

Lessons

in the

Science of Infinite Spirit

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

by

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ABOUT THIS NORTHWOODS EDITION

This document is an abridgment of the original 12-lesson course first published in 1890 by Malinda Elliott Cramer, founder of Divine Science. These lessons, which were used at Home College during the early years of the movement, were bound in book form along with “Short Lessons and Meditations.”

The omissions which were made during transcription were necessary to eliminate confusion on the part of newer students or those whose command of the English language is limited. The deletions consisted primarily of repetitious text which had been written in such a manner that was difficult to follow. These lessons clearly served as the forerunner for Mrs. Cramer’s later book, “Divine Science and Healing” (1901), and yet there is sufficient variance to consider these early lessons as a distinct work.

Lessons V, VI and X, each have a “Preface” prior to the commencement of instruction. These are the only lessons to which this applies.

The words which comprise this document are entirely those of Malinda Cramer and no attempt has been made to update the spelling or language to modern standards. This is also true with regard to the punctuation used by the author - which is often inconsistent.

The final product which you are about to read is a set of lessons which are complete in instructional value and are appropriate for Truth students of all levels.

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PREFACE.

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

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

Contained in these pages, as in the universe, or realm of nature, is the spoken word of the science of God, and of His creations; of the science of Infinite Spirit, and the orderly and harmonious method of divine procedure, which clearly points the way by which humanity may be guided to that perfect light of understanding and wisdom which alone accompanies the consciousness of truth. Therefore the record of truth which this book contains is the sure beacon which points the way of divine understanding of the right conduct of life, as experienced, proven and demonstrated by the author and many of her students.

Divine Science, the truth of Infinite Spirit and of its creations, is a knowledge of God, and of the method of generation and re-generation.

As in the science of numbers an understanding of principle secures a correct solution and example, so in this Infinite science, or truth, an understanding of Infinite Spirit secures truthful conclusion and right word and action, thus proving to a certainty that we are doing the Father's will. Perfect knowledge of eternal life is realization of eternal harmony; and this is health, or spiritual wholeness, and is for all who will partake of truth.

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

LESSON I.

DIVINE BEING, IN WHICH WE LIVE.

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

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

STATEMENT OF BEING.

God is Spirit; Mind; Principle; Infinite Being.

God is Immutable; Indivisible; One.

God is "Life; Love; Truth" Omnipresent.

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

Intuition - the eye of understanding - perceives but one power, God - one substance, Faith - and one law, Love. Therefore we can have but one nature and one self - and the nature of that self is good; because there is but one Source from which that nature can be derived.

As Spirit absolutely fills all and is infinite, there can be no power of evil. The belief of evil is a misconception as to God being infinite, All in all; it cannot therefore be real or permanent, because that condition of mentality is not permanent; its foundation is not truth. All

truth is real and eternal. The belief in an infinite good and an infinite evil, co-eternal, has environed the mental expressions of average humanity with fear and doubt, and with all the sufferings that the sense of feeling when environed with false beliefs, is heir to. It is the underlying error of all errors; all incorrect judgments relative to first Cause are traceable to this division in belief. It has kept the thought and memory fluctuating between two beliefs, and this is doubt. And where there is doubt there is no knowledge; for knowledge is a certain perception of truth, - one, whole. This division has also caused beliefs of fear; and where there is fear there is not perfect love, for "Perfect Love casteth out fear." Love is Unity; and where there is unity, there is perfect love; where there is truth there is oneness - not division. Where there is division there are beliefs in weakness and lack of understanding; where there is belief in division, perfect faith is not fully expressed; and without faith we cannot come to realize that perfect satisfaction for which all are longing and thirsting. It follows, that to realize that there is but one power - God - is the basis of happiness, health, love, faith, justice, knowledge and understanding.

The first step for the student of truth to take, is to put away the belief of an evil power, and take his or her stand in the foundation of unity - that good is all there is. Then by forming all conclusions from that basis, permanent unfoldment of knowledge and power is assured. Goodness, or Spirit, can manifest nothing from itself that is not a likeness of itself.

To you who read this lesson we would say, study it; and keep the unity of absolute Being, also the oneness of life animating all things before you, as a guiding star, by which to pattern your thoughts and deeds; or from which to reason. When you once realize your relationship to God and to all things, and can perceive God as much in one place or thing as another, you have entered the path, and have commenced to know what love and faith are. You know all women and men as your divine sisters and brothers, because you know the one parent Source, which includes all, and is the connecting link whose presence binds all together as one family - as one body, with one calling.

Now that you have entered the path, if the windows of mentality be kept open to consciousness, the ever present good, you will hear with the ear of understanding the inexpressible words of the silence, the voice of the Supreme. The process of awakening has commenced, and truth after truth will unveil within your consciousness; and with every truth made apparent an error will flee before it. We prophesy that in time you will realize that it is not you personally or individually who live, but the Father in you; that is, you will realize He is your light and life, and that He lives in you. When the will and thought is that of the Father's this understanding follows.

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

God is truth.

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

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

truth.

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

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

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

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

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

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

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

The highest spiritual unfoldment is to be attained by fulfilling the command, "Thou shalt have no other Gods before Me," by refusing to let the senses speak in opposition to the truth of Infinite Spirit, thus turning the thought to omnipresent good. The above commandment means to the Scientist that the individual should not allow himself to indulge in negative thought, that is, in thought which contradicts the ever present positive good. Not until the individual fully awakens to the understanding of his union with God and to the truth that there has never been a separation, does his love and motive change: then it becomes a most sacred privilege to think, speak and act like that which he believes himself to be and to be surrounded by.

That we have not known our real self proves nothing against our being real. The folly of

not knowing self as Divine Being has bound mentality in chains of beliefs in ignorance, sorrow, pain and death. The mental thus bound causes feelings to take form or quality in dis-ease. The great delusion of the world is ignorance, which consists in unsuspectingly taking things for what they are not. But when in the broad sunlight of truth we by its light view ourselves as we are, soul and Spirit, we realize the oneness and divinity of the life of all things. How quickly this realization fills the heart with universal love! Awakening a sense of universal justice; and strength and harmony are the result.

PHYSICIAN AND METAPHYSICIAN.

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

The Scientist or metaphysicians' method of interpretation is: He receives his patient as a pupil; and perceives him or her to be Spirit and invisible - a living soul; in a perfect state of ease and rest; but holding beliefs in mentality that are false of himself, which is the disease that he feels. There is nothing in the body or in mentality to be removed, that is real; but there is something permanent for the patient to recognize and manifest. The Scientist's remedy is truth. Truth's practice bears away all suffering. He gives this truth in a silent lesson, first correcting the patient's false judgment of himself. Then, by speaking the word of Spirit, he guides the thought into consciousness of truth about his being; and Spirit responds to its own truth. There is but one Healer who, operating through all, can heal all errors permanently. But if I cast out devils by the Spirit of God (Truth) then the kingdom of God is come unto you, the patient; which is the permanent remedy for all suffering, and this is what is meant in the Bible by healing the sick and overcoming evil with good.

PRACTICAL ADVICE TO STUDENTS.

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

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

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

Do not at first attempt to account for special appearances of so-called sickness, sin and

sorrow; but stand firm and unwavering to the truth, that all is good; that God, Spirit, is truly in every place, at all times.

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

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

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

LESSON II.

THOUGHT: THE CREATIVE OR IMAGING POWER.

“In all thy ways acknowledge Him, and He will direct thy paths.” - Prov. iii:6.

These lessons are written in the natural order of divine expression and unfoldment. In giving the Statement of Divine Being as our first lesson, we commenced where all things commence. So Thought, being the first-born of Being, comes next in divine order, to be followed by the spoken word, the effect of thought.

In the first lesson, the student is instructed to put away the belief in an evil power and come upon the basis of unity as a preparatory step for a permanent awakening to Divine Truth. Not until this division in belief is dispelled, and the eternal truth of unity established, will the student become illumined with understanding and absolute consciousness. When we know that there is but one Source and Power, the thought ceases to fluctuate between two beliefs: the one of good, and the other of evil; then fear, which is its outgrowth, ceases. Fear is the one error which weakens the expression of Faith, causing it to yield or submit to delusion.

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

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

The subject of greatest value for the world’s considerations is that of correct thinking, and how to think, in order to evoke and bring forth into manifestation the wealth of power and goodness in which all rest. This question of correct thinking interests equally every man, woman and child in the invisible and visible spheres. How to think that our thoughts may truthfully represent Deity, is of equal value to all.

