What is the difference in the manner in which the intellect and Spirit handle ideas ?

20. Is it important what we think about ourselves, about God, or about our neighbours ? Why ?

21. What are some of the results of a right attitude toward God ? Toward ourselves and others ?

22. Is God responsible for keeping our thought right ? If He is not, who is ? Why does your answer seem to you to be a *just* plan ?

23. How are our thoughts first formulated ?

24. How do we formulate only true thoughts ?

25. What does God seek to express through man ? To what degree ?

26. Do we have to beseech God for the fulfilment of our desires ? Why ?

27. Does God change ?

### LESSON III—DENIALS

1. Where does man find real enjoyment ?

2. What is the truth about denial ?

3. Why does man fail to find satisfaction in external things ?

4. Give some of the important points found in Jesus Christ's teaching of the way in which man may find joy.

5. Did Jesus teach that He was the means through which man would reach God ?

6. Is the real self ever sick ?

7. What is the cause of sickness ?

8. Has sin or sickness any existence in God ?

9. What is the first step in readjusting ourselves in accordance with true principle ?

10. How do our sorrows and sufferings differ from the bugaboos of childish imagination ?

11. Why can we not judge from appearances ?

12. What happens to false conditions in the presence of strong denials ?

13. What is the result of having more of God in one's life ?

14. What do we mean by saying that there is no evil ?

15. Does the body control the thought ?

16. Is it necessary for man to realise his oneness with the Father ?

17. Is there an absence of life, substance, or intelligence anywhere ?

18. Is there really anything in the universe to fear ?

19. Should we fight evil ?

20. How may we overcome jealousy ?

21. How may we overcome fear ?

22. How may we overcome bondage ?

23. How should denials be spoken ?

## LESSON IV—AFFIRMATIONS

1. What is the cause of our desire ?
2. How may we attain satisfaction ?
3. Are supply and demand equal ?
4. What is affirmation ?
5. How near to man is the supply of his every need ?
6. What is the purpose of affirmation ?
7. What is the power in an affirmation which brings about its fulfilment ?
8. What faculty of mind is necessary to make affirmation most effective ?
9. Is there a force in the universe opposed to the creative Mind ?
10. Where does the seeming opposition arise ?
11. How may we overcome the belief in evil ?
12. Can man be separated from his Source ?
13. Can man contact his Source at all times, and under all circumstances ? How ?
14. What change takes place through the use of affirmation ?
15. What are the four logical steps to consider in connection with affirmation ?
16. Is it wise to commit affirmations to memory ?
17. In what direction does the Spirit of God always move ?

18. When man identifies himself with Spirit what happens?
19. Should affirmations be confined to set forms?
20. Is there any set rule in regard to use of affirmations and denials?
21. What type of mind has most need of denials? Of affirmations?
22. What should one do in moments of doubt?
23. Will Principle always work in the solution of life's problems?

## LESSON V—FAITH

1. What is faith?
  2. What part does faith play in our accomplishment?
  3. Explain Paul's definition of faith.
  4. What is blind faith?
  5. What has intuition to do with faith?
  6. What is understanding faith?
  7. Does an understanding faith increase one's power to demonstrate?
  8. How may we know just what results will follow certain mental states?
  9. What is meant by "God is Spirit and visible to spiritual consciousness"?
  10. Can man desire any good not to be found in God?
  11. From what are all things visible formed?
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12. What is man's real supply ?
13. To what extent is man's supply already provided ?
14. How does faith work in connection with substance ?
15. What are the promises of God ?
16. Does asking for the thing we desire play a part in spiritual demonstration ?
17. What is desire ?
18. What is the cause of desire ?
19. What part does affirmation play in the fulfilment of desire ?
20. Which comes first—supply or demand ?
21. Would it be possible to have our needs fulfilled if the supply did not already exist in Divine Mind ?
22. In reality can you desire that which belongs to another ?
23. In reality what is man's greatest desire ?

## LESSON VI—DEFINITIONS OF METAPHYSICAL TERMS

1. What is evidence of the most advanced teaching ?
2. Who is the most advanced teacher that mankind has had ?
3. Should simplicity be sought in our expression of Truth ?

4. What is thought transference ?
5. How should the power of thought transference be used ?
6. Should one ever use the power of thought to influence another ?
7. What is chemicalisation ?
8. How can it be avoided in the individual ?
9. What is personality ?
10. What is individuality ?
11. What did John the Baptist mean when he said, " He must increase, but I must decrease " ?
12. How do we cultivate individuality ?
13. Should personality be killed out ?
14. How may we overcome fear and timidity in the presence of strong personality ?
15. Is one ever afraid in the presence of a thoroughly great soul ?
16. How may we strengthen our individuality ?
17. What is meant by the " voice within " ?
18. What is the meaning of " Soul [God] had need of such an organ as I " ?
19. Are there any great or small in God's world ?
20. What did Jesus say on this point ?
21. Does a humble station in life indicate your relationship to God ?
22. From what basis should man always act ?

