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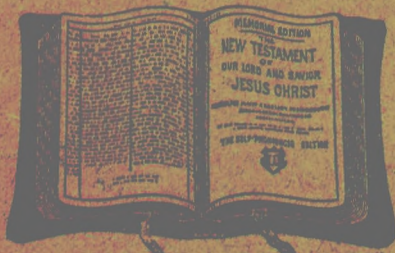
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☞ "The Power of the Highest shall
overshadow thee."—Luke 1:35.

CHARLES EDGAR PRATHER, Ph.D., Editor.

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"Be Ye Perfect!"

By CHARLES EDGAR PRATHER.

PERFECTION! That may seem a little radical, even to Scientists, yet this is what we are all striving for. The trouble is that we strive too much. Truth cannot be forced. You cannot make people good by forcing your views upon them. **Goodness** comes through **inner revelation**. All healing, all unfoldment, comes through the quickening of the consciousness within one's self. Hence, all true methods of unfoldment are educational.

I give quotations from the Bible simply for the reason that they are recognized as **universal truths**. When you learn to read the Bible aright, you will find that it is the history of your own unfoldment. There is not a place, incident, character portrayed in the Bible but what you will find it a description of your own mental conditions, your spiritual unfoldment in consciousness. Then it becomes fascinating.

We are today the Children of Israel, wandering in the wilderness of sense confusion and doubt. The Promised Land is just over the way. We are in the city of Jericho which is walled up on every side by superstitions, doubts and beliefs, which have come from the mental element. We can get out of this wilderness, out of Jericho, by **letting** the Light of Truth shine and by following it, and then all these hindrances will fade away. Every incident has its spiritual meaning.

Perfection is commanded of us. "The Lord appeared to Abraham, and said unto him, I am God Almighty; walk before me, and be thou perfect." (Matt. 5:18.) "Ye therefore shall be perfect as your heavenly Father is perfect." (Matt. 5:18.) Paul said to the Corinthians, "Finally, brethren, farewell. Be perfect; be comforted; be of the same mind; live in peace; and the God of love and peace shall be with you." (II. Cor. 13:11.)

These are positive; there is no quibbling. No impossibility is required of us. Then what basis has this demand? That there is but **One Presence** from which all things come. That Presence

is God, Universal Life, Substance. Like produces like. That which comes from God must be like God. Therefore we are, in fact, **complete, perfect**, but we have not recognized it, and have **thought ourselves limited, diseased and in poverty**. This injunction then means that we are to **see ourselves as we really are**. Judge not by appearances, but judge righteously, rightly.

Perfection provided for in God. "God is my strong fortress: and he guideth the **perfect** in his way." (II. Sam. 22:33.) "The Lord shall perfect that which concerneth me." (Ps.138:8.)

Perfection is provided for in the Gospel, the good news, this new revelation which sees all as good. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness: that the man of God may be **complete**, furnished **completely** unto every good work." (II. Tim. 3:16,17.)

Perfection is provided for in Service. "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the **perfecting** of the saints, unto the work of ministering, unto the building up of the body of Christ." (Eph. 4:11,12.) "Wherefore I was made a minister, according to the dispensation of God which was given me to you-ward, to **fulfill** the word of God, even the mystery which hath been hid from all ages and generations: but now hath it been manifested to the saints...which is **Christ in you**, the hope of glory; whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man **perfect in Christ**." (Col. 1:25-28.)

Perfection is provided for in the life of Christ. "Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood (life) of the eternal covenant, even our Lord Jesus, make you **perfect** in every good thing to do his will." (Heb 13:20,21.)

Perfection is attainable in this life. We do not have to wait to become perfect when we die. It is attainable right here and now. "Howbeit we speak wisdom among the **perfect**," (I. Cor. 2:6.) There were perfect people then. "Let us therefore, as many as be **perfect**, be thus minded." (Phil. 3:15.) This shows that people recognized their unity with God; therefore, that they were like unto God, of the same substance and nature, having the same inherencies of Being. It was not simply for the time of Jesus and his followers. **This perfection is for us.** "Wherefore let us cease to speak of the first principles of Christ, and **press on unto perfection**." Do not stop with the first principles but press right on. "Not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Heb. 6:1,2.)

It is not **essential** whether you have certain forms of confession; whether you employ certain methods of healing; or

whether you baptize; whether you lay on hands, etc. These are non-essentials, and Paul recognized them as such. He said to press on and get the consciousness. Know that God is all there is, and that you are in God and like God and the expressor of all God is. All the possibilities and nature of God are within you, and when you accept that, you can say, "I am perfect." It is the only way to attainment, to begin to declare that it is so now.

What is the standard of Perfection? "The disciple is not above his master; but every one when he is perfected shall be as his master." (Luke 6:40.) If a thing is perfect, it cannot be more perfect. When I am perfect and you are perfect, we are equal. One is not above the other. Therefore, we are told that now are we the children of God, heirs of God and joint-heirs with Christ. "Ye therefore shall be perfect, as your heavenly Father is perfect." (Matt. 5:48.)

What does Perfection include? First, perfect holiness. Holiness means wholeness. I would have you feel that truth, that to really be holy, to be religious, to be perfect, means health. All the way through the Bible wherever it speaks of holiness, it comes from the root that means wholeness, soundness. If you are sick, you are a sinner. Not necessarily a wilful sinner, not by being purposely mean, but by lack of recognition of the Perfect Substance, thus "falling short," which is "sin."

While we are here enjoined to be perfect, it is said in another place that "there is none perfect, no not one, for all have come short of the glory of God." We have none of us recognized fully the Perfect Presence, but to the extent of our realization of God, to that extent we are perfect.

So the first thing is holiness. "Beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness with fear (reverence) of God." (II. Cor. 7:1.) Reverence is the real meaning of the word which has been translated "fear." We should never fear God or anything else.

Perfection includes a perfect heart. "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind." (1 Chr. 28:29.) "Blessed are the pure in heart for they shall see God." (Matt. 5:8.) Your inmost heart, your sincere desire, your earnest aspiration—happy are you if within the depths of your own being you see only good, for in so doing you shall see only God. If you see a thing that seems to be bad, do not call it bad, do not criticize it. Say you do not understand it, but that you know it is good. That is the way to practise, and very soon you will begin to see that there is no wrong.

Perfection includes perfect love. "Herein is love made perfect with us. . . because as he is, even so are we in this world. There is no fear in love, but perfect love casteth out fear, because fear hath punishment, and he that feareth is not made

perfect in love." (1 John 4:17, 18.) There is no fear in love, so if you love God you do not fear Him. If you are full of love, you will not fear any animal or person. They cannot harm you. A cross dog will be ready to bite and defend himself when he senses your attitude of opposition, and it comes from a God-given sense to protect himself.

Perfection includes a **perfect life**, and this is the greatest demonstration of perfection and the greatest power you can exert in influencing others in this **New Way**. Live that which you know. "As children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance; but like as he who called you **holy**, (whole) be ye yourselves also **holy in all manner of living**; because it is written, **Ye shall be holy, for I am holy.**" (I. Peter, 1:14-16.) "That ye may be blameless and harmless, children of God **without blemish** in the midst of a crooked and perverse generation, among whom ye are seen as **lights** in the world, holding forth the **word of life.**" (Phil. 2:-

It means a great deal to be so **poised** that in your home, in your business, anywhere, an unkind remark or act will not cause you to flare up and say or do something in return. It means a great deal to you, and it means a great deal to others. They will recognize your attitude and wish they had it. You are holy, but you have not recognized it. You are well. You are complete, but you have thought you were sick or limited, and as you have thought yourself to be, so you have appeared to yourself, for "as a man thinketh in his heart, so is he." **Live the life.** You may not be doing a great work or making a great name for yourself, but if you calmly, quietly **live**, you cannot hide your light. It shines far beyond your home, and people will see it and catch a glimpse of something which will relieve and bless them, and they will find themselves unfolding into happiness, peace and prosperity through your light.

