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CHARLES EDGAR PRATHER, Ph.D., Editor.

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THE MIND OF CHRIST IN YOU

CHARLES EDGAR PRATHER.

Let this same Mind be in you which was also in Christ Jesus. Phil. 2:5.
We have the Mind of Christ. 1 Cor. 2:16.



HERE IS BUT ONE MIND. It is divine, perfect Intelligence. It permeates everything, and is the essence or substance of all things. Its intelligence instructs the plant just how to grow; the bee how to make honey; the blood how to circulate; and man to know what he is. Why then the injunction to be of the same mind? It means taking the right attitude, attuning the mentality to the Truth—that which really is! For there are two ways of thinking, according to the world's belief: one the true thinking, which "sees as the Father sees"—only the Good; the other is personal thinking, belief, based upon appearances or false mental images—the result of a lack or ignorance of the Truth.

The thought which tends to the outer—including circumstances, conditions and environment—the attitude which is readily depressed—is not thought at all—for Thought is the action of Mind, and since there is but one Mind, the Perfect Mind, there can be no other real thought than that which is perfect and good. Hence, it is necessary for us to refer to that other mental imaging, which the world calls thought, as untrue or false thought. It is called by Paul the "carnal mind."

The question of thinking then lies primarily in one's attitude, inclination, disposition or desire. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit, for to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8:5, 6.)

Therefore this urge to be of the higher attitude is the refreshing of one's inner consciousness. Paul again says, "I stir up your pure

minds by way of remembrance." (2 Peter 3:1.) Remember what? Two essentials: God your Father, your Source, and the unerring law that "like begets like."

Jesus the Christ was the revelator of Truth in its fullness to humanity. He was conscious of this great Law, and therefore knew his divinity. He practiced this Presence, and demonstrated the principles of life, and thus is the world's exemplar. He was the first and greatest illustrator of God consciously realized in man.

This Perfect Mind which he evidenced we are also to perceive and realize in us. What is this Mind which was in Christ Jesus?

1. HOLY, or WHOLENESS; COMPLETENESS.

He declared, "I and my Father are one." (John 10:30.) He therefore gave no place to personal thought, ever attuning himself to the Infinite Intelligence, and letting it think in him and speak through him. Hence he realized that his words were spirit and life. No personality, no selfishness—his will being completely swallowed up in the higher perception of the One and Only Presence: "I seek not my own will, but the will of my Father which hath sent me." (John 5:30.)

When you perceive the fact that God is All there is, both invisible and visible, that there is but One Thinker, and that Perfect Mind is now thinking in you as your very self, then will you also know that you are "sent of God," the expressor of all the divine attributes of Being.

2. HUMILITY.

No personal pride in learning, goodness, or power. Readiness to serve and bless, realizing that all work, of whatever kind, is needful, therefore holy, and never degrading. No cast, no "higher than thou" attitude, but all one common brotherhood with "one God, the Father of us all."

"As Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples." (Matt. 9:10.)

"He poureth water into a basin, and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded." (John 13:5.)

3. GENTLENESS AND MEEKNESS.

The recognition and acceptance of the Presence of God ever around, about and within us, keeps us calm and serene in the most trying conditions, for we know that only the Good is true—all else only false mental belief. It is the spirit that bears and forbears. It looks to the interests of others rather than to self. It is the result of spiritual enlightenment and faith in the Good.

Jesus said, "I am among you as he that serveth." (Luke 22:27.)

"I Paul myself beseech you by the meekness and gentleness of Christ." (2 Cor. 10:1.)

"Who, when he was reviled, reviled not again; and when he suf-

ferred, he threatened not; but committed himself to him that judgeth righteously." (1 Peter 2:23.)

4. LOVE.

Conscious unity! Aware of but One Presence, the Good. Recognizing but One Source, but One Substance—the Father of All. This eliminates any separateness, antagonism, envy, strife, and gives the "peace that passeth understanding" because of a realization of our oneness with all people and all things. Only through such realization can we "love our neighbor as ourselves." Love is the orderly action of Being, the law of equality. When you know only One Presence, and all the expression of that One, Love verily is the fulfilling of all law.

"And now abideth faith, hope and love; but the greatest of these is love." (1 Cor. 13:13.)

5. OBEDIENCE.

Only through conforming to the natural and orderly process of unfoldment—Law—do we realize and enjoy peace and freedom. It is the fulfillment of rightness. All falling short is sin, the penalty of which is suffering.

"For the law was our schoolmaster to bring us unto Christ." (Gal. 3:24.)

"To obey is better than sacrifice." (1 Sam 15:22.)

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10:5.)

6. PRAYERFUL.

Prayer as aspiration, communion. This includes recognition, appreciation and appropriation of that which is higher and better than sense conditions; an acceptance of the Source and Substance of Good—God. The highest form of prayer is affirmation of the Truth. Jesus, speaking in the Aramaic language, which has neither past nor future tenses, necessarily spoke in the present tense: affirming the truth of the thing desired. Therefore he prayer, as he taught us to do, to pray as though he had already received, giving thanks unto the Father; always leaving the realm of sense and entering into the higher plane of realization of spiritual understanding, symbolized by "mountain."

"And he went into a mountain apart to pray." (Matt. 14:23.)

"Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me, and I knew that thou hearest me always." (John 11:41, 42.)

7. SYMPATHY—COMPASSION.

This is the product of Love, or conscious unity with all. That which affects one affects all. The "mind which was in Christ Jesus," however, does not weaken itself by assuming the same attitude of those afflicted and suffering the pangs of distress with them, but rather is solicitous

of relieving the effects of sin and at the same time redeeming the sinful thought or attitude—the occasion for the suffering.

“When he saw the multitudes, he was moved with compassion, because they fainted, and were scattered abroad, as sheep without a shepherd.” (Matt. 9:36.)

“Jesus went forth and saw a great multitude and was moved with compassion toward them, and healed their sick.” (Matt. 14:14.)

Thus the mind of Christ is the recognition and practice of the Presence of God—which is the whole of Divine Science.

THE CHRIST MIND

Our redemption from all that seems to limit or hamper or bind, from all appearances of weakness or want, is to be found in the knowledge of the Christ within; in our very heart and soul, the life of our life, in every breath we draw. We are nothing apart from this Christ life. “Christ in you the hope of glory.” Therefore, everyone can say, should say, “I am God’s anointed; I am the pure and perfect expression of the living God; God’s will is done in me now.”

To abide in the Christ mind is to be free indeed; then is it that we catch a gleam of that transcendent light of pure Love that will transform our whole being, and redeem the world.

To abide in the Christ is to be conscious of a power within that can do all things—that can turn discord into divinest harmony, sickness and weakness into radiant health and strength, and bring the peace of heart and mind that “the world can neither give nor take away.”

The recognition of the Christ life within the soul is the connecting link between God, the great Universal Life of pure Good, and its manifestation in each human being. When that connection is consciously made (for there is always the unconscious connection), then is expressed a newness of life, a sweeter and truer love flowing from the heart of God out through us to every living creature, awakening within nobler aspirations and desires, purer motives, and an opening of the whole nature, as a beautiful flower unfolds and sends out its fragrance, making all around it sweeter for its presence, and prophesying the time (near at hand) when the earth shall “blossom as the rose,” because of every soul expressing the God-like quality of “Holy, Christ-like Love.”—“Good Will.”

I am open and receptive to the Power of the Spirit. Infinite Intelligence fills me with its power, and the healing life of the Spirit permeates every atom of my being.

In God I live and move and have my being. This realization brings health to my body, peace to my soul, and power to my life. God is Infinite Goodness. God is Infinite Love. As His child I am one with and express Infinite Love, Peace, Health and Harmony.

A NEGLECTED SCIENCE

By John Brewster Hodgdon.
(Graduate Seattle College of Divine Science.)



WHEN MAN WAS CREATED he was perfect and good because everything that God created was perfect. Every part and every endowment was functioning perfectly. All his thoughts, desires and works were good. He had only love for his Creator and for his fellow man. He needed no laws, no Christly example, no man-made churches. He was contented, happy and healthy, morally, mentally and physically; and was adequately doing his part in God's great organization. He was endowed with a Conscience.

Conscience is the science of knowing one's Self; the faculty or principle by which we recognize the right and good. It is a part of God within every human being. God is Power. Any part of God, the part that is in us, has the power to absolutely control, not only every organ, agent and function of our bodies, but everything in nature that is necessary to our normal existence.

When every attribute of man is doing its work normally, naturally, and perfectly, the man is listening to the voice of Conscience, and, listening, is governed by it, and does the right, there is absolute co-operation and harmony in his body and in his surroundings. The forces in his body that keep out disease, and the forces that do the repairing and renewing, are all doing their work well. There is no sin, sorrow, sickness, suffering or death.

When Conscience is neglected, when we listen to the voices of desire, and are governed by them, we often have evil thoughts and do evil deeds. We do wrong to our bodies, and wrong to everyone and everything near us, resulting in inharmony in our bodies and in our surroundings. We hear the following questions on every hand and there are good reasons for them: "If God is good, and all powerful, why does He allow the human race to retrograde; and why does He allow so much injustice, oppression, poverty, and so much sorrow and suffering in the world?" "Why is it so difficult today for people to have faith in and love for their Creator?" "Why is it that so many refuse to investigate a new theory or law, when thousands of thoughtful, intelligent, well-balanced men and women testify that it solves all of life's problems?" "Why is it that there is a stronger feeling of unrest and unbelief in the world today than ever before; that the Bible is discredited as never before; and that a smaller and smaller percentage of the people are attending churches?"

In considering these questions we will first ask you to stop questioning and look at God's handiwork all about you and listen; and you will know that the human voice is the only voice in all nature that is raised in a why to the Creator of the universe.

Then we ask you to look for the answers to those questions in the laws of Cause and Effect, the very laws that are usually cited by those

who say that it is criminal not to give a sick person medical attention. They usually clinch their argument by saying, "If you take anything into your system that poisons or disagrees with it, a certain result follows; you are sick. If you put your hand into the fire you are burned, and you suffer. There is no way out of it. You have the cause and its results or effects." All of which is perfectly true.

Anyone who does not recognize the laws of nature, God's laws, is not rational.

The deplorable conditions implied in those questions are the direct results of an unheeded or neglected Conscience. It is admitted that the normal human being has the power to choose between right and wrong. The laws of cause and effect are applied to exerted power just as they are to fire, consuming acids, or poisonous drugs. If we choose wrong, the results are wrong. If every human being in the world would stop thinking and doing wrong, the cause of all the unhappy conditions in the world today would be removed.