## LESSON VII—SPIRITUAL UNDER- STANDING OR REALISATION

1. How do we develop intellectual knowledge ?
2. How do we develop spiritual understanding ?
3. How did Peter know that Jesus was the Christ ?
4. How is spiritual understanding attained ?
5. Can you cure yourself or another by speaking words of Truth from the intellectual plane of consciousness ? Does true healing require anything beyond this ?
6. What was the purpose of all Jesus' teachings ?
7. Are there external steps that one can take in coming into consciousness of the inner Presence ? What are they ?
8. What did Jesus mean by " the Comforter " ? Does it apply to us to-day ?
9. Where is the kingdom of heaven ?
10. What is the temple of the Most High ?
11. Can one person reveal God to another ? Where must we all seek ?
12. Can the gift of God be purchased ?
13. Will beseeching bring understanding ? How does it come ? Does it come to one with selfish motives ?
14. To whom does spiritual understanding come ?
15. Why do we ask and receive not ?
16. Why should we desire spiritual understanding above all other gifts ?

17. When will man become conscious of the indwelling Father ?

18. What is the meaning of " Seek ye first the kingdom of God " ?

19. What is the first step toward gaining spiritual understanding ?

20. What are some of the steps in attaining spiritual understanding ?

21. What are some of the effects, in the individual, of spiritual understanding ?

22. Does everyone really desire birth into spiritual understanding ?

23. Are we helped in receiving spiritual growth by service, or should we wait until the full understanding comes ?

24. What is the law of growth ?

25. Can one do too much " spiritual seeking " ?

26. What is the fast spoken of by Isaiah ?

27. Can we receive the full spirit of God at once ?

## LESSON VIII—THE SECRET PLACE OF THE MOST HIGH

1. For whom does the soul long ?

2. Do men find satisfaction in outer things ?

3. How will man find satisfaction ?

4. What precedes the outworking of spiritual consciousness ?

5. Where is man's escape from evil ?

6. What effect does fear have upon man ? What is the cure for fear ?

7. How would you describe the "secret place" to another ?

8. What revelations come to us through abiding in the "secret place" ?

9. How can we come into the fulness of understanding ?

10. How is the Spirit of God likely to reveal itself to one ?

11. Wherein lies man's "hope of glory" ?

12. What is the key to power ? What or who can give it to us ?

13. What is the "white stone" upon which man's spiritual name is written ?

14. What is our desire concerning the words of Truth which we speak ?

15. What is an all-important point that we should become conscious of in connection with the outworking of our ideals ?

16. What enabled Mary to recognise Jesus ?

17. Should we ever reach the point where we do not need external help ? How will it come ?

18. When should one turn from teachers and books in his search for Truth ?

19. Why did not Jesus at once open the eyes of understanding in His disciples ?

20. What is the purpose for which we came into the world ?

21. Must there be a balance between giving and receiving ? Why ?

22. Must we work out our own salvation ? What other idea is to be taken into consideration ?

23. What changes will Spirit work in the consciousness ?

24. Study Paul's attitude, outlined in the quotations closing this chapter.

## LESSON IX—FINDING THE SECRET PLACE

1. What is the one great underlying desire of man ?

2. How is it attained ?

3. Should we be in a hurry ?

4. Who are the " chosen " ones ?

5. What is one of the most helpful attitudes of mind in spiritual attainment ?

6. Should man approach God direct ?

7. Does God have life and love ? How are these qualities incorporated in our being ?

8. What is holiness ?

9. What is "the silence"? Give some important things in connection with it.

10. Is one passive in the silence? What else?

11. How can one centre his mind on the Eternal?

12. Should one try not to think at all?

13. Are there successive steps one can easily take to bring concentration of mind? What are they?

14. Should one use a definite form of words?

15. Does anxiety, strained effort, or looking out and up, form a part of true prayer? What does?

16. How close is God to man?

17. Does physical and mental relaxation play a part in our moments of "silence"? Why? Does this mean inertia? What does it mean?

