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¶ "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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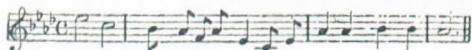
The Spoken Word of God.

Fayette M. Drake

LeRoy Moore



1. There is Life, Life, Health-creating Life; there is Life, there is Life;



Life, Life, Health-creating Life, in the Spoken Word of God.

2. There is Power, Power, wonder-working Power ;
There is Power, there is Power;
Power, Power, wonder-working Power,
In the Spoken Word of God.
3. There is Peace, Peace, harmonizing Peace;
There is Peace, there is Peace;
Peace, Peace, harmonizing Peace,
In the Spoken Word of God.
4. There is Joy, Joy, soul-inspiring Joy;
There is Joy, there is Joy;
Joy, Joy, soul-inspiring Joy,
In the Spoken Word of God.
5. There is Strength, Strength, all-sustaining Strength;
There is Strength, there is Strength;
Strength, Strength, all-sustaining Strength,
In the Spoken Word of God.
6. There is Love, Love, never-falling Love;
There is Love, there is Love;
Love, Love, never-falling Love,
In the Spoken Word of God.



Practical Christianity



THE UNKNOWN GOD

By CHARLES EDGAR PRATHER



WE LIVE LARGELY in the realm of effect, and effect asks for the cause. Whence came I? What is the source of man, and the universe in which he lives? We have all heard of the "problem of life." If life is a problem, there must be a principle back of it. Then we should know about that principle; we should know the rules by which it works, for, if we do not, how can we successfully work out that problem? There has never been a successful working out of this problem; there has always been a falling short of perfect demonstration. But it can be worked, if we understand and apply the principle. And we can understand it if we go about it in the right way.

We didn't get here by chance. What was the cause? Let us get back of the realm of effect, and there we will find the Cause, and it is the Principle upon which all things exist. When Paul went among the Athenians he found an altar on which was this inscription: "To the temple of the Unknown God," and with him to-day we proclaim, "Whom therefore ye ignorantly worship, Him declare I unto you."

Upon what did Paul base his assumption to proclaim the Unknown God? Upon understanding. He had found back of the design the Designer; back of the problem the Principle; back of the manifestation the Life. So the gist of all knowledge, the gist of all science, which is knowledge classified, is this Being we call God. It is the sum and substance of all things.

It makes a great difference what kind of thought you have of God, call it what you will; there are many names, and it is described in various ways. One may think he knows all about effect, but that is impossible without knowing about its cause.

Yes, you may know and understand God. The first step is to drop all your false notions about God. Man's mind is now generally clothed with false conceptions, thinking God to be some great personality reigning somewhere in the distant skies, etc. You have been making your own God through your mental conceptions of Him from outward appearances. To get rid of our old conceptions of what we have termed God, we may call It by other names. So we speak of Love, Life, Power, Wisdom, etc. These do not so readily refer to personality, which we have always thought God to be.

We no longer study from tradition or religion, but from the consciousness of Being within us. All history or thoughts of God are of no value to us except as we prove them. Through demonstration of the problem we know, but we

must first know the principle. So we leave all our former preconceived notions, and begin with the simplest fact. Jesus the Christ said, "God is Spirit;" not a spirit, but Spirit; Principle, not person; Mind, not brain; Universal Essence, not a manifestation.

This understanding does away with our beliefs of limitation of God, and we know that Spirit is above matter, although matter is its product or manifestation. Everything that has shape, form, body, etc., came forth from the invisible.

God is omnipresent—everywhere. He does not occupy space—He is all space itself. This Spirit which pervades everything everywhere is Omniscient—all-wise, all-knowing, just as much now as in the days of Noah and Moses. Only as you separate yourself in thought from this Presence and cling to beliefs of limitation can you sense lack of health, intelligence or anything.

Spirit, or Mind, or God, is Omnipotent—All Power. You make it limited in your manifestation by not recognizing the omnipresence of God. You know God is all-powerful, but you have not realized that the very life and love in you is that same God. All power is here now. All power is in you now, for God is in you. Then why are you letting anything be your master? Are you not stronger than sickness? Is not the God within you stronger than adverse conditions?

