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POWER

The Higher Thought
Magazine

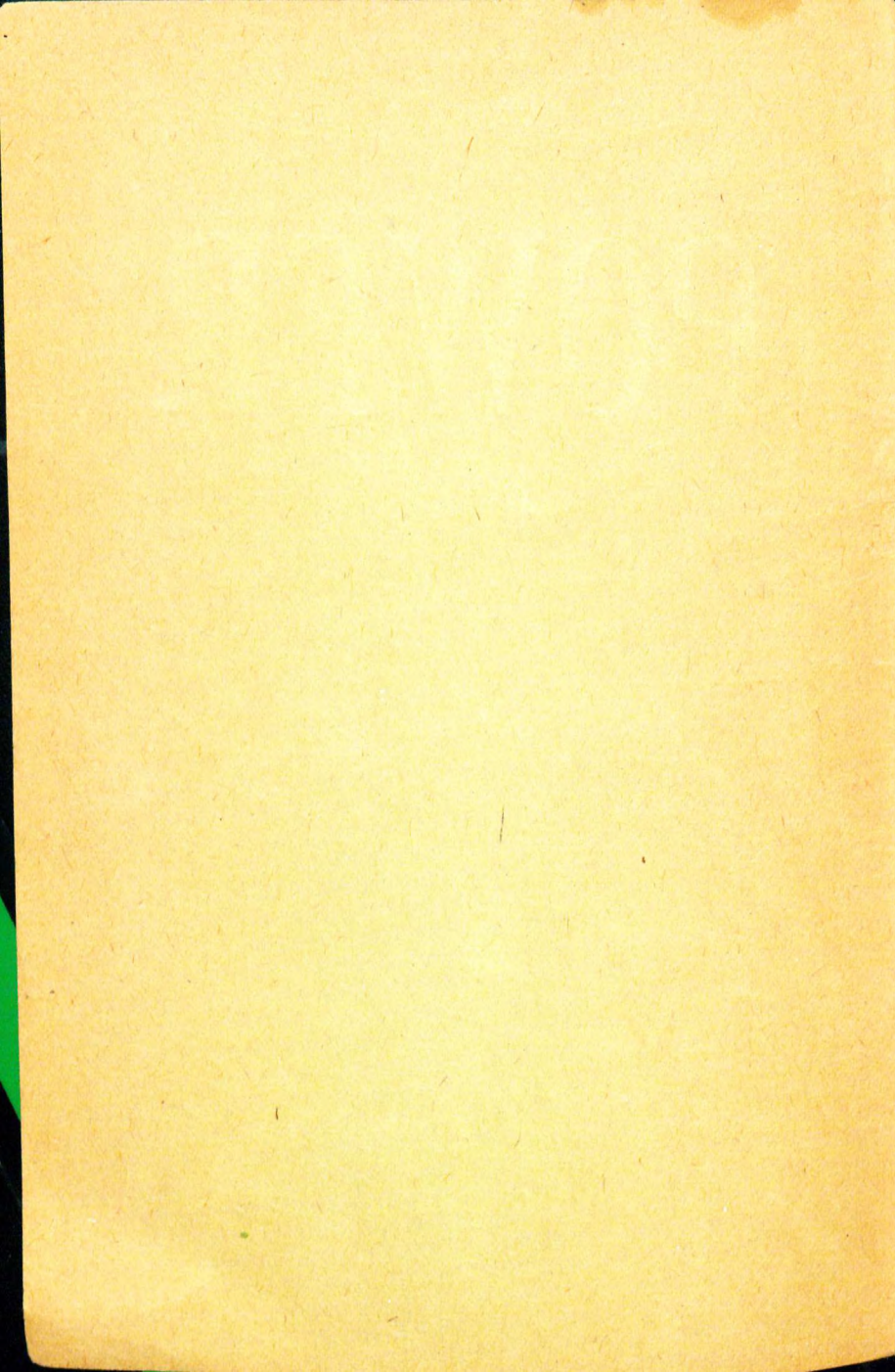
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POWER.

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 CHRIST

(Concluded.)

What, then, do we realize, through divine understanding, concerning the Christ?

1. Christ the Revelation of Truth.

Jesus was the personal, Christ the universal. The Christ is the light of each and everyone. The Christ is therefore not some person—but a Principle; not some particular man, but God in every man. It is the activity of Spirit in us by which we recognize and know that which really is—the Truth.

Every fact, every truth, every principle known, whether through unfoldment through study, or by being quickened into consciousness by intuition without any process of mental reasoning, or by the stress of experiences awakening us to a knowledge of that which alone is Real, or by inspiration through seeking spiritual realization is this one unfailing Light of God—the Christ.

2. Because of man's mental inclination to associate this universal revelation of Spirit with personality, the Christ has ever been a mystery to man. Paul declared two thousand years ago, "This is the mystery which hath been hidden from ages and from generations."

