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¶ "The Power of the Highest shall
overshadow thee."—Luke 1:35,

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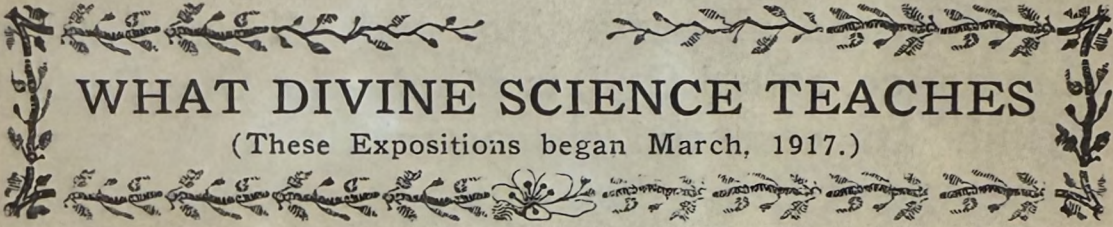
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CHARLES EDGAR PRATHER, Ph.D., Editor.

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WHAT DIVINE SCIENCE TEACHES

(These Expositions began March, 1917.)

ABOUT MIND



PINOZA, the Dutch-Jewish philosopher, declared: "Mind is thinking substance." This at once dissociates Mind from personality by giving it the element of universality.

In the world of effects we see unvarying law, ever working with definite precision. For such regularity and constancy, there must have been a purpose and design which brought it into operation. In other words, a perfect and complete action must be the effect or expression of some-

thing. Psychology declares that something to be Thought; and if Thought, there must of necessity be something which does the Thinking. And this is Mind.

God is the only Reality, the only Life, the only Substance. Of it all forms are constituted. Therefore, God is all, both unmanifest and expressed; the expression appearing in manifold degrees or diversities. All life is identical. This is the basis of the brotherhood of all manifestation, as well as of the realms celestial. When this consciousness has been attained, then "Thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee." (Job 5:23.)

This one all-pervading and all-constituting Substance, called God, is Mind—the One Perfect Mind. Its essential characteristic is the power to image or think that which is orderly and harmonious, like unto itself; for it is evident that that which is the wholeness of Perfection could not mentally conceive anything other than the ALL. Since God is Reality or Truth, Paul declares, "It is impossible for God to lie"—a self-evident fact. Truth would not be Truth if it could change into falsehood or untruth.

In the minutest adjustment of things, there is evidence of an Intelligence which not only created them, but directs, controls and sustains them. Nature is full of the wonders, of the glories of God! What marvellous revelations of Mind are open to the one who, even superficially, contemplates the grain of sand or blade of grass!

And the correlation of all things, each in its own sphere, living its own existence, yet in perfect harmony with the whole. Infinite plan or thought of God? There can be no other conclusion.

Being finite, limited in depth and scope of comprehension in this phase of existence, and from the very fact that he is individual and not universal, man is unable to fathom the mysteries of Mind; but he can know something of it and be able to apply it, just as he can use the simple principles of addition and multiplication without grasping the higher principles of geometry, trigonometry and calculus.

All peoples of all ages have with unanimity ascribed infinite intelligence to the Creator. Now as we begin to grasp the meaning of Omnipresence, we see this intelligence manifest in all things, for Intelligence includes the whole of knowing. There may be degrees of knowing, but all the knowing there is is God-intelligence. These degrees are gradations of consciousness according to the ability and capacity of the individualized expression.

Mind, then, is that which perceives, feels, wills, and thinks. Who can draw the line of demarkation between this and that expression? We have ample evidence that certain plants feel, while others display almost human sensibilities, and many animals seem even to approach reasoning powers. Though these traits be but so-called instinct, what is that but an enduement of

Mind in possibly a lower degree than enjoyed by man? Luther Burbank has conclusively proven that plants are responsive to the suggestion of man, the innate intelligence of the plant being quickened into action by mind.

Therefore, there is but ONE Mind, and it alone is the only Thinker. In the unfolding consciousness in man its progress is through Wisdom, the abstract conception, Knowledge, the more particular and definite, and Understanding, the comprehension or realization. This is pure knowing or consciousness. Solomon said, "My son, get wisdom, but with all thy getting, get understanding."

Books, sermons, experiences, are all helpful, in that they stimulate one to attune his attitude so that he will not retard or obscure the light of Truth as it springs spontaneously from the Mind within him. This is the light of consciousness which either clearly or dimly "lighteth every man that cometh into the world."

Mind-activity, which acts without the mental process called reasoning, but is that inner revelation of Truth called the "witness of the Spirit," is known as Intuition. It is the voice of God in your own soul causing you to know and know that you know. When this inner conviction comes to you, no matter what others may think, you can not be moved, for you—KNOW.

This, then, is true thinking: The One Perfect Mind thinking in you as your very self; and consequently only that which is good and true.

All other mental action, arising from personal belief and opinion, is not really Thinking, although, because it simulates the same apparent process, it is so called by the world. It is a cheap counterfeit indeed. But since it plays such a prominent role in life's drama let us unmask it. To distinguish it from real thinking, it is termed by knowing ones "false thinking," "belief," "the carnal mind," "personal thinking," etc.

