ANNOTATIONS

HOW I USED TRUTH (CADY)

Lesson 8

"TRUSTING AND RESTING"

UNITY

CORRESPONDENCE SCHOOL LESSONS

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI
1. What is meant by the statement, "holding to the Truth"?

2. What is a "treatment"? What heals all disease and lack?

3. What is "tension," and what is its effect on us and those for whom we pray?

4. What is our responsibility? What is God's responsibility?

5. Give the metaphysical interpretation of the following Bible verses quoted in the text: "Jehovah will fight for you, and ye shall hold your peace" (Exod. 14:14); "For the battle is not yours, but God's" (II Chron. 20:15).

6. What part does "praise" have in spiritual treatment?

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10. What is peace? How is the consciousness of peace attained by the individual?
1. What is meant by the statement, "holding to the Truth"?

1. By this familiar statement, we mean holding words in mind that declare the reality of God, a person, a situation, or a thing until the meaning of the ideas back of the words becomes clear to our consciousness (thinking and feeling). Developing an awareness of Truth is like planting seeds in soil. Like any seeds given the right growing conditions, these seed-ideas of Truth will bring forth a harvest "after their kind" in mind, body, and affairs.

Dictionary meanings of the word hold include: "to retain in one's keeping; to keep or observe . . . to maintain . . . oneself firm or steadfast through . . . to remain . . . faithful . . . to maintain a grasp on, or connection with, something." "Holding to the Truth" means maintaining a grasp on or connection with the Truth itself.

However, there is a point in our spiritual development when the seed-ideas of Truth must be released in our consciousness (mind) to do their work. Otherwise they will remain unproductive and will not accomplish that which we desire. We cannot hold only to the words but must let the ideas back of them quicken us to inner or outer activity, or both.

"When a Pharaoh's tomb was opened, some grains of wheat were found that had lain there for three thousand years. Had they been planted and their yield replanted for all that three thousand years, the wheat would have fed all the people of the earth. They fed no one because they were not put to use" (Soul Power: page 89).

This example illustrates the fact that it is possible to grasp the intellectual perception of Truth so tightly that ideas are not released. Thus they are not allowed to accomplish their good work in mind, body, and affairs. Once a seed begins its unfoldment through the activity of the life force (or life principle) its outer covering is discarded. So it is with words of Truth. To hold the actual words too tightly is to accept them only intellectually. It is the "letter [that] killeth," but the Truth back of the words is the "spirit [that] giveth life" (II Cor. 3:6).

The chapter covering this lesson opens, on page 80, with these words:

"There is a perfect passivity that is not indolence. It is a living stillness born of trust. Quiet tension is not trust. It is simply compressed anxiety."
If our desire for Truth and for the right outcome of any situation is too tense there is a danger of "holding to the Truth" in a way that causes tension. If we are "holding to the Truth" with a sense of anxiety concerning the answer to our prayer, then we are not knowing that God is in charge. Learning to "let go and let God" is important to our study and expression of Truth. When we "let go and let God" we are releasing everything erroneous or limited from our thinking and feeling and letting our consciousness be open and receptive to the inspiration of God ideas. We are letting God take over, as it were. An attitude of indolence, on the other hand, shows a lack of interest. The passivity we seek to attain in consciousness is that which causes us to be quiet, peaceful, yet alert and attentive to the guidance of God, to the "still small voice" (I Kings 19:12) within.

It makes no difference what the form of the outer difficulty is, be it a healing need for the body, one of lack, a problem in human relations, or a need for guidance in making a decision. We are to "hold to the Truth" that God is our life and health, our abundant supply, the love that harmonizes all situations, the sure wisdom and inner guidance in all decisions, large and small. But the meaning of the words must be revealed in our consciousness so that we may rightly "hold to the Truth" in all conditions. Thus we are able to manifest health and wholeness, abundant supply, harmony in all relationships, and right action in all our activities.

2. What is a "treatment"? What heals all disease and lack?

2. A "treatment" is a prayer for healing of mind, body, and affairs. It is a mental and spiritual method that enables a person to lift his own consciousness from belief in limitation to faith in God or good.