The true idealistic teaching is that thought is the first expression of God; the highest and most substantial expression in the universe. Visible creation is thought made apparent to sense;

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

Truth is that which never changes; it is the same yesterday, to-day, and forever; it appears alike to all persons, at all times, in all places; it is good for all at all times. In the beginning God alone was; that which was, is, and ever will be. The first chapter of Genesis is an account of the generations of the heavens and the earth when they were created (in Infinite Mind, by thinking); in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew. This truth is expressed in various allegories in the ancient books of wisdom. "At the beginning of a day of creation, Brahm, awakening from his sleep, begins to think, and his thoughts call worlds into existence." The sacred writings of the ages teach that all things are first created ideal, the image of God's idea; for His works represent Him. His method is one; therefore, before anything can appear on this outer plane, it must have pre-existed as an ideal creation or mental picture. You are to consider this as an established or fixed law of creation. Thought is the ancestor of word, deed and sensation; it precedes speech, whether the language be perfect or imperfect; it precedes sensation, whether it be pleasurable or painful. All external appearances, seemings and reflections, that we sense, are the result of subjects thought about and decisions rendered and held in mentality.

Thought shapes our whole existence and determines our course in life, whether it be that of success or failure. Therefore, it follows, that to change physical form, or feeling, or any external condition, success, or habit, we are first to change our thought and belief relative to ourselves and conditions; and if we would externalize the perfect we must have the perfect idea apparent, which is in absolute consciousness; if we would externalize health, we must perceive that health is an idea to be made apparent by holding it in memory. If we would have harmonious conditions, we must perceive them and hold them in thought. If we would heal humanity of their beliefs, and do good, we must perceive truth and speak it forth by works of faith, by holding to the perfect idea of the immortal.

The spoken word of truth is Truth called into appearance, or outer showing; its possibility or being is ever resting in its source, Divine Spirit. Few persons have known that it was possible to exert power over their own thoughts; but all must learn to control their thoughts before they can become master of their expressions or conditions. This can be accomplished only by denying a place to thoughts that are not in unity with Divine Being and your real self. For it is a law, as fixed as the eternal law of mathematics, that as a man or woman thinketh in their heart so is he or she in manifestation. The nature of the beliefs which we hold in memory and dwell upon, bring to us the experiences of our earthly lives, either of pain or pleasure, sunshine or shadow. So it is by our own thoughts and recognitions, that our conditions are pleasant or unpleasant. We receive from Infinite Justice, full payment for services rendered.

Unless our ideals be based in truth we cannot expect harmonious effects, for health is the

evidence of harmoniously arranged thought; and appearance, called disease, is the evidence of inharmoniously arranged thought. Let the thought, that the all is good, possess you.

If we form the perfect idea of Divine Humanity, perceiving Spirit only, where there is nothing lacking morally, mentally or spiritually, we shall manifest power over all external conditions. The question naturally arises, can we so frame our thoughts?

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

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

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

Spirit, being the All, its opposite must be falsehood; for this reason we feel uncomfortable under adverse believing; but if beliefs represent that which truly is, harmonious conditions result therefrom. To the awakened, fear and doubt are an injustice to the ever-present Spirit. We do not change the attributes of Divine Mind by holding their opposites in consciousness; we cannot change the unchanging Principle; but, thought being the means by which we manifest, we do distort and limit our external manifestations by our error of thought and perception. All conditions of inharmony revealed by us are the externalizations of race-beliefs, that have found lodgment in our beliefs. Condemnation and fault-finding would not be entertained for a moment, if we fully realized and trusted the ever-present good. These race-beliefs are the result of selfness or personality, by which individuals virtually attempt to take things in their own hands and judge what should and should not be, and pass judgment upon the power of good according to their temporal or carnal beliefs; this condition represents one whose attention is fixed in effect - the letter; resulting from personal desire, made paramount over all else. As we perceive within ourselves the love, goodness, and justice of the Life in which we live, these errors drop away, and we realize that the great weight of afflictions maintained by us were false beliefs.

False beliefs about ourselves are the delusions which darken the intuitive vision, and when we lift the veil of delusion and see ourselves as we are, thus putting away error of thought and perception, then pain and discomfort drop from us as naturally as leaves in autumn drop from trees.

Truthful thinking is the only protection or safeguard against the erroneous race-beliefs in sickness and sin. As long as we believe that good and evil, health and disease, are equally real, we shall sometime succumb to one belief, sometime to another. But when once the eye of understanding is singled to Spirit, and Truth alone is embodied in our ideal, all seeming burdens and inharmonies fall away. A house that is built upon sand, or a castle in air, a structure with a sandy, or without foundation, must of necessity fall. So all sensuous illusions or opinions, when exposed to the light of the science of Infinite Spirit, lose place and disappear from memory.

To think and feel yourselves united with all humanity as one in hope, purpose and destiny (as you are in the Source of Being), will determine the Universal Good to your aid in all your works; for in action you have asked, and will receive; you will externalize your own thoughts. To express a permanent condition of harmony, you must acknowledge the knowledge of Spirit, and work with it in all your ways. When you believe yourselves perfect in Divine Being, your thoughts and needs will conform with what you perceive yourselves to be.

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

GUIDE TO TRUTH.

Broad is the Way that leadeth to destruction.

The belief in
Death or Ignorance,
Hate or Weakness,
Doubt or Fear,
Prejudice or Aversion,
Revenge or Cruelty,
Disease or Evil,

Narrow is the Way that leadeth unto Life.

Affirm that you are
Life, Truth and Understanding,
Love and Strength,
Knowledge and Faith,
No respecter of persons,
Justice and Mercy,
Harmony and Goodness.

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

In giving the following treatment you are to realize that your patient and yourself are

what you affirm, and not what you deny.

HEALING THOUGHT.

Matter is not sensation, intelligence, nor substance. The race belief in sickness, sin and death, cannot affect Spirit, which is alone real. I am Spirit, or Life in action. That through which God works to will and to do, cannot be imperfect. Truthful expressions are in the image of God, and are one with the Father - the Expresser. It is the will of the Father that none should suffer. His ideas, which are souls, are perfect. Therefore I deny all beliefs of imperfection, weakness and limitation from me, and affirm wholeness, strength and power for myself. I affirm that the Kingdom is within, and that there is nothing wrong, no lack of power, within me. No false belief environs or limits me, no shadow darkens my mental vision. God pervades His holy temple at this time. I cannot get out of harmony, for where the Father is, there is perfect peace and rest. I cannot get out of health, for the Father is in me, around me, above me, and everywhere. This is speaking the word and doing the will of the Father. I am at rest in Him.

LESSON III.

THE EFFECT, OR FRUIT, OF THOUGHT.

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

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

TRUTH.

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

There is but one Law, which is Infinite Love.

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

The Life of the One is the Life of all.

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

That Power which forms one thing forms all.

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

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

As there is but one method of manifesting the Infinite Spirit; idea, thought and effect of thought, is the Trinity which includes the problem, solution and example of life; therefore thought is the means which must necessarily precede the expression of truth on the sense plane.

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

The condition of the body is wholly dependent upon the quality of thought and the line of belief held in memory by us. Unless our thoughts be in the image and likeness of the Spirit, or unless they express the attributes of Divine Mind, their fruit will be delusion. When thought looks upon effects without knowing or understanding its own source, it accepts appearances as a basis from which to reason. Thoughts which are the opposite of the attributes of Divine Mind are the inharmony known as dis-ease. Thought forms and constructs; it grows the tree that brings forth sweet or bitter fruit - that is, harmonious or inharmonious expression. All forms, being the product of thought, are ever changing, according to the thought. As a man thinketh in his heart, so is his expression. If we seek to lay up treasures on earth, it is because we are attracted to the temporal; and where the thought is attracted there will the attention be centered. Thoughts or beliefs based upon appearances bring forth bitter fruit. Seek to know and love the Immortal (Spirit), for it is alone real.

As all visible things are first in idea, which is in the mind, and are builded by thought, they are subject to change by the change of thought; for nothing but effect can be affected by thought. "Memory is the only friend that grief can call its own." To let go of the past and live in the present, and in the presence of Spirit, is to live in Life. To let go of all thought of non-possession and recognize the perfect, *now*, is to live in the fullness of Spirit - the kingdom of heaven. Now is the eternal, present; what we do not recognize as being present we do not enjoy. Then, recognize health, power, knowledge, good - in short, recognize wholeness that now you are complete, in the Infinite Good, and you will enjoy it and have peace and rest. The living God is around you, above you, and through you all; so you are protected and shielded by the perfect good at all times. In this consciousness we find ourselves above the plane of expression and limitation. Recognize this truth, and it will make you happy and free.