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.—Paul.

THE MASTER MIND

By WILLIS H. JONES, in "Telegraph and Telephone Age."



GO, OR THE SENSE OF I AM we each experience, may possibly be the Master Mind, or some attribute thereof, the energy emanating from which constitutes and governs our thoughts. It is possibly the same Ego or Mind in each and every person, hence you and I may be one and the same spiritually, yet realize it not. We think and act differently, however, because our respective material bodies upon which the Master Mind plays, possessing different potentialities as they do, develop different products of character and degrees of intelligence.

There is no necessity for one's conceit that God picked him out singly and made Ego especially for him. More likely He didn't. If this be true, then we always were and will continue to be in some isolated unit body now and hereafter, as long as the energy emanating from the Master Mind finds properly arranged material bodies to act upon.

Thus, immortality is assured. I cannot die as long as the Master Ego exists, because, being a part thereof, I still exist, yet, as Smith or Brown, may be temporarily dead for want of a living body to give me individuality. But in Baby Jones, or Brown, or some other newly formed unit body or receptacle of life, I may experience

the sense of existence and live another life, which I then will begin with all the knowledge man has so far acquired up to date, and enjoy not only all the comforts and luxuries he has already provided, but all the additional comforts man, including myself, may invent during the period of my next existence. This may be my future reward. In each succeeding life I will probably live under easier and happier conditions, until God's plan of evolution is eventually completed.

Every human body is charged to a greater or lesser degree with electricity. In some it is a positive and in others a negative polarity, while no two persons probably are charged to exactly the same degree of potentiality. Hence, whenever two differently charged bodies approach one another sufficiently close to enable the high tension one to break through the resisting intervening space, the surplus charge in one body passes to the other in order to establish an equilibrium, thus following another well established law governing electrical action. It is due to such transfer of energy that one sometimes senses the presence of another in his or immediate vicinity almost the moment a second person enters the room, despite the fact that there may be nothing else to cause one to sense such presence.

In this way the interaction of electric discharges may cause us to like or dislike another person, according to whether the polarities of the two charged bodies are like or unlike. Thus, two persons charged in the same degree with,

say, positive electricity, will tend to repel one another, due to the fact that like poles repel and unlike attract. Same when both are negatively charged. But where one is strongly positive and the other equally strong negatively, they are attracted in an equally strong manner. It is, therefore, reasonable to believe that the phenomena of love, friendship, and hate are each possibly due to merely different degrees of electrical potential and polarities existing between ourselves and those whom we meet.

The logical conclusion to be drawn from the facts and arguments herein presented, therefore, is that one basic force is accountable for all material and psychological developments, and as electricity is the acknowledged base of all earthly energy, beyond which we cannot go, and is present in one form or another in all concrete bodies, even to the smallest atom and its subdivisions, it follows that electricity may possibly turn out to be the actual master energy emanating from the Master Mind or other seat of power, the Master Mind playing upon our physical bodies, giving each of us the individual sense of I AM, while the energy, being God-directed, brings about results in a strictly methodical manner.

Finally, life is motion; death, the absence of motion, and concerns concrete matter only. Our Ego, being a part of the Master Mind, and therefore one and the same in each of His creatures, lives forever.

WHAT THINK YE OF YOURSELF?

By CHARLES EDGAR PRATHER



THE OPTIMISTIC, EXPECTANT attitude is the greatest power in the world for success along any line. But you must believe in yourself. You must have confidence in your ability to accomplish what you should do. This requires some comprehension of what and who you are, from whence you came, and your mission in life.

It is impossible for you to be more prosperous, healthy and happy than you credit yourself, for water can never rise higher than its source.

If you are sick, poor and miserable, change your opinion of yourself, by learning

The Truth of Yourself.

Your source is God, the Omnipresence, which is the sum-total of all goodness and fullness. By its own inherent action—called life—it has brought forth itself into expression, embodying its perfect substance and every quality like unto itself; for “that which is born of the Spirit is spirit.”

There is but one Spirit, and Spirit is the substance of all form. This omnipresent Something, Spirit, Substance, we call God. In it you live, and move, and have your being. Of it you are, like it you must be, for “like begets like.”

