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POWER.

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

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CHARLES EDGAR PRATHER, Ph.D., Editor.

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First Steps in the Science of Being

LESSON TWELVE

Health Through the Practice of Truth



IT IS NOT SUFFICIENT to just mentally recognize and consent to the principles of Truth or Being. To derive actual benefit therefrom, these principles must be applied in your daily living. This means, for instance, that when anything seems "bad" to you, you must not acknowledge it as such, and thus give it place in your thought; for the more thought you give it, the more adverse power you attribute to it—and the "worse" it seems to become.

The way has been definitely shown: "Hold fast that which is good." Admit, acknowledge only that which you know to be true. Then will there be no place in your thought for anything adverse to the good—since God is all. This mental picture of goodness, in every phase and form in which it is revealed, you must actualize by practical application—in your words, and actions. By putting into practice what you have mentally accepted as true, demonstration results; that is, these truths become living, tangible, or visible, realities.

Hence, if you have honestly lived the principles expounded in this course of lessons, you should now be realizing the fullness of health, happiness and prosperity.

You have learned that God is the only reality, and that you are the individual expression of this One perfect Presence; that your body is the temple of the Living God, and hence you no longer defile it with untrue thoughts of weakness, impurity and disease; that the workshop of Mind is your mentality, which has now been cleansed of all false belief of everything adverse to the good. Since all unfoldment, development or growth is from within, you have learned to enter this "secret place of the Most High" frequently for inspiration and direction. Your true mission, your purpose in life, has been opened plainly to you, and you have verified through daily application the essentials of true Christianity. This has given you stability, steadfastness, and firmly fixed you in loyalty to the Truth, opening you into conscious oneness with the Good, which is Love, the fulfilling of all law or right rule of action. The result of such a life is true happiness and satisfaction, which shows forth in that outer expression of order, strength and harmony called health, and which is your normal natural state.

You sense disease only when you are not conscious of your true state of Being. If you still fall short of this perfect realization, continue to study and practice these truths until all susceptibility of belief in such adversities has been eliminated.

Your practice of seeing only wholeness everywhere is a healing influence, since others are more or less affected by your thoughts; and as you think harmony and strength, they are inspired to do likewise. One can not think harmony and discord at the same time; hence, with Paul, "I would that thou affirm constantly" only that which is pure, good and wholesome.

When closely analyzed, the truth is discovered that disease is a mental attitude or belief; a derangement or disorder of the personal thought, which affects the free and natural functions of the organs. That which is called physical disease is but the visible effect or appearance of this untrue belief or false thought. Hence, all disease is the result of a lack of knowledge of the Truth and conformity to it in living.

Healing, therefore, is a process in the realm of mentality, a change from ignorance, or belief in sin, sickness and limitation, to a knowledge of the Truth. If you have been open to this revelation, from lesson to lesson, you should have so unfolded in consciousness (knowledge of Truth) that you are now expressing and enjoying perfect health. Should this not be your present realization, do not become discouraged. Health is your divine birthright. "He that is faithful unto the end shall be saved." Continue seeking the Light, talk Health, try to feel and appear strong, doing all you can, temperately, to act healthy.

We are all more or less susceptible to the suggestions of thought, climate and environment, etc., until we are really awakened to the Truth, and live it, thus transcending all sense conditions.

He who has actually accepted and put into practice the teachings of Truth, as given by Divine Science, knows for himself, and can never question its reality and efficacy.

Since all contagion is the susceptibility of thought to thought, to suggestion, the place and the how to handle it is in clarifying one's own vision, and then the light of Truth shining through it dissolves all shadows.

Truth is ever supreme and glorious, not because of its conflicts, but in spite of them. The more investigation you give to disease the more prevalent it becomes to you. Stop looking at the shadows; turn your face to the Light of Truth.

Fear, selfishness, pride, egotism, personal worship, are virulent forms of disease, which are more or less infectious. They have no place in the teaching of Truth. Fear is the most prevalent form of contagion. It is because we fear much in life that the so-called ills come upon us. Verily, the experience of all mankind is that of Job: "The thing I feared has come upon me."

Why do not the doctors contract the various diseases they treat? Because, chiefly, they do not fear them. Because they believe more firmly in the power of the disinfectant they use than in the disease. Because they take the attitude of superiority to disease, thus in their thought not giving it power over them.

No disease is of physical causation, and when one looks to and lives in the physical sense of things, it is his thought that gives them seeming power over him. Living in the external, and not in conscious realization of the Omnipresence, of Good, Life, Health, Love and Truth, one's belief in the opposition and limitation of the outer is the disease—the only disease—which appears to him in the body, in the home, and in environment as sickness, discord and hardship.

How handle disease? Handle your own thought! See that you are giving no place to the evil. See that you are sincere and steadfast, cleaving only to that which is good.

Every thought less than perfection must be healed. And a good thought is more contagious than a bad one! Try it and see. The bad thought has no substance, no enduring power back of it or in it, and soon runs itself to death. A good thought is an unfolding, inspiring, establishing idea of God, containing the very substance and nature of God, which is perfect and everlasting.

You have no business in seeing in another anything less than Divine Perfection—God. And remember, that which you see in another is but the picture of your own thought! In seeing another the likeness of God, you are yourself unfolding consciously more and more into that same image. In so doing, your patient, or the one for whom you have realized perfection, being desirous and thus receptive to the higher and better, receives the impress, the stimulus, the contagion of your thought

—which is wholeness, health—and he is strengthened and quickened in spiritual insight so that he perceives and accepts the Truth for himself. This is the efficacy of spiritual treatment.

(The end of this series.)

GOOD NATURE A GREAT BLESSING

Good-nature—what a blessing! Without it a man is like a wagon without springs, he has the full benefit of every stone and way-rut. Good nature is the prime-minister of a good conscience. It tells of the genial spirit within, and good-nature never fails of a wholesome effect without.

Good nature is not only the government of one's own spirit, but it goes far in its effects upon those of others. It manifests itself on every street; it humanizes man; it softens the friction of a business world. Good-nature is the harmonious act of conscience. Good-nature in practical affairs is better than any other; better than what men call justice; better than dignity; better than standing on one's rights, which is so often the narrowest and worst place to stand on one can find.

A man who knows how to hold onto his temper is the man who is respected by the community. And one who has a good nature, successfully travels about as does he who goes upon the principle—little baggage, but plenty of money! A man who is armed with hopefulness, cheerfulness and a genial spirit, is one who is going to be of practical and beneficent usefulness to his fellow-man. There are no things by which the trouble and difficulties of this life can be resisted better than with wit and humor. And let the happy person who possesses these—if he be brought into the folds of the church—not allow conversion to deprive him of them. God has constituted these in man, and especially when they are so salient in meeting good-naturedly the trials of this world, they should be used. Happiness, at last, is dependent upon a soul that has holy communion with its Creator—"for in Him we have life eternal." Men also fail in happiness because they refuse to read the great lessons found in the great book of nature. Happiness is to be sought in the possession of true manhood rather than in its internal conditions.—Henry Ward Beecher.

