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POWER

The Higher Thought
Magazine

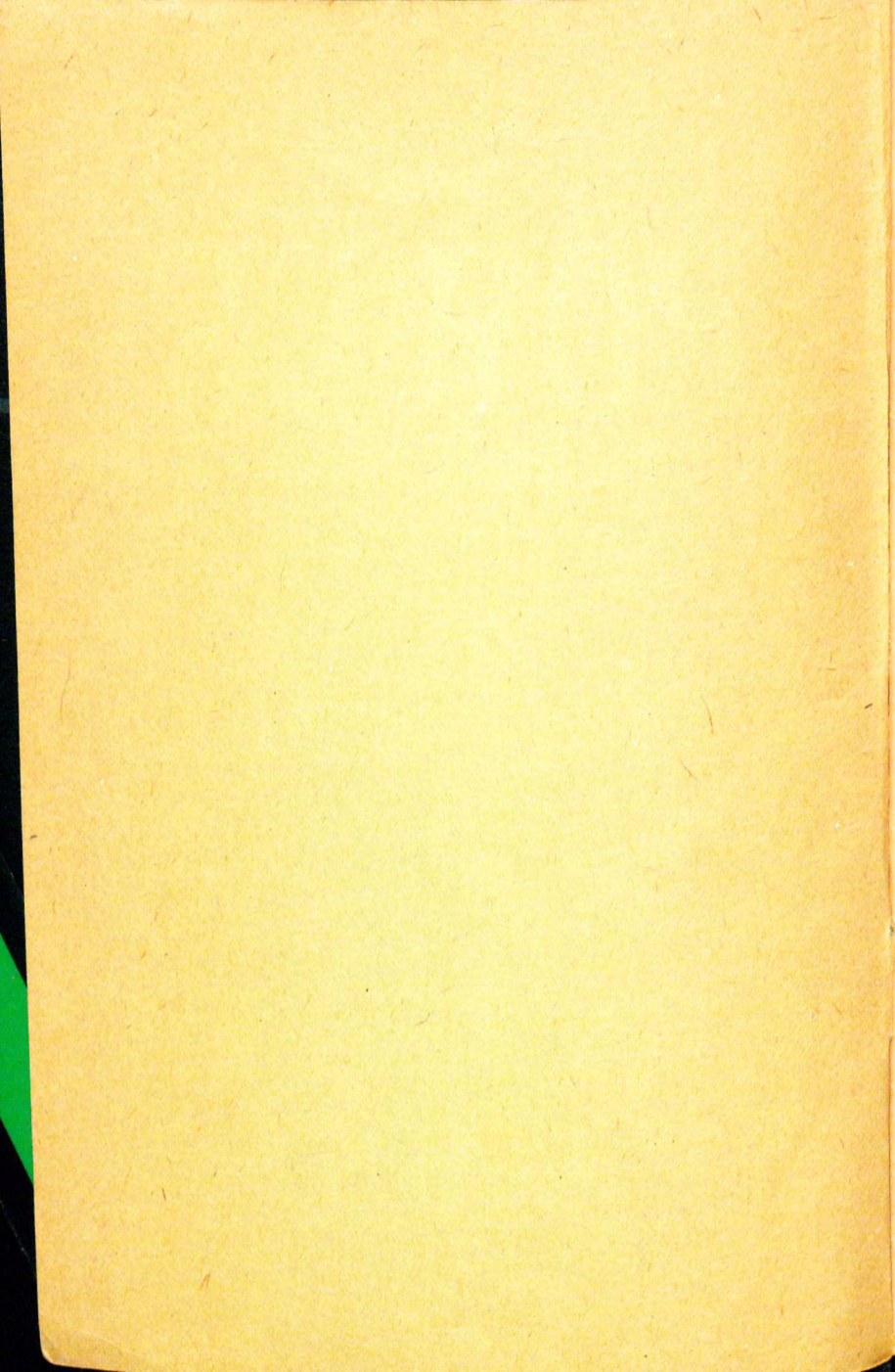
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POWER.

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.

11th Year. NOVEMBER, 1917. No. 5.



Divine Science Teachings

(These Expositions began March, 1917.)

WHAT DIVINE SCIENCE TEACHES ABOUT RIGHT LIVING



THE LAW OF LIFE is that like begets like. All growth is from within outward. Hence, as is the inner so is the outer. Right living is primary dependent upon one's thoughts. This is the inner well-spring to all emotions and conduct.

Good thoughts express themselves in order, harmony and peace; which state in the body is called health. But, as thoughts are forces, good thoughts permeate and harmonize your whole environment.

