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POWER.

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



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CHARLES EDGAR PRATHER, Ph.D., Editor.

10th Year.

OCTOBER, 1916.

No. 4.

THE FUNDAMENTAL BASIS OF REFORM

CHARLES EDGAR PRATHER.



REFORM has ever been the history of the world. It has been the inspiration of many an insurrection, and the goal of many a battlefield. Governments have been overthrown and nations obliterated in its name. Every selfish and private interest has marched under its banner. He who expects a reform administration in politics to actually accomplish what it promised has not been a close student of nature or history. For politics deals almost wholly with conditions, with the externalities of life.

I do not mean that no good comes from such movements, for these very agitations of right and wrong are the means of awakening the public conscience; and when conscience is quickened then the impelling force of the right begins its ascendancy—not as a political or social policy, but individually.

This is the only true basis of reform. Graft exists only by the same level of thought in the community. A city government is the reflex of the general thought; so also is state and national government. To decry the general policy of those in office may be from a clearer, higher vision of Right—which is called Reform; but it is more likely emanating from the same attitude in order to effect a change in administration so

that the other may have the opportunity to put into effect the same thing and profit thereby—which is also called Reform!

True Reform is individual, but never personal. No man was ever made better by the enactment of law. Through fear of punishment he may be deterred in doing publicly what he would do if he felt free from detection. Because a man does not kill someone is no sign he is not a murderer; and because he does not steal, that he is not really a thief. For "As a man thinketh, so is he." It is a fundamental truth, though it had never been uttered by Jesus, that "He that hateth his brother is a murderer."

Every reform, therefore, is not a question of generalities or of class or party, either in politics, religion or morality. It is a question of individual change in thought, attitude, disposition and desire. Paul gave us the unerring rule: "Be ye transformed by the renewing of your mind." How? Listen: "Whatsoever things are true, honest, just, pure, lovely, of good report . . . think on these things." (Phil. 4:8.)

This is actual reform and begins where only real reform can begin—in the thought of the individual.

Any officer or set of officers should be held accountable for their personal acts as individuals and representatives of the people—but this should not include the administration as a policy. The only true reform is the presentation and advancement of any policy for the welfare and betterment of the people as a whole.

This necessarily does away with party lines, supplanting personal interests by the broader interests of the community. Principles, fundamental truths, are therefore first perceived and appreciated by the individual, and when such are advanced for the general welfare, then and then only do we find true reform.

Corruption in office, graft and other vice are the forces of evolution through which public conscience is awakened; but this is the way of experience, which is always hard.

There is a better, a higher way, the royal road of righteousness, so ably and beautifully pointed out to all by the spiritually wise.

Inculcating pure ideals in the individual, stimulating thought and desire in its attainment, encouraging and inspiring by your helpful and wholesome influence—ah, this is the reform of reforms!

Every individual is a battery whose power may be increased in effectiveness, whose capacity may be developed, and whose potency may be properly directed to desired ends.

The Self of the individual may be classified as conscious and subconscious. The conscious activities are mental in character, comprising the sum total of the now-activities. The subconscious embraces all the mental activities of which you are not consciously aware.

The Thinker of the mental self is Mind, which is both aware-conscious and subconscious. This latter mental self most people know very little about, yet it is the seat of the general attitude and disposition; indeed, the deeper reality of your personality.

The subconscious never sleeps. It is ever on duty, governing the various functions of the physical organs. It is the monitor, the sentinel of your being. It is the storehouse of every thought, impression and experience. It possesses all those primal powers of human nature which we refer to as "occult," in addition to the ordinary conscious faculties, such as telepathy, hypnotism, personal magnetism, etc.

The Real Self is spirit, a spiritual entity, but exhibits consciousness or awareness, and also hides below consciousness, or the subconscious.

This is the realm subject to suggestion, and every thought and act of your life is suggestive to others, for truly "none lives unto himself alone." Each is a part of the Infinite Whole, and that which affects one affects all.

Reformation then begins with the self. Instead of fear we take the thought of love; for death the thought of life; for strife, peace; for poverty, opulence and abundance, etc.

We are enjoined in the scripture to "hold fast the form of sound words." "Sound" words are words of life, health, strength, wholeness, goodness, truth, and joy.

As you do this for yourself you become a radiant center inspiring others, and thus reforming them—reforming all who are open and receptive to the higher and better.

Therefore, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

Reform, true reform, deals with outer conditions only through the individual; for as are the people so is the government.

There is a definite and very practical method of transformation in harmony with the injunction of Paul previously mentioned.

1. Keep out of the past, with its mistakes and failures. There is

nothing that will age a person so quickly as the thought of regret—"It might have been."

2. Ever try to live in the present, grasping what opportunities it offers, maintaining the attitude of optimism.

3. Whenever a contrary thought or opposite mood appears, treat it as absolutely false and only a temporary delusion.

4. Practice communing with God, which is prayer. Go into the silence. First sit down, relax, become quiet. Take some good thought upon which to meditate, such as "Good fills my world." Soon the worries, the trials, the anxieties of misfortune, of hardship, etc., will lose their hold upon you, and you will feel an ineffable joy in the realization that these were but shadows; that, after all, all is good and pure and sweet.

5. Determine to carry this realization with you throughout the day in all life's activities.

WILL YOU HELP TO SHORTEN THE WAR?

In order to end the European War, and all War, as soon as possible, every householder is invited to join the Householders' War League.

(a) OF ACTION

By opposing unflinchingly, but without hate, whenever instances come into your public or personal life, such manifestations of the evil forces as injustice, trickery, oppression of the weak by the strong, disregard of the rights of others, indifference to the cry of suffering; greed, corruption, and brutality.

By working strenuously and self-sacrificingly to help bring about better conditions for humanity.

(b) OF THOUGHT

By gathering the inmates of your house together for a few minutes daily, for silent concentrated thought directed to the helping of the Powers of Good, so as to bring this war to a successful close. Pour your spiritual strength on the side of Right, intensely aspiring that the Master may be able to use your strength to aid the world in its sore need.

