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10th Year

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DIVINE SCIENCE
MAGAZINE
Teaching a Practical
Christianity

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



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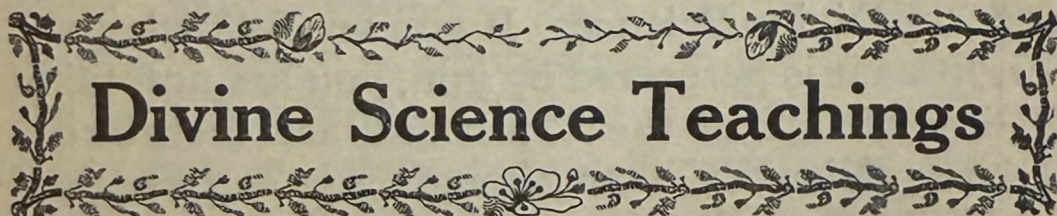
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CHARLES EDGAR PRATHER, Ph.D., Editor.

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Divine Science Teachings

About God



DIVINE SCIENCE means knowledge of God. It is not a creed, doctrine, nor institution, but a system of knowledge of the Truth. Science is systematized knowledge, classified knowledge, made available to all of life's activities and for further comprehension of Truth.

But what is Truth? Opinions differ, according to the various degrees of enlightenment or unfoldment of individuals. In the ultimate, in the absolute, regardless of beliefs and opinions,

Truth is that which is! That which is not, can not be true. Most beliefs are not true, because they imagine as something and give place to that which has no life, substance, intelligence nor power.

Knowledge pertains only to that which is real. Since God is all, and God is good, you can not know any evil, since the Good alone is true.

Divine Science is the system of knowledge by which we become aware, or conscious, of the Truth. It is the direct revelation of the Holy Spirit, and embraces all there is—God and God's creation.

No one can have a "corner" on Truth, therefore on Divine Science. If you are following the Light as it is perceived by you, you are unfolding in knowledge of the Truth and are therefore a Divine Scientist, even though you call yourself a Methodist, Baptist or Presbyterian; for this Light is the Christ within you revealing the Truth and guiding you into its path.

Casting aside all previous notions and beliefs, and your former teaching of any church, let us give ear to that monitor, that prompting, that intuition, that inspiration, that "still small voice," which wells up from the very depth of our being, and learn what it has to declare concerning the Truth or Reality of things unto us;—and this knowledge, being definite, orderly, and accurate, is Divine Science.

Everything has a cause, of which it is the expression. That which is expressed always refers

to its Expressor. Back of every manifestation must be something which gave it entity, substance and form. Before there can be any creation there must be something having the power to express. Things do not just happen, neither are they self-existent, made out of nothing. "Only nothing from nothing proceeds."

Then what is this Something, which is the Cause of all that is? Every language gives it a name meaning practically the same thing, viz., the Omnipresence: Brahm, Gauṭama, Buda, Om, God.

In the Christian religion many synonyms for this Presence are used; such as God, Creator, Mind, Spirit, Father. Each has its particular meaning, which is emphasized in the thought of the user; but they all represent a Supreme Presence who is omnipresent—everywhere; omniscient—all knowing; and omnipotent—all powerful.

What, then, is the teaching of this systematic knowledge — Divine Science — concerning this Presence we call God?

First, that God is the only reality. There is nothing else in all the universe. That which really is—that which is Life, Intelligence, Substance and Power—is God. All that seems to appear unlike God is not true or real, and is therefore but a mental delusion arising from false beliefs.

Second, that God is the only Substance, called Spirit. Hence, Spirit is the essence of all

form, as well as of the unseen. That which is not Spirit has no reality. Therefore, there can be no "matter"—a something or substance unlike and opposed to Spirit, as is commonly thought. The visible universe is Spirit manifested. If it is at all, it must be the expression of God, since Spirit is the only substance. Hence, the declaration of Divine Science: GOD IS ALL THERE IS, BOTH INVISIBLE AND VISIBLE.

Third, that God is a universal, all-pervading, and all-inclusive Presence; not only filling all things, but actually constituting all things. Therefore God is not a Great Person residing up somewhere in the sky in a place called heaven, but is the Omnipresence, the one and only substance everywhere.

Fourth, that there is no spot or place, even so small as a pin-point, where God is not. As Paul declares, we live and move and have being in the very midst of the Perfect Presence. It is above, beneath, around and within—and is ALL.

Fifth, that God is Intelligence, evidenced everywhere in the purpose, law and order of the universe. Hence Mind is omnipresent. It is the only knower. Intelligence is the sum total of wisdom, knowledge and understanding. And this is Consciousness.

Sixth, that God, this one Perfect Mind, is self-conscious. Since Mind knows, there is nothing else to know except itself. Consciousness of oneness, unity, entirety, is Love; and embodies

order, system, peace, unanimity of action, and therefore harmony and health.

Seventh, that God is Life, the only life of all expression. Mineral life, vegetable life, animal life, are all one and the same Life. Therefore, the life of one is the life of all. By it all manifestation is vivified and energized and expressed.

Eighth, that God is Power. This is activity of life intelligently directed to a purposeful end, revealing harmonious progress and development in all creation. All power is God-power. "The powers that be are ordained of God."