Give us, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time, he will do it better, he will persevere longer. One is scarcely sensible of fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright.—Thomas Carlyle.

Directing Our Energy

Address delivered at the Second Divine Science Church of Denver.

BY EDWIN G. DEAN



ENERGY IS POWER. Misdirected, it means failure and annihilation. Properly directed—which means God-directed—it moves the universe, and makes for success in any human undertaking. It is much like the experience of two persons, each of whom purchases an automobile—same kind, same equipment, same everything. One abuses his machine, misuses it—speeds it up, hits only the high places, tries to climb a tree, jump a creek, or bump a train off the track. That finishes it, and the rest is left for the coroner and the undertaker. The other uses his—keeps it free from dirt, gives it oil, sees that its parts are all working freely and harmoniously, has just enough air in its tires, plenty of gasoline in its tank, and keeps its spark plugs clean. He drives carefully, avoiding chuck holes and cobblestones, passing the o'er-shadowing trees, along the rippling brookside, and it carries him on and on in ease and comfort through an ever-changing panorama into new and beautiful vistas, the like of which he had never dreamed—a type of well-directed energy—a joy forever.

All Power is from God; likewise all Intelligence necessary to direct that Power into channels of usefulness. And Love—conscious unity—that reveals the Truth, and cements or links Intelligence with Power—is also our Divine inheritance.

We are given the privilege and responsibility of directing, harnessing, controlling, utilizing this God-given energy. This function has been named Will. As a man thinketh, so is he. We can be what we will. This statement is not an exaggeration, though it may seem paradoxical because so few of us will to be what we might. We seem content to drift, to be carried along the paths of least resistance, to seek the easy way. We seemingly are satisfied with just “getting by”—to use the common vernacular—and that is far, far short of the standard the Infinite Author of our being has fixed for his children.

A bit of doggerel from the Kodak Salesman sets forth this idea rather vividly, if not elegantly, thus:

THE BOSS DIDN'T CARE

I skipped out to the game one sunny P. M.,
And we beat out the Phillies for fair;
I didn't report at the office at all,
But the Boss didn't seem to care.

The Boss sent me over to Gotham on biz;
I got tanned by the white light's glare;
I was a day behind schedule getting back to my desk,
But the Boss didn't seem to care.

I sneaked a day off and went fishing with Jim;
We played poker all night with Sinclair;
I fell asleep at my desk the day I got back,
But the Boss didn't seem to care.

I over-pounded my ear Monday morning,
But braced in with a nonchalant air;
He glanced at the clock as I hung up my hat,
But the Boss didn't seem to care.

I struck for a raise from the old man today—
I didn't know he could be such a bear—
And not getting it, quit; took my coat and walked out—
But the Boss didn't seem to care.

Just an every-day incident in business life of misdirected energy, with the inevitable result; for there are laws governing the actions of men as immutable in their effects, as is the law that fire burns you when you touch it. "As ye sow, so shall ye reap."

The human animal seems prone to be erratic, and while frequently he knows better, he will allow his Divine birthright, his God-given energy, to be perverted by himself into paths that inevitably lead to disaster.

When we permit the trivial things incidental to every-day living to annoy us, when we lose sight of the Infinite love that surrounds, permeates, and quickens our very being, and lapse into fault-finding, envy, jealousy and such like, what are we doing? Misdirecting our energy. When anger and hatred enter, we have allowed the wires of Love—conscious unity—to become crossed.

Electricity, supposedly a fluid, invisible to our physical eyes, yet known because of its manifestations, is one of the most potent forces of which we have knowledge. We all know, however, something of its destructive possibilities when the wires become crossed; yet properly—which means intelligently—directed, it is one of the greatest blessings man has yet discovered in delving into the inexhaustible storehouse of Divine wisdom and riches.

One of the greatest blessings, it is said, because Love—conscious unity—is conceded to be the greatest agency for good that has yet been revealed to humanity.

Perhaps, however, our wires become crossed through ignorance. This possibly is most frequently the case, though few there are who are willing to admit the fact. "Kings are born," it has been said, "not made." But as with the rest of us, it is necessary they go through a process of growth, of unfoldment, to develop their birthright.

Now if we fully realized that every time we become angry we are figuratively crossing the wires, we are retarding that growth, that process of unfoldment, thereby delaying the full realization of truth, we would not permit ourselves to become angry—we wouldn't be fault-finding—we wouldn't be "kicking."

But how prevent it? Open our thought to the good. Yes, but some of us are groping in the dark. We need a shock, a jar, a jolt, a

loosening up, a cleansing of our mentalities. The world is full of blessings in disguise, but we must get the blinders off our eyes in order to see them.

Now here's a prescription. We hear much about the nuisance of telephone poles marring the beauty of our streets, alleys and the like, but permit me to suggest that each one of us ought to have a telephone pole set up in his front yard, planted good and solid out where everybody can see it. Then when we feel symptoms of fault-finding, of envy, of bickering, of anger or any of these "crossed-wire" manifestations coming on, go out in the front yard, travel around that pole three times, pick out the spot that looks the hardest, spit on your hands, back up as far as the next house will permit, get as good a running start as you can, aim true, and then try to kick that pole into the middle of the next block. If you survive the shock, it's the best cure for "pure cussedness" I have ever known—and "pure cussedness" is misdirected energy. The more vigor you put into the kick, the quicker the cure. It can be taken by children as well as by adults, and is equally as efficacious with women as with men. One pole will be sufficient for a large family; it does not need shaking, can be taken at any time, and one dose will insure a cure. No charge, thank you.

Seriously speaking, I believe in kicking, but let the kicks be properly directed to some good, which means constructive or unfolding, purpose.

When the embryo chick feels the limitation of his cramped quarters he begins to pick with his bill until he has made a peep-hole so he can see out, and as things look good to him, he kicks with his feet until he bursts the confines of his little shell and struggles forth into the sunlight of God's glorious world. And therein is a lesson in kicking. If you must kick, kick with your feet and kick to a purpose. Direct your energy.

Thought is energy. Directed, it is constructive; misdirected, it becomes our undoing. We are striving to know how to unfold, and the very strenuousness of our striving oftentimes defeats the object sought. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you," said Jesus. And again: "Except ye be converted and become as little children ye can not see the kingdom of God." And where is this kingdom? All about and within us. The mind of the little child is free from contamination, open, receptive. Our preconceived notions must be emptied out of our mentality. We are like a pitcher which contains a sediment. No matter how pure and sparkling a supply of water may be put into the pitcher, unless the receptacle has been emptied and cleansed, the whole of the water will become contaminated.