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

“Not every one that saith, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of the Father, which is in heaven.” We know that if our thoughts be at one in quality with the attributes of Spirit, we are doing the will of the Father, which is our life. To work in concert with the Father is to be conscious of the kingdom of heaven.

As the Thinker is one and is capable of all thought, so thought is capable of being expressed in myriad forms of word, deed and sensation. “Ye shall know them by their fruits.” Every unalterable truth spoken within consciousness helps to grow the tree of Eternal Life within you, and to bring forth illumination and power. This is doing the will of the Father, the fruit of which is manifested good, peace upon earth, and good will to men.

CONCLUSION.

Appearances, the effect of thought, which we have been dealing with in this lesson, should be studied from the plane of knowledge, which is Spirit - the Creator, not from the plane of effect. If this be done, the student will learn their nature, that they are merely *appearances of thought*; and that through which we recognize them is nothing other than thought. Thought recognizes its own appearances; how could an appearance, which is nothing real, recognize anything! - truly it is without power to do so; therefore, when we say that we see, hear, feel, or in any way sense effect, we mean that we recognize it in thought, and it is held in consciousness by thought; and, if we have no thought about it, we have no recognition of it.

LESSON IV.

THE WAY OF RECONCILIATION.

The great lost secret is the knowledge of God, and His revelation to Nature and Man. The loss of this knowledge is due to the deception of sense. To be guided by the senses is to be under their dominion of belief; and whatever we yield ourselves servants to obey, their servants we are. To obey the senses in thought and action, is disobedience to the Spirit; to be guided by the senses is not to be guided by understanding; and not to be guided by understanding is to be in confusion or outer darkness. To fall from consciousness of truth is to lose knowledge of God, and of the soul's union with Him. The science of Divine Spirit reveals the fact to us that the old, old truth, is the new, for truth never changes; that which was, is now and ever will be.

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

As God always was, is now, and always will be omnipresent - perfect good always was, is now, and always will be omnipresent. To acknowledge and live in the presence of God is to live in an undivided consciousness of good. By penetrating to the depths and center of consciousness we come to know that Spirit or God is, and that He is the *I Am*, or life of the soul. Then no longer is God concealed from us to be revealed in the remote future, but is to us the living, present Good; and no longer is our path dark and dreary, shadowed by the delusions of sense. "If we find not God within ourselves, we may seek in vain elsewhere." First seek and find Him there, and you will find Him everywhere. Seek the Spirit in truth and you shall find that you possess the Kingdom. Meditate, dear students and children of Spirit, and read between the lines; and you will know, that to speak and act the truth is to worship in spirit and in truth.

THE FALSE AND THE TRUE.

Life is present goodness. Therefore, to identify ourselves with the letter or effect is to identify ourselves with that which is dead, and to identify ourselves with the dead is a cause for feelings of limitation, which results in pain and separation from the physical body. So, if it be that we speak the truth as Jesus spoke it, we shall refuse to let the senses speak in opposition to the Spirit; and through faith we shall assume our true position as a Divine Soul, or the Father's idea; we shall hold ourselves in truth by thinking of ourselves as being what true being is, and by ceasing to make excuses for our shortcomings and errors, because Adam partook of the tree of knowledge of good and evil, and fell into doubt and desire. They who are guided by sense partake of the forbidden fruit, and are dead to spiritual truth; all who are separated in consciousness from the ever present first and final Truth, seek out many inventions by which to be saved from error, and come into a multiplicity of beliefs. While thoughts are fluctuating between two or more

opposite beliefs they constitute a state of doubt. To doubt is to stand still; and to stand still is mental stagnation, which is the fall.

Through speaking the truth with love we may grow into a consciousness of the Father, even of the fountain-head of all good. To acknowledge these truths with love is to fulfill our duty to God, and do His will. This true relationship must be recognized by the children of God before they can become conscious of working with Him. To be renewed in the Spirit of your mind is to awaken from the dream of sense. Until the senses are enlightened they alienate us from the understanding of these truths. When the senses are enlightened they serve the mind, and we see with understanding; and to see with understanding is to destroy the cause of inharmonious expression. To speak the truth as it is in Jesus enables us to grow up into truth in all things, even Christ. When once the intellect and reason is raised above sense, and we realize true being, we shall cease to say *impossible* to anything, or claim weakness or limitation for ourselves. To know things as they are, and to live the truth, is to be spiritually minded, which is life and peace. To be in truth is to be in heaven; to be out of truth is to be out of heaven. To live the truth is to bring heaven upon earth, or make it manifest. When we think the thoughts of the Father, and know our purpose to be His purpose, and our will His will, Christ has arisen in us - we are born again. When freed by the truth there is no more strife.

Put off the false conversation, that you are something that can die - that can be dead at one time, and alive at another - and clothe yourselves with the truth of true being, and your whole body will be full of light, radiant with truth. Then put off the false conversation about changeable weather affecting you, and about it being good and bad; and about the wind being agreeable and disagreeable; and about food being digestible and indigestible; the belief that we can be affected by these things is an admission that we believe ourselves to be mortal, and that we can thereby be made miserable, sick or well, dead or alive, by the climate, the weather, or material food. All conversation of this nature belongs to the old man, and is according to the deceit of sense; it is based upon mortal appearances, and is therefore false. Such thoughts produce appearances in the body which we name disease, or pain. This and all like conversation is not based upon principle; hence it is not true.

Unchanging truth, dear student, is eternal freedom. All that is bound in seeming will be freed by it. All who live and know the truth are free. To gain the truth is to break the bonds of sense. To accept the truth of the presence of God, is to accept the truth of the presence of all goodness; and this it is to gather fruit unto everlasting life. Acknowledgment of The One is acknowledgment of all.

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

To put away error by speaking the truth is to overcome evil with good; "that we henceforth be no more children tossed to and fro, carried about by every wind of doctrine." That is, to be no more acted upon in belief by the weather, or by the opinion or sleight of friends; but by speaking the truth to them in love we hold the reins of freedom in our grasp, which shield

from all harm.

WHAT TO DENY AND WHAT TO AFFIRM.

God is infinite, indivisible and unalterable goodness. Goodness includes life, truth, love, power, understanding, strength, knowledge, faith, presence, justice, mercy, harmony, and charity.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

in feeling or sense.

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

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

PREFACE TO LESSON V.

BAPTISM BY THE SPIRIT.

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

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

Dear child of My being! speak My word for thyself, by claiming wholeness for thyself. Awake from thy dream of sense, and know that thou art within My kingdom at this time, and know that thou art radiant within and without with My Being; thou art clothed with the Sun of Truth now. Make thine eye single to Me, and thou wilt know that thou art full of light. Believe in Me, and manifest Me in all thy ways, and I will direct thy path. Recognize absolute goodness and see naught but goodness, and thou shalt have dominion over all manifestation; for he that doeth My will cometh to Me, and shall do the things that I do, and realize the peace which passeth understanding, which I alone possess. Thou art at this time whole and complete and lack nothing, for I am thy sufficiency.

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

LESSON V.

SILENCE - THE PRAYER OF UNDERSTANDING.

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

True prayer is seeking; and true seeking is finding; for true seeking is the recognition of God. And to recognize Him is to know that we have what we recognize; and this is finding or

receiving Him. Prayer does not change divine law. The infinite law is one, and may be defined in one word - love. Love is the law of being, or of all that is; it is unchanging and cannot be broken. The law of the Infinite cannot be changed to any opinion of the individual, but individual opinion must be set aside for Infinite Law. This is the prayer of the Scientist. So prayer is not intended to change the divine order or plan, but is an earnest seeking to adjust and reconcile all mental conditions to the spirit of understanding. It is the earnest desire to be conscious of oneness with good, or to know God and be relieved from bondage to sense. Prayer and Faith go hand in hand; so if we pray for health or happiness, or to have any condition removed, that we may realize that we are at one with all goodness, we must have faith that the condition hoped for is possible; thus faith is the substance of that which we pray for.

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

“If any man lack wisdom let him ask of God, that giveth to all men liberally, and it shall be given.” - *James i:5*. But we must believe that wisdom is for us. Let not that man who doubts or is “double-minded” think that he shall receive any thing from the Lord. Why? Because as long as we are wavering in our thoughts we are not truly asking of God; that is, we are not manifesting God in our thoughts.

