

Divine Science Principle and Practice

By

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Divine Science Its Principle and Practice
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Contents

Chapter

1. Revelation ...5
2. Basis of Divine Science ...9
3. God and Man are One ...14
4. Thought ...20
5. The Work of Thought ...24
6. Prayer ...32
7. Healing ...39
8. Unfoldment ...47

9. Story of Progress

The time has come when all mankind is to be introduced to scientific facts pertaining to spiritual development, just as he is learning more and more of the scientific facts governing the everyday world in which he lives. In no phase of life are new truths being created. It is man, himself, who is unfolding in consciousness so that he is becoming more aware of truths that have always existed, truths that he may know and use. It is becoming evident that scientific facts of a spiritual nature are changing the life of mankind as vitally as have those of steam, electricity, automotive power, and even atomic power.

A body of facts and truths systematically arranged showing the operation of general laws constitutes a science. When the body of knowledge is made up of spiritual truths based upon the changeless truth of the omnipresence, the omnipotence, and the omniscience of God, then it and its laws constitute a science of the Divine. The chapters which follow will present the principle and laws embraced by such a science under the general title, Divine Science.

Chapter 1

Revelation

There is nothing covered, that shall not be revealed; neither hid, that shall not be made known. Luke 12:2

Questions to direct your study

(Be alert – find the answers)

What is revelation? Is revelation possible today?

How do you account for the fact that it is generally true that “eye hath not seen nor ear heard”?

How does man received a revelation of truth which seems new to him?

Will any truth newly “discovered” be contradictory to others previously realized?

Where is “the Kingdom” and how does one come to live in it?

Truth is eternal and changeless, but until every mystery of truth is made plain to the mind of man there must be revelation. Though “eye hath not seen, nor ear hear, neither have entered into the heart of man, the things which God hath prepared,” 1 Cor. 2:9 man also has the promise that, “the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.” Isa. 35:5

Revelation comes not at set times and places but to the individual when he is able to receive and make use of fuller knowledge. The Spirit of Truth will guide man into all truth. It is an indwelling Spirit of Divine Intelligence which never forsakes man but forever proclaims, “Behold, I stand at the door and knock:” Rev. 3:20 and “Lo, I am with you always.” Matt 28:20 When man is willing to hear the voice and open his consciousness to it, it will guide him into divine understanding and he will see all things in a new light.

“Revelation is an unveiling, but the veil is on the face of man and not on the face of God.” The veil is a fitting symbol of our ignorance; with every new revelation of truth the veil grows thinner. “Which veil is done away in Christ.” 2 Cor. 3:14 In the full understanding of truth all ignorance is done away. Revelation is not the making of new truth, it is the uncovering of the ever-present Truth as we are able to see and hear.

We speak of the discovery of a new star; we mean it is a new discovery of a star that belongs to the ages. It is something new to our understanding, but not new to truth. In the use of electricity today man has not made a new truth; he has but discovered the use of an eternal truth. The light of electricity that now brightens our homes might have illumined the Garden of Eden if man had then known its presence and the laws of its use.

Jesus discovered some truth that Moses had not seen “Clouds and darkness are around about him,” Ps. 97:2 is the Psalmist’s conception of God. With Jeremiah we have been willing to say, “Thou hast covered thyself with a cloud, that our prayer should not pass through.” Lam. 3:44 In a better understanding of God, John declares, “God is light and in him is no darkness at all.” 1 John 1:5 That was the true “light which lighteth every man that cometh into the world.” John 1:9 “Take heed that the light which is in thee be not darkness.” Luke 11:35 Take care that thou are not in the dark concerning the things of Truth.

The Psalmist and Jeremiah saw the darkness in their own conceptions and thought the “cloud” was around God. “Thou thoughtest that was altogether such an one as thyself.” Ps. 50:21 As well might we say on a cloudy day, “The sun has wrapped itself in clouds and darkness.” The clouds that hide the sun from us are around our earth and arise from the earth. Every sense of “cloud” – every fear, doubt, sorrow or pain comes from self and not from God; is around us and not near the Source of light and love. These are new discoveries that come as we open our eyes to see and our ears to hear that which forever was and is.

We cannot see by the light that lights another; yet we may get a spark that will set our lamp to burning, but that is all. There is in each soul an illumination – a radiance from the Inmost Soul, the Source – that is infinite in love and wisdom. When the consciousness of an individual is opened to this illumination and he hears, this is revelation. Truth perceived destroys ignorance and frees our thoughts. Truth never destroys any portion of truth, for the fuller knowledge includes all the fragments that have been previously perceived.

Jesus found men in this blind condition. He told them of Truth’s presence “within” and “at hand,” but knowing that time might be needed for the light of these truths to come he kindly said, “Seek and ye shall find.” Matt. 7:7 We search for a thing as long as we do not know where it is. Our search for heaven has proved that we knew not where to find it. For centuries we have prayed, “Thy kingdom come.” Since the kingdom is “within us” and “at hand,” from whence is it to come? We must come to a knowledge of its presence with us and must learn that the presence of the kingdom means the presence of peace and all good. As soon as we can understand his words and say, “Thy kingdom is come,” we cease our search and live in the joy of knowing that pure presence. “Ye shall find” means that some day we shall know and possess what we sought and then seeking shall end.

The promise is not that we shall be something we are not and so be freed, but that we shall learn the truth of what we are, the truth that is changeless. “As it was in the beginning it is now and ever shall be.” It is a matter then of seeing and of knowing what we did not know before. Let us not postpone the day of revelation, neither let us relegate it to the past. Whatever our forefathers perceived, we may see, and surely we should after these years of opportunities be able to receive the deeper, broader, higher vision.

A child in the process of education passes from grade to grade in school. In the higher grades he does not think or speak as he did in the lower grades. We say that a child receives his education but the word educate, comes from the Latin, *educere*, which means to lead out, to develop the faculties and powers by means of teaching, instruction or schooling. This indicates that the faculties and powers are already inherent within the child and are to be brought out and put into use. Even as a child grows so does the race, and within each member is implanted “a right seed,” for God’s Spirit indwells man and God reveals to man by His Spirit the things He hath prepared for him. All development is from the perfect seed implanted in the beginning. Thought unfold from knowledge into fuller and fuller understanding of its own possibilities and powers.

As any seed contains the forms and potentialities of the complete plant before growth begins, so knowledge is the essence of man’s nature before his development in knowledge is started. The process of revelation of truths new to man comes from within rather than from without. The essence of all that is to be gained is forever within man’s consciousness.

Divine Science reveals everything as good in its rightful place, hence it has no prejudice against past teachings and beliefs. But it also claims “now is the accepted time;” now is the time of fulfillment because man’s understanding has expanded into the “ripe corn in the ear.” **IT IS CONSCIOUSNESS NOT IN TIME, IN MIND NOT IN PLACE, THAT PERFECTION IS REALIZED.**

When we understand that the infinite goodness of life is here now, we in the midst of it and it in the midst of us, we shall know how to let this great truth possess us, bringing realization of harmony to ourselves and others. May the light which was so clearly revealed to the founders of Divine Science be a spark to awaken the consciousness of the earnest student as he studies this logical presentation of a simple basic truth upon which the whole teaching rests – **GOD IS EVERYWHERE.**

QUESTIONS FOR REVIEW AND DISCUSSION

Energy follows attention. To what does mankind give his attention that prevents his hearing the “voice of Spirit”?

In Jesus’ time it was said, “The common people heard him gladly.” Mark 12:37
Discuss this statement.

Man has two responsibilities if he is to unfold his spiritual possibilities. Explain.
What is the basic truth upon which Divine Science is founded?

Are you familiar with the early history of the Divine Science movement? Discuss it.

Story of Progress

“Science is exact knowledge, truth ascertained, systematically arranged and showing the operation of general laws.”

--Webster

It is a well-known fact that an exact science is based upon a universal, unchanging principle with exact relations and methods by which the principle is expressed and proved. All conclusions must be in harmony with the premise upon which the science is based.

In general, the term science has not been applied to religion, but with the growth of the race, many are now demanding that something as important as religion should have as firm a foundation as the sciences which men have learned to use and to trust. Many no longer accept religion as a family “hand-me-down” or as something which is primarily of the emotions. Religion must be dependable; it must “work”; it must have an absolute, unchanging principle with laws that can be proved under every circumstance and by which man can learn to solve the problems of life and produce correct and harmonious results.

Divine Science is such a science.

Chapter 2

Basis of Divine Science

One God and Father of all, who is above all, and through all, and in you all. Eph. 4:6

Questions to direct your study

Why is Divine Science a logical name for this teaching?

What advantage will the student of Divine Science gain?

What is the fundamental truth of Divine Science?

Explain “new understanding brings new habits of thought.” Illustrate.

How is evil to be accounted for?

An organized teaching pertaining to God and His manifestation in creation would be known as divine knowledge, knowledge of Truth. And when this knowledge is based upon eternal God-Principle as the source of all that is, it become a science. Thus we have a divine science; a science of unity of the Creator and His creation; of God action and the results; of existence proceeding from God or Being. Hence the teaching of Divine Science is classified knowledge of Being manifesting in existence. It is God expressing in creation. It is the Creator revealed in the creature. Its study will assure the individual a true spiritual education and will provide real advancement for the race since society is a community of individuals.

The foundation truth of Divine Science is that limitless Being, God, is equally present everywhere and is the ALL of everything. God is pure Spirit, absolute, changeless, eternal, manifesting in all creation. “God is everywhere, therefore God is here. What God is is everywhere, therefore what God is is here.”—Nona Brooks. The logical conclusion is that there can be no other presence than God-presence; no other power than God-power; no other knowledge than God-knowledge. Therefore it is a statement of truth to declare:

God is omnipresent.

God is omnipotent.

God is omniscient.

Omnipresent means all-presence; one and only presence, all-enveloping presence being everywhere at the same time.

Omnipotence means all-power; one and only power, almighty or infinite in power.

Omniscience means all-science; one and only knowledge, infinite knowledge.

That which is omni-present fills all space. That which fills all space cannot be limited to form, but must contain all form within itself and be the substance of all form. Omnipresence shows that all things live and move within it; that their true Being has neither beginning nor end of days, and cannot be limited by either time, space or conditions. Hence in reality it must be eternal; it must be what has always been and will always be; it must be substance of all that is created. Substance must be what God is, Spirit, all good, for God omnipresent means God everywhere present, as the principle and source of all. All is good and can be naught but good, for as changeless as God Himself is His eternal goodness.

Divine Science accepts the infinite nature of God; accepts the one and only substance, Spirit; accepts the one and only presence, God, infinite Good; accepts only one knowledge and power. The acceptance of another substance than Spirit would be the acceptance of another presence, and if another presence, then another knowledge and power, all of which suppositions are contrary to the fundamental principle of the science that the one Being is infinite Spirit and Changeless Good, omnipresent, omnipotent, and omniscient.

Since Spirit is omnipresent and absolutely fills all and is infinite, there can be no power of evil anywhere. The consciousness of the supremacy and changelessness of God, the Good, excludes the belief in any opposing presence or power, for opposites cannot be in the same place at the same time. Light and darkness, heat and cold, sound and silence cannot fill the same place at the same time; no more can good and evil exist together. Heretofore we may have thought that evil had its place, for we have spoken of good and evil as counterparts and have given place in our thinking to both of them. Now science leads us into a more perfect understanding based not upon past or future but upon the Eternal. This understanding compels new thinking and new speaking.

If Good is omnipresent, what become of evil? What happens to the darkness which fills a room when the light is turned on? The darkness does not move out and go somewhere else, it simply does not exist in the presence of light. Darkness is not a reality, it is merely the absence of light. In the same way when the individual thought is centered upon the omnipresence of good, evil thought does not move out and continue to exist elsewhere; it simply becomes nonexistent. Evil has no reality within itself; it can have existence only so long as an individual supports it by his belief in it.

The belief in evil is a misconception as to God's being infinite, All in All. It is a supposition of what might be, were not God or Good, All. Evil, therefore, cannot be real or permanent; its foundation cannot be Truth. Evil can never be a living presence, a creation, or anything to Spirit or God. It is nothing but a belief that "misses the mark," "falls short of truth." To believe that a knowledge of good and evil is an aid to wisdom is to believe that the Source of the universe is a contradiction. If the Source and Cause of the universe, or the expression of any quality of God is composed of opposite, we may expect to have contradictory

experiences, no peace on earth and no good will among men. The supposition that there are two powers, the reverse of each other, is the underlying error of all errors. This false claim is at the bottom of all belief in separation from God the Good. All incorrect judgment relative to Supreme Being and man's subjection to all conditions of belief is traceable to this untruthful claim.