Conversion is merely the process of pouring out the dirty water. It can be quickly done—at once—right now—or we may spread it out as long as we please—but it must be done. Put away the things that disturb. Let go. But how let go? Just let go. Loosen your grip. "Let 'em slide." Direct your energy. Open your mentality and let go.

God rules the universe and He doesn't take any holidays. Just have faith that He can handle the proposition as well as you. Don't try to usurp His job, but co-operate. Be a booster for the good—the true—the worth while—and let the seemingly adverse go. We'll find our time fully occupied with the job without attempting to steal the one that has been assigned to the other fellow.

In conversion, then, there must be first, desire—and desire is born of dissatisfaction. When we reach the point where we feel thoroughly satisfied—contented—we might as well send for the pallbearers and the other trimmings and have it over with. We must go on—unfolding—developing—it is the law of Being.

Born of desire, comes the will to do—directing our energies. Get the mental machine in tune, working right, thinking right. And the power of that thought no one can measure, for it is from the Infinite. Don't be self-conscious, for that makes us faint-hearted and means we have failed before we begin. Let the will-power God has given us direct our energy.

These lines by Edgar A. Guest in the "Detroit Free Press" set forth the principle in a succinct manner:

HOW DO YOU TACKLE YOUR WORK EACH DAY?

How do you tackle your work each day?
 Are you scared of the job you find?
 Do you grapple the task that comes your way
 With a confident, easy mind?
 Do you stand right up to the work ahead,
 Or fearfully pause to view it?
 Do you start to toil with a sense of dread,
 Or feel that you're going to do it?
 You can do as much as you think you can,
 But you'll never accomplish more;
 If you're afraid of yourself, young man,
 There's little for you in store.
 For failure comes from the inside first;
 It's there if we only know it,
 And you can win, tho you face the worst,
 If you feel that you're going to do it.
 Success! It's found in the soul of you,
 And not in the realm of luck!
 The world will furnish the work to do,
 But you must provide the pluck.
 You can do whatever you think you can;
 It's all in the way you view it;
 It's all in the start that you make, young man,
 You must feel that you're going to do it.
 How do you tackle your work each day?
 With confidence clear or dread?
 What to yourself do you stop and say
 When a new task lies ahead?
 What is the thought that is in your mind?
 Is fear ever running through it?
 If so, tackle the next you find
 By thinking you're going to do it.

That's practical conversion. We've emptied the dirty water, cleansed the pitcher, so to speak, and now the pure, sparkling water of Divine Love wells up within us, effervescing, bubbling over, radiating the sunshine of good cheer all about us.

THE SUNSHINE MAKER

(By Adelbert Clark)

Just a little deed of kindness,
That is all we need to know;
Just one little song of courage
As along through life we go.
Oh, so many hearts are aching
All along life's troubled way.
Oh, the little smiles of sunshine
We might scatter every day.

Just a little word of kindness,
That is all we need to give.
Souls bowed down will grasp the sunshine
When they learn the way to live.
There's a thousand jewels beaming
In our hearts and lives each day.
All we need is change of spirit
Just to brighten up the way.

Just a little deed of kindness
When the sun is sinking low;
Just a handclasp giv'n with smiling,
That is all we need to know.
Oh, so many hearts are aching
For a little word of cheer!
Oh, the countless gifts we're wasting
That we might be giving here!

Direct your energy. There is a time and a place for everything. Let us appreciate the good in everything, under all circumstances, for God created all. And the time to do it is right now. It's the only time we have. Here's a little jingle from an unknown writer that may help emphasize the importance of this thought:

DO IT NOW

If with pleasure you are viewing
Any work a man is doing,
If you like him or you love him, tell him now.
Don't withhold your approbation
Till the parson makes oration
And he lies with snowy lilies o'er his brow;
For no matter how you shout it,
He won't really care about it;
He won't know how many teardrops you have shed;
If you think some praise is due him,
Now's the time to slip it to him,
For he can not read his tombstone when he's dead.

More than 'fame and more than money
Is the comment kind and sunny,
And the hearty, warm approval of a friend,
For it gives to life a savor

And it makes you stronger, braver,
 And it gives you heart and spirit to the end.
 If he earns your praise, bestow it;
 If you like him let him know it;
 Let the words of true encouragement be said;
 Do not wait till life is over,
 And he's underneath the clover,
 For he can not read his tombstone when he's dead.

You can not live my life; I can not live yours. Each must occupy the niche in which God has placed him. But wherever we are—in whatever circumstances or walk of life we find ourselves—that is our corner, and in the Divine plan we have a mission there to fulfill.

YOUR CORNER

Don't you like your little corner of the world?
 Have you sweetened it with sunshine and with song?
 Have you tried to make it brighter as you toiled?
 Have you tried to right its sorrow and its wrong?
 Do you think it's just the finest spot you know,
 And the noblest spot for effort that could be?
 Have you made it shed around a brighter glow?
 Have you tried to help the rest of us to see?
 Are you happy in your station and your time,
 And contented with the way that things go on?
 Have you made the little corner round you chime,
 Does it sparkle with the dewdrops in the dawn?
 Do the thousands that go marching on their way
 Stop to smile before the beauty that you've brought
 From the chaos and the turmoil of the fray
 By a little friendly purpose and sweet thought?
 Don't you like the little corner He has given
 For your gladness and your use and your delight?
 Have you made it just a little nearer Heaven?
 Have you turned it from its darkness and its night?
 It's your corner and it ought to be so fine
 No other corner anywhere could glow
 With the beauty and the gladness and the shine
 That your special little corner's learned to know.

—From the "Baltimore Sun."

Let us not waste our energies longing for some wonderful thing to do to make people sit up and look around. Be faithful in the things that lie before us today—right now. We don't reach the mountain top at a single leap. It is by steady, rugged, persevering climbing. Opportunities for unfoldment are open to us every moment. Every day should be brighter, better, happier, sweeter than any that have gone before, because of some unselfish, kindly service to others. There should never be any "declining years" of our lives, but a steady, onward, ever unfolding development; and the time will eventually come when the human race, through correct living and the proper direction of its energies, will be able to pass on to the next plane of expression without the aid of the physician, the undertaker, and the mourners.

May the spirit of appreciation of the good augment the inflow of Divine Love which teaches us how to direct our energy.

Daily Studies in Divine Science : Knowledge of Truth

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.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen.