Ninth, that God is Good, absolutely good. There is no reality, therefore no power, in anything adverse to God, since God is all. Only in personal thought does one imagine evil, and while that false thinking is outpictured as error, it is nothing more than a shadow blinding one's eyes to the Truth. Within and back of all so-called evil is the Law of Life, Intelligence and Love working—and this is Good. The true Divine Scientist no longer judges by appearances or the seeming of things. To the one who is conscious of God's Presence there is no evil.

Tenth, that God is constantly revealing Himself, or Itself, through the operation of the true Mind in the mentality of man. The Book of Revelation is not now closed, and never will be closed so long as one keeps himself open and responsive to the inspiration of this Perfect Thinker within him.

Eleventh, that God, being the full Presence everywhere, is Abundance. From this storehouse of Supply all our needs are met. "He hath given us all things richly to enjoy." When you fully realize your oneness with God there will be no further sense of lack of any kind or description.

Twelfth, that God is complete Satisfaction and Joy. What is there to distress? What is there to lack? God being all, is complete, perfect, whole. When you seek first to know your Source, and the orderly method of its expression—the kingdom of God—you will find "all these things" necessary to growth, peace, comfort and happiness "added unto you."

Thus we arrive at the meaning of Omnipresence: All, only, one; presence, that which is, the whole being. God, therefore, is the one and only Life, Wisdom, Love, Knowledge, Understanding, Power, and Joy—here, in you; there, in every condition; everywhere, in every event and circumstance, person and thing.

Where are you to find God? First, within yourself; and having found God there, you will then see God everywhere. How? Look for the good, the real and true. Refuse to acknowledge any evil; and this you can do by constantly affirming the truth, "God is all there is," even in the midst of seeming adversities. And the more you look for God the more good will you see everywhere.

Divine Science Daily Study

STATEMENT OF FUNDAMENTALS

God is all there is, both invisible and visible.
 One Presence, Knowledge and Power, is ALL.
 This ONE that is ALL is Perfect Life, Perfect Intelligence, and Perfect Substance.
 Man is the Expression of God, and is ever One with this Perfect Life, Intelligence, and Substance.

THE LORD'S PRAYER

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

Our Father, which art in heaven,
 Hallowed is thy name.
 Thy kingdom is come; thy will is done on earth as it is in heaven.
 Thou givest us each day our daily bread.
 Thou forgivest our debts as we forgive our debtors.
 Thou leadest us not into temptation; but dost deliver us from all evil.
 For thine is the kingdom, the power, and the glory, forever and ever. Amen.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

Lesson for Sunday, March 11th: John 6:24-37.

CHRIST THE BREAD OF LIFE

THURSDAY, the First: Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

You should be careful that your object in seeking Truth is not for selfish gain. Truth is higher and broader than any or all its manifestations. You have a divine right to the fullness of Good, but when you seek it only in order to get things, you rob yourself.

FRIDAY, the Second: Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life.

Material supply, like all visible things, is changeable, and therefore unreliable. If you put your trust in these outer symbols, and not in the living substance which they but represent, beware!—they are perishable. But learn of the real substance, seek it, and you are enriched forevermore.

SATURDAY, the Third: Then they said unto him, What shall we do, that we might work the works of God?

When you perceive a principle, a truth, you naturally desire to know how to use it. A little light leads to more light, if you use what you already have. The desire to live and do the works of Truth is aspiration, and aspiration leads you to be Godly and do good.

SUNDAY, the Fourth: This is the work of God, that ye believe on him whom he hath sent.

The very first step in the Christ-unfoldment is the recognition that God is all there is, and therefore to accept and believe in all manifestation as Spirit made visible;—not as matter, something separate from and unlike Spirit. Recognize everything, and especially yourself, as being “sent” or expressed of God.

MONDAY, the Fifth: They said therefore unto him, What sign showest thou then, that we may see, and believe thee?

Only personal thought hesitates and questions and demands some earthly sign of spiritual authority. He who waits for signs, or outer evidence, is closed to spiritual illumination from within. Truth is discerned by the inner or soul perception, and is its own authority and witness.

TUESDAY, the Sixth: What dost thou work? Our fathers did eat manna in the desert.

Do not argue. That which you do not understand, leave alone until the light reveals it. Argument only tends to entrench the personal thought and belief against Truth.

WEDNESDAY, the Seventh: Then said Jesus unto them, Moses gave you not that bread from heaven: but my Father giveth you the true bread from heaven.

Mentality is short-sighted and does not discern the full Truth. Moses (Spiritual Perception) demonstrated visible supply to satisfy physical hunger—and demonstrated it through Law; but that manna was, after all, only the expression of the real source and substance. Mind is this harmonious (“from heaven”) substance of which all things are made. The first is perception only; the latter, realization.

THURSDAY, the Eighth: For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Heaven is that calm, serene, peaceful attitude which recognizes only the Good. From such an attitude can come only that which is real and true. On such Truth thus revealed you feed, and by it are renewed and strengthened in Life.

FRIDAY, the Ninth: Then said they unto him, Lord, evermore give us this bread.

Let your heart be heard. Give it a chance to reveal its longing. Do not "quench the Spirit." You hunger for Truth; then say so—for this will open you to its perception. As it is revealed, live it—for this will open you to its realization.

SATURDAY, the Tenth: I AM the bread of life: he that cometh unto me shall never hunger.

You do not need to look up in the sky for the Truth or God; nor yet in some church or person. God is omnipresent. Yea, God is all there is—the Omnipresence. It is THAT WHICH IS. It is the very Essence of you. Therefore, when you say, "I am," you are really saying "God in me is!" The I AM is God, which is the Truth of you and your very life. Knowing this, all your desires are fulfilled, your hunger satisfied.