But since the nature of the Supreme Being is Oneness, to think and believe in this oneness is to exercise dominion and have no contradictory experiences, is to enjoy peace, and exercise good will. We may have varied experiences, but they will not be at cross-purposes; they will all combine to constitute one perfect and harmonious result. All things will work together for good in the consciousness of Truth.

Our next step is to fill our thoughts and feelings with awareness of the One Presence, One Knowledge, and One Power. New understanding that brings new thinking must result in new realizations. "Because thou hast made the Lord . . . thy habitation (habit of thought), there shall be no evil befall thee." Ps. 91:9, 10 We can learn how to make to Lord our habitation; how to form the habit of continuously thinking of the presence, power, and knowledge of infinite Good to the exclusion of every other opinion. This awareness eliminates evil from our thinking and dissipates every false belief.

To realize that One is All is to know that the unity of Good is the basis of knowledge, health, happiness, and satisfaction. The nature of Divine Being can be realized only giving it expression and embodying it in our thoughts, words, and deeds. We think and make manifest only as much Truth as we acknowledge. It follows then that with faith each individual may start from where he is a present and gradually come to realize that perfect satisfaction for which he hungers and thirsts.

STATEMENTS OF TRUTH

God the Good is omnipresent.

God omnipresent means Good everywhere present.

My good is ever-present.

The knowledge that God is all in all eliminates all fear.

A mind entered upon good has no false beliefs.

Since God is infinite there is no place for anything contrary to God. ALL IS GOOD.

QUESTIONS FOR REVIEW AND DISCUSSION

Give clear explanations of omnipresence, omnipotence, and omniscience.

How does the omnipresence of God prove the unreality of evil?

Divine Science accepts the infinite _____.

Divine Science accepts the one and only substance, _____.

Divine Science accepts the one and only presence, _____.
Why has man had such contradictory experiences?
What is the proof that one has accepted Divine Science principles?

Story of Progress

Long has there been a general belief that man is a being separated from God, even the belief that he is a creature essentially sinful in nature, doomed to eternal punishment unless redeemed. Man has considered himself to be an individual struggling to eke out an existence; searching for happiness through the turmoil of earthly life, while his God sits upon a throne in some far-distant heaven. God has appeared quite indifferent to man's struggle, for He seems neither to intervene to prevent disaster nor to assist any individual, but allows events to take their due course.

No longer need man accept these old beliefs, for light is now shed upon the truth of man. The new thought reveals that man is one with God. Since God is All, then logically man is included within God and is one with Him and with all creation. Man accepting himself as a son and heir of God may learn to appropriate for his own use the attributes or inherencies of God – His wisdom, love, knowledge, understanding, power, life and joy. He may learn to use God-guidance, God-protection, and God-peace if he chooses to avail himself of his birthright.

This is the revelation that Divine Science brings to mankind for his joy and happiness. There are definite steps of growth and unfoldment necessary before the realization of this wonderful truth of oneness can be fully ours.

Be an earnest student; put into thinking and practice all that you learn as you proceed, and be expectant of results which formerly you would have thought unbelievable.

Chapter 3

God and Man are One

And God said, let us make man in our image, after our likeness. Genesis 1:26

Questions to alert your thinking

What is creation as explained in Divine Science?

What new thought is given you as to the nature of matter or substance?

Are the teachings of Divine Science supported by modern scientists?

What attributes are inherent in the nature of God?

What must man do to claim his birthright?

What is man's greatest need?

In order to understand and accept the truth concerning the reality of good and the unreality of evil, it will be necessary to consider the source or beginning of all that is. In order to reason aright we must determine the first and originating cause.

In the beginning God – God the Uncreate, the perfect Mind, the only source, the omnipresent Principle, the eternal Spirit – created. All is contained within God, the perfect Mind, the cause of all that is, the source of all form. God, the Uncreate, creates. There is only god. God the Good, eternal and changeless; God the Good, the source of all, perfect and good; God, the beginning out of which were all things made which were made. “And God saw everything that he had made, and , behold, it was very good.” Genesis 1:31

Creation is the emanation of life and substance from the one original Source which can only be the infinite, omnipresent, eternal and changeless God. Creator being the Source is therefore the substance of its creation, as the fountain is the substance of its stream; as the tree is the source and substance of its branches and fruit; as the bay is one with the ocean of which it is an extension.

The emanation of the life and substance of God into creation must mean that the life and substance of creation is as perfect as that of the Creator, God Himself. The essence of all created things must, by logical reasoning, be eternal Spirit-Substance and the idea of each created form must be held within God-Mind in order to maintain existence. All creation is within the Creator, or Source, before coming into form, for in the Invisible is the eternal Idea of all that makes up creation, while in the visible is the expression or living form of Idea. Reason tells us that it is necessarily true that all living forms are included within Omnipresence, since Omnipresence embraces ALL within itself.

Creation is God in Self-manifestation. Divine Science explains the law and order of perfect God-Mind involving itself within creation, revealing itself in form as

nature and mankind. "I am the beginning and the end, the first and the last." Rev. 22:13 The universal Spirit, the only life and substance is the beginning, the source. That which emanates from this One is the end; it too is Spirit, for there is but one presence, on life, and one substance. Creation is Spirit. Everything begins and ends as Spirit. God is omnipresent Principle. Principle is thus defined by Webster: "The source and origin, that from which anything proceeds; the beginning, the first." It is first cause wherein we find the true nature of all things. Then with God as our beginning our nature is decided by His.

Divine Science has taught these truths from the time of its founding; has taught that Spirit and Substance are two aspects of the same reality, God. Divine Science has always taught that Spirit expresses by means of substance; it has always taught that so-called matter is pure divine energy manifested as form; it repeatedly points out that Substance is Spirit.

Divine Science feels a great debt of gratitude to the present day natural scientists and physicists for their discoveries which confirm the Divine Science position. Eddington, Jeans, and Millikan are outspoken in their declaration that what has been called "solid matter" is in fact more space than solid and is very much alive since it consists of charges of energy vibrating about a central charge, like planets around a central sun. Many scientists state further that everything they have found points to the truth that "the universe is a great thought," and that the stuff of which it is made is Mind-Stuff.

It is with the assurance of confident knowing that Divine Science teaches the concept of God as Universal Mind and man as a thought in that eternal Mind. It confidently affirms the following conclusions:

All substance is Spirit, eternal and changeless in essence. The outward form may seem to change, but the inner form, which is God's thought, remains eternally the same. ". . . whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it . . ." Eccl. 3:14

All substance is one.

All substance is pure, whole, and perfect.

All is God and God in action.

Man then is eternally one with the infinite Source and in nature is the image and likeness of the Eternal as it expresses in living form. This is the truth of which Jesus was fully conscious for he declared, "I and my Father are one." John 10:30 There is but one source of all, God. Man is one with God, hence he is like God. That which begins in Spirit is Spirit to the end. Since all that is has its source in Spirit, we can confidently say, "All is Spirit." God and man cannot be separated. God is Spirit Universal and is expressed and manifest as living soul and body. Spirit contains within itself all souls and bodies before they are expressed, just as the vine hold branches and fruit within itself before they are expressed or pressed out.

All of man's possibilities lie in the truth that is divine as is his Creator with whom he is one. He is one with God whose nature is love, wisdom, knowledge, understanding, power, life and joy. These are known as the inherencies of God, and they are the attributes which man inherits by nature of his oneness with God. Man is one with God who is omnipresent, omnipotent, and omniscient. Think deeply of this.

Concentrated thinking upon the broadness of this thought brings out some degree of God's infinitude, some idea of the fullness that is all in all. Try as we may, enlarge our thought of it as much as we possibly can, we can scarcely comprehend the fullness and infinitude of God. To illumine this idea and to start the stretching of our thinking, let us place before each of the inherencies of God the word, infinite, and after the word, omnipresent, in this way:

Infinite Love, omnipresent
Infinite Wisdom, omnipresent
Infinite Knowledge, omnipresent
Infinite Understanding, omnipresent
Infinite Power, omnipresent
Infinite Life, omnipresent
Infinite Joy, omnipresent

As words, these may be read off glibly, but to think deeply on each one opens man's consciousness to a new realization of his Source and of his own potentialities.

There is only one Mind, one Substance, one Source, one Presence, one Power, one Life – All Good. Although Truth is omnipresent and changeless; although man lives, moves, and has his being in God, the All Good; although he dwells in the kingdom of heaven, if he is not conscious of it, he may go on his way lacking many things and losing the blessedness that IS his. "Heirs of God, joint-heirs with Christ," men may, through ignorance of the truth, be slaves of misery, doubt, and poverty. It is KNOWING the truth that makes man free. Man gives a sense of reality and power to evil when he fails to recognize that his source, his life, his very existence through time and eternity is God the Good. Truth must be recognized in order to be realized and to become a power in the lives of men.

Ignorance of the truth of his Being does not alter man's true nature, for the REALITY of man never changes. Ignorance is the seeming great delusion of the world. It unknowingly takes things for what they are not; that is, takes the expression for the Expresser, the body for the source of Self, the brain for the source of Mind, the letter for the Spirit and, in general, causes a sense of disorder or disease.

As students of science we start with a new concept of man, an idea which may be new to our thought, but which is eternal in Truth. As man understands that his true state, his eternal nature, is perfect since he is one with his perfect Source, he

claims his own perfection as something innately his, implanted within him by the divine Mind, not something which he has earned or which comes to him from outside himself.

As his vision enlarges, the perfect unity between the Divine and all mankind is revealed to the consciousness of man. He begins, dimly at first, to glimpse the truth of his sonship; gradually he sees the everlasting nature of all things. The divine nature can never be lost for it is an eternal truth, and sooner or later everyone must awaken to its presence within him. Eventually each one will be able to say, "I am because God is, God is the reason or cause of my being, the source of my existence. All that I am must be found in God, and most truly I cannot be something that my source is not. My source decides my nature. The stream is like the fountain from which it flows."

Jesus was quoting from the Old testament when he gave but two commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Deut. 6:5, and ". . . thou shalt love thy neighbor as thyself . . ." Lev. 19:18. These commandments are fulfilled as man recognizes the perfect nature in all creation. When we realize the oneness and divinity of Life in all things we sense a universal justice, strength, and harmony back of all creation which when understood will be expressed as love. Understanding that the whole of Truth must be found in infinite Mind, we have a standard by which to judge all things, a basis from which to reason of Truth. We now turn from appearances and "judge righteous judgment"; we decide what is true from our knowledge of an omnipresent principle of Truth rather than from a personal opinion or feeling. Whatever God is, is Truth.

All Truth is eternal in nature: true love can never change; true understanding cannot fail; true life can never end. This is all true now. Conscious awareness of the Truth and the opening of our hearts and minds to the acceptance of the fullness within our own nature is our greatest need. All good, wisdom, strength, life, health, love are ours now. Let us accept them.

Begin each day with an acknowledgment of omnipresent Good. Think of yourself as a son of God. Think of your children, your friends, and all persons, not as they seem by observation, but as they are in God. Think of them as that which is, was, and ever shall be; as that which thinks and knows; as that which the Expresser expresses perfectly. Know that what is true of God is true of you and of them. From this standpoint you can intelligently master the problems of life. From this standpoint it is right for you to accept for yourself all thought and feelings of divine love, truth, knowledge, power, harmony. By making this your daily practice you will partake of the free gift of eternal life; you will be remembering God the Good. Through this consciousness the healing of body and affairs takes place and Good is made manifest.

Divine Science Statement of Being

God is all, both invisible and visible.
One Presence, One Mind, One Power is all.
This one that is all is perfect life, perfect love, and perfect substance.
Man is the individualized expression of God and is ever one with this perfect life,
perfect love, and perfect substance.

STATEMENTS OF TRUTH

God is omnipresent Principle.
“Principle is the source and origin, that from which anything proceeds;
the beginning, the first.”
--Webster

Man is a spiritual Being, the image and likeness of God.

Man is the perfect manifestation of a perfect God.

Man's consciousness is the activity of God-Mind.

I live now by the life that is omnipresent and full of power.
In all that I do this day, perfect Mind, ever active,
Thinks me, moves me, lives me as part of itself.

I am immortal Spirit, incorruptible, changeless, harmonious, strong
In thought and body, living, trusting, resting in the freedom
And fullness of perfect Life.

QUESTIONS FOR REVIEW AND DISCUSSION

How does a broader understanding change your viewpoint?
What is the standard for righteous judgment?
Is Truth changeable? Support your answer.
New realization means new thinking and new reactions. Explain.
Can you now accept the unreality of evil?