All who know the way of Truth are desirous that others may know and accept it gladly. For this reason we say with Jesus, "Verily, verily," with deep conviction and strong emphasis, we know that the willing, glad receptivity to Truth is the pleasant, easy and harmonious way into the realm of joy, the kingdom of God.

Lesson for Sunday, February 4th: John 3:5-17.

CHRIST THE SAVIOR OF THE WORLD.

THURSDAY

THE FIRST

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

Only through the revelation of Truth in the individual is he freed from the thralldom of sense beliefs and appearances. This revelation is spiritual illumination, called the Christ. It must be lifted up in consciousness, when its light will dispel all darkness of error belief.

FRIDAY

THE SECOND

That whosoever believeth in him should not perish, but have eternal life.

Belief implies recognition and acceptance. Admitting the Light, one sees and knows only that which is real; and what is real is eternal.

SATURDAY

THE THIRD

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

God has implanted Himself in his creation, since the cause itself constitutes the effect. Therefore, through conscious oneness (love) God has given the Light of Truth—the Christ, to the world. It “lighteth every man.” The Christ, therefore, is the “only begotten Son,” and is your light, and mine, as it was to Jesus. This is the Savior, and whosoever enters into its realization has passed from belief in death to the realization of everlasting life. Believing ON is recognition and acceptance, while believing IN is conscious oneness.

Lesson for Sunday, February 11th: John 4:5-14, 24-26.

JESUS AND THE WOMAN OF SAMARIA

SUNDAY

THE FOURTH

Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well.

Cool, palatable, refreshing is the Water of Life from the Well of Truth within each one. Before it can be received, however, you must “sit thus”—withdraw all thought and effort in mental and physical exertion; rest; then desire, meditate upon, and make ready to receive.

MONDAY

THE FIFTH

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

“Woman” is the intuitive and receptive attitude which seeks Truth regardless of form, prejudice, and the mere observance of the letter of the law; and it is only through the “woman” of you that you can receive. Affirmation (asking) opens the way.

TUESDAY

THE SIXTH

Then saith the woman unto him, How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria?

Observance of creeds and customs usually blind one to the inspiration of Truth. The Samaritans lived wholly in the laws of Moses, beyond which they never went, and refused to fellowship with the religious views of the Jews, who based their practices upon the same laws.

WEDNESDAY

THE SEVENTH

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water.

Back of the statement of principle is the Principle itself. Without the consciousness of this living Presence, the observance of law is merely perfunctory—without life. “The letter killeth, but the Spirit giveth life.” If you were only awake to the very Essence of Being, you would open yourself to it, and give less importance to observance of mere form.

THURSDAY

THE EIGHTH

Art thou greater than our father Jacob, who gave us the well?

Mentality uses all the ingenuity at its command to foster itself against Truth. It questions, it raises objections, it argues; yet all the while the "woman" of you is inwardly opening you to the Truth.

FRIDAY

THE NINTH

Whosoever drinketh this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst.

Material form, while spiritual in substance, changes; and is therefore not permanent and satisfying. Pure spirit—Truth—is constant, reliable, and ever satisfying. It is dependent upon neither place, occasion nor thing, but is a constant fountain of inspiration within, supplying every thirst for the good and true.

SATURDAY

THE TENTH

God is Spirit: and they that worship him must worship in spirit and in truth.

The awakening has come: "Give me this water." The eyes of the soul have been opened: Things are not something of themselves; they are but the evidences of Something, called God or Spirit. To understand the manifest world you must understand its Source. No longer do you worship things, but the Essence of those things, which is God, the Truth.

Lesson for Sunday, February 18th: John 4:43-54.
JESUS HEALS THE NOBLEMAN'S SON

SUNDAY

THE ELEVENTH

Jesus himself testified that a prophet hath no honor in his own country.

The reality of Spirit is hid by its forms, which are variously interpreted. We often get a better perspective from a distance. Mountains are more accurately measured by geometric lines rather than by physical contact. Close association reveals only prominent peaks, which often seem rugged and cold, while at a distance the continuity and harmony of the whole is revealed—and appreciated.

MONDAY

THE TWELFTH

The Galileans received him, having seen all the things he did at Jerusalem at a feast.

Having seen the beauties, grandeur, and majesty of the mountains from a distance, you approach them in wholly a different attitude, ready to receive their direct lessons of strength, steadfastness and inspiration—from every massive rock, deep defile and steep ascent. Jerusalem is the mountain of spiritual vision.

TUESDAY

THE THIRTEENTH

There was a certain nobleman, whose son was sick. . . . And besought him that he would come down and heal his son: for he was at the point of death.

Sickness and suffering are the stressful operations of law to awaken one to Truth, and thus to conform to it to enjoy peace, health and comfort. Capernaum, from whence the nobleman came, is a low country, subject to malignant fevers; which indicates, however noble your qualities, if you live in a low plane of thought, your "son" or expression will be subject to the beliefs of adversity.

WEDNESDAY

THE FOURTEENTH

Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

This low or sense attitude, which gives place to afflictions, while desirous of assistance, persists in its personal opinions; demanding visible evidences of the higher Power to free one from ill conditions. The question is, "Have you ever healed such a case as this?"

THURSDAY

THE FIFTEENTH

Jesus saith unto him, Go thy way; thy son liveth.

Speaking the Truth with conviction, with assurance, and "as one having authority," often awakens another to the acceptance of that Truth. Jesus thus spoke. He did not say, "Now you go home, and I will treat your son—and we hope he may recover;"—but, conscious only of the One Power, "Go thy way; thy son liveth."

FRIDAY

THE SIXTEENTH

As he was now going down, his servants met him, and told him, saying, Thy son liveth.

Buoyed with this assurance, the father released his thoughts of fear of death and undoubtedly joined in this absent treatment for his son by affirming, "You are the expression of God. The life of God is now soothing, purifying, healing and strengthening you. You now realize your divine birthright—wholeness." And he was met with the assurance that the healing was done.

SATURDAY

THE SEVENTEENTH

So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth.

"So the father knew" that God is Mind, and the word, or thought, of Truth spoken there was instantly known and felt throughout the realm of Mind by everyone open to its inspiration; that there is no distance or space in Spirit, and therefore "absent" healing is just as effectual as "present" to the one who accepts the full Truth.

Lesson for Sunday, February 25th: John 5:1-15.

JESUS AT THE POOL OF BETHESDA

SUNDAY

THE EIGHTEENTH

There was a feast of the Jews; and Jesus went up to Jerusalem.

Jerusalem represents the highest aspiration for Truth. It is the mount of inspiration and power. While the outer observance of ceremony makes an appearance of spirituality, the earnest soul goes there for a wholly different purpose—to receive fuller light and inspiration of God.