It will take time to remove the effects of wrong thoughts and actions, in our social life as it does in our physical bodies. Our Creator put forces or agents in our physical bodies to do just that work. And there are corresponding forces doing that work in our social life.

Many are devoting their lives and treasure to study and research in the different sciences, and are neglecting Conscience, the all important science with, or within, themselves. But Conscience is still there, and its voice is as clear and insistent as ever. If we will listen to it, be governed by it, we will do no more wrong. We will have absolute faith in, and love for, our Creator; and will do unto others as we would have them do unto us, and be at peace with all our world.

If the laws governing our bodies have been violated, and the functions of our bodies impaired thereby, the forces within us that do the repairing, renewing, and rebuilding, will take on new life, and will eventually make every part of our bodies perfect, healthy, normal and strong again.

We will study God, and ourselves. As soon as we accept the abundant proof that God is all wise and all powerful; and that we are a part of Him, and represent Him, we will have absolute faith in Him, and in ourselves as His representatives; and will know how to use His power and supply in caring for our own bodies, and in removing the cause of all distress and discontent in the world about us. As our faith increases, our knowledge of how to use God's power increases, until we are fitted to represent Him in higher and yet higher spheres.

We are now striving for our birthright, for that former state of perfection, a realization of our divine right to all of life's blessings. We expect to arrive while we are in these bodies. If we do not, we know that we are well on the way, and that we are growing stronger and stronger all the time. The way is pointed out to us, and we are making our greatest gains in strength and speed by showing the way to others. As we go forward we, by our thoughts and deeds, will make the way so plain and so smooth that others will find and follow it, until the whole human race is conscious of Perfection, and God's will is done on earth.

CAUSE AND EFFECT

Nellie Whipple Fawcett.

*****THE SEQUENCES of true reasoning in Divine Science are a never ceasing spring of joy to the traveler along paths of Higher Thought while acquainting himself with the one supreme Power.

***** There must always be a starting point in logic as truly as when one takes a journey, and what better point is possible than to begin our reasoning with the First Cause of all Reality? And in Reality—that great universe of the Real—what better name could be given to the Cause of all things than Mind?

At once we begin to comprehend Truth, for Mind thinks and we think. That which the First Great Cause does we do also in our smaller way. Verily we are the perfect image and likeness of this Cause whom we call by other names more expressive of an intimate and loving relationship.

In Reality, that is, in Truth, there is but one Mind, Universal Divine Mind, known as God, whom Jesus called Good. He said, "There is but one Good, God." So we speak with authority when we affirm Divine Mind is Good. Absolutely and forever Good. Knowing nothing but Good. Already we feel underneath our understanding a firm foundation, for with Good omnipresent, Good is always with us and wherever we go will abide with us.

Just now at this point in our progress the world of appearance claims attention. The world whose maker and builder is not God in the Highest, the One Divine Mind which is Omnipresent Good, the Cause of all Reality, but the shadow-land of doubt, the realm of materiality, the darkened sphere of earthly consciousness, where mental mists shut out the bright sunlight of God's goodness. Where man-made beliefs and opinions are enthroned, worshipped and considered the "cause" of all appearances.

But having learned and accepted the truth of Good's omnipresence we cannot reconcile it with the false nature of appearances, which is a great mirage confronting us, due to refracted rays of the light of a perverted and distorted reflection of Intelligence.

In this false light which deceives humanity, making illusion seem to be Reality, effects are seen, unknown to that Divine Cause with which we started on the upward path, and we find it true that any appearance not good is not sustained by Divine Mind and therefore does not exist.

Now we may boldly affirm, Whatever is unlike Divine Mind—the All Good—is illusion. Illusion simply is not. Only Reality is. While Reality is Truth, illusion only seemeth to be Truth. While Truth is God Revealed and Reality is Spirit-Substance or Mind, illusion is the manifestation of error from out the world of appearances where we find a state of sin, sickness, poverty, suffering, disease, death and innumerable "evils" so-called, existing only in mortal thought; and we know the concepts of mortal thinking to be false, for unless ideas harmonize with

Good they are misconceptions. To be true an idea must accord with Divine Mind.

In our upward reaching after God we have discovered that right thought will destroy a false concept and that realization of Truth will obliterate the appearance of anything contrary to Good. We have learned there is no such thing in Truth as physical suffering but that all suffering is mental, caused by adverse thinking and the false concepts and perverted thoughts held subconsciously. Suffering follows in the wake of un-God-like thoughts which may not be immoral but are not in unison with Good.

It is the personal mentality which thus thinks, feels and suffers, and the resultant discord is called pain; but it is a law of Mind that if all adverse thought, both conscious and subconscious, ceases, the pain disappears, proving it to be an effect resulting from illusion, and that pain is sustained and perpetuated by conscious or subconscious thought.

The poisons enumerated by materia-medica are no more destructive in their physical effect than are the mental poisons of fear, hate, malice, envy, jealousy, anger, revenge, covetousness and sensuality; the microbes and germs so carefully examined in the laboratory of the expert physician are not more significant to the medical fraternity than are the various forms of selfishness called criticism or condemnation, self-love or vanity, self-will or pride, suspicion or doubt and overbearing intolerance to the Divine Scientist, who knows these adverse mental states, so discordant to the ear attuned to the divine harmony of Life, with those less offensive tones, but harmful to our well-being, such as worry, suspense and anxiety, to be the Cause of ill-ness or ill-usion. By concentrating thought upon the Truth of Being until one's mentality is transformed from material to spiritual consciousness, all appearance of error is destroyed; for the angel of Truth has power to open prison doors and give freedom to the mental captive.

As "Like produces Like" so Good brings forth only Good, for Good cannot produce "evil." Were this not true, God would be subject to sin, sickness, disease and death, because effect inheres in its Cause. We, as the legitimate Effect of First Cause, Divine Mind's Idea, the Offspring of Good, are exactly like our Origin. We cannot know sin, sickness, disease or death, because our true nature is divine and our real substance is Spirit.

The disciple closest to Jesus announced to all mankind, "God is Love." Divine Love is always with us, and when we are in touch with this greatest of blessings our nature expands like a flower in the warm sunshine and we are conscious of loving everything and everybody everywhere. Filled with the fullness of Love we are satisfied, for we have awakened into the likeness of God. "I shall be satisfied when I awake in Thy likeness." We rest in Divine Love and all is well.

As the Effect of First Cause, the everywhere present Wisdom of God called Omniscience belongs to us and really is ours, and when fitted to receive it, the all-knowing Intelligence or Power of the Almighty called Omnipotence will be ours consciously as it now is latently. Realizing our Real Self to be pure Spirit individualized in Divine Mind but

not separated in the least degree from our First Cause, we reach the final sequence of our reasoning and find it to be "At-one-ment." Oneness with God.

From this spiritual elevation our outlook will be beautiful beyond description. Awakened from the sleep of material sense, fully conscious of our divine nature, knowing earthly experience has completed its work, that we are emancipated from the physical sense conception which prevails upon the planet Earth, and are made perfect in Truth, (in Christ), Divine Consciousness will overflow our being with happiness and peace, and Immortality will encircle us with its halo of Eternal Life.

A UNIQUE THANKSGIVING SERVICE

Sunday, November 29, 1914, Thanksgiving was fittingly observed by the congregation of the Second Divine Science Church of Denver. The morning address by Rev. Charles Edgar Prather was a health sermon on "The Raising of Lazarus," being one of a series from the Life of Jesus the Christ.

Nearly one hundred people had brought basket lunches with them, so after the morning service a general "get-better-acquainted" time was enjoyed as one large family at the Thanksgiving table, the young people of the Di-Sci Club serving hot coffee.

Then at 2:30 p. m., with a large congregation present, a volunteer Thanksgiving program was rendered. So spontaneous, so talented, so gracious, so free, so joyous was this occasion that a vote of thanks was tendered Mrs. L. H. Spellerburg for its suggestion, and by a rising vote the congregation requested that another such service be held.

The following numbers were rendered: Recitation, Virginia Field; Piano Solo, Cecil Wain; Reading, Hugo Stockton; Piano Solo, Nona Bartlett; Reading, Mrs. Emily Bean; Vocal Solo, Mr. Norman Tharp; Recitation, Adelaide Field; Piano Solo, Mr. Russell Spellerburg; Recitation, Miss Nellie Tracy; a Thanksgiving Anthem by Misses Corinna Besly, Elin Kirkgaard, Helen Walker, Vendla Johnson and Hazel Thornton; Piano Solo, Dorothy Sechrest; Reading, Genevieve Wilkinson; Violin Solo, Mr. Ernest Ingwersen, piano accompaniment, Miss Irene Parker; Recitation, Ethel Smith; Piano Solo, Miss Mabel Hooker; Story, Katharine Bartlett; Reading, Miss Anna Horal; Piano Solo, Mr. Howard Dean; Recitation, Francis Horal; Piano Solo, Miss Mildred Ives; and several short talks by members of the congregation.

Statements for Meditation:

To deepen your consciousness, practice seeing only God in everybody and in everything. To know that God is the Source is to know that all is good.

I have faith in the perfect life of my body. I trust its perfect action, its perfect order. Every nerve, every cell, every organ of my body is sound and whole, radiant with spirit-substance. If it seems otherwise, it is because I have been thinking wrongly, and thus have hidden the glorious truth from my spiritual perception.

PRIMARY LESSONS IN DIVINE SCIENCE

CHARLES EDGAR PRATHER.

LESSON 6—The SILENCE



HERE IS AN INNER SOMETHING—an indwelling Presence—which is the Source of all knowledge. It is the Fount of Inspiration from which all blessings flow. This is God. Its purifying, vitalizing and illuminating influence is the Christ. Since the Christ is the revelation of God, to know God we must be open and responsive to this Light of Truth. "There is none other name under heaven given among men, whereby we must be saved." That name, says Peter, is the name Jesus Christ—man conscious of God in him; man conscious of his Source, and therefore of his own divinity; man conscious of his oneness with Perfect Life, Perfect Intelligence, and Perfect Substance.

Where and how shall we find this Light, this Truth? Is there a method or way one may develop or unfold this true knowing or consciousness?

Revealed Truth—Jesus the Christ—says, "The kingdom of God is within you." Where you find the Kingdom of God there will be found the Kingdom of Heaven. It was to the within Jesus taught us to turn—to "Our Father which art in heaven," and not to some Presence without and far away.

