



# POWER

*The* Higher-Thought  
Magazine

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**AUGUST, 1919**

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12th Year

No. 6

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# POWER.

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THE  
HIGHER THOUGHT  
MAGAZINE  
*of*  
PRACTICAL  
CHRISTIANITY

¶ "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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12th Year.            AUGUST, 1919.            No. 6.

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## PEACE AND PROSPERITY



JUSTICE AND MERCY are the par-  
ents of Peace and Prosperity.

Justice is the masculine nature;  
Mercy is the feminine.

Justice is the intellectual arbiter; Mercy is  
the spiritual.

Justice is the human instrument; Mercy is the  
spiritual instrument.

The union of the two brings forth Peace and  
Prosperity.

—W. E. Gibson.

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# Practical Christianity



## GOOD-CHEER AS A MEDICINE

By CHARLES EDGAR PRATHER

A merry heart maketh a cheerful countenance. A merry heart doeth good like a medicine.—Solomon.



ALL DISEASE is mental disorder, perverted vision, ignorance—"missing the mark." And this is sin. Is it too strong a statement then to say, "A sick man is a sinner"? The word "sin" means to depart, to wander. It was originally used in archery to record when one missed the mark. Thus, to indicate the same thing in thought and action, the word was used concerning man. Hence we read, "All have sinned and come short of the glory of God."

There is no such thing as "original sin." The teaching of the "native depravity of heart" is contrary to the truth of the nature and omnipresence of God, for "like begets like." Adam's sin cannot affect you except as you accept his sin as your own. Your inheritance is from God, not Adam.

"Actual sin" is wilful disobedience to right; it is doing that which your conscience says is wrong, and it carries with it self-condemnation and remorse. And its results are like unto itself. Missing the mark, through lack of knowledge, is



devoid of an "accusing conscience," but its out-picturing is disease and lack, as in the former.

One of the most vital steps in being healed is to be optimistic—"Be of good cheer." In fact, this attitude is that which causes you to let go, "forgive," that which seems so discordant, but which you have been holding to so tenaciously.

In forgiving yourself, you forgive others. Be happy, be cheerful, and you cannot hold a thought of condemnation. Try it! Prove it for yourself! Then the radiance of your consciousness will pervade others, and will cause them to become radiant with the same truth. Thus you forgive them their sins by helping them see the living reality of Good, and dropping their thoughts of limitation of every form of "sin."



JESUS did not heal diseases to show what he could do, nor to prove his divinity as a Son of God. His work was always in response to the needy one fulfilling the conditions necessary for relief, or someone meeting the requirements on behalf of the afflicted. You can receive the light only when you are open to its inflow; so long as you close the door will you remain in darkness. Jesus was conscious of the Truth, and therefore his light, which was the "light of God," opened the eyes of all who earnestly sought or were receptive to it.

## A LESSON IN MAGNANIMITY

By CHARLES EDGAR PRATHER

(Read the Bible Story, Genesis 13:1-16.)



**L**OT WAS AN ORPHAN BOY who lived with his Uncle Abram and Aunt Sarah. They lived in Ur of Chaldea until God called Abram into a new and better country. Their journey took them first to Haran, then across the rivers Euphrates and Jordan till they came to Caanan.

Abram had lapsed from his spiritual perception to things of sense, which is recorded as his return to Egypt. He had given much importance to the famine in the land, and in submitting to the apparent stress of circumstances, although he himself was rich, he let other sense thoughts control him. He feared that because Sarah was beautiful the Egyptians might kill him to get her, so he resorted to deception in claiming that she was his sister instead of wife. This soon got him into more trouble, as it always does, but it was the thing needed to awaken him to the right.

“So Abram went up out of Egypt.” “Into the South” signifies receptivity. Up again would he go to Bethel where he had made the altar in the beginning. He was following the light out of darkness.

Both Abram and Lot had great possessions in flocks, and herds, and tents. The land was apparently sufficient to care for them both at the

same place, and suddenly Abram remembered his first direction of Spirit—to leave even his associations: Lot was still his constant companion.

So Abram said to Lot, after trouble had arisen among the herdsmen, "Let there be no strife, I pray thee, between thee and me, and between my herdsmen and thy herdsmen; for we are brethren." This was the attitude of love and fellowship. The land was before them—"Lot take your choice, and I will take what is left."

