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POWER.

THE
HIGHER THOUGHT
MAGAZINE
of
DIVINE SCIENCE

¶ "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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Divine Science Teachings

(These Expositions began March, 1917.)

WHAT DIVINE SCIENCE TEACHES ABOUT THE ATONEMENT



S COMMONLY UNDERSTOOD by the Christian world, the Atonement means the sacrifice of Jesus for the sins of the race. By this sacrifice, which was prompted by obedience to God and love for humanity, and which entailed great personal suffering and death, the salvation and redemption of a sinful world was made possible.

Indeed, our good orthodox brethren go so far as to teach that only such persons who ac-

cept this theory can have any hope of entering heaven; and for this reason urge the necessity of foreign missions in order that those "benighted souls" may have an opportunity of hearing of Jesus, accept his sacrifice, and thus be saved. Why God waited several thousands of years before giving his "only begotten son" to save a lost world, is not explained; nor yet what has become of the great and good men who "walked with God," who were led of the Spirit, who were healed, nourished and protected by the Overshadowing Presence; such as Moses, Aaron, Noah, Abraham, Samuel, Joseph, David, Isaiah, Ezekiel, et al.

To arrive at an understanding of the subject, it will be necessary for us to go back to our earliest Biblical history and see what were the conceptions of man concerning the method of reconciliation between God and man, whereby mutual friendly relations could be restored.

For every act of injustice, whether intentionally or ignorantly, a penalty was demanded. This was the law of balance: "an eye for an eye, a tooth for a tooth." It was a just reparation or recompense by giving an equivalent for an injury. This atonement could also be made by doing or suffering that which would be accepted in satisfaction for the offense or injury.

For sins committed one had to sacrifice the finest specimens of his flocks, the shedding of whose blood would free the soul from guilt,—all sacrifices unto God being made as "an atonement for your souls." The blood was supposed

to be the life of the soul, for which reason the people were forbidden to eat "any manner of blood;" or, as the vehicle of the soul, it should not be hindered in its rightful office by being appropriated to the human organism. But as a sacrifice, it represented the giving up of the very life qualities which had been polluted by sense thought, which was supposed to be acceptable unto God, and who would forgive the human soul and thus cleanse it from all sin.

Leviticus 17:11 reads, "For the life of the flesh is in the blood . . . for it is the blood that maketh an atonement for the soul." The original Hebrew reads, "The soul of the flesh is in the blood." Keil translates it thus: "For the blood, it expiates by virtue of the soul."

Soul is that inner spiritual or true self which was thought to be divine—the image and likeness of God; and which is therefore the true life of all flesh. It is still considered as separate in nature from the body, and separable in existence. Being the principle of life and intelligence, innate in the blood itself, it alone could rightly be offered for the sins or shortcomings of the soul. Therefore, sacrifices or atonements were made for sins committed and also in advance for protection from plagues, and for healing of diseases.

"Pay the penalty!" is still the cry of humanity—and pay it we all must. Call it the law of Karma or what you will; it is, "As ye sow so also shall ye reap."

Herein do we see that the Israelites had a hint of the true law; and to the best of their un-

derstanding, according to the light they had, they tried to formulate it for the time of Jesus and the apostle writers these laws were considered. Paul declares (Heb. 9:22), "Almost all things are by the law purged with blood; without shedding of blood is no remission."

Yet Paul did discern a higher law that transcends the former mental formulation! "For the law having a shadow of good things to come, and not the very substance of things, can never with those sacrifices which they offered year by year continually come thereunto perfect. For if it could have ceased to be offered? . . . it would not have been possible that the blood of bulls and of goats should take away sins." (Heb. 10:1-4) He perceived that only the same kind or degree of soul could suffice for the same purpose. Therefore, he raises the standard from animal to man. In speaking of the sacrifice he said, "Then said he, Lo, I am coming in the will, O God. . . . By the which we are sanctified through the offering of Jesus Christ once for all." (Heb. 10:10)

This conception has ever since been the doctrine of the church, strengthened by such declarations as, "Who his own body on the tree for our sins, being dead to sins, should live unrighteousness." (1 Peter 3:18.) "The blood of Christ his Son cleanseth us from all unrighteousness." (John 1:7.) "He is the propitiation

and not for ours only, but also for the sins of the whole world. (1 John 2:2.)

Yet, after all, it is but symbolical. The blood of the animal represented the life or soul of man. The blood of Jesus represents the outpouring of the Life of Truth or God for all humanity. As says Fairbairn, "The rite of expiatory sacrifice was, in its own nature, a symbolical transaction embodying a threefold idea: first, that the worshipper, having been guilty of sin, had forfeited his life to God; then, that the life so forfeited must be surrendered to divine justice; and, finally, that being surrendered in the way appointed, it was given back again to him by God."