Perfect unity. Jesus said, "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be **one**; even as thou, Father, art in me, and I in thee, that they also may be in us. . . . I in them, and thou in me, that they may be **perfected in one.**" (John 17:20, 21, 23.) We are each one a living expression of this One Presence, and are nothing of ourselves personally. "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be **perfected together** in the same **Mind** and in the same judgment." (1 Cor. 1:10.)

Do not quibble about methods or interpretations. Be of the same **Mind**. We can all be that, because God is omnipresent, the only Presence and Substance. That does away with sickness, with poverty, with all limitations of every kind. **Good** is all there is. Accept it, live in it, and more and more you will come into the **consciousness** of its reality.

Then we have some confirming testimony. Job. 1:1—"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared (reverenced) God, and eschewed evil." I. Kings 15:14—"But the high places were not taken away; nevertheless the heart of Asa was perfect with the Lord all his days." ("In the thirty and ninth year of his reign Asa was diseased in his feet; his disease was exceeding great—yet in his disease he sought not to the Lord but to the physicians. And Asa slept with his fathers.")—(II. Chr. 16,13.) When we turn to the things of sense and depend upon them, we get their results.

II. Kings 20:3—"Hezekiah said, Remember now, O Lord, I beseech thee in truth and with a perfect heart, and have done that which is good in thy sight." Paul said (Phil. 3:15)—"Let us therefore, as many as be perfect, be thus minded." Gen. 6:9—"Noah was a righteous man and perfect in his generation; Noah walked with God."

Perfection is an ever-unfolding process. It is not a state of stagnation. Stagnation is undesirable. Perfection is ever on the way in unfoldment. The child is perfect as a child of six months if he is able to crawl. At the age of one he may be able to walk, and that is perfection at that age. At the age of ten we expect a great deal more of him. That is perfection—**doing to his fullest ability.** As we live to the **highest** we are ever perfect, but always increasing.

"In many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also." (Jas. 3:2.) Therefore, **think right.** The practice of the Presence of God is the whole of true Christianity. **Practise Perfection.** Since God is all there is, I am in God, of God, like God. Since the nature of God is Love, I am love. Since the activity of God is Life, I am energized with life, I am Life in expression. Since God is Perfect Substance, my body is pure, whole and perfect. I see nothing but **Good**, and in doing this, I let go limitations and come into the realization of God. Then I can say, "I am now perfect as my Father in heaven is perfect."

Through these affirmations the realization itself comes. "Therefore walk worthily of the calling wherewith ye were called. . . . till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ." (Eph. 4:1, 13.)

Our beautiful new cover design is a love-offering of our good friend, Mr. Thurman A. Ellis, a young artist of more than ordinary ability with the Williamson-Haffner Engraving Co., Denver. Mr. Ellis is not only a fine artist, but a lover of Truth, a good singer, and an able instructor in Art at the Y. M. C. A. You will rejoice with us for the many beautiful lessons of power the design portrays in the midst of the beauty of flowers at the dawning of the day of spiritual progress and power.

The Acorn's Journey to Paradise

By Robert F. Maul, M. B., Editor "Ignoramus," Denver



DO you ever realize while gazing at the glowing embers in the parlor hearth, watching them flicker and rally with each little breeze and then fall exhausted in the grate, that you were looking at and enjoying the sunbeams of centuries ago?

He who does not agree with the statement that nothing is lost in nature, or he who doubts that life is eternal and never ending, and that everything returns to its Maker, will do well to follow up the course of the sunbeam.

With the assistance of the soil and moisture its warm rays call forth the life-sprout of the tiny acorn; the sprout emerges from its dark bed, and throws out its little arms to draw unto its center more of the glorious rays; finally, it becomes a staunch oak, swaying to and fro with the breeze of time until its mission as a tree is filled, then it falls to earth as helpless as a child. A great flood comes down the valley and this gigantic oak is imbedded in the debris. Is it dead and gone! No; its work has just begun. 'Tis true it is snugly tucked away where human eyes cannot look upon it, but it has not ceased to live.

Now, instead of greeting the sunshine with its lofty heights it is daily getting further and further away from the light—sinking deeper and deeper into the earth. With the pressure of time, its vibrations intensify; the connective fibers of the oak wood change from an elastic and adhesive stage to a brittle and cohesive stage of development, becoming darker in color and more concentrated in substance while attracting to itself, through the intelligence of Mind, or chemical affinization, if you please, those elements which change it from "wood" to "coal."

This goes on for centuries (in the human way of reckoning time), before man seeks its hiding place. He carries it from its hidden bed to the fire-place in his home, places it in contact with heat, and lo! the cold black mass rapidly changes to red glowing embers; the flames assume the form of sun-rays and return to their Maker; the ashes and smoke seek their affinity in earth and space, while the heat may comfort man from the cold or prepare food to sustain his physical body; and then these rays of heat follow man through all of his different unfoldments of life—they may change in form, but they are only attaining a higher intelligence or consciousness. Or, this heat may be used to generate steam, and the steam be directed to run great machinery for producing that phenomenal something called "electricity;" which, in turn, plays its important part in thousands of different ways in the unfoldment of the Grand Man.

So you see how necessary even a tiny acorn is. If the acorn is so essential in the plan of life, have you the slightest compre-

hension of your great purpose of being? Just as we have traced the acorn, you can trace everything in life, from the lowest expression of sensation to the highest spiritual unfoldment.

Everything in life—animal, vegetable and mineral— is on the path to perfection—man is not alone. All are dependent and interdependent, and, if traced back to the beginning will be found to be expressions of God, or the Absolute (as the Hindu philosophers term it), through mind, (chitta), energy (prana) and matter (akasa). All of the various stages of growth and unfoldment will finally resolve to the Original Cause, call it what you may—"God," "The Infinite," "The Absolute," "The Real Thing," "The Divine," "The Universe," "The Spirit," "Nature."

A Critical Analysis of Faith

By A. B. Smith, Topeka, Kansas.

Is there faith in the world? How?

Can faith have a tinge of doubt and still be faith?

If faith can do nothing for us in this world, can it do anything for us ever?

When reason dawned upon the human mind, it immediately found itself confronted with all the mysteries that a new world could possibly present to a new mind.

Not a single problem was solved. The roses which were found playing about the primitive man appealed to his sense of awe, and in the crudeness of his undeveloped intelligence, he measured the forces which he found outside of himself by the forces he found inside of himself. Reason calls for the **Why of things**, and so this early man naturally began to ascribe the fearful and mysterious which surrounded him, as emanating from an intelligence like its own, and yet, to all appearances, unlimited in its scope. The sun, the wind, the rain, the lightning and many other things gave the appearance of independent and voluntary activities; therefore, with the best kind of logic for the day and time, there was enthroned in the human mind "God's many," for carrying on the workings of an active world.

