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Spiritual Healing

By the Editor of Power,

THE REV. CHARLES EDGAR PEATHER, B.O., Ph.D.

The most definite, interesting, simple and practical Book on this Great Subject ever published.

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

CHARLES EDGAR PRATHER, Ph.D., Editor.

Vol. V. No. 7. JANUARY, 1912. \$1.00 a Year

Second Assembly of Divine Science Students

MONDAY MORNING, NOVEMBER 6th, at 9:30 o'clock.

GREETING MORNING.

Mrs. Fannie B. James, President of College, Presiding.

PRESIDENT'S WELCOME ADDRESS.



ELLOWS STUDENTS: We are now to test the joy of gathering together with one purpose: You with a heart that beats for me; I with a heart that beats for you: conscious above this of the One Great Heart that beats for all.

There are many things this ingathering may suggest to us, but I purpose to dwell especially upon the *Strength of Unity*.

The first gathering together mentioned in the Bible is found in Gen. 1:9—"And God said, Let the waters under the heavens be gathered together in one place." In this creative story the "waters" play a very important part. "The spirit of God moved upon the face of the waters" before the decree was heard, "Let there be light." In the fifth day, "God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth."

Waters signify *limitless possibilities*. Perfect order governs all the works of God. We see, first, there must be the recognition of limitless possibility. (Gen. 1:2.) Next, we see the need of concentration. (Gen. 1:9.) And last, we see the result, or bringing forth of these possibilities into expression. (Gen. 1:20.)

In these three directions given is found the *Law of Expression* as taught in Divine Science:

First—Being: God's limitless possibilities are ours—a wonderful discovery!

Second—Action: Gathering together, or concentration of thought upon the Truth of these possibilities.

Third—Results of action: God's possibilities bringing forth forms of life.

This gathering together here is for concentration upon the *possibilities* of which we have become conscious. "The disciples of old were all with one accord in one place." (Acts 2:1.) When "the Spirit gave them utterance," the disciples were concentrating upon Truth, and Truth is always more clearly revealed under such circumstances.

He who neglects the daily gathering together of his thoughts in concentration misses his greatest opportunity of receiving the revelations of Truth. "Where two or three are gathered together in my name, there am I in the midst." Omnipresence, ever in the midst of all, is felt and appreciated most when the soul is in an expectant attitude. The coming together promotes this.

We are "gathered together" at this time to bring us more fully to the consciousness of all that we have found possible in Truth. The Infinite in our midst is this possibility. "We are laborers *together* with God." (1 Cor. 3:9.) "Workers *together* with him." (2 Cor. 6:1.) To work *with* God is to know that "the battle is not yours, but God's."

Ye shall "set yourselves, stand ye still, and see the salvation of the Lord with you." "Set yourselves;" concentrate upon Truth. "Stand ye still;" be positive, firm, established, and you shall see or understand the limitless possibilities that are yours through your unity with God.

"God hath quickened us *together* with Christ, and hath raised us up *together* and made us sit *together* in heavenly places in Christ Jesus." (Eph. 2:5, 6.)

The Brahman prays this prayer: "Never will I seek or receive private individual salvation. Never will I enter into final bliss alone." Jesus said of Jerusalem, "How often would I have gathered thy children together,"—and God's purpose is declared to be that He might "gather together in one all *things* in Christ, both which are in heaven and which are on earth."

Unity is the goal, and this coming together now is an outer symbol of the inner gathering together of all things in Christ, the Truth of all. As we meditate here together, as we unite in our sweet songs, as we make our strong affirmatives, let us above all feel deeply the strength of our unity, the purity of our love, which is unity, and the power of possibility that is centered in the One. This is realized by each who is conscious of the gathering together of all things in *One*.

MRS. MINNIE A. SHINN.

Foremost, today, in the activity of Love, Wisdom and Understanding is the realization of Joy in Comradeship. Joy—inherent in all Inherencies of Spirit, and Comradeship—self-active in the Principles of Unity, Goodness, Abundance, Order and Indivisibility.

The earliest record of Joy in Comradeship was when the Father, in the overflowing of his companionable Nature, created Man. When He housed the center of His Activity in a wondrous, holy temple, shining with the Living Soul within; living Soul, intelligent with a Consciousness which is the State of God, and is pure Joy.

In this Consciousness of Universal Love, of the Fatherhood of God and the Brotherhood of Man, we are come, this newest morning—this newest moment in the history of our planet; we are come as co-students to find ourselves a more earnest body to do the Will and the Work of the Father who sent us, and whose Mind is in us. We are also come to receive the baptism of the Spirit's holy fire of Joy!

One early morning on the shores of the Sea of Galilee, the risen

Christ, first conscious Son of God, cooked a breakfast and did eat with two of his disciples. *There was Joy in Comradeship*—so intense—it would seem no time or place for thinking of others outside that happy group. But Jesus asks, "Peter, lovest thou me?" Three times he asks, and, Peter affirming, three times Jesus pleads, "Feed my lambs," "feed my sheep," "feed my sheep."

Here, this beautiful morning, on the shores of our present unfoldment, the Christ-Consciousness feeds us with the Bread of Life and with the satisfying Joy in Comradeship.

But there are others who have fished long in the dark night and have not cast their nets on the *right* side. The Law of Distribution of Abundance has not been harmonized with the Principles of Unity, Goodness and Order. Therefore the Joy, inherent in their Nature, is not given its fulness of expression in the lives of the toilers. But the Father is the center of all activity. The dark night passes, and Joy waits in the morning light. In Right Comradeship the nets are cast and the Goodness of Abundance is realized.

In this Divine Science Assembly we come together with "tidings of great Joy to all people"—*Great joy to all people!* What wonder the mountains and hills break forth before us in song; that trees and winds clap hands; that the valleys ring out with gladness! Earth breathes with Joy in Comradeship with worlds and worlds. The Father finds Himself upon this planet star, face to face with His growing, growing children, and the mutual recognition is the deep, pure Joy of Inspiration, and it blesses this Assembly.

MISS NONA L. BROOKS.

During this entire year, the influence of the last Students' Assembly has been felt throughout the work of the College. By the assembly we were uplifted, strengthened, blessed, individually and collectively.

I predict a still greater realization of power and blessedness during this coming together, for we have grown rapidly since last we met. We have grown, not in numbers, merely, but in the understanding and realization of Truth. And this is power.

Let us greet each other in this Assembly not as practitioner and patient, teacher and student, pastor and people, but as Students of Truth. Let us realize that each has much to give, and will receive much; for the value of such a gathering lies in definite communion one with another and the free exchange of thought that must follow such communion.

I greet you, then, as Fellow-Students, Co-workers together in Christ; for Christ is the one name given to the whole family in heaven and earth; Christ, the Living Consciousness of God in man. When we realize God's full presence in us, we can say with Paul, "For me to live is Christ." And we can enlarge upon this thought and make it individual by realizing that:

Christ is the Life of God expressed in us.

Christ is the Power of God known by us.

Christ is the Love of God revealed to us.

Christ in us is the glory.

CHARLES EDGAR PRATHER.

The true meaning of "fellow," as recognized and used by us here, is that of companionship, partner, colleague; a sharer, a comrade; an equal in quality, power and character.

Fellowship, then, must have its source in the unity—oneness—of thought, purpose, aspiration and endeavor. Fellowship of the Spirit is that which makes us conscious of the Fatherhood of God, the common Source of all, and therefore our oneness with all God's manifestations.

Fellowship with the Spirit is making God our Partner in all our affairs; in our thoughts, words and deeds. It is communing with God, which means the consciously uniting with, thus partaking of the nature, life, power and substance of God.

All partakers of this fuller realization are "fellows" together. We greet you as fellow-students, as fellow-servants, as fellow-workers, as fellow-companions with God in and of and for the Truth.

We gather together in the realization that we come in the spirit of wholeness, of health, therefore, Welcome. (*Come well!*)

WILLIAM Y. MORE.

It is with heart-felt joy we greet you this opening morning of our convention, and cordially endorse the statement, made by our worthy President, that our main purpose in coming together is growth in consciousness. We can and do encourage each other by the spoken word, but the real stimuli must come from the Spirit, as Jesus meant when he decried personal worship, stating clearly that all power much come from the Comforter, in ratio to our realization of the holy presence.

Our Quaker friends were the first modern sect to recognize enlightened silence as the connecting link between the finite and the Infinite, and they testify that often at a public meeting of two or three hours duration, they would adjourn without anything being spoken; believing that even one uttered word would detract from the deep spiritual impression given each individual soul, as his needs required.

This is the ideal aimed at by the founders of "The Temple of Silence" recently dedicated in London, and should we visit that part of the world soon, we shall worship there.

This modern temple is built and endowed with the firm conviction that while "Speech may be silver," "Silence is gold," yea, the very pearl of great price—the redemptive power of the universe.

It is located on a very busy thoroughfare, but so constructed that the noise and din of the street never penetrates, and therefore the sudden change from confusion to deep repose is very impressive. On the walls are facsimiles of Greek and modern art, paintings and statuary commemorative of noble achievement, as also the hieroglyphic life-symbols that have come to us from the wisdom of all time. Thus may each earnest student be led unconsciously up and beyond the wilderness of personal intellect, into soul perception, by the silent force of artistic symbology—the mental and spiritual self united—the prodigal safe in the Father's arms.

Leading English and continental artists contributed freely of their best work to illustrate these sermons without words, such as historic

pictures from life scenes of "The light of the world," also of the emancipated one, "The Light of Asia," and other great souls who were true saviors and avatars: the contemplation of such exalted ideals dispelling all thought of carping criticism; inspiring only peace, purity and love. The serious concentration on the fine arts, in this atmosphere of awe and reverence, so fills and thrills the devotees sensitive to such, that, with their brother and sister of every race and clime, they harmonize and blend in solemn worship on a plane so far above form, ceremony or credal differences, that the gate of heaven is nearer than at any other place or time in their experience. It is words with their varying meanings and interpretations that confuse and cause all dissension between friends and so-called enemies; therefore eliminate speech, letting silent aspiration mingle upward toward the source; "Attuning with the Infinite," or as the physicist would say, "Harmonize with environment"—the true Nirvana. Here we have truly a melting pot, where prejudice, jealousy, hate and the many unlovely traits, dissolve fast in this rarified atmosphere of holy silence.

Here we see Christian, Jew, Mohammedan, Brahmin and the countless sectaries of every faith, fraternize beautifully in wordless praise of the Omnipresence.

Words and language forms are indispensable to development, but there comes a time when they will be unnecessary; in fact, a useless incumbrance. We know what a spiritual atmosphere means in our unfoldment, for here within the walls of this room we have unitedly realized divine power sufficient to more than duplicate the marvels of Pentacostal times.

The Spirit acts today as it did 2,000 years ago, if we but know with the confiding faith of the little child, and trust that this conscious power will be cumulative, so that the opening and closing notes of every coming convention will ever be Unity in the highest sense.

MISS BETTY GUMMERSON.

It is, with sincere pleasure that we extend our heartiest greetings to all, as we gather together here this morning with our hearts united in love, and a great desire that our souls may be illumined with the pure light of Truth.

We are enjoying a great privilege in thus assembling here, and in perfect freedom and unity of thought exchanging our ideas and experiences, that each and every one may prove a source of blessing and of inspiration.

Our basis, the one Source from which we must draw all conclusions, is the Omnipresence, or the One Perfect Mind. In our absolute reliance upon this basis we shall be blessed with the certainty that our decisions are correct, for from a perfect Mind only pure Truth can proceed.

The Master said, "He that seeketh findeth," and truly this promise shall be fulfilled here in this Assembly, for as we faithfully (full of faith) seek, a clearer light shall dawn upon our souls and together here we shall unfold into a higher consciousness of the Truth which sets us free.

The practice of the presence of God is the whole of Divine Sci-

ence; and so let each and every one of us go forth with a great determination to steadfastly apply in our daily lives the Truth which God has revealed to us here.

So, with the pure consciousness of the Christ within, and our hearts and thoughts in tune with the Infinite, we shall go forth to bless the lives of all about us. Then with our strong thoughts of Love and Truth we shall bless and uplift the whole world, thus aiding in the advancement of God's glorious Truth, a knowledge of which shall be revealed to all. "For all must come to know me, from the least of them unto the greatest of them, saith the Lord." "Truly this house is filled with the glory of the Lord."

SAM G. ADAMS.

Here is a powerful affirmation from a great mystic that should cast its Light upon our path:

I worship Thee, sweet Will of God!
 And all Thy ways adore,
 And every day I live I seem
 To love Thee more and more.

Thou wert the end, the blessed rule,
 Of our Saviour's toils and tears;
 Thou wert the passion of His heart
 Those three-and-twenty years.

And he hath breathed into my soul
 A special love of Thee—
 A love to lose my will in His,
 And by that loss be free.

To lay down our physical and personal will to gain the privilege of expressing the One Perfect Will, is the goal of all humanity. The freedom from bondage to personal opinions and material existence is worthy of our best efforts to let go of the chords of fear and unbelief and gain the peace of the highest we can see and realize.

We seek *within* for the Source of Consciousness, and ask the Master that dwells therein. He *will* teach us *how* to "knock at the Gate" so we may enter in.

The germ-seed of Truth is sealed in every soul, and by *living* the Truth of our nature we consciously grow into His likeness from day to day. Hence we know God and His Infinite Intelligence are omnipresent.

MRS. LOUISE K. WALSH.

I think one of the first things we learn to love in Divine Science is the thought of Unity. We know truly that as we are one with the Father, so also are we one with each other. With this thought we rejoice in this Assembly, knowing the power and blessing it must prove in our lives. We come this morning from many homes, drawn by the same unity of feeling. And we know there are many not here, who are one with us in heart, whose thought joins ours and strengthens it, and who will share with us in the Blessing that will follow.