John, who spoke from the standpoint of love and not of vengeance, justice, or retaliation for sins committed, gives us this wonderful statement: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) Nothing here about sacrifice and atonement for sin in order to satisfy the justice of the Father, nor as a purchase of reconciliation for the world.

The "only begotten son" of God is the Christ, the revelation of Truth, the "Light that lighteth every man that cometh into the world." It becomes individual, and we become the Christ, as we accept its light as our light, as did Jesus.

It is this Light and Life which Jesus came to demonstrate and prove; thereby through his life, symbolized by blood, are we awakened to con-

sciousness. We are saved by the life of Christ, and not by the death of Jesus.

Jesus passed triumphantly through the various trials and afflictions of humanity by being faithful to the Christ-light within him, even passing through the agony of death upon the cross; thereby showing the world how to likewise gloriously triumph over every earthly experience. He has shown us the Way in order that we may walk therein, and not be compelled to go through the same conflicts of race beliefs and their effects; but should they come, how to triumph over them.

As our exemplar, he is symbolically the vicarious atonement for us; having pointed out the way of wrong belief in which we should not go, and showing us the Way of Truth in which we should walk. But literally, there can be no substitute for your sins. "So then everyone of us shall give account of himself to God." (Rom. 14:12.)

The revelation of Divine Science is that our whole being should be a living sacrifice unto God; the giving up of self, the personality, in the realization that God is All—expressing us and through us the harmonious, the good, the true. This includes the body as well as our spirit, the essence, and soul, the comprehension or divine knowing; for, says Paul, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.)

This is the consciousness of unity, of oneness; and this is your true atonement—**AT-ONE-MENT**. May the Spirit of Truth deepen this realization continually in the heart of each one. By the Life of Christ, the revealed Truth, are you saved, and are forever one with your Source, God the Father.

Do not become alarmed over the cry of famine, but let each one do a little something extra this year in some manner of productiveness. Practice economy, but be careful that you do not become stingy; use what you have wisely, and trust the Law for more.

If you begin to hoard, you will shut the door to supply. Live moderately, sensibly, and happily. Do your part to restore prosperity by giving no ear to the fear of calamity. God is now present as the Fullness of Good. Practice this Omnipresence constantly; prove the prosperity of God in you and in your affairs. Think supply, talk abundance, act prosperously—even though for the time being it does not appear as money.

If you really need anything, do not be afraid to use your money for it. It is the fear of each which drives supply from you. Do not slacken your offerings to your church or work of Truth. You have never lost a dollar thus contributed, and probably the success you have attained in life is the result of this "lending unto the Lord." Fulfill the Law, and it will recompense you abundantly.

There has never been a time in your earthly experience when you so need the instruction, inspiration, strength and optimism of "POWER" as now. Its every page vibrates with Truth—to banish your fears, calm your thoughts, strengthen your courage, and make you healthy, happy and prosperous. No one need drop his subscription through "stress of circumstances." If the money is not at hand, a request for its continuance will be granted until the supply for it has been realized. We are glad to do our "bit."

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THE SPIRIT OF BROTHERHOOD

II Sam. 9:13. "So Mephibosheth dwelt in Jerusalem for he did eat continually at the king's table. And he was lame in both his feet."

Mephibosheth was the deformed son of Jonathan, friend of David. After David became king in the place of Saul, and the dear friend of his youth, Jonathan, who was Saul's son, had died, King David said: "Is there yet any that is left of the house of Saul, that I may show kindness for Jonathan's sake?" They went out and found this poor, crippled son of Jonathan, and the king gave him a place at his own table, and furthermore restored to him all the land of Saul his grandfather.

It was one of the great, magnanimous acts in the life of David, and it made him one of the first humanitarians of his race. By this act he became a pioneer in the great future age of human brotherhood; he said to his people: "A broken body is no reason to despise the dignity of a human soul."

We in this later age have gone on past David. We have stretched out the hands of help and succor to all sorts of the world's "broken earthenware," not merely because these maimed and deformed sons of men were relatives of our friends, but because we have seen in them the image of the same God, though marred, whose likeness we bear. Our countless homes and hospitals and charities are larger reflections of pity and love shown to the Mephibosheths of our nation.

What does it mean? It means that we see in the drunkard, in the halt and the blind, even in the criminal something that awaits the redemption of the body, something that has never had a chance to express itself. We see the man behind his infirmity. This is Christian. This is following in the steps of the Great Physician.—H. Evans.

GOT THE DUMPS?