A growing intelligence brought out from time to time new view points which disturbed old conclusions, and reason began to eliminate one god after another, until to-day we have one God only, unless we ascribe almightiness, also, to him who is said to be the champion of evil. As intelligence grew, and the investigation of causes and effects secured results, mankind came more and more into the assurance that law and order was answering for nearly all that had previously been ascribed to a lot of minor gods.

At the present day there has been so much of nature's works analyzed by natural law that very many intelligent minds sus-

picion, or even declare, that there is too a natural law in the spiritual world. Law and order and method would seem to be the most logical process for carrying on the workings of a universe; and if the natural things of a universe could be carried on best in this way, it would seem entirely compatible with reason that the religion of man—his spiritual side—should be carried forward lawfully, orderly and methodically instead of lawlessly, chaotically and void of method.

So far as we know, law is a rigid thing and will yield to no suspension from its outward career, a career which is co-equal and fundamental with the substance on which it acts.

In the spiritual world we are still slow to take all its phenomena in accord with rigid law; this is probably because we lack knowledge of its ways, the same as our forefathers lacked knowledge of the natural laws which attended their surroundings in the early day. The great laws of nature balance accounts with each other in a most exacting manner; and it is many times disastrous to him who stands in the way. Laws yield to one another in direct ratio to their power; many of the (to us) higher laws are an increasing source of wonder; indeed, no one attempts to set meets and bounds looking to limits where a final could be pronounced with reference to the scope of law. A pin will drop to my table by the law of gravitation. I reach toward the pin with a magnet, and the superior (conditional) law of magnetic force sets aside the law of gravitation. By the law of muscular action I lift both pin and magnet and thus illustrate superiority of law a step farther; but this last act was made possible just because there was a superior law to muscular action, and that law was found in the laws of mind-force called—will. One law may be superior to another law.

Now if the Bible is true, and there are grains of truth in a dozen cults and 'isms of the day, then there is another law called **spiritual**, which dominates under certain circumstances and is finer, sublimer and superior to all the laws with which we are yet well acquainted.

Mankind is always tardy in giving recognition to anything he does not understand. I say "understand" advisedly, because man accepts a thousand things readily, which have constant recurrence before his eyes, yet each and all occur under analysis in perfect accord with what he is wont to call a miracle—that is—if the specific act should occur only occasionally.

A great yet venturesome preacher once said—"Miracles are not contrary to nature, but contrary to what we know of nature. All nature is a miracle. There is really no more manifestation of power or miracle in feeding five thousand by a few loaves and fishes, than there is in feeding five thousand by multiplying at harvest the seeds of grain. There is no more of a miracle in a resurrection than in a birth, in a healed eye or ear than in a cre-

ated eye or ear. If resurrection from the dead were as common as waking from sleep, we should think as little of it."

The wisest of the world are really very ignorant, and none know this so well as the wise man himself. The workings of the laws of attraction, cohesion, momentum, etc., are said to be simple; at least, we do not find it difficult to accept their methods and comply with their demands. The laws of chemistry disturb our capacity to grasp the field they cover with some seriousness. The laws of electricity suggest so much and block up the highway of our comprehension so frequently, that we indulge freely in the boldest predictions of its future.

Spiritual law, by all that we know of it thus far, speaks in a peculiar language of its own—hesitatingly and infrequently because of our distance from it in our mental grasp. A hint is found here and there, sometimes a little bolder and distinct in what we call a prodigy. The hint found in magnetic force and the lightning's flash could have led the ancient Egyptian to the modern street car and the telephone, four thousand years ago, if they had intelligently reached into the mystery, but they didn't know. They ascribed these irregular appearances of force to the miraculous, not knowing that law governed in a most beneficent way for man when he should find out the how. It seems that the more difficult a thing is to gain, the more valuable it is when it is secured. It costs a little to gain food. It costs more to gain education. It costs still more to gain morality—character. It costs most, probably, to gain spiritual values. The evolutionary instinct demands pain, and pain is the price of worth. Sacrifice is coupled with purification. The logic of all that we know of law leads us to believe that the higher the law the more it has to bestow upon mankind. The more complex and the more subtle and the more difficult for the intellectual grasp, the grander the results when the workings of that law has been disclosed and its benefits applied.

Is this not a most reasonable conclusion? The earth was made for man's dwelling place. The laws which attend the earth could have been for no other known use, in their last act, than for the service of man.

A recognized authority said at the very beginning of its record—"Let him (Man) have dominion over all the earth." The quotation is from the Bible—Gen. 1:26. These words are accredited to God, and God is considered as the beginning and the end,—the Alpha and Omega of all things. The Bible takes precedent as the expositor of God, and the interpreter of Spiritual law; in fact, the authority of the Bible is so generally accepted and the logic of that phase of spiritual law of which I wish to speak is so plain, so direct and so often reasserted, that I shall rest the mass of arguments for the position I am taking on the words of this book as I find them. I shall take no posi-

tion except that where I find overwhelming evidence to sustain me. Farther than that, my position shall be free from anything that can be drawn from the Bible and considered as a necessary opposition to my quotations.

So many people reverence the Bible, and rest their eternal hope and future upon its teachings that it would certainly seem to be worth their while to investigate, carefully, the final thought drawn in this article. If my position is true, then the conclusions I shall finally draw will be of astonishing interest to every Bible student. The significant thought I have in mind is this;— If our faith is unproductive of results in this life, is it not logically true that our faith in Heavenly possessions will be likewise unproductive of results? The problem is so profoundly vital in its relation to our eternal welfare that it should command the closest scrutiny.

(To be continued.)

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The oft-quoted ancient injunction, "Man, know thyself," is, in our day coming more effectively to our understanding than in any previous age; because we recognize this as the key to universal knowledge, leading us to chime in with Tennyson when he says:

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

If we would but imitate the simple faith and trust of the child, nothing doubting, life would lose its confusing complexity, and the universal mind would solve for us every problem, however intricate it may be in the seeming. —W. Y. More.

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By CHARLES EDGAR PRATHER, Editor "POWER,"

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May 1st. Lesson 5. Text—Matt. 12:1-14.

Golden Text—"I will have mercy and not sacrifice."—Matt. 12:7.

(1) At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry and began to pluck ears and to eat. (2) But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath. (3) But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him; (4) how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? (5) Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? (6) But I say unto you, that one greater than the temple is here. (7) But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. (8) For the Son of man is lord of the sabbath. (9) And he departed thence, and went into their synagogue: (10) and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. (11) And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? (12) How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. (13) Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. (14) But the Pharisees went out, and took counsel, how they might destroy him.

The teaching of this lesson is that one must act from a pure motive always and then all will be well from this inner standpoint. You must not regulate your views nor conduct from some other's standard.

You will always find some people who are Pharisees in thought—living in the sense plane, even in their religion, who insist upon your living according to their standards. Jesus politely refused to do so, and proceeded to act according to his own vision of Truth and Right.

At two different times Jesus quoted the words of our Golden Text to these people—first, in his story of his healing the palsied man, and now when he ate with those whom the Pharisees pronounced "sinners." Even David had not always faithfully fulfilled the law of the church, Jesus citing the time when David ate the shewbread in the temple when he was hungry, which was not lawful.

He plainly informed them that they lived entirely too much in form and ceremony; whereas he was living in the spirit, in the consciousness of that "One greater than the temple" itself, for whom the temple was but a place of worship. Therefore, the Sabbath was made for the benefit of man, and not man for the Sabbath.