Since this is true of right, true or good thoughts, evil or impure, antagonistic, or irritable thoughts will cause confusion, distress and illness in both the body and environment.

He who has any discord of any kind has made a place for it by admitting in thought such ill conditions. As a man thinketh, so is it unto him.

No amount of adverse or wrong thinking can make evil conditions real. They have only such power as one attributes to them in thought. The more one thinks error the more will he see of evil, because his mental vision is thus discolored with these false and evil mental images.

True or right thinking removes all these false beliefs, and Truth is revealed in its own purity and brightness, making manifest only that which really is.

Thus, right living—that is, living harmoniously, successfully and well, is dependent upon right thinking.

We have been considering the essence, nature and qualities of the Reality of the Universe. We have been dropping our opinions about things, so that the TRUTH of things would be discerned in and back of all expression.

We have found that this One Reality is Mind, and that to let it think in us is to see and know only that which is true, and therefore good. That the occasion for all inharmony is the injection of our own personal beliefs and opinions, which are usually narrow and limited. That when we eliminate personality we are then made

conscious of the Truth, which must not only be given our assent or acknowledgment, but must be applied henceforth in our thinking and acting in order to bring into conscious realization the effects or fruit of our faith.

By identifying ourselves as one with the Truth, we are no longer double-minded, giving place in our thought and actions to anything adverse to the Good.

No longer do we partake of duality. We know but One Presence, One Intelligence, One Power—the Good omnipresent, omniscient and omnipotent. As we aspire to a fuller realization, the revelation of Truth—the Christ—makes all things known unto us.

Knowledge demands that it be exercised or used. What you have learned about God, and therefore about yourself as the manifestation of God, must be applied. You can not escape the obligation; it ever keeps urging you to give it place in all your affairs.

Right living then means practicing the Presence of God, actually applying the truths discerned and accepted. It means that you see but one Substance—Spirit, and that harmonious and whole—holy. It means that you are thus one with all forms of expression, making unity with your food, the weather, your environment, with people, with animals, and especially your body.

Supply and demand are equal. You are out of sorts and lack this or that because you have not recognized your infinite supply of good and

drawn upon it; but have erroneously made yourself one with adversities. You now look for points of similarity, instead of divergence; for the good, not evil; for happiness, not distress. You forget—by purposely letting go—your shortcomings and others' failures. The best way to do this is to try to see your own and others' fulfillment and expression of qualities of goodness.

To live a serene, contented and happy life, yet progressive and strong, you first determine that you shall be—now are—self-possessed; and no matter what the seeming may be, that you let nothing disturb the harmony of your thought.

Being thus poised, you are calm and masterful under all circumstances. You act normally, free from any agitation.

Apprehension of evil finding no lodgment in your mentality, you are not inviting any evil.

You are so centered in Truth that no one can defraud you, do you injury, or hurt you in any way.

You carry with you a spiritual armour which can not be pierced by error.

Your consciousness is a divine protection against disease, inharmony and failure.

Identifying yourself with God, you are now a success in all that you do—for the Holy Presence within you is Success, and it "doeth the works."

There is no uncertainty or doubt in your ac-

tions, and your very presence bespeaks of power and attainment. You go about your business as one who knows; and, knowing, you accomplish.

Difficulties are met as divine helpers to strengthen you, to quicken your spiritual discernment; and you never permit yourself to complain and give way to them. You constantly recognize yourself as being superior to any condition.

When others, in a less enlightened attitude, criticize and find fault with you, you are so high and noble that you do not retaliate in kind, but, rather, "heap coals of fire upon their heads," which means mental purification, by calling into conscious recognition their true divine qualities through your good thought of them.

Right living means to be a real man, a real woman—truly manly or womanly in all that you say and do. As for you, after all, it matters little what others do—your business is to be true and good. Then will you find that satisfaction which nothing else can give.

Such a life is rich. It is ever gracious, kindly, helpful, inspiring. It is the thankful heart which makes room for greater blessings. It is the appreciative mind which is fed with Truth. It is the gentle action which invites courtesy in return. What are you attracting to yourself?

Right thinking, right speaking, right doing—all in accord with Truth—bring peace of mind, health of body, and unending success and happiness.

THE CHAMBER OF IMAGERY

By HENRY VICTOR MORGAN

Minister of Park Universalist Church, the Home of New Thought
and Divine Science, Tacoma, Wash., and Editor of
"The Master Christian."



I DREAMED A DREAM; a strange and perplexing dream. In the parlors of our church I had built, from the choicest material, a beautiful chamber. I did not seem to have an aim or an end in view in building it. As I stood admiring the work of my hands I was only conscious of a sense of finished beauty. The pride of a workman in his craft was mine.