The mentality is the realm of personal thought. Beliefs are herein imaged or pictured, and one sees those beliefs in every object with which he associates them. He is constantly beholding the image of sin, disease, poverty, etc., wherever his physical and mental eyes look. The fact is, everyone who sees anything but God the Good in all this universe is to that extent insane; that is, he is beholding imaginary things, things which are not real.

Is the mentality of man then all wrong? By no means. The mentality is all right. It is the wrong use of it which has brought all the sin and suffering to humanity. The mentality is the rightful avenue of Mind through which to idealize, image and formulate that which is true; and that which is true is real, and that which is real is good.

The mentality must be trained and developed. This is done by thinking only upon that which is true, pure, honest, just, good, any virtue, as Paul enjoins; by "holding fast the form of sound words," and thus eliminating every ten-

dency to belief in any seeming opposite. By purposefully thinking good thoughts, the Truth of God and therefore of yourself, God's image and likeness, the light of that Truth will grow purer and brighter until you will be free from every mental delusion, and become conscious of the omnipresence of Mind, which sees and knows only perfect Life, Intelligence and Substance, of which you and the whole universe are the expression.

THOUGHT-TRAINING

That wherein I trust, I am.

Seneca, the stoic, said, "Sanity lies in self-content and self-trust." The true Self is divine.

Blessedness needs no addition from without.

We must close the thought to all fear, which is the bondage of mankind.

A despondent attitude is the receptacle for adverse conditions.

All diseases have their rise in some notion of evil, some belief in adversity.

Socrates said that men act wrongly only because they have wrong judgments. Right judgment is true perception.

The Christ in you is perfect discernment or judgment. You now let its light shine brightly.

A lame judgment—distorted vision—pictures a deficiency in body and environment.

Understanding reveals only the Truth, and thus displaces all false beliefs and personal opinions.

You have only to meditate upon Truth in order to heal. As you realize Truth, sin, error and sickness disappear.

SATISFACTION

WILLIAM YEATS MORE.



WHAT IS THE WHOLE WORLD SEEKING? Satisfaction! and we know that every individual entity will find it, let it come easy and natural, or through blood, sweat and hells of agony be driven into the universal fold. As man rises from savagery into the successive planes of civilization, there is a gradual accretion of things desired for comfort and sensuous enjoyment, and as money is the medium of exchange, the average man longs to possess it in abundance, and therein find satisfaction.

While devoting his energies towards this mistaken goal, mentality fully occupied in the mad rush of accumulation, he has no time for the cultivation of the spiritual; the inner voice of the Self is obscured; failing to find any higher satisfaction than surcease of pain and enjoyment of the physical senses. It is inevitable, however, that he see and know the utter folly of dependence on material things, friends or any system of supernatural substitution. As said the great teacher, he must personally go to the Father (Higher Self), knowing the utter folly of trying to live on material husks, fit only for swine (animal man). No! the bread in the Father's house is the only diet that will sustain immortal man, and bring him to the consciousness of Jesus, when he said, "I am the bread of life."

Isaiah, the inspired, spoke the same truth to the material man of his day: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken dilligently unto me, and eat ye that which is good, and let your soul (consciousness) delight itself in fatness."

This is sum and substance of the testimony of the wise of all time, who proved out life's processes, and overcome the delusion of sense. Then why should not we per-

sonally see and know? be competent through actual consciousness to endorse the words of the "New Day" poet:

Satisfaction, full, complete,
Fills me with its fragrance sweet;
Health of body and of mind,
In the living Christ I find.

There are many able thinkers who claim satisfaction is gained through personal mental fiat, even dominating men and circumstances, agreeable to their preconceived plan. This may be good to a limited extent, but, like Alexander and Napoleon, the most illustrious examples of that philosophy, are pre-doomed to failure—their Waterloo and St. Helena inevitable.

The personal, unless allied with the Higher Self, is utterly unable to attain the life-degree which impelled Paul to say, "O grave, where is thy victory? O death, where is thy sting?" In short, like the great teacher, we must realize that our kingdom (real power) is not of this world; was illustrated by his talk with the woman at the well, and is the one vital question which should engage our quiet moments, for there is satisfaction for every longing of the soul.

The kaleidoscope of sense gratification seems to be the process which we all experience, and the lesson repeated as often as required, until like the prodigal our eyes are opened to the existence of a Higher Self. When the man comes to know that matter and the physical senses are but means to an end, far from the goal of peace and satisfaction, then we realize what the Hindu Sage means when he said, "Be the animal man clad in rich cloth, or in the wide expanse of space with his skin alone for covering, or buried deep in the ample folds of an all-embracing thought, he wanders the earth like a madman, like a child, or even like a ghost, when compared with the spiritually unfolded of his race."

This brings us measurably to comprehend the Master's statement, "The kingdom of heaven is within;" and as each physical sense is transcended by its corresponding

spiritual attribute, the "Peace which passeth understanding" fills our soul, and we involuntarily exclaim, "Lord, thy child is satisfied."