We are met, as the disciples were met in that upper room; one in aim, waiting for fuller realization of God's Presence. When there are many gathered together with the same purpose, and they are willing, and not only willing but longing to understand more of this glorious Truth. There is such a power and strength in this unity of thought and purpose that there cannot fail to be a wonderful enlightenment.

There is great strength for another sometimes in saying, "I think as you do, I agree with you," and, for ourselves, in thinking, "I am among you as one that serveth; all members one of another." The joy of companionship in Truth is to look for the God-side in everyone we meet. Lyman Abbott speaks of God as the Great Companion, and we are just beginning to realize what that companionship may mean in our lives.

So this is the joy of companionship in this blessed and universal Truth, and I am sure great help and light will come to us through this Assembly and will not only bless us, but everyone who is seeking for light.

MISS IDA B. ELLIOTT.

Comradeship! What does that word convey to you? For words are but the expression of a mental picture, and that picture is the result of the individual understanding of the spoken word.

The first time I remember hearing the word "comrade" was in connection with the life of the soldier. And for many years this word always presented to my thought something of camp life or a stirring battle scene. And these associations and common interests have formed a strong bond of comradeship. But what do we find here? When these comrades meet we hear only of the past, and much of danger and hardship.

When I thought of the meeting of this Assembly it seemed to me more like a family reunion. Then I thought of the comradeship expressed in the family. But what do we find here? When the family is reunited, after years of separation, we find the conversation is all in the past, living over the scenes of childhood or dwelling upon some shadow that has appeared in the home.

Perhaps no stronger comradeships are formed than that of sportsmen or hunters. This common interest and intense love for game makes them one in thought. And no peril is too great for such comrades to meet together when tracking a deer or other game. But when such comrades meet we find much of their conversation is in the past: of their pleasures, perils, and of the life yielded to their pleasure.

Now in all these phases of comradeship we find much joy expressed, but each must end, for they are living in the limitations of time and sense. *The only solid foundation of true and lasting comradeship is to be found in the mutual possession of right principles.*

The joy of comradeship in Truth is that we are living in the Eternal Now. We are one in Principle, and that Principle is the same "yesterday, today and forever."

We can say with Walt Whitman, "I fling my past behind me, like a garment worn threadbare at the seams." The present moment demands our whole attention, the highest inspiration, unwavering faith

and fullest consecration, if we would draw from it the fullness of good that is awaiting our recognition and appropriation.

"These things have I spoken unto you that my joy might remain in you and that your joy might be full," said our great Teacher and Wayshower. And these words follow the declaration of our unity with the one Principle of Life, unmanifest and manifest; showing us that the only real and abiding joy of comradeship is in *conscious unity* with our Source and with every expression of that Source.

The joy of comradeship in Truth is that we are united in that which is eternal and changeless, and we are pressing on to the fullest realization of that beautiful and wonderful prayer, "Father, that they may be one, even as we are."

MONDAY AFTERNOON, NOVEMBER 6th, at 2 o'clock.

Mrs. Henry F. Brooks, Presiding.

ESSENTIALS OF DIVINE SCIENCE.

MRS. FANNIE, B. JAMES.



HERE MUST be a changeless basis of Truth. Otherwise, Truth would not be dependable. Science is exact knowledge exactly arranged. There can be no argument where science is established—no difference of opinion; no difference of expression.

In mathematics there is no controversy; mathematics is an exact science.

When religious thought divorced science it lost hold of its strongest support. It could not give an exact reason for the hope that was in it. Hence many sects arose with many and varied opinions, because based upon guesswork, not upon science. Views of heaven, of Life, of Man, and of God have been guesswork. This must be where there is not *certain* knowledge. We have talked of the "uncertainty of life." Even attaining heaven *has been* doubtful. We are glad today to be able to say "has been." A prominent minister in this city lately said to a member of his congregation, "No one can be sure of heaven hereafter." "But *you* are sure, are you not?" was asked. "No, I am not," was the reply. We have gained enough of this certain knowledge to be sure that life and heaven are *certainties*.

Have you ever weighed the difference between certainty and uncertainty? In certainty, what calmness, positiveness, poise and peace! "He taught them as one having authority." Do not mix the certainty of exact Knowledge with the pomposity of personal opinion. The former is represented by Jesus; the latter by the Pharisee.

Exact knowledge seldom thinks or speaks of personality. It seems strange, if we pause to think of it, that after the wonderful washing away of personal beliefs by what is called the "flood," when only "righteous" Noah and his righteous family were left, that very soon men again became slaves to sense. Can we find a reason for this? While there is a so-called righteous man, there will follow personal beliefs. In Truth there is only righteous God, and man the expression of God. No individual is righteous in himself, "Our sufficiency is of God." In the former belief, thought becomes pompous; in the

latter it remains impersonal, pure and strong in changeless consciousness.

Heaven and Eternal Life are *now* our very own, and we know this because we have found our Being in Life and Harmony. We have found that *realization* of this is all that is needed. We have found the way to realize. What more than but to be faithful!

What are the important things to realize in order to have this *certain* Knowledge, or Science, of Life?

First—Consider the Universal that we call God. It is Omnipresence. It is Source. This may be called Substance or Spirit; Intelligence or Mind; Life, Energy; Power, Love. But whatever it be, it is ALL of that, for it is *Universal*—it is *One*.

This Universal is Creative Power and Action. This is the second thing to know. By ceaseless activity this Universal is manifesting itself in form. Substance supplies the material of which *all* forms are made. We once called the visible form “matter,” and believed this “matter” to be at variance with Spirit—Substance, believing invisible and visible to be antagonistic. The awakening to Consciousness of the *Omnipresence* has dispelled this illusion. *One Substance is Universal*. It is a great step, betokening unfoldment in consciousness of Truth, when we can see all visible forms as Spirit-Substance.

We cannot then say, “There is no life, intelligence or substance in matter”—for *there is no matter*, and Life, Intelligence and *Substance* are everywhere.

“One God and Father of all” (Source of all things), “who is above all” (precedes all), “and through all and in you all.”—Eph. 4:6. “For we many are one bread and one body, for we are all partakers of that one bread” (one Substance).—1 Cor. 10:17. “I am the bread” (substance) “of life. My Father giveth you the true bread from heaven.”—Jno. 6:32, 35.

The Universal is the Source and Supply, the Substance, Intelligence, Life and Power, to every visible form.

To what then shall we look for Supply? *There is but one*. This is the third fact important to know. This One being Universal, Omnipresence, is always “at hand,” and is the *sufficiency* for every demand in Truth. Where and when shall we receive this full Supply? We *have* received.

By the nature of what it is, and by the nature of our relation to it, the Universal gives of its fullness continuously to each individual expression of itself. Man is the expression of God. *Here and Now* is the *All*. This is the fourth thing to know.

How to take hold of this abundance? By steadfast recognition. This is our only prayer. By having but one desire: to know, love and serve truth. By loving to *think* of what God, the Omnipresence, is to everything, rather than thinking of what I can get by this recognition. By seeing Universal Good as the good of all. This is the fifth important thing to know.

Last and as important as all, Divine Science teaches Being before expression. Truth is always Being: Being is ever expressing everywhere. All that is Truth is being expressed now by Truth.

“Open my eyes that I may see.” Let me open my heart that I

may love: let my thought acknowledge one as all—Being and its expression. Let “my will” surrender to the One Will, then shall I see that good Will being done everywhere. Then shall I see Divine Activity that never makes a mistake expressing good always. Then shall I realize the nature of Divinity as my own, and in Wisdom, Love, Knowledge and Understanding, shall the Realization of the Power of the Perfect Life and its activity bring me into conscious peace. What shall we do with this? Apply it to everything in our daily lives.

SUMMARY.

First—Consider—meditate upon the One, the Universal, as all.

Second—This One is ever creating by expressing itself everywhere.

Third—This One is all Supply.

Fourth—This One is *Here* and *Now* the *All*.

Fifth—Thought is God’s creative action—not mine. I hold my thought true by thinking of what the Universal is to all, therefore what it is to me. I do not think in order to formulate my good, or to draw it to me; I think of the Truth that is in order to love it more, to see it with clearer vision, and to accept it with thanksgiving.

I know certainly that Being precedes expression, and recognize what “I am” for all alike.

I am certain that I am Being now all that I need to express.

I recognize the Truth of Being, and wait confidently upon its expression.

3:00. PRAISE AND THANKSGIVING. “Forget not all His benefits.”

MONDAY EVENING, NOVEMBER 6th, at 8 o’clock.

Mr. H. C. Parmelee, Presiding.

“THE WISE MAN BUILDETH UPON THE ROCK.”

BUILDETH UPON THE ROCK.

ARTHUR HALE.



HE SUBJECT has no doubt been suggested by the words of Jesus, who was talking to the people and explaining to them the necessity for wise hearing and doing.

“He that heareth and doeth the word shall be likened unto a wise man who built his house upon a rock, and the rains descended and the floods came and beat upon that house and it fell not, for it was founded upon a rock.

“And he that heareth the word and doeth it not shall be likened unto a foolish man who built his house upon the sand, and the rains descended and the floods came and beat upon that house and it fell and great was the fall thereof.”

A schoolmaster whom I remember was, upon a certain afternoon, instructing a class of boys in English. The lesson had drifted into a talk upon the art of conversation, and, among other things urged by the teacher was that we ought never to remark upon what was “entirely obvious.” One may often have his attention called to the elemental

wisdom of this advice when the day is cold, or hot, or it rains, and his friends attempt to make conversation out of the fact. It would not seem entirely out of place in a talk upon foundations. To insist that a building of any kind should have a suitable foundation would seem to be a truism, and to remind people about to build that a foundation be laid before the superstructure is attempted would doubtless be deemed unnecessary and superfluous. Yet, here in our own city, we have had a shining example of a great and beautiful cathedral partially erected upon insufficient and insecure foundations, so that a part of the structure had to be taken down in order to correct the mistake. Surely, then, if it be needful to advise wise architects and experienced builders as to the importance of a foundation, that the breadth and depth of it be commensurate with the size of the structure to be supported, how much more necessary is it to remind ourselves, who would be master builders of "more stately mansions," that we give due attention to our basis.

The rock has in all ages been a favorite symbol. Indeed, if the Sages of the Earth are to be believed, and we are "in league with the stones," almost anything may be done with a rock. The feeling of security conveyed by the expression, "The shadow of a great rock in a weary land," the life-giving water gushing from the rock at the stroke of the prophet of Sinai, the raising of the stone of help—the "Eben-ezer," in commemoration of a great event, and the bursting into song with "O God, Thou art my Rock," show how the sense of something great and permanent, a kingdom that could not be moved, was cultivated under the symbol of a *rock*. Indeed, further on, it must have been nothing merely fanciful that called to be an Apostle, one whose name was Peter, a Rock, and changed his name to Cephas, A Stone, in view of the rugged faith that characterized the man in later years. Christians have long been possessed with the opinion that upon this particular rock were laid the very foundations of the Church Universal, but Peter said otherwise, and called Christ the Corner-Stone.

The gist of the matter seems to lie in our practice. It is not enough to hear the Truth, nor will it avail us to speak it simply. Even the tongues of men and of angels sometimes amount to nothing. The demand is for results. In the vernacular of the race track, some animals are standard bred and others become standard by performance. The main thing, nevertheless, is the performance, and to that end is all the breeding. In other phases of life we find it much the same. The fruit tree must bear fruit; the soil of the earth must be productive; the water running to the sea must furnish power or carry freight. It is not too much to expect, then, that man shall express life in keeping with his high origin—begotten of the Father—with only one standard ever before him, Perfection.

IN CHARACTER BUILDING.

LLOYD L. COOPER.

Governor Russell of Massachusetts once said, in addressing some college graduates: "Make a living, but remember that there is one thing greater than making a living—*making a life*. For character is not something tacked on to life—*it is life itself*." Since this is true,

the things which we may say of life apply also to character.

Life—God-Life—and *all* life is God-Life, since we are like our Source—has certain inherencies, or infixed qualities or attributes, from which it cannot be separated. There are seven of these: Wisdom, Knowledge, Understanding, Love, Life (God activity), Power, and Joy. All other names of faculties or qualities are included in one of these seven. But do not take anyone's word for this, not even your teacher's. *Prove it for yourselves.* This applies to everything said here tonight. We may sit and nod our heads wisely, taking everything in, but unless we demonstrate these truths for ourselves they are *not* really truths *to us*, and we miss their deeper meaning.

Since God *fills* all, and is *All There Is*, these inherencies must be *perfect* in this Omnipresence, and therefore *perfect in me*, and *in you*. To unfold into the *Consciousness* of our Perfection, then, is all there is to character building.

We unfold by meditation, by affirmation of Truth, and by right thinking. These should become habits with us. William Ellery Channing says, "Characters are determined, not by the opinions which we *profess*, but by those on which our thoughts habitually fasten, which recur to them most forcibly, and which color our ordinary views of God and duty."

Symmetry and beauty are qualities of Perfection. In order to not become one-sided, we must unfold on *all* sides. We are admonished to "fulfill every gift of God." Thus by knowing this One in whom we put our trust, by consciously uniting, appreciating, and co-operating *with* this Omnipresence, may we build characters which, founded upon *this* Rock, will stand, when the winds of sense delusions blow and the waves of untrue appearances threaten.

IN BUSINESS.

CHARLES EDGAR PRATHER.

He only is wise who is illumined by Infinite Intelligence—God, for God is the only Wisdom. The wise man, therefore, is he who is not "wise in his own conceit," but knows of a truth that the One Perfect Mind is the Light of him which reveals the true nature and substance of all things, and its harmonious law of relation and expression.

When one conforms in thought, and therefore in his living, to externals, to appearances, to the *seeming*, without this true understanding as to what they are and how they operate, he is the "foolish man" who builds upon the sands, which are ever shifting and changing, and therefore unstable as a foundation.

A structure to *stand* must have a sure and safe foundation; otherwise the building will in time crack, crumble and fall. This applies to every phase of Life's expression—in business, society, religion.