Only the spiritually awakened and enlightened disassociate the Christ with but one person, knowing that it is the "only begotten of the Father" and given alike unto each. But the number is steadily increasing. Less and less are people holding to old traditions and church dogmas. They are beginning to see that within themselves is to be found this same Fountain of Truth, of whose waters of salvation they may freely partake. These waters cleanse from all false mental beliefs, personal opinions, carnal desires, and from all fears and superstitions—through the revelation of that which is true and good, which is the only Reality.

To those who still cling to personality, believing that the Christ is related only to Jesus, the Christ is neither understood nor felt nor

known. To them the Christ is the same mystery which darkened the mentalities of the people when Jesus was among them.

Even among the disciples of Jesus few understood its true nature and meaning. But Paul had the clearer vision of the universality of the Christ, yet applicable to every human being. Because people had misunderstood its significance and office, it had been for ages, and continued to be, a mystery—a fact not comprehended; but listen! “but is now made manifest (plain or evident) to his saints (those receptive and responsive to Truth . . . which is, CHRIST IN YOU, the hope of glory.” (See Col. 1:26, 27.)

3. Jesus Christ is the realization of God in man; man conscious of his divinity. Jesus accepted the Truth as it was revealed by the Spirit (the Father) to him; he accepted it as his Truth. Thus were blended into ONE the human and the divine. Thus Jesus became Jesus Christ. Thus, likewise, are we to become consciously the Christ manifest.

Oneness is the truth of God and man. When you know your unity with God through this Christ revelation, then will you declare, “I and the Father are one;” “all that the Father hath is mine.”

Jesus Christ was the example of this unity of the human and divine. He is our way-shower. As he knew, so may we individually know. He was conscious (fully aware) of only One Presence and Power: it is all there really is, both in-

visible and visible; it alone revealed the Truth to him; it alone did the works through him.

Jesus demonstrated the way to this realization for us, and it is our destiny to attain his "full stature in Christ." Here are some of his simple instructions to achieve this goal:

"Take my yoke upon you, and learn of me."
—Matt. 11:29.

"Even as the son of man came not to be ministered unto, but to minister."—Matt. 20:28.

"A new commandment I give unto you, That ye love one another."—John 13:34.

"For I have given you an example, that ye should do as I have done unto you."—John 13:15.

When, through a perception of oneness, we serve others, "going about doing good," this is the love-service which reveals and crowns us with the glory of our divinity.

As this perception ripens into realization, power—the Power of God—is developed within us, until finally we will know ourselves as that Power (God in us) to heal the sick, cleanse the lepers, cast out demons, and even raise the dead.

4. Christ in You.

So long as you relate the Christ only to Jesus, you will never have a satisfying Christian experience. But it is your privilege to enjoy all the "riches of His grace" along with Jesus.

"Christ is the end of the law for righteousness to everyone that believeth."—Rom. 10:4.

Righteousness is rightness, and rightness is order, and order is harmony, and harmony is health, and health is wholeness—including all good. The Revelation of Truth,—the Christ—is to make this a living reality to each one. Are you a true believer?

Paul also tells us (1 Cor. 1:24) that “Christ is the power of God, and the wisdom of God.” Wisdom is symbolized by Light. Darkness of ignorance is dispelled by the Light of Truth.

“All things that are ‘discovered’ (marginal reading) are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.”—Eph. 5:13, 14.

See, then, this Christ of God within yourself,—as your very Self. It is your only hope of glory, either here or hereafter. It is the elixir of life, the healer of all your diseases, the savior of your soul, and the redeemer of your body; the happiness of your home, the harmony of your environment. It is your pathway of peace and joy forevermore.

PERSONALITY AND PRINCIPLE

By HENRY VICTOR MORGAN

Jesus was a teacher of science. He neither confounded his personality with the Truth nor separated his personality from the Truth. He spoke as one having authority, because he always spoke from Principle.

He delighted to refer to himself as the "son of man," because he knew he represented humanity. His will was to do the will of God. There was no personal pride in his ability to do wonderful works, because he realized "it is the Father that dwelleth in me, He doeth the work."

The electrician is not proud when he sees the mighty building illuminated as the result of his wiring, save in the fact that he understands how to control the invisible current. This must forever be the attitude of the true scientist. If the scientist boasts it is in his understanding of the law; he knows the law is no respecter of persons, and he never confounds his understanding of Principle with his peculiarities of person.

When Jesus said: "The works that I do, shall ye do," he took a place among the scientists of all ages. His demonstrations over material conditions become of priceless value to the human race when we know that they can be repeated. Just as Edison is an inspiration to every student of electricity, as a demonstrator of what man can accomplish in electrical science, so is Jesus an inspiration to every man who seeks to understand the soul of man and its possibilities.

If Edison were to establish a school of electricity, those who took advantage of the opportunity offered would not go there to study Edison, but the system and methods of his science. The fact that Edison had demonstrated his understanding of the principle of electricity would give his students the assurance that he could lead them to an understanding of the mysterious force; but on

the other hand, a student might spend his life-time studying Edison's personality without knowing anything about the science of electricity.