When we refer to giving ourselves a "treatment," we mean doing all that is necessary in the process of prayer so that we are able to recognize and express the reality back of any situation. The "treatment" may require both the use of denial to cleanse the mind of wrong mental pictures, as well as the declaring of the Truth by affirmation. However, "treatment" does not stop with the mental processes. The mental work having been done, the soul is ready for the "inspiration of the Almighty" (Job 32:8, A.V.) that can come only by direct revelation from God in prayer.

The word treat means to deal with, manage, handle, or subject to some action. A "treatment" deals first with states of mind, then with the conditions that are to be healed. Thus our highest form of "treatment" is always prayer. By prayer we open ourselves to the action of God in our consciousness (thinking and feeling) and eventually in the actual conditions in our life that need to be healed.

We give another person a "treatment" when we "hold to the Truth" about him. If the other person is not present, our prayer is often called "absent treatment." If the other individual, whether present or not, is aware of our prayer treatment, he may open his mind to whatever is needed to manifest good in his mind, body, or affairs. When, however, we give a person a "treatment" without his knowledge,
we are not in any way interfering with his own free will if we keep such a treatment impersonal. By releasing error beliefs from our own consciousness, we place the other individual in a better position to open himself to the Truth concerning his own life. Yet we are leaving him perfectly free to express Truth in his own way. There must never be any mental domination if our prayer is to be a true "treatment." (See Annotation Eight of Lesson Seven, How I Used Truth, dealing with the inadvisability of treating a person specifically for shortcomings or sins.)

A "treatment" does not make something good happen, but it prepares our consciousness to accept the good that is ours by divine right. Just as soil is prepared to accept the seeds that will bring forth a harvest, so "treatment" prepares our mind (by denial and affirmation) to accept the seeds (ideas) of Truth. It is not an act that takes place outside us, but an inner action, making us ready to lay hold of the blessings of God.

"But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgettesth but a doer that worketh, this man shall be blessed in his doing" (Jas. 1:25).

Mental suggestion alone is not spiritual treatment. It is merely the presentation of Truth ideas to the intellect, rather than the action of Truth itself in the entire being. All spiritual study at the outset "suggests" that God is Absolute Good, that man is the son of God and heir to His good in all the variety of forms that make up creation. In true spiritual treatment the individual must first accept the suggestion (which represents the "letter"). Then through prayer his words become so filled with the "spirit" (II Cor. 3:6) that the mental suggestion becomes Truth in action. It is quite possible to go no further than mental suggestion. In such a case, while some good has resulted, the seeker is still dealing only with thinking and feeling rather than moving into the realm of spiritual ideas, where pure knowing is revealed.

"All healing methods, whether applied to self or to others, consist in establishing the unity of the individual and the universal consciousness. . . .

"The first move in all healing is a recognition . . . that God is present as an all-powerful mind. . . . Remember that the object of all treatment is to raise the mind to the Christ consciousness, through which all true healing is accomplished" (Teach Us to Pray: pages 177, 178).

Because "treatment" is a process that opens the way for the spiritual healing of every type of limitation, we naturally ask the question: "What heals all disease and lack?" Only the Word of God can possibly bring healing. When we have made our consciousness (thinking and feeling) a receptive channel, the Word of God acts to bring about wholeness in the mind. Wholeness in body and affairs follows. When we say that we are "holding to the Truth" or "knowing the Truth," we mean that we are conscious of the Word of God bringing
forth wholeness, reality, for the Word of God is His Truth or plan of
good in action. Truth is the steadfast fulfillment of the divine in-
tention, the will of God being done in the individual life or in man-
kind in general. As God is All-Perfection, His will or plan must be
wholeness for His creation, whether it be a tree, a bird, or a man.
In the Sermon on the Mount Jesus Christ declared,

"Ye therefore shall be perfect, as your heavenly Father
is perfect" (Matt. 5:48).