There is but *one* foundation upon which one can safely build. We call it God, Spirit, the Omnipresence. Moreover, the work of God is already built and is complete. All that is necessary is for one to let the Light reveal the *Perfection* which now is. But the process by which we reach this realization is likened unto building—constructive thought, unfoldment or growth.

There is but one Law. The Law of Life is the Law of Health.

The Law of Health is the Law of Supply, and the Law of Supply is the Law of Business. Is it any wonder why one seems sick if he violates the Law of Business or the Law of Love or the Law of Harmony in any of its phases?

"Unless the Lord build the house, they labor in vain that build it."

The first essential in successful building in Business is a right attitude of thought. "Attitude" means one's disposition, inclination, feeling, towards a thing. Therefore, the *right* attitude is to be in harmony with the fact or truth of the Universe—God. Then will he know that of himself (personality) he can do nothing; but the "Father within him, he doeth the work."

This was forcefully illustrated by Jesus, in his declarations, claiming nothing for himself as Jesus, but through his conscious unity with the "Father," he could do all things, and he knew "all that the Father hath is mine." He saw no lack, no failure, for he was aware of the Infinite Resource from which he could draw for every need. Even the angels ministered unto him.

Doubt, fear, worry close one's vision to success. That is, when one beclouds his mentality with things of sense in and of themselves, he loses sight of the Power within, and so-called failure attends his efforts. But when he knows, through the revelation of Truth, that he is but the avenue, the channel through which God is expressing His fullness, he knows only success, for "God is the fullness that filleth all in all."

This brings the quality of Integrity into active co-operation; which means literally *in one*—in the Only One; working *with* God, in God, and thus expressing honesty, reliability, justice, truthfulness.

Diligence, perseverance, naturally unfolds in this true building in business. It is "the hand of the diligent that maketh rich," through steadfastness of purpose, faithfulness in details, and consecration (making sacred) of co-operation.

Living consciously with God is the royal road to success in business as in health, for "no good thing will he withhold from them that walk uprightly."

IN SERVICE.

ELLSWORTH M. HOYT.

This subject is taken from the latter part of the "Sermon on the Mount," found in the fifth, sixth and seventh chapters of Matthew. "Therefore, whosoever heareth these sayings of mine and *doeth* them, I will liken unto a wise man, which built his house upon a rock." The wise man is the one who *does* the will of the Father—or, as our esteemed pastor would say, the one who *lives* the truth as he sees it.

Some of the sayings, referred to in the Sermon on the Mount, that the wise man would not only hear but be a doer of, are these: "Therefore *all* things whatsoever ye would that men should do to you, do ye even so to them: for this is the *law*." "Judge not, that ye be not judged." Do not criticise. "For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For

after these things do the Gentiles seek): for your heavenly Father knoweth that ye have need of *all* these things." "But seek ye first the kingdom of God," the consciousness of the Omnipresence, "and his righteousness; and all these things shall be added unto you." "And forgive us our debts, as we forgive our debtors. For if ye forgive men their trespasses, your heavenly Father will also forgive you." "Take heed that ye do not your alms before men, but when thou doest alms let not thy left hand know what thy right hand doeth." "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you." "Resist not evil," but baptize it in the consciousness of the Omnipresence. Except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the consciousness of the Omnipresence. "Blessed are the meek, the merciful and the peacemakers."

Happy are ye if ye are a *doer* as well as a hearer of the word, for "Not every one that saith unto me Lord, Lord, shall enter into the consciousness, but he that doeth the will of my Father which is in heaven."

TUESDAY MORNING, NOVEMBER 7th, at 9:30 o'clock.
Mrs. Maud Fletcher Gallgher, Presiding.

"BE YE DOERS, NOT HEARERS ONLY."

MRS. HATTIE M. BULLEN.



YEAR AGO, at the first Students' Assembly, the great watchword of the meeting was, "I accept the Omnipresence without any reserve." Today, if you will glance through the program, you will discover the general tone of these meetings. Let us read some of the subjects discussed: "Building Upon the Rock," "Be Ye Doers, Not Hearers Only," "Living the Life," "The Signs that Follow," etc., etc. We have taken a decided step onward as a student body. We have accepted our foundation, our basis, and now we are ready to build. Having accepted this Basis, having dwelt in the Silence, we come forth to *do*, to *live*, to *build*.

"Be ye Doers of the Word." What does it mean, and what is the Word we are to do?

In the first chapter of John we are told that eternally the Word was with God, and that the Word *is* God. We, then, are to *do* this Word that *is* God; we are to *do* God-Life, *do* God-Love, *do* God-Wisdom. In other words, we are to *practice* being God-Spirit, to practice our true nature as the children of God.

We are told that the children of the Czar and his court play or practice in their childish games at being royalty. Just so must we, the sons and daughters of the Great King, practice being the Nature that is our birthright. Being born son of the Czar does not fit one for the throne. He must be *trained* from childhood in the kingly qualities before he expresses them.

We have heard of the wonderful Temple of Silence erected in London, and we are filled with awe at the great thought so expressed.

It is in the Silence, after recognizing our Basis, that we find our Centre, our Balance, our Power; but it is in coming forth from the Silence, endued with this Power; practicing this Presence, that we bear witness to the truth of our being, that we finish the work.

To practice this Presence, to do Good,—this is the link between Being and Realization. For many years we have had the great doctrine of Faith in a future realization. We are told that this Faith is, itself, the real Substance, the first evidence of Truth; we are told that the Word is God; was made flesh, full of all Grace and Truth, and that we are of this fulness. Now the one necessary step to our perfect expression is the technical part, the doing, over and over again; doing, practicing our Divine Nature, our Divine Inheritance.

Let us practice meeting each moment of life, each incident of the day as Spirit, as Life, as Power. Let us say, Perfect Wisdom here, now, this moment, meets this event, chooses this act. Perfect Life here, now, this moment, is Life, and can be nothing else. Perfect Love here, now, for this circumstance, never fails. Today we have come up through the doctrine of Faith in a future Heaven to the doctrine of the Here and Now Heaven; and the keynote to this doctrine, the one step needful, is that we Do the Word, Do God-Spirit, Do God-Life, Do God-Mind.

MISS IDA B. ELLIOTT.

“Be ye doers of the word and not hearers only, *deceiving yourselves.*”

To be a doer of the Word means more than talking; it is Being.

Among the ancients the favorite mode of presenting spiritual truth was by means of a fable. Many of these fables contain the symbol of the Truth we stand for today, and one of these seems especially applicable to this subject.

The fable to which I refer runs in this wise: There was a beautiful lake in the far East whose waters were rich in sustenance for the fowl of that country and other species which found nourishment from the same source.

Two beautiful white geese came daily to this lake for their food, and after a time a strong friendship was formed between them and a turtle of whom they became very fond. The turtle made good use of these daily visits, for it liked well to talk, and lost no opportunity to indulge in this pleasure.

At length there came a great drought in that land and the waters of the lake dried up, and all the fish died, so there was no longer any sustenance for fowl and animal.

When the situation reached this serious point the geese determined to return to their former home. It was hard to break the news to their friend, the turtle, and to leave one behind that had been such a lively companion, to face what seemed the inevitable.

But the time came when something must be done and the news of their departure was broken as gently as possible to the turtle.

As the geese had imagined, the anguish of the turtle knew no bounds, and, being a gifted talker, it seemed never to find an end of

words for the pity of the situation. It declared that it would die of loneliness, perish of hunger and burst of thirst.

It cried, "Woe is me, woe is me! No one left so hopeless as I. With a house that covers only my head and no place to store any provisions."

When one of the geese found opportunity to speak, it said, "We have thought of a plan by which we can carry you with us to our distant home, to that beautiful lake in the distant Himalayas whose waters fail not. The plan is this: we are strong of wing and we know the way, so we can carry you safely if you agree to the mode of transportation."

"Anything, I will do anything to escape this loneliness," broke in the turtle. "Then listen," the white fowl replied, "and I will tell you our plan. We will secure a stick and if you will lay fast hold with your teeth, we will take the ends of the stick in our mouth, one on one side and one on the other side of you, and thus we will carry you safely to the land where the waters fail not and there is food in abundance. Are you agreed in your thought to do this thing?" "Most gladly," the turtle replied, "I cannot die here alone, and I will do anything to reach the land of plenty." "One thing more," said the goose, "we shall meet many fowl in our journey and it will be a strange sight to see your species flying through the air. They may taunt you, criticize you and even revile you, but you dare not reply, for if you once let go the stick you are gone, for nothing can keep you from falling to the earth and you will surely be killed. Neither can you look to either of us, for if one of us should let go the stick to defend you, you would as certainly fall to the ground and nothing could save you. Now, are you agreed in your heart to do this thing?" Rather meekly the turtle replied, "I will do as you say." It had never been placed before where it could not talk. Again the faithful companion reminded it of the importance of holding fast to the stick regardless of anything it might hear.

The stick was found and they started on their journey. They had not traveled far when one and another of the fowl of the air were encountered and always some comment was made upon this strange company. At length they met quite a flock of birds, and instantly the exclamation was heard, "He-o! what a strange sight! What is this, an animal flying by its teeth?"

Many very uncomplimentary things were said about the flying turtle, but when one was heard declaring "It is a bug!" that was too much for the turtle. She opened her mouth to defend her reputation, and was not!

Now how does this apply to being a *doer* of the Word?

Let us find the truth hidden in these symbols. Our basis, Omnipresence—or *God is all*—is the stick we must lay firm hold upon if we would reach the land of sustenance and unfailling abundance.

Wings, in the law of correspondence, represent spiritual truths. The white wings of the soul, that are strong, unfailling, and that know the way, are faith and love. These white messengers of the soul are always waiting to serve us, but can do so only as we lay fast hold of Principle regardless of appearances or environment. It is by means

of the truth that we appropriate and assimilate the visible substance.

In like manner through thought we masticate in the mentality the truth of One Presence, One Knowledge and One Power until it becomes a living reality.

This figure of the transportation from the land of famine to the land of unfailing abundance, is not a change of place or of environment, but a consciousness of the truth of Being.

It is impossible to be a faithful *doer* of the Word without this consciousness.

Mme. Guyon instructed her students to hold a spiritual truth in thought, as one would hold a sweet morsel in the mouth, until it was entirely dissolved; after which the sweet is assimilated and appropriated and expresses itself in word and deed.

This is the necessary process to one who would be a *doer* of the Word.

It is to lay fast hold of the basic Principle, in thought, and maintain this attitude faithfully, regardless of what others may say or think, giving up wholly the delusion of sense that one must defend his reputation or explain his position.

The pure white carriers of the soul, faith and love, will bear one safely through all seeming hard places, if one "holds steadfast his confidence unto the end."

Then if one would be a faithful *doer* of the Word let him hold in thought the one statement—"God is All," until it is perfectly dissolved and every purpose and motive will be illumined with the light of pure understanding, which alone makes the faithful *doer* of the Word.

MRS. ALICE C. PRATT.

From my earliest remembrance the life and teaching of Jesus appealed to me very strongly as one having lived the earth life, and who would therefore understand the needs of other lives.

In the light of Truth this life and teaching have greater power and beauty for me than ever before, and I find my thought often turning to what Jesus said or did for inspiration and example.

In Acts 10:38, we read that "Jesus went about doing good," and, as we review the history of his ministry, we find that this statement is fully justified. He was indeed a *minister* unto the needs of the people, not only hearkening to the Word but demonstrating its Truth and Power in his life and work.

Seeking to understand why this was so, we find an underlying principle which must be mastered by each one who would become conscious of their unity with the Father, and show forth in their activity the qualities of their Source.

Mastery of self is the first step toward conscious Sonship, the putting away of self-seeking and the things of sense, as something in and of themselves, and as something to be greatly desired and striven for. "But rather seek ye the kingdom of God, and all these things shall be added unto you."

At the beginning of his ministry, after his baptism by John the Baptist, and the long fast in the wilderness, we find Jesus tempted by suggestions from the personal thought-realm of the worldly power and

riches he might attain, by using the power inherent for selfish purposes. Knowing this was not the highest, he answered every such suggestion from the Christ-Consciousness within with an affirmation of Truth; and from this time the inner doing began to manifest in the outer expression.

In Matthew we are told that "the people that sat in darkness saw a great light." Great multitudes followed him, the sick were healed, unclean spirits were cast out; and as he called his disciples, they left all and followed him. Why? Because having dropped all thought of the personal, and recognizing the One Power, he was walking the path of self-conquest, thus becoming an open, receptive channel for the Good to express in and through.

The *real* doing must always be within our own thought, and when we have mastered self the Activity will show forth only the qualities of the *One Presence*. It is only necessary to keep the *true attitude*.

The parable of the Sower illustrates why there are so many hearers and comparatively few doers of the Word. One who hears but does not comprehend, lets the impression be snatched from him by some seeming in the external. Another hears and rejoices for the moment at the Truth he perceives, but is derided or persecuted for his faith, and through fear of criticism lets go of the Word. Still another hears, but the Word is smothered and lost in the mist of riches, cares and pleasures with which his mentality is occupied.

"But he that received seed into good ground" is the one who *hears* the Word, and, recognizing its Truth, makes it his own by *practicing* it in his life faithfully until his soul is illumined with light and expresses in all his doing.

"The still small voice" within each one of us is constantly trying to be heard in our thought, and in addition to this, we are, or may be, hearing the principles of Truth from able, faithful teachers. But do we, stilling the clamor of the senses, listen, and, dropping from our mentality the personal, selfish suggestions, let God, the Word, unfold within our consciousness?

We so often hear that God is Harmony expressed as Health, and mentally acknowledge its Truth, but do we by affirmation and confidence make this realization of Health *our own*?

We are told that God is supply and expresses abundance. "All that the Father hath is mine," is quoted to us again and again. Do we show our faith in God by ceasing to worry about ways and means for obtaining the things we seem to need or imagine we want? Do we realize that "no good thing will He withhold?"

