ANNOTATIONS

HOW I USED TRUTH (CADY)

Lesson 5

"ALL-SUFFICIENCY IN ALL THINGS"

UNITY

CORRESPONDENCE SCHOOL LESSONS

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI
HOW I USED TRUTH (CADY)

QUESTIONS

Lesson 5

"ALL-SUFFICIENCY IN ALL THINGS"

1. What is it that is capable of supplying each soul with the fulfillment of its own particular desires in abundant measure?

2. What do we mean when we speak of God "immanent" in man and in the universe?

3. What is divine substance, and what is its relation to manifest objects?

4. What is the Holy Spirit? What is the relation of the Holy Spirit to the Father, and to the Son, or the Christ?

5. Explain how God is the supply and the supplier for all creation.

6. What governs the "shape" of our supply? What sets the "time" and the "quantity" of it?

7. Is it safe to teach that supply is a "gift" and does not depend only on the labor of head or hands?

8. What governs the outpouring of divine substance in our life? What inhibits its flow?

9. In its true sense, what is work?

10. How may the day of deliverance (salvation) from undesirable conditions be hastened for every man?
ANNOTATIONS

HOW I USED TRUTH (Cady)

Lesson 5

"ALL-SUFFICIENCY IN ALL THINGS"

1. What is it that is capable of supplying each soul with the fulfillment of its own particular desires in abundant measure?

1. That which is capable of supplying every human being with the fulfillment of his own particular desires is the God-self, the I AM or Christ, at the center of every soul. As our lessons have brought out, the supply is in the form of the divine ideas that make up every man's spiritual inheritance.

God, as the great reservoir of unexpressed good, is the Fountainhead of all divine ideas. The soul draws its supply of good into manifestation in proportion to its recognition, acceptance, and use of these ideas in thinking, feeling, speaking, acting, and reacting.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9, A.V.).

(See the Annotations for Lesson One of Lessons in Truth, which cover the subject of God as the Fountainhead from which all our good comes.)

Everything that we see in this manifest world had its origin in Spirit substance as an idea. Each idea is endowed with the life and power necessary to make itself manifest. The idea, under the right conditions of thinking and feeling, will manifest through the law of expression within it. The ideas that make up the I AM or Christ nature are always available to us. However, we bring these ideas forth in abundance as we consciously know God's presence as the source, or the Fountainhead. Health manifests in our body temple when we know God as the source of life and ourselves as heirs to that life. When we know that God as wisdom indwells us, our minds use intelligence in whatever we undertake. Also, we must come to realize God as the source of our outer supply as well as the fulfillment of our inner needs. This enables us to understand that prosperity is the sum total of all the things needed to fulfill our own particular desires.

Let us consider the processes of nature, from seed to full-grown plant. We understand that it is the image or idea within the seed,
determining its particular species, that supplies the growing plant with the fulfillment of all its needs. We know that the soil provides the nutriment, while sun, rain, wind, and heat all contribute to the growth of the plant. However, in the final analysis, it is the light that causes the life principle (image or pattern) within the seed to draw sustenance from the soil and to send forth the roots and shoots as part of the growing process. In us it is the light of God moving through us as the Holy Spirit that stirs us to seek the good that God has prepared for us "from the foundation of the world" (Matt. 25:34).

Each man's "seeking" will be in the way that is right for him. The light of Truth may impel one soul to seek his expression through the arts. Another may feel the urge within to enter business or government service. The desire in still another person may make him a good husband and father, or make her a good wife and mother. The fulfillment can never come from outside the person, only from the inner Presence that we call the I AM or Christ.

"For with thee is the fountain of life: In thy light shall we see light" (Psalms 36:9).

The help we need for any endeavor, the light on any subject, can come only from the one Light--God in us. This contact is made through prayer. We must find our own way of praying, even though we are willing to be taught techniques or steps in prayer that will be helpful.

"We should realize that in every soul there is undoubtedly present . . . a great reservoir of radiant Spirit substance, which is ready and eager to be tapped and freed so that it can supply our every need.

"To gain control of Spirit substance we grasp it with our mind; that is, lay hold of the idea back of it. Right thinking is necessary in using the mind constructively to bring about right results" (Teach Us to Pray: page 40).

2. What do we mean when we speak of God "immanent" in man and in the universe?

2. When we speak of God as "immanent" in man and in the universe we mean that God remains within or indwells every atom of creation as the life, substance, and intelligence of its existence. The word immanent comes from Latin "immanens," meaning "to remain in or near; remaining or operating within the subject considered; indwelling; inherent." Thus God, as Creator, is inherent in all creation, including man. Charles Fillmore states very clearly in Talks on Truth, page 9, that,

"God is Spirit, infinite Mind, the immanent force and intelligence everywhere manifest in nature."