Story of Progress

Since the dawn of consciousness in the race, man has thought. He has thought spontaneously with little regard to the type of thought, and with practically no knowledge of the fact that he could and should control his thinking. Man has free will in his thinking; from boyhood he has been influenced by the world around him. Quite naturally he has based his decisions upon appearances and formed his opinions through observation of the outer as it has registered upon his consciousness through the senses. In its immaturity man's thinking has been centered on the world of conditions about him. He has emphasized negative conditions; illness, accident, disaster, war, sorrow, etc., and as a result he is living in a world filled with such experiences.

Gradually during the progress of man's slow growth through the ages, individuals here and there have discovered that thought is of great importance; that it is a determining factor in making man's outer world; that it is a ready tool for improving his affairs. In this day many more are learning the value of the practical laws of right thinking. As a deep conviction of the truths which have been given in the preceding chapters comes the student, he, too, will be ready for a complete change in thought.

Divine Science is an organized study designed to bring the student to a realization that all the richness of God belongs to man and that by training his thinking into new habits he may avail himself of that which is awaiting his use.

Chapter Four

Thought

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report think on these things. Phil.4:8

Questions to Stimulate Your Thinking

What is the basis of reasoning in Divine Science?

How may we open our mentality to light and truth?

What is man's responsibility in his everyday thinking?

What is a necessary step if we desire to change our conditions and affairs?

What will the recognition of an ever-present God do for the individual?

Thought is the instrument of the creative power of Mind and is the cause of word and deed. To think is proof that I am. I am, therefore I think. There cannot be a thought without a thinker. Since thought is used as the basis on which to form conclusions, and conclusions to form words and shape our deeds, it is evident that our thoughts and affirmations must be at one with God and His attributes, no matter what appearances may indicate. Thinking is not a cause of growth but a means of growth; the impelling power is in Mind.

All external conditions are the results of our thoughts, beliefs, and decisions. The thoughts and beliefs upon which we rely and dwell bring us our experiences of either pleasure or pain, light or shadow. It is our own mental conduct and recognition that makes conditions either pleasant or unpleasant. "Every man shall bear his own burden." Gal. 6:5 Would we externalize love, our thoughts must be filled with love. Would we enjoy harmonious conditions, we must believe in harmony. To the pure in thought all things are pure, and to goodness all things are good.

The time has come when we are ready for a complete change of thought and a deep conviction of Truth. We, as students, must move out of the mists of illusive belief and be thoroughly willing to be established in knowledge and faith. Giving up false concepts opens the way for the incoming of light and truth. The greatest need of humanity is a knowledge of Truth with its certainty and unwavering faith in the All as Good; a consciousness of how to find and demonstrate health, happiness, and success; and to realize peace and enjoy rest. Recognition of the ever-present Good is the means by which all this is to be realized and enjoyed. Divine Science teaches the value of having a basis of truth from which to think and reason. This teaching is a science because it presents an exact knowledge of life. The basis of reasoning in Divine Science is the omnipresence of God. God is omnipresent, the one and only Presence everywhere. God-Mind includes you and me. It includes everything in the perfect harmony of God-Substance, God-Intelligence, God-Life, and God-Power. It includes my body within God-Perfection. It includes all times and places, all circumstances, events, plans, and purposes within God.

God, the Creator

God, the Creative Actions

God, the Creation

God, "All in all."

After admitting the omnipresence of God what should we do with it? We should begin at once to put into practice the type of thinking which is harmonious with this Truth. When we study music, we begin practicing as once, and in anything we undertake to learn, we expect to set aside time every day for practice. Just as surely must we put into practice whatever of Truth we have seen, if we wish to see more and more of Truth and to enjoy the experiences of desirable Good. We can realize the Good in which we live only by loving acknowledgment of it in our own individual lives and ways. The understanding that Truth heals and makes free from error is of no value unless it be practiced. Forming new habits of thinking requires practice but is essential. See the truth and the value of the new way of thinking, we are able to persist without discouragement even though conditions do not at once seem transformed. It follows that an essential thing in the beginning of our work is that of changing the basis of thought from observation to Principle. This change of basis, a yield of our varied opinions to the One Changeless and Infinite Good, changes all conditions.

Divine Science transfers the attention from the visible to the Invisible and thus gives us a new and correct basis for our thinking. We become conscious of being unlimited Spirit. We live in the fullness of Spirit, the Kingdome of Unity. We claim health, power, knowledge, and all good; claim our wholeness complete in infinite Good. As we do this, we enjoy the Good, and have peace and rest. Since the living God is around us, above us, and through us all, we are protected and shielded by the perfect Good at all times.

If we form the perfect idea of divine humanity, perceiving all as One, knowing that there is nothing lacking morally, mentally, or spiritually, we shall manifest power over external conditions and reveal more and more of the life which we live until we express harmony divine. There is no standard but God, hence, whatever He is should be our guide for thought, word, and act. We know that He is Life, Love and Power, Knowledge, Health, Perfection, Success, and all that we can conceive to be good. To be free from experiences contrary to this Good we must think in accordance with these inherent attributes. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things." Phil. 4:8

"And God said, Let us make man in our image, after our likeness." Gen. 1:26 He plants the living soul, a perfect seed, in man and tells him to "dress and keep this seed"; he is to watch and cultivate the right thought of himself. Thinking is the method of cultivation, for by thinking man's mentality is kept alive to Truth. As he persistently thinks on this declaration, realization of the true state of things becomes more and more clear to him. Eventually we shall understand that it is a law as fixed as the eternal principle of mathematics, that as men and women think in their hearts (in the depths of their God-Self), so do they become aware of their true possibilities.

Train yourself to think: "I do not judge of what I am by what I feel, but I direct my feelings by what I know I am." This is scientific; it is knowledge duly arranged. This is the method and the only method by which to control thought and express

our highest concept of perfection. Systematically train your thinking in Truth's way. There is but one Way, one Truth, and one Life; find it and abide in it. Affirm over and over again the eternal principles that Truth reveals. Recognize that these are verities of your own being or Life. Accept this new revelation. Awaken! Listen! Think and speak by its light. Be positive, be firm and unwavering and consciousness of Truth will be your reward. Every hour in the day, yes, every moment be on your guard to admit only perfect good and affirm the love presence in everything. This is man's responsibility; let him recognize it faithfully; let him systematically practice thinking of this perfect Being that is the nature of Love, Purity, Peace, and Health. Recognize that this is your Being – your Nature. When you say "I am," know this "I" is your identity in God. This "I" of which you speak is immortal. Know that you are an eternal idea in the mind of God: changeless, harmonious, strong in thought and body, loving, living, trusting, resting in the freedom and fullness of perfect life. By thoughtfully making the above statements and using them each day for a time, habits of thinking will be formed that will gradually bring a sense of peace. Moment by moment you live and moment by moment you think. Conform every thought to the consciousness of Divine Presence; declare it to the exclusion of all else. Accept the Whole Being, then will your thinking and speaking change. If your thinking is optimistic, constructive, right, and your doing is consistent with it, you will find each day an opportunity for development, for you will be proving that you understand the power of thought.

QUESTIONS FOR REVIEW AND DISCUSSION

Discuss your reactions as you tried to form the perfect idea of divine humanity. Does a mother who thinks and talks disease and dreads lest her family be attacked by disease open the door to these very conditions! Explain: "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe." Prov. 29:25 Which statement is correct" I make myself what I am by my thoughts. My experiences in life are determined by my thoughts. Discuss the discipline and training you are giving your thinking.

Story of Progress

Speaking generally, the thinking of man has run riot; it has been uncontrolled. Man has not known that he needed a fixed basis for his thinking. Usually he has based his thinking upon appearances and circumstances. When circumstances are made the basis for conclusions, and these conclusions are in turn the basis for further ones, then the whole structure is in danger because the foundation is unreliable. This method which ignores Truth, whether indulged in ignorantly or otherwise, bears bitter fruit; a sense of lack, ungratified desires accompanied by fear and doubt, and much confusion and turmoil in the affairs of man.

The truth is that the perfect Mind is implanted within each individual and can always be trusted to think true to the purpose of the Whole. When we, as individuals, trust the inner guidance of God-Mind which thinks perfect thoughts, we shall produce results in harmony with God's plan for creations.

The acknowledgment of but one Mind, one thought, one word, all divine, is making it possible for man to say as Jesus did, "The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works."

John 14:10 After practicing until the right habit of thought is established, man will, like Jesus, think as God thinks, speak as God speaks, work as God works.

This leads to success. In this consciousness he will say as Jesus did, "He that hath seen me hath seen the Father." John 10:30

Divine Science predicates everything on Perfect Being and shows the true relation of all things to their Source. The true and full use of our spiritual and mental faculties is the means through which this relationship is enjoyed.

Keep in remembrance the truth that God is All in all.

Chapter Five

The Work of Thought

Commit thy words unto the Lord, and thy thought shall be established. Prov. 16:3

Questions to Alert Your Thinking

Where does everything have its true and permanent existence?

What trinity expresses the process of God-Mind creating?

Why is consciousness of Truth our great need?

List four changes necessary to enlighten man's thinking.

How can God be both personal and impersonal?

Upon what basis should our thinking rest?

To reason aright we must find cause. To understand creation, we must study its source. To know what is possible to man, we must search his origin and therein know his nature. To understand the work of thought, we must discover its function in the God-Mind and realize that the same laws apply on the plane of the individual.

Divine Science is based upon the principle that God is All in all. This One is God, the Creator; God, the creative action; and God, the creation – a trinity in unity. The value of Divine Science lies in its unfailing principle, its never-changing basis, its exactness, certainty, and universal applicability. Divine Science teaches that creation is Spirit expressing; that creation is Spirit-Substance in manifestation. It explains the law and order of perfect Mind in this work of self-manifestation; it reveals the method by which invisible Life, invisible Source, and invisible Spirit-Substance are made visible. It teaches the method by which the Creator reveals Himself in creation, known as the law of expression, the law of the trinity expressing as unity. This is the law of the one perfect Mind and it manifests throughout all creation for it is one law. Man then must necessarily know Truth and understand the principle of unity in order to experience the fulfillment of law within himself.

An infinite Source and Cause must be one which contains perfect intelligence and limitless idea. Everything in existence is contained within the infinite Source as idea. Idea is the natural product of Mind, and consciousness is the knowledge of its power to carry that idea into visible form. Without idea Mind would have naught of which to think; and without consciousness it would not know anything of which to think. Therefore they trinity of divine Mind combines these three which work as one – Mind, Idea, and Consciousness. These three compose one perfect intelligence ready for expression. The Creator as infinite Mind, the Source, is God the Father. The perfect idea inherent in God-Mind, which is to be created or pressed forth, is God the Son. That knowledge which enables Mind to carry out its idea is perfect consciousness, or God the Holy Ghost. Hence, the Universal or Absolute Trinity is all pure Spirit, Absolute and Uncreate, Eternal and Changeless, and is the basic urge underlying all life:

Father, Son, Holy Ghost

Mind, Idea, Consciousness

The process by which the Creator reveals or produces creation is called the LAW OF EXPRESSION. By this law it is seen that like produces like, or that which is born of Spirit is Spirit. This law shows the relationship existing between Cause and effect, between God, the Creator, and God, the creation. It works from the Invisible to the visible, from Principle to example, from the Inner to the outer. This is universally true and as we study we shall see that it works in the same way on the plane of the individual.

Infinite Being, Spirit, is the state of perfection known as the Creator. Its creation is the manifestation of itself and this manifestation must be as perfect as is the Source. God is infinite Mind and manifests as thought and word. God is infinite Spirit and manifests as living soul and body. Thus by the law of expression we have these important trinities:

Mind, thought, word

Spirit, living soul, body

Since by law like begets like, the living soul and body that comprise individual man are image and likeness of Spirit. The image of God is God expressed in individuality and as visible form; it is infinite Idea expressed and expressing itself in mentality and visibility. The likeness of God means that all inherencies and qualities of God, all His ideas and potentialities, are implanted within His image. The nature of the image is exactly like the nature of its source; that is, the nature of man is exactly like the nature of God. God is Life, Love, Truth; the image of God is life, love, truth. Infinite Source brings forth after its kind that which is inherent within itself. God is constantly expressing man in His image and likeness. Man then is not something that has Spirit, but is Spirit. He is not something that has body, but is body. The law of expression reveals the body to be Spirit expressing; that is, substance, as vine, branch, and fruit are one and the same substance. If the vine is grape, then the branch is grape and the fruit is grape. There is but one Substance invisible and visible. The substance of the vine is not changed by coming forth into branch and fruit; the Substance of infinite Source is not changed by coming forth into the individualized expression of itself – MAN.