Lesson for Sunday, March 18: John 8:12, 31-37, 56-58.

CHRIST SAVES FROM SIN

SUNDAY, the Eleventh: I AM the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Your real being is God, of whom you are the individual expression. This truth is revealed to you by the Light of the Spirit within you, when you do not becloud it with your false beliefs and personal opinions. This Light—the revelation of God—is the Christ. The real Self, of which you speak when you say, "I am," is God being revealed through the Christ, and this gives consciousness of life.

MONDAY, the Twelfth: Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed.

The mental observance of religious forms and customs is not sufficient to make one Godly. Neither is spiritual perception sufficient. You must not only accept the Truth made evident, but must continue IN that Truth—which means to LIVE it. This is the real proof of a Christian.

TUESDAY, the Thirteenth: And ye shall know the truth, and the truth shall make you free.

Only by applying principle, law, or fact, will it do anything for you. Belief in it is practically worthless until you transform that belief into faith—which is its application. Thus only can you know Truth; but when used, it works—you are set free from all your false beliefs and sense delusions.

WEDNESDAY, the Fourteenth: Whosoever commiteth sin is the servant of sin.

This is another way of saying, "As ye sow, so also shall ye reap." Whether ignorantly or intentionally, the violation of law (any law—spiritual, mental, natural or physical) always brings its result of suffering. You are bound by your shortcoming to the lawful result of that sin.

THURSDAY, the Fifteenth: The servant abideth not in the house forever: but the Son abideth ever.

Your I AM is the director of your mentality. The faculties are your servants. Each is subject to your order: they come and go, do this and that. They should not dominate or rule, but must be trained by you—the Son—who abide in the house of Mind.

FRIDAY, the Sixteenth: If the Son shall make you free, ye shall be free indeed.

Your body, your circumstances and conditions have been in bondage to these physical senses. They have felt hurt, or diseased, or limited and incapable—all because the servants of Mind, the mental faculties, have assumed authority over the true Self—the I AM. When the real You—the Son—take charge of your whole manifestation and direct these mental servants, your body and all your affairs will be freed from all ill and lack.

SATURDAY, the Seventeenth: Verily, verily, I say unto you, Before Abraham was, I AM.

You readily see that Jesus was not speaking of his personality (Jesus). No, that which was "from the beginning" was the real or spiritual Self—the I AM of God. It was God then, it is God now, and forever will be God. "Beside me there is none other."

Lesson for Sunday, March 25: REVIEW THE WAY, THE TRUTH, AND THE LIFE

SUNDAY, the Eighteenth: In him was life; and the life was the light of men. . . . Behold the Lamb of God, that taketh away the sin of the world.

God in you is your life, and that life is illuminating you with its reality or Truth. Behold this pure Light within yourself, which cleanses you from all shortcoming.

MONDAY, the Nineteenth: Jesus said unto him, Follow me.

The Christ within you is ever showing you the way of life, health and peace; and the Spirit is constantly prompting you to follow its guidance. See that you obey that leading.

TUESDAY, the Twentieth: 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.

This Christ-light is given unto everyone. It is the universal Presence shedding its sweetness abroad in the hearts of men. This is the "only begotten Son,"—as much yours as it was Jesus'. You now accept it, and therefore are conscious of eternal life and oneness with God.

WEDNESDAY, the Twenty-first: If thou knewest the gift of God . . . thou wouldst have asked of him, and he would have given thee living water.

You can know the gift of God, and the more you see God the Good in yourself and others, the greater will become your capacity and desire for God. And the more you are receptive (ask), the more you realize (receive).

THURSDAY, the Twenty-second: As thou hast believed, so be it done unto thee. . . . Go thy way; thy son liveth. . . . Arise, take up thy bed, and walk.

Belief leads you to acceptance. Trust, confidence, reliance, must be made real by corresponding action—doing your part in full assurance that your prayer has already been answered.

FRIDAY, the Twenty-third: Give us this day our daily bread. . . . I AM the bread of life.

To whom or what do you look for your sustenance—to man, your work, or to God? Or do you recognize that it is God in man and in your work which is your real supply? Identify yourself with God through your I AM, and co-operating with that I AM in everything, you are provided with not only food for the body, but life for your soul.

SATURDAY, the Twenty-fourth: Ye shall know the truth, and the truth shall make you free.

Oh, how the world longs to be free from the many ills of the race! Knowing the Truth of God, we know the Truth of man and the universe, and are no longer in bondage to sense belief and opinion.

Lesson for Sunday, April 1: John 9:1-11, 35-38.

JESUS GIVES SIGHT TO THE BLIND

SUNDAY, the Twenty-fifth: As Jesus passed by, he saw a man which had been blind from his birth. And the disciples asked him, Master, who did sin, this man or his parents, that he was born blind?

Somewhere, somehow, there was a mental falling short which resulted in this man's blindness; but it was not intentional sin on either his part or that of his parents. It may have been susceptibility to race belief in

blindness. Many people who know that there is no reality in disease—the appearance being but the outpicturing of a general belief in them—take on these conditions through such unconscious susceptibility. To eliminate this is the work of Truth.

MONDAY, the Twenty-sixth: Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be manifest in him.

Blindness indicates the inability of one to see the light. It is Mind which sees through the mentality. This man's mentality was clogged or closed to the operation of Mind through it—and thus could not discern anything without. Belief in physical causation is itself spiritual blindness.