In words attributed to a philosopher of the seventeenth century, this same idea is presented as follows:

"God is the indwelling and not the transient cause of all things. Whatever God is, is in God and nothing can exist or be conceived without God."
God did not create the universe and then leave it to get along as best it could, dependent on its own resources. God constantly remains within to sustain and maintain all that He has created. God is ready, willing, and able to provide anything and everything that man and the universe need for a full and free expression of the plan for which they were created. It is God's plan, purpose, or will that all demands shall be met and full satisfaction be attained by man and all the rest of creation.

"God is not only the creative cause of every visible form of intelligence and life at its commencement, but each moment throughout its existence He lives within every created thing as the life, the ever-renewing, re-creating, upbuilding cause of it. He never is and never can be for a moment separated from His creations" (Lessons in Truth: page 21).

Even though God is immanent or indwelling in all creation, as the Creator He is always greater than what He has created. He is forever the supreme Source from which everything proceeds. God, then, is both transcendent and immanent. It means a great deal to us as students of Truth to realize that God is not only transcendent but also immanent. We come to see that affirmations are our recognition of God's presence in us and in our world. When we affirm, "God is my health," we recognize the truth of this statement. We realize that if God indwells us, then He is the life that produces health in our body. If we affirm, "God is the source of my abundance," we know that if we work with His laws governing substance, then prosperity will manifest in our affairs.

If, however, we think of God as being separate from us or from any of His creations, it is a different matter. Since, in such a case, we do not know the immanent Presence of good within, affirmations indicating His omnipresence are not completely accepted by us. Then we may wonder why our prayers or affirmations do not seem to bring the results we desire. Perhaps we would do well to look closely into what we have accepted as our belief about God. We may find that we have not completely accepted the idea of His immanence.

"God is Spirit, it is plainly taught, and the omnipotent, omnipresent essence from which all things proceed. Both science and religion agree on the fundamental fact that God is the source of all creation. Just how God puts Himself into His creation is not so universally understood or accepted. But Paul says that God is in us all and through us all and above us all; that is, God saturates us" (Atom-Smashing Power of Mind: page 59).

The text states on pages 56 and 57 that each individual will recognize God indwelling more or less according to his own stage of soul unfoldment, or his needs of the moment. Many times when we turn to God for help we are not recognizing Him as our "all-sufficiency in all things" so much as the particular good we desire at that time. If, for instance, there has been a yearning of the soul for purity (or, as the text points out, "sanctification"—making holy or whole), then we will recognize God's presence as holiness within us. However, this may not include the realization that God as life is also the source of
all health. Another may so recognize God as his health, but not be aware that He is also the presence of holiness within to guide his footsteps aright. We may accept God as holiness within us, and as the life that produces health, vitality, strength of body, yet not know God as the source of our supply. The one who has come to know God as his unfailing support, as the source of his prosperity, may not have come to the conclusions reached by others. All of these realizations are only partial, but as the title of the lesson brings out, God is our "all-sufficiency in all things." God is not just holiness (wholeness) from a moral standpoint, nor life from the standpoint of health, nor the storehouse of abundance; He is all of these, and more. God is all!

The scriptural promise concerning health is given in Jeremiah 30:17, "For I will restore health unto thee, and I will heal thee of thy wounds, saith Jehovah." For prosperity we read, "As long as he sought Jehovah, God made him to prosper" (II Chron. 26:5). The King James Version of the Bible attests to the holiness of God in these words: "Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness" (Psalms 97:12). Knowing God as our "all-sufficiency in all things" we may turn to Him for guidance in any endeavor. We may say in the words of Solomon, "Give me now wisdom and knowledge" (II Chron. 1:10).

Our "growing up" spiritually includes expansion of our belief of God, for our understanding must reveal Him as immanent in all creation. Then no matter what the need of man or of any part of the universe, we recognize God as the "all-sufficiency in all things."

3. What is divine substance, and what is its relation to manifest objects?

3. Divine substance is the unformed Mind essence, the spiritual reality out of which every form is produced. In Divine Mind, substance is the idea of perfect form and body. In substance inheres all of the ideas of Divine Mind ready to be called forth into manifest form. (See the Annotations for Lesson Two of Lessons in Truth, which cover the subject of substance.)