So it is in Spiritual Science. In this realm Jesus is a master, just as Edison is a master in natural science, or as Beethoven is a master of music. Jesus understood the working of a mysterious force which we will call "the Christ Power." Just as there is a power in nature that we call electricity, so there is a power in Spirit which we call "The Christ." Jesus had a working knowledge of this power, and he established a school to teach it, calling to whosoever will to come and learn The Christ Science of Life.

He is no respecter of persons. His call is not to the refined and educated. He rejects only the self-righteous. Neither is his rejection of the self-righteous arbitrary nor founded on prejudice. To come as a little child is the one thing essential in the understanding of the Science of God. Jesus did not teach his students how to become something of themselves, but that they might be filled with the fullness of God.

The opening sentence of the Sermon on the Mount is the key to his science. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Until the candidate comes in touch with the Universal Spirit and knows that of himself he can do nothing, he will be mocked by delusions. It is as though the copper wire should feel it could give light because it had seen other wire just like itself giving light.

So a man may go to church and repeat the creed and cross himself at the mention of the name of Jesus, and yet know nothing of the Christ power, the true Light that lighteth every man that cometh into the world.

Jesus knew that man was, is, and forever must be, the Son of God, and that to KNOW this Truth would make him free from sin, sickness and death. He knew that man has no life apart from God, and that the cure of all ills is to know God.

"The simplest person," says Emerson, "who in his integrity worships God, becomes God." What wonder, then, that Jesus chose simple persons to be his first students. They were poor in spirit, had no false pride in regard to their natural abilities.

But even with this necessary qualification, their progress from sense to science was slow. They could and did believe in Jesus, but they could not believe in Christ IN THEMSELVES, and this is the vital point of the Christ Science. True, they were Jews, and called God "Father," but the word "Father" was an almost meaningless word to them just as it is to many professing Christians today.

Many say "Our Father," but never stop to think that "like father, like son," and deny with fury that every quality of the father must be inherent in the son. But this is where Jesus stood. He lived, moved and had his being in the Truth that the Real man is in the image and likeness of God; that what is not true of God is not true of man; and conversely, what is true of God is true of man.

This Great Idea healed the sick. The leper came to Jesus and was pierced through and through with this glory thought, and his flesh became again as the flesh of a little child.

Jesus called this perception "The Truth." It was not his personality that healed, but the Truth. Boldly he declared: "Since God is Truth, I (man) am Truth."

He explained and demonstrated the mighty workings of this concept to his disciples, and sent them out to heal the sick, for healing is one of the first manifestations of Spiritual awakening. The disciples returned and told their master that even the devils were subject to them, but they seemed to have a sense of personal pride in their attainments, which Jesus rebuked, telling them to rejoice rather than their "names were recorded in heaven."

When they failed to heal, Jesus told them it was because of their unbelief. Unbelief in what? Surely they

did believe in God, for they were Jews; and they did believe in Jesus for they had left all to follow him. Their lack of faith was in realization of the Christ power in themselves.

Until we are rooted and grounded in Principle we will be repeating the mistakes of the disciples. We will either be over-estimating or depreciating ourselves. We must lose sight of all personality, however holy and sacred. "It is expedient for you that I go away," said Jesus to his leaning disciples. So it is ever expedient that every prop of personality be removed.

The true scientist has no desire to exploit his personality. He does not shine and would rather not. But the ways of God are wonderful and by losing his life he finds it, and by living in the thought that the man is nothing and the Light is all, his personality becomes luminous with the Light of God. Without taking thought, he has added to his stature a thousand fold. He has passed beyond jealousy and envy because he knows that every man represents some power which he himself possesses, and that he who spreads by him a wider breast than his own proves the width of his own.

Trained in the thought of Principle and contemplating the Eternal, he realizes that each man but represents some idea in the Eternal mind and that since he is an inlet to that mind, he is a free man to the whole estate.

THIS IS YOUR SERVICE

Be thou a giver when thou art wealthy, and grateful when thou art poor.

Be thou trustworthy when thou art entrusted. Face the comers with a welcome smile.

Be thou a treasure to the poor, an adviser to the rich.

Be an answerer to the seeker, a fulfiller of promise, and faithful in all things.

Be thou silent when amid the crowds, and let thy judgment be just.

Be submissive to thy fellowman,

Be a light in darkness.

Be thou a comfort to the sorrowful, and a sea t
thirsty.

Be thou a shelter to the distressed, and a hel
assistant and a support to the oppressed.

Be 'pious in all thy actions.

Be a home to the stranger, a healer to the s
stronghold to him who calls for aid, a sight to the
and a path to him who is led astray.

Be thou the beauty of the face of truth, an orna
to the temple of faithfulness, a throne to the hou
character, a spirit to the body of the world, a ban
the hosts of justice, and a lamp to the horizon of
ness.

Be thou a shadow to the fertile soil, a life-boat t
sea of knowledge, a star in the heaven of generos
crown to the head of wisdom, a brilliancy to the for
of the world, and a fruit to the tree of obedience.