Where desired, the silent five or ten minutes could open with the words, "In the world's great warfare, may the Divine Wisdom guide us ever to stand for Good and resist evil, to strive for Evolution and not for selfishness."

If hundreds of thousands, either as householders or singly, would help in these practical ways, we should create an effective force to aid those who are struggling on land, sea, and air for the progress of humanity. All who join are to begin the practice forthwith and publish it to others far and wide. Insert in papers, print, and circulate wherever you may be. There is nothing to sign or to receive, only the thought to be constantly borne in mind, and the practice steadfastly kept.

HOUSEHOLDERS' WAR LEAGUE,

Krotona, Hollywood, Cal.

CONSERVATION IN METAPHYSICS

NANCE TILLER SNEED



CONSERVATION OF ENERGY is the secret of success today in all walks of life. To what extent does the metaphysical student apply this principle in his endeavors? In order to obtain the clearest understanding of ways and means of attaining to mastery the metaphysical student finds it convenient to view the One Mind from three different points, namely: subconscious, conscious, and superconscious, just as the grammarian divides time into past, present, and future.

Thoughts are obtained from superconscious mind, used by conscious mind, and recorded and stored in subconscious mind, from whence they are eventually externalized, or materialized and form the conditions and environment of the thinker of them. Thought is expressed by conscious mind in differing degrees of intensity, vibration being the agency of transmission. Every thought that has been conceived since the world began is recorded verbatim in subconscious mind, no matter how important and weighty nor how frivolous and trivial it may have been.

Conscious mind corresponds to the present tense and is both the tools and workshop for accomplishing. It is the place of power—supreme power of mankind as we shall see later.

Superconscious mind is the great reservoir from which conscious mind draws its supply. It contains the potentiality of every thought that has been, shall be, or can be conceived. Since superconscious mind contains all, it is our privilege to draw out whatever we will.

Reflex is a property of subconscious mind. Moses proved his understanding of this quality of mind when he said, upon one occasion, to the tribes of Gad and Reuben as they journeyed to Canaan, "Be sure your sin will find you out." He could, with the same assurance, have said, if the occasion had required, "Be sure your virtue will find you out." Every thought sent out by conscious mind has its return current from the subconscious which affects not only the sender, but every other person who is in approximately the same state of unfoldment, therefore it is for the general welfare of mankind that people be persuaded to send out only good thoughts. It might be said, in other words, that every thought emitted from the brain has its echo. The materializing potency of such thought-echo depends upon the degree of intensity involved in the thought when sent. Faith is a powerful factor in intensity and the faith of comprehension often proves more trustworthy than the faith of apprehension.

Neither physics nor metaphysics has yet systematized the laws governing thought so that it is possible to determine the length of time required for the return current to affect one's body and environment.

We may have to wait for this knowledge until it is possible to photograph, weigh, and measure thought vibrations. The following is from "Within the Mind Maze," by Edgar L. Larkin: "The existence of thought-bodies or forms has just received striking proof by a dry plate photograph made by Dr. M. Yamaguchi, a Japanese physician, a Yale graduate. A woman having the mental faculty of auto-hypnosis was requested by the doctor to hypnotize herself and strongly suggest to herself a word spelled in Japanese letters.. She did, and remained hypnotized during one hour. Sensitive dry plates held near her head, upon development, revealed the negative of the word spelled in Japanese."

We know that our present conditions are a manifestation of the thoughts we have entertained in the past, and, on the same principle, we know that the thoughts we are entertaining at present will materialize themselves and form conditions for us in the future. Hence, we see the vital importance of protecting subconscious mind from impressions of inharmony. By so doing, only, can we utilize it to our greatest advantage.

Since it is within the power of conscious mind to so impress subconscious mind that its reflux may bring either happy or unhappy conditions, and since this reflux affects not alone the sender of the thought but every other person who is nearing the same state of unfoldment, no individual can be absolutely free from inharmony till the people en masse are raised to a realization of the omnipotence of good. From this true concept alone can all thoughts come forth as good. The race thought needs purifying and all healing philosophy is working to this end.

If we desire to live lives filled with health, joy, wisdom, and abundance, let us by use of the will refuse to entertain any thoughts that are of a disagreeable nature. Whatever passes through conscious mind is, by natural law, recorded in subconscious and may be reflected at any time by memory or mental telepathy and eventually is materialized. One should be careful not to subject oneself unnecessarily to conditions which would attract the attention to unpleasant sights, sounds, or thoughts. Allow the conscious mind to record nothing which you do not wish memory to reflect. If, however, it becomes necessary to confront inharmonious conditions, the record of conscious mind upon subconscious may be offset by holding, simultaneously, a thought of health, peace or plenty as the case may demand. Trust the omnipotence of the perfect idea in superconscious mind. Act upon it—delineate it, depict it in conscious thought. Know that the subconscious will portray it. These thoughts may be held in the nature of an affirmation, as, "The Lord is my shepherd, I shall not want," and keep repeating the statement until a sense of peace is felt, or they may be arranged in the form of an auto-suggestion, as: Only love, truth and perfection are abiding and live continuously, therefore all things that appear evil are only temporary and shall soon pass away. I shall continue, steadfastly, to live up to my ideal and all inharmony shall disappear as the mist before the sun; good IS omnipresent and remaineth forever. When the return current comes

there will be found in strongest evidence the fruit of the thought that was held with the greatest intensity. As we travel down the ages we can, in good faith, repeat the command, "Be not overcome of evil, but overcome evil with good."