"If ye had known what this meaneth, I desire mercy, and not sacrifice." The Infinite Presence ever seeks expression through man its own nature of love, kindness, helpfulness, patience, goodness—and this should be exemplified by us as it was by Jesus at any and all times, regardless of creed or dogma or conventionality.

TEMPERANCE LESSON.

May 8th. Lesson 6. Text—Prov. 23:29-35.

Golden Text—"At the last it biteth like a serpent, and stingeth like an adder."—Prov. 23:32.

(29) Who hath woe? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath reddness of eyes? (30) They that tarry long at the wine; They that go and seek out mixed wine. (31) Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly. (32) At the last it biteth like a serpent, and stingeth like an adder. (33) Thine eyes shall behold strange things, and thine heart shall utter perverse things. (34) Yes, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. (35) They have stricken me, shalt thou say, and I was not hurt; they have beaten me, and I felt it not; When shall I awake? I will seek it yet again.

Today we learn the lesson of intemperance in strong drink. The

law always holds true—"What a man soweth that shall he also reap." Live in the senses, gratify the lusts of the flesh, and you are sure to reap the harvest of disappointment and failure. For there is only one thing which truly satisfies—the consciousness of Spirit.

New Thinkers have long since learned that the drinker is not to be condemned. He is seeking satisfaction, but knows not what or where it is. Therefore our mission is to recognize God within him, and thus quickening his consciousness to this truth he is transformed and redeemed.

GROWING HATRED TO JESUS.

May 15th. Lesson 7. Text—Matt. 12:22-32, 38-42.

Golden Text—"He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Matt. 12:30.

(22) Then was brought unto him one possessed with a demon, blind and dumb; and he healed him, insomuch that the dumb man spake and saw. (23) And all the multitudes were amazed, and said, Can this be the son of David? (24) But when the Pharisees heard it, they said, This man doth not cast out demons (25) And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: (26) and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? (27) And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. (28) But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you. (29) Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then he will spoil his house. (30) He that is not with me is against me; and he that gathereth not with me scattereth. (31) Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men, but the blasphemy against the Spirit shall not be forgiven. (32) And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. (33) Then certain of the scribes and Pharisees answered him saying, Teacher, we would have a sign from thee. (34) But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah and the prophet: (40) For as Jonah was three days and nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. (41) The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. (42) The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

Personality is that of the mental or intellectual plane, that which is external. As we set up our standards of right and wrong, establishing them by creed or law for the observance of all, we thus prevent ourselves and others of the natural unfoldment of consciousness by those limiting bonds.

This was the case in our lesson today. The Pharisees lost all influence over the unprejudiced day they charged Jesus with casting out demons by the prince of devils. They therefore opposed what seemed to them wrong, and attached their hostility to the one they thought was doing it. Thus it became hatred.

Personal hostility deafens one to the voice of truth within; to the voice of public opinion; to the voice of right. Be careful that you do not oppose Truth in any religion or person. Keep your vision filled with the One and Only Presence.

THE DEATH OF JOHN THE BAPTIST.

May 22nd. Lesson 8. Text—Matt. 14:1-12.

Golden Text—"He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city,"—Prov. 16:32.

(1) At that season Herod the tetrarch heard the report concerning Jesus, (2) and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him. (3) For Herod had

laid hold on Jesus, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. (4) For John said unto him, It is not lawful for thee to have her. (5) And when he would have put him to death, he feared the multitude, because they counted him as a prophet. (9) But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod. (7) Whereupon he promised with an oath to give her whatsoever she should ask. (8) And she, being put forward by her mother, saith, Give me here on a platter the head of John the Baptist. (9) And the king was grieved; but for the sake of his oaths, and of them that sat at meat with him, he commanded it to be given; (10) and he sent and beheaded John in prison. (11) And his head was brought on a platter, and given to the damsel: and she brought it to her mother. (12) And his disciples came, and took up the corpse and buried him; and they went and told Jesus.

Our lesson today has more to do with Herod than with John, presenting the picture of an uncontrolled life. Matthew incorporated the account of the death of John the Baptist simply in explanation of Herod's fear of Jesus.

The chapter opens with the declaration that Herod had heard the report that Jesus was probably John risen from the dead, and he spoke unto his servants about it. The continuation of this story is taken up in the 13th verse, which declared that when Jesus heard that Herod was talking about him, he withdrew.

The vital lesson for us, however, is not that of the uncontrolled passions of a man who lives solely in the senses, as did Herod, but that of the attitude of the one who desires and tries to do right, but does not fully understand how, as was the case with John. One seems to not care to do right, with the other it is the whole mission of life—but both need the realization of the truth that "He that ruleth his spirit is better than he that taketh a city."

Now listen—It was John's own attitude of mind that brought him to his death. He was truly a great prophet, and prepared the way for the recognition and acceptance of Jesus and the Christ in him. Jesus himself declared, "Among them that are born of women there hath not arisen a greater than John the Baptist." But when hardships came, when he was cast into prison for having rebuked Herod for his relations with Herodias, his brother's wife, then he wavered—he let conditions overcome him.

Instead of his death being the "cost of supreme loyalty to the Highest," as one writer puts it, it was just the reverse—John so magnified evil, and built it up in his own thought, that it began to obstruct his spiritual vision. The more he condemned it, and talked about its danger and power, the more evident it became and the more real it seemed. Thus it finally returned with all the force of his own condemnation upon John with physical disaster.

The fact is, the more you see evil, the greater power you give it through your recognition of it. The more you fight it, the more vehement does it fight back. All you have to do to get into any kind of a fight, is to look for it.

The law works the same in denial. The more attention you give to any apparent evil or shortcoming, even for the purpose of "dissolving" it through your denial of its reality, the more evident does it become—until finally it may result in the disappearance of the body. I have known this to be the case.

If you are antagonistic in thought, you will reap what you sow. If you permit yourself to form images of sickness or poverty or hardship in your thought, even to be denied, you have stamped those images upon you instead of becoming freed from them. And in both cases it means death.

How, then, is one to do? See only the Good. Let it fill your whole vision. Be so full of the consciousness of God that you cannot see evil. Then your very recognition will dispel the wrong thought in another by quickening his consciousness to the fullness of God. This is healing, this is salvation, this is redemption.

THE MULTITUDES FED.

May 29th. Lesson 9. Text—Matt. 14:13-21; 15:29-39.

Golden Text—"Jesus said unto them, I am the bread of Life."—John 6:35.

(29) And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there. (30) And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: (31) insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing; and they glorified the God of Israel. (32) And Jesus called unto him his disciples and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint on the way. (33) And the disciples say unto him, Whence should we have so many loaves in a desert place as to fill so great a multitude? (34) And Jesus said unto them, How many loaves have ye? And they said, Seven, and a few small fishes. (35) And he commanded the multitude to sit down on the ground; (36) and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. (37) And they all ate, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. (38) And they that did eat were four thousand men, besides women and children. (39) And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

Jesus always met every condition to let God act through him for the unfoldment of the consciousness of God in man. He always responded to every cry for help; yea, he grasped the opportunity of doing good, and impressing the lesson thereby, without being asked.