A realization of the meaning of this Scripture attunes us to the
Truth that makes us free. We must understand, however, that there
is an obligation on our part. We are to abide by the spiritual laws
underlying the words of Jesus. The condition we are to fulfill is
brought out clearly in His words in the Gospel of John,

"If ye abide in my word, then are ye truly my disciples;
and ye shall know the truth, and the truth shall make
you free" (John 8:31-32).

3. What is "tension," and what is its effect on us and those for
whom we pray?

3. Physically, tension is the act of stretching, straining, or
tensing the body muscles. Mentally, tension is intensity of
feeling or mental effort. There is a place for tension when it is
directed to a specific end. Tension becomes detrimental when it is
motivated only by anxiety, fear, or frustration.

What we seek in treatment is a complete release of any limited
thoughts and feelings, so that the entire attention may be given to
God, and to the action of His Truth. Ernest C. Wilson (in the book
Soul Power, page 77) has this to say:

"Somewhere in all effectual prayer, and in every
quiet miracle of answered prayer, a point of release can
be discovered, a point in time where the one who is pray-
ing experiences a sense of assurance, a feeling of trans-
ference of the responsibility from his human hands to God's."

Sometimes in "treatment" a person begins to feel tense because
he is anxious to bring about a demonstration for another individual
in mind, body, or affairs. This type of tension has an undesirable
result on both the one doing the prayer work, and the one for whom
the "treatment" is being given. Tension interferes with the normal
functions of the physical organism, such as breathing, circulation,
elimination, and digestion. When there is tension in the mind re-
sulting from fear of delay, or doubt as to the success of a demon-
stration, there is interference in the free flow of the action of
Truth to bring forth the desired result. A person who is tense
when he prays is not an open channel for the healing power of God.
Unless the one for whom he prays is centered in Truth, his tension
may be transmitted to that one. When this occurs, the treatment is
only a mental activity, rather than spiritual treatment. Strain
prevents the release of the mental cause of the unwanted condition.
Release of tension is often expressed in the words "Let go and let
God." When we do this, we release our own limited thinking and allow the ideas of God-Mind to illumine our consciousness.

The weariness that a counselor, or one praying for another, may feel in trying to help others is very often caused by misplaced zeal. In such a case there is forgetfulness of the great truth:

"The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works" (John 14:10).

Should weariness come it is because one assumes that it is his own mental effort, his own feeling in the matter, that is the power that is going to make the desired change. The strain coupled with anxiety, that this assumption imposes, results in a feeling of weariness. The mind that is centered in God is able to accomplish good results through prayer, for that mind knows that

"There is but one Presence and one Power in the universe, God, the Good omnipotent."

When there is faith in God and in the perfect outworking of His laws, there is no opportunity for tension or weariness to take hold of the individual.

"Cast thy burden upon Jehovah, and he will sustain thee" (Psalms 55:22).

4. What is our responsibility? What is God's responsibility?

4. Our responsibility, as the text points out on page 83, is "to speak the words of life, of Truth, of abundant supply, and we are to act as though the words were true." God's responsibility is to honor the word we have spoken, that is, to bring our word into manifestation. God as Principle stands ready to fulfill the law in every detail of our life. Our speaking the word, affirming or decreeing the Truth of any situation, sets the law in motion for good in our own individual life. Before the light switch is pressed, the power is already there, but the act of pressing the switch to make a connection causes the light to shine in the room. Until a faucet is turned on, the water in the pipes cannot come forth for our use.

Our responsibility, as well as God's, is very well expressed in the following words of Scripture:

"Thou shalt also decree a thing, and it shall be established unto thee; And light shall shine upon thy ways" (Job 22:28).

Our responsibility begins and ends when we have decreed the Truth and acted accordingly. The "establishing" belongs to God. The result of the decree does not stop here, for we are told, "And light shall shine upon thy ways." Intelligence, wisdom, and understanding continue throughout all the experiences of life. However, because we are seeking to "trust and rest" in God, our decree must go beyond mental science into the realm of spiritual treatment. We
need to watch the type of words we use so that we choose only those which express the good we desire to see established in our life.