That man may utilize the wondrous powers of subconscious mind, it is necessary that it remain constant to the law of reflecting nothing but what he stores within it, hence, if the thought, Oh, I shall get well some day, is held in conscious mind, the subconscious can do nothing but send back a feeble hope of health. The command is, "Ask and ye shall receive," not ask a little and receive an abundance, neither is it ask an abundance and receive a little. We so often hear the sick say, "If I could just be relieved of this pain I would be satisfied," and often we see the distorted manifestation that is free of pain. Seeing that conscious mind is the pivotal point and that the reflux of subconscious mind can be nothing more nor less than that which is stored within it, why not ask for the fulness of life—to be made whole! Why impose on the vision of our fellow-beings anything short of the beauty of an expression of the fullness of life.

With the sincere effort to conserve the mighty power of subconscious mind comes transcendental glimpses of why "I AM" is the Lord, the Creator. "I AM the Lord and beside me there is no savior." "I AM God, I AM the first, I AM the last and beside me there is no God." "I AM the Lord, behold, the former things are come to pass, and new things do I declare." (Isaiah, chapters 42, 43, 44.)

Superconscious mind is ever virgin and from it may be drawn whatever is wished, desired, and willed. Let us consciously conserve the value of subconscious mind by sowing health thoughts, wealth thoughts, joy thoughts, beauty thoughts, and peace thoughts for our reaping by-and-by.

THINGS WORTH WHILE

Oft when the heart is weary and ev'rything goes quite wrong,
'Twill make the day less dreary to trill from the lips a song.
Nothing is gained by fretting, nothing is lost by a smile,
Joy may come in forgetting the burdens borne for awhile.
Give, with joy in the giving; laugh, with the laugh that rings true;
You'll find there's pleasure in living e'en though clouds lower for you.
—Mabel E. Kerr.

NEW THOUGHT : CHRISTIAN METAPHYSICS

A STUDY OF BASIC PRINCIPLES

By AUGUSTUS MANN

What thin partitions sense from thought divide.—Pope.



STUDENTS OF METAPHYSICS and psychology are perplexed for a clear understanding of the so-called "New Thought," and the reading public in general along these lines is no less puzzled at the mixed statements concerning it. What is New Thought, and who is its prophet? Has it any recognized exponent, who speaks by authority? In a prize competition not long since for the best brief definition, in which fourteen responses were published in a western journal, many of its readers were surprised and pained that the only definition which recognized God as the Source of human aspiration and achievement was placed at the very foot of the list in the order of merit!

This journal was supposed to be one of the organs of the New Thought movement, and the gentleman who awarded these prizes had been commonly accepted as standing high in its councils. Are we then to understand that this philosophy of life eliminates its divine origin and God-derived power, substituting therefor the assertion of the human will in "thought force" and "the omnipresence of man's mind," as approved in some of these definitions?

Is Infinite Mind or Divine Principle, as the Cause which inspires and guides our very being here, to be ignored in the latest pronouncement concerning New Thought? Must New Thought be so new as to practically render spiritual power impotent and inoperative in the human problem, by divorcing our life from its vital Source? Upon the plane of intellectual force and will power how can man hope to be in harmony with his Source, and achieve that which the New Thought thus illogically urges? Never, brethren! It can not be done.

The cheerful spirit of altruism in the New Thought, with its contagious optimism, is far ahead of the old thought of indifference or despondency, and the bemoaning of life's hardships; but when the very best has been done along these new lines we may still hear the voice saying, "yet show I unto you a more excellent way."

Does the new thought encourage its devotees to ignore their spiritual Source, when its constant recognition is so vital to the true life? Man's spiritual endowment is suppressed, and remains hidden and dormant upon this plane of effort; and no man can bring into expression the fulness of his being without reverent and grateful recognition of its primal Source and Center.

When the learned and eloquent Apollos came to Ephesus and began

to preach, Aquilla and Priscilla "took him unto them, and expounded unto him the way of God more perfectly." But even then the spiritual presence was not revealed in its fulness and power; and when Paul arrived and found certain converts and new disciples, he inquired, "Have ye received the Holy Ghost, since ye believed?" And their answer was, "We have not so much as heard whether there be any Holy Ghost."

Would the disciples of the new thought be obliged to make similar confession today, and would not this confession account for the inherent weakness and incompleteness of their philosophy? Paul may plant and Apollos may water, but it is God who giveth the increase, when Paul and Apollos work in perfect unity with the God of all life and growth.

It is so whenever and wherever the children of men recognize and observe the divine law, all-harmonious. The mere exercise of thought force, unconsecrated by the divine touch which vitalizes into spiritual life, has no enduring power. That which fails to recognize the Divine Beneficence that vouchsafes our being must also fail to become any permanent factor in the solution of our life problems.

The world has been slow to learn the divine meaning of the Master's words, that it was expedient for the personal Jesus to go away, in order that the impersonal Christ might come and abide with his disciples for all time, everywhere; for if he went not away the Comforter would not come to his little band there in Judea, to reveal the larger truth. But in going away he promised the coming of the Spirit of Truth, to abide forever among men. This is the Holy Ghost, ever ready with pentecostal grace and power to heal all manner of disease, and to destroy every kind of sin. It knocks at the door of man's consciousness for his co-operation; for without this it is inoperative. It awaits man's response to the highest call that ever comes to any soul.

Not only is the new thought movement without any adequate expression of this inspiration, as a reason for its being; it is also conspicuously absent from the organized ethical movement of our time, whose philosophy thereby sets its own limitations upon its aspiring followers. What is still more strange is that the Christian church, content with a formal recognition of this Divine Presence, is shorn to an alarming extent of that power of the Spirit which gave it birth, and left to it this priceless heritage.

The talent may be laid away in the napkin of new thought, of ethical culture, or of ecclesiastical formalism; producing in either case the letter which killeth, rather than the spirit which giveth life. And yet our most thoughtful religious leaders do not see, apparently, that the church they love and would serve now that it languishes, has sold its birthright in this divine power to overcome, for a mess of potage in man-made doctrines and theological systems. Nor do more than the very few among leaders of the new movements see how they hedge themselves about with self-imposed barriers to set the bounds of their own achievements. It is a hard lesson to learn, but the divine insistence is inexorable.