Rev. E. H. Byington, of Beverly, Mass., says this:

"His life consisted largely in taking the opportunities as they came to him day by day. He was an opportunist, and made the most of the chances that came to him. This aspect of Jesus' career contains comfort and inspiration for many whose lives consist in doing each day the things that came to hand. He prayed, 'I have finished the work which sponding to the opportunities for service that summoned him each day, thou gavest me to do.' How did he accomplish this? Simply by responding to the opportunity to serve was the golden one he always grasped."

Thus the feeding of the multitude was an opportunity for Jesus to demonstrate the all-sufficiency of God, the Living Substance everyone needs all the time to satisfy the Spiritual, mental and physical hunger.

The more you partake of this Substance in thought, the more abundance do you have expressed, whether in life, love, health, supply or satisfaction. After you have been thus spiritually fed, you will find there is left even more than you thought you had before eating."

Eating means appropriation. Appropriate Good, use it, be one with it, be it—then the multitude of your desires, your aspirations, will be satisfied.

"SEEK AND YE SHALL FIND."

BY MRS. LESTER MERRIMAN.

The wail of an unborn soul
Is the cry that shall give it birth.
The seeker of Truth, alone, shall find
The gems that are priceless in worth.
The desire to be *free*, is the key that unlocks
The bonds that enslave the soul.
O Soul! seek freedom! Break asunder the bonds;
And thou shall possess the Whole.

Let joy or ease, let affluence or content,
And the gay conscience of a life well spent,
Claim every thought, in spirit every grace,
Glow on the heart, and smile upon thy face.—Pope.

Integrity

By William Y. More, Denver.

"The purest treasure mortal times afford is spotless reputation. He that filches from me my good name robs me of that which not enriches him, but makes me poor indeed."

§ HAKESPEARE in these quotations does not rise above current reputation, which can be smirched by slander; but Integrity, in its true sense, is personal unfoldment of God-nature, which no one but ourselves can mar or obscure. The dramatist voices a much higher truth when he says, "To thine own SELF be true, and it must follow as the night the day, thou canst not then be false to any man."

However, the Bible text rises to the very pinnacle of integrity, when Jesus gave that most solemn of all queries that comes to us from the Sages and Saviors of all time, "For what is a man profited, if he shall gain the whole world, and lose his own (Integrity) soul? or what shall a man give in exchange for his (Integrity) soul?" Integrity is the goal of every human, and should be our chief aim, tho' reputation, worldly wealth, and physical life itself "go by the board."

Reputation is merely finite judgment, while integrity has on its face the impress of divinity. A modern Master has said, "Reputation is what men think we are, integrity is what God sees us to be." Paul testified to this leading trait in Jesus, "Who made himself of no reputation, and took upon himself the form of a servant."

Integrity implies and means that the "ego" is no longer a part of, but an indissoluble integer with the one and only life; the consciousness of which allies us with the plane Jesus occupied when he made that most astounding of all affirmations, "The Father and I are one." This glorious work of integration is the very scheme and plan of creation, and shall never cease till, in the words of the Prophet, "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

We do not decry a reasonable regard for reputation, but we say emphatically that it should always be subservient to Integrity, and when temptation comes to save our reputation at the expense of true integrity, never hesitate, but act nobly and boldly like the martyrs of old, or like countless thousands of noble men and women today, who would relinquish life itself before sacrificing that heaven-endowed virtue.

We must admit that mankind generally are satisfied with mere reputation, which as a goal proves ever a snare and delusion, for its tendency is towards contentment with sense pleasure and egotism. This was the state of mind that Satan found Job

of old in, and was undoubtedly the attitude that naturally entailed all the misery and loss he suffered. Therefore, the typical man, Job, invited every physical, financial and mental discomfort which personified evil is credited with inflicting. Job acknowledged the justice of natural compensation, early in his trouble, when he said, "The thing which I greatly feared is come upon me. . . . I was not in safety, neither had I rest, neither was I quiet, yet trouble came." Job showed his true character before there was even a hint of improved conditions, nobly meeting his wife's satirical inquiry, "Dost thou still retain thine integrity? curse God and die," and the additional weight of his friends' implied censure. Notwithstanding, he boldly affirmed, "Tho' he slay me, yet will I trust in him; but I will manifest mine own ways before him. . . . Behold now I have ordered my cause; I know that I shall be justified. . . . I know that my Redeemer liveth, and tho' after my skin worms destroy this body, yet in my flesh shall I see God. . . . Let me be weighed in an even balance that God may know mine integrity."

His friend Zophor offered him but poor consolation after these high statements, such as, "His bones are full of the sin of his youth, which shall lie down with him in the dust. . . . This is the portion of a wicked man from God, and the heritage appointed unto him by God." Eliphaz endorsed Zophor's opinion, but held out hope for even Job, if he would repent; when he advised him to "Lift up thy face unto God. . . . Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways."

Job's unfoldment literally fulfilled this scientific statement, and there is a deep lesson for all of us in Job's plight, to stand firm under calumny and reproach, and with him say, "Till I die I will not move mine integrity from me."

When we are called on to assume the role of Job's comforter, let us dismiss even the thought of condemnation, but let love be our guide and counsellor, and with Elihu know, "There is a spirit (Integrity) in man and the inspiration of the Almighty giveth them understanding." The test and triumph of Job's integrity is finally given in a few quaint and suggestive words at the close of the ancient narrative: "And the Lord turned the captivity of Job when he prayed for his friends, also the Lord gave Job twice as much as he had before." This shows conclusively that Job's affliction was not relieved till the last trace of condemnation was effaced from his consciousness; when love for his friends took the place of unkindness and blame; then the "Peace that passeth understanding" took possession of his soul, and he was free; his integrity was consummated, and the natural results followed.

This is truly a representative life-picture of the Master's standard advice, "Seek ye first the kingdom, and all else shall

be added." We find that the trial of Job's strength fully justified the Lord's estimate of his character, when he said to Satan, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil, and still he holdeth fast his integrity, altho' thou movest me against him, to destroy him without cause?"

Jesus also uttered the same redemptive master-key when expiring on the cross, "Father, forgive them; they know not what they do." No one is entitled to be called a man of integrity unless he in word and deed obeys the Master's injunction, "Love your enemies, bless them that curse you, do good to them that hate you." We must learn that in common every-day business "it pays" to demonstrate that "our word is as good as our bond," and the life of integrity is the only one worth living.

When sorrow comes, and the dark lowering clouds of adversity overtake us, with Job, "Still hold fast our integrity." When the soul is attuned and knows the Voice, listen reverently and obey, for it is unquestionably what the ancient prophets called "the voice of God." Thus will the man of true Integrity be complying with the admonition of the Master, "Except ye be converted and become as little children, ye shall not enter into the kingdom."

In modern phraseology, let us know and realize with M. M. Painter, in her oft-quoted beautiful lines, defining briefly the pleasures, fruits, and simple child-like attitude of the man or woman of true integrity:

It is in loving—not in being loved—
 The heart is blessed.
 It is in giving—not in seeking gifts—
 We find our quest.
 If thou art hungry, lacking heavenly food,
 Give hope and cheer.
 If thou art sad, and wouldst be comforted,
 Stay sorrow's tear.
 Whatever be thy longing or thy need,
 That do thou give;
 So shalt thy soul be fed, and thou indeed
 Shalt truly live (Integrity).

So long as our existence lasts, we must not give up the duty of cheerfulness and hope. He who has guided us through the day, will guide us through the night also. The pillar of darkness often turns into a pillar of fire. Have patience and perseverance; believe that there is still a future before us, and we shall at last reach the haven where we would be.—A. F. Stanley.