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

Prayer is usually a recognized need, and is an expressed desire to have that need supplied; true prayer is the act of doing, which is rendering thanks for what has been received. True prayer is made apparent or expressed in all nature. With unwavering energy every soul in nature prays, or strives to manifest itself. The Divine Mind, which pervades all, acts in all; and the substance of that action is faith pressing the possibilities of soul onward and outward into manifestation of itself. The answer to prayer may be said to be divine faith unfolding, or speaking forth words or forms in nature representative of ideas, pressing onward and upward, which is growth and expansion. Therefore, true prayer is seeking or the act of revealing the inner and invisible life of God in the seed, the plant, the animal, and man; causing the seed to struggle in the darkness, as it

were, to burst the ground apart and face the sunlight. The plant or tree is the answer to or result of that prayer or seeking; it is the experience of that soul or outgrowth of its effort to manifest invisible life. All things in nature are obeying the Divine injunction placed upon them by the Father. Let thy faith be as that of a mustard seed. "Through faith we understand that worlds were framed; so that the things which are seen were not made of things which do appear." All that is formed and is visible is a symbol in and of the silent, formless and invisible. All power is formless - "the kingdom of God is not in word but in power." - *I Cor. iv:20*.

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

Pray without ceasing; but let your prayer be one of acknowledgment, a prayer of Spirit and of understanding; such an one will be an acknowledgment of goodness in all your ways. "Happy is the man who getteth wisdom; she is the tree of life to them who lay hold upon her." "Through wisdom the Lord hath formed the earth." To pray understandingly, enter the silence; and there establish the mansion of truth in your consciousness, and live in it. And when you enter the silence, close the door of sense, and commune with Infinite Spirit. Then the mansion of truth which you have founded in consciousness in the silence will become your habitation on this plane; that is - "thy Father which heareth in secret will reward thee openly." The omnipresent Spirit is the closet, the place which God hath guarded with silence most profound. So, when ye enter this closet to pray, forgive if ye have aught against another, that your Father may forgive your trespasses. This shows us that to be forgiven is to correct our own errors, and that true prayer is adjusting our thoughts to God, which is fulfilling the law; and in so doing we prove our faith with works.

"Therefore I say unto you, what things so ever ye desire, when ye pray, believe that ye have received them, and ye shall have them." So, according to our faith, shall we receive. Then we should be careful in what we put our trust. Let us not put our faith in beliefs; for false beliefs are obsessing opinions which will not be turned out, but by the prayer of understanding, or by a knowledge of the truth that God is All in all. With thoughts adjusted to this all inclusive truth, whatsoever ye ask in faith, by speaking the truth, ye shall receive or manifest on this plane. Then always pray by speaking the truth, and it will make you free. "Pray for them which despitefully use you," by holding them, in your thoughts, in love and truth; and you will fulfill the law of being, which is reconciliation to God.

Love is the angel of Peace that guides out of darkness, and Truth is the light accompanying Love, which illumines mentality and frees from bondage to sense. Love and Truth will free from all limitation and unconsciousness.

PREFACE TO LESSON VI.

PRAYER OF UNDERSTANDING AND THANKSGIVING.

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

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

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

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

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

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

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

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

LESSON VI.

FAITH, THE SUBSTANCE OF THINGS HOPED FOR.

To base our faith in material things - things that are seen - is to base it in effect or shadow, which is neither life, law, substance nor power. As temporal things pass away, the foundation upon which we have builded is as sand; disappointment, sorrow and pain follow such building, as the wheels of the carriage follow him who draws the carriage. Jesus called forth an expression of faith, or recognized it manifest by those he healed, before he spoke the words, "Be healed, sin no more. Thy faith hath made thee whole. According to thy faith be it unto thee." The word of faith called forth and acknowledged by him united their thought and consciousness with his, in order that the evidence of the unseen power of the Spirit might be made manifest in them instantly. God rewards openly by manifesting in us the condition hoped for.

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

Here the question so often asked will arise, Whence comes the seeming inharmony, sickness, sin, and all imperfect manifestation? All that is called inharmony, sickness, sin and imperfect manifestation comes from mentally facing the wrong way, and from trying to make matter a cause, and believing that it can bring us pleasure or pain; that is, all so-called imperfect manifestation is due to or is the result of the false belief or position from which we calculate. We are trying to solve the problem of life according to the letter or example, *i.e.*, matter, and thus ignoring Principle or Spirit. The result is, that the forms of our words, deeds, and sensations show forth many mistakes, because our mental solutions and pictures are simply copies of previously solved examples.

Dear students, it is clear, that as there is but one Spirit or manifestor, that inharmonious appearances are simply mistakes of wrong calculation made apparent in the body or on the blackboard of nature. Such out-picturing as neuralgia, headache, rheumatism, dyspepsia, etc., should be regarded as mistakes made in working out the problem of life, and that the remedy is that of turning from the out-picturing and erasing it by denying it a place in thought; then thinking or working according to the Principle.

To the pure all things are pure; perfection knows no imperfection. Cease trying to serve two masters, and you will cease trying to make effect cause, and your expressions of truth will be perfect ones, or your demonstrations will be correct. When the eye is single to truth - the Infinite One - the body will be seen to be full of light. "Be ye, therefore perfect, as your Father in heaven

is perfect,” means to bear perfect witness of the Spirit - that is, to speak the truth of that which is; to do so is to find the Kingdom.

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

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

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

“’Tis life to live
“In single fervid faith and love unseeing,
“Drinking the blessed Amrit of My Being!”

How well we know ‘tis life to live in undivided faith! To live in the Spirit of unity is to know that the One is all; to fully realize this is to feel as safe and secure as Being is safe and secure. To know that the One Spirit links all together with its unchanging love and life, is to realize the true meaning of the fatherhood of God and the brotherhood of Man.

If it be that we have ears to hear, and hear the still small voice, we will hear it say, “I am

the way, the truth and the life; My faith is thy faith, My word is thy word; bear witness of Me, and thou shalt know health, harmony and power.” If we be ready to serve the Highest, night and day, in our thoughts, swiftly are we lifted above the ocean of distress, the stones of limitation are rolled away, and we witness a great flight of afflictions. He who lives in single or undivided faith or love,

“Who hateth nought
“Of all which lives, living himself benign,
“Compassionate, from arrogance exempt,
“Exempt from love of self, unchangeable
“By good or ill;”

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

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

LESSON VII.

INTUITION, THE EYE OF UNDERSTANDING.

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

Tuition is the particular watch of a tutor or guardian over his pupil, and the act of teaching the various branches of learning. Tuition refers to an individual teacher, instructing the pupil from the plane of sense in sensible things. The difference between tuition and intuition is, that in the latter the teacher is not an individual, but is the Infinite Spirit instructing the pupil by the still small voice in the understanding of truth; it is the thought of the Father expressed in the son. Intuition heeded is obedience, and knowledge gained; or it is seeing with understanding. When thought is elevated above sense, it is above delusion, and we are free from the psychological influence of the senses. The teaching of intuition enlightens the senses, and under its instruction we see the divine reason for sensible things. To yield our thoughts servants to obey the senses, is sense psychology, and henceforth we build upon an inverted foundation, which is to fall from God to mammon.

To discover first and final truth is to awaken from the dream of sense. “Come unto me all ye that labor, and are heavy laden, and I will give you rest.” Come unto Spirit in understanding, means obedience to Spirit, which is rest and peace which passeth understanding. To be transformed and “renewed in the spirit of our minds,” means that we are to practice truth; truthful thoughts are things which we need in every hour to keep the mental atmosphere free from the mists of error. Think and speak the truth of yourself, and you will find wholeness, health and happiness for yourself. The way of obedience and intuition is that of recognizing God as our instructor; or it is to understand that His being is our being, and to recognize His mind and attributes as our mind and attributes, and that we have no other. The way of knowledge and power is to make God’s method and purpose our method and purpose, His thought and word our thought and word, by speaking the truth, and nothing but the truth of Him. Thus the individual becomes the willing instrument of Spirit; this is intuition.

The truth of which these lessons bear witness, reveals to you the basic principle of the great sum of truth; and you may demonstrate harmony within yourselves, by speaking the word with perfect faith in passive expectation. If you consult Spirit and upon it base all your conclusions as you would base the solution of problems upon principle, Spirit will guide you into all truth. It will instruct you to believe in itself and in nothing else. It will tell you not to believe that you are sick, weak, and in pain, or that you fear or doubt, or that you are perverse. It will not instruct you to hate persons, times or places, or to have an aversion for the weather or the daily duties of life. Ask yourselves daily and hourly, is this conclusion true of Spirit, or is it

true of appearance? Seek in this way and you shall find. From the silent depths of your soul, ask to realize the life and light that lighteth every soul that cometh into the world. This light is the Spirit or God, which pervades you, and is the guide to all truth; take your position as one with your Maker.

