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POWER.

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



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CHARLES EDGAR PRATHER, Ph.D., Editor.

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First Steps in the Science of Being

CHARLES EDGAR PRATHER.

THE WORKSHOP OF MIND



HAVING CLEARLY PERCEIVED the truth that there is but One Substance, which is the Essence of all whether formed or formless, we now see that the body is the expression of this Substance—Spirit, and is therefore the manifestation of Life, Love and Truth. We have also perceived the truth that God dwells within His creation, and our body being truly "the temple of God."

Thus the body is seen in its true light, as real Spirit substance, and therefore a perfect, whole, and harmonious expression of its Creator.

But what is this in us which thus "sees"? It is Mind, for Mind through its action called Thinking can image only that which is perfect like unto itself. Thus we have the law, "Like begets like." Every true thought is the product of this one Perfect Mind. Every mental image of that which really is—Life, Wisdom, Love, Knowledge, Understanding, Power and Joy, which are the characteristics of Mind—must necessarily be the product of Mind.

Thus Mind is the Creator of all manifestation, which it has expressed through its activity in conformity with its thought-image called

Idea. Every idea, then, is the perfect conception of Mind, and is ever only of that which is real and true.

Thoughts of peace, life, health and strength are ideas, because these are truths or realities. It is your Mind giving you the correct mental images of the inherencies of Being, of yourself.

This is the One Perfect Thinker in everyone, for it is omnipotent. It is the "eye of the soul" that sees only the good. It never changes, and is always reliable, for it is ever true to itself—the eternal Good. You readily discern the truth that a good mind can not think evil thoughts, since that would be contrary to its nature.

Then what is that which "sees" imperfection, lack, and discord? Are not these mental images also the product of Mind? Never! Mind is Perfect, and since it is omnipresent Reality, its thought-images must of necessity be those of perfection. What is the explanation of these thoughts of ill?

Mind never changes, being always perfect and good, but man, not having recognized and become conscious of his oneness with it, depends largely upon his personal notions, beliefs and opinions about things. He judges according to the appearance or seeming, and therefore is often weak, fearful, doubtful and resistant. This is called personal thinking or personal belief. Such thinking, however, is a libel upon true Thought. It is a fraud, hiding behind the mask of personality. Its images are not Ideas, but "vain imaginings" of sin, sickness, discord, poverty, sorrow, etc., which it projects into its environment.

This changeable personal process or realm of belief is called mentality. In it one usually "sees"—not according to Truth, but according to his personal attitude, his inclination, his belief. Wholeness, perfection and harmony are the Truth of all, but man, through his narrow and darkened thought, mentally sees their opposites. His false thinking does not make them so, but just as long as he gives them place in his mentality as realities or forces just so long will they exert the power he wrongly attributes to them over him.

"By man sin entered into the world, and death by sin," is the explanation of the sorrows of the race. Through false thought, wrong belief, untrue conclusions, man has mentally fallen short (the meaning of sin), and through it has brought suffering and death. People grow old and decrepit through believing in age; they get sick because they believe in disease; they die because they believe in death. And it is the mental attitude which is responsible for all our troubles.

We therefore find that the only place for healing is in the mentality or personal thought realm. Mind is Perfect and needs no healing. It is in the mentality only where any change can be made. Since all ills came by and through wrong thinking, the only way to rid ourselves of them is by entering the mentality and therein changing our thoughts.

Is the mentality then wholly wrong? No, indeed. We have simply been making wrong use of it. It is our individual workshop, the workshop of Mind, through which we may perceive and realize the Truth. Mentality is rightfully the "clearing house" of Mind, where all thoughts of error should be destroyed and all ideas of good be utilized and circulated.

It depends upon us as to what the mentality shall mean and be unto us. We may fill it with untrue conceptions and beliefs if we will, or we may make it the avenue for the revelation of Truth—the wholly good and true. In the former, we see in ourselves and environment these false mental images, which we carry about with us as goggles over our spiritual eyes. In the latter, we remove these sense delusions and see clearly the Reality of the Good everywhere, with which we are one.

Let us clarify our vision by the following affirmations:

My mentality is the workshop of Mind.

I have no personal or selfish desire, belief or opinion.

Perfect Mind is my mind, and thinks in me only that which is perfect and good.

Mind cleanses and purifies my mentality, so that it receives only the images of Truth, which become my thoughts.

I am healed of all ill in being mentally transformed by the changing of my beliefs in discord to a knowledge of the Truth through the One Perfect Mind which is my mind.