Then what you attribute to God know that

you are its expression. Learn to know it through the constant affirmation of the Truth. Learn to live more in the ideal rather than in the appearance of things, and soon will you see the ideal—which is the real, in the so-called material, for you will begin to see that the visible and the invisible are one—and that One, God the Good.

The Cause existing in its effect, you are the embodiment of every potentiality of Being, the son of the living God. Never for a moment doubt it, nor deny it. Doubt and denial bar the door of Realization.

Affirmation vs. Denial.

Think and say only that which you wish to perceive in your world. Admitting even to yourself that you are sick and poor places you under bondage to those limitations of the belief. Denials, even of those things which you know to be untrue and unreal, leave their impress as mental images formulated in your denial. Affirmations of the true and the good are constructive forces, in that they clarify the vision whereby you see the real nature of yourself.

Therefore, "Let the weak say, I am strong." (Joel 3:10.) Let the sick say, I am well. Let the poor say, I am affluent. Let the distressed say, I am serene and happy.

Holding tenaciously to such ideals—to such realities of yourself—you will sooner or later come into their realization as your very self; you cannot fail.

To have faith in God is to have confidence in yourself, for you are the expression of God. Practive the Truth perceived by Jesus, "The Father and I are one." Expand your vision of God and you expand the vision of Self.

Self-Expression.

Feel that you are the hand of God, to do good in thought, and word, and deed. This is true self-expression, your mission here upon earth. Know that "The Lord thy God in the midst of thee is mighty." Why put yourself in any class of inferiority? There is no limit to the Infinite Storehouse of Being, and you have free access to it. Draw largely upon it. There is just as much health for you as anybody. You have the same capacity for success and happiness as has another.

It depends upon the estimate you have of yourself whether you are slave or master. Look up; you are the Child of the King, and are the inheritor of all that God is. Noble indeed, a Prince! Claim your birthright.

Within you lies the power to achieve your fondest dream, if you will shut out every doubt and fear, holding persistently and steadfastly to it, and doing your utmost to bring its fulfillment. The limitation is not in God or in Self, but in the personal, superficial thought.

Take a larger and grander view of life, and you will unconsciously enlarge in your concep-

tion of Self. Expect great things of yourself, and you can not be petty and mean.

Learn to trust your own judgment, basing it upon that inner light called intuition, which is the voice of God. Think nobly of yourself and others will do likewise, for good thoughts are infectious! Identify yourself as the very qualities of God—not simply being filled with them. Expect more of yourself, and you will achieve more. Whatever you do, demand of yourself that it be done perfectly, never surpassed by another. Hold the thought that you are the avenue through which God works, that you are one with this Power, and you will have established that confidence which is itself divine fulfillment, ever expressing the best that is in you, which is God.

Our old training taught us that our intelligence is inherited, that we get it from books, etc., but now we know that Intelligence is omnipresent, for Spirit is Omniscient; and God being Omnipresent, then Wisdom is resident within us. All we need to do is to recognize it, then we will manifest it. Realizing this, it will spring up in your consciousness. The Source is not limited; only comprehend it, and a great ocean of Intelligence is revealed to you. It is not in the keeping of the church, nor is it confined in any teacher or book. "Go forth under the open sky and list to Nature's teaching;" go into the inner secret chamber of your mind, and there listen to the "still small voice" of God speaking to you.

OPTIMISM AND PESSIMISM

By EUGENE DEL MAR, in "NOW"

"Smiling is nothing but twisting your face; moving is nothing but changing your base—what's the use?"



NE IS AN OPTIMIST in the degree that he discerns things as they are rather than as they seem. He judges from the standard of reality and not of appearance. He realizes the unity of Being that underlies the duality of existence. He uses his inner vision to illumine his outer realization of the unity and beneficence of Being, in the superficial while optimism is substantial. The former is conscious of lack while the latter realizes supply.

The optimist may be an idealist, but he is certainly not a visionary. He has a sense of right relations and proportions, possesses faith and maintains poise, and is conscious that there is light even when darkness surrounds him.

The pessimist senses only the outside or circumference of things, regards the world of appearance as permanent rather than fleeting, and is conspicuously lacking in healthy imagination and humor. Optimism is the consciousness of one's creative ability and mastery.