The wheat and the chaff of the new thought must be separated in the winnowing before we can have the good grain of the new mental harvest. There is no well-defined central principle, no recognized standard, no grand shibboleth of this movement which its disciples can all alike pronounce in its fulness, as could the ancient Gileadites their test word, in the trying times of Israel. The spiritual watchword is too often uttered with lisping or uncertain sound. But in fairness it must be said that by many thinkers and writers the spiritual emphasis is given with the true ring, and the divine sonship and birthright for all men are fully recognized.

In contract with this doubtful attitude we find among the Christian Scientists no such uncertainty. They are a unit, and their grand rallying cry is scriptural: "Who is so great a god as our God? . . . who healeth all thy diseases. . . . For the law of the spirit of Life in Christ Jesus hath made me free from the law of sin and death." Their recognized daily work is to prove by demonstration the truth of these sacred declarations, and this is the secret of their power and advancement.

And yet Christian Science has an arch enemy to its true progress in the spirit of narrowness so much encouraged in its teaching and practice, regarding the value of all literature but its own and the Bible. It is difficult to understand the subtle influence which causes most of its devotees to suddenly lose their interest, even in the best of our literature, when they "come into Science."

It is a condition which this cult must outgrow, or suffer the penalty. All true growth is expansion in the larger life and health, and any contraction of our wholesome intellectual faculties and activities will dwarf our spiritual powers. Real Christian Science, in its unsectarian aspect, is too large and glorious a reality to be wrapped in the swaddling clothes of creedal statement or church manual, whence spring these fetters upon the freedom and integrity of our mental and moral manhood.

It thus becomes clear that these two bodies, the organized denomination of Christian Scientists and the unorganized association of new thought students, may each learn a valuable lesson from the other. The centers of the new thought movement have a great truth to learn in Christian Science, from its safe anchorage, its sure foundation, its place of rest, where the voice is always heard, "Be still and know that I am God."

But from this vantage ground the Christian Scientists have still to learn from the practice of their new thought brethren, the spirit of toleration and hospitality for ideas, growth, progress; remembering that God hath not yet spoken the final word of His revealing, and that to shut the door of thought against the prophets of the new day is to reject His leading into the light beyond.

The Power Society of Silent Unity Helpers with Daily Studies in Divine Science

Open to All Subscribers of "Power." Observe Following Instructions:

In His Name. "Blessed be the Lord God, and blessed be His glorious name forever; and let the whole earth be filled with His glory." Whatever service is rendered, whether in receiving or giving, will be "In His Name." As Jesus said, The doctrine, the words, the works, the good, are not mine, but His that sent me.

Our Help is gladly, freely given. Our consciousness, our time, is yours, and we expect your earnest co-operation.

Be Thou Whole. No matter what you have thought, we declare Wholeness unto you. The world, or any part of it, is imperfect only to the soul who has not yet seen its Perfection. All things that are possible to God are possible to the soul that believes on God. You may see as He sees, know as He knows, trust as He trusts.

Attitude. Attitude includes your motives, your beliefs, your impulses. Therefore your thoughts, words, and deeds express your attitude. Remember, attitude controls only living, or the use of the forces. Life is perfect, unchanging.

Believe. Believe in God, in yourself, in your fellows. Accept this Universe as One in Purpose and Plan, everything and everybody co-operating at every point.

Pray. Pray "His Kingdom IS come, His Will IS done, on earth." Be open to God, and He will reveal Himself to you, and you will see, hear, understand—yes, receive all He has in Mind for you, "prepared from the beginning," only waiting your willingness, openness to receive.

Receive. Receive in the spirit of Love and Confidence all that comes, knowing that the Giver of "every good and perfect gift" cannot fall short of manifesting His own Perfection to and through you. Relax, let go, and let be His Perfect Creation.

Trust. Trust God for Wisdom, Health, Supply, and Happiness. He is the ONLY Source, the Mighty Coun-

sellor, the Great Physician, the True Provider.

Rejoice. Rejoice in the Law of the Lord, and give Him hearty thanks for all His benefits. Count the blessings, every one.

Be Silent. For the sole purpose of knowing conscious Unity, communion with God, wherein you receive guidance each day for every activity of thought, word and deed.

Concentration. Love the Lord thy God with all thy mind and heart and strength. Do all things heartily (wholly) unto Him. Keep your faculties united. One moment of absolute concentration on Omnipresence is "all powerful."

Time of Silence. The Power Society of Silent Unity Helpers will treat you at 9 o'clock each morning for the realization of One Presence. Each name enrolled will be called and a special blessing will be given.

Read. At first read simple lessons. Try to get the viewpoint of one true soul. Understanding grows; it cannot be forced. Inwardly digest all with which your soul agrees. Read broadly only when you have unfolded the discernment of the Spirit; many expressions confuse a soul that is not yet established in Truth.

Correspondence. Send us one letter a week. You must be faithful in this for your own good.

Our time is given you conscientiously, but we have little time to reply by letter. Know that you are being remembered so long as you report regularly.

Compensation. We hold all in Universal Abundance. We believe in giving and receiving—Divine circulation. We will lovingly receive whatever you send, "in His name." "Freely ye have received, freely give."

If you wish a personal treatment by the editor, with letter of instruction, enclose \$1.00 offering therefor, stating same when writing.

Address all communications concerning treatments to
THE POWER SOCIETY OF SILENT UNITY HELPERS.

MANY INQUIRIES from every direction keep coming to us asking if the comparative lessons on Christian Science and Divine Science will be published in book form. It is not now our intention to do so, and moreover, we can not yet say when they will be completed. The next discussion will be on "Pantheism."

Daily Studies in Divine Science: Knowledge of Truth

These studies are designed for the busy man and woman who desire a daily thought for meditation which will expand their realization of the Good; which will make their daily duties the easier and more profitable, their mental attitude the more peaceful and responsive to Truth, their bodies the healthier and stronger, and their realization of supply and abundance of all Good the clearer and truer.