I ask God to protect thee from the fire of hate
the chill of enmity, for He is the near, the Answerer

—Baha'o'l

TREATMENTS

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

TREATMENT FOR FREEDOM FROM COL

Silent Thought—My body is the Perfect Ideal
Mind of God; it is perfect.

I live in and exist from the Infinite; therefore
not subject to any prevailing mental error beliefs
me, nor am I subject to climatic influences, nor char
any kind. I am open to only the good, and I b
in the Breath of Eternal Life, and breathe out the l
of Love. I inhale and exhale the Breath of Divine
mony. I am its distributing center. I am free fro
error thoughts, and I am a perfect, positive Spiritu
ing, alive with the God life. I am pure, holy, lovin
just. I am free right now, and all is well.

THE WILDERNESS MAN

By PAUL CHRIST



MAN LIVED in a wilderness; he knew no other place to live; his father and his mother lived in the wilderness for many years before he was born; it was a part of his inheritance; in it he lived and joyed and suffered for many years; then fear began to beset him on every side . . . fear of the wild beasts and of their cries.

From his earliest recollection he had been accustomed to the wild beasts and to their voices—having always lived in the wilderness, he did not realize his danger; but a time came, when he was in the full strength of his manhood, that the beasts began to annoy him, and their cries to fall warningly on his ears.

It came to him, all at once, that he was in great danger—that the wilderness was filled with fearsome things. He longed to leave it forever, but it held him fast. Ofttimes he had tried to get away. He would struggle through its tangled growth of years for weary miles, but he would go back to his dark little house, weak in body and discouraged at heart; then he would bolt his door, fling himself down in a dark corner, and give way to despair, until the cry of some wild beast would rouse him; then he would rise, grasp his gun, unbolt his door, and go trembling forth to drive the beast away—if only he could kill it—if only he could kill them all, one by one—but his aim was uncertain, the beasts were cunning, there were many of them, and part of the wilderness was a jungle of many years' growth. There was but one thing to do—overcome his fear, and clear the wilderness growth from his house—but that was impossible. Oh, the cries of the beasts! He heard them when he did not hear them; they rang warningly in his ears by day when all was quiet; they were loudest in the silences of the night, when his eyes refused to close; 'twas then he knew that they should destroy him

He began to fear that he should, in his helplessness, go mad.

One day a world-famous physician wandered to his house. As he entered the doorway the cries of the beasts were loud and menacing, but he did not seem to notice them; he smiled and began to talk pleasantly of commonplace things. The Wilderness Man closed the door and bolted it, but the physician did not seem to be surprised, and asked no questions.

The Wilderness Man was shaking with fear, but seeing that the great man was smiling and calm, and paid no attention to the wild cries of the beasts. He began to dissemble. He thought to himself:

"He hears, but he will not let me see that he is afraid. I shall fool him. I shall act as he does." So he blanketed his fear, forced himself to smile cheerfully, to talk in a brave voice, and said not a word of his suffering.

So the physician passed on, thinking to himself, "That is a brave, cheerful fellow."

As soon as The Wilderness Man was alone he again bolted his door, then flung himself down and cowered with fear, for the cries of the beasts were louder than ever before. After long hours of torture the terror-stricken man sprang to his feet and cried aloud:

"What a fool! What a cowardly fool! His fame is world-wide! Why did I not ask him to help me? He could have helped me if I had told him—he heard the cries, yet he was calm—I will call him back—I will—I will."

At his sudden cry, the beasts drew a little away from his house. Then again he cried in a loud voice. "I will call him back."

Still further away drew the beasts. The Wilderness Man, a bright light shining from his eyes, sprang to unbolt his door—then he remembered—the light went out and he staggered back—it had been many hours since the physician had passed.

"Too late!" moaned the man in the dark, "too late, too late! He can not hear me—too late, too late!"

It was not until the beasts were about to tear his house asunder that he sprang up and called in a brave voice: "I am coming, beasts, I am coming out among you. I am not a coward! I shall fight to the last, I am not a coward—Do you hear? I shall die like a man—I am coming."

While he was speaking he was girding on his armor and collecting his weapons; as he prepared himself for the death conflict he became calm. Once more he shouted, "I am coming!"

A gentle knock sounded at his door. The cries of the beasts grew faint, then far away.

The Wilderness Man drew the bolt, and opened his door. As the light leaped into his dark, disordered room, he saw a man in a strange garb standing on his doorstep. The stranger smiled and said, in a low, sweet voice, "I bring you tidings of great joy. Many workers are laying the wilderness low, and the wild beasts are being driven out. Unbar your door, and let the light shine in."

As the stranger passed on The Wilderness Man sank down in the wonderful light of his open door.

When he awoke all was silent. He was lying in his open doorway. All around him there was light. He did not move. He did not speak. He listened. He listened for something that he knew must come. By his heart's swift beating, he felt he had not long to wait. Silently—it came. Then the sound of a joyous multitude of voices filled the air, and he knew, he knew that he was safe.