HOW TO BECOME AN OPTIMIST

These rules were given by President Hyde of Bowdoin for acquiring the "art" of pessimism: Live in the subjunctive mood, meditating on what might be rather than what actually is. Live in the third person, finding fault with other people instead of setting your own affairs in order, and prescribing their duties rather than attending to your own. Live in the plural number, following the opinions and standards of respectability of other people rather than your own perception of what is fit and proper. Keep these rules faithfully, always measuring the worth of life in terms of personal pleasure rather than in terms of growth of character or service of high ends, and you will be a pessimist before you know it.

It is as easy to acquire the Art of Optimism as it is that of pessimism. Simply practice the opposite of President Hyde's rules to the best of your ability, and you will be an optimist before you know it.—(American Primary Teacher.)

Individual Life has its Center in Universal Life; therefore Infinite Ways and Means are open to every living soul.

Divine Science : Christian Science

SIMILARITIES AND DIFFERENCES IN FUNDAMENTALS
AND PRACTICE

CHARLES EDGAR PRATHER.

(Note: In the study of this series of lessons on Divine Science and Christian Science, let it ever be borne in thought that the purpose is Enlightenment upon the Fundamental Principles of Being as recognized, practiced and taught by these Modern Thought Organizations; that these lessons are Comparative, and not merely critical, pointing out both the similarities and the differences of these two Great Systems or Schools of Science and Religion; that the discussions shall be free from prejudice or antagonism, being prompted by the Spirit of Love, that everyone may know the salient points of both teachings, and thus understand the place and purpose of each, and thereby know for a certainty the "reason for the faith that is in us.")

THE ONLY DEVIL—FEAR



FEAR IS THE ONLY DEVIL. There is no need of argument or discussion on this fact. It is self-evident. Destroy fear, and you have freed yourself of every ill conceived by the mentality or "carnal mind" of man. You have just as many devils (and of your own making) as you have beliefs in adversities, each such belief constituting a fear of the thing or condition with which it is associated in thought.

The belief in a personal devil is destroyed through the acceptance of the truth that God the Good is the only Reality, and is everywhere present. Since God is all, and fills all, there is no place for any presence or power adverse to the good.

Mrs. Eddy says, "The only evil, or devil, in the universe is made up of such erroneous beliefs as these: that man is a compound of both mind and matter; . . . that God is the author of sin, sickness and death; and that Mind can be an entity within the cranium, with power to sin, etc. In other words, Satan is not a person, but an illusion."

Yet I will show you that while the devil is here defined as the false beliefs of man, that Christian Science agrees with Divine Science in finally arriving at the conclusion that fear is the only devil known to humanity, but of which Christian Science itself is far from being free.

Let us quote: "Resist the devil—error, of whatever sort—and it will flee from you. We can and shall ultimately so rise as to avail ourselves of the supremacy of Truth over error, Life over death, and Good over evil, in every direction; and this will go on UNTIL WE NO MORE FEAR that we shall be sick and die, than that we shall steal, murder, or commit suicide." So to drive away the devil of sickness or death—or error of any sort—you must seek to know the Truth of the Allness

of God and then there will be nothing opposite to fear; the devil of fear will flee from you.

Since sin is the occasion for disease, sin and disease must be the same. If there were no sin, there would be no sickness. Sin is supposed to be the work of the devil. What does Christian Science say about this? "Fear is the foundation of all sickness. Some image of disease is frightening the sick. You are only seeing and feeling a belief, whether it be cancer, deformity, consumption, or fracture." The false belief, the untrue thought, cradled and nurtured by fear, is verily the devil of all disease.

"Fear, whether it arise from ignorance or malice, is the whole of disease. . . . Inflammation is a state of fear. . . . Fear, conscious or unconscious, produces all inflammation. Note how fear makes the face pallid or flushed. . . . To remove the fear you must remove the image that produced it. . . . If you succeed in removing the fear, your patient is healed." These are some of Mrs. Eddy's declarations concerning the cause and cure of disease, the cause being the devil of fear, and the cure the removal of that fear through awakening to Truth.

Love is conscious unity. Knowing your oneness with God the Good, there is nothing to fear, since God is the only Reality. "He that feareth is not made perfect in love," declares John; he has not yet realized the allness of Good and his oneness with it.

"By man sin entered into the world, and death by sin," declares the Bible. Sin is ignorance of the Truth, or a wilful violation of it. Its result is always discord, inharmony, disease—its penalties. Christian Science says, "Fear was the first manifestation of the error of material sense, and is the foundation of all sickness and death."