This is truly the "Light which lighteth every man that cometh into the world," known to the Sage, Prophet and Seer of the past, as well as the inspired poet of our day, and is the light of which Wordsworth speaks:

The light that never was on sea or land,
The consecration, and the poet's dream.

Then let us concentrate on the attainment of this supreme satisfaction, for it is the consummation and crown of life's endeavor: the glory of heaven and the bliss of Nirvana awaits our acceptance of a boon which is really immortality—cosmic-consciousness.

Mere exoteric teaching can never give it to us, though it may lead us to the threshold, where the white-robed angel of Soul-perception will convoy us through the gates to the holy presence.

The animal man, thinking and acting as his appetites dictate, under the delusion that in them satisfaction can be found, is a delusion polarized in the nucleal soul of every physical atom, and on that plane, the words of Ecclesiastes will apply, "That which befalleth the sons of men, befalleth beasts; as the one dieth so dieth the other, yea, they have all one breath, so that a man (animal-man) hath no pre-eminence above a beast, for all is vanity. All go into one place; all are of the dust and all turn to dust again."

This seeming pessimism is true of the purely animal-man, until the transforming power of the Spirit allies him with the Christ; and to the degree that his consciousness spiritualizes, is his lost atomic world redeemed. This is the secret of healing—transfusing the bruised atoms with new life from the Spirit, regenerating or transfiguring the Adam-man into the Christ-man. In thus redeeming our world, satisfaction alone is found, and when the Father's assurance comes to us as it did to Jesus, we then with his

consciousness can say, "I am the Christ, the Savior of the world."

This subtle question can only be brought home to the soul by the indwelling Spirit; but here is a rude pointer on the way. Take the rule of conduct as a straight line from the sensuous to the spiritual; one course is seeking satisfaction in the outer, the other in that of the Spirit: one towards lust (devil), the other towards LOVE (God), therefore may properly be called hell and heaven. Blendings of the two polarities are characteristic of us all, as Paul puts it, "When I would do good, evil is present with me." Let us quote Paul understandingly:

Quench not the Spirit, despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil; and the very God of peace sanctify you wholly; and I pray God your whole Spirit and Soul and Body (the Trinity) be preserved blameless unto the coming of our Lord Jesus Christ.

In short, until we like Jesus become the Christ. How simple, after all, is the coming of Christ. With Emerson, "Let us be and not seem."

OPEN THE CASEMENT

By ROSCOE K. STOCKTON

Open the Casement! Let the sunlight through;
Upon Time's rosy dial shines a Day!
A firmament of stars has dropped away,
And left the grass a firmament of dew!
Open the Casement!

Open the Casement! Let the music in;
Beside Life's glowing pathway sings a Lark!
And all the drowsy creatures of the dark
Have tuned their happy voices to begin!
Open the Casement!

Open the Casement! Let the fragrance stray;
Upon Love's swaying thornbush blooms a Rose!
And God, and Light and everything that grows
Are joining in the song that seems to say,
Open the Casement!

Divine Science Daily Study

STATEMENT OF FUNDAMENTALS

God is all there is, both invisible and visible.

One Presence, Knowledge and Power, is ALL.

This ONE that is ALL is Perfect Life, Perfect Intelligence, and Perfect Substance.

Man is the Expression of God, and is ever One with this Perfect Life, Intelligence, and Substance.

THE LORD'S PRAYER

(In the original form and present tense, since Jesus spoke the Palestinian Aramaic tongue, which had neither past nor future tenses.)

Our Father, which art in heaven,

Hallowed is thy name.

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

Thou givest us each day our daily bread.

Thou forgivest our debts as we forgive our debtors.

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

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

INTERNATIONAL SUNDAY SCHOOL LESSONS.

Lesson for Sunday, April 8: John 11:17-27, 43, 44.

LAZARUS RAISED FROM THE DEAD

SUNDAY, the First: Now Bethany was night unto Jerusalem.

Bethany means "house of dates"—that is, food. My spiritual food I find more abundantly as I approach nearer Jerusalem, the realization of God's Presence.

MONDAY, the Second: Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

The Martha attitude is that of service and self-sacrifice through sense of duty. Scrupulously clean and careful, yet needing reproof for want of calmness. (See Luke 10:38-42.) Mary is the attitude of love, therefore peace. This is attained through "sitting still"—receptivity through meditation.

TUESDAY, the Third: Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

The mentality, which depends upon the outer, becomes reproachful and resentful in times of trouble. I must

learn to regenerate this Martha inclination by turning from the without to the within, where the healing and saving power resides.

WEDNESDAY, the Fourth: Jesus said unto her, I AM the resurrection and the life.

I AM is Being or God. This is the key to life and health. It quickens, transforms, purifies. Thus I train my objective thought to perceive the resurrecting power within myself.

THURSDAY, the Fifth: Whosoever liveth and believeth in me shall never die.

Life can not die; belief in death is spiritual blindness. Awakened to Truth, through its practice, I become conscious of the continuity of life. This is "believing IN"—the faith through practice which is itself Life; and though the vesture or form may change, I live on forever.

FRIDAY, the Sixth: And he cried with a loud voice, Lazarus, come forth.