TUESDAY, the Twenty-seventh: I must work the works of him that sent me, while it is day.

Only by using the light you have do you expand and grow. Disuse is stagnation. In order that your inspiration may not grow dim, you must keep it active in good works. This is the prompting of the Christ within you—Express to your fullest the Presence which manifested you.

WEDNESDAY, the Twenty-eighth: As long as I am in the world, I AM the light of the world.

So long as God is recognized in the thought of man, he will have the light of Truth to guide him through identifying himself with that Light—I AM.

THURSDAY, the Twenty-ninth: And he anointed the eyes of the blind man with clay, and said unto him, Go, wash in the pool of Siloam.

Obedience is primal. Do what the inner prompting suggests, without questioning. As you respond, you will see, and seeing you will know the Truth.

FRIDAY, the Thirtieth: Therefore said they unto him, How were thine eyes opened?

The mentality or personal thought searches for the material method; but healing is not material—it is a spiritual process. Through obedience, and not because of the clay or washing, was this man healed.

SATURDAY, the Thirty-first: And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

Sense thought, being of the realm of effect instead of Cause, does not comprehend anything beyond or higher than the so-called material. But Jesus, spiritually illumined, strengthens him by having him reaffirm his faith in the power of God operating in him through the Son—the revelation of Truth, which is the Christ.

HOW TO SUCCEED

There is a definite cause of success, just as there is a definite cause of failure, and to man is given the choice of which of these causes he will set into operation for himself.

In the story of creation man was the last and the chief of all that God brought into being, made after his image and like unto him, and man was given dominion over all things. If mankind today understood his own divine power there would be nothing in all this universe which could defeat him when he made up his mind that he would succeed in that which he undertook.

Understanding his inherently divine forces, he is able to bring into activity the powers of spirit, soul and body, and not only prevent failure and all inharmony from entering into his life, but defeat the onslaughts of all such ideas seeking to trespass upon his mind. He would know that it was an admission of ignorance to say "I can not," or, "I can't afford," or, "I don't know how." He would be betraying weakness in such negative statements and would fail through the limitations he placed upon himself.

If we would place more dependence upon our spiritual forces and less upon external conditions as sources of success, our lives would not be lived in such a haphazard manner with ensuing disastrous results. Would we know success? Then we will think and talk of perfection and prosperity, and not of fatality and failure.

When we learn to put on the whole armor of God and fill our minds with spiritual facts, we will cease from hoping and will rejoice in having. Jesus laid hold of the Truth and the abiding things of life, thought it right to look upon himself as equal with God, and there is no reason why we should not rise to the full value of our equally divine nature, that we, too, may come into harmony with the Divine Will and find riches and honor following us all the days of our life. To come into perfect harmony with the Divine Mind is to come into the possession of spiritual power. We will "resolve highly and

venture greatly," and our greatest success is accomplished, because we know that in the kingdom of God now established within us there is no such thing as lack or failure.— ("Weekly Unity.")

STAR OF THE EAST

By SEIL NEPHEE

Star of the East so bright,
Shed thou on me thy light,
Tender and true.
While o'er Life's Ocean wide
My bark doth swiftly glide,
Be thou my Hope and Guide,
Star of the East.

Over Life's Sea,
Pilot thou me,
Bethlehem's Star,
Gleaming afar.
Thou storms dismaying, doubtfully straying,
Under the Manger, safe from all danger,
Lead, lead thou me.

Hark! How the welkins ring!
Hail! Hail! The new born King!
Sweet, sweet the angels sing,
"Peace, peace on earth,"
Good will to bring.
Hail! Hail! Hail!

Lo, on the mountain's height,
Peereth the glory bright.
Fold, fold your armor, Blight,
Haste, haste away!
Darkness dissolved in Light,
Vanished all power but Right,
Star of the East in Night
Ruleth the Day.
Amen, Amen.

Henceforth my heart shall sigh no more
For olden times and holier shore;
God's love and blessing, then and there,
Are NOW and HERE and EVERYWHERE.

—Whittier.

The Master Mind

By HARRIET B. STONE



WHAT MAKES THE GREAT DIFFERENCES in the people we meet? Some seem so masterful, so strong, so reposeful; while others are hurried, worried, troubled, critical and fearful. Then again, how may we account for these opposing traits which we find in the same individual? These questions I seek to answer by telling you something of the Master Consciousness,—a level of mind about which many know something, but to which few have given serious attention.

We all know a great deal about the common conscious, every-day mind, where we choose, out of the objects and people about us, what we like and pass by those we do not like. We have all found that this objective mind is unreliable. We choose so much, and are so changeable about it, that we all come to the same point—we find we do not know what we really want.

We hear a good deal in these days, too, about the subjective mind, and have hoped to find in this level of consciousness the good sense the objective mind lacks; but here also we have been disappointed. The subconscious mind is amenable to suggestion, but it must take its premise from the objective mind. It really cannot start anything.

Now, we are to go deeper and approach the Master Mind. Its name would lead to the conclusion that it would dominate the other minds, but, strangely enough, the Master Mind is not positive, but is receptive; and to approach it we must get still and consent that we be taken possession of by it.

In prayer, in the Silence—that ancient form of prayer which is taught in Higher Thought, we seek to relate with the Master Consciousness. How shall we know when we succeed? Just by these tokens—that there has come a feeling of peace, of happiness, of satisfaction.