The All is Good and the All is here. God is omnipresent and we are in His presence from everlasting to everlasting. This proves the unity of God and man, for man's existence is right where God is, I in God and God in me. Man could not exist as the reverse of God. This new interpretation of life leads to a consciousness of what the Real is, and of the true nature of all existence. If we rely upon the real nature of what is, we have a fixed basis for peace, and a source of faith.

Let us review in order to clarify our thinking and bring about the realization that "I and the Father are one." It is well to study carefully this law of expression, the divine order of creation, which explains so exactly how it is possible and cannot be otherwise, that man is made "in the image and after the likeness" of the Father.

**GOD IS THE ONE MIND, THE SOURCE OF EVERYTHING.
ALL THINGS HAVE THEIR ORIGIN IN THIS ONE MIND.
MIND HAS IDEA.**

MIND'S ACTION IS THINKING.

THINKING BRINGS THE IDEA INTO THE VISIBLE, OR "THE WORD MADE VISIBLE."

IT IS LAW THAT LIKE PRODUCES LIKE.

"In the beginning was the word and the word was with God and the word was God." John 1:1 Creation is the word of the Eternal made visible, or the word become flesh. Spirit manifests as flesh, for though the form is changed the Substance remains ever the same. This is the new revelation, even the visible form is made of Spirit-Substance. We may have a dim realization of this at the present time but the truth is forever awaiting our recognition. Our divine nature can never be lost, and sooner or later all shall awaken to its presence within them. Let us study and contemplate the truth until full revelation (of the Truth) dawns upon our minds.

Although Truth is omnipresent and changeless, thought "we live, and move, and have our being" in God, the All Good, yea, thought we dwell in the Kingdom of Heaven but lacking many good things, and losing the blessedness that is ours. Consciousness of Truth then is our great need, not that more good may come to us, not that we may have more strength or wisdom or life or health sent to us, but that our comprehension may be opened to see that All is within our very nature and that all God is, is forever ours.

As we reason from the order of this One in Self-expression, the conclusion is that there is but One All. Since all things are produced by the power of God's creative action, the result is an exact image of the idea of the Creator, and never is it otherwise. The Father is the universal. The son is the individual. In and of universal Substance, Life, Intelligence, and Power the individual is formed. Hence, each individual is a center of Life's activity, of Mind's intelligence and power, and is of the purity of infinite Substance. And while each individual must acknowledge that "My Father (the universal) is great than I," yet each may also say "I am exactly what the Universal is. There is naught else to be, since man is the individualized expression of God."

The purpose of creation is that the Creator may express, and the purpose of individual creation is that the Creator may be expressed through and by the individual. Man is created to carry on the work of the Creator and he should know that he, too, is a triune being, that he is cause, action, and result on his plane of existence, in his world of experiences, conditions, and affairs. The law of expression works through man as certainly as it does in God's process of creation. As we study we understand that it is logical for man to be a triune being for as we look at nature we discover many units which are made up of three phases. All life on the planet is classified as mineral, vegetable or animal; the very atoms into which so-called matter is organized manifest in terms of three-ness, protons, neutron, and electrons; the family comprises father, mother, and offspring; the plant is composed of root, stalk, and fruit or flower; the functioning process of any of man's five senses consists of stimulus, response, and reaction over nerves which are themselves made up of neurons, axons, and dendrites. There are innumerable other illustrations of such trinities, but these are sufficient to help

us understand the importance of the three-in-one principle upon which all creation is based.

Of course we cannot in truth divide life, but to give clarity to our thinking we may divide our concept of life into God and man, Invisible and visible, Absolute and relative, Universal and individual. As we have seen that God functions through the Absolute Trinity – Father, Son, and Holy Ghost – or through the trinity of divine Mind – Mind, Idea, Consciousness – we now find that man on a lower level of awareness, the plane of the individual, functions through a similar trinity – the Super-conscious, conscious, and subconscious levels of mind. Each individual, being an expression of the Father, possesses for his use these three levels of mind:

Superconscious, or Christ Mind, the Father expressing on the plane of the individual.

Conscious level of mind, the son expressing on the plane of the individual.

Subconscious level of mind, the Holy Ghost manifesting on the plane of the individual.

This truth of being gives man power to say "I am the thinker, the thought, and the word." Every object that is made, every book that is written, every picture that is painted began as idea in mind before being expressed visibly. There is no visible thing but had its source, its form, and its substance in the invisible. While man apparently originates an idea, in reality he receives it from infinite Intelligence because he sought it and was ready to receive it. He brings it into expression by the inherent power of his consciousness. Man's thinking then is creative action and should have a reliable base from which to operate. Unless that base is scientifically true to principle, God's law of good, man produces varied conditions in his life. The one Thinker is God; the one God-Mind produces ideas in man. Whether man thinks about ideas truly or falsely the results will come forth according to his thinking and will manifest scientifically by the law of expression in his experiences, conditions, and affairs.

Without doubt the majority of people have proved to themselves the effect of thought when learning to ride a bicycle or to steer an automobile. How easily one steers directly into the very object he wishes to avoid if he looks at that object and concentrates his thought upon it. Every beginner learns by experience, or by the good advice of an experienced "steerer," to look away from that which he wishes to avoid and to fix his eye and his attention upon the place where he wishes to go in order to reach it safely. The same law applies to our thinking: look away from appearances of evil and keep "eye" or thought fixed upon the good we wish, and we shall reach the goal. Hitherto we have not known that the goodness, truth and love of God-Mind is set in action by our thinking and speaking, but such is God's law. All good is ours of which to think and speak, so why waste opportunity by any thinking or speaking which is contrary to Good?

Not until we acknowledge the infinite Source as the I that I am are we in a condition to think and act divinely; for we shall always think and act exactly in accordance with that which we believe ourselves to be and to be related to. Not until we hold ourselves individually as divine Being can we solve the problems of life satisfactorily, or enter the way that leads to knowledge of Life Eternal which Jesus gave to the world.

The true realization of oneness is knowing the true nature of the Creator and creation, and conforming our ways to it. It is being lifted up to know that all that really is, is Good. It enables us to act justly and correctly in unity with the whole of power and correctly in unity with the whole of power and the all of Good according to scientific law. Man is one with God before or above all law, but the law of expression shows the method by which man is to express himself in individual life, through truthful thinking and speaking. It explains to him how he has control over all conditions and how he may show forth his Perfect State in all things. Man is one with God before he is born of God, and he can never be outside of God. "I had planted thee a noble vine, wholly a right seed." Jer. 2:21 Man is to cultivate this right seed by his correct thinking and thus fulfill the purpose for which he was created, to be a fixed center of action in the Infinite One. Thus man started out, so to speak, with unlimited possibilities of Good. His Eternal State is Perfection for God is his Being or Nature which is changeless.

As long as man does not realize that he is an individualized center of God-activity and that he is to share in fulfilling the Father's purpose of bringing love, peace, harmony, and good will to all, he is prone to use his thinking power for his own selfish purposes. As long as man's thinking is based upon anything less than God's idea of Good, he will experience confusion, turmoil, and adverse circumstances in his world of affairs, for as Emerson says, "Law obeyed or disobeyed brings opposite results."

Man has unknowingly made his own conditions of life and affairs. He is to work out his state of perfection, and this is done by recognition of his true Self through right thinking and right speaking. The same order by which God is manifesting in existence must be maintained in man's thinking in solving the problems of life and in demonstrating his true freedom. The law of expression fully understood is of the greatest value to us. It is the way by which we have come forth; and we need to apply it for the purpose of realizing our true and harmonious relationship, not only with our source and Cause, but with humanity. The Source of all idea being God, the omnipresent Mind, then the true mental image of an idea will always bring realization of that idea, and it will be actualized in the spoke word and in our dealings with each other. When God-Idea is brought forth into form it is the Real expressed and known.

Fellow student, by now your own thoughts have come to the place where they see that if thinking turns aside and busies itself with outer "causes" it fails in its work and gains nothing, for the outer cannot supply anything to thought. It is the work of thought to look within, to gather from within, to be illumined from within; then does it become the outlet for Divine fullness, just as the branches of the tree draw from the tree all the life and substance that is to make good fruit. There is but one laws. It is omnipresent. The work of thought is to recognize and carry from the inner to the outer all the good that infinite Love holds for its offspring. Our thought can be enlightened in truth only by turning to the Christ within to unfold a consciousness of our oneness with the Father; a realization that we are extensions of Him, functioning here to carry on His work of love; a knowledge of truth that is based upon the Eternal; an understanding of changeless Life and Being that reveals Spirit as presence and power. These are to be the light of our thinking. We must remain true to our basis, the omnipresence of God; know what

we are and fully believe in what we are, and with faith in the knowledge that like produces like, trust what we are. Thought is to be diligent in perceiving knowledge of one Presence and one Power; to hold to the consciousness of ever-present fullness; to form the habit of thinking of love, life, purity and perfection. Thought is to recognize the unity of spirit and body and to declare fullness of life and perfection for all things. True thoughts partake of the real nature of the Source and give form to divine ideas and attitudes. "By their fruits ye shall know them." Matt. 7:20

As important as thought is, we must remember that that which represents the nature of Being cannot control or guide Being; consequently neither thought nor word can rightly control or guide. "I am the Way" should be understood to mean that the right way is being the Way and expressing what I am. I am before I think or speak. I precede by thought therefore I cannot be the result of my thought. Thought has power to express the Self but not to make it. What I am cannot change; it waits forever upon recognition. Our divine nature – our real Self – is the Christ our "hope of glory." Jesus declared this real Self when he said, "I am the Way, the Truth, and the Life." This divine nature is a universal Presence saying "Lo, I am with you always." Matt. 28:20 As soon as we recognize it, it is our glory, and then we shall have true control, which is doing as the Father does, being the Way and demonstrating the God-Self.

We are now accepting Omnipresence as our basis of thought, and the law of expression as showing the exact place and work of thought. The power of thought is derived from Mind; its substance also comes from Mind. We assume the responsibility of controlling thought simply by thinking correctly; of controlling words by speaking true to principle, and of controlling deeds by acting in accord with the unity of the spirit. 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 in the beginning, before thought, prior to expression. The highest truths of the Unmanifest will reveal themselves to the perception of one whose mental condition is purified by perfect thought.

May we rejoice in the beauty of this truth which is becoming more and more clear to us. May the light of inspiration which glows in the words of the founders of Divine Science be the spark which will set our hearts aflame, bringing realization of harmony to ourselves and others. Listen inwardly as Malinda Cramer instructs us in these forceful words:

"Let us cease to be prodigal in our conclusions and beliefs and awaken to our Reality. Each of us, being the thinker of true thoughts, can change his way of believing and know himself divine, a son or daughter of God, and know that his life is God. Then, think of your life as perfect, unlimited, and unending. There is but One Life. This is Truth, which to know, makes free and brings peace that passeth understanding. What is it to find the Kingdom of Heaven and dwell therein but to get understanding and to become fully conscious that we live, move, and have our Being in God? To thus know that the Kingdom of Heaven is a hand is to think, speak, and act, that is, to live in the realization of the power and glory of Being.

"Our work resolves itself into this: we are to make the thought, love, and motive of Spirit our thought, love, and motive, and thus produce the fruits of Spirit –

effects which harmonize with the Supreme All. Awaken to thine own inheritance of pure and perfect Being; lay hold upon it, it is thine to use and to enjoy. Be true in thought, and free from anxiety and fear; look steadfastly into the Unity of Being, the perfect law of liberty, and thou shalt see that all that is, is divine. 'Be still and know that I am God.' "

QUESTIONS FOR REVIEW AND DISCUSSION

List all the trinities mentioned in this chapter, then think of three other trinities. Discuss each.

Explain in your own words the expression, "Man is made in the image and likeness of God."

Discuss this statement: Our conditions in life are the automatic fulfillment of our states of consciousness.

As Divine Scientists what is the basis of our thinking?

May one right say, "I am what my thoughts have made me."?

What gave you the greatest thrill in this chapter?

Story of Progress

From primitive time man has instinctively sought a higher power when he has felt the need of help. He has been inclined to depend upon himself, exhausting every idea and every apparent resource before turning to God for help. Sine he was usually in a state of desperation when he at last sought spiritual help, quite naturally his prayer was one of supplication, of pleading and beseeching a god or some unknown power to come to his aid. This type of prayer added nothing to his self-confidence or to his ability to meet new difficulties as they arose.