Job, suffering from grievous ailments, cried out, "The thing I feared has come upon me!" So it is ever with all of us. We mentally invite all our hardships, limitations, privations, and afflictions by making ourselves subject to our fears concerning them. If we did not believe in them, we would give them no thought; but beliefs in unreal things can never make them real; as Christian Science declares, they are all delusions of the mortal sense and which we see as illusions in carnal thought.

The "pernicious effects" of "animal magnetism" are so evident to the Christian Science belief that a whole chapter in "Science and Health" is devoted to the subject; and the fear of it, in all its subtleness and cunning, is a far worse devil than the old-fashioned orthodox personal devil could possibly be.

Here are some of Mrs. Eddy's statements, which probably give rise to this general belief about the power of antagonistic or malicious thought: "My observations of the workings of animal magnetism not only convince me that it is not a remedial agent, but that its pernicious effects upon the human mind and system exceed those of all other dangerous agents. It is a fundamental error." "To be at ease under the influence of animal magnetism is worse than disease, or discomfort, under sin."

It is here given such undue importance, such excessive power, that it is called the basis of all other "dangerous" agents. What has become of the omnipresence of God in the meantime? If "malicious animal magnetism" is recognized and given place at all as an adverse power to the Good, it is a declaration that the Allness of Good is not wholly accepted.

I am glad to quote Mrs. Eddy on the side of Truth in saying: "Animal magnetism has no scientific principle. . . . Its basis being a belief, and this belief an error, animal magnetism, or mesmerism, is a mere negation, possessing neither intelligence nor power." But just like any other false belief, so long as power is attributed to it in thought, just so long will it seem to exert that influence upon those who thus believe in it.

So, while declaring that animal magnetism has neither intelligence nor power, being a mere negation or error, Christian Science continues to make it a living, pulsating, sly, deceptive and malicious evil influence; and the constant dread and fear of it becomes the devil of devils. Listen: "Animal magnetism is literally demonology. . . . The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. . . . Christian Science stands pre-eminent for promoting affection and virtue. Opposed to this healthful and elevating influence of Mind, as if to forestall the power of good, a baneful and secret mental influence has uprisen. . . . To deny the existence of evil, or to flee before it, will involve you in hopeless error. . . . Evil must be met and mastered."

Hence Christian Science advocates the recognition of this "baneful influence" in order to destroy it with Truth; for does not Mrs. Eddy declare, "There is but one way to handle sin, and that is to encounter it boldly. Expose it first, and you will be able to annihilate it afterwards." How are you to annihilate that which has neither "reality, intelligence nor power"? The only way you can be affected by the evil thoughts of others is to be open to such thoughts, when those thoughts become your thoughts. You will never be contaminated by bad thoughts and beliefs unless you are of the same inclination or attitude. "Birds of a feather," etc.

Now Divine Science teaching takes this high stand: It is not necessary to know hate in order to know and appreciate love. It is not necessary in order to enjoy health that you first expose and annihilate disease. It is a waste of time and mental energy in giving yourself to the recognition of anything adverse to the Good; moreover, in so doing, you becloud and confuse the spiritual vision. Divine Science proclaims the Allness and Omnipresence of God. The more you give yourself to this Truth, the more fully will you realize the reality of goodness everywhere; you will be above every sense thought and belief, open only to the inspiration or thoughts of God. Knowing but One Presence and Power in all the Universe, the devil of fear (either of thoughts, forces or things), will be eliminated from your mentality, and you will be conscious of your oneness with your Source, having been made perfect through Love.

Daily Studies in Divine Science : Knowledge of Truth

These studies are designed for the busy man and woman who desire a daily thought for meditation which will expand their realization of the Good; which will make their daily duties the easier and more profitable, their mental attitude the more peaceful and responsive to Truth, their bodies the healthier and stronger, and their realization of supply and abundance of all Good the clearer and truer.

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 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.

Theme for This Year's Studies:

PRACTICING THE PRESENCE OF GOD.

January Topic: "The Be-Attitudes of the Divine Scientist."

February Topic: "The Inner Light."

March Topic: "Having Faith in the Omnipresence."

TRUE PRAYER AND ITS RESULTS

Too great emphasis can not be placed upon the value of prayer. Through it we become conscious of God our Source, of Life, Love, Health, Prosperity, Happiness—yes, every phase of Good.

Prayer means desire, aspiration, for that which is satisfying. Since only that which is right and good can give peace and contentment, the object or goal of all prayer is the realization of the Good, which, in its final analysis, is God.