Permanent optimism finds its basis in the spiritual understanding of the oneness and goodness of God, in senses.

Shutting one's eyes to appearances will not promote optimism, nor will ignoring that which

presses for recognition. Neither denial nor avoidance are truth agencies, nor factors of optimism.

The pessimist is world practical in that he lacks ideality and partakes of the density of the material world of which he is conscious. "What is the use?" is his self-addressed conundrum and he finds no satisfactory answer to his question.

"Why try?" moans the pessimist. "Why not try?" chirps the optimist. "I am sure to fail," wails the pessimist. "I am sure to succeed," proclaims the optimist. It's "the same old hard luck" to the pessimist, and "a new day and a new life" to the optimist.

Both live in the same world, but the optimist looks at it through spectacles with rainbow tints, while the pessimist uses smoked glasses, which indeed seems to be allied to eclipses of one sort or another.

The optimist recognizes difficulties but realizes that he is the master of circumstances, accepts burdens but makes light of them, encounters obstacles but converts them into opportunities, looks beneath the distorted mask of appearance and finds its real friendliness.

The pessimist acknowledges himself the slave of circumstances and environment, and the victim of heredity; and he magnifies the forces arrayed against him even while he depreciates his own powers of resistance.

Pessimism is a disease; it is an evidence of inner discord and the product of a distorted con-

sciousness. It finds life a constant misfit. It discovers that round pegs are always in square holes, and that principles that are otherwise universal have the strange disposition of making personal exceptions to its particular detriment.

The optimist is admittedly a dreamer, but he dreams pleasant visions, which are real to him. If he is self-deceived in this he is unaware of it, and his dreams give him health and happiness. If he lives and dies an optimist, his dreams constitute his entire life, which has been a joy and benediction to others as well as to himself.

And who other than the optimists are dreamers? The poets and philosophers, the scientists and inventors, the artists and authors and all who have conspicuous genius or talent. And who shall say that life itself is not a dream?

Even the pessimist is a dreamer, only his dream is a veritable nightmare. Yes, and the hobby he rides but deepens his gloom, casts shadows on others, and deprives him of the power to make his life harmonious or useful.

Pessimism is insanity in one or another of its phases. Health and harmony and optimism are aspects of sanity, while pessimism betokens a diseased mind, one that does not maintain an even balance.

This may not show forth in outward violence, and so may not be directly dangerous to others physically; but its influence is more subtle and dangerous, and its virus is poisonous and contagious.

Optimism is also contagious, and at the same time is more powerful! As the light of truth consumes the darkness of error, so does a smile cancel a frown, a laugh neutralize a scowl, health redeem disease, and life conquer death. Optimism is positive and constructive, and it overcomes the negative and destructive tendencies of pessimism.

If pessimism dominated the world, disease, death and destruction would prevail, and suicide would be the highest goal of humanity. But mankind has ever realized more happiness than misery, more health than disease, more life than death, more ground for optimism than for pessimism. And in this realization the race has persisted, developed, thrived and flourished.

The optimist realizes that he lives in a harmonious universe, which responds to him in kind. It sends back to him what he gives to it. It answers smile with smile and frown with frown, with untiring and unerring exactness.

After all, the pessimist is an occasional optimist, even if only by way of comparison. He may close his eyes to the light, but he indulges in comparative shades of darkness. He could hardly endure a pall of black at all times without losing his balance completely.

The dyed-in-the-wool pessimist may be blinded by the light of joy and health if it chance to shine through his darkness, and it may disturb and inconvenience him. But no one may remain blind permanently; the eternal good and the law

of progress do not permit it; and there is that which impels the human as well as the animal and the plant, to seek the light and the sunshine.

The optimist does not deny the fact of comparative darkness, but he sees through it to its inner meaning and significance, he pierces the seeming gloom to the real effulgence and exposes to view the silver linings of his friendly clouds.

Some pessimists see straight occasionally, exactly as some optimists will at times see crooked. And there are transition stages between the two planes, where the processes of conversion are worked out; but the contrast between the pessimist and the optimist are true to type and is definite and pronounced. The pessimist darkens all his joy and the optimist lightens all his sorrow.