Conviction of Truth gives me the assurance of its demonstrability. To the latent possibilities of Mind (Lazarus—"assistance of God") I speak with authority, Come forth! when, lo, my spiritual powers are quickened into life.

SATURDAY, the Seventh: Jesus said unto them, Loose him, and let him go.

These Mind or Spiritual qualities must not be bound nor hindered by personal beliefs concerning visible things. They are now in full obedience to the prompting and direction of the living Truth of God.

Lesson for Sunday, April 15: John 10:7-18.

THE GOOD SHEPHERD

SUNDAY, the Eighth: Verily, verily, I say unto you, I AM the door of the sheep.

My thought and word are the only barriers to the realization of all good. True thinking is the concordant action of the mentality with Mind. Being or Reality declares itself through me as I AM. It is the doorway of every real or good thought—sheep.

MONDAY, the Ninth: I AM come that they might have life, and that they might have it more abundantly.

Only the Truth endures. The revelation of Spirit is for the purpose of making known that which is good and true—and that we may have it in abundance.

TUESDAY, the Tenth: I AM the good shepherd: the good shepherd giveth his life for the sheep.

The I AM of me, the God of me, the Truth of me, is the sponsor and preserver of my every thought of good, which becomes my life and being. Like the air we breathe, it is not diminished by its acceptance and use.

WEDNESDAY, the Eleventh: I AM the good shepherd, and know my sheep, and am known of mine.

Truth, thus giving of itself only that which is good, is ever one with its product. The cause and effect are one; conscious knowing is the result.

THURSDAY, the Twelfth: There shall be one fold, and one shepherd.

All realms of true thought are one. The super-conscious, conscious, and sub-conscious, all must be blended together under the direction and inspiration of the One Perfect Mind.

FRIDAY, the Thirteenth: Therefore doth my Father love me, because I lay down my life that I might take it again.

The Source of all gives life and substance to all. In giving of myself to others, I give to them that which is Real, and nothing of myself personally. This is Oneness, and consciousness of Oneness is Love; and the more of it I give, the more of it do I have—a full giving and a full taking, “divine circulation.”

SATURDAY, the Fourteenth: This commandment have I received of my Father.

I am guided in all that I think, say and do by the “urge of my soul,” which I recognize as the voice of Truth—my Father—within me.

Lesson for Sunday, April 22: John 12:1-11.

JESUS ANOINTED AT BETHANY

SUNDAY, the Fifteenth: Then Jesus came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served.

Jesus represents our spiritual perception and responsiveness. Let us therefore go to Bethany—the thought of true substance, and there partake of spiritual food. Here we shall again arouse our sleeping Mind qualities—our Lazarus, and be served with the good through our mental faculties—our Martha, now becoming attuned to the spiritual.

MONDAY, the Sixteenth: Then took Mary a pound of ointment of spikenard very costly, and anointed the feet of Jesus, and wiped his feet with her hair.

The Love consciousness counts not the cost—it is willing to give all, even all of itself. It anoints the feet (understanding) with its own preserving qualities, and wipes them with a renewed realization of life and strength (hair).

TUESDAY, the Seventeenth: Then said one of his disciples, Judas Iscariot, Why was not this ointment sold for three hundred pence and given to the poor?

Too much thought concerning the symbol of supply—the so-called material worth of a thing—tends to blind one to the real Substance—God or Spirit. I live to my highest vision of Truth, and do that which I am promoted without letting mental questionings obstruct my freedom.

WEDNESDAY, the Eighteenth: Then said Jesus, Let her alone.

As I thus demand the right to fulfill to the best of my knowledge without interference from others, so do I grant everyone the same right to live to their highest conception of good without any criticism from me, however much differently I might do.

THURSDAY, the Nineteenth: For the poor always ye have with you; but me ye have not always.

There will always be those who do not see the fullness of God in this plane of expression. You can not meet the demands of all seekers personally, and while you are here with the "open vision," now is your time to let your light shine into the hearts of others to enable them to see the Truth for themselves.

FRIDAY, the Twentieth: Much people of the Jews came not for Jesus' sake only: but that they might see Lazarus also.

The Jews represent the outer observance of law. This is the mental attitude which is spiritually inclined. It is the popular interest in healing, so-called miracles, which seeks not so much the cause as it is interested in effects.

SATURDAY, the Twenty-first: Because that by reason of him many of the Jews went away, and believed on Jesus.

Even the interest aroused over certain cases of healing, though at first only because of its seeming mystery, may—and often does—lead one into deeper investigation and therefore understanding of the law by which they were accomplished.

Lesson for Sunday, April 29: John 12:12-19.
JESUS WELCMED AS KING

SUNDAY, the Twenty-second: When they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him.

SATURDAY, the Twenty-eighth: The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing?

Let us today go, like Jesus, to spiritual realization, Jerusalem, the attitude of open receptivity to Truth. Let us therefore prepare the way, by taking thoughts of superiority and mastery over sense conditions, thus preparing the way to the triumphant entry of righteousness.