God bless thee with blessings beyond hope or thought,
 with blessings which no word can find.—Tennyson.

Knowing Truth is knowing Health.

The Power Society of Silent Unity Helpers.

IF ALL THINGS ARE LIFTED UP, WHAT THEN?

AFTER considering Lesser Things, Greater Things, and All Things Lifted Up, the question naturally arises, What then? Does finished work follow? And with folded hands and self-congratulation, the top of the mountain reached, with no other delight than gazing on the struggling masses below, hurrying hither and thither, grasping at straws or trying to gain what another so proudly flaunts?

Since we are told that Christ remains in the valley with the masses, where His light illumines all alike. In His Name then let us try to follow Him, and do the Master's work through practical every-day methods. How? By living such methods as far as in us lies all the time, not only when in religious meditation, but in business and in play.

How the constant activity of the One Perfect Mind can relate to business affairs, offers a more difficult problem for the great majority to solve than one of either health or future happiness; yet such is a fact that it does so relate. For instance: a man offers a piece of land for sale; another man has the money with which to purchase it; back of both is the Universal Intelligence. At first glance it may appear somewhat vague to establish a belief of the "Three in One" there; however, the truth is so established. It is written that all thine are mine. Then the land is mine, the money is mine; and the desire is mine that the business shall be consummated according to law and order.

Through each man the One Mind is expressed. Let each man "let go" of the thought of separation, and the wish to convince that he alone knows just how to win out. Instead, why not recognize there is within both a **Guiding Principle** that does not force one to relinquish to the other, but unites both through the recognition of the fair and square law of giving and receiving.

Spiritual laws abide in business affairs as well as in religious. The One Presence is there speaking the word to those who will listen.

The law of demand and supply is founded in the ideal realm, whether acted upon or not, even as electricity was before it became utilized. The remark that was often made, that "there is nothing in it," when the power of electricity was discussed, never lighted a street. So in our daily activities it must be acknowledged that there is "something" in spiritual laws before business transactions are completed or health restored.

Since we realize our close relationship and hourly co-operation with the Holy Spirit, the personal strenuous effort is wholly

unnecessary. It is so easy to enter the chosen path through an open gate; it prevents climbing the fence or breaking down the bars. When Unity is inscribed on the tablets of the consciousness, and many souls are seeking the path, yours may be the helping hand—you may lead and thereby be strengthened.

After speaking the word that "heals," how one's opinion of one's self and faith in the Divine Love is lifted up! The one healed suddenly becomes dear to his soul—an unknown shore touched, a passage to which money in itself cannot buy.

The highest pinnacle to the understanding is reached when we know that we begin and end in God. What a great thought! It must turn the forehead to the sun, make the eye brighter and the step more elastic, with no need of an air-ship.

One writer says the more intense our desire to help, the greater our love, the deeper our feeling of the actual presence of God, the more ready do we reach the fulfillment of life. No more will we think God up there and we down here, for the "still small voice" convinces us of our closeness when it whispers after our day's work is over, "Greater things than these shall ye do." Thus may it be revealed to us that all manifestations are spiritual, whether in business transactions, in the color of a rose, or a child's smile. The material world must not be robbed of its spiritual attributes because it is visible. God is both within and without, visible and invisible, giving us the power to lift all things up and shows us the reason why.

To be truly successful, we must recognize the inherent good in all people, also the prevailing desire to be uplifted. Let no doubt lodge in the statement, nor conceal the fact that to develop the "best" in each, we must see the best in all.

We have now found the basis that sustains new and glorious lessons of self-reliance and rejoice that there is nothing that may not be achieved, no ideal too great to finally become materialized, health established, success maintained, and supply secured.

With faith in the eternal now, and trust that there is no failure in the universal plan, this entire earth may be eventually transformed, and become a veritable paradise. Thus may our lives be so enlarged that all of Infinite Love and Strength and Power is at our service—to do the Master's Will.

Treatments.

(Repeated from February POWER in response to many requests.)

FOR WISDOM

The Omnipresence knows itself to be perfect Wisdom throughout. I am enfolded in this Infinite Light, and I trust it to lead me, to direct me and decide for me in every detail. I receive with joyous faith the Light that reveals the true foun-

dation of my own might and Wisdom. I now understand my entire life to be a Center of Limitless Intelligence and Ability—God expressing me always; God and I, One Wisdom, One Knowledge, One Understanding. I rest in this conscious unity.

FOR HEALTH

The great All-knowing presence of God is Omnipresent Perfection. Health is the changeless state of this Perfect Presence—its Substance, Activity and Nature actually expressing me now. Every moment I am renewed in its abundance of Life. All habits of unrest and anxiety are dissolved in the perfect loving Now. My thoughts are health thoughts. My words are Health words. My wholeness is in God. I consciously cooperate with the highest I know. I do not watch the body. I trust God to unfold it in its own perfect way. God is living me now. God is strengthening me now. God is manifesting me now. God is healing me now.

FOR THE ENVIRONMENT

The perfect Mind of God is present in its fullness here and now. This is God's place. I am one with God, and in this (Love), and this nature radiates me in potent and silent influence. I give the highest expression to all, and the glory is God's. The proof of His Love is everywhere. All things belong to me to-day—Love meets response everywhere. I am in no haste to change my environment. Each day is God's pathway. I abide in conscious strength with the sacred and eternal Now. I consecrate this day—my family—my friends—my home—to the Father's Loving Presence.

FOR ABUNDANCE

One God, who is above all, through all, is manifesting its fullness everywhere. I accept the full measure of the present moment. Now I enjoy all the Divine Gifts. In every event I prove my Unity with God's ALL by trusting the Loving Father to supply my every need. I begin right now to practice abundance by seeing everyone abounding in God's Omnipresent Fullness; by blessing every dollar that comes to me, and consecrating it in its circulation. Abundance of God's Companionship is also mine. God's Nature in me is attracting the fullness of all things.

Man has not many faults, he has but one—condemnation. Man has but one sin—condemnation. He has but one illness—condemnation; and he has but one disease—condemnation. Cured of his condemnation, he could be cured of all his aches and pains, all his sorrows and diseases. Cured of his condemnation, his eyes would see new sights, and his ears hear the eternal music of Life.

How I Became a New Thoughter

BY CHARLES EDGAR PRATHER

MOST people come into New Thought through healing, but that was not my experience. To me it was a new light, a new interpretation—it was Truth. I was brought up a Methodist and went to church and Sunday school regularly. I never liked to, but always had to go to Class Meeting. The leader would come around and say, "Little boy, haven't you a word to say for Jesus?" and I had none, and yet my desire was to be good.

At school, like other boys, I probably did things which were called wrong, and yet I did not intend these acts to be wrong. I did not do them with the idea of committing sins, because I was being taught that if I committed sins I would be lost.

Then I began to think. I listened to the teaching on the one hand that God is Good, that God is Love, and *omnipresent*; therefore Goodness and Love must be omnipresent. I could not reconcile, then, the teaching that if I committed any of these little sins ("He that is guilty of the least is guilty of all") I would be lost forever in a lake which burned with fire and brimstone, with never any hope or chance to get out of it, simply because I had committed a sin.