Lot, not yet having been awakened from the dream of sense, lifted up his eyes and beheld the fertile plain of the Jordan—and chose the best, although he was much the younger man. "And Lot pitched his tent toward Sodom," clearly indicating his attitude of a worldly desire which caters to the physical senses.

"Abram removed his tent and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." High up into the mountains of realization he advanced because of the purity of both his intention and thought; and there angels appeared to him as he sat in his tent door.

This was such a wonderful advance over the physical sense of things that Truth revealed the fact that in such an attitude not only himself but all the nations of the earth should be blessed.

Abram saw in the distance the day of full revelation—the Christ. He saw it in anticipation as we now see it as a race, and realized now by a few. He saw, as do we, that a faithful adherence



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to Truth will stimulate and awaken to the consciousness of the allness of Good, as it was unfolded in Jesus the Christ.

We have made this goal a distant future attainment, but to the beholding eye it can be perceived today as here and now. It has too long been a theory; it is now being consummated in our midst. Earthly or sense thoughts are rapidly being supplanted by spiritual realization.

Be thou magnanimous! Magnus—great; animus—mind. Greatness of mind lifts one above that which is mean and petty. Let the other person have the best of the bargain if he wishes. See that you are too great to take any advantage. Webster says magnanimity means that quality or combination of qualities in character which enables one to encounter danger and trouble with tranquility and firmness, to disdain injustice, meanness and revenge, and to act and sacrifice for noble objects. Such was Abram.

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Trust, confidence, faith in the power of God makes you consciously the master of your attitude of thought and therefore of your environment.

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You are forgiven only as you forgive. To be cheerful, optimistic, is the sure road to freedom, both for yourself and others.

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The perfect guide for conduct is to do unto all—persons and things—as you wish to receive.

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 THE SOURCE OF HEALTH


UNDERSTANDING is the Source of Health. To KNOW is to be well. Illness is ignorance. Banish ignorance and you have banished disease. Life eternal,—this is HEALTH. What did Jesus say? "This is Life eternal, that they might KNOW Thee, the only true God, and Jesus Christ whom thou hast sent." You whose bodies are sick, acquaint yourselves with Him and be well. You whose circumstances are confused and rebellious, know God and have harmony. You whose lives seem utter failures, it is a direct Knowledge of God that you need. Don't go and do some desperate thing. That will not help matters. Learn God. This Knowledge will bring everything out right, and will make your life a golden success.

Health is Wholeness. It pertains to everything that belongs to our lives. Friend, take Knowledge of your Heavenly Father as revealed in Jesus Christ, and be WHOLE.

—Rev. Albert C. Grier.

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Consciousness is the realization of God's Presence. This is heaven. It gives you trust, confidence, faith—in God.

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Doing good is the proof of your discipleship—not doing the will of the senses, but the will of your Father.



## THE WORDS OF MY MOUTH

By IMELDA OCTAVIA SHANKLIN, in Weekly Unity



LET MY SPEECH be courteous; then shall I provoke none to resentment. Let my speech be honest; then shall I speak no evil of life. Let my speech be true; then shall I utter no false testimony against man.

Let my speech be wise; then shall I declare no blasphemy against God.

Let my speech be gentle; then shall I not offend the least of my brethren.

Let my speech be courageous; then shall I be loyal to God, to myself and to all truth.

Let my speech be quiet, calming the tempest of disorder.

Let my speech be of hope, faith, gladness, victory; in this way shall I help to give strength to all people.

Let me speak when I should speak, so that none may misunderstand my spirit.

Let me keep silent when words are vain; in this way I shall not add confusion to confusion.

Let me speak freely when I can praise, making good to increase in the world.

Let my lips refrain from sound when I can not commend. By this shall I help to clear life of things unlovely.

Let my speech be for the defense of the defenseless, that mercy may find a welcome habitation in the heart of the world.

Let my mental speech be tuned to the sweetness of the Eternal Word; so may Goodness, Beauty and Love flow spontaneously from me! so may my voice carry comfort and peace to all who hear.

### ABOUT OBSESSION



**O**BSESSION is the state of one's mentality being besieged or taken possession of by another mentality. I have known many such cases, the person being utterly unlike his normal self at such times. There are many cases cited in Scripture.

Obsession may be either occasional or continuous. Walter DeVoe says all epileptic conditions are the result of obsession; these are occasional. Where the obsession is continuous, the person is usually called insane. And most of our insane cases are simply obsession by another spirit or mentality. They act through the mentality of the person thus possessed as themselves.