Prayer is the complement of Faith. These are essentially the same, each necessary to complete the other. Without faith prayer is impotent; without prayer faith is ineffectual. Either one is dead without the co-operation of the other. This is the reason why most prayers are unanswered.

In a way, you answer your own prayers. In other words, when you earnestly desire the Good, and are thus open to it, and then reach out for and lay hold of it (which is faith), you awaken to the realization that you already have and are one with that Good desired. Then you can declare with certainty, "Of His fullness have all we received," for all that God is is right here as well as elsewhere.

We need to pray in order to place us in the right attitude toward God, to harmonize and unify our thoughts, to open our eyes to the Truth. For prayer changes us, not God: He is the "same yesterday, today, and forever." Prayer, with faith, removes the mountains of sense beliefs, delusions, fears, and all error, and floods us with the pure white light of Truth in which to see and know only that which is Good.

APRIL, 1916.

SATURDAY

THE FIRST

One of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.—Luke 11:1.

As Jesus was illumined by the Christ within him, which is the authority of all Truth unto man, so must we turn to the same Christ within us for instruction. We wish to know how to pray aright, how to pray the prayers which accomplish results.

AFFIRMATION: I am a disciple of the Christ, and to it do I now turn for instruction and guidance.

SUNDAY

THE SECOND

After this manner therefore pray ye: Our Father, which art in heaven.—Matt. 6:9.

Here Jesus teaches us the highest form of prayer—that of affirmation of the Truth. Jesus spoke the Palestinian Aramic language, a peculiarity of which was that it had neither past nor future tenses, and thus all the utterances of Jesus were positive assertions in the present tense.

True prayer must be based upon the recognition of the allness of God, the source of all—not "my" or "thy," but OUR Father. Our Source is the Reality of Perfection, Order, Harmony, Peace—which is heaven.

AFFIRMATION: I claim my divine origin, and know that harmony is my rightful inheritance.

MONDAY

THE THIRD

Hallowed is thy name.—Matt. 6:9.

Name denotes the characteristics, the qualities, the nature; hence Being is whole, complete, perfect, yea, sacred.

AFFIRMATION: Since my Source is perfect, as its product or expression I partake of all the qualities of that Perfection. My nature is God nature.

TUESDAY

THE FOURTH

Thy kingdom is come. Thy will is done on earth as it is in heaven.—Matt. 6:10.

Why we have wars, sin, sickness and death, is because humanity has not yet perceived the truth of this statement. We have been praying that God's kingdom might come sometime, and that sometime His will might be done—but just so long as we pray in that manner we deny its present reality, thereby acknowledging an adverse condition through some perverse power. When we learn to discern but ONE Presence—the Good—then will Righteousness reign throughout the earth, and peace and joy be its result.

AFFIRMATION: I acknowledge but One Presence and Power in all the Universe—the Good omnipotent. Its will is expressed in my manifestation as I perceive it in my highest thought.

WEDNESDAY

THE FIFTH

Thou givest us this day our daily bread.—Matt. 6:11.

God is our storehouse of Abundance. If we lack, it is because we have not placed our dependence upon God, and because we have not drawn upon His bounty at our disposal. Begin today to rely upon God through true prayer, affirming that God now supplies all your needs, and does so continually—"our daily bread."

AFFIRMATION: I acknowledge God as the source and substance of my life, my success, my possessions, my all. My prayer is faithful co-operation.

THURSDAY

THE SIXTH

Thou forgivest our debts as we forgive our debtors.—Matt. 6:12.

You prove your own freedom from all sense bondage by your forgiveness of others. The free life, the easy life, the simple life, is to owe no man anything but love. Forgive those who have done you wrong, those who are envious of your good works, and even those who are not attempting to live their highest visions of Truth; for any feeling on your part against them places you in bondage to those same sense conditions. Forgive yourself by forgiving others their trespasses and sins.

AFFIRMATION: I dissolve all personal conceptions about others by seeing each one as the perfect child of God, and therefore know my unity with all.

FRIDAY

THE SEVENTH

Thou leadest us not into temptation, but dost deliver us from evil.—Matt. 6:13.

It is the personal thought, your sense desires, your fears and superstitions, which lead you into the paths of sin. Having contemplated what God your Source really is, you affirm with Jesus that it is the Truth alone which transforms your thought, purifies your desires, and saves you from all evil.

AFFIRMATION: "For Thine is the kingdom, the power, and the glory, forever. Amen."