I had a little kitten and I applied the reasoning to it. I said, Would I as a little boy torture my kitten simply because it did some wrong act which it did not know to be wrong, but which I as a superior being, as the church was supposed to be superior to me, determined was wrong? I said, No, God is not that kind of a God to me. Therefore, I never believed some of the fundamental teachings of the orthodox church. I could not accept God as being merciful, loving, kind, and then directly the opposite.

So for years I groped around and tried to do my best. I was superintendent of the Sunday School, I taught a class and was licensed to preach, but I was never satisfied. There was something within me which was yearning for the realization of the *real Truth*.

Once I attended a New Thought meeting. First I had attended Christian Science meetings, some open lectures by Joseph Adams. At that time there was no attempt made to give any explanation of a statement. They made a statement, and if it startled you, they simply said, "All right, it will wake you up."

One night I was sitting in the back of the hall and Joseph Adams was talking on the unreality of matter. "There is no such thing as matter. There is no such thing as a table. It is a delusion, or illusion." "You cannot have a headache, because you have no head," and I thought, "What foolishness!" I did not understand what he was talking about. I thought, "What are these people here for? If I happen to have a delusion that this is a hall and that it is filled with people, how is it that everyone else here has that same delusion? And if they are persons and have heads, or if they are persons and have no heads, then what?" So I became violently

prejudiced against Christian Science. I was not satisfied, because they did not explain anything to me.

So it went on until finally once when I was in a city I was invited to go to a New Thought meeting. They said it was not Christian Science, so I said I would go just to have some place to go. The speaker explained that the Hebrew Bible which we use, while it may be largely historical, that part of it did not amount to so much, did not do us any real good, but that it was the Truth which lay back of the letter that was important. He said that all the events and characters of the Bible were shown in the movement and unfoldment of the individual mind. Read about Moses; you are Moses going through the same experiences he went through. Read about Jonah. Why, have you not been engulfed many a time through your refusal to do what you knew was right until you came to yourself and said, "Yes, I will obey the voice of God"? Are you not Joshua with his three hundred men marching around that walled-up superstitious condition of mind which we call Jericho? We are the children of Israel wandering in the wilderness today.

"Could we make the sun to stand still?" If I can so lose my sense of time that I can accomplish that which I have set my mind to, so far as I am concerned the sun has stood still. It is only our mental conception of eternity which we call time. There is no such thing as time except as we conceive certain periods of this endless life to be time. I have not given this question definite attention but it seems to me that it is probably merely illustrative because we know this, that the laws of the universe are just as accurate and eternal as any law or principle and cannot be set aside. So if you ask my belief of Joshua ordering the sun to stand still, I should say that literally it did not. I do not think man can set aside any natural law, but if a man can obliterate from his mind the thought of time it would be just the same as the sun standing still. If we did not limit ourselves by the thought that the day is so short, if we would realize that we have all the time we need, we would feel no burden of hurry or worry about getting our work done.

Now after I had been seeking the Truth and found that the Bible had hidden truths which I must find back of the letter, I began to read between the lines, or back of the lines, and I found that there was life, health and prosperity through it all for me.

Man is a powerful being, and he who realizes the power of his soul and that he is weakening when he seeks power outside of himself, he, having restrained his body as well as his spirit, becomes a really dominating figure, he goes straight and works wonders. He is like the man who stands on his feet, and is naturally stronger than the man who has fallen to the ground.—*Emerson*.

"Would you have your friend live a better life? Picture only that better life in your thoughts of him, and never by word or look emphasize the opposite."

Divine Science Department

Daily Studies for the Month

By MRS. M. M. P. KETNER.

BE THOU A REPAIRER OF THE BREACH.

Where, what is the breach, and how shall I repair it?

This question, as all others, can only be rightly answered from the Underlying Principle of Being, viz: The Unity and Perfection of all Life; The One Perfect Whole, including all its parts; The One All; The All One. The physical scientist's Primal Substance, evolving by inherent Energy or Force; the Seer's God-Spirit—All in All.

This infinite, birthless, deathless, changeless, all-prevailing, all-enriching, subtle **Something**, which we are pleased to call The One Perfect Mind, is forever expressing by perfect Law; no failure, no uncertainty, but absolute **Perfection** manifesting everywhere in the beauty of Wholeness! This is Life. This is Being. This is the Great Reality we are trying to comprehend—**Infinite Perfection!**

Surely, you say, there is no breach to repair. You are quite right; the only semblance of breach is man's false conception and opinion of Truth.

SELECTED VERSES.

I am God, and there is none else.
 The Lord God Omnipotent reigneth.
 The Father that dwelleth in me, He doeth the works. (Selected Bible Readings, page 14.)

Seed Thought for the Week:

The One Perfect Mind and Its manifestation is all there is.

Monday, May Second—The Bible: There is One God, and there is none other but he. (Mark 12:32.)

Truth and Health: The order in all building is to lay the foundation first. The strength and safety of the building depends upon the foundation. (Page 76.)

Tuesday, May Third—The Bible: There is One God. (1. Tim. 2:5.)

Truth and Health: Let "Infinite" convey to your thought the most unbounded, unlimited idea that you can possibly conceive. This is the foundation of the Truth in Science—Limitless Being...equally present everywhere.

Wednesday, May Fourth—The Bible: One God and Father of All—who is above all, and through all, and in you all. (Eph. 4:6.)

Truth and Health: There is no other Presence, no other Knowledge, no other Power, but the One. (Page 76.)

Thursday, May Fifth—The Bible: And ye are complete in him. (Col. 2:10.)

Truth and Health: Back of you and me is the Great Infinite One. One is the Source of All. It is the One Mind, expressed in countless ways; One Life branching out into infinite manifestations. . . . One Substance present in all. (Page 103.)

Friday, May Sixth—The Bible: In whom are hid all the treasures of Wisdom and Knowledge. (Col. 2:3.)

Truth and Health: Air fills a room. Light, heat and sound are vibrations of air. Air includes these various manifestations of itself, but is more than all. So does the ever-present Spirit hold within Itself, and fill all that exists, yet is more than this. (Page 78.)

Saturday, May Seventh—The Bible: Be ye therefore perfect, even as your Father in heaven is perfect. (Matt. 5:48.)

Truth and Health: Eternal Perfection is an Omnipresent State that waits upon our recognition. Health, Goodness and Peace are the changeless State or Being of God, hence of man, the expression of God. (Page 364.)

THINKING

Seeing in last week's study—the Truth (just what is), Infinite Perfection, and that every appearance of breach, or claim of imperfection, is not—is nothing (having no truth under or back of it), our work of "repairing the breach" becomes simple. It means "hands off"! Perfection is. My work is to let it be so. Here I must stand firmly on both feet; yes, immovable in my common day that confronts me with its "wail of woe," and myriad forms of seeming contradictions. Be not afraid—trust It. Truth is Almighty. It will free you, and manifest in your world as you faithfully think It and speak It everywhere.

SELECTED VERSES.

As a man thinketh in his heart, so is he.

For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord.

Bring into captivity every thought to the obedience of Christ. (Selected Bible Readings, page 65.)

Seed Thought for the Week:

By thinking, speaking and living the Truth, I repair the breach.

Monday, May Ninth—The Bible: Whatsoever things are true. . . . think on these things. (Phil. 4:8.)

Truth and Health: To improve the "world," Science teaches us to begin in Perfect Mind, work in thought. (page 147.)