None can realize their union with God as long as there is prejudice against, or a dislike for God manifest; that is, for anything in creation. "Love thy neighbor as thyself." Those who would perceive themselves as they truly are in being, must drop from their consciousness the thought or belief of dislike and prejudice, of evil, sickness and sorrow, as real; there are no such attributes in Spirit, which is all reality, the only Maker or manifestor. It is an offense against God to believe in that which is the opposite of His being. These destructive beliefs which we erroneously call sickness, sin, and death, destroy the body. Then think and believe in goodness, health, and life only, and you will perceive the body in harmony. First seek the kingdom of God, and all else will come. When mentality is free from the illusions of the senses, it knows that physical things are not its master, but that it is the God in us, which lives and is master of all. All conclusions based upon the truth that God is Infinite, are divine; the results may be likened unto flowers budding forth in spring time. They are buds of health, harmony and love, springing forth from the depths of soul.

Christ said, "I say unto you, love your enemies; bless them that curse you; do good to them that hate you; pray for them that despitefully use you and persecute you, that you may be the children of your father, which is in heaven; for he maketh the sun to shine on the evil and on the good, and sendeth the rain upon the just and the unjust." To manifest as sons of God, we must fulfill these commandments. Our thought, word, and act are to be pure, and extend equally to the just and seeming unjust, to the good and seeming evil. This can be accomplished only by ceasing all negation, and by living a life of absolute truth. Those who labor under the delusion that they are an enemy to any person, or that any person is an enemy to them, can be blessed only by removing the delusion. The power of truth alone can do this. The true practitioner of the science of Infinite Spirit will hold all alike, in truth, and loving thought, as brothers and sisters, regardless of their thought and deed. So, if any have the false belief, that they are our enemies, or that we are theirs, we should not allow their false belief to change our thoughts and feelings toward them; thus we continue to perceive our union with, and to retain our love for them. To give hate or revenge in return is to permit their erroneous thought and deed to form a basis for our thought and deed; hence, we are guilty of what we condemn; that is, we are doers of what we hate.

It is not sufficient for us to think about the goodness of God; we are here to bear witness of the Spirit of Truth, as did Jesus the Christ, by thinking its thoughts, and doing its work in Earth. It is not sufficient that we know that truth frees, but it is necessary that we think the truth in order to realize the freedom of truth. It is not sufficient for us to think about getting well, but in order to know the truth, that we are well, it is necessary to affirm health for ourselves. To affirm the truth of Infinite Being, to which we are eternally sealed - in thought, word and deed, is to manifest peace and harmony upon Earth.

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

stillness of Spirit. To hear the unutterable voice of the Supreme, it is necessary to attain a peaceful, tranquil habit of thought. The highest consciousness can be manifest by appropriating and trusting the truth of Being in all our experiences, be they agreeable or disagreeable. Do not believe that the trifling things which have annoyed you, can annoy or have power over you. For, how can circumstance or a thing of time and place that is past, hence dead, annoy or trouble you? If you believe it can, then it is your belief that troubles you, and not the circumstance or thing.

Do not listen to recitals by your friends of sin, sickness and sorrow, without denying, in thought, their reality; this will prevent you from sympathizing with beliefs held and expressed by them. Give thoughts of love and truth in return. Speak not of any person's belief in sickness, as having power over them. Cease the idolatrous thought, that form has power over the formless Spirit; for all who believe it has, or that form is life, substance or power, do suffer. It has been written that Truth is a jealous goddess, and suffers no rival. They who love her, will serve her; she does not compromise with false thinking. Not until we serve the truth, and fulfill the unchanging law (love) of Being, or put away lying, and speak the truth are we free from subjection to the law and its chastisement; but when we fulfill the law, we are one with it.

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

LESSON VIII.

ATTRIBUTES OF INFINITE SPIRIT.

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

The substance of the Bibles of the Ages is contained within the truth that God is Spirit, and is all knowing, all powerful and all pervading, all knowledge, all power, all presence. This central truth contains the detail of our Science, and is the one truth or principle from which the problem of life is solved, and by which the truth is demonstrated in each individual consciousness; and it is the one truth from which if we deviate, or in thought wander away, we form erroneous conclusions, or false beliefs.

Science or truth says, as God is omnipresent, there can be no other presence; then it is axiomatic that the kingdom is at hand, and that heaven is within in Infinite Spirit. That the One all knowing Mind is here, and is not to be sought in some unknown realm, or far away sphere, or central sun. That it is not limited by time or confined to place, for it is limitless, boundless, changeless and indivisible.

Be satisfied to commence the work of regeneration in your present surroundings, with your present understanding. They who in thought are faithful to truth, will find the kingdom of God and His righteousness within, then all else shall be added.

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

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

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

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

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

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

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

This second mind is mentality. Spirit or Mind makes everything that is made, and pronounces it good. All things are perfect in Infinite Mind. "To the pure all things are pure." But existence or form is handed over, as it were, and is subject to our thought. We are free to interpret ourselves truthfully or otherwise. We may render our decision according to the Father's decision, that all is good; or we may interpret existence to be the opposite, evil, and ourselves to be sinful, or sick. But if we hold to the word of God and practice the truth, we work in concert with His idea of things, and do His will thereby.

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

Truth says, "God is Spirit, and they that worship Him must worship Him in Spirit and in truth." - *John iv:24*. There is no respect to persons with God, for He is omnipresent. "Knowing that of the Lord (Spirit) ye shall receive the reward of the inheritance, for ye serve the Christ, by speaking the word of truth." - *Col. iii:24*. "But he that doeth wrong shall receive wrong which he hath done; there is no respect to persons." - *Col. iii:25*.

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

Now that you know that the universe is full of Goodness, that it is ever present, you have the firm foundation upon which to base your statement and demonstrate the power of good. We cannot be separated from infinite good. So it is a truth that when we cease to be negative to its presence, and cease believing in evil or in sickness - and cease spending precious time in talking about them - and allow the truth to occupy our thought, that all is good, we manifest good, and nothing but the good.

Presence is an attribute. "Can any hide himself in secret places, that I shall not see him?" saith the Lord. "Do I not fill heaven and earth?" - *Jer. xxiii:24*. "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up into heaven, then Thou art there. If I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in

the uttermost parts of the sea, even there shall Thy right hand lead me, and Thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the night are both alike to Thee.” - *Ps. cxxxix:7-12*.

The lesson which these wonderful texts contain, is the truth that we cannot get away from God; when in the most unhappy state of thought, that of total denial of Him in all decisions rendered - which is mental darkness - when not even a belief in good remains, nor a ray of light is apparent in thought, even then the light of His presence is within, around and above all. The fruit of negation is a darkened mental condition; whosoever ignores Spirit for flesh, ignores self for raiment. This is the sandy foundation upon which, if we build, we come to desolation and sorrow. We cannot understand the absolute Presence through negation.

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

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

When we claim that there is a lack of any thing that the Spirit contains, we ignore the presence of that which we desire, and deny it expression through the channel of thought; therefore we do not manifest that which we have in Being.

“God is love, and he who loveth fulfilleth the law.” “Let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. - *I John, iv:7*. If we think loving thoughts, and love our neighbors as ourselves, God dwelleth in our thoughts and is manifest in us. “God is love; and he that dwelleth in love, dwelleth in God, and God in him.”

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

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

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? The wisdom of this world (of the senses) is foolishness with God.”

All wisdom is contained in the silence, but she will forever refuse to reveal her secrets to those who negate her presence. He who takes wisdom for his bride, must acknowledge her before and as above all existence. This is the way of understanding.

Once conscious of these central truths, if we practice them and become doers of the word and not hearers only, we rend the veil of sense delusion. Be not partakers of circumstances surrounding you, by believing they have power over you. When in thought you hold yourself in truth, conscious of the Infinite, with no prejudice or aversion for sickness or surrounding circumstances, you will surmount them and be able to go forth and heal others. Whosoever believeth, through understanding, shall do the things that are promised. Study well the first three lessons; they furnish the basic truths for a full understanding and demonstration of the science.

Thoughts which represent God and the fruit thereof, are goodness, wholeness, truth, love,

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

The light of truth alone can banish the darkness of ignorance and its effect. Have no fellowship with the unfruitful works of darkness (ignorance).