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, Intelligence and Substance.

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

THE LORD'S PRAYER

(In present tense.)

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.

Theme for This Year's Studies:

PRACTICING THE PRESENCE OF GOD.

January Topic: "The Be-Attitudes of the Divine Scientist."

February Topic: "The Inner Light."

March Topic: "Having Faith in the Omnipresence."

April Topic: "True Prayer and Its Results."

May Topic: "The Value of Affirmation."

June Topic: "Growth or Unfoldment."

July Topic: Serving God by Serving Others.

August Topic: Temptations Occasions for Growth.

October, 1916.

SOWING AND REAPING

SUNDAY

THE FIRST

Light is sown for the righteous, and gladness for the upright in heart.—Ps. 97:11.

AFFIRMATION: Truth ever inspires and guides the one receptive to its light. I keep in tune with the Infinite, and am thus both enlightened and rejoiced by Truth.

MONDAY

THE SECOND

Sow to yourselves in righteousness.—Hosea 10:12.

AFFIRMATION: The life of man is individual. Since I hope for good to myself, I must sow the seeds (thoughts) which will produce that good.

TUESDAY

THE THIRD

To him that soweth righteousness shall be a sure reward.—Prov. 11:18.

AFFIRMATION: Though the wicked may seem for a time to prosper, I will not forget that the righteous will have their sure reward of eternal joy and satisfaction, which can not come to the evil.

WEDNESDAY

THE FOURTH

He that watereth shall be watered also himself.—Prov. 11:25.

AFFIRMATION: Every thought and act of goodness always blesses the giver as well as the recipient. The good I realize for others I myself receive.

THURSDAY

THE FIFTH

In the morning sow thy seed, and in the evening withhold not thine hand.—Eccl. 11:6.

AFFIRMATION: It is well to begin early, but it is just as important to continue in good works. Starting the day aright, I find it easy to fill the whole day with goodness.

FRIDAY

THE SIXTH

The seed is the word of God.—Luke 8:11.

AFFIRMATION: The true seed, that which brings forth good fruit which endures, is Truth. This is the seed I constantly sow, knowing that the fruit thereof will be wholly good.

SATURDAY

THE SEVENTH

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Gal. 5:22.

AFFIRMATION: These are the elements of Truth (the word of God) which manifest in me, since they are the product of my thought.

SUNDAY

THE EIGHTH

For the fruit of the Spirit is in all goodness and righteousness and truth.—Eph. 5:9.

AFFIRMATION: Since God is Good, wherever good is perceived there is the activity of Truth. The good in me is God manifesting.

MONDAY**THE NINTH**

The fruit of the righteous is a tree of life.—Prov. 11:30.

AFFIRMATION: Growth is the activity of life. Right living is evidenced by unfoldment in consciousness.

TUESDAY**THE TENTH**

Every good tree bringeth forth good fruit.—Matt. 7:17.

AFFIRMATION: That which is good produces only good. I resolve to think only the good that my works may be righteous.

WEDNESDAY**THE ELEVENTH**

The tree is known by his fruit.—Matt. 12:33.

AFFIRMATION: The outer is the expression of the inner. My actions indicate what kind of thoughts I think. As my thoughts are good, my product must be good.

THURSDAY**THE TWELFTH**

Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.—John 15:2.

AFFIRMATION: Everything is an aid to my spiritual enlightenment and growth. All experiences are helpful.

FRIDAY**THE THIRTEENTH**

The fruit of righteousness is sown in peace of them that make peace.—James 3:18.

AFFIRMATION: The attitude of peace must be the groundwork for all expression of peace. I take this attitude; I therefore make peace. The result is the "fruit of the Spirit" mentioned above.

SATURDAY**THE FOURTEENTH**

Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.—Phil. 1:11.

AFFIRMATION: By my works, which are the effects of my right thinking, do I glorify the Good. Thus the Christ is manifested in me.

SUNDAY**THE FIFTEENTH**

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.—1 Peter 1:23.

AFFIRMATION: Out of personality, out of sense belief and appearance, out of fear and death, have I been "born again"—into the sweet realization of the allness of Good and my eternal oneness with it through the revelation of Truth.

MONDAY**THE SIXTEENTH**

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?—Matt. 7:16.

AFFIRMATION: The law of Nature is the Law of God. I conform to all law, and the result is harmony and peace.

TUESDAY

THE SEVENTEENTH

Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

AFFIRMATION: All Nature teaches us this truth. Since I desire only the good to manifest itself in my world, I think only that which is good and true.

WEDNESDAY

THE EIGHTEENTH

He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—Gal. 6:8.

AFFIRMATION: Sense is delusive and corrupting. I live daily in the spiritual realm, and thus reap or realize the peace of God in myself, my environment and in my affairs.

THURSDAY

THE NINETEENTH

The seed of evildoers shall never be renowned.—Isa. 14:20.

AFFIRMATION: The result of evil thinking and doing ends in destruction. Only the good is eternal. In thinking and doing good, my works are beneficial forever.

FRIDAY

THE TWENTIETH

Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.—Gal. 6:4.

AFFIRMATION: Salvation is individual realization of the Omnipresence. This realization is the result of "living the Life," of proving or demonstrating the principles of Good.

SATURDAY

THE TWENTY-FIRST

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind.—Eph. 4:22, 23.

AFFIRMATION: I put away all thoughts of external seeming, knowing that mental conceptions and beliefs are usually misleading and untrue; and am being constantly renewed by spiritual perception and realization.

SUNDAY

THE TWENTY-SECOND

And that ye put on the new man, which after God is created in righteousness and true holiness.—Eph. 4:24.

AFFIRMATION: This I purposely and gladly do, thinking God's thoughts after Him, and behold, only goodness and truth fills my world.

MONDAY

THE TWENTY-THIRD

Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.—Rom. 6:22.