The Master Mind knows nothing of the undesirable or unpleasant. It knows not evil. It always acts constructively for the individual relating with it. It never makes a mistake. It acts for you, but not against anybody. It is the real factor in power thinking.

How may we attain this consciousness? We live upon all levels of consciousness all the time, but we must be awake in these levels and unite them to make them useful. To unite with the Master Consciousness will bring peace and success. We must seek it and ask that it take control of our lives, for in it we have something we can trust. We must first believe in it, and then resolutely try to relate with it. When things are going pretty smoothly with us, we say we do not need its help. When trouble comes, we cry out for this Master; and sometimes it is hard to find. If we turned to it constantly, these troubles would not come. Solving all problems in the light of its wisdom, success must come. But when one is seeking to separate, is analyzing people or things, or is critical or fearful, he is not expressing the Master Consciousness.

The Master Mind has the faculty of choice in common with the objective mind, but when the Master Mind makes choice, it is a constructive choice. It is the real chooser, for this mind knows what is right for you. There is just one right answer to every question that arises in your life, and the Master Mind knows this answer. Listen, and you will hear it. Having given us direction, the Master Self stands waiting. Will you follow its direction, or will you trust the unreliable objective mind?

As long as we live in the world we must have to do with the things of the world, but we may not allow these things to lead us. We may live in any state of consciousness we please. We may live wholly in material things. We may live in the subjective realm, or we may choose to live in the Master Consciousness, detaching ourselves from the things of the world, possessing them, or doing without them, as the Master directs, but always at peace.

To live wholly in the Master Consciousness would mean to live without fear, sorrow, or trouble of any kind; in other words, to be a Master.

The Bible Study Class

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.

3. The Story of Cain and Abel. Gen. 4:1-15.

1. And Adam—Intellect, reason.
knew Eve—Co-operated with Intuition.
and she conceived—New perception of Truth.
and bare Cain—Mental conception; formative power; the outer.
and bare Abel—Spiritual conception, aspiration; the inner.
2. Abel was a keeper of sheep—Preserver of good thoughts.
but Cain was a tiller of the ground—Observer of form as well as of process; worked for visible results.
3. Cain brought fruit of the ground—The form of the real substance.
4. Abel brought firstlings of flocks—True soul qualities.
The Lord had respect unto Abel—Unity with, and responded to this spiritual attitude.
5. And Cain—The mentality or personal.
was very wroth—Indulged selfish feelings.
and his countenance fell—Sense thought had shut out all spiritual light.

8. Cain rose up against Abel—Carnal thought combats the spiritual.
and slew him—Belief in personal supremacy, the outer over the inner.
9. And the Lord said—Conscience, the Higher Self speaks.
Where is Abel?—Direct appeal to mentality for Truth.
Am I my brother's keeper?—Selfishness hides in deception.
10. Blood crieth from the ground—Blood symbol of life; ground of true substance, Spirit. Real substance can not be destroyed, even though its form change; it still lives and speaks.
11. Cursed from the earth—Earth is the sense conception of matter and form; "ground" is spiritual reality. False belief brings its own curse, like unto itself—earthly.
12. Fugitive and vagabond—A guilty conscience makes one a coward, worthless, a vagrant.
13. My punishment—Self-condemnation, regret, suffering.
15. The Lord—The Higher Self, the Truth.
set a mark upon Cain—The deep inner conviction of Divinity. This is protection, not a curse; the mark of God protecting one even through error.

Side-lights on the Lesson.

The attitude which seeks to approach or worship God in any way not the Truth, and which has any hint of personality or selfishness, is Cain.

The true way, the spiritual way, is Abel.

Cain works for outer results, for "demonstrations;" Abel, for inner spiritual realization—and good results follow.

(By using the interpretations, write this story, showing its spiritual meaning.)

Lesson 4.—The Story of Cain and Abel.

1. What does Adam represent?

2. How did Adam come to name all animals, even woman?
3. What do "man" and "woman" represent?
4. What was predominant in Cain?
5. Why was Abel's offering more acceptable?
6. Explain "Fruit of the ground."
7. Interpret, "And the Lord said."
8. What made Cain a fugitive and vagabond?
9. For what purpose was a mark set upon Cain?
10. What attitude gains the "respect of the Lord"?

THE BLINDNESS OF SENSE

W. E. GORDON.

The possessions of the material world are all good in their proper place and portion, but they are only servants of the Mind,—the Soul,—that living force, which, being surcharged with divinity, perceives; and will be satisfied with nothing less than knowledge of the truth, beauty and uses of things; in keeping with an interior presentment, which, being a divine influx upon the plane of one's understanding, brings that supreme inner satisfaction of oneness, which is harmony.

Though harmony is the first law of the Divine Providence, and every man has an interior perception of this truth, the battle of the bugs and worms at our feet, the clash of tooth and claw, the obvious survival of the fittest, are seemingly contradictory. But this is a well-ordered world. The order of night and day, of the seasons, the reciprocal interaction of its elements in supporting a continual presence of life, the invariable stability of its laws prove that our judgments are based upon appearances.

Man has been endowed with rationality, or the faculty of comprehending, and with freedom or the power to will freely. Through the abuse of this freedom he has willed selfishness into his world and brought about an inversion of the divine order, which he now asserts is the natural. The pain of the world is therefore a correspondence of man's inversion, and we are living today in a civilization which is a chaos of organized disorder. Its failure is compelling us to search for the cause, which we are finding, not without, but within ourselves

The Power School of Truth

A School of Divine Science

Incorporated February, 1916.