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

The study and application of this lesson, added to the previous ones, will guide you further on the straight and narrow way that leadeth to wisdom and power, that you may produce correct examples and harmonious expressions. Whosoever walketh in wisdom's way, gaineth the consciousness of a son of God.

LESSON IX.

TRUTH'S PRACTICE.

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

To know the truth, that we are one with the Whole or Holy Spirit, is to know that we are one with all goodness; not to deny, negate, nor to refuse in any way to accept this all-inclusive truth, but to affirm it in thought, word and act, is the great work which lies before us. Affirmation brings realization, for it is the word of truth and life; it is the pinnacle of absolute consciousness, above temptation and sense delusion, and reveals to us that we are superior to time, place and circumstance.

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

The first work to be done preparatory to correct interpretation, is to erase false belief; by means of this primary work consciousness is realized that you are superior to all effects, or to the visible universe. Through right habit of thought, sensation, word and deed - the effect of thought - becomes harmonious, and we realize peace, in earth - the body - as it is in heaven - Spirit.

If you find that through force of habit - so-called - you are thinking and reasoning in favor of the belief in sin, sickness, death, envy, prejudice, hate, etc., do not feel discouraged, but deny and erase that line of thought, by thinking, speaking, and manifesting their opposite. Think and manifest salvation - and not sin; health - not sickness; life - not death; justice - not envy; love - not prejudice; truth - not hate; by so doing you serve God, Goodness, and make desirable conditions. The science of God is also the science of Goodness, the law of which is love.

"Whatsoever a man soweth, that shall he reap." His habit of thought is expressed in the body; he reaps in manifestation what he by thought sows in mentality; the present thought will bear its fruit in due season. They who would be free from error, must be willing that error should pass from their mental vision; must be willing not to believe in error, then maintain that position, and think no error.

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

Some persons say they fear to let go of the belief of the reality of sin, sickness and death, for fear that they may come upon them, and for this reason they are afraid not to fear. It is

written, "God hath not given you the spirit of fear," with its torments. He has given you the spirit of perfect love with its bliss, which when recognized, obeyed, and manifest, casteth out fear. When we abide in that truth which God hath given us, we give up false beliefs in fear, for His love and truth. He who manifested patience, divinely, while suffering, said, "The things that I feared, have come upon me."

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

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

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

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

Whatever the occupation may be, truth applies alike to all, and is the remedy for all error. Let not work worry or fret you; you may prevent it from so doing, by thinking that the more I worry and fret, the less competent am I to execute and make desirable conditions; that the strength and concentration which is necessary for the accomplishment of the work, is expended in worry and fretting; therefore, say there is nothing to worry and fret about, that you desire to do what you are doing, and that you are happy. If you thus affirm, believing, your work becomes a pleasure, and worry ceases.

Spirit manifests with order and law. Its thought is a living image of itself; Its word is a form or symbol of Its thought. It has no anxiety nor worry; fear, fault finding, are effects of selfishness, or self desire; in the present moment, hour, or day, there is sufficient work to be done, without thought of the morrow or fearing the future.

If we build a bridge, vessel, or structure of any kind, the plan of the structure is first completed, then the builder, step by step, is guided by the plan to its completion. Each day brings its duty, or new part of the work, which brings it further on the way toward a perfect whole; and to-day's work is a preparation for to-morrow's work. No amount of anxiety can aid the work or hasten its completion, or change the plan. If by accident any part of the structure be destroyed, no amount of anxiety can aid in replacing it; the work must be done again, and all that can be done can be accomplished better without anxiety and fear, than with it. so, also, can the problem of life be demonstrated by each individual.

Some persons conscientiously say: I feel that I am powerless to help myself; I have not

attained to truth, but I believe I could attain to it and live the life if I was situated as some are, etc. Dear friends, do not feel discouraged though you have tried a thousand times to live the life, and have seemed to fail; all effort is success in motive. Do not be anxious about your situation - be willing to commence your work in your present surroundings, for you now know that you are not subject to elements, climates, surrounding environments, heredity, nor any mortal thing; for the immortal cannot be subject to the mortal.

I hear the thought of thousands, asking, Can we maintain ourselves in this high attitude of Infinite Goodness, while in its opposite, this mundane sphere? When you regard the Spirit of Infinite Goodness as the only Spirit and Presence, it being all of power, all of goodness, all of love, all of truth, all of life, all that is, you are in the high attitude of Spirit, you have gone up *into* the mountain, where all false belief and its effect is seen as false belief and appearance only, over which you have entire control. Ignorance is the cause of all suffering, and knowledge and truth is its remedy. When we take our position in truth, which is one of knowledge, we are able to erase false belief, by striking at the root of error in our own mental conditions.

A teacher of Divine Science not long since, said to her class, that if at any time circumstances made it necessary for them to listen to recitals of prejudice, envy, malice, etc., to say, "My soul did not hear it." What we refuse to admit in the soul - or even in mentality, we have not heard; thus all error is rejected. If therefore, thine eye be single - to truth - thy whole body shall be full of light.

Mentalities that blend with the consciousness of Spirit, know that they are the light of the world, and will let their light so shine, that the Spirit will be manifest or apparent. No ill can befall one who sees no ill. They who fulfill the royal law, resist not evil, for they see no power in what is called evil; goodness being infinite, they know naught but goodness.

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

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

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

The practitioner of the science of Infinite Spirit or truth has the mistakes of the whole world to erase or correct when healing. Eighteen hundred years ago, the Jews claimed themselves to be the children of God, because they were descendants of Abraham; basing their conclusion on the physical, proved they did not understand the full meaning of their claim. The world's people are still claiming to be the children of God and the descendants of form, earth, or flesh. This belief in materiality, which is the root of all idolatry and suffering, should be denied in thought, and by word and deed. And this is our method of correcting the false race beliefs.

The science of God is absolute mathematics. They who wish may demonstrate and prove it. A true practitioner will administer truth for all beliefs of imperfection. To heal is to manifest truth in the body. "He that raised up Christ from the dead shall also quicken your bodies because

of His spirit that dwelleth in you.” Truth is the remedy, and the only remedy, for error, and will not compromise with it. All may heal, who will administer truth - free from personal will and desire, by thinking, speaking and acting it. Healing by the Spirit of Truth, is casting out error by the power of God, and is not a kingdom divided against itself. When the Spirit of Truth is manifest in the patient, God is manifest.

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

Truthful statements, made like unto God, destroy erroneous belief, which is unlike God.

One more question do we hear which we will answer in this lesson, How do you treat persons at the time they are passing through the change called death? Knowing that our personality or personal presence is not the power that heals, we speak the truth, placing our faith in the Spirit of Truth; thus we administer the Living Water of eternal life. “There is no death, what seems so is transition.” So we clothe them with love and truth, by holding them as one with *all goodness*. We speak to them in the silence and tell them they have eternal life with God, and to look within, to the Spirit in which they live, and there will they find heaven. That they are at one with the whole Spirit - make this truth your own, and all else will be added. If our sympathies are touched for the friends, we include them in our words of life, and hold all alike in truth.

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

PREFACE TO LESSON X.

EXPANSION INTO CONSCIOUSNESS.

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

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

Truth brings its realization and conviction from its own realm, that of reality; conviction is certainty; nothing wavering - it is faith, rest, peace. As like comprehends like, it is necessary that the ear of understanding be opened to the silence - the fountain of wisdom - that we may hear the unalterable truth which enlightens and subdues the senses, and removes self-made limitations, that we may realize that we are in the midst of the Infinite ocean of life and power, and learn to think as it thinks.

Just in proportion as you succeed will you truthfully apprehend the all-pervading Spirit, and be rewarded with knowledge and power. Extend your thought beyond limits; out-pass all form into the formless and silent; traverse all time, become eternity in thought, live in the ever present. Lift the thought above all heights, descend below all depths, that you may conceive of and know the Omnipresent Spirit, and the true relationship existing between the manifest and the unmanifest; and that all that is perceived is contained within the perceiver. To thus perceive and think is freedom, God perception, and true knowledge.