Students of Divine Science are being illumined by greater understanding and are cultivating the habit of true thinking, that is, knowing that God has already given man all that He, Himself, is. As man lives in the knowledge of the truth of himself and knows his oneness with All Wisdom, All Power, All Resourcefulness, he no longer prays at God but commune with God. He withdraws his thoughts from appearances in the physical realm and centers them upon the omnipresence, omnipotence, and omniscience of God. He openly declares his oneness with the one God-Mind and as he brings all his thoughts into alignment with that Mind, he partakes of the riches of Spirit. Thus he increases his ability to receive the flood of goodness which is constantly flowing out from God to His whole creation. The prayer of Divine Science become affirmative statements of our hearts' praise of the Father and a thankful acknowledgment of what we are and what we are to express here. It directs our thinking from the need, or the problem, to the One Abiding Presence and Power. Affirmative prayer establishes confidence and enables us to meet all situations with poise and peace of mind. Prayer becomes an expression of our willingness to do our part in fulfilling God's plan for peace on earth and good will toward all, so that man may actually abide in the Kingdom of Heaven here and now.

Chapter Six

Prayer

Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all.

Now therefore, our God we thank thee, and praise thy glorious name. 1Chron 29: 10-13

Questions to Alert Your Thinking

1. What does Divine Science consider the true purpose of prayer?

Explain why there is no beseeching of God in the prayer of a Divine Scientist.

How does affirmative prayer benefit the individual?

How does one partake of the riches of Spirit?

Why is it desirable to have a period of silence after meditation?

Thinking of Truth reveals it to us more and more clearly. As we study and practice, our thoughts are steadily enlightened and there comes to us a greater realization of our oneness with God.

As a student trains his thinking, the process may be likened to a mental fast. A fast of thought which we shall give recognition: we refuse to entertain any concept of evil; we reject every negative thought; we release our previously accumulated beliefs and opinions; we give up human comparisons of good and evil. The results are positive: anger and the inclination to become angry grow less as we refuse to give place to evil; weariness, fear, and pain drift away; we see ourselves and our fellowmen in a new light and with greater understanding; our world becomes a pleasanter place in which to live.

Hitherto prayer has been considered an expressed desire to be released from some condition or to have some need supplied. Hitherto we have not realized that the conditions we experience in our lives are the automatic fulfillment of our own state of consciousness, and so we have prayed that they might pass from us, not realizing that we must pass from them.

More and more as our thought is illumined by truth we see the whole world and all that belongs in it as God's creation, His expression and this creation is potentially as perfect as He is perfect. Again our eyes are opened to see that prayer is not what we had previously thought it to be. We begin to understand that we shall no longer beseech our God for what we desire. Now we shall pray to realize the God presence, the Christ within ourselves, to feel His love, and to become aware of His purpose for us. We shall pray in order to become more certain of that which is. We shall pray for a fuller realization of God, not primarily for things or for favors from God. When our thoughts accept the Omnipresence and its Good, we know that we have received; we know that all good is already ours and is only awaiting our recognition and acceptance.

After we understand Omnipresence as the "fullness filling all" we can say, "I have received." Now we shall "speak with new tongues," we shall pray in a new way. Prayer in Divine Science becomes the method of recognizing God and His fullness, for recognition is the sure method of seeking, receiving and having. It is the method that brings the highest unfoldment to the individual. True prayer is recognition, acceptance, thanksgiving, and acting the true nature of God. To recognize the One All as present is finding and receiving our good. The scientist declares the everlasting, eternal truth of God; realizes that God is continually expressing Himself in, through, and as His creation. The scientist prays in Spirit with understanding; he renders thanks for what has been received and joyfully acknowledges omnipresent good.

The true prayer is the prayer of illumined faith and of the acknowledgement of God's loving presence. It is the foundation of all clear seeing and believing and through it comes the greatest of all joys, the comradeship of God and man. Through prayer we constantly become more conscious of God and God in action in all life's experiences, more conscious of the immediate nearness and availability of God. Through prayer we become more conscious of what we are, of what God knows us to be, His own image and likeness.

The affirmative prayer of Divine Science is patterned after the Lord's Prayer. In this prayer we find not pleading but affirmation of truth. It is often used in Divine Science services as a powerful means of emphasizing oneness with God which Jesus so definitely expressed in all his teachings. It is spoken in the present tense for it is believed that Jesus spoke it in his native language, the Aramaic, which had neither past nor future tense. Read it in the present tense and see how much stronger and more meaningful it become to you:

Our Father which art in heaven,

Hallowed is Thy name.

Thy kingdom come; Thy will is done on earth as it is in heaven.

Thou givest us this day our daily bread:

Thou forgivest us our trespasses as we forgive those who trespass against us.

Thou leadest us not into temptation but dost deliver us from all evil:

For thine is the kingdom, and the power, and the glory, for ever. Amen.

The Creator expresses His own nature in living form and is always saying to His expression, "Because I am, thou art; thou art my very Self revealed and like ever expresses like." The law of love is God's givingness of all that He is to His creation. Truth never changes. Law is unchangeable. Personal opinion has no influence over law. In the practice of Truth, by means of true prayer, personal opinions must be set aside for unchangeable law. Prayer, therefore becomes an acknowledgment of the divine order or plan; the acceptance of the perfect adjustment of mentality and body to the truth of Spirit.

How natural it is that the Creator, infinite Mind, should know His creations individually; should know man as His own thought. This is the reason that direct communication with God is possible. God is more conscious of us than we are of Him; His capacity for being intensely conscious is so much greater than ours that it is beyond comparison. God knows when we turn to Him and our love for Him is met by His own outflowing love for us. Our need is to know the truth and to listen to the voice of intuition which is ever speaking within us. To this purpose

the present chapter will present a proven method by which the student may establish the habit of affirmative prayer and the art of silent listening in order that he may more fully partake of Truth.

One soon learns that prayer may be instantaneous, for by the quick turning of thought to the Christ Mind within, one receives added strength, renewed love, guidance, and assurance. But it is also necessary to acquire the habit of a longer communication with God. This requires a daily period of quiet when we "enter the closet...and shut the door." This is the time of meditation which will keep us alert to the ever-present God in the midst of us. The period of daily meditation is an excellent preparation for the true Silence wherein we listen to God who is ever seeking to express through us. Meditation includes our affirmative statement of our origin, of our inheritance, and of our desire to open the way for God's plan to work out through us. It is the time when we bring our thinking into alignment with the God idea; when we agree with His divine nature; when we center our whole attention in the divine Mind and openly declare the truth of our oneness with that Mind. To keep thought centered in God and to declare our oneness with Him is to enter heaven and partake of the kingdom. The infinite consciousness of God, or Mind, becomes our consciousness when we identify and locate ourselves in the presence of God. His resourcefulness becomes real to us in proportion as we become conscious of His presence with us and within us.

In order to meditate effectively let us set aside a time for meditation when we may be as undisturbed as possible. Sit in a comfortable position so that we may forget the body and our surroundings. Before meditating we decide upon the inherency or aspect of God we wish to realize for that day. It may be one today, another tomorrow. It is far better to concentrate upon a single God inherency than it is to attempt to realize the complete omnipresence of God in a single meditation. We choose for the subject of our meditation something for which we feel the need of a deeper realization. We meditate upon the need of a deeper realization. We meditate upon that one subject only, be it of health, supply, guidance, wisdom, love, strength, peace or any other subject – until we begin to sense its completeness in God, and until in our thought we bring ourselves to an awareness that it is ours also, and until this truth permeates our consciousness. As we affirm our true nature until we are certain of its truth; as we shut out thought of all that is contrary to our peace; as we know that that which is true of God's nature is also true of our own for we are the image and likeness of God, we enter into a state of mind which accepts the truth that God has provided for us all that we can possibly need. This is the first step in meditation. It is called Recognition of Omnipresence.

Now at this time when thoughts, emotions, opinions, and questions are stilled, we make our definite affirmative statement of the truth we wish to dwell upon in order to attain a deeper realization of it as actuality in our experience. We repeat this affirmation several times until we feel its truth and think of nothing else. As we dwell upon it with all our attention, feel it to the core of our hearts, we lift our consciousness into a state of true prayer. This is the second step in meditation and is called Affirmation.

Continue to think of this attribute or characteristic as it exists perfectly in the God-Mind, in the Perfect Uncreate. Enumerate all the ways which convince us of

the existence of this characteristic in God. Now, we bring our thought to the world at large and think of every evidence of God's expressing this characteristic in the natural universe. Again we bring thought still closer to our own immediate surroundings and ourselves. We always hold to the one thought that God is expressing Himself in, through, and as us. This detailed "thinking through" from the perfect Source to perfect manifestation is the third step in meditation, called Concentration.

The foregoing three steps, wherein we praise and described the goodness of God, wherein we magnify the good in our conscious thinking until the subconscious realm of our soul becomes full of the recognition of good, will lead us into an inner spiritual-mental practice of the Presence which results in intuitive communication. The fourth step should follow automatically; it is the Silence wherein we cease our thinking, direct all our attention to the Christ Mind within and listen only to Spirit. Christ Mind, which is the presence of God within the individual, we may receive wisdom direct from divine Mind. We listen attentively, yet quietly, that we may be fully receptive to this direct knowing as it flows forth from the Infinite; listen while allowing the hidden glories and truths of life to be revealed to our thinking, listen to be convinced of Truth, listen inwardly that we may receive the intuitions of the Spirit. We come out of the Silence with a grateful outpouring of thanks for if we have carried out these directions conscientiously we shall feel such an upwelling of spontaneous gratitude to the Father for all that He means to us that we will be compelled to express our thanks. This fourth step is called Conscious Realization.

After this time in the Silence and the full expression of our gratitude we return to the normal activities of daily living carrying an enlightened consciousness with us, and we go forth in a godly way from Invisible Being to visible expression, even as a completed example is the perfect expression of a perfect principle in the science of mathematics. For in truth we include our expression within our consciousness just as omnipresence includes all creation within its infinite Consciousness. Hence our freedom is of the same nature as is the freedom of omnipresent Spirit.

To be sure that we are contacting the Christ Mind, which is the greatest achievement that can come to us, here are some points to be kept in mind as we practice meditation:

First, we must establish a strong unwavering belief in the indwelling Christ Mind. By means of regular, daily affirmation, meditation and study, we shall implant such a deep and abiding faith that eventually it becomes a rock upon which to build.

Second, we must make it our responsibility to grasp every opportunity to recognize the expression of a God inherency in our contact with others. Let us name it, claim it as part of ourselves, give thanks for it and for our ability to discern it, give it more than a passing thought.

Third, our conscious mind must be alert and dynamic during meditation, for meditation is not a subjective state in which we invite into our mentality anything that may want to come. If we are apathetic we open ourselves to a host of jumbled impressions and desires that will rise out of the subconscious realm of mind.

Fourth, we are creatures of free will and we can decide to open to the Christ Mind and to it alone. Affirmations and meditation bring us into a close feeling of intimacy with that Mind and we can follow out our intent. As we are steadfast in study and prayer, knowing that we are turning to the indwelling Father in deep earnestness, we shall find Him as willing to give as we are to receive.

Fifth, after patient practice we shall come to an inner knowing, a clear conviction that it is the Christ with whom we have been communing. When this conviction comes it brings a wonderful sense of joy and satisfaction, and it is sure to come as a reward of earnest and persistent seeking. There is no set form in which it must come. Some say that they see a light, some say that they hear a voice, some have a deep knowing that it is unaccompanied by any phenomena of physical senses. It will come to each one in the way best for him, so do not make any special attempt to bring lights, colors or voices.

Finally, let us not permit the intellect to reason away what we may have received intuitively. Intuition is superior to intellect for intellect must ultimately depend upon intuition for its clearest explanation of Truth and for its working ideas.

To pray the meditative prayer takes more time and thought than a supplication for help, for it means consistently thinking through and the earnest endeavor to be true in all thinking, speaking, and reacting in accordance therewith. In fact it loses all value unless followed by action which conforms to the knowing. The practice of living the truth is of such vital importance that later there will be an entire lesson devoted to the practical application of it. Meditation and practice are the two phases of strong living. In stillness, strength is gathered for activity; in action, the energy realized is stillness is exercised. Stillness is the night wherein the soul reposes and is refreshed for the activity of the day. One soon appreciates the reminder that we continue "instant in prayer," for the affirmative prayer requires that every minute be attuned to a constant acknowledgment of God, the One All.