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WHAT IS GOD?

GOD is not a person, its not a judge, an avenger, a rewarded; is not a cold Intelligence or a blind Force.

God is ONE. To be One, God must be ALL, manifest and unmanifest.

To try to separate Spirit from matter, and to think of Spirit as God, and matter as something else—is to worship "Osiris," who is "a black god."

God or Spirit is the invisible Mind, Will, Substance, which was, is and will be; and which, by thought (its activity or life) expresses Itself in the universe (Itself made manifest). Spirit is thus the substance or very self of the whole visible world or creation, which is actually made of Spirit; since there is, in fact, nothing else out of which it could be made.

There is thus nothing present anywhere but Spirit, no matter in what form. This is Omnipresence. The perception of this is the perception of the One God. Oneness in essence or substance is congeniality or Love. Love is thus omnipresent. The activity of Love (which is all the Life there is or can be) must be Good. There is then but one Power and that Power—Good. This is Omnipotence and Omnipotence must be Intelligence, Truth, Reality, which is the Source of our being.

WHAT AM I?

If we accept the Omnipresence of Spirit without reserve as the truth of Being, then we know that we are the free expression or manifestation of Spirit—God's Idea expressed as body, soul and spirit.

I do accept and know and express the Omnipresence without any reserve. There is, then, no place in my mentality for any thought adverse to the Good. I will think, so far as in me lies, and more completely and exclusively day by day, only thoughts of good, love, harmony, peace, health, order.

Since Spirit is the One Power, Source, and Substance of all, Spirit is my Source and Substance. I am therefore—(spirit, soul and body)—made of Spirit Substance. It is impossible for me to be composed or made of anything else—either in part or wholly. I therefore must partake of the nature of That of which I am composed and of That from which I originate. I am, then, not God—but a part, an expression, of God: and partake of the nature and qualities of Spirit.

I have not only the right to express in thought, speech, action, and environment the nature and qualities of Spirit, but it is my obligation, my duty, to do so—to show forth the glory of God.

I am not only filled with the Life of Spirit (the only life there is), but I am the very essence of that Life.

I am not only filled with Wisdom, but I am Wisdom, Understanding, Knowledge—and by inclining my will or wish or "heart" or desire to wisdom, its stores of wonder

are revealed to me where its Spirit and my own spirit (or consciousness) witness together as One Spirit, of its reality and truth.

I am not only filled with Love, but find that my own truest consciousness is Love or conscious oneness with all that is. This Love consciousness is heaven, and manifests—at first, perhaps, awkwardly, because of unaccustomedness; but later (like throwing the consciousness into high gear) smoothly and uninterruptedly—manifests, I say, in action and environment of peace, order, harmony, satisfaction, beauty, good and joy. This consciousness destroys, as light destroys darkness, all thoughts and appearances of evil, sin, sickness, lack, envy, distrust, uncertainty, straining desire, and fear, anger, and condemnation.

As thought is the beginning—I will “think God’s thoughts after Him.” To prove my thoughts and show forth His glory, I will act upon and in accordance with those thoughts, and will thus consciously demonstrate or manifest God present in His world.

—Isabel Brown.

MY BODY THE TEMPLE OF GOD

I KNOW my body is the temple of God, because man is God’s creation; and God is never separated from his creations, even the humblest.

God created man to express Himself—Perfection. So we may rightfully claim all that God is for ourselves, since like begets like. “Be ye therefore perfect even as your Father in heaven is perfect.”

Man was therefore meant to be the inexhaustible expression of Life, Love, Wisdom, Power, and All Good; but through exercising that inheritance, he became so engrossed in these expressions in themselves that he lost sight of God, their Source and Substance.

The body is the clothing of the soul, and the soul of the spirit; so the body is the dwelling place of both soul and spirit. To cast sin out of our thought is to cast it out of our body, for the body is the interpretation of our thought. In letting Perfect Mind think in us as our very selves, then do we see the truth of the body, and it expresses only perfection.

To keep the body perfect, pure, healthy, and self-renewing, is to keep it holy (whole) by constantly drawing from the Fountain of Life, and daily application of the Truth.

We can realize our oneness with God only in this way. Our conception of the origin of the body should be that it is born of the Spirit, and not of sense; "born of God;" therefore inheriting wholeness, which includes abundant life, harmony, health, strength and peace.

The purpose of the body is for the expression of Life, Love, Wisdom and Understanding; a life of loving service unto others, by kind thoughts and actions, and by seeing only goodness and perfection in everybody and everything.

By keeping your body clean inwardly—that is, by pure and wholesome thoughts, you will naturally keep it clean outwardly, thus making it truly a holy temple of light and love through the Truth—wholly acceptable both unto God and man. Paul says that this is but our "reasonable service."

—Laura Duling.

THE SOCIETY OF GOOD CHEER

is a social feature of the Second Divine Science Church of Denver. It is composed of the attendants of the services, both men and women. On the second Sunday of each month the members bring their lunch, and after the service a general social time is had in eating together and getting better acquainted with each other. A committee provides hot coffee, cream and sugar free. After the luncheon, an interesting literary and musical program is presented.

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

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

IS HE CRAZY?

The owner of a large plantation in Mississippi, where the fine figs grow, is giving away a few five-acre fruit tracts. The only condition is that figs be planted. The owner wants enough figs raised to supply a co-operative canning factory. You can secure five acres and an interest in the canning factory by writing the Eubank Farms Company, 1236 Keystone, Pittsburgh, Pa. They will plant and care for your trees for \$6 per month. Your profit should be \$1,000 per year. Some think this man is crazy for giving away such valuable land, but there may be method in his madness.