Christ is to us "the way, the truth and the life," in that he reveals the true relation of the "I am," or real self, to God. Not until we take our true position and maintain it as did he, have we placed ourselves in thought and consciousness where God hath placed us; nor can we demonstrate the Truth as it was demonstrated by Jesus. Therefore, they who believe in their union with God, shall be sanctified in the truth, and glorified in the realization of it, and shall do the things that Jesus did, *i.e.*, make free by the power of Truth. If the motive be based aright you will seek to know the Spirit, that you may work as it works. This system of guiding thought, and expanding it into consciousness, casts out the beam from the eye and makes it single to truth; and the mental constitution is illumined with its light, and the individual ascends up into a high mountain as did Jesus, and from thence thought, radiant because it is truthful, flows out (fragrant with that love which applies alike to all - which has no respect to person) to the multitude below which are in darkness or mis-interpretation; and they who have an ear to hear will hear: *i.e.*, they who in understanding are open to the Spirit, know the thought of Spirit, and in them that believe

the material universe to be a plane of cause, and who therefore sit in darkness and in the region and shadow of death, light will spring up, which will be as a star guiding mentality to its parent Source - Spirit. Let your light so shine that the Spirit of Truth which is in heaven may be glorified.

LESSON X.

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

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

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

Spirit perceives the idea of creation within itself; hence, there is the perceiver, the perception, and the idea perceived, and the three are One. The Spirit perceives all possibilities in its idea, which is also itself. They constitute the first triad, or union of three, known to the Egyptians as the sacred Trinity or triangle of Love, Wisdom and Truth; they are pure Spirit - God - the Father of all.

It may be reasoned in this way: God is love, and wisdom is essential to the realization of the truth that He is Love; or it may be said, love, knowing the truth of what it is, and knowing its own power, is wisdom. Therefore, the power to think and create is contained within the Trinity; and resulting from this eternal, unchangeable perception and consciousness, is thought and creation.

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

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

thought is exact justice; it never fails to bring its reward, or produce its kind.

Christ knew himself to be the Omnipresent Trinity, or Spirit. Therefore, if we believe - understandingly - in the "Lord Jesus Christ," we shall know the freedom, power and glory that he did. Thought, being the first born of Spirit, is individual, not omnipresent, therefore it acts in time and place, but it being the imaging quality or power of the Omnipresent, it can be extended to all time and place.

The power to think is contained in the God-head, and thought is its first-born; and through thought do we discern the visible universe, or that which is the result of thought. When we see objects, or sense visible things, the objects seen or things sensed are not (neither can they become) a cause for the expression of life, truth and power.

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

To solve the problem of life, we must by means of thought mentally receive, and image in consciousness the absolute and unchanging Spirit; then reflect that image in the body, and demonstrate it in word and deed, and that which is reflected in the body, or demonstrated in word or deed, is a symbol of the unchanging life and truth, and is radiant with that which it symbolizes. But if in our effort to solve the problem of life, we fail to perceive and realize the absolute and unchanging Spirit, we do not image it in consciousness by thought, and we fail to reflect it in the body, or demonstrate it in word and deed.

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

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

Once rend the veil of delusion, and we know that we possess freedom in the Spirit of Truth, and know that matter has no power over us, to limit or environ; for a thinker is greater than his thought, word, or his deed. That which is representative of self or being, cannot control or guide self; so it is clear that we must assume the responsibility of controlling our thoughts, words and deeds, and thus free mentality from its self-made limitations, which means its self-made delusions. When this is done we shall be able to perceive and read the silent and invisible language or idea that lies back of all nature - the language which is, before the beginning, *i.e.*, before thought - prior to expressions.

The power to perceive, read, and realize the universal language which lies back of created things, is the deepest intuition, it is Spirit taking cognizance of its own truth recorded in the book

of life. This language has no sound, neither is it visible to the senses; it is a soundless, invisible presence, hidden in the secret chamber of the silence, the formless, the all pervading One in absolute love.

The Christian Mystic, Jacob Boehme, an illuminated seer, expressed the same truth in the form of a dialogue between the Master and His disciple, as follows. The disciple said to the Master: "How can I succeed in arriving at that supersensual life in which I may see and hear the Supreme?" The Master answered: "If you can only for a moment enter in thought into the formless, where no creature resides, you will hear the voice of the Supreme." The disciple said: "Is this far or near?" The Master answered: "It is in yourself, and if you can command only for one hour the silence of your desires, you will hear the inexpressible words of the Supreme. If your own will and self are silent in you, the perception of the eternal will be manifest through you; God will hear, and see, and talk through you; your own hearing, desiring and seeing, prevents you from hearing and seeing the Supreme." Acknowledgment of the ever present Deity as being all there is, and meditating with calm and peaceful thought on the same, is the way to prove to ourselves the truth of the Master's words to His disciple, and rise above self-made delusion. Practice as advised in the preface to this lesson, and you will hear the inexpressible words of the Supreme, saying, there is no limitation, and beliefs in limitation will disappear; for error is never apparent where truth is spoken and manifest.

Every word spoken, and every thing in nature, has its origin in the silent and invisible. Every thing in nature is but a symbol and shadow of that silent and invisible reality. The names by which forms in nature are known, are not their real and divine names. They are not named according to their reality, but according to their appearance.

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

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

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

LESSON XI.

THE SPOKEN WORD, OR THE PURPOSE OF LIFE IN CREATION (CONTINUED).

In God, before the beginning of creation, are the souls of all things that are made. In other words, all ideas are eternally in Him, the Infinite Spirit or Mind, hence are prior to manifestation; and that which is with God in the beginning, or which is in Infinite Spirit or Mind prior to manifestation, God. Nature, therefore, is wholly dependent upon the presence of God, its Cause, and is but a semblance or likeness of that upon which it depends. So let your thought no longer sustain the false position that you - who are inherent in Cause, and are, therefore, prior to your thought and its manifestation - are in any way, at any time, dependent upon that which you manifest; but hold the consciousness that your manifestations are wholly dependent on you. Truthful thought or correct thinking is God manifest, is His possibility made apparent to the individual. Spirit ever recognizes its own.

As words are symbols of ideas, so are forms symbols of ideas made apparent through thought. At this point in our lesson, the seeming is, that there are two Causes; but the truth is, truthful thought and word are two effects flowing from one Cause - Being. One eternal idea gives birth to both. When divine ideas are manifest in thought, that thought may be projected into form of words, form of feeling, form of deed. So our words may be said to be the expression of divine ideas imaged in consciousness by thinking; ideas are first and are the larger term, which includes the possibility of the word. As one idea is capable of being expressed or made apparent in myriad forms in thought, so even one perfect thought may be expressed in myriad forms of word; word of sound, word of deed, word of sensation, word of physical form. When all this has been accomplished, we have neither added to nor taken from the idea, for perfect from eternity to eternity is the idea or soul of things, that which manifests. As the principle of mathematics contains all the possibilities of the problems of mathematics, so Infinite Spirit contains all the possibilities of the ideas of Spirit that have been, are now, or will ever be manifest in creation.

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

THE DIVINE ORDER, OR THE SCIENCE OF EXPRESSION.

The science of expression is from within, out, or from Spirit to nature. Nature, or form, is external appearance or mask, in which the law of revealment reaches its ultimate in demonstration; and expression or form is not endowed with creative power, for the reason that

form is the most external manifestation or out-picturing of the creative power of the idea. That which is produced by the action of power, is not the power, but is forever subject to the action of the power which produced it. Thus, we see that form is passive and ever changing, therefore not real, and is neither life, understanding, or power, for they are silent and formless. The act of thinking is the action of power, and is powerful, and gives form in thought to the formless, and makes visible the invisible or eternal idea. The act of speaking is an appearance of the action of power, and makes the form of thought apparent to the senses. Therefore the form or spoken word which seems so real and substantial to sense, is but appearance of thought, and thought is a representation of an eternal idea. Therefore, seek to get understanding, to “know thyself,” and live in life - be the Father’s idea.

As grand and sublime as nature is, with all her planets and systems of planets, and all things thereon contained, yet she and all her forms are but symbols or spoken words representative of the ideas that are forever resting in that which is symbolized - the Speaker. Creation therefore represents the divine ideas which are forever resting in the Creator. If nature, the appearance, be so sublime, how more transcendently so must be the reality or Creator; hence the eternal truth conveyed in the words, “thine is the kingdom, the power and the glory forever,” so let it be. What is it to find the kingdom of heaven and dwell therein? but to get understanding, and to become fully conscious that we live and move and have our being in God. To thus know that the kingdom of heaven is at hand is to live in the realization of the power and glory of Being. The reason why the wisdom and power of Being is not more fully manifest, is because the attention is occupied with beliefs which are the opposite of Being, and which deny its presence. The ignorance of the world is due to idolatry, and idolatry consists in placing on form the estimate and worth that belongs alone to Being. Awaken, Oh, slumbering humanity, to thine own inheritance, Being, lay hold upon it, it is thine to use and to enjoy. Be passive in thought, and free from anxiety and fear, and look steadfastly into the Unity of Being, and thou wilt see that all that is, is divine, and more than human. “Be still and know that I am God.”