The substance of God is our "all-sufficiency in all things." It supplies man and all creation with everything that is required for fulfillment in God's own wonderful way.

"In universal God-Mind is a substance that includes the seed of all visible substance. It is the only real substance, because it is unchangeable, while visible substance is in constant transition. God as substance does not mean matter, because matter is formed; God is formless. The substance that God is lies back of all matter and all form. It is that which is the basis of all form, yet enters not into any form as finality" (Keep a True Lent: pages 14-15).

Scientific study has revealed that there is one basic substance out of which everything proceeds, and that the form it takes will depend upon the formation of the atoms. Spiritual observation agrees with
science, but goes further by saying that this one basic essence is God as substance, supplying the needs of His creation. Substance is one of the elements of the nature of God as Absolute Good and is, therefore, part of our divine inheritance. We must learn to turn to the God Presence within, through prayer, for the fulfillment of our needs. When we do this we are consciously contacting the ideas of God that inhere in divine substance. God substance is never depleted and forever awaits the demands made upon it by creation.

Substance is related to manifest objects as the raw material out of which every form in creation will take shape. Substance has been termed the "Mother side of God" (Teach Us to Pray: page 39) because it is the passive or receptive nature of Spirit. Let us consider milk as an illustration of substance. Cream, butter, buttermilk, cheese, whey, and the like are derived from milk by means of certain processes. Universal Mind substance contains the elements or ideas that are the origin of all forms, and the initiators of all action in our manifest world. Certain processes are necessary to produce the different products from milk. By the same token, the ideas in substance await certain processes of mind action (the law of right thinking and feeling) in order to come forth in the forms that will supply the needs of every species of creation. We may say, then, that ideas in substance are the causes, and the manifest objects we see are the effects that have been produced by mind action on the ideas.

The highest process of mind action that lays hold of divine ideas inhereing in substance is prayer. By true prayer we lift our consciousness above doubt, fear, and anxiety. We put our thinking and feeling into the realm of Truth so that we are able to mold the radiant substance into the needful forms to make life satisfying.

"As you lay hold of that substance with your mind, make it permanent and enduring. Realize your oneness with it. You are unified with the one living substance, which is God, your all-sufficiency. From this substance you were created, in it you live and move and have your being, by it you are fed and prospered" (Prosperity: page 22).

We can have the manifest things in our experiences that go to make up a purposeful and satisfying life. To do so, however, we must make conscious contact with the spiritual patterns that produce the things. These "patterns" are all of the ideas of the kingdom, or realm of divine substance. Jesus expressed it in this way,

"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

It is vital that we know what divine substance really is. It is not some mysterious essence beyond the reach of man, but is the reservoir or storehouse of God ideas.

"It is essential that you fix firmly in your mind the value of ideas. Because, if you do not believe . . . that ideas are the gold coin of God's kingdom, you are likely to throw away a fortune. . . . The closer your contact with God is, the more ideas you will receive. . . . Thus the first step in claiming the prosperity
of God is seeing ideas for what they are: blueprints that show you how to build success, detailed maps that lead you to all the buried treasure of the ages” (Magnificent Decision: page 76).

4. What is the Holy Spirit? What is the relation of the Holy Spirit to the Father, and to the Son, or the Christ?

4. The Holy Spirit is "the whole Spirit of God in action" (Jesus Christ Heals: page 182), in movement throughout all creation. The Holy Spirit is the Breath of God moving life, substance, and intelligence into and through man and all creation. It is the "all-sufficiency in all things" as far as creation (including man) is concerned. In Lessons in Truth, page 124, the Holy Spirit is defined very simply as, "God in movement." (See the Annotations for Lesson Eleven, Lessons in Truth, which cover this subject extensively. It is important, however, that some of the information be repeated in this Annotation.)

The Holy Spirit is the activity of God as the Comforter, the Guide, the Protector, the Reminder, the Revealer, the Inspirer, the Helper, the Spirit of Truth. It can also be termed the whole substance of God in motion, supplying each and every part of His creation with whatever is needed for unfoldment and fulfillment.

There is but one God, with three phases of expression. Thus we see the Holy Spirit phase of God related to the Father and to the Son as follows:

The Father is Divine Mind, the reservoir or storehouse, holding all that God is, as Absolute Good, in the form of ideas. The Holy Spirit is the "action phase" of God's nature that allows the expression of these ideas, their unfolding throughout every form of creation, including man. The Father is the Creator, and the Holy Spirit is the activity that allows creation to express and manifest.