"The Lord thy God in the midst of thee is mighty." Here, then, within yourself will you find both prophecy and fulfillment of every good and all good. It is the Source, Substance, Life, Power and Joy of your being. By turning to this Presence within you, the very Essence of your being, are your eyes opened to the Truth. You begin to see, to know, to be that which you know God is. This awakening is called growth or unfoldment.

The Silence is your Chamber of Peace. Here you learn to know that GOD IS ALL, both invisible and visible. It gives you a consciousness of the ALLNESS OF GOOD, and nothing disturbs the harmony of your thought, for you know GOD RULES. As you learn, through practice, to still the physical senses, all mental conceptions, opinions and conclusions arising therefrom, you will begin to intuitively know the Truth springing spontaneously from the Perfect Mind within you. This inspiration, intuition, this knowing is the Christ. "Awake, thou that sleepest, and Christ shall give thee light."

Within you lies the fulfillment of every desire of your heart, and the Power by which it may be manifested. Learn to recognize this Reality within you by turning to it often; not only in times of need and stress, but ever keeping the attitude of recognition and appreciation, you "pray without ceasing, and in everything give thanks."

Every ill condition is the evidence of an agitated, distorted or confused mentality. Very few "great" things disturb the thought of the world; it is the little petty things of every-day life that fret and worry, impoverish and make sick. They are the "little foxes that destroy the vines."

To turn purposely from these things and forget them for a time will restore one's confidence, refresh his mentality, strengthen his body—being a general tonic of Nature, and for this purpose gives rest unto the tired brain and body.

But recognizing the higher potency of Prayer, the Silence is not only a means of relaxation and rest, but the time of renewed and enlarged spiritual understanding, so that the petty annoyances of sense lose their power over you. You become "strong in the Lord and in the power of His might" through your conscious unity with God, and "none of these things move you" any more.

The Silence is the time or season of Prayer, where you are renewed in thought and body through the inspiration of Truth; where you ask and of "His fullness" receive; where you commune and rejoice with the Father in the realization of Oneness.

We so often try to enter the Silence when we do not know what we are trying to do. We pray and do not know how to pray, and then wonder why we do not get results. It is in the Silence that we get into the very heart of things. If there is no peace and happiness in the external to you, shut your eyes and see them mentally, and you will begin to see them spiritually; then they will begin to express in and through you. The realm of the ideal is the place where you learn that which you are to express. See God in the highest, in the purest and the best, and the law of God in expression will show forth these things which you have seen. Think right, think lovely things, and you will begin to be the very picture of these things yourself, for like begets like, and God is the only true Thinker and therefore the only Creator.

Before you can become aware of this Holy Presence within you so as to hear its "still small voice" and feel its harmonizing influence, it is necessary that the outer or sense self be stilled. Every mental conception of the seeming—of appearances, of feelings, of conditions, must be dropped or forgotten for the time being, else they will intrude and obscure your higher spiritual vision of harmony, wholeness and perfection.

Therefore, the first step is preparatory: "Be still." This is an act of the will; a determination to quiet yourself, to relax, to rest, to be receptive.

Then still the body. Sit down quietly. Be still. Relax the body by mentally letting go. Turn your thought from the vexations and discords, by direct control of your thought. Yes, you can do this if you try, and the more you try the more easy it becomes. Even still your desires; simply be calm, serene, restful. No special position of the body is necessary; the main object is to quiet the mentality, relax the body, and open the soul to Truth.

The second step is Concentration. Now you fix your attention upon the Omnipresence, or some of its qualities or phases of Being; such as: Love, Life, Peace, Joy, Strength, Health, Order, Wisdom, etc. The purpose of such concentration is to shut out from your thoughts all that seems not good or is apparently adverse. In other words, the purpose of concentration is to so fix your attention upon the Truth that that Truth will be revealed to you in its fullness, and you thus be forever freed from your former false mental conceptions.

This focusing your attention upon the thing desired to be known is only a means to the end. It is the opening the door of your soul to the Christ. It is letting in the sunshine of Truth. It is co-operating with God in making manifest without that which is within.

Paul emphasizes the value of concentration: "Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report; any virtue . . . any praise—**THINK ON THESE THINGS.**" Why? Because in thinking on these things you form mental images of realities, of God, and since God is all there is, all other mental conceptions, every belief and opinion contrary or adverse to the Truth, is eliminated from thought; while through concentration upon the Truth it grows, expands, enlarges, unfolds—until finally you are fully aware of its Reality, Substance and Nature, which awareness is Consciousness. For, after all, this is the most essential lesson—to become conscious of God within you. Having found God there, you will see God as the only Presence and Power in all the universe.

The third step is Waiting for Wisdom. Don't be anxious; don't hurry. Keep calm, serene, and receptive. Wait! Be expectant, but don't try to force realization. "Rest in the Lord, and wait patiently for him." "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

The fourth purpose of the Silence is Realization. This means to see the Reality, the Truth, and in seeing you know. "Ye shall know the Truth, and the Truth shall make you free." When you have become aware of the Truth of wholeness you are freed from the sense confusion, called sickness. When you know God as the fullness of all, and "Of his fullness have all we received," the belief in the lack of any good thing—life, love, health, strength, prosperity, joy—will have vanished into nothingness from whence it came.

Finally, the Silence is for the purpose of Communion. This arises from the consciousness of oneness with God, and therefore inheriting the same nature, qualities and characteristics. Hence the joy of conscious unity. You are the prodigal returned home, and are now welcomed by the Father. What joy! No more separation, no more wandering in darkness, doubt and suffering in sense confusion, but forever more at home where the fullness of all Good is realized and enjoyed.

* * * *

When you enter the Silence you should relax, let go, give up, forget. As you do this you will find that your body has let go. You should have

at least one period of Silence each day for your own good. If you can have but one, take it in the morning while the body is refreshed from sleep and rest and the mentality is open and receptive. If you are doing hard work, it is a good thing to go by yourself and "let go" more than once a day if you can. Your whole body will be quickened and strengthened, and you will feel like a new being.

Some schools of New Thought teach that one should remain in the silence an hour or a half hour, but we do not find that the best way. It is best to remain in the Silence only so long as you are keenly interested. Just as soon as you begin to get restless or lose interest, and begin to think of other things, when you are not wholly absorbed in the purpose for which you enter the Silence, then it is better to stop. After while take another short period of Silence, and you will find that each time it becomes easier, until at any time or in the midst of your work you can have a refreshing Silence. Then you begin to know what Paul meant by "praying without ceasing." It makes all of life beautiful and good and inspiring. You begin to see the glories of heaven right here and now.

True worth is in being, not seeming,
In doing each day that goes by
Some little good—not in dreaming
Of great things to do by and by.

—Alice Cary.

HEALING

The cause of disease is ignorance.

The remedy is Knowledge, Consciousness.

Healing is attained by centering attention upon Truth; for it is a change from belief in sin, sickness and death, to a knowledge of Truth.

To know the Truth of body is to know the Health of body.

One thing alone heals—the consciousness of God's Presence.

As the hand or the mouth may be used as an instrument in transmitting thought, so the individual thought of one may be used by the Great Intelligence to awaken consciousness of life and wholeness in another.

The practitioner must himself be illumined by Truth. He must keep his thought steadfast, and base every decision upon principle. He must give no heed to opinion of physicians, friends, or others, in his conclusion about the case. He must know no power but that of Life. He must speak the Word faithfully, and, after speaking, to drop the case from thought until next time for treatment. As far as possible, he should lead the patient to a knowledge and practice of Truth; being sure that he himself ever keeps a non-resistant attitude toward the seeming ill.

The International Bible Lessons

CHARLES EDGAR PRATHER.

This year our lessons are from the Old Testament. In them will we find the good emphasized. While much evil was recognized, the emphasis is on the good. Prof. R. A. Proctor relates that once an Oriental ruler had a dream that all his teeth fell out. One interpreter said it meant that all his relatives would die before he did, and for this bad news he was executed. Another interpreter said his dream meant that he should live longer than all his relatives, and for this good news he was made a high officer. While the interpretations meant the same thing, the one emphasized the evil, while the other emphasized the good. All life's experiences depend very largely upon your attitude in which you view them.

The Book of Judges is so named because it is the record of the rulers of that time (1434-1102 B.C.) who were commonly called Judges, and who were the deliverers and defenders of the people.

The Israelites began as a separate people, where in their bondage they learned discipline, being in contact with the highest civilization of the world: schools, literature, arts, culture, trade. They learned because they were compelled. The next schooling was in the desert, where they learned the fundamental laws and the reality of God's presence, love and power. Trials, temptations, dangers and hardships were their schoolmasters. The third department of Life's Great School was in Palestine, their permanent home, where they learned self-government under a "Republic of God," with a series of Judges as rulers, though "every man did what was right in his own eyes." (Judges 17:6.) Each tribe was independent, each village complete in itself. The laws were those given by Moses, and the priests were the ultimate source of appeal.

The central place of worship was Shiloh, where were situated the tabernacle, the ark, and the altar for daily sacrifices—the tribes assembling for their great feasts three times a year. The tribe of Levi was scattered throughout the nation as religious teachers, which bound them together.

Lesson 1. January 3.

GOD'S PATIENCE WITH ISRAEL

Judges 2:1-19.

Golden Text: I will heal their backsliding, I will love them freely.—Hosea 14:4.

God never breaks His covenants. It is man who disobeys and suffers thereby. Israel had not been faithful, and had been rebuked by "an angel of the Lord." The people repented and wept; hence the name of the place Bochim (weeping). Joshua then permitted the people to go to possess their lands, and they "served the Lord all the days of Joshua."

Wrong doing afflicts the one who does it. It is always "a thorn in the side." These experiences are remedial and therefore profitable. What were the conditions necessary to possess the inheritance which the Israelites refused to fulfill?

"Make no league with the inhabitants of this land." You have taken a higher step; these are yet in the maze of sense conditions, with low morals and evil practices. Therefore, to be free and noble, self-sustaining and self-controlling, you must refrain from the inclinations of sense gratification, and live spiritually—pure, true, honest, just. "Evil associates corrupt good manners" is an old but wise saying.

"Ye shall throw down their altars." The false beliefs and practices of the inhabitants (sense thoughts) are to be utterly destroyed. In their stead the pure Truth is to be established through spiritual understanding.

"But the children of Israel did evil." It is stated that this was by another generation after those who had "served the Lord all the days of Joshua," which shows that the parents had neglected to properly teach their children the essential principles of success and happiness. They worshipped occult forces, "Baalim," and not the one true God—the Omnipresence.