18. What part does faith play in the fulfilment of our desire?

19. What should one do instead of looking for "signs and wonders"?

20. How does the attitude of thankfulness act upon the fulfilment of our desire?

21. What should one do if he becomes strained or "heady" in the silence?

22. What are some of the changes that come as a result of true prayer?

23. Is your desire in process of fulfilment before you become conscious of it?

24. Is it enough to be continually receiving the blessings of Spirit? What further step is necessary?

25. Should one expect the satisfaction of his desire from any source except God?

## LESSON X—SPIRITUAL GIFTS

1. Do man's difficulties sometimes result in good to him? How?

2. Is there anyone who does not cherish the belief in a supreme power?

3. Is God willing to grant to all men deliverance from sin?

4. Is it the highest motive to seek God for what we may gain in return?

5. Is there more than willingness upon the part of God to deliver man?

6. Is healing a spiritual gift? Are there other gifts?

7. To what extent do the "gifts of God" meet the needs of man?

8. Is healing the greatest gift?

9. If one has had healing power and it seemingly leaves him, what should be his attitude?

10. What are some of the gifts of God?

11. What is the greatest gift?

12. What attitude is necessary to receive all the gifts of Spirit?



13. What is the result of abandoning oneself to the infinite Will ?

14. Are apparent failures sometimes successes ?

15. What is the truth about apparent failures, after one has surrendered himself to the infinite Will ?

16. What is the Holy Spirit ?

17. What attitude should one avoid during transition periods ?

18. What do we most need to cultivate in consciousness ?

19. Is the building of a consciousness of our oneness with the Father of more importance than demonstrating things ? Why ?

20. To what degree are we given grace ?

21. What are we given in place of fear ?

22. How does each man become the greatest success ?

23. Should we measure our work by that of another ?

## LESSON XI—UNITY OF THE SPIRIT

1. What reason have we for never being discouraged ?

2. Is there any limit to God ?

3. What limits the manifestation of God in man ?

4. Is there any real wall of difference between sects ?  
What makes it seem so ?

5. What will break down all seeming differences between sects ?

6. What constitutes the seeming difference between the “divine healer” and the “spiritual scientist”? Is it a real difference?

7. When one holds out for his own idea and proclaims that he alone sees the truth, what does he really proclaim?

8. Does it make any difference how we say: “All is Good”?

9. What is the difference between the word which we read and the word which God speaks to us?

10. What does it mean to have a “single” eye?

11. Is it necessary to be versed in the science of mind in order to hear the word of God and receive its blessings?

12. Are there any to whom God is not accessible?

13. Where does God ever live? What does a knowledge of this fact do for one?

14. How are we “lifted up”?

15. Can we depend upon the Christ in others to make no mistake in bringing them to the Father?

16. What should we always keep in mind regarding others? Regarding ourselves?

17. Should the idea of oneness become an absolute reality to us?

18. Should the new idea of God as infinite Substance deprive one of his realisation of the companionship of God as Father?

19. Should the freedom of our new concept of God make us self-sufficient? What should be true in this respect?

20. How may one expand his being ?
21. What is the relation of law and Gospel ?
22. When does Principle become individual ?
23. How does God always move when called upon ? Explain.
24. What happens when the individual consciousness is lifted up ?
25. Does man in his unfoldment ever reach the point where he does not recognise that there is something higher ?
26. Will God as cold Principle always satisfy ?
27. What is " your Lord's " whole business ? What is necessary that one may become conscious of God's sufficiency ?

## LESSON XII—BONDAGE OR LIBERTY, WHICH ?

1. What is the result of all suffering ?
2. What is the attitude of the Creator to man ?
3. Will every soul eventually come to itself ?
4. What is the meaning of " to Me every knee shall bow " ? Is God autocratic in His attitude toward man ?
5. What is a helpful attitude in the face of discouragement ?
6. Can man desire anything that is not within his reach ? What is the one way he may attain his desires ?

7. Whence come joy, strength, and good ? What is the fountain of all good ?

8. Is man the slave of circumstances ? Is he a servant of God ?

9. To what are we heirs ?

10. What does it mean to be an heir of God ?

11. How long is man seemingly a servant ?

12. When does the "fulness of time" come to us ?

13. What must eventually become our object in the search for results ?

14. Should we lose sight of results ?

15. Is it necessary to "practise the presence of God" ?

16. Should one be too busy to take time for meditation ?

17. Upon what should one's thoughts be centred in moments of meditation ?

18. What is the result of waiting alone with God ?

19. Should one drift into the habit of giving his entire time to meditation ?

20. What is the object of moments of meditation ?

21. What is the difference between prayer and inspiration ?

22. When a life is divinely inspired, what is the effect upon surroundings ?

23. Do meekness and love play a part in the Christ life ? What is meekness ?

24. What is it to forgive ?

25. Is there any condition in which God does not exist ?

26. What is the result of persistently seeking God in every situation ?
27. Can man escape adversity by running away from it ?
28. What is the attitude that leads to complete deliverance ?
29. What should be the ultimate aim of every soul ?
30. Where is victory first won ?

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