MONDAY

THE NINETEENTH

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

In this spiritual attitude is a fount of purity, where all conception of ill may be washed away. This is Bethesda, which means "house of mercy;" and mercy is the full qualities of Being in active operation, as one concordant whole.

TUESDAY

THE TWENTIETH

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

The five openings into this pool represent the avenues of the five senses; and in these physical senses are all the ills of the flesh. The moving of the waters is the cleansing power of Truth (angel).

WEDNESDAY

THE TWENTY-FIRST

A certain man was there, which had an infirmity thirty and eight years. Jesus saith unto him, Wilt thou be made whole?

Persistent belief in any ill makes it chronic. Change that belief to a knowledge of the Truth, and the disease disappears, however long it

may have appeared. First, there must be a sincere desire to be healed;—without any if's and and's or how!

THURSDAY

THE TWENTY-SECOND

Arise, take up thy bed, and walk.

You must do what you can. You have prayed for health; but have you tried to arise and walk? Or do you complain that others get in your way? or that no one helps you? You must not depend upon others—trust in God; give your whole thought to the Good, and then try to express that Good. This is healing.

FRIDAY

THE TWENTY-THIRD

And on the same day was the Sabbath. . . . He that made me whole, the same said unto me, Take up thy bed, and walk.

The Sabbath is the realization of God's Presence, wherein is peace, health, joy and satisfaction. Hence, all true healing is Sabbatical, and has no reference to any particular day of the week.

SATURDAY

THE TWENTY-FOURTH

Behold, thou art made whole: sin no more, let a worse thing come unto thee.

Sin is a falling short, either through lack of knowledge or by wrong thought and action. Wholeness means constant fulfillment. Keep open to the Truth; train your mentality to think only good thoughts, and then live them daily. This protects you from relapses into worse conditions, and preserves you whole and harmonious.

Lesson for Sunday, March 4th: John 6:1-14.

JESUS FEEDS THE FIVE THOUSAND

SUNDAY

THE TWENTY-FIFTH

Jesus went up into a mountain, and there he sat with his disciples.

A mountain is a higher plane or realm of realization. Here Jesus often retired into the silence, to receive fresh inspiration from the One Perfect Mind. Thus quickened in consciousness he would return to the multitudes, letting the light of Truth shine through him. In this holy mountain of God, every faculty of your being (disciples) must be made open and receptive to divine revelation and inspiration.

MONDAY

THE TWENTY-SIXTH

When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?

Many are the clamoring sense desires. They are wanderers without a guide. They must not be repulsed, but supplied with higher motives. This was the practice of Jesus, even supplying food for physical hunger in order to minister to their spiritual need.

TUESDAY

THE TWENTY-SEVENTH

Jesus said, make the men sit down. . . . And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down.

Even spiritual attitudes are sometimes disturbed by apparent lack of the material, as were these disciples. Obedience to the higher prompting is the first essential. Make the men, the positive sense attitude, relax their tension, sit down, be receptive to Truth. The spiritual Self then takes the little visible substance, thanks the Source for it, and distributes it to the various disciples, or awakened spiritual qualities, who through practical application begin to relieve the demands of the senses; when, lo, there is an abundance for all, and to spare.

WEDNESDAY

THE TWENTY-EIGHTH

Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets.

Conservation of your forces must be made. A little yeast is sufficient to "leaven the whole lump." The little you have may be the seed from which great crops of spiritual fruit shall be gathered. And your "little," what you called only fragments, will fill twelve baskets—the symbolical number of spiritual fulfillment.

THE BIRTH OF THE CHRIST



LOOKING BACKWARD across the centuries to that memorable night when the shepherds were guarding their flocks on the Judean hillside, we can almost hear the sweet strains of angelic music as the heavenly light shone upon them and their herds. The announcement echoes down through the ages that there was then born into the world a Savior who would bring peace to the earth and good-will among men.

We love to dwell upon this scene and picture the journey of the wise-men bearing rich gifts to the Christ-child whom they found in the stable of the Inn, when the Star which was their guide stopped over the place where the young child was sheltered with his mother and father. Our custom of giving gifts at this season is in commemoration of these first Christmas gifts.

But what does it all mean to us today? Has not the significance of the birth of the Christ been all but lost along with the real Christmas spirit in the commercialism which, like the vampire it is, has sucked the life-giving, vital spirit of Love from this most important event in the life of man?

Let us consider it in its bearing upon the individual and see if we may not trace a symbolical correspondence with that which takes place in our own souls.

In the realm of our higher consciousness (the Judean hills) our thoughts (sheep) are under the watchful care and guidance of the faculties of the mind (shepherds), which lead them in the right direction and keep them from the destructive power of wrong thinking. These good shepherds of our thoughts, of which the intuition, understanding and will are chief, are alert and ready to note all that is for the best good of the soul, and to them comes the song of rejoicing when the Truth, the Christ, is being born, or brought into conscious being, in the mind of man.

The three great powers of the soul, the three wise-men, Wisdom, Love and Faith, are aroused by the vision of our shepherd thoughts. They seek the new-born Christ-child and find him among the animals. Down in the plane of sense are we to seek and find the purity of Truth, the Christ, which is to redeem and transform this realm of thought and

lift it with Itself into the higher spiritual consciousness. The only begotten of God, the Christ or Truth, is now born into the purified soul, and there is gladness, glorification, songs of praise which shall sing on and on through the eternal soul-life as the living Christ in us, our Savior, feeds us, leads us and redeems us.

So, as Christmas day rolls around each year, we are glad and happy with an inner joy because of the continual remembrance in which we hold this greatest of all gifts to men, the saving Christ. The joy in our hearts expresses itself in giving joy to others, and the true Christmas spirit of love and good-will reigns.

Christ, the Lord, is now born in my soul, and I praise and glorify God in my great joy.

The heavenly host, God's messengers of pure, loving thoughts, now sing in my heart because Christ is born in me.

It is not enough that Christ was born two thousand years ago; the vital thing is, Is Christ born in me?

Love sings its melody in my heart, and peace and good-will radiate throughout my world because of this Christmas Spirit.—“Weekly Unity.”

The Second Divine Science Church of Denver

West Thirty-eighth Avenue and Perry Street

(Incorporated October 11, 1911.)

The REV. CHARLES EDGAR PRATHER, Ph.D., Minister.

It stands for all that is true, pure, good and wholesome—a living, practical, every-day Christianity.

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It proclaims the ALLNESS OF GOD, invisible and visible, the Omnipresence of Life, Substance, Intelligence, Love, and Power.

It reveals the Truth that “Only the Good is True,” and trains one to recognize that Good in everyone, and in every circumstance, event and condition.

It preaches the Power of the Living Christ within to free from all ills and shortcomings through a Knowledge of the Truth.