The Wilderness Man is you—is I.

The Wilderness is mortal mind.

The wild beasts are the passions, and their cries are selfish, destroying thoughts and habits.

The man and his house are the same.

Fear comes when man wakens to the realization of the destructive power of thoughts and habits, and fear increases as man strives, by his power alone, to make his thoughts and his habits good (God).

The world-famous physician is a minister of the gospel, who has to judge by the outward appearance because he cannot read the heart.

The wonderful light is Truth.

The man in the strange garb is the awakened spirit of Christ within man, which can clear the wilderness of the wild beasts and their cries, and make of it a garden of Eden.

The sound which The Wilderness Man listened for, and knew would come, is the silent, still small voice of God.

The multitude of joyous voices which made the man know that he was safe, are the angels of God—which come to us from every hand, when the Christ within us is fully awakened to life and service.

THE FATHER'S ANSWER

You ask me why I did not come before,
When fears were clambering loudest at your door;
Why I have let you suffer weary years
Of sin and pain and doubt and awful fears—
Dear Child, I gave to you the gift of choice—
You used it—turned away your Father's voice.

I've called to you—again, and yet again;
I've knocked upon your door—but all in vain.
You listened to the beast's wild cries with fear—
Your Father's still, small voice you would not hear,
Yet it alone could rescue you, and give
That peace of mind that makes life sweet to live.

I trusted you—I gave the gift of choice—
You used it—turned away your Father's voice—
Still do I love you, child—you are my son;
Within you Christ abides, and we are one.
Use as you should the wond'rous gift of choice,
And you will always hear my still, small voice.

Within the inner closet of your soul
I bide away—to make, and keep you whole—
Come hither from the world's mad fear and strife.
I'm always there to give you love and life.

THE NEW WAY

By ALMA GILLEN, in "Expression."

SINCE THE ADVENT OF DIVINE SCIENCE it is not necessary to take any fault of character and discourse upon it. For all the so-called faults and failings of human beings are not inherent defects of character.

When anyone becomes a student of Divine Science and accepts its conception of men as the true one, he at the same time accepts his inherent and everlastingly good character. This acceptation places all faults and failings in their true light. They have no root in character, but are, one and all, born out of false conceptions. They are but transitory states of mentality, and belong to the category of mistakes. Hereafter a new method of fault changing is adopted and followed.

The true conception demands the creation of true convictions: this means convictions which ratify and support the true conception of man. These true convictions are in turn followed and supported by true thinking.

This true readjustment of mentality, faithfully adhered to, results in the passing away of all undesired mental states, wrongly called faults of character. But it is to be understood that the new conception is positively accepted. As long as one in any sense questions its truth, thought has not definitely accepted it. All weighing and balancing, all queries, must be finished with before one can say that he has finally and definitely accepted the new conception.

A wavering or uncertain attitude prevents one making true convictions. There is no solid foundation for thought to rest upon and work, consequently no satisfactory work can be accomplished.

* * * *

When the new conception is accepted the foundation is well laid, for the way has been found to set free the true character of man in all its beauty, wonderfulness, and completeness.

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

THE DAILY MEDITATION

JUST ONE POWER

By Frances Gavin Ritchie

(Begin the day with a silent prayer, and take the verse for the day with the thought for affirmation, and let the mind return to it many times during the day. At night offer a prayer of thanks for the help received.)

1. We acknowledge the Omnipotence without any reserve. That which is all Presence must be all Power. Spirit is the Power of Life, Truth and Goodness that is everywhere present. I see, I accept, and I purpose to apply this Truth.—“Selected Bible Readings.”

God is the only Power in my Friends and Relatives.

2. I know that it is God which worketh in my friends and relatives to will and to do of His good pleasure. To-

day I am going to be so busy knowing this Truth that I shall have no time to worry. (Read 1 Cor. 12:6.)

3. Knowing that God is the Only Real Power that is working in the lives of others, I put all my faith in this One Power. That child, or brother, or husband, or wife, needs our faith in the Good that is within that one. (Job 22:21, 29.)

4. No one needs our thoughts of fear, there is no market for fear, but the one who has faith in God, the Good, can find plenty of places to use that faith. Someone today needs just what your faith in God will give him. (Matt. 10:8.)

5. I refuse to criticise or condemn others. It makes no difference what others do or say, I will know that God the One Power is the only reality. If a power contrary to God seems to be working, I will know that this seeming power is unreal and that God reigns. (Rev. 19:6.)

6. There is but One Law, the Law of Love. The God-Power works according to this Law. Judge your friends not according to appearances, but according to the Law of Love. Know that the Law of Love is working in their lives. You can trust this Law.

7. There is just One Power in my home. This is the Truth, even though I do not know it. Blessings that can not be described come to the one who knows this Truth. No matter what stares you in the face in your home, say to it, "There is just One Power in this home." Know it. Live as if you believed it. (John 8:32.)

8. I dictate to no one, I make no decisions for others, I take no personal responsibilities. I help others by knowing the Truth about them. I trust the One Perfect Power. (Romans 13:1.)