By AGNES BOSS THOMAS



THEN GO OUT IN THE SUNSHINE and spit. Watch the bubbles. See how they shine in the sunlight. They draw together; they grow into each other, and finally form one large, limpid bubble. How clear it is; how true it is in its reflection of the heavens! And the size of the bubble is determined by the effort of ejection, as its brightness is conditioned by the purity of the sender.

Or, go out on the grass and stamp. Stamp until the blades lie flat, and seemingly destroyed. Watch. Wait. Presently each blade will slowly lift itself until it stands upright as before. Only some blades, being tender and not fully developed, take longer in rising than their riper sisters. But this is not all. For the shock to the plant has so opened its heart that its chrysalis is bathed in light.

Do the same with the common flowers. See them turn their sweet faces upward, again and again, even after much stamping—and smile right up into your face. Try it with the cultivated blossoms. Ah, you have broken their stems; you have crushed their petals! But the fragrance therefrom! Is it not wonderful? For the more these flowers are crushed, the stronger and sweeter their perfume.

Pick one up from the mire. Rub the mire into the palm of your hand and hold the particles to the sun. Watch the response to the light. Watch the mire dry. And in the absorption the clods of mud are mysteriously transformed to twinkling mites of gold! Can it be possible? Take a magnifying glass, that your eyes be not deceived. Through this larger vision what do you find? That each wee grain of dirt is cup-shaped, having a hollow and highly polished disc in which you are reflected. But if your eyes be weak and defective it will distort

your vision. Keep very still and calm; stand full in the sun, and you will see a perfect Image.

Look up, above, to the heavens. What makes the sky? Dust specks. What makes the blue of the sky? The movement of these dust specks. And the more rapid the movement, the bluer the sky. And some souls have so sensitized their vision that they can penetrate these moving, illusive specks of dust and see—beyond—like the Nazarene.

Turn your sight inward. Close your eyes to the beauty without and give attention to the luminosity within your own being. Think. Think deeply. Forget everything except the Light which is buried somewhere within. You are going to find that light. You are determined to find that light. You will find that light. You MUST find that light. Listen!—faintly, far, far away—listen!—the voice—the voice of the silence. What does it say? It says: "I am!" I am what? Listen. "I am That." I am That? I am—THAT? "I am That I am!"

Open your eyes. What is that jewel on the stone at your feet? You stoop to pick it up. Lo! It is where you spat! Only, in the absorption of its life to the life of the whole, it has become crystalized, and, like a watered diamond, lies shimmering in the sun.

It is a wondrous fact that mentality's false thoughts and conceptions have only the power to color and not to form or mould.

It is always: Perfect Being conceiving, Perfect Being forming and expressing, Perfect Being expressed.

False thoughts and convictions can not alter this Perfectness; they can but color the manifestation for the one who uses them as a medium of perception.

All the thinking about the wonderfulness of Being will be of no avail if we do not apply the knowledge of Being, which is the knowledge of the All-Goodness of all, to the minute things in our everyday life. Thought is apt to sidle away from this application, and is very willing to busy itself instead with the mysteries of Being. But the mysteries of Being are but so many proofs of the one fact—of the divinity and goodness of all things and of all beings.—Rabul, in "Expression."

THE ALL-POTENTIAL ESSENCE

By LOIS S. CRAVEN



TO CONCEIVE OF ONE ESSENCE, containing in itself all potentiality, and call it God, or the beginning of all things, gives us our starting point for saying that GOD IS ALL THERE IS, both visible and invisible. To start with, this Essence would be invisible Spirit: then it follows that this is omnipresent, and that our atmosphere, and all ether beyond, is vibrating constantly and with intention or desire or effort toward manifestation, with the unfolding potentialities which belong in limitless degree to this original Essence. In time past enough energy has accumulated in one place to produce change in this Essence, possibly combustion; or what we now call a chemical process. Out of this visible substance was manifested, with nothing whatever in its composition but the original Essence.

All potential Energy can not remain inactive. Constant action has brought forth infinite variety in shape and form and capability from suns to grains of sand; and will continue to do so until Spirit, or original, all-potential Substance (Essence),—until God is satisfied with its manifestation.

There is nothing more miraculous in substance being produced out of invisible Spirit, all-potential, than the processes which any student of chemistry performs.

Omnipotence might accomplish complete manifestation instantly, according to this theory, but could not do so and produce infinite manifestation. One of the indisputable attributes of an all-potential beginning of things would be infinite unfoldment. Could everything be accomplished at once, it would mean simply acceleration of motion; and this has to do with choice or desire, as to rate of speed, determining whether anything develops rapidly or slowly. We, as people, go through ordeals or experiences to establish us (the Spirit in us) in certain

habits, in order that they may become integral parts of a given character, and assist, without special effort in that direction, in the next manifestation. Every form of manifestation conforms to habit. Nothing dies; but there is constant change through constant action.