We are taught that in every experience is a necessary lesson, that it is all good, no matter if at the moment it seems hard, and we know that this must be true, as it is the only logical conclusion, reasoning from our Basis, but when the seeming hard experience is our own, or (what sometimes is a still greater test of our faith) that of one very dear to us, are we able to say, *It is good*?

It is by patient, persistent practice, replacing the false thought and attitude by the *True*, the *Real*, that we become "Doers of the Word and not hearers only."

"All mighty works of power are wrought in silence deep." In

silence and communion with the Father, was the strength of Jesus, proven by the record of the mighty demonstrations following each "silence" or going apart to pray. Even from the inspiring Mount of Transfiguration where Peter thought it good to be, and might be good to stay, Jesus came back to the multitudes and their needs with a fuller realization of the God-Life within, and also flowing out to meet every demand made. We, assembled here, away from the multitudes and sense conditions, conscious of One Source, One Spirit, One Mind, One Faith, may have *our* transfiguration and go back to our every-day life and work with a fuller understanding of the limitless Love and Life expressing in and through us, inspired anew, and with the Word we hear treasured in our hearts and showing forth in every activity as the "Fruit of the Spirit," for, said Jesus, "He that believeth the works that I do shall he do, and greater than these shall he do."

MRS. ANNA L. PALMER.

Our subject deals with the process and activity in man. Each individual is demanded by the law of his being to work out his experiences through his own activities.

There are many channels through which man is capable of working, and every student is called upon to realize through the self the perfection for which God has created him. Nothing less than this can satisfy the Law of Being.

In this age of much literature, numerous talkers and speakers, many methods of treating and healing, self dependence is almost a lost art. The habit of acquiring knowledge through the intellect without the application of it in consciousness is a diseased condition commonly found among the students of so-called Advanced Thought.

Many students have lost their balance on the subject of taking all sorts of lessons and courses, reading all sorts of books and literature, trying all kinds and methods of concentrating, giving attention to different parts of the body and different faculties; but the ability to follow and practice a single simple principle, God and man a unit, seems to be lost.

I desire to impress upon the student the necessity of *self-confidence* and the *ability* to follow the Spirit of Truth within the self, rather than to study and imbibe from pamphlets and articles with enticing headlines, such as "How to awake the Solar Plexus," "How to Refresh and Rejuvenate the Body," "How to Create Memory," "How to Generate Brain Force." All these are methods which fall far below the plane for the true student of Being. Man is Divine, and his body is now and forever perfect. His memory is established with the Eternal Memory, and can never in Truth be divorced from it. All his faculties are forever complete. Knowing this and consciously understanding it, we can say with our elder brother, "In Him I am complete. I am one with the Father." In this is the law by which the perfect Mind, Thought and Body are revealed to us.

From Heb. 8:10 we read this: "I will put my laws into their mind and write them in their hearts." Here we find the highest law of man is to receive the guidance from the Spirit. "I will put my laws into their mind." The Law of God has been, is now and ever will be re-

vealed directly to the individual who will draw for himself from this Infinite Source.

Man is forever gathering information from the already formed conceptions of Life. Consciousness is knowing, trusting and resting in that which already is. With the use of the intellect we find nine out of every ten people stopping. The tenth one is willing to say in spirit, "Though He slay me, yet will I trust Him." This means they are willing to follow the Spirit of Truth within the self, no matter what beliefs, conditions, opinions, or environment this Law of Spirit seems to upset.

It is my privilege in this talk to give some suggestions and lights along the way to the student-worker. First of all to accomplish anything in life I must be an actor. I must do something.

The first step is to overcome all belief in personality and all self-will, by continuous and conscientious application of the fact that I am one with God. To do this demands of the individual the greatest purity of heart, accuracy of decision, selflessness in purpose, steadfastness in action and faithfulness in living.

Let all personal opinion be dropped, that God may be all in all. Know that God is, and God is a Reality. Know God is Light in each one, and that Light lighteth his world.

Build upon the rock. Get a positive and accurate decision within yourself of the Truth of your Being and your place of power as an individual worker. Learn to value yourself in the true spirit. Be conscious, very conscious, of the truth that God thought it worth while to create you, and you therefore are under His Divine Law to fulfill His purpose by glorifying Him in being an active and ardent worker for His cause in life.

THREE POINTS.

1. Acquire the habit of withdrawing from all outer attractions and be fed from the Spirit within.
2. Be willing to follow this inner guidance.
3. Having received and accepted it, *rest* in it, *knowing* that the works will follow.

Begin each day with faith and a will to fulfill, with the greatest possible perfection, whatever active work you may be engaged in, knowing that the Father is ever waiting to advance us to a higher grade as we are capable of receiving advancement.

TUESDAY AFTERNOON, NOVEMBER 7th, at 2 o'clock.

Mrs. Ada B. Fay, Presiding.

CONSECRATION OF THINKING.

MRS. ALICE C. EATON.



ONSECRATION means to devote to the highest; to dedicate to God; to give one's self unreservedly to co-operation with the Universal. In the language of Divine Science, to drop all personal effort to think, and accept God as the only Thinker. To think, Webster tells us, is to form an opinion; to judge; to believe. The prevailing conception is that

thinking depends almost entirely upon the mental effort of the individual, and as the strength or weakness of the thought, so the result.

Paul says that "it has been given to every man to think soberly according as God hath dealt to every man the measure of faith." Again, he tells us, "not that we are sufficient of ourselves to think anything of ourselves; but our sufficiency is of God." Man cannot measure the importance of this revelation, for, as God's Love, it is "broader than the measure of man's mind." Right thinking is freedom; the old way, bondage. Hence, we must understand thought aright that we may use this great power effectively.

We must be alive as to the meaning of words, the *true* meaning. We may have learned the correct and proper use of words in our school years, yet there is a depth and richness in them heretofore unrealized. To get hold of this new meaning, let us call it, we must go back to our basis for all Truth. Perhaps it seems a small thing to look for the meaning of words in our basis of the Omnipresence, but this basis is *All-Inclusive*, hence nothing is too small or too great to weigh there. A word is the sign of an idea; the evidence of consciousness; therefore, all words spring from the One Perfect Mind—from God. Since this is truth, can we go elsewhere to find the true meaning of words?

Thinking is the activity of the One Perfect Mind, and the One Perfect Mind and It Manifest is all there is. Then all thinking has its source in God—it springs from the Infinite. Since God in truth is the Only Thinker, the nature of thought is the Nature of God—pure, perfect, all-loving. Thinking, or activity of Mind, is the activity of God-Consciousness, and God-Consciousness is as Universal as God is. Perhaps no words in our language have been more misunderstood than the words mentality and intelligence. Mentality is Divine, Perfect. It is Mind in action. It is God-Mind thinking, willing, feeling. Intelligence is the Wisdom, Knowledge and Understanding of God as seen in Man, and the laws and forces of the Universe as purpose, law and order.

That which is Truth of the Universal is Truth of the Individual. The work of thought, individually speaking, is self-expression, or God-Mind thinking through Man, for self-expression is the Universal expressing *Itself* as the individual. God is the Only Expressor, because He is Being, and Being is that which is eternally back of expression. God is the Only Expression there is.

One of the most powerful inspirations I have ever had came to me through the following, which was given to the Normal Class:

"The Infinite thinks, and a flower springs forth; here, and a song bursts forth; here, and a current of Life; here, again, and Man."

When man, in his ignorance, tries to think by himself, tries to form sound judgment by himself, chaos and confusion of thought is the result. The Plan and Purpose of God is not changed by man's thinking, for it is Changeless Perfection always expressing in Perfection. Man's thinking does not *create* anything, but as soon as he lays down his personal opinions and beliefs, going back to the basis of Omnipresence—God everywhere present—he begins to realize that since God is everywhere, then *all* that God is is everywhere. Right thinking does shine forth in the daily living.

The Individual is a center of God-Activity. Man lives, moves and

has his being in God. All his activity, along whatever line it may be, is *in* God. "All my springs are in thee." No matter what seems to be, man works in God always, for there is no other place for him to be, God is All. As man's vision clears, and little by little he sees the One-All, his desire is lifted up, is purified; it is aspiration. It is the law that like produces like. Thistles do not spring from lilies, nor lilies from thistles.

Consecration of thinking is being willing—glad—to give God the glory of thinking and think with Him; to be an open channel for His mighty thoughts, and give ourselves wholly, unreservedly to His service. "Not my will, but thine"—not my petty desire, but Thy Eternal Plan and Purposes expressed through me as an individual center of Life, a Living Soul. Each one, as the child of God, must work as the Father worketh—largely, impersonally—with the majesty of the calmness of *certainty*. It is not working "as the Father worketh" to indulge for a moment in unworthy thoughts. Then let us lift up our thoughts, centering our full attention on the things worth while. Since God is the Only Thinker, all Thought is holy.

"I, a Living Soul, stand before the Lord with the light of His glory shining through me."

CONSECRATION OF THE BODY.

MRS. MARIE MAYNARD PATCH.

Our teaching about the body is one of the distinctive features of Divine Science, and one wherein we differ from other phases of New Thought.

It seemed a wonderful thing when advanced thinkers began to perceive certain mental laws and to apply them to the healing of the body.

This mental teaching was, and is, that man is the creator or builder of his body; that he builds in cells and rearranges atoms by his own personal mental effort; that he can change his body by his thought, and, therefore, if he has built a sick body by his wrong or ignorant thinking, he can build a well body by his right thinking. By ignorant or inharmonious thinking he prevents God from manifesting, and by true or harmonious thinking he brings God into manifestation.

Of course this is a great advance over the old drug method or habit, for it shows people that disease does not "just happen," but that there is a law concerning it, and it teaches the importance of controlling the thinking instead of being controlled by it.

So we recognize that it is a great step; but, after all, it is only a step. It makes the body a battle-ground for contending forces; wrong thinking tearing down, right thinking building up; wrong thinking creating diseased conditions in the body and right thinking destroying those conditions and bringing in health; or, rather, *healthy conditions*, for this teaching deals only with the changing conditions of the personal mentality; not with the Changeless State of Being, of Omnipresence.

Such is the teaching of the New Thought world today; but the time came when this teaching no longer satisfied us here in the College of Divine Science. We are growing all the time, and while our *basis*

(God Omnipresent) never changes, never can change, yet our understanding of that basis is constantly enlarging, and consequently our interpretations of Life and the Universe and our conclusions regarding the world of form are steadily growing clearer and truer and more logical, more consistent with our basis of Omnipresence.

So for some time past we have seen something far beyond that former teaching; so far beyond it that it is not easily put into words, yet simple and practical and logically true to Omnipresence.

Omnipresence means All Presence. It means the full presence of God and all that God is, everywhere, all the time. It means One Substance, One Life, One Power, One Activity; it means One Mind, One Idea, One Consciousness.

It means all there is of the visible as well as all there is of the invisible. It means the form as well as the formless, and it means Perfection as Absolute in the manifest as in the unmanifest, for Omnipresence (God) is *manifesting Itself* all the time, not only as Perfect Substance and Life invisible but that same Substance and Life visible as the body.

God is the *Only* Manifestor or Expressor; and man's thought is *not* making God manifest nor is it preventing or hindering that manifestation.

Man's wrong or ignorant thinking does not change the body. Man's wrong or ignorant thinking *does* not produce or create conditions in the body, or in substance anywhere. Wrong thinking (ignorance) has no power to create anything. The wrong thinking itself is the condition, for a condition is wholly and entirely of the personal mentality or thought realm. A condition is not in substance; it is not a tangible something which has been produced or brought about in the body by ignorance. The definition given in the College Normal Class is this: "A condition is a limited or temporal perception of Truth." *Not something that the limited perception has created or produced, but the limited perception itself, and it has no place anywhere but in the mentality, the personal thought or belief.* The belief in appearance is the only appearance there is.

This is why the body seems to change as man's thinking changes. We do see a change, but it is not the body that changes. It is simply that, as beliefs of disease and imperfection fall away and our thinking is purified and uplifted and consecrated, we see the body as God sees it, *as it is*, and it stands *revealed* to us in its beauty and its glory, its Eternal and Changeless State.

Thinking with God *shows* me the perfection of the body, but the body is just as perfect and just as truly God's finished work before I know it as after. Its perfection is always manifest and man's thought cannot add to it nor take from it nor change it in any way whatever. God Substance does not cease to be perfect just because I am ignorant of its perfection. Its wholeness does not depend upon my degree of enlightenment. *Believing* the body weak does not make it weak; *believing* it strong does not make it strong. It is perfect, because it is just what God is, and there is no power anywhere to make it anything else. If we are looking at it through a mental fog (opinions, beliefs, doubts, etc.) we shall not *perceive* its perfection, we shall not behold its glory,

but that does not change it, any more than looking at the sun through a mist changes the sun.

The Psalmist said: "Except the Lord build the house, they labor in vain that build it." Just so long as we are trying to heal the body through our own personal mental effort, to create health, we are laboring in vain, for we are trying to do God's part. We are trying to make perfect that which God has made perfect from the Beginning. We are trying to make God perfect; *for the body is God Manifest.*

God is the Only Creator; God is the Only Creative Action; God is the Only Substance. The One Perfect Mind (God) brings forth into form Its Own Perfect Substance according to Its Own Perfect Idea or Pattern; AND THIS IS THE BODY.

It is always Perfect and its Perfection is always manifest. It is a Radiant Center of God's Own Consciousness, *as Changeless as God Himself.* To know this and to hold to it unswervingly is to consecrate the body in the highest sense.

This is our highest vision today; it is rapidly becoming our steadfast consciousness.

CONSECRATION OF SUPPLY.

MISS LILLIAN R. KNOWLES.

Supply must be lifted up into the sacredness of Divine Light, that meaning the world has given to Supply is the "getting of things." Many methods are taught by which one may gain the desires of his heart, and many have accumulated possessions through some one of these methods, only to find that "things" do not satisfy. The Soul longs for something higher and more lasting than earthly possessions.