SATURDAY

THE EIGHTH

What profit shall we have, if we pray unto him?—Job 21:15.

This in the inquiry of the mentality that does not realize the Omnipresence. It is usually the question of personality. The awakened soul

knows that God is the Source of all good, and knows that only through true prayer can one realize and enjoy that good. Nothing is withheld from the receptive, trustful and willing heart.

AFFIRMATION: I look to God for everything I need, and thus I am aware that "All that the Father hath is mine."

SUNDAY

THE NINTH

When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.—Matt. 6:6.

To pray aright whereby you may realize your oneness with all that God is, you must close the door of thought to every false belief and opinion, to the seeming conditions of limitation, to every fear, doubt, and question. Then you can feel that you are alone with God, and may confidentially ask what you will.

AFFIRMATION: I close the door of my mentality to every sense or personal desire, that I may commune with my Source and that my higher thoughts may be rewarded openly, made visible.

MONDAY

THE TENTH

Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.—Matt. 7:7.

The fullness of Good is right with you awaiting your recognition, appreciation and use. But God does not force you to accept it. So it is necessary that you open your own eyes, open your own hand, open your own heart, in order to realize that you do receive. This is the meaning and value of asking, seeking and knocking.

AFFIRMATION: Keeping my attitude in tune with the Infinite, I know that my every aspiration and desire is attained. I open my eyes to see its fulfillment.

TUESDAY

THE ELEVENTH

Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full.—John 16:24.

People have depended upon their personal wisdom and will power for their health and success. That is why they have not been continuous. Seeing that these are really but the manifestations of God, they learn to ask in accordance with the nature and law of God, and joy is added in fullness of realization.

AFFIRMATION: I ask because I desire the good. I expect its manifestation because I have faith in the nature and law of Being. I rejoice in it now.

WEDNESDAY

THE TWELFTH

If ye ask anything in my name, I will do it.—John 14:14.

This is the wonderful and all-inclusive statement of the Living Christ within you. But Jesus did not teach that you should pray for "things," but rather that you should seek the consciousness of the Allness of God, and then knowing your oneness with God you will know your oneness with all that the Omnipresence contains or includes.

AFFIRMATION: There is nothing good which is not rightfully mine as the heir of God. The One Power produces great results as well as small. I ask largely.

THURSDAY

THE THIRTEENTH

If any of you lack wisdom, let him ask of God . . . and it shall be given him.—James 1:5.

There is but One Mind. It is perfect Intelligence, including Wisdom, Knowledge and Understanding. Books, sermons, lessons, stimulate and arouse, but pure knowing (consciousness) comes in the revelation of Truth from this One Perfect Mind inherent within you.

AFFIRMATION: My mind is divine. It therefore is open to the revelations of Truth. God thinks in me as my very self.

FRIDAY

THE FOURTEENTH

But let him ask in faith, nothing wavering.—James 1:6.

The inner conviction that there can be but One Mind gives you confidence in its inspiration and direction. If you depend, however, upon your own opinion or judgment, your mental conceptions will obscure the clear vision given you by this Perfect Mind. Take off your goggles of sense belief, accept the intuitions of Truth and then apply them in all your thinking (which constitute faith), and you will be illumined with Truth.

AFFIRMATION: I am firm in my attitude and practice of the Truth as it is revealed within me by Perfect Mind.

SATURDAY

THE FIFTEENTH

Is any among you afflicted? Let him pray.—James 5:13.

Health is the natural state of Being, since God is Wholeness, Order and Harmony. Health is therefore the natural state of each one. If you feel ill, turn to your Source; open yourself to it through the highest form of prayer by declaring the truth that you are the child of God, and therefore conscious of your true nature—health. Then give thanks and praise for this realization.

AFFIRMATION: I rejoice that God is my Father. I am peaceful, harmonious, whole, for "like begets like."

SUNDAY

THE SIXTEENTH

The prayer of faith shall save the sick.—Jas. 5:15.

Faith being the exercise or practice of truths perceived, the prayer which heals is the prayer that thinks health, speaks health, and acts health. Do not discuss any disease or its symptoms; refuse to dwell upon your ill feelings; give yourself wholly to the contemplation and exercise of life, love and strength.

AFFIRMATION: I practice trying to realize and express wholeness of thought, soul and body, and in this way I am saved from sickness.

MONDAY

THE SEVENTEENTH

Pray for one another, that ye may be healed.—Jas. 5:16.