To pray and depend upon God as the source of life and strength is to worship in Spirit and in Truth; is to base motive and faith aright; and is to fulfill the purpose of Life in creation. The purpose of Life is that God may be made manifest; that we may, as individuals, come to know our true Sonship. This is a consciousness of Life Eternal. He who finds not God within himself may seek in vain elsewhere. He who finds not himself in God and as God will have sought the Christ in vain.

When God is sought and found as the expresser of form, and as expressed in form, there is no place where He is not apparent.

Regular, persistent practice of affirmative prayer will bring us eventually to the place where we will establish a strong, unwavering belief in the Christ Mind which is the eternal Self of each one. It will implant such a deep and abiding faith in the guidance of that Indwelling One in both the conscious and subconscious levels of our thought that nothing can dislodge it. It will bring to each one who practices faithfully an established consciousness which will promote progressive spiritual unfoldment. This is our goal in the understanding and use of prayer.

Study these lessons from the plane of Spirit; meditate upon their truths from that high plane and the light of understanding will reveal their truth. If you will pray as herein instructed you will feel the power of communing with the Father; you

will become aware that Father and son are one. You will worship in spirit and in Truth.

STATEMENTS OF TRUTH

Affirmations declare that which is forever true.

Affirmation brings realization.

Realization is conscious possession.

Meditative prayer has the same purpose as the practice of any art or skill – the attainment of perfect results.

Time spent in meditation gives me opportunity to enumerate in definite statements, aloud or silently, the truth I know about God and about myself.

For a successful Silence:

Withdraw attention from externals.

Turn from personality and concentrate upon the Christ Self.

Concentrate one-pointedly.

Be persistent in giving yourself unreservedly to God

It may take much practice in meditation before we attain the real Silence and have an awareness of the presence of God. Be persistent, be humble, have faith, and one day you will find a refuge, and abiding place within Spirit. This is the "Pearl of Great Price."

QUESTIONS FOR REVIEW AND DISCUSSION

1. Explain why the Lord's Prayer may rightly be prayed in the present tense.

Name the four steps of meditative prayer and explain what each step includes. Why does the meditative-type prayer do more to convince you of your sonship than the prayer of supplication?

What do you understand intuition to be? Do you desire to be receptive to it?

After some practice discuss your reactions to the instructions given in this chapter.

Story of Progress

The ruling thought of the past has been separation: man apart from God; earth apart from heaven; body apart from Spirit, believing the Spirit to be immortal and body mortal. Man has been taught to believe himself subject to ills, to fear ills, and to try to rid himself of them by external means. He has been taught that Spirit may survive sickness and death but that the body is subject to them. Man has believed that his earthly life was a period of preparation, a necessary disciplinary time of training for a life to come; that he was virtuous when accepting with patience the experiences "sent" to him, as he thought, for his good. Based upon these confused concepts it is little wonder that the race has been having just that type of experience and has built into its consciousness an expectation of illness and hardships. So long as man thinks thus, so will he suffer. "I will bring evil upon this people, even the fruit of their thoughts." Jer. 6:19

Gradually through the years, as individuals have risen above the race consciousness, there has come an awakening to God's plan for His creation. There has come an understanding that God is necessarily in His universe, since He is omnipresent and omniactive in everything everywhere; a divine Power which is acting continuously to bring forth His own wholeness, His own perfection, His own perfect functioning with ease, harmony, and all good. Divine Science, in the light of this understanding, teaches that man may live consciously in and from the basis of Spirit. This true consciousness is the guarantee of the perfection of the body. This pure realization is the foreshadowing of harmony or health. Results are unfailing for by the law of expression, which operates with the same certainty as does the law of mathematics, life ever produces life.

Chapter Seven

Healing

The prayer of faith shall save the sick. James 5:15

I am the Lord that healeth thee. Exodus 15:26

Watch for the Answers As You Study

1. What is the Divine Science basis for healing?
2. Is Divine Science primarily a teaching or a healing profession?
3. When is it desirable to request the help of a practitioner?
4. What characterizes a well-trained practitioner?
5. In what way does the student work best with the practitioner?

Wholeness is the universal standard of being. Health is the outer evidence appearing in the body indicating that the law of wholeness is being complied with. Health is the normal state of the human body and it should require no effort for health to manifest, for the truth is that we live, move, and have our being in God, and God is absolute spiritual harmony and wholeness. Spirit is the source and substance of everything, hence Spirit is source and substance of the body. All is Spirit. The body is Spirit, perfect. Made of the changeless living substance, the body needs no healing when we as individuals constantly maintain our oneness with our Source. Health is liberated God-activity expressing through man. Healing goes much deeper than the getting rid of a particular illness or complaint. It is a process of whole-making, a process which is always at work within us if we will but recognize it and cooperate with it. The total personality is involved true spiritual healing. It requires living in and from the basis of the Spirit of wholeness, in which the universe operates, if we are to maintain an abiding consciousness of health and strength.

Through the study of Divine Science we learn that the divine order, called the law of expression, proves that the One All is Creator, creative activity, and creation. The law of expression reveals body to be Spirit expressing, for spirit is the Creator, living soul and body its creation, hence there is one and the same Source for living soul and body; also one and the same Life, one and the same Substance, one and the same Nature. We have received perfect Life; it is our life. Perfect Substance is our substance, pure and changeless. Our life can never be endangered; our substance can never be injured. The REALITY of us never changes. We are to perceive, feel, and appreciate this.

Infinite Intelligence has brought forth every soul filled with the fullness of its nature. As we think of this truth, we open our thought to receive not more – we have already received all – but to understand more and more of the truth of what we are. All Truth is. Seeing and knowing it are necessary to our joy and satisfaction. The more we think of it the better we see and know it. Divine Science teaches us that our natural state is health, and to be conscious of Truth is to be conscious of health.

False thinking with its consequent emotional disturbances manifests discord in the body. Sickness arises from thinking based upon sense testimony; it appears when thought becomes separated or alienated from the truth of Life's wholeness and it is then that perplexity, duality, and anxiety work their havoc in soul and body. When some outer condition dominates our thinking, we lose sight of our spiritual nature and invite unpleasant experiences.

Since a belief concerning the possibility of illness still generally predominates the thought of mankind, it is understandable that suggestions from the race mind subtly get into our own consciousness and we easily become susceptible to race experiences.

Personal factors such as emotional upsets, fears, anxieties, and worries come crowding in when we fail to hold steadfastly to the belief in the grand unity of life, and we become self-centered rather than Life-centered. All sickness is the result of some personal infraction of the law of Life. The Spirit of Life is universal health. Its action is involuntary in all creation. The personal factor is important because it must voluntarily choose to cooperate with the action of Spirit in order to partake of universal health.

Healing consists of getting back into the right relation to Life, the original creative order. The purpose of Divine Science is to teach the individual so to think and live that he is ever conscious of the Presence which is unfailingly surrounding him, permeating his very being, and is the truth of his substance. When this consciousness is attained, health will be evident. The clearer the light of understanding, the greater the certainty of health. Better far is it to see steadily and be healthy because we are health, than to believe that we can be healed. To be health is more desirable than a healing.

When there is a clear understanding that every soul is brought forth filled with the perfection of the divine nature, doubts, fears, and uncertainties can no longer be admitted in thought. The certainty of knowledge of truth develops faith; and faith sees that perfect life everywhere is health; that the one pure substance is all and is forever whole. It is to be clearly understood that in Divine Science there is no attempt to deny body, but that a change from a belief in sickness to the established consciousness that health is our inheritance will manifest a perfect body. When the omnipresence of God is understood in all its significance and accepted with full confidence there is healing, and health is established.

Healing is the God-nature of man becoming visible by means of the great divine law of expression, like producing like, or God's perfect health manifesting in the visible as man's health. Divine Science proposes to teach that only that healing is permanent which dispels ignorance by giving understanding of the truth of man's being. Certainly its teaching shows that we are to declare that which God is, and then to realize that we are in our essential nature like Him. As often as we think of being health, we are laying hold of the understanding that will be realized as health of body. I am health before I begin to manifest it. From the understanding that I am health, bodily health can be realized. Being whole must be our realization. We unfold health eternal. The individual, as an expression of the universal Life, can be only what that Life is. The Infinite created us out of its own health; healing is the awareness of that health as our nature.

As the principle of mathematics is not responsible for a student's mistake in working out his problem, so is Truth not answerable for man's mistaken concept of life and the results of that mistake. His beliefs which produce inharmonious conditions are the results of his ignorance. He must erase them from memory, as a child would clear the blackboard and begin again. Understanding principle better, man will gain a truer answer to his problem, an answer which has always been known to Principle as true no matter what mistakes have been made by man.

The One Mind that is the only mind is forever the state of perfection. When we come into the knowledge and understanding of the perfect Mind we know that health is our reality. The order of the one perfect Mind teaches us to begin with the Mind of health, think the thoughts of health, not spasmodically, but constantly; then there can be no failure in the realization of health. When the law is understood and obeyed, failure is no more possible than is a mistake in mathematical work possible when one understands and follows its law. Think and speak health only, if you wish to realize it. Let the full meaning of omnipresence be realized and let man be known as the very substance of the Creator, the expression and manifestation of Spirit, perfect Health. Realize also that the substance of each individual is the substance of the Infinite and that its nature is not changed when it comes forth into individual expression.

What greater proof of wisdom could one possibly imagine than the law and order now manifesting in God's world and system of worlds? You believe in God, now believe in yourself and do so in the selfsame way that you believe in Him. How can God be infinite, omnipresent, and all, and man differ from Him in his true nature? Man must be what God is, for he could not exist separate from the infinitude of Omnipresence! Now Man must gird up his loins with the Spirit of Truth and acknowledge the nature of his Being before he can prove that having eyes he sees and having ears he hears.

Divine Science believes that each student should get an understanding of the truth of himself; that he should do his own praying and bring himself into an expression of his own natural health. But until, through our study and clear comprehension, we come into an understanding of our oneness with the All, and come to know the reality of our health as something which is forever established for us by Life itself, we shall still experience only part time good health. We then must know that we are still hold on to an unreality in our beliefs and sensations rather than accepting the reality and limitless nature of our Being. Our feelings of sickness give evidence that our habitual prayer (fixed belief) has not been of faith or the prayer of understanding and thanksgiving. Our habit has not been to acknowledge Truth completely in all our ways. There is undoubtedly a wrong habitual subconscious condition to be corrected that we do not realize or which we seem unable to remove. Then it is that we may need to call upon someone who is firmly established in Truth to help us rise above our own false premises and false conclusions. A trained Divine Science practitioner devotes time and loving attention to this type of assistance.

A practitioner is one who is skilled in ignoring appearance and in seeing only the perfection of real Being. Consequently he is able to assist a student in knowing the truth more clearly. He knows that only health can be expressed by perfect

Health. A practitioner understands that unfoldment into knowledge precedes the desired unfoldment into a health consciousness, therefore he is one who teaches the soul its true abiding place and leads it into recognition of perfect consciousness; he trains us to come to a realization of our unity with the Infinite, and when this is accepted we recognize our consequent wholeness, and permanent healing results.

The practitioner endeavors to follow the method used by Jesus in his healing works. Jesus called forth an expression of faith, or recognized it manifest by those he healed, before speaking the words of power. "They faith hath made thee whole." Mark 5:34 "According to they faith be it unto you." Matt 9:29 "Receive they sight: they faith hath saved thee." Luke 18:42 Their faith substantiated by Jesus united their thought and consciousness. This was the means by which the power of the Spirit was realized and wholeness was manifested.

When we, for any reason, are unable to get a clear realization, then the practitioner realizes the truth of our health for us; he begins and ends with seeing our perfect Being. Not that thinking and speaking make health, but they declare health or perfection as the true nature of all, therefore of the student – his health is. There is no uncertainty about it. In this healing there cannot be thought transference, hypnotism, or mesmerism. The practitioner does not give his thought to another, but recognizes that the patient is one with the eternal wholeness. He sees "the fullness which filleth all." He awakens the patient's thought to this truth.

A practitioner teaches another to have a continuous recognition and praise of the omnipresence of the Spirit of Good on the conscious level, which causes the subconscious realm to be gradually purified and in this way trained to accept the life pattern of the Christ. Healing then is inevitable. He helps another by knowing him to be one with God even as all are. The power of healing is unlimited since it is the changeless divine Presence that is health. The power of the Lord, Law in action, is present to heal. When the real Being and Nature of man is given full acknowledgment, healing is accomplished. To know man's Spirit, living soul, and body as living Substance, is to know his unity with the Eternal and to know the Infinite as all. Healing is that period when the erroneous concepts are being dismissed and the God-Nature comes into its own at the conscious and subconscious levels of the soul. Healing is a change from belief in sickness to a consciousness of health.