The result was failure, suffering, evil afflicting them on every hand, "and they were greatly distressed." The "hand of the Lord was against them" because they turned away from the right. They wrought their own havoc.

Thus suffering is remedial, for it will continue until one sees the error of his ways and does the right, when peace will again prevail. "The way of the transgressor is hard." Good common sense (judge) is the only savior. Get a man to stop and think, calmly and deliberately, and he is subject to his higher impulses, which followed, will deliver him from "the hands of the spoiler."

Lesson 2. January 10.

DEBORAH AND BARAK DELIVER ISRAEL

Judges 4:4-23; 5:1-22.

Golden Text: The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.—Psa. 34:17.

The scene of our lesson is northern Israel, from the southern end of the Sea of Galilee to the upper Jordan, the most fertile portion of Palestine.

Deborah was the present Judge. She was a prophetess, an able ruler. Her name means "bee," "fiery"—hence intensely active, speaking and acting under divine guidance. She was the wife of Lapadoth, meaning she was receptive to "enlightenment." She abode under the palm tree (serene, peaceful attitude), between Ramah (sublime inspirations) and Bethel (full realization) in Mount Ephraim (fruitful). Such an attitude, coupled with righteous endeavor, always is productive of good.

Yet so subtle were the influences of association with the Canaanites that the Israelites soon began to accept their views and customs; they forgot their high ideals and intermarried with those who worshipped other gods. Twenty years of oppression seemed a long and hard lesson necessary to awaken them from this condition. Thus by the fruit of their own doing they are finally led to repentance and salvation, which is the real aim of punishment.

Deborah had visions of the triumphant result: of a people free from sense beliefs and their consequent hardships; a people once again living under the conscious direction of Infinite Wisdom and Love.

She sent and called Barak (lightning—powerful in execution), saying, "Go and draw toward Mount Tabor" (purity), and with all the awakened forces of Being under your direct command you shall vanquish Jabin (sense or mere intellectual conception) with all his hosts of beliefs, egotism, selfishness, greed, oppression ("his army, chariots and his multitude").

"And Barak said unto her, If thou (spiritually enlightened and doer of righteousness) will go with me, then I will go." And the assurance of this Divine Inspiration and Power was the quick response to the open-heartedness of Barak—"I will surely go with thee." And they went to Kedesh, which means holiness.

This is the prime essential of success. Don't deceive yourself: true and enduring success comes only through the application of Principle, Truth, Righteousness. And Barak called all his forces to the same Fount of Spiritual Forces, and thus "endued with power from On High" they not only prevailed over sense strength (Sisera) but destroyed every mental delusion and belief—"there was not a man left."

Lesson 3. January 17.
THE CALL OF GIDEON
Judges 6:11-40.

Golden Text: Blessed is the man whom thou choosest.—Psa. 65:4.

While the casual reader may infer that the Book of Judges deals largely with the evils of the times, let it not be forgotten that these were apparently accentuated for the purpose of impressing the more vital lesson of deliverance through the turning of the people to the One Presence and Power. The fact is that the years of peace and prosperity were from two to three times as many as the years of oppression and trial. For instance, in western Palestine, the scene of today's lesson, they were oppressed forty-seven years, while they had seventy-four years of peace. In north Palestine, after twenty-eight years of oppression, ending in the destruction of Jabin and his hosts, they enjoyed ninety years of peace.

The story of Gideon is one of the most fascinating in history. After a period of peace and prosperity the Israelites "again did evil in the sight of the Lord." The effect was swift and powerful. For seven years the Midianites had been invading the land. Finally they turned again to the Supreme Power, and unto them in response came a prophet unto them, calling attention to what God had done for them in the past, but showing that their help could only come again by them conforming, unifying, with Him.

Upon their repentance, God raised up a deliverer, as He always provides a way out to the seeking soul. Gideon was God's answer to their prayers. His mission was revealed to him by an angel, whether in form of a human being, or an inspiration or intuition from within, it matters not. I am convinced of the truth of both means. One lesson represents the angel "appearing" and "talking." It said, "The Lord is with thee, thou mighty man of valor."

The essential thing is the message of Truth, not the messenger; what the angel said, and not what constituted the angel.

At first Gideon was doubtful. He reasoned from appearances, from sense conditions. "If the Lord be with us, why then is all this befallen us?" An honest, open heart is sure of its answer. Doubt gives place to confidence; belief is expanded into faith, and valor ensues. Gideon's name indicates his character; he was sturdy, fearless, capable. And upon being assured that the work of the deliverance of his people was assigned to him by God, by a heroic deed on a small scale he gains confidence in his mission and the confidence of other people (vs. 24-32). It takes heroism sometimes to destroy the idols of sense.

You are daily receiving a call from the Supreme, through your angels (good thoughts or intuitions). You have learned enough to trust this prompting without the tests to which Gideon put it. Therefore summon every power of your being—the hosts of latent forces within you—into activity under the generalship of the I AM. Count it a blessing in being chosen of the Lord, and trust not in your own might, but in the Omnipotence within you, and you will be victorious over every mental conception which tends to bind and oppress.

Lesson 4. January 24.
GIDEON AND HIS THREE HUNDRED
Judges 7.

Golden Text: Not by might, nor by power, but by my Spirit, saith the Lord.—Zech. 4:6.

God has no use for cowards. Fear is the only devil known to Divine Science. It makes you useless to yourself and to others; in fact, it makes you a hindrance, an obstruction in the pathway of progress.

POWER

Sometimes the forces of sin seem so overwhelming that we tremble, especially when we count the apparently small number of those standing in the army of the Lord. Gideon's army numbered only 32,000, while the Midianites were 135,000 strong. But fear is only personal and personality has no place in the work of Truth. So now the cry rings out, as then, "Whosoever is fearful and afraid, let him return and let him depart early from Mount Gilead." And 20,000 returned!

The real work is accomplished by united effort, that is, by concentration of forces. When scattered, there is less interest and less definite work. The most effective committees are those of small numbers. So with Gideon's army—the lesson is the concentration of forces, which gives definiteness of purpose, greater determination, larger conceptions, and hence intelligent and powerful execution.

Thus by the law of elimination every element which would hinder or defeat the higher purpose of destroying all outward antagonism to Truth, must also be dropped from the Army of the Lord.

There are many, many ways to recognize such hindering attitudes; they crop out when least expected. So the Spirit, the Perfect Intelligence, tests man's veracity, loyalty, fitness, and stability by various ordinary events of life. Gideon's army was tested by their manner of drinking: only those who showed the abandonment of personality—thought of self—and were fully submissive to the Higher Power, evidenced it by lapping the water from their hands (water signifying renewal, and hand meaning power)—only those were fully in tune, in the true attitude, and thus were receptive to the Supreme Power which was to act through them and be triumphant over all. And they numbered only 300!

The 9,700 others were not sent to their homes, as had been the 22,000 cowards, but they being partly qualified, shown by their bowing down upon their knees to drink, were sent to their tents for further drill and to serve as reserve forces.

The great lesson taught these 300 men of faith was full confidence in God. They saw victory, and only victory; not for a moment did they stop to think how "absurd" it was to think that they could conquer the 135,000 Midianites. They knew only One Power—the Power of Right—and nothing could overthrow it. The key-note was "The sword of the Lord, and of Gideon." That is, God the One Power, and man's trust in it (Gideon), vanquishes every obstacle of sense belief and seeming.

Lesson 5. January 31. THE BIRTH OF SAMSON Judges 13:8-16, 24, 25. (A Temperance Lesson.)

Golden Text: Beware, I pray thee, and drink no wine nor strong drink.—Judges 13:4.

It is said that almost every incident in Samson's career has its counterpart in some phase of the temperance work. Our Golden Text gives the surest way to keep from ever being a drunkard: "Drink no wine nor strong drink" at all. This is positively safe. There comes a consciousness of strength, goodness and purity to the one who feels that he is strong enough through that innate strength to not only resist the temptation for drink, but also to eliminate any desire or taste for it.

It is a great blessing for any child to be born into a home of temperance, and taught in the ways of righteousness, as was Samson. Before his birth his mission was planned and announced as one who should "begin to save Israel out of the hand of the Philistines," and to this end he was consecrated to God.

The Nazirite vow by which he was consecrated, as given in Num. 6:2-6, required total abstinence from grapes, wine and all intoxicating liquors; that

the hair should go uncut; and that all contamination with dead bodies be avoided.

And his strength was the direct result of his faithful adherence to this vow. You must be true to yourself if you expect to achieve. Call forth the qualities of your nature. Be your real name in all its fullness. Samson's name meant sunny. It is said that his great strength, his sunny disposition, his humor and wit, and even his wild acts of daring made him wonderfully attractive to the boys and young men of his age.

Being faithful to your highest vision (vow) you, like Samson, will deliver your religious aspirations (the Israelites) out of all bondage to sense beliefs, fears and habits which bind and distress.

DIVINE LOVE

Lutie Louthan Smith.

"There is an inmost Center in us all where Love abides in fullness."

T HIS CENTER is the Divine Presence, the Spirit of Love, the Inner Guide—our Conscience. When we turn to this Inner Guide and listen to its Voice, it will lead us into all Truth, for it makes no mistake. It is only when we listen to the Outer—our personal desires, inclinations and opinions—that we make the mistake. God has so ordained it that each soul has within itself the Power to be well, to be happy, and to be free. If we do His will we shall know of the doctrine—no worry, no condemnation, no criticism, no unkindness, no hatred; just Love—pure Divine Love in our hearts for all. Then we shall know of the Doctrine—we shall be happy, well and free. This is the Law.

We are living in a world of Law and Order. We are each one in our place, not by chance, but by Law, where we belong.

Do you think for one moment the Divine Power that holds the universe in place, the sun, moon and stars in their orbits; do you think that this Divine Power does not have a place for you and for me, His beloved children? We are just where we belong, and so long as we permit the Spirit of Love within us to guide, we will be directed, but when we listen to the outer—the self evidence, as did Eve, we fall. This is the only fall of man.

Now when we wish to be guided we turn within. Therein lies the Power, all within ourselves, not afar off, but here and now. How much happier we are when we listen to this Inner Voice of Love and allow it to guide. How wonderful the works of the Father, that each soul has always at hand the Power to help himself; the greatest thing that was ever known—unity between God and man—"I in Thee and Thou in me." God (Love) within the soul. It is the force which holds together all manifestatiton.