Supply must be lifted up into the sacredness of Divine Light, that its true and rightful significance may be fully understood. Today the world's thought about Supply is on a commercial basis. This is especially true about money, and all the comforts and luxuries it brings. It is necessary, therefore, for those who have seen the larger, deeper meaning, through the Omnipresence, to enlighten the world, not only by teaching but by *living* the Truth they see, so that the world's thought may be changed, and all may come into a deeper and fuller realization of the true Source of Supply, and learn to draw from it whatsoever the heart really desires.

Many earnest souls have been working through the ages, and many are working today, to teach people the truth on this subject, and though the methods may differ, (and they do differ widely), there is one point upon which all agree. It is this: There is One Great Universal Principle which is always active everywhere, according to its perfect law, and in its perfect, orderly way. It is called by many names. The prophets of old called it God; Jesus called it Father, to give it a human touch, and thus bring it nearer the comprehension of the people he was teaching. We love to call it Omnipresence, because, to us, that word more than any other, conveys the idea of Infinite Love, Perfect Life, Unlimited Power, and One Universal Substance *everywhere present* all the time. It really makes no difference by what name it is called, so long as we know it to *be* The One All, accept it as our working basis, stand always true to it, and live by it day by day.

All of us here say, "I accept the Omnipresence without any reserve;" and we do *mentally*, but it is one thing to say it, and quite another to *live* it. When we really *do* accept the Omnipresence without any reserve, we can never be untrue to it. We can never fear or doubt, be angry, jealous, envious, critical, lonely or downcast. We can never set our hearts on the things of the world, and use our energy to bring them to us through the force of our mental power or personal will. We would be content to patiently wait for them to come according to Divine Law, knowing they certainly will come as we need or can use them, if we fulfill our part.

When thought is centered on getting *things* we lose sight of the Truth, we mistake the symbol for the reality, we become confused and follow a will-o'-the-wisp, taking it for the true Light, till we are in a dark deep sea of unfulfilled desires. As soon as one wish is gratified, another takes hold of us, and we become so engrossed in getting that for a time all else is forgotten. But after awhile we get restless, discontented, dissatisfied, for no matter how *much* we may have, true happiness, true satisfaction, can never be found in this way, for the Divine Urge within us will never be satisfied till we dwell in the Father's house.

How often we hear this verse quoted: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added." Do we heed it? Do we always seek *first* the kingdom of God? It is promised, "He who seeketh shall find," and, "finding, shall be satisfied." Verse after verse in the Bible tells of God's abundance waiting for us to partake of it through Divine Co-operation.

David, in the Twenty-third Psalm, gives the right attitude towards Supply. Listen: "The Lord is my Shepherd, I shall not want"—anything. "He maketh me to lie down in green pastures"—in His Infinite Abundance; He maketh me pause, to get quiet within, that I may conserve my energies and not scatter them, thus gaining serenity, poise, power, and that I may become conscious of His Abundance all about me. "He leadeth me beside the still waters"—that I may drink and have Life more abundant; that I may realize the Abundance of God's Perfect Life everywhere. "He restoreth my soul"—brings it back to its true inheritance of Wisdom, Knowledge and Understanding. "He leadeth me into the paths of righteousness for His name's sake"—into paths of right-thinking and right-doing because of the indwelling Christ. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me;" Divine Companionship, in whose Presence I see death as a shadow—no room for fear, anxiety, grief, loneliness or depression here. "Thy rod and thy staff thy comfort me." When experiences that seem hard come, and through them I am learning to obey (we must all learn to obey, you know, for nothing worth while can ever be accomplished without obedience) Thy Divine Love and Thy Infinite Strength, they comfort me. "Thou preparest a table before me in the presence of my enemies;" All Good spread out before me, spiritual and so-called material food, ready for me to partake of—assimilate—make my own; and I may do this in spite of everything that seems against me. "Thou anointest my head with oil." Honor, power, glory, are mine as I ful-

fill by co-operation with Divine Law. "My cup runneth over." Infinite Joy fills me to over-flowing, because I know myself one with Thee. "Surely goodness and mercy shall follow me all the days of my life." That which promotes success, happiness, virtue, shall follow me always. "And I shall dwell in the house of the Lord forever"—in the Law of Divine Love forever, in a state of perfect faith, perfect trust, perfect satisfaction.

Jesus said over and over again in different words: God is sufficient to meet every demand, God is the Supplier of all our needs. In the Sermon on the Mount he said, "Your Father knoweth what things ye have need of before ye ask him," but in all his teaching he laid great emphasis upon the *right attitude*, the attitude of Love, Faith and Trust. Our motives must be pure; our thought, word and deed must be Christ-like. "Let this mind be in you which was also in Christ Jesus."

That the supply meets the demand is true. We recognize this for health; we have also seen it along some other lines, but when it comes to the world of finance, do we see it there? Do we see God-abundance for one and all? "God is no respecter of persons." What is for one is for all alike.

Supply is that which meets the demand, whatever it may be, and the Supply is always equal to the demand. Why is this so? Because Supply is what God is, and is everywhere present at all times.

If we would remember that Supply is not what God gives us, but is the very *Substance of God* made manifest, and would see God only in the visible and invisible, half our problem, I care not how hard it may seem, would be solved. The other half is doing *our* part. Isaiah said, "If ye be willing and obedient, thou shalt eat the good of the land." Friends, if we would obey the injunction given us so long ago, and repeated over and over again in this day and generation, "Seek ye *first* the kingdom of God;" if we would stand firm, "never wavering," in that quiet confidence that is born of Faith and Trust, knowing that all things are working together for good, that our Supply is here, now, what a power we would be in clearing the atmosphere around all the problems that come up in our daily living!

Let us resolve to forever drop fear, anxiety, personality, desire to accumulate, and all those little foxes that eat of the vine. Let us so co-operate with the Divine Law, that Law of perfect circulation of God's Abundance, that we will be conscious of the Supply here, now, ready to meet every demand, whether it be spiritual, mental, physical, or so-called material. Let us as individuals and as a center so live that we bear witness to the Truth, and our Supply along every line will be so free, so full, that we shall feel no inharmony, see no lack, This is Consecration of Supply.

A Message of Cheer I send to you on the eve of a Year that's new :

**MAY YOUR DAYS BE BRIGHT,
AND YOUR HEART BE LIGHT,
AND ALL OF YOUR DREAMS COME TRUE.**

FRANK CORY BLISS

CONSECRATION OF TIME AND SERVICE.

MRS. C. L. BAUM.

The Rev. W. C. Gannett in a letter to a friend wrote this: "No place is quite so much one's own true church as that in which he does his daily work and puts into the work what rises in his heart as prayer—the place in which he tries to make his life a service and his ideals real." And yet people go on saying, "Oh, if I only had a different environment;" or, "If I had a different kind of family;" or, "More time," "I could make more of my life and really demonstrate this great Truth."

Let us, as Truth students, not say this any more, but rather let us know that the place we are in *now* is the place to "make our life a service and our ideals real."

Wherever that place is, in the kitchen with the blessed dishes, in the shop with the sewing, in a school room or office or store; as teacher, or preacher, as student or worker in any line, where the place is or what the work is, does not matter, but our attitude towards the place and the work matters enormously.

We will begin then by assuming the true attitude—"This is my place in God's Universe." Did you ever stop to think that the Universe belongs to God and you are placed where you are by Divine Law and not by chance? It is the best place for me right now—now and here is my time of consecration and service! Generally right at this time we make a mistake. In our youthful and zealous enthusiasm we are apt to say: "I desire above all things to do good and make my life a service to man and to the world." And we question within ourselves, "How can I prove to the world that I am in earnest?" and we conclude to give all that we are and have to this wonderful service. But, alas, just so long as our desire is to serve the world, do we still miss the mark of that which constitutes true service; for the world drags and draws upon us, the external demands grow more and more exacting, we seem to have less time for the realities of Life, and, like the proverbial "willing horse," we find we are "driven to death."

So we must begin again, and, in a fuller light, we say "I will consecrate my time and service to God!" And now we will find our peace, for the Divine Wisdom shows us the way to serve truly. Quickly our ideals are changed, and we no longer desire to reform men and the world, but we aspire to see men and the world as the Father sees them. We feel the great co-operation of the Father, the Spirit of God in men, and realize that each one is doing, and must do, his part in the on-going of the race. We no longer have a limited time in which to work, but we are conscious that eternity is before us, and greater becomes our Love and Service to the Father; and only in serving Him do we truly serve the world.

Then let us all consecrate our time and service to God—the Infinite Spirit of Love. We will no longer serve personality, but God in men, and, looking with clear vision through the mask of deception to the One, we will not grow weak and weary in well doing, but our ideals and aspirations will lift us nearer to our Source and thereby lift our brothers into a consciousness of their Divine Inheritance. Let me repeat in closing a simple little verse that was written by a soul who

surely knew God, and let it be to you a "watchword" for each day's service.

"It is not the deed we do,
 Though the deed be ever so fair,
 But the love that the dear Lord looketh for,
 Hidden with holy care
 In the heart of the deed so fair."

GRADUATES' ROUND TABLE, 5 to 7:30 p. m.

Miss Nona L. Brooks, Presiding.

This was a most delightful session of the graduates. Seated about the supper table they not only enjoyed the "good of the land," but also a feast of Truth as they discussed, in its various phases, the "Fellowship of the Spirit."

TUESDAY EVENING, NOVEMBER 7th, at 8 o'clock.

Mr. Harry B. Tedrow, Presiding.

"THESE SIGNS SHALL FOLLOW."

"IN MY NAME."

MISS RUTH S. DALZIEL.



AND HE SAID UNTO THEM, Go ye into all the world, and preach the gospel to the whole creation."

"And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

When Jesus said these words to his disciples, his own work was finished, and he was about to leave them. He knew that each one *must* work out his own salvation, must find the Christ in himself, even as he had found it. His advice to them was that they should help others, following the example he had set.

Because this exhortation to help others is given to us today, as directly as it was given to the disciples of Jesus two thousand years ago, it is important for us to know what Jesus meant when he said these things were to be done, in his "name" and by them that "believe."

The word "name" comes from the same root as "to know;" it is that by which a thing is known; reputation; character. Then, "in my name" would mean *knowing* as I do, or *through* the nature that I am. "Belief" comes from the same Teutonic root as "love" and means, literally, to hold dear or valuable. These signs shall follow those who know the truth of Life and hold it so valuable that they practice it.

Jesus had been with his disciples for three (two?) years doing many works, and to them his name stood for power along certain definite lines. First: an understanding of Life, so great, so profound, that he had demonstrated that there is no death; for, you remember, he had raised Lazarus and is himself risen. Second: a consciousness

of his identity with the Source of All, so clear that he had been able to say, "He that hath seen me hath seen the Father." Third: a faith based on such certainty of the *goodness* of Life, that even in Gethsemane, facing apparent failure, he said, "nevertheless, not my will but thine." Fourth: a love so deep that it included *all*, the visible and invisible, the sinner and the saint; a love that caused Jesus to heal the ear of the servant of the High Priest who came to take him; a love that enabled him to see there is no such thing as an enemy, for *God* is all in all.

So impersonal had he become, so free from all thought of anything less than God that he constantly spoke in the name of "I am." In other words, Jesus knew himself to be the embodiment of the Universal Life, endowed with all wisdom, power and love; and he blessed all by recognizing the truth of each one to be this same embodiment. This is the center of the whole thing: to be conscious of our identity with the Power, Life and Love of the Universe; to so acknowledge the Omnipresence in its fullness and completeness that we say from the heart, There is no evil, all is God, One Living, Loving, Radiant Source. This is what Jesus stood for: Understanding of Life, Consciousness of Identity with Life, Faith in the Goodness of the Whole, and Love.

It seems so simple, so easy, just a matter of accepting the truth of Being and keeping *all* our thinking consistent with that truth. In order to do this we must be willing to take time each day to sit in the silence and acknowledge *God*: God in ourselves, in others, in every circumstance and event; in that particular condition that we have thought unlovely; and then we must go forth to practice in our daily activity this Presence we have acknowledged.

We are to put away all thought of separation or limitation, every hint of criticism, all suggestion of anything less than the One Perfect Mind and It manifest. We are to believe, and to keep on believing until that belief is changed into certain knowledge through proving this truth, that there is but One and that One *Perfect*. Then when that Mind dwells in us, which was also in Christ Jesus, when we are conscious of Universal Life and Love and Power, when we see One and only *One*, then these signs shall *follow*. They shall follow as a natural consequence of right thinking and right living; the evidence of Consciousness. There will be no effort, for we shall see nothing inharmonious, for these signs *shall* follow. It is inevitable.

This is the glorious destiny of every soul, for, "It is God who worketh in you both to will and to do his good pleasure." And again it is said: "He that hath begun a good work in you will perfect it." The consciousness that *I am the Christ* is the "name" in which these works will be done.

Life is saying to each one *now*: Go thou into all the world and preach the gospel to the whole creation.

"And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

"CAST OUT DEVILS."

MRS. J. C. JAMES.

Jesus' command to his disciples to "go ye into all the world and preach the gospel to every creature" "these signs shall follow them that believe: In my name shall they cast out devils," etc., was considered so important by him that it was his last instruction after he arose from the grave and before he ascended into heaven.

To such a command we must bring our highest understanding, and that is possible when we remember that the Universal Knowledge is the Source of our understanding, and is always open to those who seek.

We will give our attention to the first sign which Jesus said would follow his disciples' work: "They shall cast out devils." What are devils? I think we who are Divine Scientists are united in our understanding that devils are wrong or ignorant thoughts indulged in until they have become fixed habits. Frequently no effort is made to overcome these habits; full license is granted them, and they lead to all sorts of indulgence.

Intemperance in anything is a "devil," and should be cast out. Bad temper is a very prominent devil, so are lying, jealousy, etc.

Ananias brought a part of the purchase price of his field and laid it at the apostles' feet as the *whole* of his possession, in order to win praise for his holiness. He was a good example of the "devil" of lying, and of covetousness for commendation he did not deserve.