It teaches that only through Right Thinking, Right Speaking and Right Living can one become conscious of his Divine Inheritance of ALL GOOD.

It stands for Purity in Thought and Action, and for the sacredness of the marriage vows.

It stands for the Goodness of the Whole, and for the manifestation of Peace, Health, Power and Plenty in each individual life.

It advocates the teachings and practices of a true Christian life in business, home and church, as taught and demonstrated by Jesus the Christ.

It stands for true Spiritual Healing through the Knowledge of Truth, by the Power of the Christ, without turning to any external aids whatsoever.

It does not endorse medical, osteopathic, chiropractic, astrological, or spiritualistic aids to healing (but without any condemnation); nor does it recommend diet or anything that will turn the attention of the patient to seemingly physical causation.

Its teaching and practice is NOT that of Spiritualism, Bahaism, Theosophy, Mental Science, or Hypnotism, but SCIENTIFIC KNOWLEDGE OF TRUTH (Divine Science).

Class in Bible Interpretation

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.

FIRST STEP: ADAM.

1. The Story of the Creation. Gen. 1 to 2:7.

In the beginning—Before any form or expression.

God—Being, the One All, Perfect Mind.

created—Imaged, thought or formulated in Mind.

the heaven—Perfect Idea; harmonious state.

and the earth—Visible expression or manifestation.

The Process of Creation.

And God said—Mind thought, imaged perfection—Idea.

First: "Let there be light"—Perception, the dawn of intelligence.

Second: Expansion, more light, revealing the verity or reality of Spirit. "Waters" represent limitless possibilities. "Heaven" is order and harmony. Out of these spiritual possibilities an evident, firm and enduring state of harmony is evolved.

Third: Form appears; Idea begins to become externalized or visible. The "dry land" appears. Of what does it consist? Of the only Substance—Spirit, Mind-substance. Thus the light grows clearer—from the invisible to the visible come forth its same life and substance. Idea reproduces itself in multitudinous forms, "whose seed (Idea) is in itself." Nothing produces of itself, but is produced by the Essence of Life and Substance within it—God.

Fourth: Discernment, fuller light, enlarging comprehension. The "sun" represents Truth being spontaneously revealed through and by its own light. The "moon" represents Truth perceived through mental meditation. The more Truth recognized the greater becomes your capacity.

Fifth: Life revealed—"moving and flying creatures," coming forth from inherent spiritual possibilities ("waters"), producing "after its kind," which is spiritual.

Sixth: Light revealing Man unto himself—self-consciousness. "Male," the intellectual, positive; "female," the intuitional, receptive. "Man," therefore, is both intellectual and intuitional, positive and receptive. Ideas multiply as man is open to Divine Mind, through which he has dominion over all false thought and belief; the higher perception includes and governs the lesser.

Seventh: Rest, relaxation, satisfaction, communion—the Sabbath.

"And God saw everything that he had made, and, behold, it was very good."

Side-lights on the Lesson.

Key-note: "Evening and morning"—from darkness to light; from little light to more light; from ignorance to knowledge.

Law of Expression: From within outward; from the invisible to the visible: always one. "Like begets like."

"Day" represents degree of light or understanding.

"Seven" Days or Steps in the process of Creation signify visible, material or earthly fulfillment; the awakening of the mentality to Truth.

Image: Perfect Idea or Ideal,

Likeness: Perfect Expression or Manifestation.

God: Infinite Mind, Spirit, Substance, the Perfect Whole, Father.

Lord God: The Higher Self; God ruling in the mind of Man.

Creation: The awakening to consciousness, wherein man knows himself and all expression as the manifestation of divine qualities.

First the Idea—involution; then the Expression—evolution. "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field BEFORE it was in the earth, and every herb of the field BEFORE it grew." (Gen. 2:4-5.)

Interpretation of the Story.

Before there was any form or material appearance, the One Perfect Mind, which was itself the only Substance, thought or imaged its own perfection: Idea of harmony, order, purity, goodness, and which through the process of its own activity (Life) became visibly manifested.

"Things which are seen were not made of things which do appear," but "were framed by the word (thought) of God." (Heb. 11:3.) There is but one Substance—Spirit, invisible and visible. This universal Substance is GOD. This Presence was all there was before any form appeared. Since it was ALL, of necessity all that was created must have been made of its Substance. Hence the Universe was not made out of "nothing," but of living

Spirit or God-substance. Therefore, God is ever in his creation, and can not be separated from it.

Creative Force is neither material nor mechanical. It is wholly spiritual. There can be no power derived from things per se. "The powers that be are ordained of God"—are God. God is MIND. The activity of Mind is THINKING. The product of Thinking is IDEA. And this is the true creation, the only creation. The visible universe is but the outpicturing or expression of that creation; and as such is therefore perfect.

God-thought, the only true thinking, is then the only Creator. This is the key to all the mysteries of creation. Personal thought does not create anything, either good or bad; it is only an interpreter, and acts according to the attitude of the person. True thinking reveals only Perfection (GOD) everywhere.

In the evolution of Being, Spirit-Substance was at first without form and unexpressed. To man's conception, such a state is "waste and void"; yet it was the allness of Life, Intelligence and Substance. The order or process of creation is first, the idea, then activity or life formulating the thought, which results in visible expression.

Thus the "days" of creation are but the various stages or movements of Mind in manifesting itself: Light, Expansion, Form, Individual Discernment, Life, Identity, Satisfaction. Not only are these the progressive steps of the evolution of Being, but also of each individual soul—always light, more light, until realization of Oneness is attained, the inner and the outer, the invisible and the visible, a perfect whole.

Lesson 1.—Our Christian Bible.

1. What is the Bible?
2. How much of it is inspired?
3. Name its principal divisions.
4. How and when was it written?
5. Of what value is the Old Testament?
6. What relation does the Bible hold to you?
7. Who wrote the Bible?
8. Can we rely upon the accuracy of wording? Why?
9. Upon what can we rely?
10. Give a good rule for interpretation.

Lesson 2.—The Story of Creation.

1. What is meant by "In the beginning"?
2. What is creation?
3. What alone creates?
4. Explain the meaning of "heaven" and "earth."
5. What is the mission of individual thought?
6. What is the Law of Expression?
7. Before expression—what?
8. What do "evening and morning" represent?
9. What does the Genesis story of Creation mean?
10. Name the seven degrees or "days" of unfoldment.