In my dream my wife came to me and said: "Why have you built this beautiful chamber, and what is its purpose?"

Then it was given to me to know and I replied:

"Why, dear, this is my Chamber of Imagery. I have built it for our healing room. It possesses magical qualities. See! whoever enters the door, holding the image of that which he most desires to have, or do, or be, will find in the Chamber of Imagery the desired gift."

Soon the people came from all directions to enter the enchanted Chamber, and whatsoever they wished for they obtained.

Many wished for great wealth, and came out staggering under a load of gold that seemed more than they could bear, and which only

served to make them more unhappy than they were before.

Others wished for fame, and they came out with their arms full of the most beautiful soap bubbles.

"How beautiful!" everyone exclaimed.

But, some way, the bubbles received all the attention and admiration, and one overloaded bubble holder cried out: "Why does no one pay any attention to me?"

Finally there came an old lady, weak and shaking, saying: "May I enter your Chamber?"

"Yes," I answered, "yes, if you know what you want."

The reply came unhesitatingly: "I want to be just the sort of woman God wants me to be. I want to reflect the glory of God in my flesh."

She entered the Chamber of Imagery. She came out transformed. The word had again been made flesh, the earth image had disappeared, and God's glory was revealed.

Then morning came. I awakened and remembered my dream. I turned to the Bible to see if there was any mention made of Chambers of Imagery.

I found it in Ezekiel, 8:12: "Every man in the Chambers of his Imagery."

Then it dawned upon me that every man possesses a Chamber of Imagery; that all that has come either to bless or curse the earth is first fashioned in this wonderful Chamber; and the

scientific understanding of this Chamber of creative Imagery is the path that leads to dominion.

It is the stone which the builders have rejected; the Holy of Holies among the heavenly faculties with which man is endowed.

It is "the secret place" to which the Psalmist refers. It is the place known as "the heart" to Bible writers, and of it one inspired writer says: "As a man thinketh in his heart (or Chamber of Imagery) so does he become."

Jesus recognized the significance of the Chamber of Imagery, and made the inner image we hold of special importance. Between the man who commits the act and the man who entertains the thought in his "heart," he discerns no moral difference.

In this, as in many other of his teachings, humanity has failed to see the glory of his message. It is only as we study Jesus as a scientist that the meaning of his teachings is revealed. Salvation through holding the right image in the heart!

To the early disciples Jesus was enthroned as God's image of the normal man. In the eighteenth verse of the third chapter of Second Corinthians, Paul gives a scientific formula to the individual for overcoming sin and sickness:

"We all, beholding as in a glass, the glory of the Lord, are changed into the same image."

Translate this passage into scientific psychology and we have this: "You become like that on which you meditate."

The practitioner in Divine Science must keep inviolate this wonderful Chamber. He must see that no thing enters here that does not reflect the Glory of God.

More wonderful even than my dream is this Chamber of Imagery not made with hands, yet eternal in the heaven of consciousness. He who has conscious mastery over his Chamber of Imagery possesses power to bless humanity greater than all the kings or financiers of the world who lack that knowledge.

The simplest practitioner of Divine Science can and does take sick and diseased men and women into his Chamber of Imagery, and they come out renewed in mind and body.

So when you have cleaned your Chamber of Imagery from the thought of the power of sin and sickness, when you have enthroned the Christ there as the only reality, then you will see wonders greater than those of my dream.

When you exalt Christ in consciousness, you will be endued with his power. Not only that, but by the law of attraction you will draw to you those who desire to enter your Chamber. They will come to you from the uttermost parts of the earth, drawn by the magnetic power of the Christ ideal enshrined in your Chamber.

The dream woman said: "I want to be just the sort of woman God wants me to be. I want to reflect God in my flesh."

In my dream the transmuting power was vested in an external Chamber. In my waking

hours I realize that the Chamber is within the sacred symbolic region called in Bible language "the closet," wherein we pray the prayer of contemplating "the facts of life at their highest point of view."

Jesus taught that the Kingdom is within you. Surely the chamber wherein the miracles are wrought is within you.

Miracles are the transformation produced by oneness with the divine in consciousness.

"Let this mind be in you that is also in Christ Jesus," is our aim. Then as the inner, so will be the outer and you will

"Reflect the glory of God in the flesh."

THE CORNERS OF YOUR MOUTH

When you wake up in the morning of a chill and cheerless
day,

And feel inclined to grumble, pout or frown,—
Just glance into your mirror, and you will quickly see
It's just because the corners of your mouth turn down.