With this conception of God, God can not be separated in thought from creation or manifestation. The things that make up the universe are God in action.

Even so-called evil is the same Spirit. This is the hardest lesson of all. If lightning strikes an animal about to attack a child, as has been related, we say, "The Hand of God!" If it strike the innocent, we can only say it is the same Essence, deaf, dumb and blind, as yet, but all-potential, undeveloped except along the one line; the one particular habit of producing power and exercising it. It is God manifesting power—not power to kill, to cut down trees, or burn houses—but the Spirit practicing to manifest Omnipotent Power: blind to anything in its path, deaf to any prayer for mercy, dumb to tell us why. Yet we learn in time and take advantage of this same power and make it do our bidding. This we could never have done had we not seen it manifest before our eyes, in the shape of power, pure and simple. The only power that can turn so-called destructive forces is the same power (in us) developed along more subtly intelligent lines; commanding, not asking, it to move in certain channels.

There is just one Truth and one Mind, which is yours and mine. To accept it as yours brings a wonderful change in your ways of thinking. When you accept the One Mind, the One Power, the One Presence as the everlasting and ever-present God, you have a working basis upon which to demonstrate, to prove, to do according to the Truth.—H. H. Schroeder.

HOW BLIND is the one who does not see that like attracts like, and he who practices antagonism is sowing the seeds which will eventually destroy all the superstructure reared thereon. That which is sent forth in time returns fraught with the accumulation of its kind which it has gathered on its journey.

WHAT IS YOUR NAME?

By PAUL CHRIST



ACH MAN HAS, IN TRUTH, TWO NAMES: the first name stands for the man part of him; the second name stands for the God part. You say your name is John Howard Smith; I say your name is John Christ, and that Jesus Christ is your Elder Brother. The part of Jesus Christ known as Jesus was the earthly man, just as the John part of John Christ is the earthly man part of you. The part of Jesus Christ known as Christ is the God part; even as the God part of you, John Christ, is known as Christ. While your Elder Brother lived on earth, as you and I now live, he demonstrated The Perfect Son of God, the Divine Man. You and I are perfect in as much as we do as he did.

In you there are two minds, the John, or man-kind, and the Christ, or God-mind; the man-kind is unstaple until it unites itself with the God-mind.

The inclination of the man-mind is to bring things to pass that will please the five senses; it is the interpreter of all things evil. Let that thought abide in your man-mind—that the man-mind, the John-mind, is the interpreter of all things evil.

Whenever there is an appearance of evil, the sponsor of that appearance is the man-mind; whenever there is a manifestation of good, the creator of that manifestation is the Christ-mind.

You, John Christ, ask yourself this question: "Who is controlling my words and my actions, my John-mind, or my Christ-mind? Who is storing my subconscious mind with habits, the foundation of my character, my John-mind or my Christ-mind?" You can always tell.

When a thought within you urges you to do something that would be a pleasure for you to do, but something that would be lowering to your character, that

thought comes from your John-mind. When a thought within you stirs you to do something that you know would be a benefit to yourself and to some fellowman, that voice comes from your Christ-mind. If there be no opposing voice to the thought that stirs you to do good, you may know that your John-mind agrees with your Christ-mind, for you will do the good deed willingly, without an effort. It is only when the John-mind opposes the Christ-mind that we do good unwillingly.

Now is the time to listen to the Christ-mind,—to the God part of you,—now, always now.

Listen! It is the mightiest power on earth; that still, small voice—listen! What does it tell you to do now?

Does the John-mind oppose? Is your faith weak? Hark to the voice: "I am one with my Father; all that my Father hath is mine. I must go about my Father's business."

Think. Your Father assures you that all that he hath is yours. His promises are always fulfilled, and the wealth of His kingdom can not be calculated.

"Ah," you say, "but there are conditions."

And what must you do, John Christ, that you may have all that your Father hath, in earth, in heaven? Only this: Obey your Father's loving commandments—love all men, do good.

Suppose that every man, woman and child on the face of the earth should now, this instant, hear and obey our Father's loving spirit call within: "Love one another; do good, now, and forever."

Picture the new world!

Oh, for enough Truth teachers to lead the way; to take the little child and to imbed in its subconscious mind the wonderful truth that it is a little Christ, a part of God, and that it may do all the things that were done by Jesus Christ, its Elder Brother.

If only the older children, the young people, and the old people, could become, in faith, as little children, and could be led to enter the inner chamber of each of their

souls, there to commune with our Father,—oh, what wonderful things might be done in his name!