MONDAY, the Twenty-third: Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

Our words should always be of recognition and praise of the Truth. Not only think them, but give voice to appreciation of the Good. Welcome every effort to relieve humanity of its delusion and bondage of sense belief, whether it is of your particular method or not. Blessed is every thought of good, and success to everyone coming in the name of the Lord.

TUESDAY, the Twenty-fourth: And Jesus, when he had found a young ass, sat thereon.

Humility is a mark of the true Christian. Pride of personality and self-conceit lead to arrogance and bigotry. Be careful that your motives are not selfish. The ass upon which Jesus sat was that of humility and receptivity to Truth—but which is entirely too lowly a method for most people! Affirm, I serve God unselfishly and in humility.

WEDNESDAY, the Twenty-fifth: These things understood not his disciples at the first.

What a cheering encouragement for us all. Those directly under the instruction and training of Jesus did not understand the meaning of these things at the time. But faithfulness to Truth will in time reveal them. I fulfill today the Truth I see, and thus more is being given me to understand.

THURSDAY, the Twenty-sixth: The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

When Truth is revealed, then will we understand why experiences were as they were; and we will bear witness that they were all through Law resurrecting from the dead our spiritual qualities necessary for our further progress in Truth.

FRIDAY, the Twenty-seventh: For this cause the people also met him, for that they heard that he had done this miracle.

Our thoughts (people) congregate about the dominant idea, which becomes the master thought, which is able to lift them out of mere idle curiosity into aspiration for knowledge of Truth. May this Idea be ever the Christ to redeem every mental conception.

How futile our personal beliefs and opinions! Truth is Truth, and our mental conceptions can not change or affect it. The intellectual personality, proud in its assumed superiority of power of reason and will, must finally admit that it can not prevail against inspired Truth.

SUNDAY, the Twenty-ninth: Behold, the world is gone after him.

In the midst of sense conditions, the effect of sense beliefs, the world is hungering for God. Everyone is seeking good. Your thought, my thought, helps everyone to see a little clearer, know a little better. "Be not weary in well doing." Keep on thinking Truth for all, and some time "All will know the Lord."

MONDAY, the Thirtieth: And I, if I be lifted up from the earth, will draw all unto me.—v. 32.

Above the sense beliefs and delusions of the personal thought must we lift up the Light of the Christ, that its rays may shine upon each and all; thus making manifest the fullness of All Good. The Christ is now lifted up in each of us. Amen.

THE JOY OF SELF-SACRIFICE

Self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, it is the most miserable of all delusions. You are not more religious in doing this than before. This is mere self-culture, and self-culture being occupied forever about self, leaves you only in that circle of self from which religion is to free you. But to give up a meal that one you love may have it, is properly a religious act—no hard and dismal duty, because made easy by affection.

To bear pain for the sake of bearing it, has in it no moral qualities at all; but to bear it rather than to surrender Truth, or in order to save another, is positive enjoyment, as well as ennobling to the soul. Did you ever receive a blow meant for another, in order to shield that other? Do you not know that there was actual pleasure in the keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painfulness?

Is not the mystic yearning for love expressed in words most purely thus, Let me suffer for him? This element of love is that which makes this doctrine an intelligible and blessed truth. So sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead. But self-sacrifice, illumined by love, is warmth and life. It is the life of God, the blessedness and only proper life of man.

—F. W. Robertson.

MOUNTAIN SPRING AND OCEAN WAVE

By KATHERINE M. MESSNER



BENEATH A ROCKY LEDGE far up on the side of a sunny mountain bubbled forth a crystal spring. A pebbly hollow caught its flow and furnished a drinking place for birds and chipmunks; down by the roadside a mossy log, hewn from a giant tree again caught its flow and made a place for thirsty horses to drink. Over the side of the trough and down into the meadow, where geese and ducks floated on its surface and little children waded on hot days, purling through the grassy fields, ran the little brook. Under the bridges which were now needed as the stream grew larger, barefoot boys fished and paddled about, happy in their play. Soon the green forest gave a welcoming shade to the waters and down the side of the mountain, billowing, dashing, foaming, came the merry stream, over mossy rocks, down steep fern-covered ledges, gaining in power from the feeding of unseen springs and gay little brooks.

It was a happy, care free little stream, looking up into the bright sunshine as it crossed the fields, singing a glad, purring little song as it welcomed the shade; roaring down the cliffside and calling a challenge to the echoes. There was nothing in all its world to fear; it had only to keep on going and sing as it went happily along.

Through villages and towns now came the stronger current, boats began to float on its surface; barges crowded its shores; dams were met and overcome, mills turned by its power. It was not only a glad, laughing stream; it was a useful, deep-flowing, powerful current, losing itself in the waters of the swift-flowing river which was carrying much shipping to the big waters of the sea. Safe and tranquil, deeply peaceful had grown our little mountain stream in this good company, and one day it was swept out into the great deep blue ocean on the breast of the tide.