The habit of fear is a very real "devil" to many of us, and is actually responsible for the majority of negative conditions. Let us search our mentalities for these devils of thought, which often lie hidden behind good intentions.

Jesus said, Preach the gospel *in his name*, and these signs shall follow. "In His name"—there lies our remedy.

How true it is that everything that comes to us belongs to us. I am given the free use of thought and if I wish to bring myself inharmony, that is my privilege. I may think either in unity with the Mind of Goodness, or I may allow the mentality to become filled with the "devils" of negation. You see the process is strictly up to us.

God speaks through us. We are His chosen mouth-piece. We may now exercise our free-will of the manner in which we think by placing ourselves in conscious unity with God-Mind. It was Jesus' knowledge that each soul is a center of the God-activity that gave him the right to prophesy the great things we should do. We cannot overcome by will power. No matter how powerfully we may have developed the personal will, the fixed habits of the mentality always prevail.

Our faith in God, founded upon clear perception, is our "Rock of Salvation" from all "devils." We may put out these "devils" by knowing their utter powerlessness, by knowing them to be false beliefs, temporarily held in negation by false thinking. We may take command of the mentality "in his name." The power of the Holy Spirit, which is our real Self, saves us from the conditions we have brought upon ourselves.

The best definition of Omnipresence I have ever realized is that Omnipresence is the Spirit of *Wholeness*, and, by virtue of that whole-

ness, is a Spirit of Healing. Our realization of the presence of this Spirit of Wholeness heals us of our false beliefs and opinions.

Children must be taught the value of forming habits of *right* thinking to avoid "devils." Our experiences never seem to have any beneficial effect on our children. They will desire and get their own experiences. In our efforts to prevent these "devils" of false thinking from gaining a foot-hold in our children, systematic training of their thoughts in unity with this Spirit of Wholeness is necessary. They soon understand that God is their real supply, and that this Perfect Understanding uses them, their parents, the sun, the earth itself, as His instruments through which He brings forth their *all*. Fill their and our mentalities with this Truth, and there is no room for the "devils" of unbelief.

"SPEAK WITH NEW TONGUES."

MRS. LYDIA J. WOOTON.

It is said of the Apostles that on the day of Pentecost they were with one accord in one place, when suddenly there came a sound from heaven, and it filled all the house where they were sitting, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.

Notice: *As the Spirit gave them utterance.* As the Father's Truth is One, so the Apostolic Age is continuous, and belongs to the ever-present *Now*. All down the ages there have been faithful souls who have kept the Faith and known the Truth, and by its practice and utterances, by and through them we too have heard, and stand today in the same attitude as did the Apostles. We realize that we are all of One Mind (the Omnipresence) as well as with one accord (with unity of purpose), in one place (the Divine Consciousness).

There is no other place we can be, and in proportion that we abide *in*, and are filled *with*, the Holy Ghost (the Consciousness of the Whole Truth) can we go forth speaking with new tongues.

Notice: We must be *filled* with the Consciousness of the Whole Truth. This implies that we must be empty of everything negative or opposite to Truth, or according to personal concept; personal opinions and beliefs; personal ambitions; personal responsibilities, and environments; personal self, personal gain and loss; personal claims of every sort, fears of every sort; sin, sickness, sorrow, pain and death. We cannot fill a cup with pure water until all the dregs are cleansed from out the cup; and so the mentality must be cleansed from all that is false and impure before it can be filled with the Whole Truth, which is to know only the Omnipresence, Spirit, as *All* and in *All*, above all and through all; Perfect Life, changeless and eternal, ever acting in and through all.

Abiding in this Truth, and practicing the Presence of the All-Good, we not only see everything in a new light, but we are the Light, and are as a channel, clean and pure, through which the Healing Word may freely flow; for "The Spirit beareth witness with our spirit," of itself, as Love, Joy, Peace, Health, Strength, Supply and Goodness *everywhere*. There is no place where I am not, saith the Spirit. I fill Heaven, and I fill the earth; and again Spirit saith, "My Word shall

not pass away, neither shall it return unto me void, but shall accomplish that whereunto it is sent."

This Truth is being proven all along the way, for we are standing on the threshold of a universal awakening to Truth, and they who have eyes to see and ears to hear can rejoice that the signs following the Spirit's utterances are widening and extending to the uttermost parts of the earth. Have they not heard? Yes! verily their sound has gone out into all the earth, and their words unto the ends of the world, and shall return seven fold, until the whole earth shall be full of His glory, and all shall know Him, from the least to the greatest.

Our mission, then, is to be co-workers with God in every good word and work. Abiding in the Consciousness of the Whole Truth, standing firmly on the immutable rock of Love and Truth, we can go forth speaking with new tongues, as the Spirit giveth utterance, and the mighty fabric woven by His all-powerful hand, shall as a garment, cover the earth as the waters cover the sea.

"And these signs shall follow them who believe: they shall speak with new tongues." "And a new song shall be in their mouth, even praise unto the most High God."

"TAKE UP SERPENTS."

H. C. PARMELEE.

A friend of mine with whom I frequently discuss such interesting subjects as religion and politics, is fairly in sympathy with the work of Divine Science, and yet he has raised this objection to it, *viz.*, that he cannot see the object of founding a religious sect or basing a religious movement on the healing of bodily illness. The criticism is not exactly to the point, however, for we do not base our religion on the healing of sickness any more than on the removal of any other negative condition, but rather do we look for healing to follow as *one of the signs* of our faith. The healing of bodily illness is not the main object of our faith, but one of the effects of it.

The full answer to his criticism, however, lies in the several texts of the talks this evening. Here we have given the various tests of the genuineness of our faith, as laid down by Jesus himself, and healing is mentioned as only one of the signs which follow belief. If you will look them all over carefully you will find that in one respect they are all alike, *viz.*, they all allude to various negative conditions which will disappear in the Light of Truth.

We are told that in the time of the apostles they preached the Word, and that it was confirmed by signs following. They did not preach the signs, hoping thereby to attract some followers to the Word of Truth, but they preached the *Word* primarily, and the signs followed naturally.

Now, so far from being founded on a mere system of healing, Divine Science is established on the firmest of Universal Truths. To me the most valuable feature of Divine Science is that it is based on certain *fundamental principles*, and that once we are grounded in them we have a means of solving problems by applying the general principles to specific cases. This enables us to understand many things which otherwise would be unintelligible to us.

Problems or difficulties are only conditions which we do not understand—something new in our experience. What is a problem to one is a matter of no concern to another, simply because the latter sees nothing in it that he does not understand, while the former has not a clear understanding of its meaning. You can all think of many examples to confirm this statement, so that it will not be necessary to cite instances.

Meeting a problem is, therefore, a matter of development and education. Now, a man is said to be educated when he can adapt himself to any condition in which he finds himself. We, therefore, are educated in Divine Science when we can apply its principles to the various phases of life and see them in the light of Universal Truth. To illustrate this point let us take one of the signs which Jesus said would follow them that believe, and see what it means. "They shall take up serpents." And in another place, "Behold, I give you power to tread on scorpions and serpents."

In all ages the serpent has been used as the symbol or emblem of evil. Just why the serpent was selected for this doubtful honor does not appear, but, in any event, our earliest legends portray it as a sort of emissary of the devil and general representative of evil. It follows naturally that in this official position the serpent has been used to arouse the negative elements of fear and hatred in the thoughts of men, to typify and symbolize those things which men thought should be shunned or avoided. Thus the drink habit, the use of tobacco, drugs and stimulants of various kinds; the practice of deceit and dishonesty; the passions of enmity and hatred; and all unworthy traits, have been deemed an evidence of evil and something to be feared. This apparently was so in the time of Jesus. He recognized the fact that the people felt bound by some form of negation, and consequently when he sent his disciples out to teach the Truth he wanted to make it plain that there should be no bondage to sin. It was most natural, therefore, that he should mention the taking up of serpents as one of the signs which should follow belief. This was to typify the superficial nature of evil, and to show that in the true nature of things the serpent was not such a bad creature after all; that in a universe where unity is the keynote of life, all things are good if seen aright.

There are two steps necessary to realize the true nature of all things and our unity with them. First, there must be no condemnation. We are told by Paul that there is no condemnation to them that have the Christ spirit; that this is one of the evidences of being in Christ, of having the "spirit of love and power and a sound mind." The serpent, in whatever form it may be known, has been under condemnation, and there lies the most of the trouble. We cannot hold this attitude and be conscious of the Truth. We cannot look at the serpent with prejudice and condemnation, and see it as God does. We cannot see evil in liquor, tobacco, drugs, food, or any other thing or person, and still be in harmony with it. The evil lies in our own condemnation, in our sense of separation, in our own lack of realization of unity with the One Perfect Mind in its various manifestations.

The second step is the complement of the first, and has already been suggested. We must maintain a broad, open spirit of charity or

love toward all things and all persons. If we condemn we do not love, while if we love we cannot condemn. Condemnation of anything is largely due to fear of it, or if condemnation is persisted in it will breed fear and distrust. The remedy lies in the Spirit of Love, for Perfect Love casteth out fear. Jesus constantly advocated Love as the greatest power in the world. He taught us to love our enemies, for by so doing we will discover their true natures; and this applies not only to persons, but also to what we are pleased to call "things," in which we may think we find enmity toward us. For we recognize but One Perfect Mind and It Manifest. The old thought recognizes enemies in persons, and in food, drink, raiment and thousands of conditions which have been born and bred of the lack of love, or fear.

An example will illustrate in a very simple and homely way the effect of fear of the serpent. A friend of mine had a certain piece of work to perform which involved handling a lot of old dusty books, magazines and papers. The work was distasteful, and was started rather grudgingly. On the morning of the second day my friend appeared in a rather sad mental attitude, and afflicted, as he said, with a bad cold. In the course of conversation he made the statement that he had dreaded that piece of work for six months because he knew that when he got to stirring up the germs in that dust he would suffer for it. I recalled to him Job's famous remark in which he said, "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me," but the point was lost.

Here was a case of fear of a "serpent," a fear that had been nursed for months in anticipation of its effect. This person's attitude was just the opposite of one who, through a consciousness of Truth, makes his unity with germs or other things supposed to be evil. The spirit of fear is the height of folly, for "God hath not given us a spirit of fear, but of love and power and a sound mind." And by the exercise of love, power and a sound mind, which are ours, we eliminate all fear of the serpent, and see it from the Godward side as something good.

But this elimination of fear is not to be accomplished by fighting the serpent in whatever form it may appear. Strife has no place in helping us to reach that point where he shall take up serpents. I grant you that we frequently hear of persons who set their personal wills against some object of their fear, and as they say, overcome it, but I think it is true that most of them still fear their serpent and do not take it up except with a strangle hold. What they have done has been by might and power, by personal will, and it is not wholly effective. We are told that it is not by might, nor by power, but by the Spirit of the Lord—the Consciousness of Universal Truth—that we are to attain freedom and take up serpents.

Hence to overcome negative conditions by realizing the Christ Spirit has this advantage of overcoming them by might and power, *viz.*, that they are no longer feared, and our unity with them is complete. We are not to put these things in subjection to our wills, but we are to be in league and at peace with them. Of ourselves we can do nothing, but in league with the Universal all things become possible to us.

To recapitulate: The serpent has been used as an emblem of any

negative condition, and it has been hated and feared, due to ignorance of the Truth. When we are told that them that believe shall take up serpents, it is meant that Consciousness of Unity will reveal to us the truth of the serpent so that we will no longer fear it. To attain this consciousness we are to bear no condemnation, and are to practice charity or love. Divine Science enables us to accomplish this, for, by our methods of analysis, we unmask the negative or unreal, and see it in its true light. And having seen it thus, we are enabled to apply positive and constructive principles which strengthen us in the Consciousness of Universal Truth.

"DRINK ANY DEADLY THING."

MISS NONA L. BROOKS.

"And these signs shall follow them that believe; If they drink any deadly thing, it shall in no wise hurt them."

Man is always passing judgment upon the external, his family, friends, experiences, environment. When his decision is based upon the Truth of God's eternal Presence, his judgment is righteous, is true to the Realities of Life. When ignorance prevails in man's thinking, his world is filled with the hobgoblins of fear, inharmony, sickness, the darkness of unbelief and despair.

Those who believe in the Divine Nature (my name) soon clear the atmosphere of their mentalities of all such confused notions, and come to consciously dwell in the sunlight of God's own Being. To these there are no devils to be cast out; there is no power of evil, no sickness, no deadly thing.

To know God *aright* is eternal. To know God aright is to know the allness of God, and the goodness of God. This realization divests every circumstance, experience and relationship, of whatever seems the opposite of good; and one stands in the center of a universe illumined with Wisdom and Love, Beauty and Goodness, Health and Joy.

Daniel did not conform to an idolatrous decree, and was cast into the lion's den; in the morning, "Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." Do I believe this story? I see the law by which it is accomplished, and, therefore, I have no reason to discredit it.

A Modern Instance: A young girl, whom I knew, was asked to take charge of a cage of snakes out at a zoological garden. The caretaker and trainer had passed on, and there was no one who dared take his place. She had always had a terror of these animals, and her first impulse was to say, No. However, the next thought that suggested itself was this, "The same Life that is in me is in these serpents; it is God's own Life. He made them, He loves them." As she thought this, her fear fell away, and a warm glow of love for them came over her. She took charge of the cage with great success, and afterwards made friends with many untamed snakes, petting them and training them. The realization of the One Life will bring harmony and success to us in every experience of this kind.

The three Hebrew children were cast into a furnace made seven times hotter "than it was wont to be heated." When they were taken out, the story says, not a hair of their heads was singed, and there was

no smell of fire upon them. Do I believe this? I cannot be certain that this occurred just as it is written, but I see the law by which this unity with all the so-called forces of Nature may be realized, and I know that in this realization the flame shall not kindle upon us. When we are conscious of God's Presence as *all*, as the Presence in the flame, in the animal, they cannot harm us.