"Remember always your words are forerunners of your circumstances. Be careful to speak only those words which you are willing to see take form in your life" (Prosperity's Ten Commandments: page 46).

It remains with us to open our hearts to God so that He may fill our life with His goodness.

"Our word or decree is the expression of the mental image we are holding in mind. God's laws establish it--bring it into manifestation. Our part is decreeing or speaking the word; God's part is establishing in our lives the fulfillment of the word.

"We cannot change the law but we can always change the decree. The thing to remember is this: What man decrees God fulfills. This is a statement of partnership. Words of Truth deliver God's good into our life when we speak them with conviction" (Prosperity's Ten Commandments: pages 43-44).

God never forces His will upon us. He has said to us through the prophet Jeremiah,

"Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3).

It is vital that before we "decree a thing" in our life we know God as the source of all good. We live in a universe governed by spiritual law. When we do our part by decreeing good in mind, body, or affairs, God's law of good will bring the outer manifestation in divine order. There has to be room in the consciousness for acceptance of good. When the mind is cluttered with doubts, fears, anxieties, these error beliefs have to be erased through the process of denial, so that when we make our decree (or affirmation) there is receptivity in consciousness.

If we are asked to decree the Truth for another person through treatment, we cannot place the entire responsibility on God. Our consciousness has to be prepared to receive the desired good, and we need to make it clear to the person we are treating that he too has a responsibility. The seventh Annotation of Lesson Six of this part of the course (also page 67 of the text) deals with the centurion's remark to Jesus, "Only say the word, and my servant shall be healed" (Matt. 8:8). This can be applied to the subject of our responsibility and the responsibility of the one for whom we pray. We must "say the word." The centurion apparently had great faith in the decree that Jesus would make, for Jesus said of him,

"I have not found so great faith, no, not in Israel" (Matt. 8:10).

We are co-workers with God, and for effectual results we are to work together in reciprocal relation. As mentioned in this
Annotation, our responsibility is to speak the Truth, and God's part is to fulfill our declaration. Thus as the responsibility is divided between us we become conscious co-workers with God.

5. Give the metaphysical interpretation of the following Bible verses quoted in the text: "Jehovah will fight for you, and ye shall hold your peace" (Exod. 14:14); "For the battle is not yours, but God's" (II Chron. 20:15).

5. In the first verse under consideration, "Jehovah will fight for you, and ye shall hold your peace," "Jehovah" is the Lord, or law of God, spiritual man, our spiritual nature. Sometimes we refer to this Lord or Jehovah as the Christ, or the Christ Idea, the will of God, or the Word of God. The words of this verse are part of a statement made by Moses to the Children of Israel when they reached the Red Sea and had turned in anger against him. Moses quelled them by telling them to stand still and see what God would do for them. They had been freed from slavery in Egypt and seemed to be on their way to full freedom when they came to the apparently impassable Red Sea with the Egyptians in close pursuit. When we come to "Red Sea" situations in our life, we can be assured that God-power will free us. We need only "stand still" within, or take a mental stand in Principle, to let God bring about the victory.

The root meaning of the word fight is "to comb ... to pluck, pull out." The word is also defined as a process leading to some victory. Thus, when we say "Jehovah will fight for you," we are dealing with a higher interpretation, and not the battling or struggling that is commonly meant by the word. We need not resist the difficulty in any way. If we do this, we only give it power. Instead, we must remain wholly nonresistant—that is, secure in the consciousness that God is the only power in our life—in order for God-power to work through us for good. The Lord or Christ in us is the only power; and it will "comb, pluck, pull out" all that no longer has a part in our life or that of a loved one, if we "stand still" and let it.

Jesus said, "I can of myself do nothing" (John 5:30), for He knew that it was only of and by the power of the Father within, the Christ indwelling, the Lord, that He could accomplish His mighty works. The instruction is "ye shall hold your peace." While the action of God is taking place, we are to remain nonresistant by keeping ourselves centered and peaceful in the sure knowledge that God is in charge and victory is assured.