Then take this simple rhyme,

Remember it in time:

It's always dreary weather, in countryside or town,
When you wake and find the corners of your mouth
turned down.

If you wake up in the morning full of bright and happy
thoughts,

And begin to count the blessings in your cup,—
Then glance into the mirror, and you will quickly see
It's all because the corners of your mouth turn up.

Then take this simple rhyme,

Remember all the time:

There's joy a-plenty in this world to fill life's silver cup
If you will only keep the corners of your mouth turned up.

—Anon.

THE NEW THOUGHT CONGRESS

The Third Annual Congress of the International New Thought Alliance marks a mile-stone in the New Thought Movement in that it was unanimously voted to adopt a Declaration of Principles for the Alliance, this statement of principles not to be in any sense of the word a creed, but a foundation on which the future work of the Alliance can be built. A committee appointed at the 1916 Congress reported that a number of statements of principles had been submitted from many New Thought leaders and, after due consideration, they recommended the one submitted by the president, James A. Edgerton, as being all-inclusive. After a few minor changes, the following was adopted unanimously by the Congress at its business session:

DECLARATION OF PRINCIPLES

Adopted by the Third Annual Congress
of the

INTERNATIONAL NEW THOUGHT ALLIANCE,
St. Louis, 1917.

WE AFFIRM THE FREEDOM OF EACH SOUL as to choice and as to belief, and would not, by the adoption of any declaration of principles, limit such freedom. The essence of the New Thought is TRUTH, and each individual must be loyal to the Truth he sees. The windows of his soul must be kept open at each moment for the higher light, and his mind must be always hospitable to each new inspiration.

WE AFFIRM THE GOOD. This is supreme, universal and everlasting. Man is made in the image of the Good, and evil and pain are but the tests and correctives that appear when his thought does not reflect the full glory of this image.

WE AFFIRM HEALTH, which is man's divine inheritance. Man's body is his holy temple. Every function of it, every cell of it, is intelligent, and is shaped, ruled, repaired and controlled by mind. He whose body is full of light is full of health. Spiritual healing has existed among all races in all times. It has now become a part

of the higher science and art of living the Life More Abundant.

WE AFFIRM THE DIVINE SUPPLY. He who serves God and man in the full understanding of the law of compensation shall not lack. Within us are unused resources of energy and power. He who lives with his whole being, and thus expresses fullness, shall reap fullness in return. He who gives himself, he who knows, and acts in his highest knowledge, he who trusts in the divine return, has learned the Law of Success.

WE AFFIRM THE TEACHING OF CHRIST that the Kingdom of Heaven is within us, that we are one with the Father, that we should judge not, that we should love one another, that we should heal the sick, that we should return good for evil, that we should minister to others, that we should be perfect even as our Father in Heaven is perfect. These are not only ideals, but practical every-day working principles.

WE AFFIRM THE NEW THOUGHT OF GOD as Universal Love, Life, Truth, and Joy, in whom we live, move and have our being, and by whom we are held together; that His mind is our mind now, that realizing our ONENESS with Him means Love, Truth, Peace, Health and Plenty, not only in our own lives, but in the giving out of these fruits of the Spirit to others.

WE AFFIRM THESE THINGS, not as a profession, but AS A PRACTICE, not on one day of the week, but in every hour and minute of every day, sleeping and waking; not in the ministry of a few, but in a service that includes the democracy of all; not in words alone, but in the innermost thoughts of the heart expressed in Living the Life. "By their fruits ye shall know them."

WE AFFIRM HEAVEN HERE AND NOW, the Life Everlasting that becomes Conscious Immortality, the communion of mind with mind throughout the universe of thought, the nothingness of all error and negation, including death, the variety in unity that produces the individual expressions of the One-Life, and the quickened realization of the indwelling God in each soul that is making a new heaven and a new earth.

Through the courtesy of the St. Louis Bureau of Congresses and Conventions, the use of the large ball-room in the Planters Hotel, with two smaller adjoining

rooms, was given to the Alliance for its meetings. Everything possible was done by the hotel management to make the New Thought people feel at home, and at the close of the Congress a rising vote of thanks was extended to the hotel management for their courteous attention during the week. There were many visitors and friends, some coming from the Pacific and Atlantic coasts, and one delegate from Honolulu. Owing to the war conditions, there were no foreign delegates, but many reports of work done in the foreign field were read, showing that the interest in this world movement is most general.