Even the insane or obsessed have to a degree the recognition of the power of God, and become docile in the presence of a God-conscious man or woman. The one who trusts in and is conscious of God's Presence can handle with ease and perfect safety the fiercest maniac. I have seen this demonstrated more than once.

## OBEDIENCE—THE LAW OF SUPPLY

By CHARLES EDGAR PRATHER

(Read the Bible Story, Exodus 16:1-15.)



**A**FTER GIVING OURSELVES into the guidance of Spirit, unless we daily keep in view our ideal—unless we see our leader and hear his voice—we are liable, like the children of Israel, to drop back for a time into old thoughts and conditions.

We have caught a glimpse of Truth, and know that God is the source and supplier of all things needful to our welfare and progress; and if we keep our eye single to the Truth, fully relying and depending upon its supply and sustenance, verily we shall be fed. But the moment when we become “double-minded” we become “unstable in all our ways,” and thus get a mixed condition in thought which shows in all our affairs.

When we lose sight of the Supreme Power it is then we do not see how supply can come to us except through fixed material ways; and we begin to rely again upon the personal conceptions of our darkened mentality.

We have now come into the Light of Truth—out of Egypt—spiritual darkness. The Good within us has triumphed gloriously over every obstacle when we have faithfully obeyed the Law. Our demonstrations have been astonishing, even to ourselves. When hosts of false con-



ditions have surrounded us with apparent power, obedience to the voice of the Highest within us has caused us to go forward, and we also have safely passed through the sea of mortal belief "dry shod."

"Red" signifies carnal or sense belief; and the myriad of false thought influences, which we have formerly accepted and permitted to adversely affect us, are overwhelmed and washed from our mentality as we move forward in Truth at the command of the Lord (our higher consciousness). Thus as we are protected and saved in the midst of material conditions, these same false race-beliefs are drowned through their own error. "The depths have covered them: they sank into the bottom as a stone."

The Super-Consciousness, or Lord, always provides a way of escape if we but obey the command, "Go forward!" but having demonstrated so wonderfully over obstacles which seemed insurmountable, we, through some test of our faith or strength, as in being led away into the wilderness of sense delusion and there finding no water or nourishment, are apt to forget what Truth has already done for us, and then murmur and complain.

This attitude keeps us in the wilderness of negation, depriving us of the very substance of Good, and we wander from one sense condition to another, longing, in a way, for the old flesh-pots of materiality.

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But there is no returning to Egypt after you have once been delivered from bondage. You may slip, you may slide, you may stumble, but you are only temporarily embarrassed, and are yet on your way to full and perfect freedom.

Soon again the voice of your Moses (Spiritual Perception) will be heard through the mouth of Aaron (Strength), and you will recognize that your murmurings have not been against your higher Self alone, but against God. Then will the voice be heard in all the thought centers of your being (congregation), when you will again see the "glory of the Lord." You will again realize that there is but One Power in all this universe, the Good Omnipotent, and then will be given unto you supply and strength for your daily growth.

Don't worry or complain because you are not as good a teacher or healer as another, or that you do not demonstrate supply in abundance. If you are trusting fully the Spirit, and not depending upon sense conditions, your needs will be satisfied, being fed by the "bread from heaven," which is the true substance. It is not for you to question how or by what method or at what particular time it shall come into expression.

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"When he had sat down"—when you become calm and poised within, Truth will illumine your mind so that you will see only God and His manifestations.

## OBEYING THE INNER PROMPTING



OUR FAITH is incomplete until it is solved into action. Without action, faith is void. Obedience is the controlling factor in human attainment. It is so closely allied with Faith that we cannot separate them.

Obedience is the process by which ideas are realized or brought forth into manifestation. It is only by obeying our impulses that we realize our ideals every day.

We all have ideals, we all have hopes, we all have ambitions. We all believe that sometime, somewhere those ideals belong and will be realized. But there is only one process by which they will be realized, and that is "Obey that impulse."

—E. V. I

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"We must learn to detach ourselves," says Ivan Panin, "from all that can be lost, that we may become attached to the only One that is ever ready to be found. And thus are we brought into the presence of the Lord, and there is no touch of regret or sorrow with it."

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God does not partake of personality for our good, but good for Good's sake. Partake of Good through prayer—recognition, acceptance, use.

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Love is the attitude, non-resistance method, doing good is the practice of the law of God in you.