The second Bible verse under consideration reiterates what has already been said in essence: "For the battle is not yours, but God's" (II Chron. 20:15). We have already learned that God's responsibility is to "establish" or bring to fulfillment. Thus the so-called "battle" is part of the working-out process that is necessary to bring the manifestation of good in our life. We read these very comforting words,

"Jehovah will perfect that which concerneth me" (Psalms 138:8).

Keeping this in mind, we may be assured that Jehovah (the Lord) is
taking care of the "battle" so that not only is our consciousness being lifted to a new spiritual level but our circumstances are being adjusted in divine order.

The text continues (II Chron. 20:17) with these words, "Set yourselves, stand ye still, and see the salvation of Jehovah with you." Contained in this Scripture are simple but clear instructions for us to follow. We are to "set" ourselves on a certain God-directed course, take a definite stand in our own consciousness. Having done this, we are sure to "see" with the eyes of faith the good (salvation) that God has prepared. Faith claims the victory. The text asks on page 85,

"Can you not calmly--aye, even with rejoicing--claim the victory right now, because it is God's battle?"

To be able to "see the salvation of Jehovah" is to claim the victory by faith. However, it takes a strong consciousness of faith on our part to stand still mentally, to "see" the good and declare it, when there is nothing in the outer world to indicate such victory. By taking this positive attitude of mind, we are fulfilling our part, assuming our responsibility. We need never fear that God will "fall down" on His part of fulfilling our spoken word. When we can take such an attitude, we are able to see ourselves as spiritual beings. We are able to know that regardless of any outer difficulty the overcoming is assured.

6. What part does "praise" have in spiritual treatment?

6. "Praise" has a very vital part in spiritual treatment. Praise is acknowledging God as the source from which all fulfillment in any type of treatment comes forth into visibility. Praise is not only that which makes our consciousness receptive to good, but also that which causes our consciousness to expand its awareness of good, thus manifesting good in increased measure in our outer life.

"Praise and thanksgiving imparts the quickening spiritual power that produces growth and increase in all things" (Prosperity: page 105).

The words praise, prize, price all have the same etymological origin, meaning to value, esteem, approve. The word praise used as a verb means, according to Webster's dictionary, "to laud, extol, commend, applaud."

"Praise and thanksgiving are the twin gates through which we enter the kingdom of good--or perhaps to be more accurate, through which it enters us! Praise and thanksgiving do not change God, the changeless good, but they do convert our minds and hearts from avenues of depreciation and restriction to channels of appreciation and expansion. Praise and thanksgiving open our awareness to the ever-present good that is always hidden from the ungrateful one."

--J. Sig Paulson.
To truly praise God is to know Him as the Creator and Sustainer of all life and man as the recipient of His blessings. Because praise is the outpouring of a heart filled with love, very often audible words of praise will be spoken. However, praise is more than just audible words. True praise is the whole consciousness lifted to God in thankfulness for His love and His blessings. Such praise may not always find its expression through audibly spoken words. There are times when our heart is so full of praise, gratitude, and thanksgiving that we cannot utter an audible word. This does not mean, however, that we have not fulfilled the law of praise, as we must do in order to establish a receptive consciousness.

"Yet, sometimes when I pray I do not need to speak any word at all. I merely need to turn my thought to God, and the thought of God floods my mind. I merely need to give myself to God, and God gives Himself to me" (Be!: page 49).

Spiritual treatment is the lifting of our consciousness from limitation to the clear, pure vision of Truth. However, the perception of blessings is not enough. The act of praise is part of this "lifting" process and plays a vital part in expanding our consciousness of God, of good and its increased manifestation in our life and affairs. Unless we can truly praise the Father of all, we have not yet reached the place of speaking words of Truth in faith that God hears and answers prayer. Praise does not change God, but it does change us. By praising we are actually putting into practice the various points brought out in this lesson. For example:

1. By praise we are "holding to the Truth," and expanding our consciousness of it. "Because thy loving-kindness is better than life, My lips shall praise thee" (Psalms 63:3).