Have you, John Christ, a wrong thought? The Christ-mind in you can control it. Listen to the thought from the Christ-mind:

"I am Christ. I am the Son of God. I am the younger brother of Jesus Christ. All that he did, through faith and obedience, I can do. I, Christ, in the name of my Father, say to you, devil (evil) thought of the John-mind, come forth."

Then, when the wrong thought is dismissed, plant a good thought in its place, and go joyfully about your work—joyfully, for a great victory for Truth is gained.

Every John-mind—your mind, my mind—can be controlled and made to demonstrate only good, if it will allow itself to listen to the Christ-mind and to make itself one with it.

In order to attain perfection, to be a Divine Man on earth, the John-mind, if wrong in its thoughts, must always change and become one with the Christ-mind, which is always right.

Then shall all of John Christ's demonstrations—all of your demonstrations—all of my demonstrations—be as our Father would have them.

Speed, speed the time, when every son of God,
 When you and I, through love, do only good;
 Then shall we know the wond'rous, holy birth,
 And heav'n shall reign forever more on earth.

"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."

GOD REMAINS AT THE HELM!

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.

STEPS TO REALIZATION

LOVE: THE FULFILLING OF THE LAW

Law is the harmonious method of expression of Being, and is used for every phase of expression. Its rays from the Central Source radiate in every direction. So infinite are these rays they are often so closely allied that two or more of them seem as one. The method of growth in the lily and the rose seem the same, but the difference in their appearance shows a diversity in the application of method or law.

This one great system of harmony is diversified in expression in countless ways. We say the planets have a law of their own; electricity its law; and the plant; so with fire, light, etc. So

they have, but they are simply different rays from the one Central Energy we call Being. So long as each particular ray of energy is given its freedom of expression, its working and results will be in accord with its nature—harmonious. Attempt to interfere with that free expression, and you have disturbed its natural function. This interference with law is the occasion of all pain and disorders of mankind.

All nature, which is God expressed, shows law in the minutest detail. Says Shakespeare:

The heavens themselves, the planets, and this center,
Observe degree, priority, and place,
Insisture, course, proportion, season, form,
Office, and custom, in all line of order.

Law, then, is order; and order is harmony; and harmony is heaven. Hence Pope says truly, "Order is heaven's first law." Without law, or order, all would be confusion, war, turmoil—which is hell. Hence hell is real to the one who is not in the "kingdom of heaven" (harmony). Yet hell has its purpose. It may be expressed as sickness or pain, or other inharmony, and as such makes man awaken to the fact that he has been interfering with the free expression of Spirit in and through him, and thus he learns to keep himself in harmony or in line with law. But there is a better Way.

Even in the formation of the universe the so-called "chaos" was order, for it was a necessary process for the unformed substance to first appear as mist and on through other stages of formation before it was perfect.

We see law manifested in the physical organism—in the circulation of the blood, the pulsations of the heart, the growth of the hair, etc. It is the order of harmonious expression to the minutest detail in everything.

Man, through his mental misconception of the manifest world, has considered the seen as something separate and apart from the unseen. In this limited thought he has concluded that everything must be governed by fixed rules of action, and thus we have statutory law. These laws are, as a rule, negations—"Thou shalt not." Instead of looking at the Divine law of activity and directing it into harmonious expression, he lives on the obverse side, forbidding this and that, and prescribing penalties for violation.

But there is a Spirit in man by which the Almighty will give understanding if it is but recognized and given heed. This Spirit is God, and Paul tells us what we may also know if we will—that God is Love. Love recognizes no "Thou shalt not"—for if a man love God, he will have no other gods; he will not take His name in vain; and will recognize his unity with God. If a man love his fellowman, he could not do otherwise than honor his father and mother; he would protect all life manifestations as he would his own; recognizing through that love his unity with all life, he could not hurt or deprive another of any good. The law of "Thou shalt not" thus becomes fulfilled by the higher law—God's law—of "Thou shalt do good to yourself and to all—not only men, but to all creatures."

The elements of Love are: Patience—"Love suffereth long." Kindness—"And is kind." Generosity—"Love envieth not." Humility—"Love vaunteth not itself, is not puffed up." Courtesy—"Doth not behave itself unseemly." Unselfish—"Seeketh not its own." Good Temper—"Is not provoked." Guilelessness—"Taket no account of evil." Sincerity—"Rejoiceth not in iniquity (inequality), but rejoiceth in the Truth." These, says Drummond, make the perfect stature of perfect man.

Let the world get this consciousness, and we will no longer have statutory law; and our jails, poor-houses, asylums, saloons, etc., will be known no more on earth. Wars will cease, the swords being beaten into plowshares; the ferociousness of wild beasts will be transformed, and the lion will lie down with the lamb.