## BIBLICAL FIGURES OF SPEECH

CHARLES EDGAR PRATHER

## THE METAPHOR



**M**ETAPHOR is an implied comparison, and is much more common in Scripture than the simile. It is briefer, and more emphatic in expression; and is, in fact, a compressed simile. "I will devour them like a lion" (Hos. 13:8), is a formal comparison, therefore a simile. But the implied comparison in the statement, "A lion's whelp is Judah," makes it a metaphor.

When something is compared to the savage strength of the lion, the swift flight of the eagle, the brightness of the sun, the beauty of the rose, the words are used in their literal sense in such comparison; but when we say, Judah is a lion, Jonathan was an eagle, Jehovah is a sun, my beloved is a rose, the words are not used literally, but to denote some quality or characteristic.

"I will make my arrows drunk with blood, and my sword shall devour flesh" (Deut. 32:42), personifies the arrows in representing them as living beings intoxicated with the blood of Jehovah's slaughtered foes, and the sword as a ravenous beast of prey, through an implied comparison without formally stating it.

When metaphors are elaborated, many being joined together, the result is called an

## ALLEGORY.

An allegory is a description of one thing under the image of another; a figurative statement or narrative in the form of a metaphor—an implied similarity but not expressly stated.

To refresh your memory, let me again say that a simile is a formal comparison between two different objects, a comparison of similar appearance, attitude, nature or quality; a metaphor is an implied simile—that is, a phrase denoting one thing being applied to another, suggesting a likeness or analogy between them. An allegory is an extended or prolonged metaphor, and is usually self-interpreting. "I AM the vine, ye are the branches."

The words composing an allegory are used figuratively, and the narrative is always false—not a statement of literal fact. This is evident in the meaning of the word itself, derived from the Greek, meaning to say or speak something other than that which is really meant.

When a metaphor is confined to a single word or sentence, it is not properly an allegory, but when the comparison is given in detail and the imagery is drawn out concerning the central object, such analogies then constitute an allegory, and not a metaphor.

## The Allegory of Old Age.

In Ecclesiastes 12:3-7, we have a description of a house about to fall in ruins. If it is based upon the facts of life's experience

as the closing days of the winters in Palestine, which hasten the on-going of the aged and infirm through its rigorous climatic conditions; who, after having neglected their duties and opportunities in their youth, in their stronger days, the spring and summer-time of life, when there was abundant sunshine and rain; but now seek the refuge of their homes to avoid the sudden and rash behavior of the elements as they bring forth the springtime again, but to which they are now forever closed; if, I say, this is a recital of facts, then this story is not an allegory.

But it is generally accepted by the greatest illumined souls as purely figurative, whose imagery depicts the coming old age of the one who has neglected his spiritual welfare during his unfolding or growing period of earth-life. The end of such an one is in an "evil time," the "day of darkness." It is the time of desolation to the one who has insited upon "going in the way of his desires and after every lust of his eyes," leading the life of a materialist or sensualist.

Such is not the portrayal, however, of the one who has lived nobly and well: whose "hoary head is a crown of glory, if it be found in the way of righteousness." (Prov. 16:31.) For such an one, says the Psalmist, "shall flourish like the palm tree: they shall still bring forth fruit in old age; they shall be fat and flourishing."

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."



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We all have ideals, we all have hopes, we all have ambitions. We all believe that somehow, sometime, somewhere those ideals belong to us and will be realized. But there is only one process by which they will be realized, and that is, "Obey that impulse."

—E. V. Ingraham.

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"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

The purpose of allegories is to typify Truth in story form so vividly that it will at once find lodgment in the mentality of the hearer or reader, and thus induce him to accept its teaching, warning, reproof, correction, and instruction in righteousness, in order that his life may be made to conform to the True Man, the Perfect Man of God.

We must keep ourselves receptive to the inspiration and light of the Christ within to get the full lesson hidden in the allegory awaiting our discovery. So shall we read in the book of the Law of God distinctly, and get the sense, whereby we are enabled to understand the Truth. (See Neh. 8:8.)

The correct method of interpretation of allegories consists in grasping the Central Idea of the whole narrative, and seeing in each comparison the development of that Idea.

Among the many allegories worthy of close study and application are: The allegory of the Yeast and Leaven, 1 Cor. 5:6-8; the Christian Armor, Eph. 6:11-17; the Good Shepherd, John 10:1-16; the Vine and its Branches, John 15:1-10, and others.