Next we consider God the Son. The Father or Divine Mind "moved upon the face of the waters" (Gen. 1:2) and this moving is that phase of His being that we term the Holy Spirit. With this movement comes forth the divine patterns for all creation; these patterns are what we call "divine ideas." The one Idea, containing all ideas, is termed the "Son," created in the image and after the likeness of God the Father. At first the Son is just the image-likeness, or blueprint, of God's nature of Absolute Good. Here we see another relation between the Holy Spirit and the Son; the Son remains only an Idea until the "whole Spirit of God" moves into action. This moving is the Holy Spirit working through the Son to express the whole God nature. The Son is also called the "Word of God" and Charles Fillmore has reiterated in his writings the statement appearing on page 68 of Talks on Truth, "This is exactly what the Word is--the working power of God." Yet the Word cannot "work" until the Holy Spirit moves through it, provides the plan and the impetus. Without the action of that phase of God's nature which we call the Holy Spirit, there is only the God Idea of spiritual man. When the Holy Spirit moves into action the Idea becomes the Word in action and can begin its work of expressing the whole nature of God.
Just as we have a threefold nature—spirit, soul, body—with each phase closely related in being and in activity, so God's nature is one, with three phases of activity which we call the Holy Trinity, or the Godhead. If we understand the relation of one phase to the whole, it is easier for us to understand the relation of the phases to each other. The idea of God in three phases of activity does not exclude the idea of oneness any more than consideration of our threefold nature—spirit, soul, body—excludes the understanding of ourselves as a unit.

God as Mind produced not only the ideas of creation, but the idea of spiritual man. Until that part of God's Being which we term the Holy Spirit moved the ideas of creation (including spiritual man) into action, there was no manifest creation, only the blueprint or ideal creation.

But God did not leave His creation. God is not separate from it; He is in it. God-life, substance, intelligence, power and so forth are even now in creation to sustain and maintain every atom. In man we call this inspiring, sustaining, maintaining, breathing of God's nature the Holy Spirit. God as Spirit enlivens and enlightens all creation according to the level of consciousness in each species. In man, however, we believe that the "whole Spirit of God" moves into action. This action is limited only by man's inability to allow it full expression, for in reality there can be no limitation of God.

When we consider the three phases of the nature of God in the simple metaphysical terms of Mind, Idea, and Expression, we see that this trinity is necessary in order that a manifestation may come forth. The words of Paul (in Colossians 2:9) take on deeper significance, and we see why he could say of Jesus, "in him dwelleth all the fullness of the Godhead bodily." Jesus (as the Son) allowed the full and free expression of Divine Mind through Himself by the action of the Holy Spirit. With such an understanding we are no longer puzzled as to why Jesus could be called "the Word . . . made flesh" (John 1:14, A.V.). In Jesus Christ we see the relation between the Holy Spirit, the Father, and the Son being expressed and manifested in divine order.

The following quotation from Talks on Truth, page 134, gives a further explanation in as simple words as possible for such a deep subject:

"The early disciples knew the Holy Spirit as the third person of the Trinity. The Father is always first, the Son second, and the Holy Spirit third. The terms Father and Son express an eternal, reciprocal relation. The Holy Spirit is the infinite 'breath' of God, as the Son is His infinite 'Word.' . . .

"The Father is Principle. The Son is Principle revealed in a creative plan. The Holy Spirit is the executive power of both Father and Son, carrying out the creative plan."

5. Explain how God is the supply and the supplier for all creation.
5. As supply, God is the substance out of which every species of creation, including man, is created. This substance holds together all of the elements or divine ideas that are the spiritual patterns for the fulfillment of every species.

For us, as sons of God, Divine Mind, or the Fountainhead, provides all of the ideas that we may consciously lay hold of to mold substance, now and throughout eternity. God as supply is always available to us, but the portion of this supply that we receive depends upon our awareness, acceptance, and use of it.

As supplier, God is the creative law that stands ready to fulfill the supply needed by His creation. The principle of mathematics becomes a good illustration of this. We may say that the principle of mathematics stands "ready" to fulfill the needed answers of the mathematician. However, the student of mathematics must make a demand or call on the principle. So it is with us and with the rest of creation. There must be a demand in order that God, as supplier, may send forth the supply in the form of the ideas that make up His nature of Absolute Good.

God Himself is the urge back of every demand. It is the movement of God as the Holy Spirit seeking to express life, substance, intelligence, love, power and so forth that causes the demand on the part of creation. (See the Annotations for Lesson Five, Lessons in Truth, which cover the subject of "supply and demand.") This idea must be kept in mind when one is considering God as both supply and supplier. The demand, in a sense, "triggers" the supply that is awaiting the call into manifestation.