What will do all this? Love! Love is the sum-total of harmony, order, law. Therefore, Love is the fulfilling of the law. This must first begin in the consciousness of man, and as it unfolds it will be manifested in the external. Its unfoldment will be the more rapid if it is given attention—cultivated, nourished and cherished. And this is done through practice, through living the virtues of Love.

Faithful adherence to principle, and constant practice of Love, will give that Christ Love "which passeth knowledge." (Eph. 3:10.) It is "the fruit of the Spirit," (Gal. 5:22), and "never faileth." (1 Cor. 13:8.) "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." (Gal. 5:14.)

AUGUST, 1917.

1. God is all there is, both invisible and visible. There is but ONE, including all there is.

2. As I accept the Omnipresence without any reserve, I recognize only God in everybody and everything.

3. God is Good, and therefore only the Good is true. I refuse to recognize any form of evil,—which can not be true since God is all.

4. I do not think and talk of there being even any possibility of anything adverse to God. I am one with the Good.

5. Good fills my world, for I look only through the eyes of Truth.

6. If I think wrongly, I am illy influenced and affected by my thoughts—since the Good could do me no hurt.

7. As I antagonize anything, I am in turn antagonized by it; reflex action of my own thought!

8. Instead of looking for something to criticize, condemn, oppose or resist, I seek that good in each with which I am one.

9. Oneness is my theme,—the unity of all good, which is the only reality.

10. Consciousness of unity is Love. The more I know of Oneness the more love do I have.

11. The more love I give forth today, the more love is given to me; reflex action of my own thought!

12. I make unity with all people. I know no enemies—there can be no antagonism to the Truth.

13. I agree with the weather. Whether rain or sunshine, hot or cold, it is good weather to me, and I rejoice in it.

14. Every animal is the expression of the One Life and Substance. Each is therefore my brother, and we are one.

15. No harm can come to me from without. I am one with all that is, and I have nothing to fear.

16. My food agrees with me because I agree with it. Love regulates my digestion and assimilation.

17. I am not a molly-coddle. I am not influenced by personal influence of others, but follow the inspiration of Truth within me which reveals the Real and Good in others with which I am at one.

18. I seek not personal and selfish interests, but rejoice in the welfare of all. As others prosper, I prosper with them, for we are one.

19. Love operates only in divine order. I trust that law in all my affairs. "

20. I fulfill the law by doing unto others as I would have them do unto me.

21. Since I would have all think and do rightly by me, so must I refrain from thinking and doing unjustly to others.

22. Love thinketh no evil. Love sees (thinks) only good of all, however they may act.

23. I make unity with my body, and therefore do not criticize, complain and find fault with it, but bless and praise it.

24. I let nothing seemingly adverse to the Good disturb me; it has neither life, substance, intelligence nor power.

25. I am forever one with God, and through seeming ill see the very essence of Good.

26. My love (consciousness of oneness with the Good) can not be provoked, but is ever calm and tranquil under all circumstances.

27. I am ever patient with those who have not yet awakened to their oneness with the Good, and under all conditions am kind and gentle.

28. Unity means oneness. The One Presence is the only Reality. Consciousness of this truth dissolves all personal pride, and humility results, which enjoys richly the good of all.

29. I fulfill the law of life in wholesomeness and purity by fulfilling the law of love, which is the right rule of action.

30. My actions are the product of my thoughts; therefore to have my actions normal

and natural, my thoughts must be good and true.

31. God is love. I am love. There is only love everywhere. All seemingly adverse conditions are but the mental pictures of false beliefs. I expand my consciousness of that Oneness which is God—through love.

TREATMENTS

By MRS. McCREERY-SKINNER,
in "The Truth Sunday School Paper."

DIVINE GUIDANCE FOR THE DAY

Silent Thought—"Divine Wisdom guides my every thought and act."

The sunlight of God's Love and Wisdom fills my soul and spreads its radiance upon all with whom I come in contact. I am open and receptive to every Word of Truth, and I let the God Will and Purpose be fulfilled in me. I listen and am obedient to the Word of the Lord. I am surrounded and filled by a cloud of white light which dissipates all seeming darkness so that the Word of God may penetrate my soul, and be glorified in me. I am led entirely by the Spirit of God indwelling, and all is well.

TREATMENT FOR SLEEP

Silent Thought—The Spirit Substance of Life flows through my whole body in Peace.

Because I am God's child, I am surrounded with peace, therefore I am serene and tranquil. My soul is filled with a wonderful calm and I rest in the loving arms of the Father. Love soothes and calms me and leads me into the stillness of perfect peace. I believe in the promise of our Father, "He giveth His beloved sleep." My consciousness and my mentality are now filled with peace, perfect peace, and all is well with me.

being. Spiritual growth is simply unfoldment of the powers already within us.