This is proved today in the quick healing of burns, in the exemption from injuries of this kind to those who believe. In India, the illumined walk with bare feet over beds of hot coals and there is no burn.

The secret lies in the one thing: *Consciousness* (not perception merely) of God's perfect Substance, Intelligence and Life as the only Presence. In this Consciousness there can be no hurt.

What is true of all else, is true of "deadly things." Man has, in ignorance, passed judgment upon forms and substances. Not seeing the One, he has believed in the many, some good, some evil. He has had no basis for true government. When he has experienced pain or inharmony, he has looked for external causes of these, and has come to fear "things" because he has attributed to *them* an evil nature and power.

When we accept the Truth of the Universal Presence of Spirit, the Living Substance, as all there is, the belief in an opposing substance falls away. We have faith in the One and Only Substance, and give no place in our thought to poisonous substance. In Truth there is no such thing; all substance is harmonious, filled and thrilled with Divine Life and Power. There is perfect agreement between every expression of the Living Substance. Some one has said, "Our *belief* in the 'deadly thing' is the only deadly thing there is."

Let us free our thinking of this misconception; let us train our thoughts to acknowledge only *One*—the Presence, the Power, the Substance that is *all*, and from our world will disappear whatever has before seemed harmful. In this consciousness, if we should drink anything which ignorance calls "deadly," it would in no wise hurt us.

"LAY HANDS ON THE SICK."

MRS. ANNA L. PALMER.

"They shall lay hands on the sick, and they shall recover." When the God-man, Jesus, made the above statement, he had risen from the dead, and was a veritable proof to his disciples of the *Law* he had been trying to reveal to them during his association with them before his crucifixion.

There is nothing so inspiring to a co-worker as *actual proof*. These disciples were co-workers with Jesus, and now the revelation and proof is presented to them, and they beheld it for themselves.

Before we touch upon the Law of healing the sick, let us look at our example; let us study for ourselves the Law, and the process of the man who healed the sick, cast out devils, preached fulness and satisfaction to the poor, and raised the dead. He was born not rich, but poor. His home surroundings were laid in simple country life at Nazareth, among the green hills of Galilee. His development, it is said, was through the common occupation of an ordinary carpenter. His daily

life, between the ages of twelve and thirty, is either so commonplace and of little value that his biographers thought it not worth recording, or else these eighteen years were spent in withdrawal from all personal life that he might become established in spiritual understanding and thoroughly grounded for his great work of healing the sick and raising the dead. A fact it is that we are not permitted to raise the curtain upon the process through which he developed and through which he became the exponent and demonstrator of Life's highest principles and most wonderful revelations.

After one has proven a Law he is capable of revealing the process. He said many times, "If ye *do the will*, ye shall *know* the doctrine." He now stands before his disciples having done the will and able to *reveal the doctrine*. The powerful statement which he makes that was to reveal the doctrine is contained in these few words: "If ye believe, ye shall do these things."

The question arises, "What are they to believe?" The answer is found in the simple statement which this man emphatically gave them: "I and my Father are one."

To the student who is capable of reading the spirit into the words, they disclose the wonderful Law of Healing. When he said, "If ye believe, ye shall lay hands on the sick, and they shall recover," he was speaking of the hand of Mind, not of so-called matter—the co-operation of Spirit with Spirit.

He also declared to his associates: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are Life." In this statement we see the truth of the Law of Perfect Mind, and realize that the law of its activity is to manifest Perfect Body. For the true body is not something apart, but something that is forever contained within the Eternal Mind.

He laid stress at all times and under all circumstances upon the Omnipresence of God. He continually declared, "Not I, but the Father doeth the works." At the tomb of Lazarus he gave the great recognition of his consciousness of the fact of the Spirit's presence when he spoke the words, "Father, I thank thee." And then the hand of Perfect Mind was laid upon a body of seeming death, and caused it to come forth as Living Substance.

In closing this talk, we wish to impress upon the student of healing that *all work that manifests perfection in body* is done through the *Consciousness of God as Omnipresent Life*, instead of through any means that might be applied to the outer. "*It is the Spirit that quickeneth, the flesh profiteth nothing.*"

WEDNESDAY MORNING, NOVEMBER 8th, 7:30 to 8:30 o'clock.

CONSECRATION MEETING.

Mrs. Anna L. Palmer, Leader.

At this early morning meeting all were in their seats promptly and a wonderful baptism of Truth was felt.

The main thought was the revelation to man that this Truth, which we are earnestly seeking to serve, is the channel by which we shall "break every bond asunder and set the captive spirit free."

First came the recognition of the Great Universal Life in its completeness, and the acknowledgment of individual man as *co-operator* in this Great Universal Life.

After this, the Consciousness of the meeting was carried to the universal business world, where the recognition was given to those in high authority and positions of trust that the Law of God is Supreme, and will withhold them from all selfishness and personal will, and reveal to them the Power of Perfect Action.

Then there was carried a thought of Blessing to all those who are blinded by the world belief of poverty, weakness, inharmony and unrest.

Then followed a benediction for our Pastors and our workers, both present and absent, recognizing for them, most earnestly, purity and strength of character and integrity of purpose.

Recognition of the Eternal Abundance of Supply and the acknowledgment of its manifestation in the individual life, was the next thought.

Then came the recognition that our new College and Church building would be built by the Father's Love and from His Abundant Store, without care or anxiety to the individual.

The closing affirmation of the hour was the silent affirmation that "The Father and I are One;" and, after a hymn of praise, the meeting was dismissed.

8:40 to 10 o'clock.

A PRACTICAL CLASS IN METHOD OF WORK.

Mrs. C. L. Baum, Leader.

This class was meant as a guide to students of Divine Science, in methods of Healing and Teaching.

Mrs. Baum gave a short talk, giving a synopsis of the various systems of healing and teaching in vogue today. She especially emphasized the necessity of eliminating from our conversation all reference to disease, operations, or sickness, even though for a time all conversation should cease.

DIVINE SCIENCE METHOD OF TEACHING.

MRS. FANNIE B. JAMES.



EVERY DIVINE SCIENCE STUDENT is also a teacher: perhaps not yet so named, but of necessity, because of that marvelous inner urge of the soul that awakens with the first understanding of Truth.

Before our next Assembly each one here will have opportunity to teach one or more the lessons of Life; let each, then, feel the dignity of such a privilege, and joyfully respond to every opportunity for thus doing good.

We, as students, are expected from our first lessons to be able to speak the word of health; to declare the freedom that will release from all sense of bondage. The satisfaction of accomplishing this is very great. We have not, however, suspected that we could teach the Truth

—we have felt that to be beyond us. It is time now that we know our ability to teach as well as to heal by the Spirit. Our present purpose is to show how simple the teaching of Divine Science is. The more we relinquish human opinions of good—the clearer we see the One that is All—the simpler yet more potent become our expressions.

Tell of Omnipresence, and you tell all there is of Divine Science *Principle*. Tell how to think *with* the Omnipresence, and you tell all there is of Divine Science *practice*. You must, of course, be certain that you understand this Principle and that you practice it yourself before you can expect to make it clear to others.

Every church teaches the Omnipresence; every soul acknowledges it in one term or another; hence you will find all are willing to listen to the fuller teaching of this subject. All soon see in it their own God, and when certain that it is but a larger view of the very God they have always believed in, they become receptive to the *fuller* explanation.

Paul gave us an important lesson in teaching what is called a new Truth when he said to the idolatrous Athenians, "Whom ye ignorantly worship, him declare I unto you." Then you say to the one who listens for the first time to this new thought of things, "I am going to tell you of the very same God in whom you have always believed—yes, and am going to acknowledge the same nature of that God—but in the Omnipresence we are finding new meanings. The word contains so much more within it than has been recognized. It means the Presence that is *all*, or as the mouth of the Lord has spoken, "Beside me is none else."

To all you students all that you can now say of Omnipresence would be to rehearse what is already so familiar to you. To tell you that it is *all* of whatever God is, right here and now—that it is the whole of every soul and everything—is telling you the thing that makes you a Divine Scientist. Each here knows what to tell of the Omnipresence.

One important thing we need to emphasize: Do not stop with *telling* what the Truth is, but assure the one you teach that only by *practice* can he *know* of what you speak. Give a little at first. Perhaps saying only that God right here as everywhere means that *all good* is right here, even in the midst of the seeming opposite—for Omnipresence cannot change. Teach, then, that this Truth must be thought of daily. Each morning, if possible, before beginning the routine of the day, pause long enough to make this very clear to thought, that God omnipresent means that God is *all*.

Show the importance of training every thought to see this Truth, and assure the new student that habits of thinking with God will be formed that will bring a revelation of good never seen before.

By this simple method each of you may teach many how to find the way of Truth, and how to express it in true thinking and living.

DIVINE SCIENCE METHOD OF HEALING.

MRS. MARTHA J. STARK.

What is healing? And what is it that requires healing?

Mrs. Preston liked to say that healing, or healthing, is continuing in health, wholeness; the suffix "ing" meaning continuing.

Health is just as omnipresent as God is. Then healing is a process of unfolding in consciousness. The State of God-Substance is Perfect Health. I am consciously One with this Eternal State, and the Truth of my body is Health.

Every time I affirm Health, I am expressing my consciousness with the God-Consciousness; thinking with God. This enables me to realize the perfect body, healthy in every expression.

The Law of Expression teaches me that I am Health in the beginning; that I do not have to work to get Health, but, by faithful recognition of that which is true now and always has been true, I come into the realization that I am Health before I think or speak.

Then *healing is seeing and knowing the Truth*. Jesus said, "Ye shall know the Truth and the Truth shall make you free." What is the Truth that frees? That there is but One, and that One is the Source of All, whose Substance is Spirit, and the State of Spirit is Perfect Health, Wholeness. Then the body does not need healing.

What is it that requires healing? It is the *mental attitude* that needs to be changed. *Healing is a change from a belief in sickness to the Consciousness of Omnipresent Health.*

WHY WE LAY DOWN ALL EXTERNAL MEANS.

MRS. MAUD FLETCHER GALIGHER.

Harold Bolce speaks of the new way of thinking as "Blasting the Rock of Ages." Those of us who put in the "blasts" that break down the use of external means have seen enough "smoke" to agree that Bolce has found a fitting name for the work we are doing.

The Bible says we cannot serve God and mammon—that we must choose, and then serve, either one or the other. If we choose to serve mammon, let us do it thoroughly, for that is the "pace that kills" every tendency to higher and more satisfactory thinking and living; and, when we find we have only husks to feed upon, we will come to ourselves, arise, and will go to the Father's house.

If we choose to serve God, let us do it thoroughly, for that is the "pace that wins," and will bring us quickly into a powerful, quiet way of thinking and a strong and helpful way of living, and we will abide forever in the Father's Presence.

Divine Science is perfectly consistent with its Basis of Omnipresence, and considers that anything inconsistent with this Basis must be laid down. All reasoning, all conclusions, as to rules of action, must agree with the statements that "God is All Power," and that "All Power is given unto the Son." *The Father and I are One Power.*

From this premise of the Power Within it would be as logical to say, God is sick, God can't see, God can't walk, as to say *we* need medicine, glasses or crutches, for we are God made manifest in form. In accepting creation as perfect we accept God's man as perfect. A declaration of Omnipresence is a declaration of the *Perfect Body*, which we must confess without any personal belief to the contrary. In acknowledging that we accept Omnipresence without any reserve, we acknowledge that we do not need bodily healing. Then why use external means, for they apply to bodily healing only?

We rightly claim that healing is the awakening of the personal

mentality from a belief in sin, sickness and death, to a *knowledge* of the *Truth* of the *Perfect Body*. Again, why use external means when we know they have no power to waken the personal mentality? "My words they are spirit; they are Truth." "It is the spirit that quickeneth." "Quicken us and *we will call on thy name*," it is written. "Even when we were dead in sin he hath quickened us."

We believe that God is our All-Sufficiency, and when we fail to exercise our Faith in accordance with this belief we weaken our integrity or true living.

Turning to externals shows lack of trust in God's promises of Health, Peace and Supply. At no time are we warranted in compromising our Basis, that *God is All*. When we see duality, when we weary of well doing, our loyalty to our Basis may be rightly questioned; for *loyalty* means to serve one's cause in a thoroughly sincere and practical way. Medicine, at best, is but a symbol, an invention of man. Asa turned to the physicians and not to God, and "Asa slept with his fathers."

Hot water bags, rubbing, smelling salts, are only soothing to *sense*. They are not supposed to heal. Glasses, crutches, cannot cure; they are only *props*, and we would be better off (would find the true sight, the true staff, more quickly) if they were knocked from under us.

All external means confine us to time, limit us in power, and fail to heal; but, even worse than our disappointment is the fact that they suggest to us false beliefs about the body, namely, that it is imperfect, sick, weak, tired, subject to mental, physical, weather, and other condition.

The use of external means is largely habit. Some people are never happy unless they are trying to meddle with the eternal workings of God's Law. They, thinking things are wrong, are conceited enough to think they can set them right by swallowing something that they know nothing about and thereby take in blind faith. Why not take God at His word through a faith that understands that *Only God* and *His Word* can create or illumine, and that therefore *Only God* and *His Word* can heal. "Man's extremity is God's opportunity, because when man is ignorantly face to face with seeming death or destruction or defeat, he turns wholly, without separate thinking or sense of separate means, to God. He has no time to experiment with or to try things, for he has exhausted human resources before he turned.

When we say we accept Omnipresence without reserve, we make a contract with God to be faithful even as He is faithful, to be just even as He is just, to be pure even as He is pure, to co-operate even as He co-operates, to compensate even as He compensates. When we say the Lord's prayer, we agree to live up to it. "Forgive my debts as *I forgive* my debtors." When we say, "Give me this day my daily bread," it is understood that we accept the proposition, for it is very plainly stated. Do we want the Kingdom to come with the adjustment it requires? Are we willing to *do the will*?