The words of Matthew 6:33, "Seek ye first his kingdom, and his righteousness, and all these things shall be added untoyou," emphasize the working of the law of supply. The seeking is our demand; "his kingdom" is the supply in the form of divine ideas; "his righteousness" is God as supplier moving in divine order as law to bring forth "these things . . . added."

God, as the creative Word, says to each of us, "Let there be." Whether or not the law of God is given opportunity to initiate this action in our lives depends upon our understanding and response to God as supply and supplier. This response is possible only as we are convinced that we are worthy of God's good and entitled to it. The intellect, or thinking faculty, will play its part in bringing the first understanding of spiritual truths. However, we must transcend the limited activity of the intellect until we reach through prayer that place of understanding when we "know" (not merely know about) that God Himself is all supply, and that He is the supplier of good for all His creation.

"All that the Father has is yours, but you alone are responsible for the relationship of the Father's good in your life. Through conscious recognition of your oneness with the Father and His abundance you draw the living substance into visible supply" (Prosperity: page 68).

Just as God as the creative Word moves as the supplier of all the needs of creation, so our word of affirmation presents our demand
on (or claim to) the supply for these needs. There are those who have been quite willing to recognize God as supply, but have somehow felt that they must struggle or labor to get hold of this supply. Some have thought that God has to be begged, entreated. When we know God as supplier as well as supply, we are better able to put ourselves into right relation with God, so that the supply comes forth at our word of affirmation. We no longer think of health, abundance, harmony, joy, success as whims of chance, but we know them to be the "fruit of the Spirit" (Gal. 5:22).

6. What governs the "shape" of our supply? What sets the "time" and the "quantity" of it?

6. Desire governs or determines the "shape" of our supply, while faith, the perceiving power of the mind, sets or determines the "time" and the "quantity" (or as the text puts it on page 60, the degree).

The desire may be for a home, a college education, a change of jobs, increase in finances, or friends. Desire works through the faculty of imagination so that there is a definite understanding of what we want to manifest in our life. If one were to go to the grocery store without knowing what he wanted of the foodstuffs on the shelves, he would not make his claim for the food. So it is with us, and our spiritual needs. Our desire determines the "shape" of the supply we need in our life.

After desire has determined what type of supply we need at any given time—shelter, food, clothing, and so forth—it is the faculty of faith that fixes both the time and the amount (quantity or degree). If our faith is coupled with understanding, we will not think of the supply as existing somewhere in the distant future, but we will know with certainty that God's good awaits our claim. Understanding faith helps us to conduct our life in divine order, so that we have no anxiety about the supply being late or any doubt of its coming into our life. The same truth applies to the quantity of our supply. Faith, as the perceiving power of the mind, is able to decide on the amount required. An industrialist, dealing in vast sums of money and goods to run his enterprises, will use his faith to see all that is needed coming in the right way to carry on his business. Parents use faith to determine just how much supply is needed to maintain the household and care for the family. The professional, office, or factory worker will use both desire and faith to decide the type and quantity of supply needed to fulfill the specific requirements of his life. It is vital for a teacher to have certain books or supplies to continue good teaching; the professional person may require additional training in his specialized work. To each of these the supply comes according to his individual desire and faith. (See the Annotations for Lesson Six, Lessons in Truth, which cover the subject of "desire.")

In tracing desire to its origin, we see that it is primarily the urge of God seeking expression of His own nature of Absolute Good. Such expression will come forth in the varied forms of good required for all creation. One may have a vivid awareness of what he desires—food, clothing, shelter, trips, education—but if the
faculty of faith has not been stirred sufficiently for him to know that what he desires is rightfully his, the desires remain unfulfilled. Unless a person has faith that he can have some specific good at the right time, and in the right amount, he becomes frustrated and unhappy. Such an attitude can in turn keep him from his good, no matter how he may long for it. This is why all Truth teaching emphasizes the need for faith to be coupled with understanding in order that man's desires may be fulfilled under grace and in divine order. We need to know that God withholds no good from His children.

"Thou hast given him his heart's desire, And hast not withheld the request of his lips" (Psalms 21:2).

Even one who has strong desires never gets beyond mere "daydreaming," unless his desires are backed up by an understanding faith. Desire is related to vision of some hoped-for good, but faith measures man's capacity to receive that good; faith has been called the measuring cup that sets the time and quantity.