There is but One Power in my Body.

9. (Read Colossians 2:9, 10.) I am complete in Him. Today I want to realize this Truth more than I have ever realized it before. My body is complete in Him.

10. The Power that is within me is greater than all the false beliefs of the world. The world's beliefs are unreal because God did not make them. The Power within me is real because it is God-Power. (Matt. 28:18, 19, 20 and John 14:12.)

11. The God-Life is the only life in my body. There can be no disease in God-Life. If there seems to be inharmony in my body it is because I believe in sickness. I decide to stop thinking sickness.

12. When we want to remember a few lines of a poem, we say it over many times. Perhaps some of us keep our ailments because we talk about them over and over again and in this way remember them. Let us try in this manner to remember the God-Power. "There is just One Power in my body." Say this to yourself many times today. Remembering the God-Power in my body will make me forget the seeming inharmony in the body.

13. "For whatsoever is born of God overcometh the world."

I am born of God so I can overcome the race or world beliefs about my body. I do not fight these beliefs for that would show that I thought they were something. I overcome them by knowing the Truth of my body. There is just One Power in my body, this Power is perfect. I can trust this Power.

14. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—I Cor. 3:16. (Read also I Cor. 6:19, 20 and II Cor. 6:16.) "Think on these things."

15. The body needs no treating. My work is to clear my vision of mortal conceptions.

Open thou mine eyes, that I may behold wondrous things out of thy law.—Psalms 119:18.

The hearing ear and the seeing eye, the Lord hath made even both of them.—Prov. 20:12.

There is just One Power in my Affairs.

16. There is the One Power at work in everything in which I am interested. When I know this I feel harmonious and peaceful. When I do not know this I have work to do, I must change my mental attitude.

17. If I ever feel tempted to think there is a power working against me, it is because I believe in two powers. There is just One Power. This is Truth. No matter how things look to the other eye, if I will but stick to this Truth I shall find deep inner satisfaction and shall experience joy in seeing the Divine adjustment going on in the outer. Prove this for yourself.

18. If things seem to be going wrong what shall I do? Shall I begin to condemn or to pity myself? Not if I want a life of joy and harmony. My work is to know that right in the midst of seeming confusion God is the Only Reality. God is the One Power there.

19. "Our sufficiency is of God."

In the Great Love-Presence is the Supply to meet every demand. Acknowledge God as your supply of all things.

20. Fear is just one of those temporary beliefs that can be disposed of by knowing Truth. But which side are you on, day in and day out? Are you on the side of these false beliefs of which fear is the leader, or are you standing firmly on the Truth side? If you are on the side of Truth you declare in the face of any condition that God is the only Power in your affairs.

21. "God is light, and in Him is no darkness at all."
"Take heed that the light that is in thee be not darkness."

22. Always think and talk on the Truth side. There are no "hard times," no unpleasant experiences to the one who knows that there is but One Power controlling all things.

There is just One Power, and now I Know it.

23. There is just One Power in my disposition. This Power is Love. The beliefs of impatience or irritability have no power over me. I am controlled by Love only. I know this and I practice this in my daily living. I claim my Real Nature.

24. There is just One Power in my religious activities and my unfoldment. If someone sees things differently than I do, I neither condemn them or myself. Love alone can satisfy. I must be sure my religion is founded upon Love which is conscious unity, oneness. Oneness should be the keynote of a religion and never twoness. There is but One Power.

25. There is just One Power in the neighborhood where I live. This is Truth. Am I trying to know this Truth or am I busy picking out the imperfections of my neighbors? Let us always try to see as God sees. "Thou art of purer eyes than to behold evil."

26. Personal power is not a reality. There is just One Power in myself. I use this Power. I acknowledge at all times this One Power. I drop all personal effort and let the One Power work in and through me.

27. There is just One Power when I am making those quiet decisions when I am alone in my room. I identify myself with this One Power.

28. Know no power but that of Life, which is God. Therefore, there is only the one Power in any kind of weather. When you fear catching cold, you are mentally thinking that there is an adverse power to the Good. This is the "adversary" or "devil," and your false conclusions picture forth as inharmony. Give your whole attention to the Good, and there will be no place in your thought for the bad. See God and you will know only the power of Life, ever beneficent, in every phase of expression.—"Spiritual Healing."

Statements for Meditation:

29. I am strong with the strength of Omnipotence. There is no power adverse to God.

I am controlled by the living, loving Presence that is with me now and always.—"Studies in Divine Science." (John 13:17.)

30. Of myself I can do nothing.

The Father that dwelleth in me, he doeth the works.

Not that we are sufficient of ourselves, to think anything as of ourselves.

But our sufficiency is of God.—"Selected Bible Readings."

31. Through knowledge of the One Presence as all in all, we are made conscious of the Power that is greater than the might of men—the unfailing Power of the Universal Spirit. This Power is for all alike, and is ever present within each soul.—"Selected Bible Readings."