2. The Story of the Garden of Eden. Gen. 2:8-17; Gen. 3.
8. God—Source, Mind, Power.
planted—Gave of the One Substance; nothing else to plant or give.
garden—Rich, productive soil, the mentality.
eastward—The dawn of Truth.
in Eden—Harmony, satisfaction, perfection.
9. Out of the ground—The basis of all expression; Source.
every tree—Manifest life.
pleasant to the sight—Order, harmony, beauty.
and good for food—Sustenance, life and strength.
Tree of life—Consciousness of Truth.
Tree of knowledge of good and evil—Duality, including power of discrimination and choice.
10. A river—Flowing life; activity of Mind.
went out of Eden—Perfection, harmony.
to water—Nourish, refresh and stimulate.
the garden—Latent spiritual qualities in the mentality.
And became into four heads—Complete, perfect; a square.
11. Pison—Extension, overflowing; “compasseth the whole land of Havilah”—suffering; “where there is gold”—spiritual mastery of sense conditions.
13. Gihon—“Valley of grace,” the qualities of Being fully active; “compasseth the whole land of Ethiopia”—ignorance.
14. Hiddekel—Active, definite, “an arrow”; “goeth toward the east of Assyria.” (Asshur—darkness.) Light (the East) floods the darkness of personal belief.
Euphrates—Fruitful, abundant.
15. The Lord God—The Higher Self, or ruling consciousness.
took the man—Intellect.
and put him into the garden—True mental, or spiritual, possibilities.
to dress and keep it—Cultivate, develop and care for.
16. Of every tree—Expression of Reality.
thou mayest freely eat—Appropriate, become one with.
but of the tree of the knowledge of good and evil—Duality, “double-mindedness.”
thou shalt not eat of it—Belief in anything adverse to God.

Side-lights on the Lesson.

Adam: "Red earth;" material, mortal and sense man, the seeming opposite of the true or spiritual man.

The "Fall of Man": The process of awakening through experience. Hence, the "fall of man" was upward, not downward. Evil is self-destroying.

The four actors in this drama:

Serpent—Sense delusion.

Woman—Affection, emotion.

Man—Intellect, reason.

Lord God—Spiritual Consciousness, the Higher Self.

If one listens to his senses (serpent) instead of his Higher or Real Self (the Lord), his affections or emotional nature (woman) yields first, and easily persuades the reasoning nature (man) to do likewise.

Serpent: Learning through experience. Since the experiences resulting from duality of thought—(believing in good AND evil, health AND sickness, happiness AND misery, opulence AND poverty, life AND death, etc.)—are educational, and therefore remedial and profitable, they are good; but the way of the serpent (sense delusion) is a hard way indeed into the awakening into Truth.

Experience: Law, an instructor. "The law was our schoolmaster to bring us to Christ"—spiritual understanding.

Disobedience to the "voice of God"—intuition, "walking in the garden in the cool of the day"—concentration, poise, serenity, makes one a slave to sense, to earth, toil and suffering.

Interpretation of the Story.

The One Perfect Mind, of its own substance (Spirit), made the mentality of man a rich, productive soil for the development and expression of that which is real, good and true. It was placed "eastward," that is, made capable of receiving the light of Truth, in the realm of perfect peace, harmony and satisfaction (Eden).

The foundation, the essence (ground) of all expression is Spirit, the only substance. In it is every potentiality of Being, capable of being brought into expression by its own inherent activity or life;—every good, both for sustenance and enjoyment. Besides the Tree of Life, which is the consciousness of the Truth, there is also the Tree of Discrimination and Choice. This is the Tree of Duality, and one is privileged to follow his own inclinations and false beliefs, if he so wills, but if he does so against the admonition of the Higher Self, he must accept the resulting hard experiences and learn the Truth through them. "For all must come to know me, from the least of them even unto the greatest of them, saith the Lord."

This perfect realm of Mind in man (Eden) is supplied by the wonderful River of Life, which not only cleanses and purifies from personal or sense beliefs, but nourishes, replenishes and stimulates with perfect life substance. Every tendency of the personal thought to partake of

duality in thinking may thus be purified from sense beliefs, and nourished by Truth.

Hence, the willing acceptance of the revelation of Truth wipes out all mental (and consequently physical) suffering; the "grace," or quickening of all the Godlike qualities, lifts one out of ignorance into realization of the Good; light springs forth in the mental darkness of beliefs and opinions—a beautiful awakening from sense delusion; resulting in a prolific spiritual unfoldment or growth, and becoming one with every quality and expression of Spirit, God the Good. There is no place for evil, since God is all.

Lesson 3.—The Story of the Garden of Eden.

1. What is the meaning of "Eden"?
2. Who plants the Truth anywhere?
3. What is the work of man?
4. Give the meanings of "Eastward," "Tree," "River," "Garden."
5. What is the "Tree of Life"?
6. Why are we forbidden to eat of one particular tree?
7. Why was this tree in the Garden of Eden?
8. Why was the river divided into four parts?
9. Explain the meanings of its four branches.
10. Name and define the four characters in this drama.

Praise God, in whom all Being is!
Praise Him, for Form and Word are His!
Praise Him! All ye His Truth proclaim,
Sing joyful praise unto His Name.

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Treatments and What They Do

(Republished by Request.)

WHAT A PATIENT TAKING A TREATMENT SHOULD DO.



THE VERY FIRST THING NECESSARY is to become still. This is done through an act of the will, taking any comfortable position, such as sitting or lying down. Hold the thought, "I am quiet and peaceful, and my body is relaxed and restful." Relaxation from all tenseness in body is the natural result of mental relaxation; hence the necessity of using such a thought as indicated.

If it seems hard to relax, to "let go," think "Peace." Beginning at the top of the head, say "Peace fills me;" carrying this thought of peace down through the neck, the shoulders, arms and hands, the chest, abdomen, the hips, the limbs and feet—and by the time you are through this practice you will realize that sweet restful peace pervades the entire body. You will have become relaxed, and ready for your treatment.

Now think that you are open and receptive to the healing, strengthening and inspiring thoughts of the practitioner. Forget your ills by calmly meditating upon that which appeals to you as good, true, beautiful, peaceful, etc., and keep the attitude of expectancy through it all—expecting a clearer vision of your wholeness and perfection, harmony and strength, which your practitioner will be declaring for you. This puts you in tune with each other, so that you inwardly receive and accept the truths spoken, thus awakening you to a realization that you are their expression.

If this could be perfectly done, you would be healed of any or all your ills in one treatment; but usually it requires practice—hence several treatments. Sometimes one shuts out this realization by trying too hard to assist the practitioner, so hard that he becomes anxious and hence tense—just the reverse of relaxation. As a rule it is better for the patient not to try to hold any particular thought or statement at first, but to relax and rest and be receptive to the thoughts of the healer. Then as you improve, you can later join in holding the constructive thoughts.

Have confidence in the "spoken word"; believe that you are inwardly accepting it, and trust it to manifest itself in you, through you, as you. Obey implicitly the directions of your practitioner, just as you would if you were employing a doctor.