Linked to such power as this was a wonderful, new experience, and for weeks it was content to ride on the top of the sea, hand in hand with its brother waves, gayly splashing, singing, laughing as it struck the mighty rocks along the shore, feeling the great pushing power beneath and within itself; carrying great fish in its arms, rocking many boats with its incessant motion. Then one day this

grew monotonous; it was just the same thing over and over. Any wave could hit the shore, scatter its spray and come riding back again. Every other wave was just like itself; none of them seemed to have anything to do more exciting than another; just the same old roaring, grinding and crashing; and this did not suit the dashing mountain stream wave at all. Every day over on the cliff it could see children at play; it wanted to play with them. It wanted to climb higher on the cliff than any other wave had ever climbed; it wanted to leave its fellow workers who did not seem to realize that life was very tiresome indeed. Each day its discontent grew and each day it began to call on the power that pushed to send it just a little farther than the other waves; each day as it struck the rock it tried to go just a little farther, until one day—a gray troubled day—when there were no children playing on the shore and no one to see its great effort rewarded, with one splashing, mighty roar, over the cliff it went and in a hollow of the rock it rested. For awhile it was too tired to think that no one had admired its prowess; it could hear the song of the brother waves, but could not see them. Night came on and it quietly slept, but it was not rocked in the cool cradle of the mighty deep and woke unrefreshed and tired. “After I play awhile with the children, they will come after me and tell me how strong I am and take me back with them,” thought the detached little wave.

A beautiful, hot summer morning brought the children to the shore and glad cries greeted their new playfellow; but after awhile the sun grew hot and the children left their play and the heat grew more and more unbearable to the pool and it wanted to get back across the ledge. Call after call it sent to the great waves to come and get it, but they seemed to give no heed. Night came on again, bringing a little coolness for its hot back and again the lonesome pool slept in the hollow of the rock. The great sea hadn't missed it and its brother waves went right on in their accustomed work of splashing, dashing and crashing against the rocks. Day after day the children came to play in the pool; day after day it suffered more from the intense heat; night after night its call went out for someone to come and break down the barrier it had crossed so it could go back to its longed-for home in the cool ocean, but no one seemed to remember it and no one seemed to hear its cry.

Into the face of the smiling sun it looked every morning; parched and hotter and smaller it felt every day, but the sun just smiled and the great ocean just went on roaring and booming and remaining invisible to the little

shrinking pool, which felt itself utterly forsaken but for the children who came every day to play and wade in its shallow waters, and sometimes a cooling shower which would break the heat. More and more deserted the little pool felt until all joy had left it and its constant cry was for someone to break down the barrier it had crossed so gayly, but no one could break down the barrier; the waves were not strong enough to come over and get it and it was isolated and desolate indeed. Even the sun seemed to laugh at it, for it just smiled and smiled and seemed to wrap it up in its warm embrace.

One day when its back seemed to be just burning and the desolation and lonesomeness were unbearable, and there didn't seem to be even enough salt water left for one tear drop, the sun smiled more warmly than ever and seemed to say, "Just one more day and the separation will be over," and the hot little pool believed it and went quietly to sleep before the sun had stopped its shining. All night the clouds gathered and the rain poured down and when the children came down in the morning they found the cliff washed clean and dry by the rain—and, behold! riding on the top of a strong and mighty wave was the little, singing, bounding, splashing brook, so happy to be back again that it had forgotten there had been no broken down barrier, and that it had not come back as it had expected to, but by the regular law of nature had been drawn up by the loving sun and sent down by the driving storm and had come back to its own desired place, with all the heat and the desolation and the loneliness forgotten in the great joy of Having Arrived.

When the children asked the Wise One what had become of their play fellow, she smiled as one who knows, and said:

"I hear it singing for gladness
Out on the wave of the sea;
I see it dancing and splashing,
So good it is to be free;
But the lesson it learned on this rock-bed
Was a lesson that needed to be."

But to herself she said: "When by accident or choice we separate ourselves from the consciousness of the Power-that-lives-us, the way back is not over the barrier that exists, but by way of the Love that shines down upon us, and that is drawing us, even while we suffer, up in its great loving arms and by a way we have not known, through Love, back to a place of greater Wisdom and greater Power, for have we not with us the realization of what it meant to be separated for a time?"

The Bible Study Class

(These Bible Studies began January, 1917.)

THE HISTORY OF THE UNFOLDMENT OF EACH INDIVIDUAL

Twelve Steps or Degrees of Spiritual Unfoldment—from Adam to Jesus the Christ; from Darkness to Light; from Sense to Spirit; from Bondage to Freedom; from Sickness to Health; from Ignorance to Knowledge—hence, into Pure Consciousness.

SECOND STEP: NOAH

1. The Story of the Deluge. Gen. 6:1 to 8:14.
2. The sons of God—Expressions of Truth.
saw the daughters of men—The personal, or sense.
and took them wives—Wedded themselves to the outer.
5. Wickedness of man was great—Evil thoughts.
in the earth—Sense conceptions.
Every imagination of the thoughts was only evil—
 Low thoughts or beliefs are the occasions for all seeming evil.
6. It repented the Lord that he had made man—This was Moses' personal opinion, not the inspiration of Truth. Why?
9. Noah—"rest," "repose," Spiritual receptivity.
was a just man and perfect in his generation—Perfection is living to your full light of Truth; eternal unfoldment and progression.
And Noah walked with God—Open and receptive to Truth.
11. The earth was corrupt—Visible seeming, mental belief.
and filled with violence—Effect of adverse thought.