Let us live in Divine Love today. "It is nothing to die, but everything to know how to live."

Let us live in the pure consciousness. Paul says, "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things."

LIFE ETERNAL

WILLIAM YEATS MORE.

"Verily I say unto thee: except a man be born again, he can not see the kingdom of God."

THE THIRD CHAPTER OF JOHN contains the deepest spiritual thoughts of Jesus, proving him an avatar—a master of cosmic-consciousness. Nicodemus must have been a highly developed soul to draw such strong statements, for seldom had the Master spoken so emphatically of his personal unfoldment, and all from the standpoint of one who had attained intimate knowledge of life's secret doctrine, for he affirms, "Verily I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"

Two thousand years have passed since this utterance, and the world is but now coming to a perception of its tremendous significance, and the brightest minds in physics (earthly things) are making scientific deductions that confound the old-time materialist, while the metaphysician from the inner out, not only admits their premise, but throws a higher light on the situation that he alone can comprehend who knows the spiritual basis which Jesus summarized as "heavenly things."

Prof. John Burroughs, in a late number of the "Yale Review," voices this thought of unity in the higher note of physical science:

"Life and Mind are so impossible of explanation in terms of matter and energy that it is not to be wondered at that mankind has so long looked on their appearance upon this earth as a miraculous event.

"But until science opened our eyes we did not know that the celestial and terrestrial are one, and that we are already in the heavens among the stars. When we emancipate ourselves from the bondage of wont and use, and see with clear vision our relation to the cosmos, all our ideas of matter and spirit are made over, and we see how the two are one; how life and death play into each other's hands, and how the whole truth of things can not be compassed by any number of finite minds. When we are bold enough to ask the question, Is life an addition to matter, or an evolution from matter? how all these ultra-scientific theories about life as a separate entity wilt and fade away!

"If we know anything about the ways of Creative Energy, we know that they are not as our ways; we know that its processes bear no analogy to the linear and external doings of man.

"Creative Energy works from within; it identifies itself with, and is inseparable from, the elements in which it works. I know that in this very statement I am idealizing the Creative Energy, but the reader will, I trust, excuse this inevitable anthropomorphism; in short, the way of the Creative Energy is the way of Evolution."

Therefore, in view of this agreement or blending of the outer and inner standpoints, the earth's unfoldment today is vastly superior to any other age of this racial period. Strange assertion some may say, at a time when the world is in the midst of its greatest conflict, and one that is likely to continue until the supreme folly of it all becomes grossly

apparent. Yes, even under those terrible conditions do we say that the world is infinitely better than it was fifty or even twenty years ago, for there are now thousands relatively prepared to understand our subject text, and to know somewhat of Paul's meaning when he said, "But the natural man (animal man) receiveth not the things of the spirit of God; neither can he know them, because they are spiritually discerned."

Truly do we now live in the age predicated by all the prophets and seers of the ages; a time of spiritual awakening that surely pre-sages the millennial dawn, when satan (physical desire) will be indefinitely chained—darkness superceded by the Inner Light: practically, in the words of John, "Creating a new heaven and a new earth" wherein dwelleth righteousness (right action).

Mere intellectual acceptance is not enough, but rather must we cut short the interminable array of doctrine and come directly to First Principles, laid down so simply by the Master, "Seek ye first the kingdom." This kingdom can never be understood until the whole mind is turned to the Spirit and away from physical desire, employing the latter as servant only, never giving it the mastery. That is the meaning of Jesus when he said that a habitual life in the inner gives us possession of all in the outer; truly verifying Paul's statement, "All is yours in heaven and in earth."

As long as we are ruled by appetite and passion, we are but helpless slaves of the elementary world, and are doomed to remain there until the awakening time. Until Gabriel's trump (Spiritual perceptiton) arouses us from our graves (sensual stupor) the words of the wise Ecclesiastes still applies: "I said in mine heart concerning the estate of the sons of men (animal man) that God might manifest them (awake spiritually) and that they might see that they themselves were beasts." The wise one, however, follows with the significant query, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" This knowledge of sonship precedes regeneratiton, and is the prodigal's awakening, "coming to himself," which all must experience ere the change from death to life is possible, or the son of man becomes conscious of his right to be called Son of God.

This definite step taken consciously is a declaration of our independence of the sensuous life, and will assuredly lead to our release from the "wheel of birth and death." Then will we be conscious of our unity with all life, while thoughts of duality will fade from us like a troubled dream, and the answer of Jesus to the question when his kingdom should come, will be ours. We shall also realize that we are now in the redeemed body, infinitely above our former experiences in the physical. Our text from the Master's own words is a definite statement that unless this spiritual rebirth is undergone, we are still physically enchained, as son of man, for we can not enjoy our celestial heritage until we become the conscious possessor.

Jesus had no special short-cut to immortality; therefore we can not expect it, and the "Ancient Wisdom" tells of hundreds who have entered

into eternal life by the personal renunciation route, and we too must achieve. Let us seriously prove up Paul's affirmation, "Eye hath not seen nor ear heard, neither have entered into the heart of man (animal man) the things which God hath prepared for them that love him; but God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, the deep things of God."

Note the distinction in the next quotation between physics and metaphysics, between the reason of animal man and the intuitional knowledge of the risen one: "Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things which are freely given us of God."

There are no New Thought presentations any more powerful to awaken us to the truth than Paul's; we must quote him and the Master, because they voiced great fundamental truths that have stood the test of ages. Let us now personally apply them. Among the first worthy of our attention is that profound declaration, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

This is a practical lesson on regeneration, for just as sure as we defile the temple, it will be destroyed and rebuilt through the ages until we like Jesus unfold the cosmic-consciousness to say, "Destroy this temple that is made with hands, and within three days I will build another made without hands." This is the supreme at-one-ment, when we have power to take up and lay the body down at will; was affirmed by the Master before the high priest at the time that he knowingly declared that he had unfolded Christhood, and shortly thereafter proved it beyond question. We too must prove up ere we cross the threshold. Why not cut short this wandering in the wilderness of physical life, and like the prodigal resolve to go to the Father, and rest assured the Father waits us with outstretched arms.

Let us awaken the Divine Self and realize our sonship as we exclaim, "Behold old things have passed away, all things have become new," and hear the echoed words of the inspired prophet, "Ye are the sons of the living God again."

This is no fine-spun theory, or mere theological dogma, but the most serious life problem that confronts every one of us. Let us test it and prove Paul's great lesson in the seventh chapter of 1 Corinthians: "He that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well." This applies equally to man and woman, for the redeemed body is above sex distinction, knows neither male nor female, and as Paul again reminds us, "It is high time now to awake out of our sleep, for now is our salvation nearer than we believed."

Professor Buzzacott in his late work says, "Do you know that man and womankind today practically represent two separate halves of differentiated units, of one supreme organized entity, divided into masculine and feminine portions, and that a recombination of both into one composite whole, supreme and perfect body; dual person, individual, or being,

would indeed represent and present to us a new creature—one in all and all in one—and supernatural superhuman man would thereby become a positive reality, once perfection was attained and retained.” This culmination or graduation of the human into the divine man is what Paul refers to: “Even the mystery, which hath been hid for ages, and from generations, but now is made manifest . . . This is a great mystery, but when that which is perfect is come, then that which is in part shall be done away.”

An inspired genius of our “New Day” has penned the following verses, predicative of the millennial time we are now entering upon, when the race generally attains the redeemed body—living the life eternal:

“I slept for an aeon of ages
 To wake as a man on the earth;
 A race of superior beings
 Was lodged in the land of my birth.
 Their faces were shining resplendent
 With purity, power and love,
 Which flowed like a glorified garment,
 A fair seamless robe from above.
 Their thoughts bore them hither and thither,
 Or formed their desire of a day,
 When matter had done its brief service,
 To nothing had faded away.
 They spoke in vibrations of music
 Which pictured their thought in the air,
 And selfishness, ugly, discordant,
 Was seen to be nothingness there.
 Then slowly my physical body
 Dissolved, and there rose to my ken
 The truth that these beings of beauty
 Were born from the struggles of men.
 My consciousness sought the eternal;
 And visions of earth gently waned,
 Till one from these distant dominions
 Said—Go with perception unchained.
 Go back to the far race of mortals—
 Say men! here and now you may know;
 Ask within of the shining Evangels,
 And the trump of your freedom will blow.”

DIVINE SCIENCE AND CHRISTIAN SCIENCE

There are constantly arising so many questions as to the difference between Divine Science and Christian Science teaching, that the editor of “Power” contemplates giving a series of articles thereon, but as the Christian Science text-book, “Science and Health,” is revised for each new edition, perhaps some reader of “Power” has a copy of the latest edition which they would loan us for awhile.

These articles will really comprise another course of lessons in Divine Science in a different form. They will not belittle the teachings of Christian Science, but emphasize the fundamental principles and truths of Being as perceived and taught by Divine Science.

THE TRANSITION OF MRS. FANNIE B. JAMES

In response to the call of her own Soul to wider fields of usefulness, under a divine and intelligent law, after an earth-life rich in good works and the teaching of Truth, Mrs. Fannie B. James, president of the Colorado College of Divine Science, passed from mortal view at Kingston, N. Y., Friday morning, December 4, 1914. She was visiting her daughter, Mrs. R. L. Hallett, in Brooklyn, and but a few days previous, feeling a need of rest and quiet, she went to Kingston-on-the-Hudson, where, without pain or suffering, she closed her physical activities on this plane. Cremation took place in Brooklyn, Monday morning, December 7th.

The next issue of "Power" will contain a fitting tribute to her sterling qualities, her life and work, and her teachings.

THE FIFTH DIVINE SCIENCE ASSEMBLY

of the students of the Colorado College of Divine Science will be held at the Colorado College of Divine Science, Denver, Tuesday, Wednesday and Thursday, January 19-21, 1915, preceded on Monday evening by the Graduates' Round Table.

The general topic of the Assembly (which is open to only certified students) will be "Living the Life," the sessions to be as informal as possible—everybody being made to feel at home, and not a dress-affair occasion, or set addresses upon various subjects—but definite application of the principles of Truth as taught by Divine Science.

The session subjects to be thus discussed and practiced are:

Tuesday, Jan. 19th, 10 a. m., "The New Prayer and Its Power."
2:30 p. m., "The Light that Never Fails."
8:00 p. m., "Spiritual Prosperity."

Wednesday, Jan. 20th., 10 a. m., "My World Reflects My Attitude."