Faith in and cooperation with practitioner and the Truth of Life is the secret of success. As a child you had no fear when a loving, wise hand led you, when your mother said, "We must go now. We have stayed long enough." The loving interest she had for you and your confidence in her, present a relationship that is eternal and universal. Put your confidence in your practitioner and trust your God in the same confident way. Do not try to control either, but instead move with them. Let God's nature be your nature – it is, you know – and let it express in your thoughts, words, and deeds.

We cannot compel Life principle to come our way unless our way is its way. They who understand Divine Science know and have faith in omnipresent Spirit as intelligence and power. They know that Spirit speaks and creates within and unto itself. The invisible law works from within, out. The worker is invisible Spirit and

the work is visible forms. We have faith that this Life with all its beauty, its health, its good of every sort is now in God, the never-failing Good, and that we have no existence that is not good. Let us realize momentarily that there is no power working in us but the power of Truth and it cannot work but for good. When the true scientific teaching is applied in faith it always heals.

The Divine Science practitioner's method of procedure is to receive his patient as a student, and to perceive him or her to be pure Spirit-Substance, including both the invisible identity and visible form, perfect as Expresser and expression and in a state of ease and rest, for Life makes no effort to become life. The practitioner perceives that the holding of beliefs that are false to the nature of Being, is the dis-ease that is felt. The student needs to be taught that there is a permanent principle of health and all good which he is to recognize and express. Thus the practitioner's remedy is Truth. He gives this Truth in the form of a lesson, correcting the student's false belief in himself. Then by speaking the word of Spirit, he calls the attention of the student to true consciousness of Being, and Beings responds to its own words of Truth and the healing is done. There is but one healer, God the Good, operating through all for permanent relief.

If students do their part, let go of false beliefs and opinions, and embrace Truth, as taught by Divine Science, they will be healed. The sooner we accept the truth of our oneness with God, and ourselves as the expression of His perfect Being, the sooner will health be experienced. The complete acknowledgment and acceptance of Truth brings permanent healing. "No man can serve two masters." Matt. 6:24 The process of healing in Divine Science is the Christ method of healing. It is the divine expression of the Creator in the creature, Being expressing itself. Healing is accomplished by the word of Truth, all being the word of God. Healing means the expressing of all good – good health, good substance, intelligence, knowledge, and power. In the Christ method the healer speaks the Truth until he is conscious of universal Principle, the revelation of the perfect body. Healing, therefore, in Divine Science is truly revelation and illumination. Healing by the word of Truth is the one omnipresent, infinite Mind, or Holy Spirit, voicing its own nature, the truth of itself. It is essential that the body or form of this ever-present All be recognized as being a body of Life, Intelligence, Substance, and Power. There is nothing more potent for good results than right thinking; by it people are healed and their lives are thereby turned into paths of peace and plenty. Let your relaxation be complete, take no anxious care concerning yourself, use the truth you know and rely upon it, know that your consciousness of Truth is your freedom. Affirm it regardless of circumstances and events. It is not sufficient to know that the nature of man is the nature of God, self-existing and eternal, but it must be applied. We must conform to it in our words and our deeds. Truth is the remedy for all seeming dis-ease.

Divine Science illumines mankind with the truth of the unity of God and the oneness of man as Spirit, soul, and body. It thus proves that Jesus' declaration, "I and the Father are one," can be lawfully, scientifically and truthfully affirmed by everyone, and practically demonstrated and applied in all walks of life. This gives Divine Scientists opportunity to speak the word prayerfully and faithfully, that health, happiness, and prosperity may spring forth speedily and naturally.

The work of Divine Science is to teach and to demonstrate the truth of at-onement, God manifest in the flesh, and in all creation; and to demonstrate even immortality and eternal life.

STATEMENTS OF TRUTH

The realization of eternal, changeless health is the only basis used by Divine Science for healing.

External things do not affect the truth of Being. Jesus said: "Judge not according to the appearance, but judge righteous judgment." John 7:24

In Truth the body always stands as a holy temple of God, the Good; therefore, speak truth of it, affirm that it is eternal substance, living substance, God-Idea expressed.

God is the wholeness of the universe; therefore, God is my wholeness.

My wholeness comes froth into expression as my perfect body, the glorious Word of Life made flesh.

I know that my God is my good and is a healing presence always with me and in me.

The all-wise, all-loving, all-adjusting power of the Spirit is now working within and through me, releasing in me its enduring health and strength.

God is the great constant in life and He is the health of His people.

There is no power working in me but the power of Truth and it can work only for good.

I, Being, include body. I AM one perfect whole.

Man is just what God made him – good, whole, and entire – like God in nature.

I turn to Spirit within me and mentally accept its creative order as including my true body. Thus I release the healing power that repairs and rebuilds the body temple.

All may heal who think, speak, and act Truth, free from personal opinions and beliefs.

If God were the author of sickness we could not demonstrate over it.

I am in my Father's kingdom, enjoying the power and glory of it. I am free here and now.

He is ever with me, heals me.

Refusal to believe in disease does not mean that it has no existence in appearance, but that there is not real or permanent cause for such appearance.

Health is not made by thinking but is the eternal state of Being. By thinking we recognize this wholeness.

Divine Science recognizes the body as pure Spirit, divine Idea.

I accept the perfect body and bless its functional nature.

QUESTIONS FOR REVIEW AND DISCUSSION

1. Write out your logical conclusion to support the statement, "God is the health of His people."
2. Why is it more desirable to be health than to believe that a healing is possible?

3. Discuss the statement: "The clearer the light of understanding the greater the certainty of health."
4. Is it a sign of weakness to ask for the help of a practitioner?
5. Reason this out in terms of health, "How can man be, yet no express what he is?"

Story of Progress

Long has mankind been content to think of himself as a human being born in this world to experience the many vicissitudes of life – some good, and some bad. He has expected to live his life span, then to have death overtake him. The goal of the majority apparently has been to provide the necessities for a comfortable physical existence, to enjoy life, and to submit to old age and inevitable death. Man's expectations of a future life are according to his individual beliefs and religious training or lack of it. Thus he may expect to go out into oblivion or to live on in a glorious heavenly realm.

Now, new light of understanding is dawning upon man's consciousness, and in that light man is beginning to see life as something much bigger than heretofore conceived. "Now we are the Sons of God" living this portion of everlasting life, which provides the opportunity for unfoldment into that sonship day by day. Life goes on unendingly and each individual will have the opportunity to achieve his sonship; he will know that he is an individualized center of God-Being, and that he shares God-Life, God-Mind, God-Power, and God-Love. His true purpose in life becomes the discovery of himself as he is in God, and his object is to express that Self in everyday living. He understands that he is born of God, is brought forth into expression without ever getting outside of God, and lives forever in the omnipresence of God.

Jesus' great achievement proves that he realized his true Self, his potentialities, and his divine heritage. "As he is so are we in this world." 1 John 4:17 Man needs only to know and obey the law by which Jesus achieved, to bring about his own achievement as a Son of God.

Chapter Eight

Unfoldment

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Eph. 4:13

As He (Jesus) is, so are we in this world. 1 John 4:17

Let this mind be in you, which was also in Christ Jesus. Phil. 2:5

Watch For Answers As You Read

Give several proofs that man is capable of growth and development.

Where is the pattern for all creation to be found?

Name the three aspects of man's nature.

By what names is the unfolding process of the consciousness of man known?

Who is the perfect example of man's potentialities?

What is the range of man's stages of consciousness?

All of us have looked at a full-blown flower and marveled that such beauty could unfold from the tiny, brown seed, or from the lifeless-looking bulb. But we have seen this happen so often that we have come to accept the fact that the complete pattern of the perfected plant and blossom is implanted within the dormant seed or bulb, and that the impulse for growth which will bring it to fruition is also involved within its very nature.

We have not always realized that the same is true in the case of man, that is, that the pattern of his beautifully perfect Christhood is implanted within his innermost nature. That the Spirit of Life within him, as within the seed, acts as law to manifest the fullness of its potentialities. Man's Christ-like characteristics and nature will unfold through the process of growth and development until the consciousness of the individual brings forth the outpicturing of the Christ as his own person. Just as Jesus became the Christ, so this is the latent possibility and destiny for the individual - each one will become Christed.

Divine Science acknowledges an infinite Presence and Truth ever present with all creation, but it also acknowledges the process by which the creature grows, unfolds, and comes into a full-blown, conscious realization of himself and his place in the cosmic order of life. This process is called spiritual evolution, unfoldment, increasing awareness of Truth, or the law of spiritual maturity. To substantiate the process of unfoldment is the fact that all creation proceeds from the Infinite, but before visible creation could possibly appear there must have been first the spiritual pattern for it in God-Mind. Thus we see that greater by far is the God-Idea or prototypal man implanted within us than is our present human expression of it. Man is the Son of God, but as a son of man he has not yet put on that completeness which is latently his in God-Mind.

Within the thought of evolution is the recognition of a persistent urge in all living things to move on, to progress to new things and new experiences. Emerson says, "The creation is on wheels, always passing into something else, streaming into something higher." There is something in the very nature of life itself that compels it and its creatures to move on. There is an innate urge that speaks in every soul; aspirations in every human heart which indicate the evolutionary tendency of the universe. The indefinable Spirit which keeps us moving onward and upward is the great guardian of humanity. It forwards creation's spiritual evolution for the purpose of ultimately bringing out all the hidden wonders and beauties of the God-Mind. For God holds all His ideas within His consciousness and is zealous for the development and fulfillment of their every potentiality. Divine Science teaches that this creative drive is the God-idea, an infallible truth moving throughout all the created realms, and calls it the Christ principle. The Christ principle is the essential part of human nature. It is the fundamental God-idea of MAN imbedded within the spiritual constitution of that which appears to us as a human being. Christ is the truth that reveals and expresses the life, purity, perfection, and power of the perfect Mind. In the heart of all humanity are stirring dreams, ambitions, visions which are of a higher order than man's present material environment. The source of such dreams and visions is the Christ principle stirring within him to make him aware of his true Self which is yet to be realized and manifested. This Christ within is the motive power which constantly pushes man toward higher evolvment.

When things move along very well, objectively speaking, man may deny or even fear the deeper intuitions of his soul and continue to live by false values. He may still work for outer goals, but if these goals, when achieved, turn out to be disappointing, in that they do not give the inner peace and satisfaction he had anticipated, he is not happy. By this very fact he should realize that he is being urged to progress: "Be not conformed to this world, but be ye transformed by the renewing of your mind." Rom. 12:2 He is now ready for a new state of consciousness and will not be happy until he adjusts himself to becoming more nearly his real Self in thought and practice.

We are to understand that man is a threefold being with three distinct aspects to his nature. First, there is the physical aspect in which he seems to be primarily a body - a body which is "fearfully and wonderfully made." But man discovers that his body is subject to his mental states, so the mental is man's second aspect. These two, the physical and the mental, are referred to as the human personality and many people live a lifetime and do not realize that there is still a deeper and more fundamental side to their being, the spiritual aspect, the true Self of every man - the Christ. The true Self is that part of man which speaks, unfolds, and expresses, not from a world sense, but from a divine awareness. It knows beyond logic. It lives not under the confines of time and space limitations but functions in the freedom of Spirit. In the early periods of unfoldment this true Self, the Christ, is so buried beneath mental concepts and sense training that it has to be literally unearthed or resurrected and brought up to its rightful place in our lives.

As individuals journeying through life from a purely natural and objective vision of life to the Christ Consciousness, or purely spiritual viewpoint, we seem for a long time to be deadened by the material sense of things and to live mainly at the

level of physical sensation. Man begins his path of individual experience and unfoldment in the material order of life where self-preservation comes first. Moral, intellectual, and ethical values come along at higher stages of natural and human development. Sooner or later the intuitive urge for growth arouses the soul of man to be aware of a need for something higher than his present material concept. He begins to realize that he is destined for something more than the worldly life about him.

Eventually the Christ, the higher than the human or the natural, begins to dawn, and a spiritual order is perceived, a rebirth occurs and a new set of values comes to consciousness. As man is able to silence the personal and material senses, the spiritual aspect of his nature as it comes to conscious level and makes itself known as an active presence within his very soul. For a man to accept the spiritual reality of his being evokes inspiration, mighty strength, and an awareness of his true talents and abilities which spring out of the Son of God, the Christ, within him.