AFFIRMATION: I serve God the Good, and my works are thus perfected by Truth, through which I realize the life eternal of goodness.

TUESDAY

THE TWENTY-FOURTH

Herein is the Father glorified, that ye bear much fruit.—John 15:8.

AFFIRMATION: Being is self-expressive. As I co-operate with it, I fulfill the Law of Existence, and thus glorify the One Reality.

WEDNESDAY**THE TWENTY-FIFTH**

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.—John 15:5.

AFFIRMATION: All my progress is the activity of Good within me. It is the Father, with whom I am one, who bringeth forth good in me.

THURSDAY**THE TWENTY-SIXTH**

With good will doing service, as to the Lord, and not to men.—Eph. 6:7.

AFFIRMATION: Accepting the Omnipresence without any reserve, it is this Good which I serve in doing good to everybody and everything.

FRIDAY**THE TWENTY-SEVENTH**

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord.—Eph. 6:8.

AFFIRMATION: "As ye sow so shall you reap." What evil can come to me if I see, know and do only that which is good? I receive as I give.

SATURDAY**THE TWENTY-EIGHTH**

Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.—1 John 2:5.

AFFIRMATION: Since consciousness of oneness (Love) with the Good, our Source, is the goal of life, I keep—that is, I accept and practice—the living word of Truth which is being constantly revealed to me by the Christ within.

SUNDAY**THE TWENTY-NINTH**

Let the word of Christ dwell in you richly.—Col. 3:16.

AFFIRMATION: I form no opinions, but follow the intuitions of the Christ as my sole guide and inspiration from this time forth. My harvest can therefore be only good.

MONDAY**THE THIRTIETH**

A faithful man shall abound with blessings.—Prov. 28:20.

AFFIRMATION: Not simply now and then the display of some of the good of Life, but richly supplied, abounding, by the Fullness of All Good. This is my portion which I now gladly accept.

TUESDAY**THE THIRTY-FIRST**

Being enriched in everything to all bountifulness.—2 Cor. 9:11.

AFFIRMATION: The recognition of only Good, the acceptance of it, and co-operation with it, opens me to the realization of the fullness of all Good, that "all that the Father hath is mine."

DIRECTIVITY

By EDGAR LUCIEN LARKIN

Director of The Lowe Astronomical Observatory,
Mount Lowe, California, U. S. A.



WRITING ONE'S OWN THOUGHTS IS ACTIVITY. But suppose that when writing, your thinking is stopped, often suddenly, and your arm and hand are entirely controlled by another mind, and your pen writes its thoughts. This now increasing phenomenon is surely directivity. You are suppressed, prohibited from thinking, and the other, assuming dominion and power, forces your hand to write thoughts totally unknown to you. Now what directs; or if not what, who?

Let your age be, say, 45 years. You begin writing a letter, but you do not finish; a mind, a stranger to you, forces your hand to write words thought by itself?

Let you be, say, a speaker of English, your only language, but your hand and pen writes Sanskrit, Hebrew, Egyptian, or any other speech, extinct or living, that is spoken by races now. Has there been a subconscious mind or subjective or subliminal within, but latent since your birth? And waited forty-five years before making up its mind to express or manifest? If so, a human is complex beyond our present imagining.

If your hand writes Sanskrit, an extinct language now, is the indweller, the individual slumbering within, a reincarnated Aryan Sanskritist? A very ancient individuality arousing from a long period of latency into nascency?

For directed writing is now increasing, or we hear more about it, in papers, magazines and books. Certain it is that ancient minds are renewing expression; and languages centuries before Sanskrit or Egyptian have been written by directing, dominating mind forces, or by individuals who have lived in brain-cells centuries ago, but who are now reappearing, to recall and reanimate ancient wisdom.

Directed writing is at speeds from five, ten and up to fifty times the normal rate of writing of the person controlled. The rapid writing often is of essays, poems, choice literary productions, and strictly scientific facts. The incoming, or if not, latent individuality deep within the subliminal, at times becomes prophetic. Thus I have scientific predictions, written by a hand directed in 1882, that are now fulfilled. The writer, a youth, had no idea of the meaning of the abstruse terms and words as they flowed with a rapidity far above his normal rate, from his flying pen.

The discovery of ultimate units was predicted; and Joseph J. Thomson discovered basic electrons in 1899. Phonographs, the fact of recording sounds, words and music permanently, were predicted; also airships heavier than air. But these were foretold as being propelled at great speed, by electricity, also other inventions.

Theories have been advanced to explain. One is that a discarnate human individual actually enters and displaces your own, and assumes complete dominion. Also, the strange hypothesis of the assembling of wandering thoughts in a brain. Thoughts once, or perhaps often in different human brain-cell, are conceived to be still existing, either in cosmic space or in the regions immediately surrounding the earth. These assemble into an individual that enters a living brain, prohibits it from thinking, assumes complete control of cells, nerves and muscles, forcing the writing as it may desire.

This subject greatly increases our wonder as to what complexity a human organization may attain and is worthy the close study of all mentalists.

CHARACTER

In one of their regular daily editorial advertisements, The Joslin Dry Goods Company of Denver has this to say with reference to character:

"A reputation often depends on the length of time some folks have for gossiping and the amount of integrity they have on hand.

"Character is your own. Character is the biggest possible store asset. It is cash on hand. Character is credit.

"Reputation has been known to come to a business on account of extravagant advertising. Reputation is transitory in trade.

"And did you ever stop to think that a store can have character just the same as the individual can have individuality?"

Just a few days previous to this editorial advertisement on "Character," The Joslin Dry Goods Company had something to say about the customer and service, and here it is:

"As a customer of a store you desire to meet pleasant people, able and efficient sales folks. You do not come to this store to hold a sympathy session. You come here to find true values, the latest styles, and to get good service.

"The world has plenty of sadness of its own.

"Nobody cares a rap about your troubles, save, perhaps, your intimate friends.

"Sentiment, woe, sadness, are home affairs, and not business liabilities.