12. For all flesh—Sense appearances.
had corrupted his way upon earth—Material concep-
tions.
14. God said unto Noah—Spirit speaks to the receptive
mind.
Make thee an ark—Realization of Truth.
Pitch it within and without—Inner and outer both
necessary to the complete whole; closed to
every false belief.
16. Window, finish is above—Spiritual light higher than
sense, hence from “above.” Window—Openness.
Door in the side thereof—To loose, unbind, turn
from the outer sense to inner spiritual realiza-
tion.
17. Flood of waters—Cleansing, purifying, rejuvenating.
- 7:1. Noah and his house—Family the limited conception of
the universality or brotherhood of man. Ark
must be all-inclusive.
8. Beasts and fowls—Mental qualities.
9. Two and two, male and female—Spiritual and mental,
intuition and intellect, positive and receptive ele-
ments.
10. After seven days—Full mental or material prepara-
tion.
17. Flood was forty days upon the earth—Process fully
completed; four, a square, or perfection. Forty,
spiritual triumph over sense thoughts and appear-
ances.
- 8:6. At the end of forty days—Time of realization.
Raven—Doubt, fear.
Dove—Peace, trust, tranquility.
Put forth his hand—Power of Truth.
and pulled her in unto him—Became conscious
of Peace.
10. Yet other seven days—Repetition of preparation.
In her mouth an olive leaf—Manifestation of peace.
12. Stayed yet other seven days—Evidence of peace es-
tablished upon the earth.

Side-lights on the Lesson.

No literal universal deluge is known to geological science. There have been many partial floods; and we know that the glacial period covered the northern portion of our country.

The Babylonian records (from the Library of Assur-bani-pal at Ninevah, 668 to 26 B. C., now in the British Museum) give a striking resemblance to the story of Genesis. The Chaldean "Noah," Xisuthros, rescued with his family, servants and goods, on account of his righteousness. That deluge lasted seven days. Xisuthros sent forth a dove, a swallow and a raven. When the ship landed, he and his wife were translated to heaven.

Four: The symbol of a perfect square; the New Jerusalem.

Forty: Plural of four; enlarged conception of completion of cleansing process of Truth in the mentality.

Forty days' observance: Embalming, Gen. 50:3; Giving of the Law, Ex. 24:18; Investigating Canaan, Num. 13:25; Goliath's defense, 1 Sam. 17:16; Elijah fasted, 1 Kings 19:8; Warning to Ninevah, Jonah 3:4; Fasting of Jesus, Matt. 4:2; Jesus appeared to disciples, Acts 1:3. Forty years wandering in the wilderness, Ex. 16:35; Num. 14:34.

The meaning of our story of the flood is that "double-mindedness"—accepting as a fact an opposing and adverse power to that of God, a beholding of evil as well as good—colors and distorts the whole mental vision, and evil fills the thought of the race. This was also clearly shown in the story of the Garden of Eden, its duality being pictured in Cain and Abel. The result of a low attitude of thought is Cain. This companions, not with the true realities, the inner, but with externals, with matter as something in and of itself; thus becoming wedded with sense appearance, sense appetite, sense pleasure.

All these mental conditions must be washed out, cleansed, purified. The flood of waters is symbolical of the cleansing power of Truth, which, through a process of spiritual enlightenment, divests the mentality of all false beliefs and opinions. Truth is the only ark of safety from all fears, discords, and everything adverse to the good. In it must be preserved every quality and potentiality of Being, since each faculty of mind is the rightful avenue for Infinite Mind to express perfection.

Mere fulfillment of certain rules is not sufficient in order to "land safely"—that is, to become established and abide in consciousness of Truth, Reality, God. One must fulfill, and then fulfill again, through constant recognition,

acceptance and practice of the Truth, until that consciousness is attained.

The Danger of Sense Delight in External Beauty.

Gaze not on external beauty too much, let it blast thee; nor too long, lest it blind thee; nor too near, lest it burn thee. If thou like it, it deceives thee; if thou love it, it disturbs thee; if thou hunt after it, it destroys thee. If virtue (inner or soul beauty) accompany it, it is the heart's paradise; if vice associates with it, it is the soul's purgatory. It is the wise man's bonfire, and the fool's furnace.—F. Quarles.

Lesson 5.—The Story of the Deluge.

1. Explain the meaning of this statement: "The sons of God saw the daughters of men, and took them wives."
2. What is the cause of wickedness?
3. Did God repent that he had made man?
4. Why was Noah accounted a "just man and perfect"?
5. What does "earth" mean as used in this story?
6. What brought destruction to "all flesh" and "the earth"?
7. Why and how were Noah and his family saved?
8. Explain the meaning of "window" and "door."
9. What does "flood of waters" represent?
10. Before we can land safely in the midst of externals, what preparation is necessary?

There are strength, repose of mind and inspiration in fresh apparel. God gives Nature new garments every season. You are a part of Nature. The tree trusts, and grows, and takes storm and sun as divinely sent, and believes in its right to new apparel, and it comes. It will come to you if you do the same.