The power to think is the power of being. I am, therefore it is necessary that I think, that my possibilities may be manifest. As the white ray of light contains all possibilities of color and shades of color within itself, so also does Spirit or Infinite Being contain within itself all possibilities of universal nature with all forms therein contained; and as the possibilities of the white ray are not recognized by the individual consciousness until they are brought forth in the manifestation of various colors, so the possibilities of Infinite Spirit are unrecognized or unknown to the individual consciousness until they are made apparent in manifestation or brought forth in expression. The white ray, therefore, is fullness of color within itself, as Divine Being is fullness of power and goodness within itself. As long as we permit the things of sense to form a basis for our conclusions, we see external things as real, through our beliefs in them. Argument and error of understanding are brought about and maintained by this false method of thinking.

Negation is said to bring forth bitter fruit, but even that is nothing, for nothing cannot produce something. The bitter fruit is non-expression of Spirit, hence the belief in weakness. So those who allow appearances to form a basis for their thought and conclusions, will be heard to

judge themselves and others from the standpoint of appearance; yet it is written, judge not according to appearances, but judge righteous judgment. Such persons are heard to say, I am sick to-day and to-morrow I am better, and the next day well - thus showing that they have no other basis for their thought and conclusion than feeling and sensation. As long as appearances are permitted to be a basis from which to reason, we cannot prevent ourselves from feeling agreeable or disagreeable, happy or unhappy, for feeling will accord with the plane, premise, and reason of our thought. Thus controlling and guiding thought, we express life eternal; but when thought is based in and on the images resulting from life, it shows forth its kind - no life, substance or power; verily both have their reward. They who permit the external to sway their thought, have strong likes and dislikes for people, places and conditions; their judgment being according to appearances, their thought and conclusions serve appearances or mammon. Such persons are heard to say, I like or dislike the weather; I like or dislike certain environments or conditions; I believe a certain kind of food is digestible or indigestible; I believe if I were in a certain climate I would be healthy and happy, and be a power to bless others; and according to their own statements of themselves they are wholly and entirely mortal, and are subject to every mortal thing on the face of the planet; such have wandered out of the way of wisdom, in thought, and are in the congregation of the dead, materiality, or dead effects: that is, they believe that matter is life. The power to bless others comes not from this realm or line of thought and reasoning. Therefore those who would bless others must first bless themselves by claiming and being that which is real and permanent, and not subject to effects.

A copy of a painting is never as good as the original, for the reason that the original is the image and likeness of an eternal idea, resting within the painter, and it represents that idea. The idea is imaged in mentality by thought; so, a copy of the painting only represents the symbol of an idea, and is a copy or picture of a symbol; a copy or picture of a symbol is forever dead. As external forms are symbolic of ideas, all beliefs based on the testimony of the senses are based on symbols of an idea, and are mental copies or symbols, and are, therefore, dead pictures. The original idea is the only living picture. Therefore form your mental images from the living idea, not from the dead symbol. A full understanding of the above, which is illustrative of the science of expression, enables us to set our house in order, to have a place for everything, and everything in its place - that is, to place the true worth on Being, and to see expression or creation as forever subject to it. It is not well, even then, to momentarily turn to the shadowy side, or taste the forbidden fruit; for if tempted by the serpent of sense to make appearances the object of love, we are deceived by giving them a place in thought instead of Being, and we partake of forbidden fruit; all who partake of it are cast out of the garden, which is in Eden.

LESSON XII.

CONCLUSION.

*They who live consciously IN TRUTH and LIFE, know that they are free.
They who understandingly live in the ETERNAL, NOW, know that they are free.
They who live in this PERFECT IDEA, understand the perfect, and are free.
There is no realization but the freedom of UNCHANGING TRUTH.
“Know the TRUTH, and the TRUTH shall make you free.”*

In the previous lessons of this course, we have given the principles of the science of Universal or Omnipresent Spirit, including methods by which to practice it.

The teaching of Christ - as all *truth* contained in the New Testament, when freed from its mystic or allegoric language, and spiritually understood and applied - is found to be the truth or the science of Omnipresent Spirit, and the methods of application are the same of the one as of the other. Therefore, between Christ's teaching when truthfully understood, and the science of Spirit, there is no difference. The basis of one is the basis of the other, that of unity with God.

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

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

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

In reply to the thought of multitudes of people, who are earnestly enquiring as to where and what is truth, we would say that there is no place where truth is not, and no reality that is not truth. So, we have written, there is one God, or Spirit, or Mind; infinite, limitless, indivisible, immutable; all of presence, all of knowledge, and all of power, and that there is one Truth, one love, or law. Therefore it is axiomatic, that there is not a truth in the vast Universe or realm of Infinite Spirit, that the science of Spirit does not include, and this is recognized by Spirit at all times, and by each and every individual who willingly sets aside self and all belief in separateness for Universal Spirit.

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

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

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

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

We, being immortal, cannot make a truthful statement of ourselves without basing the statement on absolute and unchanging principle: *i.e.*, on the immortal; and we thus bring the true or immortal self to light, or symbol it forth, by making truthful statements of ourselves and of others.

Dear friends and students, we unhesitatingly say, that a study of the science of Spirit opens the portals to the Spirit, and unites the consciousness with the Source of truth and life, and they who live in truth and life, live in freedom. So they who understand the basic principle of this science, are in possession of the key that unlocks the door to the perfect tabernacle not made with hands, through which they may enter into the holy of holies - the realm of Divine wisdom. And they who succeed in reasoning from the basic principles, and in drawing all conclusions therefrom, bear golden fruit of the Spirit of Truth. They who live in the perfect idea, understand the perfect, and are free. Let not the lesson on faith ever pass from consciousness, for by faith and through faith are all accomplishments gained that are gained; truly it is the substance and power which makes all that is made; by faith we think, and speak, and act; perfect work is due to the perfect expression of faith. Through divorcing the faith from that which is made, and uniting it to that which is unmade, do we come to realize that there is no freedom but divine truth. This realization, as we have instructed you, is to be accomplished through the denial of the senses, and

through the affirmation of principle, by ceasing to worship the things of this world and by worshipping the *ever present*, and placing the true value on the *all pervading One*.

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

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

A right beginning is essential to a correct ending; and a right beginning must necessarily be one that begins where all things begin, in Spirit or God - in divine intelligence and wisdom - *e.g.*, as a mathematical example has its origin in principle. All truth is principle, and is life eternal; truth differs not one time from another. Therefore science, which is exact knowledge of the unchangeable, and of the relation of things to their Source, cannot be understood but by basing all conclusions upon that in which they have their origin: *i.e.*, it cannot be understood but by perceiving all things in Infinite Spirit.

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

matter are two powers, the law of the one opposed to the law of the other, and the belief that there is a higher self and a lower self, each trying to overrule the other, are kingdoms divided against themselves. The belief in division or separateness, is the source of all selfishness, or feeling of distinction, superiority, pride, ambition, grief, sorrow and desolation. It is forever true that there is but one self, one Being. Unity is truth. They who realize this are born again, or from above; they have ascended unto the holy mount.

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

Intuition is Truth perceiving Truth, Spirit perceiving the things of the Spirit, or Mind perceiving its eternal ideas; this is cognition of first and final truth. That your thought may not wander out of the way of wisdom or unity, we have defined the divine attributes as a guide by which to discipline your thought, and unite the consciousness to truth and life, which is freedom. The attributes are love, truth,, wisdom, knowledge, power, presence, faith and harmony. To think in harmony with these attributes, or to image them in thought, is truth's practice; so the practitioner of divine truth is a healer, in that he adjusts all to God. Therefore in order to heal the sick, and cast out false beliefs by the power of God, it is necessary that we *be the perfect mind* and *idea* which we comprehend, and then express the perfect thought, which is in the image and likeness of this Mind and idea. It is necessary to know that we are the perfect faith which we wish to manifest in all our ways, and *be that faith*, and to know that the substance of faith is the power of Being, and that our attributes are infinite. In this realization we are in a condition to consciously fulfill the purpose of life in creation.

When the mental constitution is adjusted to God, and we have taken our position in the infinite Source, our position is a truthful one, and we see and express as we see the Father expressing; and deem it no robbery to claim that we are the good and the perfect, which we recognize.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

END.