"Strangle your worries, your troubles, and pin a big smile on your face.

"These suggestions do not mean for one instant that we are not in harmony, in sympathy, with our sales people. It is doubtful if any store could be more so.

"In this organization we try to get fun out of the greatest game in all the world—business.

"Service that is willing is the only service. Service that is smiling, cheerful, smooths out the wrinkles and helps all concerned."

CREDO

By ISABEL BROWN

I believe in Spirit
The only, the universal, Life Substance.
I believe that Spirit,
Self-contemplative—
Created, projected, exuded,
Or crystallized Itself into
The ether,
The primitive world substance.

I believe that Spirit
Is Intelligence and Volition in Itself.
I understand that ether
Is universally present,
Is inert, balanced and receptive.

I believe that Spirit
"In the beginning"
Acted in thought or "word"
Upon the ether;
And that from thence arose the worlds
And all that in them is.

I believe
The first ministers of His
To praise Him
Were the rocks and stones,
The ribs of worlds and stars,
All crystals,
And all jewels,
All gases, salts and earths.
These were the First Race.

Then arose
The teeming multitudes
Of greenening, growing,
Leafing, flowering,
Seed-bearing and sky-seeking
Things.
These were the Second Race.

And after and among them came
Those others,
Moving, crying, gnashing, rending,
Flying, loving, hating,
Cherishing their young,
Fearing pursuit and death,
And rising up at last
To overlook the earth and face the sky.
This was the Third Race.

Out from these
And with them and with all
Came man—
His task to dominate the earth

And grow himself a brain.
 Men rose and fell
 And cities waxed and waned.
 Man rides leviathan today
 And wings the winds,
 Fingers all subtle secrets
 Of hid powers
 Close to the hidden
 Heart of God—
 Worships a far-off God, or none,
 Not knowing
 Where He is.
 This the Fourth Race:

I believe
 Today
 Arises the Fifth Race.
 Clad in white robes of understanding
 These are they
 Returning now
 From a long pilgrimage,
 A far country—
 To the eternal, hidden, veiled
 House of God.

I believe
 There can not ever be a spot
 So large as a pin-prick
 Where God is not.
 I joy to praise
 Such power, such wonder,
 Freedom, harmony and peace.
 My heart, contemplative,
 Nestles snugly to the Heart of such a Joy and Love—
 And lo—the miracle!
 That—
 (In all reverence)
 That is God
 Self-contemplative.

So I believe
 A new creation rises
 Where men will walk as gods,
 As Christ walked—
 He the proof, first-fruits, exemplar,
 Courage-giver, savior, lover,
 Shepherd of lost sheep.

I believe
 That if I might not praise and love
 All those of all the races
 That have been and passed,
 And that today are passing—
 That my heart would break;
 And God's Heart too.
 Take ye heed then
 How ye blame or pity,
 Limit or condemn!
 I praise dumb things
 And seeming

Glad souls and beauty,
Clean star-dust
And reeking filth of offal—
Take ye heed!
For all is where God is!
I praise that stupid one who drools and blinks—
He gives my faith the chance and need to leap,
To know within him
Waits and rests
His fire-white, conquering Self.
I praise all those
Who pry and dig and feel their slow hard skeptic way
Through Nature's mysteries,
(Brains keen and resolute, hearts set and stern)
And postulate the ether—
That gives my faith a place to rest
And turn to understanding.

I believe God waits
For you and me
To see Him where He is,
To look
Until our eyes can see
Our hearts can understand
Naught else.
Then I believe
Our minds will make for us
As God's for Him
A new good world.

I believe
The Fourth Race
Passes in the pomp of war,
In agony and glory,
Down the long, long road
Where hate and envy,
Greed and selfishness,
Despair, confusion, separation,
Pass away,
Outgrown.

And I believe
That God's great Temple
Builds Itself
Of "living stones" indeed—
The illumined minds of men
Wrought tier on tier and interwrought
Throughout the vastness
That is Spirit.
And in the fair and dear and small sweet chambers
Of that Building—
Rooms we know as Time and Space—
Beauty, plenty, peace, and happiness,
Are abounding.

O, brothers,
Look
And see Him where He is—
Believe!

TRUE RELIGION

By Rev. H. H. Schroeder, in "The Light."



THE OBJECT of all the different religions is to uplift humanity, to re-unite man with God. In reality there is but one religion, it is the Truth itself and there is no religion higher than Truth. Many are the views and religious beliefs among men, and every religious advocate believes his view or creed the best, and most true. Many of these religions are based upon superstition and fear, and contain but very little Truth, yet their adherents seem very devout and sincere in their beliefs.

Religion is as old as the world, and man has always had some sort of religious belief; it seems to have been in-born in every living soul. You read in the Scriptures that in the time of Enoch, "men began to call upon the name of the Lord," feeling the need of the invisible comforter and healer.

The various nations of old had their religious beliefs and they idolized the gods of their imagination. The Jewish people have always worshiped their highest concept of God. They pride themselves on being God's chosen people, but no nation is favored any more than any other by God.

There are great truths to be found in the Jewish religion, but the Truth, as to God and man, has been mixed with the "traditions of the fathers" which they give out as pure Truth and which was believed in by the masses even then as now. To be sure in every age great souls arise, inspired by the spirit of Truth who give forth their highest conception of the Truth of God and man, all of which has shed a light upon the daily path of humanity.

About two thousand years ago Jesus Christ came among men as God in the flesh. He advanced new thoughts in regards to the old Truth and set aside the traditions of the fathers. He set up the Christ standard of Truth, taught the "unity of God and man," and demonstrated this Truth by living the divine life as an example for all mankind, saying: "I am the way, the truth and the life. Follow me."