The Substance of the Omnipresence is Spirit. The Activity of the Omnipresence is Life. The Nature of the Omnipresence is Love. The Strength of the Omnipresence is Power. The Intelligence of the Omnipresence is Wisdom, Knowledge and Understanding. Joy is inhered in Life, Love, Power and Intelligence. Wisdom, Love, Knowledge, Understanding, Life, Power, and Joy constitute Perfection, and may be called the seven perfect words.—N. A. Shaw.

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2. Class in Fundamentals—(15 lessons).
3. Class in Concentration and Application—(12 lessons).
4. Class in Spiritual Healing—(12 lessons).
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Certificate given for each Class satisfactorily completed.
Five Certificates required for Diploma.

PRICES OF TEXT-BOOKS, ETC.

For PRIMARY CLASS: The magazine "Power" for 1916—"First Steps in the Science of Being." Complete numbers for the year for 50 cents.

For CLASS IN FUNDAMENTALS: Text-book, "Divine Science: Knowledge of Truth." Cloth binding, \$1.00; with "Power" one year, \$1.50.

For CLASS IN CONCENTRATION AND APPLICATION: The magazine "Power" for 1916—Daily Studies on "Practicing the Presence of God."

For CLASS IN SPIRITUAL HEALING: Text-book, "Spiritual Healing." Paper binding, 50c; cloth, 75c.

For CLASS IN BIBLE STUDY: The magazine "Power" for 1917 and 1918.

IT IS MY BUSINESS; it should be YOUR BUSINESS, to live to our highest vision of Truth, regardless of what others may think or believe. He who thus attends strictly to his own business has no time nor inclination to criticize others. Simply BE what you profess, and your Light will illumine the pathway and inspire the hearts of those who are receptive to the promptings of Truth.

The Bible Study Class

(These Bible Studies began January, 1917.)

THE HISTORY OF THE UNFOLDMENT OF EACH INDIVIDUAL

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

THIRD STEP: ABRAHAM

4. The Story of Abraham and Isaac. Gen. 22:1-19.

1. God did tempt Abraham—Suggestion of his own thought as to his steadfastness to Truth perceived.
2. And said, Take thine only son—The spiritual is the only real product or son.
Isaac—Spiritual joy.
whom thou lovest—Oneness; joy son of Faith.
and get thee into the land of Moreh—"Vision of God"—the plane where Truth is realized.
and offer him—willingness to sacrifice joy.
for a burnt offering—wholly cleansed of sense-attachment, purified.
upon mountain—High spiritual vision.
3. And Abraham—Faithfulness.
rose up early in the morning—Responsive to even the faintest rays of Light or Truth.
and saddled his ass—Humility, obedience, perseverance.
9. Abraham built an altar—Reverence of the higher.
and laid the wood—Material conceptions.
in order—Reason.
and bound Isaac—Mental process of yielding up personal attachments.

10. and took the knife to slay his son—Power of will.
11. And the angel—Inspiration.
of the Lord—Truth.
called unto him out of heaven—State of poise attained through resignation to higher prompting, even though mental, making receptive to spiritual guidance.
12. Seeing thou hast not withheld thy son from me—Personality and sense attachment eliminated.
13. And Abraham—Obedience to Truth.
lifted up his eyes—Enlarged spiritual vision.
and beheld a ram—High realization of peace.
caught in a thicket—In the midst of sense conditions.
and offered him up—Cleansed from material conceptions.
14. And Abraham called the name of that place Jehovah-jireh—"The Lord will provide."

Side-lights on the Lesson.

To tempt means to try to induce another to do wrong. This could not be charged to God.

"Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust, and enticed."—James 1:13, 14.

Abraham's own thoughts questioned his integrity and steadfastness to his highest vision of Truth; and, as usual, centered upon his dearest personal attachment.

One's conviction of Truth is always ascribed to God as its source, however much biased by personal opinion.

Ishmael was the product of sense, therefore neither true nor permanent.

Isaac was spiritual realization, joy in the knowledge of Truth—the true son of Faith.

Mentality, until it is purified and regenerated, depends upon its reason, will power, etc., to fulfill the law. This is morality. Spirituality demands that the mentality be wholly subjective to Truth.

As one really aspires, through the practice of the moral qualities, he is led into realization of Truth if he is receptive and obedient to its promptings.

Thus the goal is reached—the peace and satisfaction of realizing that God is our all-sufficiency, a “very present help in time of need.”

Lesson 10. The Story of Abraham and Isaac.