With growth comes faith in our God-nature, in the Christ, the potential man within us. We begin to believe in it, to declare it, and wait. "For ye have need of patience, that after ye have done the will of God ye might receive the promise." Heb. 10:36 "First the blade, then the ear, after that the full corn in the ear." Mark 4:28 So is the order of creation, or unfoldment; there is first the Universal (Cause), then the individual (effect). At first we discover "the I Am that I am" and faintly realize it – "the blade," but as revelation is received thought expands – "the ear," until we recognize the All as all – "the full corn in the ear." Babyhood of understanding first, gradually more and more perception, then finally, realization or conscious possession of Truth, thus does the individual evolve.

It is scientifically true to teach that the Infinite expresses what it is and neither does nor can express that which it is not; that there are no qualities inherent in man except God qualities, no attributes in man's nature that are not attributable to God. The way we grow and release ourselves from our limited experiences is by the changing of our thought patterns. Each unfoldment of thought is a resurrection. Out of some dead concept our mentality rises to a greater realization of the living Truth. The more conscious we are of the Truth of Life, the fuller our understanding of the forms of life. It is man's thought of life that awakens in consciousness to fuller comprehension of what is. The revelation of truth by which man sees more and more clearly is evolution. We ascend to realize our perfect Self, the Christ. All things await man's recognition and acceptance. As students of Divine Science we have continuously been taught to affirm the reality of the I Am, the indwelling Christ, the true Self. Now, we can better understand the reason for this, for since our lives are unfolding states and stages of our spiritual Selfhood, as we let the Christ enlighten the conscious levels of our being, we are renewed, inspired, and prospered by the divinity within us. As we grow in consciousness of our unity with God and develop power to express the Christ in our daily living, the blessings of the Most High, which are our inalienable rights, come into our experience more easily and naturally. In the cosmic order of the universe it is intended that God should express through man, or that God's will be done through the consciousness of His son, the individual.

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John 18:37

The wonderful experience of awakening to the truth that we ourselves incorporate the God-idea of MAN, Christ the Son, must come to everyone at some time in his unfoldment. All through life we, as individuals, do the things we do according to the general tenor of our understanding, our level of unfoldment, our growth in consciousness. Each individual life is a journey in consciousness, and many changes and adjustments will be necessary as we grow. Each adjustment affords new growth and opens new vistas. Each understanding of God and His overwhelming generosity in the manifestation of His Spirit in the life of the individual brings new concepts with lift the soul into higher levels of consciousness.

When our life and behavior rise from a spiritual basis, we see life as something greater than a birth-and-death arrangement. We begin to think in terms of a spiritual universe, rather than of a material world; we think in terms of eternal life and the immortality of the individual soul. We then understand that since God is infinite perfection and creates perfection, we are all potentially perfect in Christ, the perfect pattern of MAN. As the soul's evolution is realized in daily living, we begin to take on the likeness of the God-image within us. We begin to see that even during this period of gradual development, we are nevertheless innately perfect; our perfection is the spiritual truth of us, and we look up to this omnipresent and indwelling nature as our true being. "We have this treasure in earthen vessels." 2 Cor. 4:7 Strict adherence to principle and faithful practice bring out what is potential within. We unfold the fullness of what is within us. The law of growth and unfoldment is the law of Self-expression, or God acting and revealing Himself; God creating within and unto Himself. The process of calling forth that which is potential within is true education. The only true growth is the unfoldment of the powers and possibilities that we are. All unfoldment is the work of an Unfolder, God. All growth reveals the effect of the activity of God. Therefore, direct expression of God in creation by means of divine activity is the law of growth and unfoldment. We, as individual expressions of this divine activity, are accountable for our actions as we grow and unfold in consciousness. We may often "miss the mark" as we feel our way while growing; even so we always reap as we sow and thus we learn our lessons in life with law as our schoolmaster until our motives coincide with God's purpose of All Good. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6:7

Human life, objectively considered, is a growing unfolding, progressive process. It never remains static. As we grow and unfold our individuality (that which we innately are) it is a satisfaction to know that only that which is involved into the Christ pattern of man by the Creator can be evolved or unfolded into permanent manifestation. Reason tells us that there must be a basic consciousness, or first mind, out of which this continuous unfoldment takes rise. As God alone is, it is God who is manifested in an ever-present creation. The rule of the creative process is that all proceeds out of the infinite All; visible creation appears according to the spiritual pattern for it, the image in the mind of the Infinite.

The Bible presents the history of this gradual unfoldment of the race into more and more consciousness, from the awakening of its mentality in Adam to its great perception by Jesus. The Bible is the story of man's unfolding consciousness of his God and of his own innate divinity, his Christhood. As we study the Bible, giving special attention to the life and teachings of Jesus, we find there the evidence that he came to a higher understanding of life; that he became aware of his own divine nature and lived in accordance with its guidance. His teachings and works show how the love of the Father causes life to overflow with spiritual blessings; prove the power of God to lead men into all truth; and demonstrate the power of spirit to heal dis-ease and to manifest the wholeness of the body. Jesus taught that Spirit is always affirmative; taught that it is God's will that man should be whole and that when he accepts and rejoices in the Wholeness within him, he allows it to manifest. He showed man's ability to use Truth would reveal the light of truth regarding any circumstance or condition; he showed that God is all-sufficient in all things as He gives the light needed to illumine the way. Jesus literally became the Christ made flesh; became the personification of the Christ. By his resurrection Jesus revealed that life is greater than death and that death is but life's effort to free itself from man's self-imposed limitations.

Jesus' disciples accepted the fact that Jesus knew that what was true for him was also true for all mankind, for it was John who said, "As he is, so are we in this world." 1 John 4:17 The indwelling Christ is the same creative channel and quality of Spirit working in us which worked in and through Jesus. The same Christ principle which evolved in Jesus is in each of us and as wholly capable for guiding our unfoldment to its destined goal. We now see that Jesus is our wayshower because his clear realization of the Fatherhood of God and the sonship of man demonstrated how the Christ manifests in the flesh, when given opportunity, until the man, the effect, become the true embodiment of the Christ, the indwelling Cause. In Jesus the inner and outer became one and indivisible – Jesus Christ! Jesus is the perfect example of man's potentiality. Paul assures us that we may accomplish our Christhood, when he says, "For if the first fruit (Jesus) be holy, the lump (mankind) is also holy: and if the root be holy, so are the branches." Rom. 11:16 Our work is to find and prove our own divinity, to unfold our own latent powers, and to bring forth our own indwelling Christ as the second coming.

Through the guidance of the Christ Spirit within we are awakened to the spirit of all Good. This Christ Consciousness is the fullness of the riches of divine Mind active in our souls. The attainment of Christ Consciousness is our goal. Christ Consciousness is spiritual perception in contrast to intellectual analysis; it is awareness of the spiritual nature and function of the universe. Consciousness is the measuring stick of our unfoldment. The levels of man's consciousness may vary from the lowest and slowest to a cosmic quality. Cosmic Consciousness, toward which we are unfolding, is the awareness of the cosmos, or the life, nature, and beauty of the universe. It is supreme intuitive knowledge of the divine order that transcends the mere intellectual faculty of comprehension. Cosmic Consciousness gradually dawns; we grow up into it. In this new consciousness we willingly subscribe to a wholly spiritual way of thinking, acting and being.

Those of us living in the world order are travelers on the path of unfoldment. Our perfection is as yet only a spiritual truth and not a complete manifestation. When the highest that we know seems show in manifesting perhaps it is because we are still accepting more of the old order than we realize. Let us be patient if there are seasons when we seem to lack the power of perfect demonstration in all ways. We are still growing, but complete education along spiritual lines comes slowly. When we arrive we shall live in a spiritual order of life here and now. When man comes to that place in growth where he discovers his real being and, living from this viewpoint, will use the natural order for greater accomplishments rather than be used by laws over which he seems to have no control, he will have come to the place where he knows that there is nothing to fear. He will have overcome the former bad habits of envy, jealousy, hatred, and revenge with their resulting illness. Then shall peace come upon the earth, for the true way of life will be known and proven right here. We shall eventually reach the stage of development where we demonstrate with the skill of the Christed man.

There are many ways in which we may hasten the process of growth:

1. We can regularly be still and know.
2. We can uphold that which we know to be within us, for we have a living example of it in Jesus Christ.
3. We can expect a coming forth of this miracle-working power in the wake of affirmation and realization of its divine nature.
4. We can act from the basis of a Son of God within ourselves and release more and more of it through the conscious and subconscious levels of human personality until the outer takes on the perfection of the inner. "Until Christ be formed in you." Gal. 4:19
5. We can see that Jesus' attitude brought him assurance of his good. His attitudes can be our attitudes:
 - a. Certainty of the Father's care.
 - b. Nonresistance to conditions or appearances "Be no overcome of evil, but overcome evil with good." Rom. 12:21
 - c. Dependence upon the Fathers guidance. "I can of mine own self do nothing." John 5:30
1. We can practice seeing the Christ within another. This means to accept the divinity which is potential within everyone and to uphold the integrity, wholeness, and latent possibilities that are there though they are not yet manifested.
2. We can practice keeping our thoughts, actions, and reactions positive so that they heal adverse situations. In negative circumstances, to do as we have been done by only adds fuel to the fire.
3. We can remember that unkind, untrue, childish, petty, angry, and ugly remarks have no place in our new vision of life.
4. We can prove for ourselves, as did Jesus, that when human life is lived in realization of the omnipresence of God as Life, then spiritual demonstrations bless our human existence.
5. We can practice mentally to come unto the Christ. The Christ within speaks, saying, "I am the way, and the truth, and the life." John 14:6

6. We can examine carefully the undercurrent of our thought. Until false opinions and beliefs based upon human experiences are uprooted, we are not free. Every new awakening in thought is a birth on a new plane of consciousness. This is the way to the Christ Consciousness. "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom.12:2

7. WE can meditate regularly upon the truth which we have already accepted and more light will dawn upon us.

8. We can "Be still and know that I am God" – nothing less than the Christ, the unlimited Spirit of Truth.

Individual life, like the branching of the tree, has a beginning in consciousness that is the bud of the coming branch and fruit. Its growth is fuller unfoldment from within. This is evolution, the becoming conscious of what is. Each individual begins as "Adam" in understanding; each shall end as "Jesus" in full consciousness. Paul says that we "may grow up into him in all things." Eph. 4:15 or into his understanding of divinity as man; the revelation of truth by which we see more and more clearly.

Again we turn our thought to the dormant seed or the apparently lifeless brown bulb and we "consider the lilies how they grow." If we wish a beautiful lily, how may we obtain it? Shall we begin by trying to make the flower? No, we cannot reproduce the blossom in that way. We must plant deep in the earth a lily bulb which in due time will unfold its stem, its buds, and its full bloom. It is a natural process; all growth is from within outward. All of us have the perfect Christ implanted within us.

Christ in you, your hope of glory. Living from the basis of our spiritual being, the true Self, the Christ within, we are no longer prisoners to the senses but glorious souls of consciousness; each one a Christ mind in a Christ body achieving the work of the Christ. You are now prepared for the wonderful experience of awakening to the truth that you, yourself, incorporate the God-idea, Christ the Son. It will come to you, for it must come to each one sometime in his unfoldment. Only you can develop your individual consciousness. No one can do this for another.

A study of Divine Science brings new light, new understanding, new purposes, new goals, with new and accepting the truth of our oneness with the Christ within, we shall ascend from joy to joy, from glory to glory until we, too, have attained conscious Sonship and our Christhood is demonstrated.

STATEMENTS OF TRUTH

I daily declare my true nature as that of the Christ within.

The Divine Idea of me (the Christ) is forever held in the Living Consciousness in which I live and move and have my being.

Since God is infinite perfection and creates in perfection, I am potentially perfect in Christ.

Direct expression of God in creation by means of divine activity is the law of growth and unfoldment.

I bless and praise the action of God within me.

Man from the basis of his spiritual evolution has not yet put on the completeness which is latently his in God-Mind.

Our human existence is our relative degree of unfoldment of the Christ Self within us.

Within the Christ are all the potentialities of our being which God works to unfold through spiritual evolution.

As I silence my personal senses and turn to the divinity within me, by Christ Self, I receive new inspiration, increased health and strength, and my inheritance in God is made real to me.

QUESTIONS FOR REVIEW AND DISCUSSION

1. There is an Absolute viewpoint of God, life, and man, but there is also a viewpoint from the process side. Explain.
2. Show how the acceptance of the divine nature within us helps us to act more like sons of God.
3. What is your true or real Self?
4. What is one definite method by which mankind grows? Explain it.
5. Why do Divine Scientists greatly appreciate Jesus?
6. Are you earnestly endeavoring to follow the suggestions given to help you develop your consciousness? Discuss your plan of using them.