The optimist recognizes fully the imperfections and crudities that surround him, he is conscious of the immaturity of mankind and the inharmonies of civilized life. That is why he is an optimist; because he realizes that these present conditions evidence a vast improvement over those of the past, while the future gives promise of even a far greater advance.

The optimist recognizes the Universe as a perfect harmony, each Soul unfolding gradually to a deeper realization of its own unity with the eternal harmony, and expressing this realization in its mental consciousness and physical activities. Consciousness of outer harmony attests the realizations of inner peace and poise and this

evinces a joy of living with which optimism is in eternal alliance.

Each of us accepts the philosophy of life that caters to his weakness, measures the outlines of his limitations or suggests the boundaries of his ideals. Selfishness and egotism are allied to death, disease and pessimism; while altruism and egoism find their counterparts in life, health and optimism. As life and health dominate the consciousness, the darkness of pessimism is dissipated, and one comes into the open sunshine of confirmed and abiding optimism.

FAITH OF THE CHURCH INVISIBLE

OUR FAITH knows no creed. It was not a creed that the Christ brought us, but a life; not a formula, but the fact of the Fatherhood of God; not a church as a concrete physical organization, but the revelation that all men are made of one blood and that the brotherhood of man as a mutual sequence to the spirit of God need be our infinite concern; not a system of theology, but the infinite fact of the sublime unity of God through all creation in that one, all-embracing, all-encompassing, all-infinite passion, LOVE. Such is and was the Light of the World. May it shine into your souls! Peace be with you.

—C. A. Coville.

SINCE MIND IS ALL, there is but one Mind and that Mind is God. The more we become conscious of God within us, the more accurate will be our mind in expression.

WHY JACOB SUPPLANTED ESAU

By CHARLES EDGAR PRATHER

Read the Bible Story, Genesis 28:10-22.



ESAU REPRESENTS the personal will, intent upon self-satisfaction. Jacob is that quality which is deeper, which is a truer light or understanding, and therefore supplants the personal thought, and thus comes into possession of all the blessings also of the outer.

The orderly process is to first think, then act. The common custom, however, is to act first, then think. This is often the seeming cause of most of our troubles. The personal, selfish action (Esau) is only redeemed by the truer thought or understanding (Jacob). Thus the meaning of the name Jacob is "supplanter." All attachment to sense conditions must be supplanted by spiritual realization.

By turning to God, meditating upon Truth, you will have orderly unfoldment. This is from within outward, just the opposite of Esau's method. Jacob "went toward Haran," the meaning of Haran being "a high place." It is the ascending in thought above sense conditions. In it you must wait, commune with God. We often call it the Silence. "He tarried there all night."

The process may at first seem difficult. All may seem dark; conditions may seem hard. "The sun was set, and he took one of the stones of the

place, and put it under his head, and lay down in that place to sleep." You must let go the outer, become quiet and peaceful in thought, tarry in meditation upon the Truth, and the result will be that you will be illumined by it; understanding will be given you; the ideas of God, represented as "angels," will reveal to you the way (ladder) of constant intercourse with the spiritual.

Every step you take in Truth is upward into fuller realization of the Omnipresence. Step by step you recognize and appropriate divine ideas, which come forth in your consciousness as perfect expression.

All your good comes from God. You make the connection, and its promise is fulfilled in you. The realization comes to you that God is not afar off, but right "in this place" wherever you may be. God was there all the time, but Jacob had to have that inner light to perceive it; so must you. Then are you convinced of the ever-abiding Presence of God with you as your guide, your strength, you all.

Your unity is made with all things, and the very things you had called hard are now used as a testimonial to your higher understanding, which is Bethel, the house of God.

Long ago the preacher exclaimed: "Vanity, vanity; all is vanity," but today it seems more appropriate to say: "Electricity, electricity; all is electricity," and we are beginning to suspect that Thou art God Thyself, omnipotent and ever-present.

SELF-HEALING TREATMENTS

By KATHERINE M. MESSNER

These things I will that thou affirm constantly.—Titus 3:8.

Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.—1st Timothy 4:15.

FOR INTESTINAL TROUBLES (Hemorrhoids)

All life is perfect in God. I am a part of this great lake of Life; I am in it and a part of it. I now realize that there can be no inflammation (agitation) where God's perfect and peaceful Life is. I am under Divine Law. Every atom of my being is now in its rightful place—in Divine Order—in His Kingdom of Harmony and Health.

FOR A SEEMING LACK OF SUPPORT

God strengthens me as I realize that He is my Life omnipotent.

I AM walking with my Lord in Love.

I condemn no one, myself nor any one else. All walk in God's wisdom so far as they are receptive to it.

I AM now using strength from the Universal Storehouse of God's Power, which gives me courage, confidence, peace, without anxiety; which clears the channel of personal thought, and rebuilds broken-down tissues.

God supplies all my needs; I refuse to longer worry.

I trust in God; I have faith in God; I cooperate with God.

 FOR JOY IN DAILY WORK

Work with God brings lordly results;
 I AM working hand in hand with God: I am sure
 of Prosperity,
 I AM thankful for the unseen supply on its way
 to me.
 Under this shelter I AM not overcome by heat
 nor do my feet tire.
 I walk with HIM in the clouds of Joy.

 FOR BACKACHE

I AM as strong as the Strength of God, for
 He is the strength of my life, and it flows unin-
 terruptedly through me.

I have no burdens: I lay them at the feet of
 the POWER OF GOD.

I have faith in God, and am happy to know
 that HE is my life.

 FOR CONFIDENCE

I AM come to do His Will,
 I do His Will,
 He approves of my work and rests me when I
 tire.
 I rest in the approval of my God who loves me.
 And I give thanks.

 FOR FREEDOM

I AM a part of God's freedom; no bonds can
 bind me but MY TRUST IN GOD.

 A LULLABY

I AM in All-Soul's Harbor; the waves rock
 me to sleep.

OUR INVISIBLE HELPER

By HENRY VICTOR MORGAN



ALL POWER IS INVISIBLE. We see only its effects. The man who says, "I will believe only what I see," is doomed to imbecility. He can not possibly know that the wind blows, for the wind is invisible. He can only see its effects and feel its influence.

The man who forever deals with the Invisible Cause soon realizes that knowledge of the Invisible is the only Power. Again, the man who says, "I will believe only what I see," if he lives true to his statement, will be forced to doubt even his own existence. Strictly speaking, no man ever saw himself. When he looks in the glass, what does he see? At best, but a photograph of his outer appearance; and any optician will tell him that the photograph depends on the contour of the eye. He looks at wife and child and sees photographs of the bodies they inhabit; but never a glimpse of the Invisible Cause that built and inhabits the body.

The Bible statement that no man has seen God at any time is not only true about God, but true also about all living things. As you pass along the road you see the body of a cat that has been killed by accident. If the body is the cat, the cat is still there. An hour ago it would have scampered away at your approach; now it has no more power to move itself than the stone has on

which it lies. That Invisible Something that caused it to move is not there, although puss looks the same outwardly, and no scales can be adjusted delicately enough to detect any difference in her weight a second before and a second after death.

Thus a moment of earnest thought on the simplest subject will show us that our everyday life is clothed with wonder, and that in the very midst of things seemingly most solid we walk midst shadows and that our real fellowship is with the Invisible and Eternal. As Carlyle so vividly and dramatically declared: "Sweep away the illusion of Time; compress the threescore years into three minutes; what else was he, what else are we! Are we not Spirits, that are shaped into a body, into an appearance; and that fade away again into air and Invisibility! This is no metaphor, it is a simple scientific fact; we start out of Nothingness, take figure, and are Apparitions; round us, as round the veriest specter, is Eternity; and to Eternity minutes are as years and eons."

All who would reap lasting results from spiritual meditation must enter into this realm of thought. If we live on the surface and accept the appearance for the fact we will ever be mocked by delusions. Matter will weigh us down and imprison us. We will attribute power to that which has no power, and worship the creature rather than the Creator. And the tendency, even among men of science, is to do this very thing. We

stand in awe before the many products of man's thought without thinking of the Mind itself that is greater than any of its products.