2:30 p. m., "Everyone a Healer."
8:00 p. m., "Possessing Our Possessions." (Open meeting.)

Thursday, Jan. 21st., 10 a. m., "Consecration."
12:00 m., Basket Lunch.
2:00 p. m., Song Service.
2:30 p.m., "Stand Therefore."

THE COLLEGE BIBLE STUDY COURSE,

covering a period of three months, two lessons a week, will open at the College on Friday morning, January 22, at 10:30 o'clock, with Mr. Charles Edgar Prather as instructor. All students who hold certificates from both the Primary and Training Classes are eligible, and those who have previously taken the Bible Study Class are privileged to re-view. The sessions will be held at such times as will be most convenient to the members.

The Colorado College of Divine Science

TEACHERS AND PRACTITIONERS' COURSE.

(Five Classes Required for Diploma.)

PRIMARY CLASS.....	\$10.00
TRAINING CLASS (Individual, \$25.00).....	15.00
BIBLE STUDY.....	25.00
NORMAL CLASS.....	25.00
GRADUATING CLASS.....	25.00

(Students enter Graduating Class by special permission of the Board.)

ROSTER OF DIVINE SCIENCE REGISTERED GRADUATE WORKERS.

Baum, Mrs. C. L., 1439 Gilpin Street,
Denver. Teacher.

Brooks, The Rev. Nona L., 864 Clark-
son Street, Denver. Minister First
Divine Science Church of Denver.

Close, The Rev. Helen E., 727 W. 14th
St., Oakland, Calif. Vice President
and Treasurer of The California Col-
lege of Divine Science.

Dalziel, The Rev. Ruth, Minister First
Divine Science Church of Oklahoma
City, Okla. 112 W. 7th St.

Dameron, Mrs. Pearl W., 1347 Emer-
son Street, Denver. Practitioner.

Downey, Mrs. Eva M., 1475 Humboldt St.,
Denver. Practitioner.

Eaton, Mrs. Alice C., Secretary Colo-
rado College of Divine Science, 730
E. 17th Ave., Denver. Practitioner.

Elliott, The Rev. Ida B., 727 W. 14th
St., Oakland, Calif. President Cal-
ifornia College of Divine Science.

Fay, Mrs. Ada, 1018 South York St.,
Denver. Individual Instruction.

Galer, The Rev. Agnes J., 618 Crary
Bldg., Seattle, Wash., Minister First
Divine Science Church.

Gallagher, The Rev. Maud Fletcher, 2107
Beachwood Drive, Hollywood, Calif.
Practitioner and Teacher.

Gilbert, Mrs. Warren, 538 High St., Den-
ver. Practitioner.

Ketner, Mrs. M. M. P., 4015 Umatilla St.,
Denver. Practitioner.

Knowles, Miss Lillian R., 1543 Gilpin
Street, Denver. Healing and Indi-
vidual Instruction, Adults and Chil-
dren.

Palmer, Mrs. Anna L., 1250 Ogden
Street, Denver. Individual Instruc-
tion.

Parsons, Mrs. Mary Dean, 121 Pearl St.,
Denver. Practitioner.

Patch, Mrs. Marie Maynard, *The Shirley*,
Denver. Teacher and Practitioner.

Prather, The Rev. Charles Edgar, 3929
West Thirty-eighth Avenue, Denver.
Residence, 4231 West Thirty-second
Avenue. Editor "Power," Minister
Second Divine Science Church of
Denver.

Preston, The Rev. Josephine S., 315-
316 Owl Bldg., corner 4th and Broad-
way, San Diego, Calif. United Truth
Students' Reading Rooms.

Ritchie, Mrs. Francis Gavin, 964 Emerson
St., Denver. Practitioner.

Shinn, Mrs. Minnie A., 3245 Perry St.,
Denver. Practitioner.

Stark, Mrs. Martha J., 1434 Corona
Street, Denver. Individual Instruc-
tion. Practitioner.

Walsh, Mrs. Louise K., 781 South
Pearl Street, Denver. Practitioner.

Wooton, Mrs. Lydia J., 219 S. Painter Ave.,
Whittier, Cal. Practitioner.

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.

Daily Studies for the Month

By MRS. M. M. P. KETNER

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.

THE OLD-NEW TRUTH

FOREWORD.

A thrill of joy possesses me again and again as I remember that Truth—"just what is" (often not what seems to be) is Universal Freedom, and that ALL, "from the least to the greatest," shall know it. It is no respecter of persons, places or conditions, but always, everywhere, "whosoever will" may know and be free.

This all-inclusiveness makes yours and mine—our Old-New Truth, evermore dear and adorable the more we know it. To write of it seems, as Emerson puts it, "like gathering a few pebbles off the ground, or bottling a little air in a vial, when the whole earth and the whole atmosphere are ours already." Still it is good to refresh ourselves by remembering "these things" together.

The most that one person can do for another is to help that one to know himself; yes, know himself "the Truth, the Life, the Way." Then, and then only, he consciously holds the Key to the Kingdom, and may enter in and possess his own.

With this thought, then, I have "bottled a little air" from Emerson and others, which we may inbreathe this month as a help in making this New Year our very best up to date.

M. M. P. K.

Central Thought for the Month:

Truth—Changeless, Eternal, All-Glorious!

Let go the false, let be the Truth.

Friday, January First.

Birthless, deathless, changeless I AM. "Besides Me there is none else."
"I Am the Established One."

(Read "Truth and Health," page 79. Hymn 225.)

Saturday, January Second.

"Infinite, Conscious, Supreme, I so announce Myself by My Presence." Everywhere! "Can there be more than Presence? Can there ever be any less?"

("Truth and Health," page 61. Hymn 96. Ps: 139.)

"Ye shall know the Truth, and the Truth shall make you free."

Sunday, January Third.

I am the all-conscious Mind of Love. I am authority. I come forth according to my Will: as rock or rose, as sod or sun, as mud or man; I create—"I speak, and it is done." I command, and it stands fast.

I am Omnipresent Life of Life in its every phase and form.
(Psalm 19. Hymn 604.)

Monday, January Fourth.

O wondrous Truth of God! Our Old-New Truth from Eternity to Eternity! as babes we nestle in Thy warm embrace; we awake in Thee and are satisfied.

(John 14:1-21. Hymn 511. Page 40, "Truth and Health.")

Tuesday, January Fifth.

Emerson says: "The Supreme Critic, the only Prophet of that which must be, is that Great Nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that Over-soul, that Great Heart, that over-powering Reality which evermore tends and aims to pass into our thought and hand and become Wisdom and Virtue and Power and Beauty."

(John 17:1-8. Hymn 84. "Truth and Health," page 44.)

Wednesday, January Sixth.

"And this deep Power in which we exist is not only Self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, are one. It is only by the vision of that Wisdom that the horoscope of the ages can be read; . . . by yielding to the Spirit of Prophecy, which is innate in every man, that we can know what it saith. Only Itself can inspire whom it will; and their speech shall be lyrical, sweet and universal as the rising of the wind."—Emerson.

(Acts 2:18. "Truth and Health," pages 45 and 46.)

Thursday, January Seventh.

"Within man is the Soul of the whole; the Wise Silence, the Universal Beauty, to which every part and particle is equally related, the Eternal One.

"The Soul . . . would he (man) let it appear through his action, would make our knees bend. When it breathes through his intellect, it is Genius; through his will, it is Virtue; when it flows through his affections, it is Love."—Emerson.

(Job 32:8. 1 Kings 3:3-12. Hymn 466. "Truth and Health," 47.)

Friday, January Eighth.

"How dear, how soothing to man, arises the idea of God peopling the lonely place, effacing the scars of our mistakes and disappointments."—Emerson.

("Truth and Health," page 48. Psalm 46. Hymn 56.)

Saturday, January Ninth.

"Ineffable is the union of man and God in every act of the Soul. The simplest person, who in his integrity worships God, becomes God; yet forever and ever the influx of this Universal Self is new and unsearchable."—Emerson.

("Selected Bible Readings," pages 34 and 35. John 1:18. Hymn 55.)

Main Thought for the Week—

"Whoso findeth Me, findeth Life."

Sunday, January Tenth.

"May God fire the heart with his Presence! It is the doubling of the heart itself, yea, the infinite enlargement of the heart, with a power of growth to a new infinity. . . . It inspires in man an infallible Trust. He is sure that his welfare is dear to the Heart of Being. He believes that he can not escape from his Good."—Emerson.

("Truth and Health," page 51. Psalm 91. Hymn 50.)

Monday, January Eleventh.

"The things that are really for you gravitate to you. You are running to seek your friend. If you do not find him, will you not acquiesce that

it is best you should not find him? for there is a Power which, as it is in you, is in him also, and could bring you together if it were for the best."—Emerson.

(Matt. 6:8. "Selected Bible Readings," pages 92 and 93. Hymn 148.)

Tuesday, January Twelfth.

"You are preparing with eagerness to go render a service to which your talent and your taste invite you, the love of men, and the hope of fame. Has it not occurred to you that you have no right to go unless you are equally willing to be prevented from going?"—Emerson.

"I will go where you want me to go, dear Lord,
Over mountain or plain or sea;
I will do what you want me to do, dear Lord,
I will be what you want me to be."

(John 5:30. Matt. 26:39. Hymn 104.)

Wednesday, January Thirteenth.

"Believe, as thou livest, that every sound that is spoken over the round world which thou oughtest to hear will vibrate on thine ear. Every proverb, every book, every by-word that belongs to thee, for aid or comfort, shall surely come home through open or willing passages."—Emerson.

Make straight the way. Keep your "wireless" connections intact. Keep awake; listen; believe what Spirit saith; do what it tells you to do—and rejoice.

("Selected Bible Readings," page 80. Matt. 6:25-33. John 13:17.)

Thursday, January Fourteenth.

"Every friend whom, not thy fantastic will but the great and tender heart in thee craveth, shall lock thee in his embrace: and this because the heart in thee is the Heart of All. One blood rolls uninterruptedly, an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one."—Emerson.

(Acts 17:24-26. Hymn 103.)

Friday, January Fifteenth.

"Let man then learn the revelation of all Nature: that the Highest dwells with him; that the sources of Nature are in his own mind, if the sentiment of duty is there. But if he would know what the great God speaketh, he must 'go into his closet and shut the door.'"—Emerson.

(Matt. 6:6. Psalm 37:37. Hymn 52.)

Saturday, January Sixteenth.