A most comprehensive plan for carrying on the work of the Alliance was submitted by a committee, as it was felt that the time had arrived for taking steps to preach the New Thought Gospel to every creature. A number of field secretaries for certain districts was appointed, also a number of field secretaries and lecturers at large. These lecturers will visit the centers already organized, or go to cities where there is no organization, but where there are a few souls who desire to band themselves together and form a center for the New Thought work. A list of these secretaries can be secured by writing to the general headquarters of the International New Thought Alliance, 802 Washington Loan and Trust Building, Washington, D. C.

A copy of the Declaration of Principles will be sent anyone upon receipt of a self-addressed stamped envelope.

Present officers were re-elected for the ensuing year, with the exception of secretary and a few of the vice-presidents. Miss Leona Feathers was chosen secretary. A list of the vice-presidents and their districts will appear in a later issue.

The week's program was beautifully concordant throughout, proving that there is but one message, no matter how widely the teachers may be separated geographically.

Among the prominent exponents of the New Thought philosophy giving addresses were:

James A. Edgerton, President, Washington, D. C.; R. C. Dougless, Boston; Julia Seton, New York; W. V. Nicum, Dayton, Ohio; W. John Murray, New York; Harold Palmer, Long Beach, Cal.; Robert Bryan Harrison, St. Louis; Joseph Perry Green, Portland, Ore.; Mrs. Rose M. Ashby, Atlanta, Ga.; Mrs. Mary E. T. Chapin, Boston; Judge Wilson Riley Gay, Seattle; Mrs. Sarah C. Morse, Chicago; Harriet C. Hulick, St. Louis; W. Frederick Keeler, New York; Elizabeth Towne, Holyoke, Mass.; H. H. Schroeder, St. Louis; Mary E. T. Chapin, Boston; T. J. Shelton, Denver; Helen Van Anderson Gordon; Emil C. Hartman, Kansas City; Mary Allen, New York; Mrs. Mary L. S. Butterworth, Philadelphia; Miss Ida Jane Ayres, Indianapolis; Mida Sharp, Australia; Juno Walton, Chicago; Horace G. Cupples; Dr. Denton J. Snider, St. Louis; Robert Whitaker, Los Gatos, Cal.; John M. McGonigle, Pittsburgh; and an address in German by Mrs. Ida Bilz of Chicago.

A telegram was sent President Wilson, assuring him of the united and hearty support of the International New Thought Alliance in the present crisis of universal democracy.

The Fourth Congress will be held in Boston the week of September 15-22, 1918.

The editor of Power was elected vice-president for the Colorado-Nevada district. Personally, it would afford me great pleasure to accept this wonderful opportunity to further advance the cause of Truth, which alone can give emancipation from the thralldom of sense through spiritual consciousness. But should I do so I would be doing an injustice to my present duties—opportunities, as well as to the progressive work of the International New Thought Alliance. My policy continues to be, Whatever is worth doing at all is worth doing well. My time is already overflowing with “good works”—writing for, editing and publishing Power; ministering unto my flock, the Second Divine Science Church of Denver, one of the most intelligent congregations in the country; teaching courses

of instruction in The Power School of Truth, and examining papers of students from everywhere; writing new lessons and books; giving many absent treatments daily; attending to an ever-increasing volume of mail as promptly as possible (seldom finding time to write any personal letters, even to relatives)—all this precludes the taking upon myself other duties, however urgent the call or inclination upon my part.

I believe in co-operation. I believe in fellowship. I believe in the oneness of all good. Visions of Truth vary according to the degree of openness to it. The various phases of teachings are but evidences of the degree of Light perceived. But Truth is ONE, and New Thought in all its branches stands for that Truth. Hence I rejoice in the effective work of the Alliance, and shall continue to do what I can to further its principles in the hearts and lives of all people.

CHARLES EDGAR PRATHER.

PURPOSE OF AFFIRMATION

Why is it necessary to affirm? Because the idea of man's greatness, wholeness, goodness, and wisdom is to many, when first heard or accepted, so strange, so unfamiliar, so difficult to realize as a fact, that it is necessary to affirm it often and strongly for a time to make it seem natural.

The majority of people believe with doubt, and that state of mind is not belief at all—it is hope. But their reason says yes, and those are the ones who must constantly remind themselves of their boundlessness and wholeness, for they forget so quickly and so often, and that reminding is done when one affirms.—Alma Gillen.

Embosomed in God, living and moving and having my being in him, my feet walk in light, my hands serve in love, my eyes see in truth, and my heart beats in tune with the perfect Life which is the greatness and the splendor of eternity.—Ex.