However much the illness may seem physical, remember that all disease is a mental condition, and hence you should refrain from thinking and talking about your sickness. It is health (with all that that means) which is being suggested to your mentality by your healer, and when you think and talk about your ill condition you are just that far counteracting or rejecting the healing thoughts sent you.

Use common sense. Do not try to do that which you feel unable to do; but when you feel strong enough, begin to act health, exercise a little. This is co-operation, and you will find that your "health is springing forth speedily."

Be faithful to your times of treatment—giving yourself wholly to it. If, for any reason, you are interrupted, you can still keep in the receptive attitude and thus be benefited.

The practitioner is but the means or messenger of God in speaking (thinking) the Truth for you. All true healing, then, is direct from the One Perfect Mind, whose thoughts are being spoken for you. To the extent that you receive them are you illumined by Truth, and know the perfection of your being, including the body. Note every indication of improvement and give thanks for it.

Since God is the Omnipresence—everywhere, there is no space nor distance in Truth, and therefore the so-called "absent" treatment is just as effectual as a present treatment. "He sent his word and healed them." Having confidence in it, you attain the same realization or consciousness—which is healing. The same faithfulness and regularity, however, is required of you as for a present treatment.

WHAT IS A TREATMENT?

To treat yourself or give another a treatment, means simply this: You mentally picture and affirm or declare the Truth of the Perfection of God's expression. You have nothing to do with the seeming, with the ill-feeling or appearance. Your part is to awaken and quicken the mentality of yourself or another to recognize the eternal goodness of the Self, created in the image and likeness of God.

God is the Source and Substance of ALL. There is only this One Reality. This Presence is wholly good. It is the only Power. It is Life, Intelligence, Love, and Joy. It fills all and is all, whether visible or invisible. It is God (Spirit, Mind, Substance) expressing Itself which you call Word or Body. "In the beginning was the Word, and the Word was with God, and the Word was God," says John.

This is the Truth of yourself or another which you are to mentally see. See only God the Good expressing. Therefore, declare every God-like quality is now being recognized and realized as the inherent qualities of the individual now made manifest in physical expression.

Do not deny nor have anything to do with the ill condition. It is but the outpicturing of false thought and untrue belief—and this you are now displacing by the vision of wholeness, harmony and perfection. When this revelation of your divine birthright becomes a living reality to you, there can be no longer any place in thought for belief in anything adverse or unlike God. And healing has taken place.

Again, you have nothing to do with consequences. All you have to do is to mentally see the Truth and then speak it with confidence and authority as the minister of Truth. The Law will attend to the results. This Law demands, of course, active co-operation in maintaining the

right attitude and the practice or living of the Truth thus revealed. But it is not for you to question, doubt, or to be anxious, as to when and how the patient shall reach the goal of realization: Your part is to see only God in perfect expression, and, having spoken the word of wholeness and harmony, then trust the unerring Law to bring forth its results in due season.

Every treatment should begin with the recognition of God, followed by the declaration of the truths of God, the application of these truths to the individuality, and ended by giving thanks and praise to the One Presence and Power "which doeth the works."

THE SILENCE: OUR CHAMBER OF PEACE.

Here is where you and God commune together. "In quietness and peace shall be thy strength." In this "secret place of the Most High" within your own being you come into conscious unity with God.

The Silence is not inactivity, neither is it a place of strenuous effort. You cannot take the kingdom of God by violence. The activity is that of the Holy Spirit when you still the physical senses. When you enter this sacred realm you must drop all opinions and conclusions as to *how* God shall bring into expression that which you need. Your attitude must be, "Not my will, but Thine, be done." Then will you hear that "still, small voice," which, if you will faithfully follow it, will direct you, sustain you, protect you.

You may not hear anything with your physical ears—you probably will not, but you will feel an impression or an impulse to do; you will receive a *conviction* of the right way; or you will *know* without any process of mental reasoning—which is called intuition.

Accept any or all these methods as the "voice" of God, and as you do so more light will be given you.

All desire springs from within. That inner something which desires is your very being. Since God is the Source, Love is the ruler of your kingdom. Through the nature and power of Love all things you need to better express this Infinite Presence of which you are the manifestation are drawn to you. Love attracts; hate repels.

Health, wisdom, life, power, strength, the abundance of every good thing needful, will be given you if you carry out the rightful law of procedure—"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

The essential thing is the *consciousness of God* within you—now, and the rest follow as a natural consequence. This gives you dominion over all things, over sense desires, and every condition of the body and environment.

In this positive, strong, masterful attitude of mind everything is seen in its true light, perfect, good, harmonious. Then there is nothing to disturb, hence peace reigns throughout your realm.

Prayer is the opening of the way to the inflow of Spirit into your consciousness. It is the earnest, sincere desire reaching out for God, and faith is the laying hold of God. Prayer is an inner attitude; it may never be given audible expression. All people pray.

But how pray aright? How pray that it may be answered? Listen: "When thou prayest, enter into thy closet (turn your attention within), and when thou hast shut thy door (every physical sense), pray to thy Father (Source) which is in secret; and thy Father which seeth in secret shall reward thee openly (bring it forth into manifestation)."



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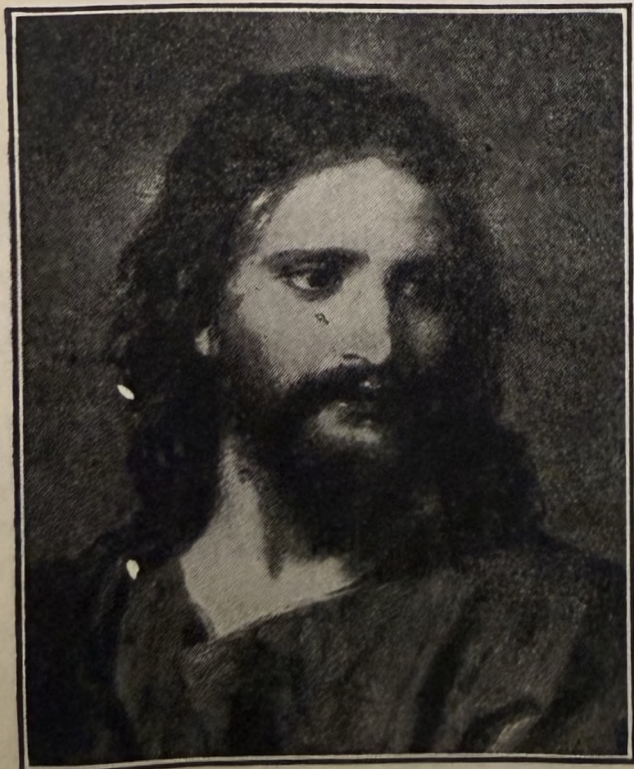
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