Advt.

“The Matchless Altar of the Soul.”

This is a new and a wonderful book from the pen of Edgar Lucien Larkin, one of the most noted astronomers of the world—the Director of the Lowe Astronomical Observatory, Mt. Lowe, Cal. Its 306 pages teem with scientific facts, from which he lucidly deduces a masterful argument concerning Mind and its laws of operation; the Soul, its origin, nature and powers, and a glimpse of its wonderful possibilities. The editor is reading it with not only great pleasure, but soul profit. It will be of interest to our readers, and therefore we are glad to have direct from the author, just why and how he came to write this majestic book. The price is \$1.50, and should be ordered direct from the author, Box 1643, Los Angeles, Cal.

By EDGAR LUCIEN LARKIN

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



THE PAPER upon which I am now writing is lying on the same table, and the words are being traced by the same pen I used when I wrote, to me, the marvellous messages now published in “The Matchless Altar of the Soul.” When the impulse came to write a book on the Soul, in the time of a world war, I hesitated, thinking the state of man to be opposed to the frame of mind in which a book treating of the Soul should be given to humanity. The very idea was dismissed; but renewed impulse came: these lured, led, and finally urged me to write it, early in 1916.

To write this book required that I cut down the study of the mathematical sciences from ten to five hours per day, using those five hours on the manuscript; and to cease writing for a number of magazines and daily papers.

Then all alone in the observatory on a distant mountain, with no human near, I began in the “witching hours” of around and about midnight, the auspicious and propitious time of the work of an astronomer; for only at night can the great lenses be turned on the millions of stars in that colossal band encircling the entire sidereal structure. I look at the starry hosts, then write about them; then write of the Soul of man striving to search out its relation to the mighty universe of matter;—and I found it manifesting in the mighty sea of Mind or Spirit.

How glad I am that the book is now published as a message to a race at war. Surely this book will fall into the hands of some in trouble. I state before you read, it

is indeed a psychic book. It is your own soul speaking to you. While writing, it seemed that the vast dark areas in the celestial vault of night, places in cosmic deeps where no telescope can detect any stars, windows in the very background of the Universe through which the great lenses look out to infinitude, it seemed as though light of the Soul—of the Master Creative Mind—came streaming into the structure of more than one billion colossal suns. The very goddess of the sky at night, with supernal robes, all adorned with suns, appears to drag her careless garments in the waves of the Pacific ocean, my wondrous southern horizon. She, the woman clothed with the sun, of the highly esoteric book of Revelation of Saint John, the blessed Sophia, goddess of Wisdom of the Greeks, seemed to be looking at the rapid pen as it flew over the pure white paper.

And while writing as the hours of night went on apace, it seemed that I was speaking directly to troubled souls; those encompassed by fear and sinister forebodings. Already the precious truths of this book have carried sweet peace to many of its readers—actually surpassing all understanding. Charles Edgar Prather, the editor of this magazine, rightly named "Power," knows the meaning of each word I am writing; this is why I am writing this for "Power"—the editor happens to know!

The scheme of my new midnight book is around and about holy altars of ancient initiation. That mighty Egyptian temple, the Labyrinth at Arsinoe, on Lake Moeris, had 1,500 rooms and crypts below the surface of the earth, in darkness; and 1,500 above, in the glorious sunshine of the esoteric Valley of the Nile. During centuries, candidates for sacred rites of initiation into the highly arcane Hermetic Mysteries, came from every point of the then civilized world, even from Ceylon to Scotia; and from Meroe in Ethiopia to the wondrous home of the Aryans, 800 miles east of the Caspian Sea.

I fail to assemble words with which to describe the astonishing wonders of these initiations. The candidate was led into scenes of Divine things: Rapturous imagery of supernal beauty, exquisite mind impressions, music beyond comparison, transformation scenes from the gloom of crypts below to the light of the sun above, resurrection of the spirit from the body—these, and hundreds more, transformed the candidate, a renewed being at the end of one hundred degrees. Final wisdom was imparted by the Grand Hierophant in low breath at the altar.

The altar, to me, is so precious that I called it a cube of solid diamond, one sacred Egyptian cubit on a side. On the top of this altar rested the Wondrous Book, always

open, known to the ancient world as "The Book of Life." About it stood for centuries the blessed shekinah, the glorious unfed flame.

All vast temples of antiquity, old when what we call "history" began, had in their holy of holies cubic altars; and millions of candidates during thousands of years heard these words whispered by Hierophants, "The soul liveth after the body dieth."

I see now as clearly as day why I cut off five hours daily from my study of physical science, physics and chemistry, electricity and astronomy, to write the book, "Within the Mind Maze." It was to lay a foundation for "The Matchless Altar of the Soul." Strange to relate, the latter is based on the former. By studying these two books, the reader, even if not an initiate, may secure at least a few glimpses of the real meaning of the New Testament. I have purposely given a few truths about the Chrestos so that one not inducted into the degrees of Eastern knowledge may actually touch one pendant of the fringe of the "hem of the garment" of the real and blessed CHRESTOS.

May it impart the inconceivable blessing of peace of mind and soul to all who read.