2. By praise we are entering into spiritual treatment, and acknowledging that it is the action of Truth (the Word of God) that changes any negative belief and resultant condition, thus bringing about the healing (of mind, body, or affairs).

3. Praise releases all tension in mind and body, whether we are working for ourselves or for others.

4. By praise we are acknowledging our responsibility, but also acknowledging God's responsibility in guaranteeing the perfect answer.

5. By praise we recognize that we cannot of ourselves bring about a solution to a problem, but that God's power is "fighting" the "battle" for us and assuring us of victory. "Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory" (I Chron. 29:11).

7. What has "time" to do with answers to prayer?
7. "Time" as viewed by manifest man, measured by clocks and calendars, has nothing to do with answers to prayer. God knows no time as man conceives of it. All is the now. All was ideally complete "in the beginning" as far as God, Principle, is concerned, and the answers to prayer are included in that Principle. For example, the answer to a mathematical problem is not dependent upon time, for it is already established in a self-existing principle of mathematics. Time enters in only so far as a process is required for our working out of the problems. In like manner, as God is the self-existent Principle of all life, the fulfillment or answer is already established in Him even before a prayer is uttered. The answer is inherent in the law under which any prayer is offered, and the answer is always some divine idea of good.

However, time—as a process in man's consciousness for measuring the steps that are taken in man's world from cause to effect—does have a part in answered prayer. We call it "time" when we perceive the development of an idea from its unfoldment in our consciousness through its growth into fulfillment in the manifest world.

"Time is the thread of experience on which you string the beads of events" (What Are You?: page 61).

Webster's dictionary gives some enlightening definitions of time that will be helpful for our purpose:

"The period during which an action, process, condition, or the like, continues . . . measured or measurable duration . . . The point or period when something occurs; the moment of an event . . . an occasion. . . . Fitting moment; proper or due season."

Too often in praying, we have thought of time as something that could affect the answer to prayer adversely. Seeing time in its true light, however, we have nothing to fear. We see that in reality time is our servant, working for us when we are working with divine law.

True prayer is essentially conscious communion with God or good. Our prayer is answered the moment we become consciously one with the perfect answer. This may take time on our part but since the answer is eternal in God-Mind, time has no bearing on it. For example, if we pray for healing, we must realize that the answer exists before we pray. In this sense time has nothing to do with the answer. There is, however, a process during which our consciousness expands to this Truth. We may call this process time, but it cannot be judged by minutes, hours, days, weeks, months, or years. The time involved depends upon our ability to erase (by denial) the beliefs that our good can be withheld or delayed, that we are unworthy to receive it, or that God may be unwilling to grant it. After denial must follow the affirmation of life, wholeness, health. Then (most important of all) there must come the spiritual realization of life as being man's birthright.

While in the final analysis time does not determine answers to prayer, it serves its purpose by fitting together all the details
that go to make up the process by which the answer or the manifestation comes forth. The measured intervals in our inhaling and exhaling play their part in keeping our body alive and healthy. Yet it is not this "time" that makes life possible in our body. Life is of and from God, but it moves into every cell of our body in divine order. Prayer becomes a kind of inhaling and exhaling of the breath of life, and the time required for us to breathe in God's inspiration and give it forth to our world as the answer to prayer is part of divine order.

"The time is fulfilled, and the kingdom of God is at hand" (Mark 1:15).

8. Metaphysically, what is the "stone" that is so great which is rolled away (text, page 89)?

8. The "stone" referred to in the text represents any hard, fixed, or erroneous state of mind that has manifested as some difficult situation. Probably the most difficult "stone" we have to face is the belief that we are only physical beings, subject to limitation in mind, body, or affairs. When the women went to the tomb to anoint the body of Jesus, they asked among themselves,

"Who shall roll us away the stone from the door of the tomb?" (Mark 16:3).

The next verse provides the answer:

"And looking up, they see that the stone is rolled back: for it was exceeding great!" (Mark 16:4).

The words "and looking up" give us the clue to the removal of hard thoughts and conditions. It is only as we can raise our consciousness by "looking up" or looking beyond difficulty for the Truth (through the process of prayer) that the "stone is rolled back."