"If you see yourself as separated from your good by time or space or both, that is your vision; if you see your good coming only through delay and in unexpected, unpredictable ways, that is your vision; and if you see your good opposed by persons and circumstances, that too is your vision."

--Ernest C. Wilson

Desire needs the power of faith to make fulfillment possible. Charles Fillmore puts it this way on page 43 of the book Prosperity,

"Faith is the perceiving power of the mind linked with a power to shape substance."

Because imagination is the faculty that actually molds and shapes substance, we may sometimes overlook the fact that it takes desire to determine the shape that imagination will work with. Our desire, the yearning for some good, comes alive under the action of faith and sets the imagination to work.

Just to hold a thought of some good in our intellect does not stir the soul to desire, for feeling is part of desire. We awaken feeling when faith is brought into conscious expression. An idea must go into the subconscious, or feeling nature, to become a desire that can "shape" the good we long for. We may be aware of many things in our conscious thinking, but until what we are thinking becomes impregnated with feeling in the subconscious phase of mind (the heart), we will have only unfulfilled desires. When faith is linked with understanding and imagination, we have added the feeling or conviction that can bring the good we desire into visible form.

7. Is it safe to teach that supply is a "gift" and does not depend only on the labor of head or hands?

7. Yes, it is safe to teach that supply to meet our every need is a "gift," so long as we understand clearly the meaning of this teaching. Our real supply is all the ideas of Divine Mind, and they are "gifts" to us from our loving Father. The tangible forms that we commonly consider supply are but the products of those ideas.
Money and material things bring physical comfort and pleasure but underlying these outer forms, whatever they may be, are divine ideas. A gift must be accepted, and the gift of God's ideas is accepted by us through the right use of our mind activities and of our hands. Expressing an idea in mind, or by the hands in creative work, should be a joy and not labor. Therefore, we cannot think of our supply as coming from the work done by mind and hands, but only as coming through these channels of expression.

God has a plan, a purpose, for each of us. We call this God's will. It is His law of universal good operative in all creation. When we conform in thought, feeling, word, and deed to God's will, or law of universal good, then the "gift" of supply in the form of ideas is ours to be used. In the right use of these ideas, we give full, free, and happy expression to the God nature inherent in us.

The text states at the bottom of page 61 that someone may question the advisibility of stating "that our abundance is not at all dependent on the labor of our hands or head," thinking that such a statement may lead to selfishness or indolence. When we understand that our inheritance is all of the good of God, we see that supply to fulfill our righteous needs is just as much a "gift" as is the life which produces health in our bodies; as the love that brings harmony and happiness in our human relationships; as the intelligence that leads to skill and success in our work or profession. Probably the reason religionists have often warned against wealth is that there is often a lack of wisdom in our use of it. Any gift may fail to bring satisfaction if it is misused through lack of understanding. A person can misuse even the health of his body by doing things that are against the laws of nature. The brilliance of the mind can be used with lack of understanding, so that the mental powers are directed into purposes other than good. If one's love for relatives and friends is used to forge bonds of possessiveness or narrowness, the use of the divine quality of love has been lowered from its true character. The same is true of supply. If, through ignorance, men have viewed and used wealth wrongly, this has not changed the essential nature of supply. With understanding of the truth that outer supply is founded upon ideas that are free and accessible to all men, we see it as a "gift." Though we reach the understanding that supply is not dependent upon the labor of head or hands, we recognize and bless our minds and hands as channels through which God expresses the needed supply.

"The law of supply is a divine law. This means that it is a divine law of mind and must work through mind. . . . when you continue to think about God as your real supply, everything in your mind begins to awaken and to contact the divine substance, and as you mold it in your consciousness, ideas begin to come which will connect you with the visible manifestation" (Prosperity: pages 67-68).

8. What governs the outpouring of divine substance in our life? What inhibits its flow?

8. Our receptivity to God ideas, through faith in God as the source of good, governs the outpouring of divine substance in our life.
Our inability to give or share substance inhibits its flow. The text points out on pages 62 and 63 that

"You can neither receive it indolently, or retain it selfishly . . . Our giving is our only safety valve."

It is obvious that if we receive substance and retain it, its flow will be inhibited. There will be no room in consciousness or in our outer life to receive more. Very often substance is retained only through fear. Once we have perception of the true source of our supply, and our right to it under divine law, there will be no attempt to hold back out of fear. Instead we will share wisely, joyously, and generously.

"There is that scattereth, and increaseth yet more; And there is that withholdeth more than is meet, but it tendeth only to want" (Prov. 11:24).