"God will not manifest himself to cowards. He must greatly listen to himself, withdrawing himself from all the accents of other men's devotion. The Soul makes no appeal from itself."—Emerson.

(1 Sam. 17:34-37. Hymn 105.)

Main Thought for the Week—

"Thy face, Lord, I seek."

Sunday, January Seventeenth.

"He that finds God a sweet enveloping thought to him never counts his company. When I sit in that Presence, who shall dare to come in?"—Emerson.

(Psalm 16:11. Romans 8:1, 14-17. Hymn 472.)

Monday, January Eighteenth.

"When I rest in perfect humility, when I burn with pure Love, what can Calvin or Swedenborg say? The faith that stands on authority is not Faith."—Emerson.

(Psalm 16:5-9. Romans 8:37-39. Hymn 184.)

Tuesday, January Nineteenth.

"The reliance on authority measures the decline of religion, the withdrawal of the Soul. The position men have given to Jesus, now for many centuries of history, is a position of authority. It characterizes themselves: it can not alter the Eternal Facts."—Emerson.

(John 12:44-50. "Truth and Health," page 61.)

Wednesday, January Twentieth.

"Great is the Soul, and plain. It is no flatterer; it is no follower. It never appeals from itself: it always believes in itself."—Emerson.

(Psalm 103:1-5. Psalm 116:7. "Truth and Health," page 62.)

Thursday, January Twenty-first.

"Before the immense possibilities of man all mere experience, all past biography, however spotless and sainted, shrinks away."—Emerson.

(Matt. 28:18-20. "Truth and Health," pages 63 and 64.)

Friday, January Twenty-second.

"Before that holy heaven which our presentiments foreshow us, we can not easily praise any form of life we have seen or read of. . . . We have no history, no record of any character or mode of living that quite contents us."—Emerson.

(John 16:33. "Truth and Health," page 66. Hymn 252.)

Saturday, January Twenty-third.

"The saints and demigods whom history worships, we are constrained to accept with a grain of allowance. Though in our lonely hours we draw a new strength out of their memory, yet, pressed on our attention as they are by the thoughtless and customary, they fatigue and invade."—Emerson.

(Prov. 10:7, 11. "Selected Bible Readings," pages 34 and 35.)

Main Thought for the Week:

"All mine is thine."

Sunday, January Twenty-fourth.

"The Soul gives itself alone, original and pure, to the Lonely, Original and Pure, who on that condition, gladly inhibits, leads, and speaks through it."—Emerson.

(Psalm 32:7, 8. Psalm 25:9, 14. Hymn 472.)

Monday, January Twenty-fifth.

"Then it is glad, young and nimble. It is not wise, but it sees through things. It is not called religious, but it is innocent. It calls the light its own, and feels that the grass grows and the stone falls by a law inferior to and dependent on its nature."—Emerson.

(Isaiah 40:31. Psalm 103:1-5. Hymn 25.)

Tuesday, January Twenty-sixth.

"Behold, it saith, 'I am born into the great, the Universal Mind. I, the imperfect, adore my own Perfect.' I am somehow receptive of the Great Soul, and thereby I do overlook the sun and the stars, and feel them to be but the fair accidents and affects which change and pass."—Emerson.

(Luke 16:16, 17. Psalm 46:1, 2. Hymn 608.)

Wednesday, January Twenty-seventh.

"More and more the surges of Everlasting Nature enter into me, and I become public and human in my regards and actions. So come I to live in thoughts, and act with energies which are immortal."—Emerson.

(Psalm 46:9-11. Hymn 604.)

Thursday, January Twenty-eighth.

"Thus revering the Soul, and learning as the ancient said, that 'its

beauty is immense,' man will come to see that the world is the perennial miracle which the Soul worketh."—Emerson.

(Psalm 27. Psalm 110. Hymn 608.)

Friday, January Twenty-ninth.

"He will learn that there is no profane history; that all history is sacred; that the Universe is represented in an atom, in a moment of time."—Emerson.

(Psalm 90:1-4. Hymn 337.)

Saturday, January Thirtieth.

"He will weave no longer a spotted life of shreds and patches, but he will live with a divine Unity. He will cease from what is base and frivolous in his own life, and be content with all places, and any service he can render."—Emerson.

(Psalm 133:1. 1 Cor. 15:58. Hymn 498.)

Sunday, January Thirty-first.

"He will calmly front the morrows in the negligency of that trust which carries God with it, and so hath already the whole future in the bottom of the heart."—Emerson.

(Isaiah 26:3. Job 5:23-26. Hymn 471.)

GLAD TIDINGS



RELIGION without joy is no religion; we cannot enter the Kingdom with sad or gloomy thoughts, no matter how deep or profound they may seem to be. Heaven is harmony, is light, is joyous radiance; it is all that is pure and sweet and fresh. To enter the Kingdom of Heaven (here and now) is to let the sunshine in—the sunshine of Love, the sunshine of Goodwill, the Sunshine of Joy.

Heaven is at hand, waiting our acknowledgment. "It is the Father's good pleasure to give us the Kingdom." We need not hesitate, we need not strive or strain, but just BE all that we would seem to be—Strong, Courageous, True, Pure, Loving, and Tender. No deep and intricate philosophy will solve the problem of life; but the simple, natural, human virtues expressed in everyday life, with joyous trust in an all-embracing Good, from which we cannot escape. We never can exhaust this Good; the more we give the more we get. Oh, let us give, give of God's bounty, without stint or thought of self; a channel can only be kept pure by flowing. Accumulation, stagnation, is not life; life is ever onward, nobler aspirations, purer heights, grander ideals, accompanied with a simple, loving, joyous childlike nature; seeing only Good, only Love, only Beauty, the attributes of the one ever-present Almighty God.

At this season of the year we usually let our best come forth; the world sees us as we should be always. We look around to see who we can help; a little gift of love here, a word of cheer there, a loving smile, a kindly act, and so we spread around us the brightness of the skies. Why not have a Christmas in our hearts and expressed in our lives every day?—"Good Will" (Australia).

Peace be both unto thee, and peace be to thine house, and peace be unto all that thou hast.—1 Sam. 25:6.

And into whatsoever house ye enter, first say, Peace be to this house.—Luke 10:5.

NEW THOUGHT MEETINGS, TEACHERS AND HEALERS.

We will be glad to have notices of regular New Thought meetings sent us for this page. We are constantly replying to inquiries as to where such meetings are held, and this roster will be a handy guide. There will be no charge for these church notices, but free-will offerings will be acceptable. All changes should be promptly reported.

CALIFORNIA.

The California College of Divine Science, 727 West 14th St., Oakland, Calif. Rev. Ida B. Elliott, president; Rev. Helen E. Close, vice president and treasurer; Mrs. Geraldine Otey, secretary. Services: Sunday, 11:00 a. m.; healing lesson, Wednesday, 8 p. m.

Judge and Mrs. H. H. Benson, Teachers of the New Psychology, and Practitioners of Christian Healing, 1327 West 11th Street, Rosemont Apts., Los Angeles, Calif.

Free and Independent Christian Science Church, Jefferson Square Building, 925 Golden Gate Ave., San Francisco, Calif. Dr. J. deC. Hathaway, Pastor. Services: Sunday, 11 a. m. and 8 p. m.; Wednesday, 3 p. m., healing meeting.

The House of Blessing (New Thought), 2109 Second St., San Diego, Calif. Myra G. Frenyear, Ministrant. Services: Sunday, 11 a. m.; Wednesday, 10:30 a. m.; Friday, 8 p. m.

Home of Truth, 1109 Franklin St., San Francisco, Calif. The Christ Ministry in all its branches.

Home of Truth, Grant St. and Alameda Ave., Alameda, Calif. Harriet H. Rix, Minister. Services: Sunday, 11 a. m.

Los Angeles. Tuesday Noon Meetings, Blanchard Hall, 233 Broadway, Practical New Thought Talks by Annie Rix Miltz.

Los Angeles. Blanchard Symphony Hall, 232 So. Hill St. Services: Sunday, 11 a. m. Annie Rix Miltz, Speaker.

Los Angeles. Home of Truth, 802 So. Union Ave. Take West 8th St. car. Annie Rix Miltz, Speaker. Bible Lessons, Tuesday and Wednesday, 10:30 a. m. Healing Meeting, Thursday 8 p. m. Individual healing, daily.

The Order of the 15, 123 McCadden Place, Hollywood, Los Angeles, California. F. Homer Curtiss, M. D., Secretary.

Oakland. Mrs. Mary Cummings, teacher and practitioner of Divine Science. Classes and individual training in Practical Christianity. Absent treatments. Office hours, 2 to 5 p. m., and by appointment. Suite 10, Dunsmuier Apts., 1515 Alice Street, Oakland.

San Diego. United Truth Students' Reading Rooms, 315-316 Owl Bldg., cor 4th and Broadway. Rev. Josephine S. Preston.

San Francisco. California Home of Truth, 3099 California St. Mrs. May A. Wiggin, Miss Helena Martin, Mrs. M. W. Andrews. Lectures and Individual Teaching. Voluntary offerings.

San Francisco. Soul Culture Institute, 589 Haight Street. Henry Harrison Brown, teacher and healer. Sunday evening free lecture, 8 p. m.

St. Helena, Napa Co., Cal. A beautiful country "Rest Home" in Napa Valley for Truth Students and Patients. Room and board reasonable. Treatments, free-will offerings. Write Mrs. R. E. Wilson for particulars. R. F. D. 2.

True Life Center, 2115 Bush St., San Francisco, Calif. Dr. Nellie Wood. Services: Sunday, 8 p. m.; class meetings, Tuesday, Wednesday and Friday, 8 p. m.

COLORADO.

First Divine Science Church of Denver, Seventeenth Avenue and Clarkson St. Rev. Nona L. Brooks, Minister. Services: Sunday, 10:30 a. m.; Wednesday, 8 p. m.

Pueblo. The Truth Center of Christian Living and Healing, 108 W. 10th St. Mrs. Lydia M. Keeling.

Second Divine Science Church of Denver, West 38th Avenue and Perry St. Rev. Charles Edgar Prather, Minister. Services: Sunday, 11 a. m.

DISTRICT OF COLUMBIA.

Divine Science Center of Washington, D. C. 1746 S St., N. W. Conducted by Mrs. R. J. Field, Teacher and Healer. Residence, Kensington, Maryland.

Evangelical Christian Science Church, at Rauscher's, Conn. Ave. and L St., N. W., Washington, D. C. Bishop Oliver C. Sabin, Speaker. Services: Sunday, 3:30 p. m.