Tuesday, May Tenth—The Bible: And Jesus, knowing their

thoughts, said, Wherefore think ye evil in your hearts? (Matt. 9:4.)

Truth and Health: Cleanse thought of beliefs of evil. Let Divine Will, that is, "Good-will to men," have its full action. By this method is thinking trained into new habits, or channels. (Page 147.)

Wednesday, May Eleventh—The Bible: As for you, ye thought evil against me, but God meant it unto good. (Gen. 50:20.)

Truth and Health: Man's thought, unenlightened by Wisdom, has been the interpreter of his world. It is our thinking that needs the change. (Page 125.)

Thursday, May Twelfth—The Bible: Not that we are sufficient of ourselves, to think anything as of ourselves; but our sufficiency is of God. (2 Cor. 3:5.)

Truth and Health: Thought is to be diligent in perceiving and receiving Knowledge of One Presence and Power; to form the habit of thinking Life, Love, Purity and Perfection. (Page 121.)

Friday, May Thirteenth—The Bible: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord. (Isa. 55:7.)

Truth and Health: The beautiful seed of Love, Life, Strength and Health were put within us, and have remained ever since, but because we have not cultivated the thought of these, we have not received the Good that is ours. (Page 45.)

Saturday, May Fourteenth—The Bible: Commit thy works unto the Lord, and thy thoughts shall be established. (Prov. 16:3)

Truth and Health: True thought is the guarantee of perfect body. Cultivate the habit of thinking the Truth. Think and speak at all times of the Idea of Life that reveals Good as Infinite. (Page 193.)

FORGIVENESS.

Faithful practice in thinking and speaking the Truth leads to perfect forgiveness. Yes, forgiving as God forgives—freely, fully, all inequalities in myself, in others, everywhere. This means much—and is where we often fail to "make good;" rather, where our "workaday world" offers opportunity for ceaseless practice.

"My heart is fixed"—I will forgive as God forgives. I take my place where I belong, as Son in the "bosom of the Father," I see as the Father sees—no inequality. I give—let go—my petty conceptions and opinions for the fullness of Life. So I receive "beauty for ashes, joy for mourning, the garment of praise for the spirit of heaviness." Glorious exchange! Perfection displaces all seeming imperfections. God is! I am! God reigns! I rejoice!

SELECTED VERSES.

Who forgiveth all thine iniquities.

Being made free from sin, ye have your fruits unto holiness.

But that ye may know that the Son of Man hath power on earth to forgive sins, I say unto thee, Arise.

When ye stand praying, if ye have aught against any give. (Selected Bible Reading, pages 94 and 95.)

Seed Thought for the Week:

For every seeming imperfection—I give Perfection.

Monday, May Sixteenth—The Bible: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. (Eph. 4:32.)

Truth and Health: Salvation from sin is in the Eternal Mind, since herein "we have our Being." We are saved from these false conceptions as soon as we accept our inmost Purity—and work out our Salvation. (Page 279.)

Tuesday, May Seventeenth—The Bible: Now being made free from sin...ye have your fruits unto holiness. (Rom. 6:22.)

Truth and Health: Science teaches that instead of working to reach heaven, we begin in heaven. Not becoming Perfect, but Being Perfect is our starting point. (Page 279.)

Wednesday, May Eighteenth—The Bible: Your sins are forgiven you for his name's sake. (1 Jno. 2:12.)

Truth and Health: The Christ is my Life and my Being. In it is revealed the Perfection of my Life, for it is the Perfect Life—the only Life. The Son in me is being revealed to me. (Page 96.)

Thursday, May Nineteenth—The Bible: He saved them for his name's sake. (Ps. 106:8.)

Truth and Health: As we give the Divine Life its Infinite interpretation, we see it as All Life—the Everlasting Nature. This is "His name," in knowledge of which we may claim all things. (Page 96.)

Friday, May Twentieth—The Bible: Behold the Lamb of God, which taketh away the sin of the world. (John 1:29.)

Truth and Health: The Truth that frees is the Knowledge of man's Oneness with God, his acceptance of this Knowledge, and its daily exercise in thought and speech. (Page 227.)

Saturday, May Twenty-first—The Bible: I had planted thee a noble vine—wholly a right seed. (Jer. 2:21.)

One is our Father which is in heaven. (Matt. 23:9.)

Truth and Health: The substance of each individual was originally the Substance of the Infinite, and its nature is not changed when it comes forth into individual life.

PERFECT LOVE.

Here the breach is repaired! The work finished! **Perfection is!** I know It, let be, I am It, It is I, Life universal—individ-

ual, One All—All One. Life's Circle is complete. This is the "end of the world" for me—my day of rest, in which I "think no evil," I feel no fear, for **Life is Love. Love is Supreme—** which is, was, and shall be" worlds without end, Infinite Perfection.

This is the home of the Soul—"I have awakened in Thy likeness, and am satisfied." I explore my Kingdom. I delight myself in the Law. I revel in the beauty, the sweetness of the One Life, manifesting everywhere its Wisdom and Love.

SELECTED VERSES.

God is Love, and he that dwelleth in love, dwelleth in God and God in him.

I will cause them that love me to inherit substance.

If we love one another, God dwelleth in us, and his love is perfected in us. (Selected Bible Readings, page 20.)

Seed Thought for the Week:

Love is Supreme. Thinks no evil—Rejoices in the Truth—Fulfills the Law.

Monday, May Twenty-third—The Bible: Love is of God. (1 Jno. 4:7.) Herein is our love made perfect.... because, as He is, so are we in this world. (1 John 4:17.)

Truth and Health: Be Love. Truth reveals the indwelling and surrounding Love for each Soul in the Universe. (Page 170.)

Tuesday, May Twenty-fourth—The Bible: That ye being rooted and grounded in love may...know the love of Christ. (Eph. 3:17, 19.)

Truth and Health: To "put on Christ" is to be all Truth, and nothing besides; to Know Oneness with the Spirit of Truth, the Spirit of Love, the Spirit of Peace. (Page 120.)

Wednesday, May Twenty-fifth—The Bible: The fruit of the Spirit is Love, Joy, Peace. (Gal. 5:22.)

Truth and Health: Love Truth for its own sake. Manifest your Perfect Being in Mind, Thought and Body. (Page 176.)

Thursday, May Twenty-sixth—The Bible: Let us love in deed and in truth. (John 3:18.)

Truth and Health: The Eternal Cause is the quickening Presence and Power. This quickening Power is Love. (Page 187.)

Friday, May Twenty-seventh—The Bible: If ye keep my commandments, ye shall abide in my love. (John 15:10.)

Truth and Health: This love is far from sentiment or emotion; it is Consciousness of Truth. (Page 187.)

Saturday, May Twenty-eighth—The Bible: By this shall all men know that ye are my disciples, if ye have love one to another.

Truth and Health: It is no respecter of persons—it is unseeking Love; it loves its neighbor as itself. (Page 187.)

Monday, May Thirtieth—The Bible: This is my commandment, that ye love one another as I have loved you. (John 15:12.)

Truth and Health: "Love is God," and cannot rest but in God—above all created things. (Page 187.)

Tuesday, May Thirty-first—The Bible: This is the message that ye heard from the beginning, that ye should love one another. (1 John 3:11.)

Truth and Health: Love covereth all sins...never faileth.

DIVINE SCIENCE STATEMENT OF BEING.

The One Perfect Mind and its manifestation is all there is.
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