His teachings were based upon the never failing principle, that God is spirit, mind, life, intelligence, power, peace, love, wisdom and all that is good, ever present with, and expressed in man. He taught the Fatherhood of God and the Brotherhood of man; his religion was a religion of Truth, not a dogmatic creed. Furthermore he applied his religious faith in his every day life, which brought him constantly in closer relation with the Father, until he could truly say, "The Father and I are one." And this Truth which he spoke for the redemption of humanity was the same yesterday, is today and forever.

The Christ religion is a religion of the heart, as well as of the mind, and combines the theoretical with the practical. This practicality of the religion of Christ is what makes it invaluable.

so various are the religious views and beliefs of the so-called followers of Jesus Christ that today we have many Christian religions, all of which claim to be based upon the Scriptures and the Gospel of Jesus Christ.

The true Christ religion has been debated for centuries by men, lay and clerical. Wars and hatred have resulted from their different views and beliefs, and all of this has not altered the Truth in the slightest.

Religious teachers and organizations have always been reluctant to accept any new ideas with regard to religion, believing that it was a sin for a man to change his religious belief. All of this has been a hindrance to the advancement of the Truth and freedom from fear and superstition. However, the spirit of Truth is working ceaselessly in the minds and hearts of men and women, who are open and receptive to the Truth, wherever they may hear it or read it. This in turn awakens new thoughts and ideas which are advancing the liberation of the human race from superstition, fear and unbelief.

Does your religious thought and belief satisfy your every need? Does it give you peace of mind, joy of heart and health of body? Or does it fill your soul with fear and trembling, causing you to believe that it is the will of God that you suffer and be deprived of the necessities of life? Does it reveal to your soul the Kingdom of God within, or does it point beyond the skies to a Heaven above or a Hell below? Jesus Christ taught that Heaven is at hand, and that the Kingdom of God is within the heart and soul of man.

A wise man of old said:

“Hold there, Where runnest thou?
Know Heaven is within thee,
Seekest thou for God elsewhere,
His face thou wilt never see.”

There is constant need for new thought upon religion, and we need more fearless men and women, who will have the courage of their conviction, in regards to the Truth. Dr. Martin Luther conceived a new thought in regards to the Truth of Religion, and he had the courage of his conviction of being in the right. It was a step in advance towards human freedom from the traditions of the fathers, but many of his followers of today have crystalized their thought in some of Luther's beliefs, and they in turn are as unprogressive as the Church Fathers whom Luther renounced.

However, we are progressing daily and the wheel of progress goes unrelentingly on its way; and he who is wise will keep step with the progress of the spirit of Truth.

The fundamental truths of the Christian religion may be summarized as follows:—

First: True religion believes in God as the Father of all, regardless of race or color; “for have we not all one Father, has not one God created us all?”

Second: It accepts Jesus Christ as the great example for all men and recognizes the Christ, the Son of God, in every man.

Third: It believes in the Holy Spirit or the consciousness of the unity of God and man as a power among men here and now to save humanity from seeming evil, sin and sickness; it reveals to every living soul the Kingdom of God within, and demonstrates that each man is one with God in spirit and in Truth.

Fourth: The acceptation of this Truth of the Unity of God and man, and life in accord with his divine origin brings man into the consciousness and realization of his salvation. This Truth has been the same from the beginning, is now and ever more shall be.

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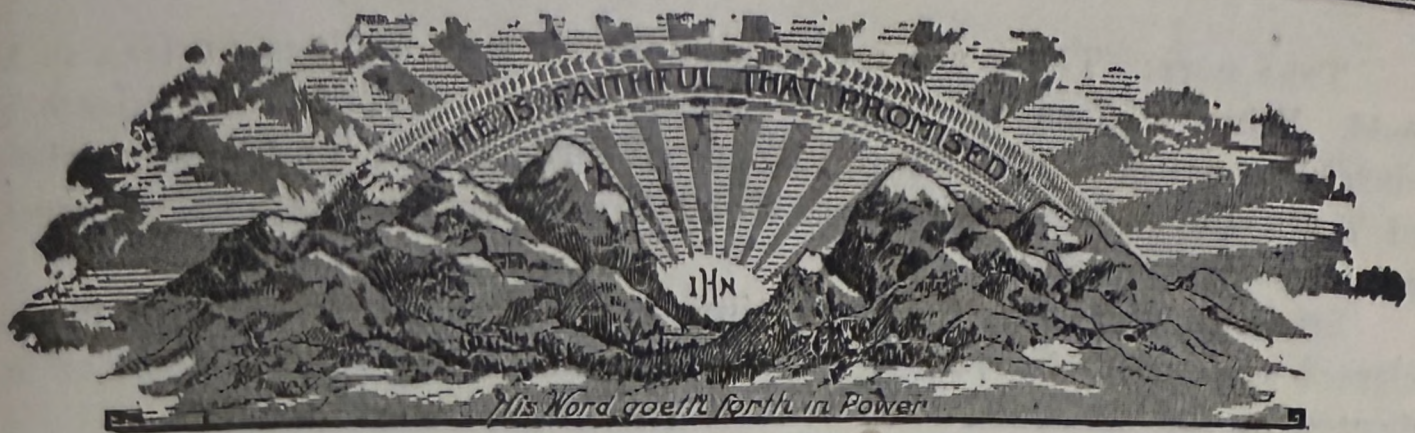
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5. What is the true seed which you should sow?
6. What is the fruit of the Spirit?
7. To how much good are you entitled?
8. Why do you expect good fruit from a good tree?
9. What is meant by being a servant of God?
10. What is the goal of existence?

CLASS IN SPIRITUAL HEALING

Lesson 9—Absent Healing.® (To end of page 102.)

1. Why do we fall short of realizing perfection?
2. Explain the Omnipresence as substance.
3. Is every atom of substance endowed with intelligence?
4. Since God is Mind, is there any limit to thought?
5. How do you become conscious of anything?
6. How is concentration the door to realization?
7. How is one transformed by the "renewing of the mind"?
8. What is a treatment?
9. What is the only difference between present and absent treatment?
10. Do we treat the body, disease, or conditions? Why?

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