How wonderful is the wireless transmitter, sending vibrations through space, vibrations that can be recorded accurately at the receiving station thousands of miles distant. No man can see the vibratory motion, and yet there before our eyes is proof positive that information has been sent and received. The dreamer's dream of yesterday is the accomplished fact of today. Does mind answer to mind in the same mysterious manner? Can we actually tune our minds so as to receive only the constructive and uplifting thoughts from every source? Are there influences around us coming from Invisible Sources? Can we become influencing Spirits while in the flesh?

It is with this phase that we are concerned. And the opening of the mind to the possibility of these things is the day of days in human experience, the boundaries of matter disappear, when Omnipresence is realized. No longer do we depend on things seen for our support. We are aware of Invisible guidance. Matter becomes our obedient servant and the bodies we inhabit palaces of delight. We become Invisible helpers to all constructive thought and all harmonious action. The laws of the Universe befriend us. Then it is that to think is to act; and simply to wait expectantly is to receive abundantly.

Was it not this of which Emerson spoke when

he said: "He who finds God a sweet enveloping thought never counts his company?" For what, after all, is God but the intelligent Principle of all harmonious action? In much of the past thought of the race, God has been portrayed as an austere monarch, sitting outside the universe, whom we must serve with fear and trembling, whereas, the illumined of the race have ever portrayed God as the great Servitor.

Our modern mystic, Canon Wilberforce, has pointed out that God has actually laid down His life for us in nature; while Emerson declared, "As a child rests on the bosom of its mother so does man rest on the bosom of God;" and Jesus said: "It is not I but the Father that dwelleth in me, He doeth the work."

No human words can explain the fullness of the thought of the Indwelling and Overshadowing Presence. Just as man lives in every part of his body so does God live in every part of His universe. Paul saw this and declared, "In Him we live, move and have our being." When we consciously live in this thought we realize that "all power is given to the Son." There is no fear of lack or failure. There is an abiding intimacy, as between the air and the lungs. God is no longer a name on our lips but an Abiding Presence.

Speak to Him for he hears,
And Spirit with Spirit can meet,
Closer is He than breathing,
And nearer than hands and feet.

It is the vision of Totality. There is or can be no outside to God. Of old, the Psalmist saw this when he declared that though he take the wings of the morning and fly to the uttermost parts of the earth He is there; and though he made his bed in hell, God was even there.

Can it be possible that God is even in hell? So contrary is it to our past theological training, that at first the thought is almost shocking; yet it is even so. Wherever the soul turns to God in thought God is there. Out of the depths of sickness, poverty and despair, suffering humanity may look to God and find health, supply and gladness.

The very air we breathe is alive with the life of God. Know this and consumption will flee as shadows before the sun. The voice of the Eternal in every soul says: "Acknowledge me in all your ways and I will bring it to pass." All that is necessary to know in order to deliver yourself from every limitation is that God is everywhere evenly present. Jesus demonstrated the possibility of every person who looks to God as the only Power. Man separated in thought from God is weak and helpless, but it is when conscious of his unity with God that he can overlook suns and stars and feel them to be the fair accidents that the soul worketh. Conscious, loving recognition of the presence of God in every detail of life leads us to the secret place of the Most High.

A little card reached me recently, evidently written by one whom this thought inhabits.

Only two lines and yet it had in it more of helpfulness than whole volumes of sermons. One of the great key-thoughts, small in itself and yet capable of opening the door to infinite wisdom and limitless growth.

“Think of self, trouble grows,
Think of God, trouble goes.”

I would simply add to this that when you think of yourself as a part of the Self of God and the all of you as a part of the All of God, you are leaving yourself open to that experience known today as Cosmic Consciousness, by Bible writers as Power from On High, and by the Hindus as Nirvana.

Henceforth you live beyond the need of denial or affirmation, where treatments are no longer necessary. Of one who had thus practiced and attained we read: “They brought forth the sick unto the streets and laid them on beds and couches that at the least the shadow of Peter passing by might fall on them.”

Blessed are they who by their communion with the Invisible Helper have attained to that state of helpfulness that even their very aura is contagious with the health of God.

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