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The kingdom of heaven (harmony) is right at hand. Drop your thoughts of evil sense conditions and follow the light.

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In vain shalt thou use many medicines.—  
Jer. 46:11.

## THE GLORY OF HEALTH



HEALTH IS LIFE. To drag round without it, as so many do in these days, half well, half ailing, unresponsive, weary, inert, finding every duty a task and every effort a burden, is to be dead before our time, not to know the real savor and spirit of living.

The great, positive, overwhelming pleasures are comparatively few—they come to most of us rarely, to some hardly ever; but there are innumerable little accidents and incidents, agreeable moments, casual glimpses of delightful possibility, that depend for their enjoyment wholly on the state of mind in which we meet them. Health, perfect health, and that alone, can coin all those trifles into happiness. It is in that sense that we are to read Emerson's golden saying, "Give me health and a day, and I will make the pomp of emperors ridiculous."

Evidently, then, to preserve health is well worth our constant and unfailing care. And merely to preserve it is, after all, comparatively easy. A few simple rules and habits, faithfully and instinctively followed, suffice to attain the object. How far different a matter it is to regain health, when once lost! Then we lavish money and time and effort, too often in vain, to recover what might have been kept always without any such sacrifice. If we had only known! Yet it is a curious thing that excess of care and thought is



as likely to be as injurious to health as carelessness. As the old poet said of time, the naturally healthy are not conscious of their health until they lose it.

It is another curious thing, and one we rarely reflect on, how ignorant we are of all the processes that are daily and hourly taking place within our bodies. Scientific study may make us aware of what should occur in bodies in general, but, although we see with our eyes and hear with our ears the minutest changes that go on in the outer world and even upon the surface of the body, the perpetual movements and changes within us are as unknown and unseen as the interior workings of the earth. And that is surely a happy and wise indication of nature that she wishes us to be healthy without knowing it.

It seems superfluous to observe that it is one of the first duties of parents to teach their children the simple principles and habits—regularity, temperance, self-control—by which they can keep health with little thought or trouble. Yet, like other duties, it is too often forgotten. To be sure, we should generally have to begin by teaching the parents.

—The Youth's Companion.

#### 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.

## PURIFYING FIRES

By CHARLES EDGAR PRATHER



WHILE IT IS ALWAYS more pleasant to look upon the bright side of life, there are some people who seem unable to appreciate and enjoy a pleasant day until their sky is darkened by a storm; or to recognize the priceless boon of good health until they are sick.

Most people are asleep in the dream of sense, and never hear the sweet notes of the birds all around them. To such come what are called hard experiences, which they term "bad," but which are especially good, for they are the means of awakening them out of their sense sleep.

Every experience which comes to you is the very thing needful for you. If you have not awakened to the value of health, and to the law of its attainment, it is really good for you that you get sick—for this is the means to quicken that perception of Truth within you.

If you will not gladly and willingly open your eyes to the Light shining for you, it is necessary that you get a few bumps which will make you open your spiritual eyes.

If you insist upon seeing poverty, sickness and death, you make yourself subject to them. But the way of experience is hard. There is a better path, upon which the Light shineth brighter unto the perfect day. Why not take this highway of holiness?

No one is so blind as he who will not see; and there is darkness only to him who does not see. The destiny of each soul is to know and express God. The way is easy and pleasant to the one who aspires—gladly desires—it, but hard to the one who is forced along through experience.

Sodom represents those of the latter class. It was grossly sensual. The people took no time for meditation or serious thought. Their whole existence was given up to physical pleasures; their mentalities were darkened because they looked downward and not upward.

This necessarily leads to reaction in the outer, which finally consumes and destroys. This fire is purification, for only the dross is consumed, while the pure gold—Truth—is left untouched.

All your troubles are the cleansing fires of God. If they sear and scorch and burn, stop adding any more mental rubbish of false thought and living to the flames! Listen to the inner promptings of Truth—intuition—represented by the angels appearing to Lot and giving him instructions to flee from Sodom.

Call every quality of your being into unity of action: turn your back upon every thought of the external being something in and of itself to give either pleasure or profit; forsake the sordid way of physical sensation. Flee to the heights of Spiritual Satisfaction: there only is salvation. Stay not in "all the plain" of mere relief from suffering; "escape to the mountain" of the Consciousness of Wholeness, Purity, Goodness, Truth: there only is safety and peace.