PRACTICAL APPLICATION

I look for "Power" every month, like I look for my breakfast, because it contains the Spoken Word of God, which is the Bread of Life. I read some part of "Power" and have the Silence every morning before going to work. I also say the Essential Truths of Divine Science—it is a sweet half-hour every morning.—John A. B. Hargrave.

THE BATTLE OF LIFE

By MARTHA SHINN McROY.



ACH MORN WE GIRD ON AN ARMOR to battle the enemies which arise in hosts to fight us in life. Sometimes our armors grow dull and rusty because we have gone down in the battle, and our hearts are so full of sorrow that we lag and do not care any more. Sometimes we are filled with a spirit of regeneration, and spend much time polishing our armors, and making them glisten, so that it brings great pleasure to those around us, who can see themselves reflected in the polished steel which we have girded upon ourselves.

Others smile with joy when our armors are so glistening that we wonder why we had not stopped at nightfall and spent a little more time brushing and cleaning the armors so that we could see the smiles of others reflected as we did battle to crush the enemies.

Everyone of us has an armor to keep mended and polished—not only for our own protection and strength, but to encourage the rest of the fighters who are straggling behind, weary-hearted and faint. They brace up when the sun reflects from the armors of those who are at the front and winning out; those who polish their armors each night, ready to gird on again with the dawn.

It is worth while, this polishing and strengthening of the armors each night, for those who have fallen by the wayside take courage and follow the brave ones to the front, and, after the battle of the day, they, too, glisten their armors, and, in time, help others to do likewise. It is not selfish to spend much time shining our own armors, for this work extends out to others who have to do battle with life's enemies also.

THERE ARE NO LIMITATIONS UPON
THE MIND AND POSSIBILITIES
OF MAN

THE AGE OF REASON

This may indeed be called the Age of Reason, but it is an age which accepts, as a basis for its reasoning, that man is not the product of environment, but the maker of it; that man is not moulded by conditions, and, above all, that man is not a creature but a creator.

Any system of teaching which denies to man his creatorship, with its accompanying wisdom and power, and in an infinite degree, falls short of supplying the demand that human beings are now making.

The time has come when mankind is ready to hear and to appropriate the full truth of its Being: that man is Creator, deathless and all powerful, all loving and all wise.

Nothing can be gained by turning away from the great message, but much awaits its welcome—much victory, joy, and the perfect peace which always abides with and in the Creator, whose heart "is most wonderfully kind."

—Alma Gillen.

The Sabbath of the Lord has nothing whatever to do with any day of the week. God did not make days and weeks, nor has he darkened his clear concepts of Truth by the time element. Time is a mere invention of the mortal.

The Sabbath is a very certain, definite thing. The Sabbath is a state of mind which one enters or acquires when he goes into the silence of his own soul or into the realm of Spirit. Here he finds true rest and peace. The seventh day means the seventh or perfect stage of one's spiritual unfoldment. Man had become so lost in the darkness of sense consciousness that he could not save himself, so a Savior came. When man lays hold of the indwelling Christ—the Savior—he is raised out of the Adam consciousness into the Christ consciousness. He then enters the seventh stage of his unfoldment where he finds rest and peace. The Sabbath can be enjoyed at any hour. Man shows his ignorance and limits his happiness by confining the Sabbath to some one of the days of the week. He should learn to read the Bible in the Spirit, and pay less attention to the letter of it.—Charles Fillmore.

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Incorporated February, 1916.

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THE WORKSHOP OF THE MIND

We have learned that there is but one Substance, which is the very essence of all, whether formed or formless; and that our bodies are the expression of this Spirit Substance, and is therefore the manifestation of Life, Love and Truth.

Thus the body, seen in its true light as real Spirit Substance, is a whole, perfect, and harmonious expression of its Creator.

Then we wonder what it is that "sees." It is Mind, God-Mind. According to the law of all nature, that "like begets like," we know that Mind, through its action, called thinking, can produce only whole, perfect and true thoughts, because its inherencies are Life, Love, Wisdom, Knowledge, Understanding, Power, and Joy.

Mind, to actively manifest itself, must conform with the thought-image, and then we have what we call an Idea. Idea is a perfect conception of Mind, and is ever real and true. Every thought of Peace, Life, Intelligence, Health and Strength are Ideas, because they are real and true. There is this One Perfect Mind in all of us. It is some times called "The Eye of the Soul." It is all-powerful and never changes.

A good mind could not think evil thoughts, as it would be contrary to its nature. What is it then that "sees" poverty, sin, sickness and death? It is certainly not our God-Mind. The explanation is this: Man, not having become conscious of his oneness with the God-Mind, has judged by appearances instead of by righteous judgment, and has become weak, fearful, and at times resentful.

These thoughts are not Ideas; they are vain imaginings and come from the mentality, the realm of belief that is changeable and personal. Now these negative thoughts only hurt us in just the degree that we let them. Through man sin entered into the world and death by sin is the explanation of the sorrows of the race.