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 leade'st 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

POURING OIL UPON THE WATERS

What is said by many to be a most logical, helpful and inspiring study of **THANKSGIVING** was given in last year's course of daily study on "The Practice of the Presence of God." It has been suggested that those truths be made your study again for this month, and through your **DAILY APPLICATION** of them in thought and living, you, individually and collectively, will become the **MIGHTY POWER OF GOD** in lifting the world's thought from the darkness and gloom of sense belief and conditions into the recognition, appreciation and oneness with the **GOOD**—Truth, since only the Good is true! This understanding and practice of real Thanksgiving will bring Peace unto the world, such as it has never known, the "peace that passeth all understanding." Will **YOU** not be daily loyal and constant in thus doing your "bit" toward the establishing of God's kingdom in the hearts and minds of men here upon earth, in which alone is peace and the fulfillment of all righteousness?

(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.)

THANKSGIVING

1. Offer unto God thanksgiving; and pay thy vows unto the Most High.—Ps. 50:14.

GOD is the Source of all my blessings, and I serve the Good with gladness. This fulfills all obligations.

2. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.—Ps. 30:4.

I am thankful that I am capable of recognizing and appreciating the perfect wholeness and holiness of my Source. Through thankfulness I praise my God.

3. O give thanks unto the Lord: for he is good.—Ps. 106:1.

The ruling power in my life is the Good, which is my Lord. In it and for it my heart wells with thanksgiving.

4. Thanks be unto God for his unspeakable gift.—2 Cor. 9:15.

The only begotten Son of God—the Christ, which is the gift of God, now awakens me to the divinity of my being; and for this revelation I am devoutly thankful.

5. Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God.—2 Cor. 9:11.

Knowing that I am the child and heir of God, I am filled with the riches of my Father. My joy abounds with thanksgiving.

6. Whatsoever ye do in word and deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.—Col. 3:17.

God the Omnipresence is expressed and manifest in man. This consciousness is the savior, called Jesus, and through it I give thanks and praise to the Source by speaking and doing all in the realization of this perfect Self which saves me from all ill.

7. Let us offer the sacrifice of praise to him continually, that is, the fruit of our lips giving thanks to his name.—Heb. 13:15.

My thanksgiving is not spasmodic; I make it a practice to keep in the attitude of praise, giving voice to my recognition and appreciation of the Good in everything everywhere.

8. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.—Eph. 5:19.

Before I can express praise and thanksgiving I must know and feel it within myself. I therefore train myself in that attitude by thinking of the spiritual harmonies of Being.

9. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—Eph. 5:20.

All things are of God, and to God I give thanks for the good which I realize. I am conscious of God in all expression.

10. In everything give thanks.—1 Thess. 5:18.

No matter what comes into my experience, I see only the Good working in me and for me. I am thankful therefore in everything.

11. Unto thee, O God, do we give thanks, unto thee do we give thanks; for that thy name is near thy wondrous works declare.—Ps. 75:1.

The qualities of Being are manifest in every expression, and therefore in me. The constant nearness, yea oneness, of this name or nature prompts grateful acknowledgment.

12. For thou, Lord, hast made me glad through thy work: I will triumph through the work of thy hands.—Ps. 92:4.

Seeing only the Good in the visible world, the works of God, I am able to surmount every trial, every difficulty, by making my unity with God in everything.

13. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High.—Ps. 92:1.

Appreciation enlarges my soul, my comprehension of Good. Giving thanks makes me more receptive. Therefore do I praise God.

14. I will praise the name of God with a song, and will magnify him with thanksgiving.—Ps. 69:30.

The more I meditate upon God, the greater God becomes to me. The more I contemplate the nature (name) of God, the more evident do the qualities of God become to me. I magnify God through thanksgiving.

15. Continue in prayer, and watch in the same with thanksgiving.—Col. 4:2.

I aspire to a realization of the Good—for only the Good is true; and as I thus pray I am expectant in thanksgiving in the assurance that it shall be made manifest.

16. O sing unto the Lord a new song; for he hath done marvellous things.—Ps. 98:1.

In recognition of the goodness of God being revealed more and more to me, my song of praise

is ever enlarging with fuller and higher appreciation and thanksgiving.

17. Sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.—Ps. 107:22.

Methodical, purposeful and joyous are my devotions. With joy do I declare what God hath done for me.

18. Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.—Col. 2:7.

By practice in living the life of righteousness am I rooted and built up in Truth, fixed in its consciousness, as taught me by the indwelling Christ; in which I abound in thanksgiving.

19. I will praise thee, O Lord, with my whole heart; I will show forth all thy marvellous works.—Ps. 9:1.

My Praise is real, genuine, whole-hearted. This I prove by revealing in my life the works of life, love, and truth.