Thoughts are forces, and they leave their impress wherever received. A good thought is a healing force. Aspiration for the best for each other quickens the spiritual perception whereby we become conscious of the truth of ourselves—therefore healed of all shortcoming.

AFFIRMATION: The good I perceive for myself. I see and declare for each one. All are children of God.

TUESDAY

THE EIGHTEENTH

The effectual fervent prayer of a righteous man availeth much.—Jas. 5:16.

You are righteous when you follow the precepts of Truth. This

gives you a confidence and assurance which express in fervent and positive statements of Divine Law bringing forth only perfection. Such a prayer is effectual—brings good results, both for yourself and others.

AFFIRMATION: I do not doubt the power of Truth. I know that only the Good is real, and I speak it with joyous assurance.

WEDNESDAY

THE NINETEENTH

Men ought always to pray, and not to faint.—Luke 18:1.

Yes, there may be times when you feel like giving up! but only when you do so, are you a failure. Then brace up, be courageous, encourage yourself. "David encouraged himself"—how? through prayer—through his aspiration for the good, his determination to achieve that good, and his persistent effort to realize it.

AFFIRMATION: I am filled with the strength of the Spirit, because I keep myself open to its inspiration and power.

THURSDAY

THE TWENTIETH

Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them.—Mark 11:24.

There is a wonderful "drawing" power in expectancy. Why pray for anything which you do not really expect to get? Desire anything you choose, then take the attitude that you already have it, and give thanks for it—this is opening the door to realization of it.

AFFIRMATION: I make a practice of giving thanks beforehand for that which I pray.

FRIDAY

THE TWENTY-FIRST

Pray without ceasing. In everything give thanks.—1 Thess. 5:17, 18.

If you really expect to attain the realization of your desires, you must keep a positive attitude to the Good under all circumstances and conditions. You must know that every experience is working for your good. Therefore, instead of resisting and complaining, you look for its beneficent influence and give thanks for it.

AFFIRMATION: I am thankful that I am ever being led and sustained through every experience by keeping my attitude of aspiration true and constant.

SATURDAY

THE TWENTY-SECOND

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.—Ps. 145:18.

The highest is revealed unto the one who seeks it. But that seeking must be in accord with Truth, for God is revealed only through the law of Truth. When you call upon the Lord in conformity to this law, you receive that inner response by which you know that your prayer is heard and answered.

AFFIRMATION: I do not look for God afar off, since I know that "The Lord my God in the midst of me, is mighty." I look within to that Power for my help.

SUNDAY

THE TWENTY-THIRD

Watch and pray that ye enter not into temptation.—Matt. 26:41.

Temptations are not harmful; they are helpful. They are the means of inspiring you to self-control, through right thinking. Pray not that you may be free from temptations, but that you may, through spiritual

wisdom and strength, overcome them. It is the submitting to temptations which makes you subject to their ill effects; therefore keep a watch over your thoughts that you "enter not into" the do-evil inclinations of sense desires.

AFFIRMATION: I keep a watch over every thought and desire that they be for only the pure and good, and am thus kept free from sin.

MONDAY

THE TWENTY-FOURTH

What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?—Deut. 4:7.

What can be more present than the ONLY Presence in the very things you desire? Practice trying to realize this Omnipresence, both invisible and visible. See God as the very substance of all form—then will you attain the consciousness that "The Lord our God is IN ALL THINGS that we call upon him for."

AFFIRMATION: I practice seeing God in everything. When I desire things, it is for the GOOD those things contain and are.

TUESDAY

THE TWENTY-FIFTH

They that know thy name will put their trust in thee.—Ps. 9:10.

Meditate upon the characteristics, qualities and nature of Being, which will give you a realization of that only which is real, true, perfect and enduring. This is the consciousness which precludes all doubt or wavering. When you really know the Good you will put your full trust in it; and this is proven by you living its truths.

AFFIRMATION: My prayer is the recognition and appreciation of my Source which is Perfect, and to it I give my full allegiance.

WEDNESDAY

THE TWENTY-SIXTH

Delight thyself also in the Lord; and he shall give thee the desires of thine heart.—Ps. 37:4.

Do not practice Good simply as a duty. Take a delight in it. This means to have that attitude which is free from apprehension, fear and worry, and is one with the Good. Peace, poise, harmony, health, power, are some of the results of the joy attitude—"delighting thyself in the Lord." Yea, more, it is the open door to the realization of ALL the "desires of thine heart."

AFFIRMATION: I rejoice in the Good everywhere, and my Lord—my highest perception of the Truth—reveals that I am now the inheritor of all that God is.