Through wrong thoughts and untrue beliefs we as a race have been turning our Wheel of Life in the wrong way. Our mentality is not wrong; we have just been making wrong use of it. It is really the place through which our God-man works, or the workshop of Mind, where all thoughts of evil can be destroyed and all thoughts of good used and circulated.

It depends upon us what our mentality shall be. We

can fill it with thoughts untrue and false conceptions or we can make it an avenue for the revelation of Truth.

"Be ye transformed by the renewing of your mind."

—Agnes W. Shafer.

THE BOSTON SCHOOL OF DIVINE SCIENCE

The first school of Divine Science was founded by Dr. J. Frances Miller in Boston. This was in the year 1877. Its fortieth anniversary was celebrated on July 9th, the occasion also being the 91st birthday anniversary of the founder. There was a large attendance and many prominent people present, and Mrs. Miller was remembered with a "comfortable" purse in token of her many years of service to humanity. Miss Mary Thayer is now the active head of this successful school, located at 126 Massachusetts avenue. She is a worthy successor of such a worthy leader, and will continue to hold forth the Word of Truth which delivers from all sense beliefs through a realization of the reality of the Good.

We of ourselves do not heal. We help others to know that the Healer is within, that the Christ Self, the Divine Image ever at the center of everyone, is the only healing power, and we speak to their consciousness the words of life and truth that will awaken them to the presence of the All-Power within them. When the conscious thought is turned to the indwelling Christ, through exercising the power of the mind in faith, we become receptive to it, and then this quickening, healing, all-pervading Spirit-activity restores the soul, and the body must express corresponding wholeness. It is our mission to open to people the door of the kingdom of God, and assist them in establishing within themselves the right relation of all the Divine Ideas of the kingdom. As fast as this is understood, and the conscious mind is harmonized with the Divine Mind in the true relation of its Ideas, the body shows forth the wholeness of the perfect body Idea in Divine Mind. This being true, it is a libel on the Absolute Truth of Being to say that it can not repair, restore, or create anew the manifestation of any of its Ideas. In this you read correctly the Law that is written upon the tablet of your heart.—"Weekly Unity."

FUNDAMENTAL TRUTHS.

CHARLES EDGAR PRATHER.

GOD.

God IS.

God is ALL, both invisible and visible.

God is SPIRIT.

Spirit is SUBSTANCE, the Only Substance.

Spirit is the Substance of all FORM.

One Presence, Knowledge and Power is ALL.

This One PRESENCE is All Life, Intelligence, and Substance.

Its INTELLIGENCE is Wisdom, Knowledge, and Understanding.

Its NATURE is Love—Conscious Unity.

Its ACTIVITY is Life and Strength.

Its STATE is Wholeness—Health.

God: the FATHER; Source, Substance.

God: the HOLY SPIRIT; Creative Energy.

God: the SON; Manifestation.

“Like begets like.” “That which is born of Spirit IS Spirit.

Man is the Expression of God.

Man is ever ONE with his Source.

CHRIST is the Revelation of Truth; the Awakening of the Soul; the “stirring up of the Gift of God in thee.”

JESUS CHRIST is the Realization of God in Man, in you; Man conscious of his Divinity.

“Christ IN YOU the hope of glory.”

CHRISTMAS is the Celebration of the Dawn of Truth, the Birth of the Christ, in you.

“The Father and I are ONE.” “ALL that the Father hath is mine.”

This is the TRUTH of you, the Truth of all.

STATEMENT OF PRINCIPLES.

1. Omnipresence—the One All, the All One.
2. God is Spirit omnipresent; the One Perfect Mind.
3. Mind is Intelligence—Wisdom, Knowledge and Understanding—evidenced everywhere in the Purpose, Law and Order of the Universe.
4. This Spirit, Mind, God—the Omnipresence—is Perfect Substance.
5. Life is the Activity of Omnipresence.
6. Love—conscious unity—is the Nature of Omnipresence, hence the Rule or Law of Action.
7. There is but One Presence and Power in all the Universe—the Good Omnipotent.
8. Life, Intelligence and Substance not only fills All, but is ALL there is, visible and invisible.
9. Spirit is the Substance of all form. It is the Only Substance. The One Perfect Mind and It manifest is All there is.
10. Man is the Expression of God. He is in God, of God, like God. "That which is born of Spirit is Spirit." Man, therefore, is the expression of God-Life, God-Intelligence, and God-Substance.
11. The realization, or consciousness, of God's Presence alone heals. Healing is the awakening of the mentality from a belief in sin and disease to a knowledge of the Truth.
12. Since I accept the Omnipresence without any reserve, there is no place in my thought for anything adverse to God.
13. To know the Truth of my being I must turn to my Source, which is Perfect.
14. By standing with God, I realize that it is the Father that works through me. I think, speak and live from the God-ward side, and am thus loyal to Truth, positive in my integrity, faithful in every detail, fearless in living the Life of God and speaking the Truth; patient, kind, and loving.

THE PRACTICE OF THE PRESENCE OF GOD
IS THE WHOLE OF DIVINE SCIENCE

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