"Christ has always been alive and always will be. Christ is the Spirit in me that makes me one with God the Father. Christ is the Spirit in me that rises and claims blessed kinship with Jesus.

"Yes, I seal Him in a tomb sometimes as the Roman soldiers did. I shut Him in with a stone of indifference and faithlessness..."

"Then Easter comes. It may not be the Easter of the calendar; it may come any day or any hour. The stone is rolled away by the power of some upsurging thought, and Christ comes forth."

--William A. Clough.

Any limited or erroneous belief that obscures our good—including our belief in the permanency of material laws—is this "great stone." The women at the tomb of Jesus questioned the removal of the stone. By "looking up" (which means lifting our consciousness to the spiritual realm), we strengthen our soul with faith and love.
This opens the way for removal of the "stone." We do this first in our own thinking and feeling, and then in our outer life.

"One of the first essentials . . . is to roll away the many stones in our life, stones that entomb us, such as hatred, envy, dissension, impatience, and unforgiveness. Love will certainly rout the most formidable stone from our life but it is necessary that we take some action. . . .

"We accomplish this by keeping in tune with God, by maintaining a constant awareness of the need for communication with Him."

--Estelle Finnegan.

We of ourselves cannot change difficulties. Prayer first of all changes us, and the things and conditions are adjusted to meet our changed consciousness. God-power can accomplish anything. Our Scripture says of God,

"Thou hast made the heavens and the earth . . . there is nothing too hard for thee" (Jer. 32:17).

There is nothing that the power of God, working through us, cannot accomplish, master, overcome. However, if there is a "stone" blocking our consciousness this mighty God-power cannot go about its work. By "looking up" in prayer, we acknowledge God-power, and our love and faith enables the "stone" to be removed so that the power of God may adjust all situations and conditions. Jesus made two significant statements that show the reciprocal relation between God and us:

"I can of myself do nothing" (John 5:30), and
"The Father abiding in me doeth his works" (John 14:10).

In "looking up" we open ourselves to all of the divine ideas that are our spiritual heritage. Through recognition and application of the guidance given to us in our periods of prayer, the hard states of mind are dissolved so that unwanted conditions in our outer life are changed.

Pour stones there are that block our path
And keep our souls in gloom
And shut our lives away from day
And hold us in the tomb:

The stone of futile purposes,
The stone of littleness,
The stone of blindness to the Truth,
The stone of bitterness.

Blessed by God when comes the dawn
Of the heart's Easter Day
Across the hills and vales of life--
They all are rolled away.

--Clarence Edwin Flynn
9. What is the "Lord" that is to be trusted implicitly?

9. The "Lord" that each of us is to trust is God's own presence in us as the Christ, the Father within, the I AM, the law of our being. The Annotations for Lesson Twelve of Lessons in Truth refer to the "Lord" as the "spirit in man" (Job 32:8) or the Father within; or as Paul states, "Christ in you, the hope of glory" (Col. 1:27).

The unfolding seed trusts only the pattern within itself for its growth and development. Our trust should be placed in our own indwelling Lord, or God Presence, if we would grow and develop to the place where we are manifesting our spiritual nature.

"In the Old Testament Jehovah, in the New Testament, Christ, is referred to as Lord. Jehovah and Christ both represent spiritual man. Lord then is another name for spiritual man" (Metaphysical Bible Dictionary, Addenda: page II).

The Lord in each of us (or as Lessons in Truth, page 139, refers to it, "your Lord") contains the image or plan of our life, with the detailed, step-by-step working out of that plan to bring forth the manifestation of spiritual man, the Lord or Christ indwelling. The Lord is also the creative power of God in each of us: it endows us with dominion and authority to proceed in an orderly way to bring our individual good into manifestation.

Because the Lord is the God Presence (or pattern of divinity) in us, it is also the law of our being. Lord is another name for the life principle in us, for it is the sum total of all of the God qualities—love, wisdom, substance, power, peace, and so forth—that make up our spiritual nature.