THURSDAY

THE TWENTY-SEVENTH

Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.—Ps. 50:14.

If you always kept the joy attitude, there would be no days of trouble. When you find that you have fallen short by turning to the seeming adverse or sense conditions, then is the special time that you should remember the source of all your help, and call upon God for deliverance through wisdom. Then thou shalt again delight thyself in the Lord.

AFFIRMATION: I am kept free from all sorrow and trouble by constantly beholding the goodness and allness of God.

FRIDAY

THE TWENTY-EIGHTH

This is the confidence we have in him, that, if we ask anything according to his will, he heareth us.—1 John 5:14.

Truth is conscious only of Truth, since it is the only reality. Being in accord with God, you have the assurance that it is through this consciousness of oneness by which your prayers and desires are answered.

AFFIRMATION: My prayer today is in accord with the One Perfect Mind, and I therefore know it is fulfilled.

SATURDAY

THE TWENTY-NINTH

I will pray with the spirit, and I will pray with the understanding also.—1 Cor. 14:15.

Be fully alive to the subject. This means earnestness, devotion and application. Aspiration is praying with the spirit, and this you do intelligently since you now see that in order to realize answers to your prayers they must be in accord with the good and true.

AFFIRMATION: I pray the prayer of understanding. I seek the kingdom of God, when lo, I find that all "things" are included for me.

SUNDAY

THE THIRTIETH

Watch ye therefore, and pray always.—Luke 21:36.

Faithfulness to your ideal, your highest aspiration, is the magic key which unlocks the storehouse of heaven. Therefore, keep a guard over your thoughts that they do not falter nor fall; but ever seek more light that you may ever realize more and more of the "Fullness that filleth all in all."

AFFIRMATION: I am purposed in my heart that I shall ever look up, that I shall ever keep my face to the sunlight of Truth, and that I shall enjoy day by day the Good that I perceive.

AN ALLEGORY

Mentality is so full of self-hate and condemnation. It is so hard to make it realize that it is Spirit and is perfect.

It is as if mentality had put on a dirty, torn dress and wrapped its head in a soiled and ugly cloth, and, parading before a mirror, claimed the image it saw to be its true self.

The convictions and thoughts of mentality may be soiled, and ugly, and torn, but they can not touch the perfectness of mentality. Mentality stands there underneath the rage, and ugliness—perfect, dazzling, and lovely.

Mentality, look under your covering and see what wonders of whiteness and purity you find. Look inward. Let your glance be no longer fixed on that image. Look inward and see what a marvel of beauty and perfection you are, and let your heart rejoice and give thanks.

Then also will come the freedom from your rags, for your very joy and gratefulness will make them fall from you. Then you will stand uncovered in your beauty and purity, and in your mirror you will see more of all good things than you have ever dreamed of in these years of deception. Beauty, purity, truth, love, tenderness, nobility, power and vibrating ceaseless life you will see reflected in perfectness in your mirror.

Mentality, rejoice and be glad. Let your song of joy and thankfulness ring forth. Let it vibrate through your whole house, and let all your members awake and rejoice with you.—(Azarah, in "Expression.")

OUR EASTER

WILLIAM YEATS MORE.



THIS EVER-RECURRING EASTERTIDE should be a stimuli to permanent elevation, calling us up out of our graves of the personal; rising into our individuality as Sons of God—thus following in the footsteps of Jesus the Christ. If the resurrection of Jesus be viewed wholly from its special or supernatural aspect, for us it has no real value, and is a bar rather than a help to unfoldment.

This should be taken up as a practical subject for spiritual growth, and as we follow its teachings we will come to see with the illumination of all time that there is naught but life, unending immortal life; death but a phantom of the animal brain, hatched out in the elementary realm where fleeting transitions are a necessary part of evolutionary process.

The bugaboo of death to the animal body has been the enigma of the ages, ever eliciting the query of Job, "If a man die shall he live again?"

The advanced student of physics today is at one with the metaphysician; both alike testifying to the indestructability of matter, and the all-pervading life-energy from one primal cause; which may be called by whatever cognomen seems best to the individual student to express the ultimate; but whatever definitions are used, the agreement practically is, "Deo, non fortuna." Therefore, the old-time materialistic arguments are "non est," and the agnostic ranks are lessening daily through the force of the New Light, which compels recognition of the main fundamental life principles; truly the time is near "When none shall say, Know the Lord, for all shall know him."