20. That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.—Ps. 26:7.

That which I have received of the Lord I wish all others to have, that they may be likewise thankful.

21. The Lord is my strength and shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth.—Ps. 28:7.

As I rely upon God, the desires of my heart are fulfilled. As I have trusted, I have been helped. In God do I find strength and protection.

22. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.—Ps. 68:19.

All good things are from God. In counting my blessings, how marvellously do they increase! I am loaded with benefits continually. Praise God!

23. We thy people and sheep of thy pasture will give thee thanks forever.—Ps. 79:13.

I count myself one of God's people, and am ever thankfully responsive to the loving care and direction of our great Shepherd.

24. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.—Ps. 100:4.

As I enter any sanctuary of God I am careful to drop all anxieties, and with a heart of praise and thankfulness am open to the inspiration of Truth which frees me from all personal beliefs and opinions.

25. What shall I render unto God for all his benefits toward me?—Ps. 116:12.

Being filled with renewed aspiration, and through it by realization of the Good, I am constantly endeavoring to render unto God the fullest service of love toward others.

26. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might.—Dan. 2:23.

My way is glorified by the light of Truth. By walking in this light my works of good are mighty in delivering others from evil.

27. In everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. 4:6.

I pray as though I had already received. I give thanks for that which I desire. I wait in

confidence, knowing that "Of his fullness have all we received"—and realization comes.

28. For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. 10:30, 31.

I have nothing to do with what others say of me, if I am faithfully living to my highest vision of Truth, doing all to the glory of God, being consciously a partaker of the Good.

29. Sing praises to God, sing praises: sing praises unto our king, sing praises. For GOD IS THE KING OF ALL THE EARTH: sing ye praises with understanding.—Ps. 47:6, 7.

There is but One Presence and One Power in all the universe—the Good. I thus glorify God in singing his praises with understanding.

30. For of him, and through him, and to him, are all things: to whom be glory forever. Amen.—Rom. 11:36.

Let all the earth be glad. Let all expression forever sing praises unto God the Omnipresence, both invisible and visible. There is but God, in whom we live, move, and have our being.

Like the deep silence of Nature during the winter, preparing for the rich beauty of spring, with its sweetness and delicacy, its fragrance, its ever delightful newness and wonder, is the Silence of the Soul, alone with God, letting go all that has served its turn, transmuting, refining and taking deeper and deeper hold of the ever-lasting Love of God, then coming forth renewed in heart and soul with a greater tenderness, a more steadfast faith, a clearer vision, a larger love, a broader fellowship, a truer good will and a sublimer peace.—"Good Will."

PRESENT-DAY REVELATION

By WILLIAM YEATS MORE

That splendor issuing from the Sun that enlighteneth the whole world; that which is in the moon and in fire: all that splendor know as from ME.—Bhagavad-Gita.

"If we neglect to use the Light that we obtain,
'Twill fail us in the night, and leave a weary pain
Of groping and regret. 'Twas not to lend us bliss
In some far distant world, but service, now, in this
Dark realm, the vision came! Thy way is dark? then see
If thou hast used the inspiration lent to thee!"



THE ABOVE STATEMENTS furnish the practical key-note of Revelation, the highest that appeals to us on our present plane; therefore, as our aspiration is so will our inspiration be; the supply ever on a par with the demand. Revelation is as natural as breathing; not the special individual God-given message to a select few. It is not supernatural, but an actual inherency, manifesting to a degree commensurate with spiritual unfoldment. The revelations of Moses, Isaiah, Jesus, Gautama or other great souls, are the same in kind; differing only in spiritual degree from their brothers.

Revelation is not necessarily all of a high spiritual character, or directly God-given, but simply the utterance of the highest grade of consciousness reached or attained by the expressor, at-one with the innumerable "cloud of witnesses," spoken of by Paul.

Therefore how cautious we ought to be in accepting the alleged God-revelations of new cults, with new Bibles outlining Utopian ethics and cosmogonies, although this need not confuse the student, thoroughly grounded in the grand old wisdom basis, quoted by Jesus, "Seek ye first the kingdom, and all else is added." This means that the Spirit's guidance is ever at our call to solve every life-problem, and that we can get the message direct without slavishly following any text-book, however extravagant

its claims may be of special revelation, or alleged authorized, divinely inspired key to the scriptures.

This places us all on the one "common path," all eligible for the revelation of the Spirit spoken of by Jesus, "When the spirit of Truth is come, he will guide you into all truth; and he will show you things to come. Whatsoever ye shall ask the Father in my name he will give it to you. . . . Ask and ye shall receive, that your joy may be full."