On the subject of "your Lord" we read the following in Lessons in Truth, page 139:

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

In this close relationship with the "Lord" in each of us, we recognize that this is the One who is to be trusted implicitly in every phase of our life. To think that any human being, or set of circumstances, could do all these things for us is to take our attention off God as the source of our good. If we attempt to divide our allegiance, we are not following the command of Jesus,

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30).

To "love the Lord thy God" means to give full attention to the Spirit of God within; to know this Spirit as the one source from which all good comes. Thus, to trust implicitly is to place our faith entirely in the indwelling Lord as the One "from whom all blessings flow."
"The Lord is my shepherd; I shall not want. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever" (Ps. 23:1, 3, 6, A.V.).

10. What is peace? How is the consciousness of peace attained by the individual?

10. Peace is an harmonious state of mind based on the divine idea of peace. Peace is the condition of harmony and tranquillity that comes as a result of knowing our true relation to God. Universal peace is the harmony that results in the world when a sufficient number of enlightened souls know God consciously and apply this inner knowing to all their human relationships.

Webster's dictionary says that peace means, "to come together in amity; a state of public tranquility or quiet; harmony in human or personal relations; a mental or spiritual state in which there is freedom from that which is disquieting or perturbing." Peace then is a condition resulting from spiritual, mental, and physical action based on the true and good.

"We may plan peace and achieve it, but if this peace is not based upon divine law . . . and that law incorporated into the pact of peace as well as into the minds of those who sign that pact, we shall have no permanent peace" (Mysteries of John: page 37).

In order to attain the consciousness of peace, we will undoubtedly have much mental work to do as preparation for the revelation that peace is every man's birthright. We need to spend time meditating upon peace. This will probably call for denial that any person, condition, or thing can prevent peace from manifesting. Then in order that our consciousness may be ready to receive the Truth, affirmations of peace need to be spoken, silently or audibly, to train our thinking. We need to affirm often statements such as the following:

"Heavenly Father, let there be peace on earth and let it begin with love and understanding in my heart."

When we are faithful to the mental training by the use of denials and affirmations, our consciousness is receptive to the divine illumination of peace.

"Simple belief in or assent to the truth of a proposition never gave understanding to anyone. There must be mental action . . . before the new state of consciousness takes up its abode in you" (Talks on Truth: pages 143-144).

When we use rightly (righteously) all of our mental, emotional, and physical resources for the furtherance of God's kingdom, we experience the "peace of God, which passeth all understanding" (Phil. 4:7).
"And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever" (Isa. 32:17).

Nations have sought in outer ways to bring peace among the peoples of the world and these efforts have been worthy. However, in the final analysis, there must be built a consciousness of peace within the people of every nation in order to achieve a lasting peace. This can be done only by living in harmony with God's law of peace. When we learn to obey God's laws of love, faith, and understanding we will obey the outer laws that make for peace between man and man.

Because peace is a divine quality, an idea of Divine Mind, it is always a part of our spiritual nature. When we speak of "attaining a consciousness of peace" we are not thinking of something outside ourselves. We are, rather, considering the awakening of our own mind (thinking and feeling) to the idea of peace, so that it may manifest in our outer life.

In thinking of peace, we might ask ourselves, "Who is a peacemaker?" Charles Fillmore defines a peacemaker as:

"One who has the ability to say 'peace' to the turbulent waves of thought and have them obey. A peacemaker is one who reduces to peace and harmony all the thoughts of strife, anger, and retaliation in his own mind. . . . 'Blessed are the peacemakers: for they shall be called sons of God (Matt. 5:9)'" (The Revealing Word: page 146).

We become peacemakers when we attain a consciousness of peace within ourselves—in our thinking and feeling. Having found inner peace, we express peace in our words and our actions. We become a peaceful influence in our homes, places of employment, all our social contacts. The book Your Hope of Glory (page 93) presents this same idea in the following words:

"The peacemakers are persons who make peace outwardly because they have attained an inner peace. Since they are at peace with God they are also at peace with others, and they bring peace to all the conditions in which they are involved."