The Spirit of God in us is ready to pour into our mind an abundance of divine ideas to fulfill our needs. These ideas are ours without limitation, but they can only express and manifest in our life as we accept them and use them. Our acceptance of ideas is determined by our receptivity to them, and by the degree of faith we have that God substance is ours by divine right.

As freewill beings, we may either accept or reject the substance God has for us. If through lack of conscious faith we are not receptive to substance, it cannot fulfill the needs of our life. Substance is never taken away or withheld from us, for in it we "live and move and have our being" (Acts 17:28), because God Himself is substance. We live and move in the air about us, but the amount of air that enters our lungs to keep our body healthy is determined by the process of inhalation. Thus our "breathing in" governs the inflow of air to our lungs. The exhalation or "outbreathing" will follow as a matter of course. In the same way our "inbreathing" or receptivity to God substance governs its inflow into our human experience as life, power, love, faith, understanding, joy, peace and so forth. These ideas in turn become clothed in visible substance to meet our varying requirements. When we are in prayer we are experiencing this "inbreathing" or inspiration of God. The giving of what we have received must follow. When our minds are cluttered by worry, fear, anxiety, frustration, doubt, then we cannot make contact with the substance of God.

"There is no scarcity of the air you breathe. There is plenty of air, all you will ever need, but if you close your lungs and refuse to breathe, you will not get it and may suffocate for 'lack' of air. When you recognize the presence of abundance of air and open your lungs to breathe it deeply, you get a larger inspiration. This is exactly what you should do with your mind in regard to substance. There is an all-sufficiency of all things, just as there is an all-sufficiency of air. The only lack there is is our own lack of appropriation" (Prosperity: page 15).
Perhaps our first true "giving" is when we yield or give ourselves to God in prayer that the "breath of the Almighty" (Job 32:8) might flow into and through us as the substance needed to fulfill our life and the lives of those around us. Our giving to others will be wisely directed when we have first turned to God for His guidance.

9. In its true sense, what is work?

9. In its true sense, work is the process by which man expresses or releases into constructive, worthwhile activities the God ideas that are his divine inheritance. This process begins first in the thinking and feeling phases of the mind, then continues through man's words, hands, and actions.

Jesus recognized His part in God's plan for He said,

"My Father worketh even until now, and I work" (John 5:17).

God as Principle "works" in the radiating or expressing of His ideas throughout creation. He "works" in us by revealing the ideas upon which we are to base our thinking.

Our work involves first the thinking and feeling of God ideas. Then we carry out the ideas in words, by our hands, and by our actions. For instance, we think, feel, speak the quality of love, then we are able to follow through with loving actions. We think, feel, speak life, then we can let radiant, abundant life manifest in our body as health. If we are faced with important decisions, we will prove that we believe the statement of Jesus that "My Father worketh" by turning to God for the wisdom that enables us to make intelligent decisions. If we have accepted the truth that God is our supply, we will know that He "works" in the sense of being Himself the law of supply that moves substance to answer our prayers. We will work with God by thinking, feeling, speaking abundance, then opening our life to the inflow and outflow of supply.

The ways in which we work with God are varied. There are many channels for the expression of the ideas that make up the nature of God. Whatever our skills or abilities, they are primarily channels for the expression of ideas. When we are enlightened, the work we find ourselves called upon to do will never be labor in the accepted sense of the word; we will look upon this work, no matter what it may appear in the eyes of the world, as a channel for the expression of God qualities. The realization that our work is service for God removes all sense of drudgery, or of being bound. Our work becomes satisfying and fulfilling.

"Work is the general term for effort consciously directed to an end. It is universally recognized as a law of life, because the necessity for human development and progress is through self-activity. The true interpretation of work is self-exercise, self-expression. Man's work is an extension of himself—a revelation of his inner life, both to others and to himself. No work is degrading; it is only our false conception of it that humiliates us. It is not what we do but how we do it that will advance us from something we have
to do to that which we want to do. As you give and express your contribution to humanity, no matter how humble it may be, you must eventually find that place 'prepared for you from the foundation of the world.' That person is happiest who likes to see his work well done for its own sake."

--Richard Lynch

The belief that the "labor of head or hands" is required to make a living is reversed with the understanding of what work really is. Life is; we are already living, so we do not have to "make a living" or to Toil for that which is already ours. With awakened perception we see God working through us to bring His kingdom, or plan of good, on earth so that His will may be done, "as in heaven, so on earth" (Matt. 6:10). We come to know ourselves as co-workers with Him in the accomplishment of this mission.