—Ella Wheeler Wilcox.

"Eyes blinded by the fog of Things, can not see Truth.
Ears deafened by the din of Things, can not hear Truth.
Brains blinded by the whirl of Things, can not think Truth.
Hearts deadened by the weight of Things, can not feel Truth.
Throats choked by the dust of Things, can not speak Truth."

—Harold Bell Wright, in the "Uncrowned King."

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WE DEFINE FAITH as being the result of three degrees or stages in the unfoldment of consciousness. The first step in Faith is Belief, where the individual mentally accepts a thing as the Truth ere any proof of it as the Real, the True, the Pure, has been demonstrated. True belief founded on the Good as the Only Reality grows

rapidly into the second stage, which is Trust. Here we become conscious of the desire to give freely, losing the self in the Trusted One. All fears and doubts are erased. Then it is that we reach the third stage, Confidence. Confidence is that inner assurance that the one in whom we have believed and trusted is the height of Honor and Reliability.

These three steps unfold into a Perfect Understanding of the Omnipresent Good. Faith is now established, and can make manifest the Works of God.

Belief, Trust, Confidence, and Faith.

Belief opens the door, Trust steps over the threshold, Confidence takes possession, and Faith dwells within supreme.

Having Faith in the Omnipresence means taking thought out of all sense beliefs of sin and evil, and placing them in the Realities of Being—the Real, the True, the Pure. It means keeping the mentality cleansed of all worldly beliefs, so only Divine Imaginings are manifest in our every thought, word and deed.

The only begotten Son of God is that awakened consciousness within each, that knows itself as Divine, knows its Unity with all Good.

Jesus is our Guide and Way-shower. Believing in him fills our vision with the fullness of Love, Peace, and Power, which he demonstrated as the Truth of God everywhere.

We learn that it is only by putting into effect each thought of Truth that we unfold into a fuller consciousness of the Omnipresent Reality of Being. Thus we ever go to our Source (Spirit) for guidance in all our ways.

Placing our Faith in Omnipresence as the Source and Substance of all there is, opens to our vision the Ever-present Blessings of Light, Life, Love, Power and Joy.

—Mae Lawrence.

YOU INVITE DISASTER to yourself whenever you think antagonism of others. You are walking down the pathway of failure whenever you harbor thoughts of poverty. Fear of disease and disaster is the door through which they enter into your experience. Resistance only intensifies and aggravates. It is the Law. You can not dodge it. That for which you prepare yourself will sooner or later find you. "Be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap."

ABOUT THIS, THAT, AND THE OTHER

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I continually give thanks to the All-Good for the blessings received from day to day in this great Truth you are teaching. Richest blessings are yours in this great work of Divine Science.—J. A. H., Michigan.

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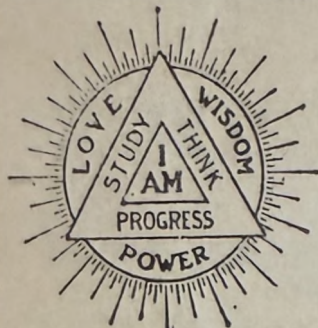
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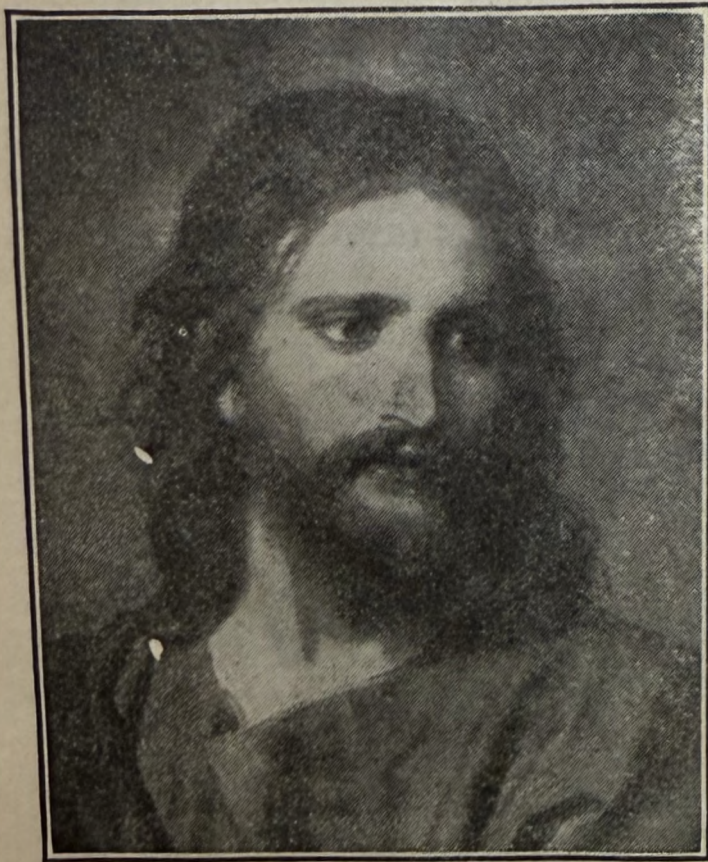
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