1. What benefit may we derive from temptations?
2. What was it that tempted Abraham?
3. Why is Ishmael not recognized as a son?
4. What is the significance of a “burnt offering”?
5. In what way is personal attachment a bondage?
6. Where only can one realize Truth?
7. How did Abraham prove his faithfulness?
8. Why are reason and will often hindrances?
9. How may they be the means of spiritual unfoldment?
10. What constitutes real sacrifice to the Lord?

By New Thought is meant that most interesting philosophy which is attracting so many persons all over the world, and which may be briefly stated as the belief in an Infinite Presence-Power from which all things proceed, and which is present in the soul of Man as Spirit. New Thought holds that by the recognition, realization, and manifestation of this Power of the Spirit—this Something Within—we may be able to live full, happy, successful, healthy and efficient lives. New Thought also teaches the Power of Mind in affecting our conditions and environment, along the lines of the old statement: “As a man thinketh, so is he!” Its motto is: “Health, Happiness, and Prosperity.”

By Metaphysical Healing is meant the great system of healing physical ills by means of mental or spiritual power—healing by all forms of “super-physical” methods, in fact. All these systems of healing are really but different phases of the general principle, whether we call them “mental healing,” “spiritual healing,” “divine healing,” “suggestive therapeutics,” or any other similar name. Under all of these forms of healing there is to be found certain broad, fundamental, basic principles.—“Advanced Thought.”

DEDICATION OF THE HOUSE

THE UNITY SOCIETY, of Kansas City, Mo., has inaugurated a systematic House Harmonizing and House Cleaning propaganda. When any member moves into new quarters the house is first blessed, by both silent and audible prayer, singing, and affirmations of Truth for the good of the house and its occupants, followed by a basket luncheon.

The following declarations recently formed such a house dedication:

"Peace be unto this house."

Reception Room—"This room is dedicated to God. Only Good thoughts can come here. Only constructive, God-like conversations can be carried on here. Whoever enters this room will realize the presence of God."

Kitchen—"All substance that enters this room is pure, wholesome, perfect food for mind and body. All preparation of substance in this room is under Divine Inspiration. The fullness of life is always present in this room."

Dining Room—"The consciousness of pure Spiritual Substance permeates in and through this room. Whoever eats in this room will realize the sustaining, satisfying, abundant substance of Spirit."

Bed Room—"Divine peace, harmony, purity and satisfaction abide in this room. Whoever sleeps in this room will feel God's Holy Presence and rest in perfect peace."

Bath Room—"The cleansing, purifying power of the Spirit is active in this room."

Dressing Room—"The order, harmony and beauty of the Spirit adorns and makes joyous the bodies of all who enter here."

"Peace be unto this house."

Final Blessing—"Every nook and corner in this whole house is charged with Divine Peace, Harmony, Joy, Happiness, Contentment, Satisfaction and Unlimited Riches. We now give thanks to Thee, Thou Giver of all Good for 'All Sufficiency in All Things.'"

The theory upon which this practice is based, as stated by "Weekly Unity," is as follows:

"The Universal Ether can be charged with thoughts of Divine Harmony until its power will harmonize a quarrelsome family. It can be charged with the Holy

Spirit of Wisdom and Love until it will feel like the presence of a church and its occupants will fall to praising and giving thanks continually. It can be so filled with thoughts of Health that no contagious disease can find entrance. A house where Poverty Thought has lived can be made the abode of the Prince of Plenty, through a scientific application of the power of thought."

FRAGMENTS

By ADDIE T. GORDON

What is a flower?

What is the law governing its growth?

Do we doubt the energy, power or spirit in the production of a blade of grass or blossom?

Is there any need to agonize or pray over the process of their making? Let the same confidence, the unconscious confidence or faith possess your soul regarding man and his making, yourself in particular. Acknowledge this ever active Principle, unerring and as sure in its work in you as the grass of the field. See only that the heart is right, then rest,—rest as the flowers in the fruitful bosom of life. Let the same invisible, almighty Something, flow through you, perfecting you according to the acles?" This is the imperative query of our day, in heal-design that must be hidden in you as it is hidden in the seed of the wee flower.

OBJECT OF EDUCATION

The doctrine has been held that the mind of the child is like a sheet of white paper, on which by education we can write what characters we please. This doctrine assuredly needs qualification and correction. He comes to us as a bundle of inherited capacities and tendencies, labeled "From the Indefinite Past to the Indefinite Future," and he makes his transit from the one to the other through the education of the present time. The object of that education is, or ought to be, to provide wise exercise for his capacities, wise direction for his tendencies and through this exercise and this direction to furnish his mind with such knowledge as may contribute to the usefulness, the beauty and the nobleness of his life.—John Tyndall.

"Down deep in my heart is an affection that flows in its Alpine torrents back to dear old Colorado, where the rainbow never fades."

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