There is the secret: Wait on the Lord. Wait on your Higher Self. Thus will you take on power and victory that will rejuvenate your energies, lift your vibrations, give you new confidence, and replace you in your true office and work. So when you look into the trees and through them into the Infinite until you forget yourself in admiration of Life, Truth, and Love immeasurable, and sweet stillness rests you, fills you with the consciousness of the divinity of Life, of Truth, of Love, it is because you are meeting the Infinite face to face, and are willingly co-operating with it, in the use of its powers.—C. Josephine Barton.

All is Mind, and the things that appear must be statements of Mind. Thus mind is, and it also appears to be. The is-ness of Mind is but the one side of it. Being is not limited to the level of is-ness—it has all possibility, which includes the breaking forth of its inherencies into the realm of appearance.

Thus Mind has two sides, the invisible and the visible. Neither can be left out of a true philosophy. To say that Mind is all, and at the same time deny that the things that do appear have any part in that allness is to give place to but one-half of the Great Truth.—Charles Fillmore.

Beautiful Pine Cliff

Pine Cliff is one of the most ideal summer resorts in the Rocky Mountains, lying in South Boulder Canon (from which has been taken over eleven million dollars in gold), only 37 miles northwest of Denver. It is easily reached in less than two hours from Denver on the scenic Moffat road (the Denver & Salt Lake R. R.); and a new automobile road has just been opened into the resort, by way of Coal Creek Canon, passing near Miramonte and Carter's Lake.

Pine Cliff is only $3\frac{1}{2}$ miles southeast of Nederland, the center of the greatest tungsten district in the world; 5 miles this side of Rollinsville, an early gold mining camp, where the stamping mills may still be seen; and 10 miles this side of Tolland, near the proposed site of the east entrance of the James Peak 6-mile tunnel through the range. There are many beautiful easy trails—to the beaver dams, the lily fields, through tunnels, and to various mountain peaks, the chief of which in the immediate vicinity is Mount Thor (properly, Thoroden, the "meeting of the thunder and winds"), called Bear or Big Chief.

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"THE VALENTINE COTTAGE." A cozy, restful spot among the pines in which to spend a delightful vacation. Living room, 13x14 feet, containing sanitary couch, good cook stove, and otherwise fully equipped for housekeeping, with the exception of silverware and linen; also screened sleeping porch, 7x14, with three-quarter bed. Convenient to postoffice, stores, and station. Good well close by. Photos of cottage and interior, also scenic views around Pine Cliff, loaned upon application. Rent, \$7 per week, or \$25 per month. Address Mrs. A. Valentine, 2546 Fifteenth St., Denver, Colo.

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Address, Helen E. Knight, 2370 Dahlia St., Denver, Colo.
Phone York 2798J evenings after 4:30.

TWO HOUSE TENTS, near "The Genevieve." Double roofs; screened, and with drop canvas curtains; sides boarded up three and four feet; porches; sanitary couch-bed and cots; good stoves, cooking utensils, and dishes complete; good bedding. Rent, each \$20 per month.

Address, Helen E. Knight, 2370 Dahlia Street, Denver, Colo.

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THE NEW THOUGHT LEAGUE HEADQUARTERS, 509 North Newstead Avenue, (The Alexandria Building), St. Louis, Mo. Phone Bell, Forest 3959. Miss Harriet C. Hulick, New Thought Truth Instructor, and League Manager.

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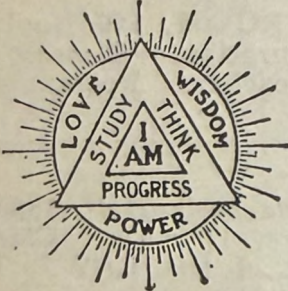
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DIVINE SCIENCE : Knowledge of Truth

By Charles Edgar Prather, Editor of
Power. The Power Publishing Company,
Denver, Colo. 126 pp. Cloth bound, \$1.00.



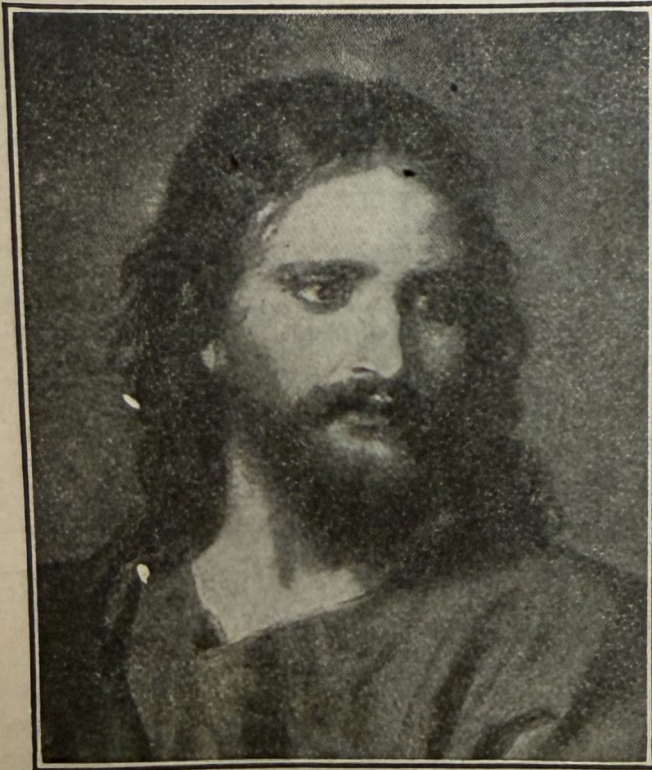
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