## EMERSON ON "SOCIAL AIMS"



**S**HUN THE NEGATIVE SIDE. Never worry people with your contributions, nor with dismal views of politics or society. Never name sickness. Even if you could trust yourself on that perilous topic, beware of unmuzzling a valetudinarian who will soon give you a fill of it.

Stay at home in your mind. Don't recite other people's opinions. See how it lies there in you; and if there is no counsel, offer none. What we want is not your activity or your interference with your mind, but the simple truth.

The way to have large, occasional truths, as in a political or a social crisis, is to have large, habitual views. When men consult you, it is not that they wish you to stand tiptoe and pump your brains, but to apply your habitual view, your wisdom, to the present question, forbearing all pedantries and the very name of argument; for in good conversation parties don't speak to the words but to the meaning of each other.

## CHANGING MY BASIS

By AGNES B. CURTIS



**I**AM A WRITER of short stories. After I took up New Thought, it puzzled me greatly how I was to make my writings consistent with this philosophy. I had realized that only the Good is true, and that in order to get the best results I must

live, speak, and write the Truth. How was I to make my stories human and attractive and yet have them based on this New Thought?

Finally I solved my problem. I decided that the theme of all my stories should have an upward trend. They should always be of an inspiring nature. I would use the untrue as a contrast to bring out the real truth. I would use shadows to emphasize the light. There are many people who are still buried in darkness. They may not know it, but they are wandering about in a world of shadows—in a world that does not exist. That does not prevent them from being “written up.” If you yourself can not discriminate between the darkness and the light, you had better get out your book on this new philosophy and begin studying all over again.

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### ONENESS

All things are identical in essence, but differ in expression.

One spirit is the substance of all expression.

One life is the source of all manifestation.

One law is the cause of all operation.

One light is the secret of all illumination.

One love is the chord of all unification.

God is the One Center from which all emanates, and to which all emanations must return.

—W. E. Gibson.

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“Have we not all one father? hath not one God created us?”—Mal. 2:10.

## THE TRINITY OF MAN



MAN is not three distinct things: A spirit, a mind and a body, each working separately. If he were, our problem would be much simpler. Man is one thing, and one thing only—SPIRIT! Spirit manifesting as a trinity of Spirit, Mind, Body; and it is quite impossible to separate the three from each other, or to function one without action and re-action among all three. Consequently, if we wish to study the mental aspect of the trinity we can not do so without reference to the medium in and through which it expresses itself—the body—and the source from which it draws its energy—Spirit. So also with Spirit; to get the best working knowledge of our Spiritual Being we must include in our study the Mental and Bodily aspects of the trinity.

—Theo. A. Harper.

## THE ONLY POWER



THE BEAUTIFUL COLUMBINE which grows on the mountain side is so persistent in its effort to live that even where no soil is to be found, it sends its long roots into the crevices of the rocks. In the unfoldment of its divine purpose, it refuses to recognize anything which would frustrate the divine plan which sent it forth. It is obedient to a higher power than its visible surroundings.

Do you seek to realize and enjoy the fullness



of life to which you are rightfully entitled? Then recognize no other sovereign than your own divine Self-hood, and become a loyal subject of the Spirit of Divine Love within. It is the only Power. That Spirit within is that part of Himself which God appointed, or consecrated, for your use and enjoyment, before the foundation of the world.

There is only One Power, and that is God; and if you would be filled with power and be a tower of strength, you must render obeisance to Him who is the Source of all power, and be subject to His guidance in all ways.

—The Gleaner.

### FULFILLING THE REQUIREMENTS

By ALMA GILLEN, in "Expression."



**HECK AT ONCE** any suggestion of lack. Train your thought to claim plenty and to dwell upon plenty. Meet any suggestion of lack with its opposite. If it be lack of strength, wisdom, courage, justice, or money, meet it with a strong claim of plenty. You will have your own particular ways of meeting this untruth, ways which are more forecul and helpful than any which may be given you by others. Find these especial ways and use them with all the power of your desire for plenty.

If at any time you feel that you can not make the necessary effort to think truly on this subject, consider a moment and ask yourself which is the harder, to make the effort or to bear the poverty and lack. Surely whatever effort is needed to keep thought true to an infinite plenty can not be so difficult as to be always lacking health, strength, peace, prosperity and happiness. Be patient and determined, and you will surely see and enjoy the fruits of your faithfulness.

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