This divine revelation is our natural heritage awaiting our quickened consciousness; to pour out on us all the physical, mental and spiritual wealth, fully tested by Jesus; and promised equally to us when he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

Thus we find that revelation is not special, but general, not limited, but universal in its scope, and all of us destined to so commune with the Spirit that, like Jesus, we truly merge into the Christ-man, the conscious son of God.

Revelation is given more to guide us now than was the old concept of mere visions of future bliss. Grand pictures of coming good are excellent, but to the soul struggling here with problems, a solution here and now would benefit vastly more than mere ecstatic dreams of felicity awaiting us bye and bye. It was this thought that inspired Mrs. Hemans to say:

Alas! that we so slowly learn to heed
The secret signs and omens of the breast!
An oracle speaks low within our hearts,
Low, still, yet clear, its prophet voice forewarns
What to pursue, what shun.

The new revelation never emphasizes death, but speaks of present and continued life; life whether in or out of the physical covering: the more abundant life which the Teacher ever inculcated.

This revelation means redemption from the ills (ignorance) of the physical existence; virtually creating a "new heaven and a new earth, wherein dwelleth righteousness."

So let us dismiss from our minds all thought of the old supernatural revelation, because we find the new ideal, a grandly natural spiritual realization enjoyed by the great souls of all time now freely offered us for practical demonstration.

This revelation is a gladsome joyous exercise; not the gloomy, melancholy subject believed in by the old-time Puritans; therefore the participants are always happy, for the first and greatest commandment is its main essential, viz.:—"Love to God, shown by love to our brother-man."

To the unfolding soul everything in nature teaches more and more the innate glory of creation, revealing the divine wisdom, majesty and goodness of God the Father; and our steady growth in perception is thus adding chapters to our illumined scripture consciousness, and in ratio to the degree of inspiration we are moved on by the Holy Spirit, just as were the great prophets of old, or David when he exclaimed, "The heavens declare the glory of God, and the firmament sheweth his handiwork. . . . The law of the Lord is perfect, converting the soul. The statutes of the Lord are right, rejoicing the heart. By them is thy servant warned; and in keeping of them there is great reward."

Biblical critics differ greatly, not only regarding the authenticity but the interpretation of St. John's revelations; some even holding that the beloved disciple never wrote it; others that they relate to prophecies already fulfilled; while again, some contend that in the main they are altogether in the future, referring more especially to the end of the world.

However, deep esoteric students see in John's revelations a sublime life-symphony, giving in grand symbolic language the victory of Truth over error, and the final triumph of the initiate over sin and death, and of his glorious entry into the kingdom prepared by his unswerving devotion to the law of right.

From this view-point it makes but little difference who the personal author was; for it was clearly written by a "Great Soul"—a Master of the Temple—a Priest after the

Order of Melchisedek,—an order of which Jesus himself was and is a worthy associate. No one is debarred from joining this, the greatest of all "Soul-Brotherhoods," and no aspiring member was ever "black-balled," for any proscription comes alone from the unripeness of the would-be neophyte's personal karma. No one ripe for initiation into this gloriously redeemed throng can be denied admission, as the atmosphere of the inner lodge is the purest possible altruism, and so full of loving zeal for man's elevation that the inspired text but dimly conveys the true spirit of it, "There is joy in the presence of the angels of God over one sinner that repenteth."

Revelation is justly called "The divine urge" or "God impulse"; and happy indeed is he who devoutly heeds this Voice of God in the soul, obeying it implicitly, while shutting out the siren call of the animal elemental world—the sense life: truly, exchanging the swine-husks for "The bread celestial in the Father's house."

Revelation is simply the voice of the Super-Self, whispering loving cheer to his matter-encased soul-mate, telling of the nobility and grandeur of the metaphysical man—the righteous man—the Christ-man ever gently calling, "Come up higher." Why need we dwell longer in the outer hells, or soul refineries? Why not come to see, like the prodigal, that "There is bread enough and to spare in our Father's house;" with him come to ourself; resolving to "Arise and go to our Father;" and be assured of a welcome reception far beyond human language to convey.

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Archibald V. Prince is a lieutenant.
Edwin C. Benedict is in the Quartermaster's Reserve.
Russell Spellerberg is in the Navy.
Alex Ross is a member of the Cavalry.
Sam Lindsay is in the Quartermaster's Reserve.

The son of the Editor, Edward Albert Prather, is a member of the Engineers' Railway Corps, and is now "somewhere in France."

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