Washington, D. C. Divine Science Center, 1418 Euclid Street, N. W., Washington, D. C.; open daily. Dr. John D. Miles, healer and teacher. Write for particulars. Phone Columbia 1973.

ILLINOIS.

- Chicago. Home Center, Library, Reading and Rest Rooms, Flat 2, 164 W. North Avenue. Instruction and Healing. Mrs. Laura B. Gay.
- Chicago New Thought Fellowship, Whitney Opera House. Benjamin Fay Mills, Minister. Services: Sunday, 11 a. m.
- Chicago Truth Students, 913 Masonic Temple. Second and fourth Wednesdays, 2 p. m.
- Chicago.—The North Side Unity Center, 545A Wellington Avenue. Mary A. Howard, teacher and healer (Divine Science). Concentration Class Wednesday, 2:30 p. m.
- Chicago. Science of Being. Sunday services and classes for children at Masonic Hall Building, 4229 Cottage Grove Avenue (second floor), at 10:45 a. m. Teaching and treatments at 521½ East Forty-first Street by Mrs. Augusta Boulter.
- New Thought Federation, 913 Masonic Temple, Chicago. Services: Sunday, class studies, 10:15 a. m.; public meeting, 11 a. m. Noon meeting, 12:30 to 1 daily in Room 419, 87 Washington St.
- Purdy Publishing Co., Room 1000, New Mellers Bldg., 5 So. Wabash Ave., Chicago. New Thought books and magazines. Agents for "Power" publications.

KANSAS

- Topeka. New Thought Society—Practical Christianity, 1300 West Tenth Avenue. A. B. Smith, president. Sunday service, 4 p. m.

MASSACHUSETTS.

- Boston. The Metaphysical Club, 30 Huntington Avenue, Reading Rooms and many helpful meetings.
- The Church of the Higher Life, Metaphysical Hall, 30 Huntington Avenue, Boston, Mass. Sunday service, 3 p. m. Rev. Lucy C. McGee, Ph.M., minister.
- Lawrence New Thought Center, 5 Fair Oaks Avenue. Miss Emma E. Carr, President, 5 Fair Oaks Ave. Mrs. John A. Brackett, Vice-President, 48 Abbott St., Miss Elizabeth McKillop, Secretary, and Miss Henrietta Durant, Treasurer, 4 Berkeley St.
- Springfield. Unity Center of New Thought, Room 403, 356 Main Street, Circulating library; "Power" and other New Thought magazines. Mrs. Mary Margeson, healer and teacher.

MICHIGAN.

- Detroit. The Higher Thought Assembly, 10 Witherell Street. Devoted to the latest, best and highest in science, philosophy and religion. Daily services from 4 to 4:30 p. m.; circulating library; healing circle.
- Grand Rapids, Mich. The Soul Culture Club holds regular meetings on Sunday, 7:30 p. m. in Good Templars' Hall, over West's Drug Store, 89 Monroe Avenue. All interested in New Thought invited. J. H. Carter, Teacher and Healer.
- Kalamazoo, Mich. Home of Truth, 211 W. Dutton St. Mrs. A. C. Dillingham and Miss Amy L. Moffett.

MISSOURI.

- Divine Science or Practical Christianity, Eighteenth and Pestalozzi Sts., St. Louis, Mo. Rev. H. H. Schroeder, Minister. Services, Sunday, 10 a. m., German; 11 a. m., English.
- St. Louis New Thought Truth League, Alexandria Bldg., 509 No. Newstead Ave. Divine Science services, Sunday 11 a. m.
- The Unity Society of Practical Christianity, 913 Tracy Ave., Kansas City, Mo. Charles Fillmore, Speaker. Services: Sunday, 11 a. m.; Wednesday, 2.30 p. m.; Healing Meeting, 8 p. m.

NEW YORK.

- Divine Science—The Church of the Healing Christ, Duryea's Hall, 47 West 72nd St., New York City. Rev. W. John Murray, Minister. Services: Sunday, 11 a. m.
- New York City. Mystic Light Library, 49 John Street (eleventh floor). Free Reading Room. The largest assortment of New Thought and Occult books in America. Catalogue and Lecture programs on application.
- New York City. The New Thought Church, Aeolian Hall, 32 West 43d St. F. W. Sears, M. P., Speaker. Sunday services at 11 o'clock. Finest Pipe Organ in the world. Business office of Church, 110 W. 34th St.
- New York City. Unity Center, 305 Madison Avenue. Mrs. Sophia VanMarter in charge.

OHIO.

- The Eloist Ministry, 2057 East Sixty-ninth Street, Cleveland, Ohio. Walter DeVoe, healer and teacher.
- Cincinnati.—New Thought Temple, Literary Club Rooms, 25 East 8th Avenue. Miss Lella Simon, Minister. Services, Sunday 11 a. m.

OKLAHOMA.

Oklahoma City. First Divine Science Church, 727 North Robinson Street. Rev. Ruth S. Dalziel, minister. Office hours, 9 a. m. to 12 noon daily except Sunday and Wednesday. Sunday service, 11 a. m. Health class, Thursday, 7:30 p. m.

OREGON

PORTLAND—New Thought Temple of Truth, 510 Eilers Bldg. Rev. Perry Joseph Green, ministrant. Phone, Main 9117. Hours, 1 to 5 p. m. and 6 to 8 p. m. by appointment. Sunday lecture at 8 p. m., Recital Hall, Eilers Bldg. Silence meeting, Friday at 8 p. m.

WASHINGTON.

Park Universalist Church. Home of New Thought and Divine Science, corner Division Avenue and North J. Street, Tacoma, Wash. Rev. Henry Victor Morgan, Minister. Services: Sunday, 11 a. m. and 8 p. m. Healing Circle, Tuesday, 2 p. m.

Seattle. The First Divine Science Church and College. The Rev. Agnes J. Galer, Minister. Services: Sunday, 11 a. m., in I. O. O. F. Bldg., E. Pine St., near Broadway. Mid-week meeting, Wednesday, 8 p. m. Healing classes, Tuesday, 10 a. m., and Thursday, 2:30 p. m., at the Class Room, 518 Crary Bldg.

Spokane. The Church of the Truth. Corner Jefferson Street and Sixth Avenue. Rev. A. C. Grier, Pastor; Rev. H. E. Mills, Associate Pastor. Sunday services, 11 a. m. and 7:30 p. m. Mid-week meetings, Tuesday, 2 p. m., and Wednesday, 8 p. m.

FOREIGN.

London, England.—Higher Thought Center, 40 Courtfield Gardens, Cromwell Road, London, S W., England. Miss Alice M. Callow, Secretary.

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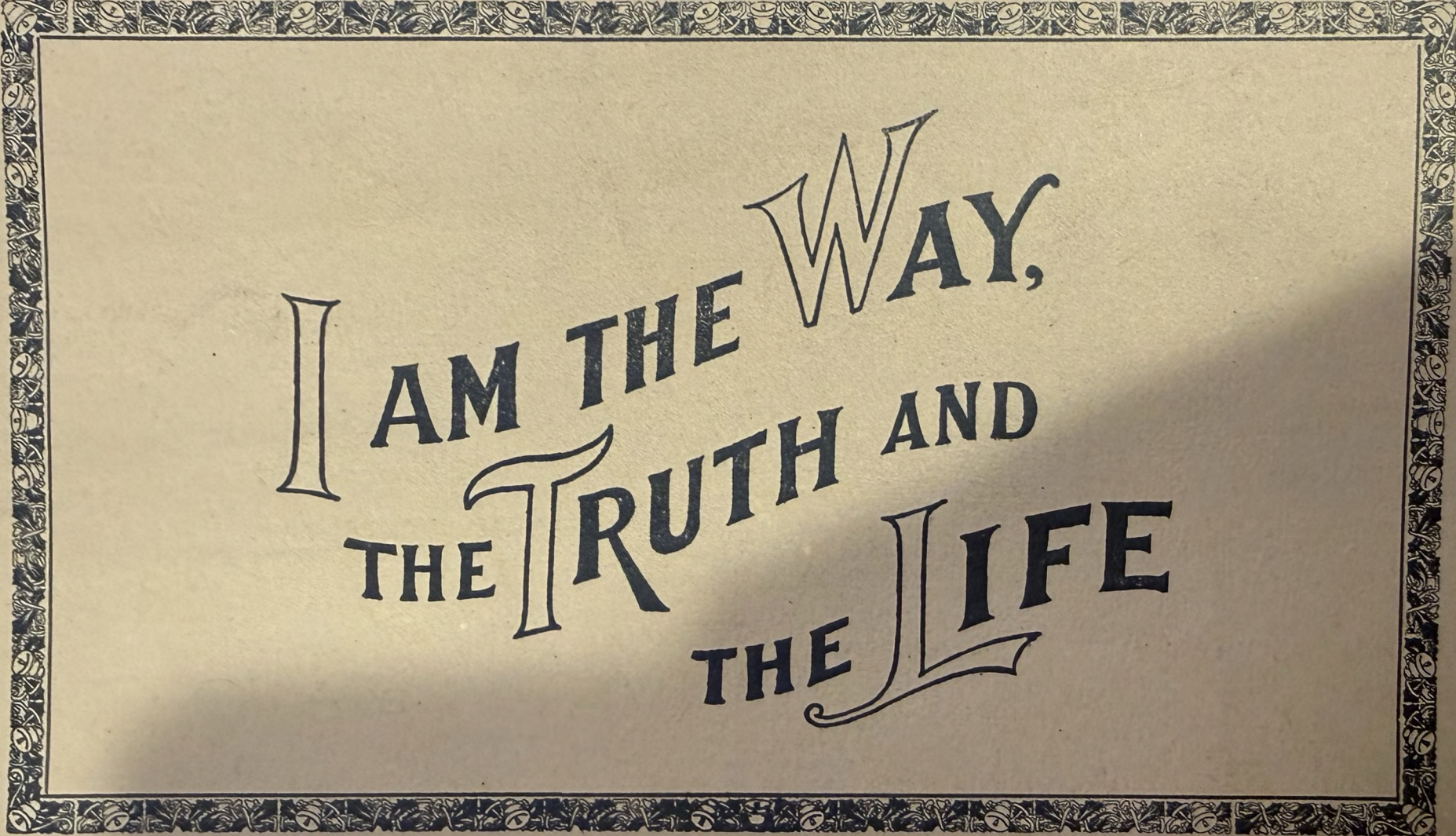
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