We have already said that work is a process by which we use our inner qualities. If we are able to look at the most routine job as an opportunity for expression of these inner capabilities, and if we then begin to use them, our whole outlook toward our work will change. It may still be the same type of job, but it will no longer be dull or tiresome to us. It will take on the nature of a challenge, no matter how routine it may seem. However, having reached this inner change, we may be ready for a new type of work, or an expansion of the work we are already doing. This point is brought out well in the following words:

"Does your job seem too small for you, unworthy of your abilities? Strive the more to give it your best. . . . Look upon your work as a learning time. . . . When you have grown too big for your work, you will find your way into other work. When the chicken grows too big for the egg, the shell breaks and he finds himself in a new world."

--Ernest C. Wilson

True work can never be toil or drudgery, for through expressing and using ideas we gain a consciousness of their value and place in the universal plan. We are grateful for the part that God has assigned to us and for the power He has given us to express His qualities in our daily living.

Work!
Thank God for the might of it,
The ardor, the urge, the delight of it--
Work that springs from the heart's desire,
Setting the brain and the soul on fire--

. . .
Draining the swamps and blasting the hills,
Doing whatever the Spirit wills--
Rending a continent apart,
To answer the dream of the Master heart.
Thank God for a world where none may shirk--
Thank God for the splendor of work!

--Angela Morgan
10. How may the day of deliverance (salvation) from undesirable conditions be hastened for every man?

10. Consciously finding the Christ presence within himself, and turning in prayer to it, will hasten the day of salvation, or the day of deliverance from undesirable conditions, for every man. It is very clearly expressed in the text on page 64 in the following words:

"Let him at once begin to withdraw himself from outside sources and external warfare, and center his thoughts on Christ the Lord within himself."

Understanding that we are sons of God, spiritual beings, is the first step in laying hold of our salvation. (See the Annotations for Lesson Nine, Lessons in Truth, which deal with the meaning of "salvation.") The lesson brings out the idea that while the word salvation does come from a root word meaning "to save," it also means "that which saves or delivers from danger or difficulty; the source, cause, or means of preservation." We eventually reach the point where we discern that the Christ, our own spiritual nature, the God Presence within, is our salvation. This being so, the one way to hasten our deliverance from unpleasant conditions in mind, body, or affairs is to turn consciously to this Presence. This process we call prayer.

As our consciousness is lifted through acceptance of the indwelling Christ as our salvation, we are freed from limited beliefs that have caused unwanted conditions in our human experience. Keeping close to Spirit through our prayer times saves us from the mental causes that produce mistakes. The understanding that comes through prayer gives us the perception and the power to change the results of mistakes of the past.

The text refers on page 61 to gospel and to law, and to the working out of our salvation. The word gospel comes from the Anglo-Saxon word "godspell" meaning "good tidings, good news." In the Christian faith this has come to mean the good tidings of salvation through Jesus Christ. The Gospel, then, teaches the truth (as the text points out on page 61) "that Christ, the Father in you, is your salvation."

As the word law is used here it refers to all the work that is necessary on our part to accept the "good news" of our salvation ever available to us. It is, however, possible to make the "working out of our salvation" so all-important that we overlook the real goal—the acceptance of salvation here and now. Through the ages some religionists have emphasized the works first; but Truth reveals that the Gospel, or the truth of salvation, must come to our consciousness first, then the works follow. In other words, once there comes to us even a flash of the truth of our relationship to God, when we see ourselves as His sons, we can begin the redemptive work in our consciousness and in our life.

Through awareness of our divine nature, in times of meditation, prayer, and the silence, we will seek to conform to the spiritual
standard in all of our thinking, feeling, speaking, acting, and re-
acting. If we try to make our minds function positively without the
understanding that such activity is normal for us as spiritual beings,
we may find that we are using the power of self-will rather than letting
God work through us to express His nature. Once we become keenly aware
of our oneness with God, we do not find it hard to say, "Not my will,
but thine, be done" (Luke 22:42). While the Gospel tells us that
salvation is the free gift of God, we have to prepare our conscious-
ness to accept the gift before it can be used to transform our outer
life.

"Be ye transformed by the renewing of your mind" (Rom. 12:2).

This renewal of the mind cannot take place by intellectual processes
alone but is brought about through the inspiration that comes in and
through moments of prayer. The gospel and law work together, but we
need to keep well in mind that gospel must come first. The statement
made on page 137 of the book Lessons in Truth makes this point very
clear:

"True, there is law; but there is gospel also. Nor
does gospel make law of no effect; it fulfills law."