God has made a covenant with us in regard to health, in regard to healing, or knowledge of health. He has established an everlasting covenant in the heavens, or Consciousness. If we truly believe the blessed promises, we are done forever with external means; we have

loosed them and let them go. When fully persuaded, no one could possibly offer, neither could we desire to again put ourselves under bondage.

It is said that *Consciousness* is that which leads us from what we are doing to what we *ought* to be doing. It is also true that *Consciousness* reveals to us *what we are*, and when we know *what we are* we know *what we are to do* in regard to ALL THINGS.

There is no excuse for departure from Principle in our living. "Thou God seest me." I cannot cover from Thee. *Consciousness* is a state of knowing. When we "know together with God," we acknowledge One Counselor, One Guide, One Physician, One Provider. The Father's Health, Happiness and Prosperity is *ours* without measure.

We cannot be led into temptation when we *know God*. Fears, complaints, worries, condemnations, criticisms, are confessions that we do not *know God*. The use of external means is a confession that He is not fully glorified in the Son, or by the Son.

GOD HIS OWN DEMONSTRATOR.

MISS NONA L. BROOKS

It is well to make all possible external preparation for one's work in Divine Science. Correct English adds greatly to one's effectiveness; so, also, does a good voice and a pleasing presence—all of which may be cultivated.

A knowledge of facts, scientific, historic, and so on, is of value; an understanding of the different systems of philosophy may be useful. All these things are worth while, and should be given attention. But there are certain spiritual qualities that are essential; one can do only surface work without them. Among these qualities are Understanding, Faith, Trust, Love.

Here is one Truth, however, to which I wish to give special thought this morning; namely, that *God is His own Demonstrator*.

God is Spirit, the Universal; hence, the only Substance. God is Mind, the Infinite; hence, the only Intelligence. Since Substance and Intelligence are omnipresent, they are the only Power, the only source of activity, the only actors, the only creators—expressors—in the Universe. I like the statement, *Intelligent Substance is the only Creator*.

Expression is continuous. New forms, living souls, are ever unfolding *within* and *of* and *by* this Omnipresent One; and those already existing are renewed moment by moment. When we understand this Truth, each can say, *This moment I am fresh from the hands of God*.

Let us sit on the banks of a river for a while: The water glides swiftly by; the same water stays not a moment, and yet, in the midst of the rapid activity the river retains its individuality, is the *same* river by which we sat yesterday. The fact that its waters come fresh from its source each moment is the beauty and the freshness and the usefulness of the river. The stream of individual life—yours, mine and everyone's—flows direct from its Source every moment, and in the realization of this Truth lies our beauty and freshness and usefulness.

That which is expressed is perfect, like its Source; ye are perfect as your Father in heaven is perfect.

Living Substance never changes. Infinite Intelligence never fails.

God keeps His creation in perfection. God is His own Demonstrator. Workers in Truth, practitioners, teachers, ministers, should never forget this, for it relieves them of a great burden. The burden of demonstration is not upon us—God is His own Demonstrator. Our part is to know this Truth, and to be faithful to it in our practice.

This knowledge makes evident to us the fact that the *purpose* of our work in Divine Science is not to create or rebuild a body, not to chance conditions, but to *reveal* the body as it *really is*—to bring God-Consciousness to *individual realization*.

The method of treating also becomes clear, to center our thought upon the One Presence and what It is until that Presence is realized. All then is seen to be as in Truth *it is*—*perfect* in Substance. If perfect in Substance, then perfect in all else, for all nature, activity and so on, are *included in Substance*.

STATEMENTS FOR PRACTICE.

As a means to the realization of this tremendous Truth, let us make daily the following affirmations; let us affirm them by every word and deed:

God is Substance Omnipresent.

God is Mind Universal.

God is Life everywhere active.

All creation is brought forth of this God-Substance, by this God-Intelligence; endowed with the God-Nature, the God-Perfection.

God is ever present in His creation as Life, Power, Love and Wisdom.

Creation is eternally active in God, is eternally perfect in God. Creation is eternally in God-activity; is eternally in God-Perfection.

God is Life, all Life; Substance, all Substance; Intelligence, all Intelligence; and God is always expressing His Life, Intelligence and Substance in Beings as perfect as He is Perfect.

God is His Own Demonstrator, and beside God there is none other Demonstrator.

WEDNESDAY MORNING, NOVEMBER 8th, at 11 o'clock.

DISCUSSION BREAKFAST, WOMAN'S CLUB BUILDING.

Mrs. Joel W. Shackelford, Mistress of Ceremonies.

THE HOME.

MRS. SUSAN MOFFETT MAYWARD.

When the toast "Home" was suggested to me, I thought I might be expected to say something new about Home in "New Thought," or to tell the story, I think it would be, that Home is enclosed within any four walls; or, as the old saying goes, that Home is where the heart is. Now four walls is too small a space to include Home within their compass, any more than an eagle could find his home in a canary's cage. Then hearts are so uneasy and vacillating and soar so high, that home would tire out keeping the pace.

In these modern times, with all the new women, and all the new thoughts, the idea of a real home is almost becoming a "chestnut" and a joke, suited to gray hair and rheumatism.

If the home idea is fortunate enough to catch and hold fast to earth one member of the family, the other wants a castle in the air. So it is either "hitchety-hatchety-up I go," or "hitchety-hatchety, down I go." But the beanstalk is too slight a support to hold two or three, even if they all wish to go the same way.

If we could unroof all the houses in this city, what lovely, peaceful homes we might, in two or three instances, find. The peace most homes look for depends on so many things. The weather, clothes, hobble skirts, poke bannets, new rugs, and beefsteak. Home is almost driven to go around on crutches, so loaded down with "wants." Even when a little girl baby comes, someone wishes she were a boy. So the motto on the wall, "Home, Sweet Home," is draped with discontent. When the home idea is settled with all modern improvements and taking root, the desire crops out that travel is necessary, possibly with the idea that a change will bring a deeper appreciation of that great possession; so a trip across the seas to get well salted and foreignized is considered of great importance.

Now you are beginning to think I know little about a real home. I think the same, for I no sooner get fixed in a belief which, I think, strikes the keynote of harmony, than someone who knows more than I do, says, I have not the right idea at all, for children (notice that husbands are placed second) are, in New Thought, so differently disciplined than along old-fashioned lines. Husbands must have diversion and children playgrounds.

Well, be that as it may, my allotted time is jogging me, so I must rush my subject to my conclusion of what, to an old student, an ideal home should be: Where love eternally lives an active life in the very center of Being, where satisfaction, which means poise and peace, presides at the fireside; where companionship—the indwelling spirit—is constantly speaking in the still small voice; where one light always illumines from a lamp well filled and a wick well trimmed, where each one may see in the face of another that faith and trust that is also his; at last the true, the ideal home is found at that depth of rest and repose that neither time nor place can dislodge; within that temple not made with hands wherein GOD dwells.

MRS. MARTHA J. STARK.

Channing says, "The home is the nursery of the Infinite." Some one else has said, "The homes of the nation are its moral bulwark, and its anchors of safety." Home is the seed-bed for the developing of the character of its inmates, and whether the soul in it unfolds slowly or rapidly depends on the seed and the faithfulness with which it is cultivated.

That old expression, "What is home without a mother?" would imply that the success of the home rested largely on the mother, and it does to a certain extent, as the father is busily engaged in attending to the material needs of the family, and is confident that the mother will look after the spiritual needs. The mother of today, with her broad views and enlarged vision, is able to see greater possibilities for her family, and to know that within each is the fullness of perfection.

The mother should be the balance wheel in the domestic machin-

cry. She is like the man at the wheel of the ship. The greater the storm, the more he concentrates his attention on steering his ship along the lines of the least friction; and so does the mother steer the home-ship, silently, through her consciousness of The One who is always present, who is All Wisdom and knows the needs of each member of the family.

The home with its growing children, bright and stirring, is sure to have its problems, but however intricate they may be, they can be solved aright if the mother listens wholly to the Inner Voice that is ever ready to guide and direct, remembering that God is *right there*, no matter how dark or hard the condition may seem.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not."

DIVINE LOVE STATEMENTS.

MRS. JOSEPHINE S. PRESTON.



THESE ARE FOR EVERYBODY; therefore, for me and you: As a child in the Kingdom of God I accept the Changeless Presence here on earth, without doubt or question; I am open and free in my attitude; I claim all *the* Blessings that the kingdom has; I pray in the new way of knowing that I have already received; I am in the fullness now; God is the Creator of my Body, and I am glad every moment that it is *perfect Spirit*—a noble expression, a *holy fruit*; God sees through my eyes a *perfect world*; God hears through my ears only Love; God fills me, enjoys me, and knows me as perfect as Himself.

One Great God Presence Is the Kingdom of Love.

Divine Love is teaching me the unity of all. Divine Love is revealing to me that one moment of its realization is more satisfying than years of yearning and struggling. The atmosphere is laden with Divine Love's pure messages, and they accomplish for me in quiet and confidence that which no human love can; nothing can delay or divide me from Divine Love's Blessing; I resist not evil; *Divine Love glorifies all*; I am ever prompt to obey Divine Love's call, and affirm *Thy will be done*; Divine Love generously provides on *earth as in heaven* (the visible and invisible); no earthly gain interrupts Divine Love's way; I sincerely trust Divine Love and feel with the pulse of its undividing Joy; I pray eternally, God is Love; *God Loves Me and I ought Always to Love Everyone*; Divine Love is continuing to shower me with its Blessings, and may I momentarily prove myself a worthy *image* of its Perfect activity.

Divine Love is consuming all fears.

Divine Love is dissolving all diseases.

Divine Love is absorbing all worries.

Divine Love is purifying all thoughts.

Divine Love is swallowing up all criticisms.

Divine Love is supplying all needs.

Divine Love is redeeming all shadows.

Divine Love is restoring all weaknesses.

Divine Love is perfecting all, and I dwell in its Joy forever.
To find my way into the Perfect Presence so that I may realize
the Peace, Rest and Freedom of God:

RESOLVES FOR MY NEW YEAR.

I will resolve not to be weary in my work.
I will resolve not to nag myself or others.
I will resolve to count my blessings every day.
I will resolve to show kindness unto all and charity where it is
needed.
I will resolve to count no one my enemy.
I will resolve to smile away every hurt.
I will resolve to be interested in everyone's welfare.
I will resolve to stand fixed in Divine Love.

(This Assembly number of "Power" contains the report and most of
the addresses up to Wednesday evening, the open session. The eight
short addresses delivered that evening on "Living the Truth" will com-
prise a valuable symposium in the February number.)

THE LORD'S PRAYER.

(In present tense.)

Our Father which art in heaven,
Hallowed is thy name.
Thy kingdom is come; thy will is done on earth as it is in heaven.
Thou givest us each day our daily bread.
Thou forgivest our debts as we forgive our debtors.
Thou leadest us not into temptation; but dost deliver us from all
evil.
For thine is the kingdom, the power, and the glory, forever and
ever. Amen.

DIVINE SCIENCE STATEMENT OF BEING.

God is all there is, both invisible and visible.
One Presence, Knowledge and Power, is all.
This One that is All is perfect Life, Intelligence and Substance.
Man is the Expression of God, and is ever *one* with this Perfect Life,
Intelligence and Substance.

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Notes of General Interest

Extra copies of this Assembly Number of "Power" can be had at 15c per copy; 2 copies for 25c.

OOO

A Bible Study Class, of the regular College course, will be taught by the editor of POWER, beginning Monday, Jan. 15th, 8 o'clock p. m.

OOO

Divine Science Reading Rooms.

Recently the Colorado College of Divine Science established Reading Rooms in the Commonwealth Bldg., 15th and Stout Sts., Denver. The noonday service, from 12 to 1 o'clock, is conducted by the various workers, and the attendance is most satisfactory, running from 10 to 30 daily. The leaders for December were: Mrs. Fannie B. James, Miss Nona L. Brooks, Mrs. Anna L. Palmer, Mrs. C. L. Baum, Miss Lillian R. Knowles, Mrs. Ada B. Fay, Mrs. Maud Fletcher Galigher, and Mr. Charles Edgar Prather.

OOO

Consecration of Garland Lucile.

At the Thanksgiving service of the Sunday School of the Second Divine Science Church, Nov. 26th, the "church baby," Garland Lucille Prather, was consecrated by the Rev. Nona L. Brooks of the First Church, in a beautiful ceremony of spiritual baptism.

OOO

Union Thanksgiving Service.

It was a most interesting and joyous Thanksgiving service held at the First Universalist Church of Denver. Rev. Charles M. Ruggles, the pastor, is a whole-souled, affable and able minister, and graciously presided.

The speakers of the evening were the Rev. Nona L. Brooks, pastor of the First Divine Science Church; the Rev. David Utter, of Unity Church; the Rev. Charles Edgar Prather, of the Second Divine Science Church; and Judge C. J. Gavin, of the Denver courts.

Judge Gavin has for years been

especially interested in the class called "unfortunates," and the thank-offering on this occasion, amounting to over \$30, was devoted to the welfare of the Brotherly Relief Colony, a most worthy enterprise established by Frank M. Craig to care for fellow tubercular patients who have no funds. The Di-Sci Club of the Second Divine Science Church also sent them a check for \$20.

OOO

THE CHRIST CHILD.

Copies of the picture of Jesus at the age of twelve, given in this issue of "Power," printed on enamel paper in Sepia Brown, size about 8x12 inches, 15 cents each, mailed postpaid in tube; 3 for 25c.

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OOO

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So insistent have been the demand from all directions, we expect to begin giving interpretations of the International Bible Lessons again next month, and continue the same regularly hereafter.

OOO

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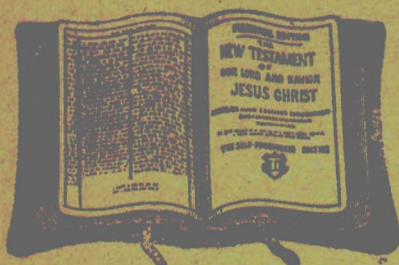
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