The aboriginal mind naturally became inspired with the ever renewing life in the vegetable; thus evolving up to the question of Job. This has been fully answered by our pattern, Jesus, and the Spirit gives consciousness of life everlasting to all who earnestly desire the Light.

Dogmatic statements in this day and age have lost their power to convince of any truth, but the real evidences of immortality come only to the one who communes with the God within his own being. This is the Spirit which the Teacher said would be the comforter, "Even the Spirit of truth, whom the world (animal man) can not receive, because it seeth him not, neither knoweth him; for he dwelleth with you—and shall teach you all things, and bring all things to your (knowledge) remembrance."

The fruit of unifying with the Spirit; attaining the regenerate life, becoming conscious of immortality, is given also by John in the Master's words, "Whatsoever ye shall ask of the Father in my name (the Christ), he shall give it you."

We must be spiritually born before we are conscious of this immortal, deathless life; hence the vital necessity of giving this all-important matter

our undivided attention, which the "Ancient Wisdom" characterizes as "Coming from death to life."

Incidentally, death of the body does not accomplish this, for, "As the tree falleth, so must it lie," and if the body falls before the awakening time, we are still of the earth—earthy.

Belief or disbelief in any theological system will not bring about this imperative change from death to life; from the animal man to the super-man. It comes alone through conviction of our unity with all, from the "clod to God," and a faith that Jesus said "will move mountains."

This attitude brings us in tune with our deific Self, and that in its relation with the Self of all becomes a super-man, who in the universal arcanum has been pronounced a creative Master, in language such as the words of Jesus to Peter, "I give unto thee the keys of the kingdom; and whomsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." We have all without exception to attain this supreme consciousness, so let us earnestly and practically make application to the supreme lodge for each successive step in the life-course that leads to the inevitable culmination, "A ransomed soul."

No vicarious work will avail us in those initiatory trials: beyond their worth as precept and example, they have no value to arbitrarily disentangle us from the meshes of the animal life to that of spiritual consciousness, the imperative change named by Jesus, "Ye must be born again."

This is in harmony with all the higher teachings, since the savage thought first left its impress on rock and papyrus: amply verified in the evolving consciousness of the race today.

Surely this cumulative testimony warrants us in entering the path, asking the Holy Spirit for guidance, and resting assured that we too will testify to the verity of an immortal deathless life.

This consciousness knows no death; sees all humanity alike eligible to this glorious life-heritage, and as testified to by Jesus on the cross and after his resurrection, when he uttered these plain but impressive words, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ (the Master) to have suffered these things, and to enter into his glory; and beginning at Moses and all the prophets, he expounded unto them in all their scriptures the things concerning himself. . . . As he sat at meat with them, he took bread and blessed it, and brake, and gave to them, and their eyes were opened, and they knew him, and he vanished out of their sight." And again later he met and ate with them, abundantly proving his former affirmation, "I have power to take up and lay my body down at will."

All that Jesus said and demonstrated, he said and did for all humanity; therefore, we should practically take up this subject of rising from our matter-entombment, and assert our power as Sons of God, here and now, this Eastertide.

Let us take up this subject as we would any all-important business, with all zeal and earnestness, asking the Spirit to give us step by step

the freeing process, and rest assured we shall cut short the weary journey through the wilderness and attain the consciousness of acceptance.

This certainty of salvation is no mythical illusion, acquired through mere auto-suggestion, but the actual consciousness of acceptance through a union of faith and works, whereby we absolutely know that we have passed from death to life.

Let us be steadfast and we shall receive the assurance, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." Thus shall we share in the resurrection and ascension of Jesus, if we reverently accept the simple but scientifically stated words of Peter on the day of Pentacost, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. . . . Save yourselves from this untoward generation."

This question is just as vital for us today, and the Sons of Light call on us to leave Sodom (plane of sense) and seek the city of permanent peace (realization); in the language of the revelator, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

This is the warning of the ages; don't let us pass it by as hackneyed and frayed from repetition, for we assure you that it will ever come before us until through trial after trial we are compelled to pass through the gates of the resurrection.

Let us suggest the pleasant and easy way of compliance, not the agonizing, strenuous process of average humanity; "Even today, if you will hear the voice, harden not your heart." This is rightly called "The voice of the beloved;" the voice of our innermost Self; the Christ within that will not let us go until we find the "Holy Grail," the symbol of mastery.

"Arise my Soul! cast off thy gloom;
There is no night, there is no tomb,
For all is Light, and all is Life,
And all is endless Joy, not strife."

QUESTIONS FOR STUDENTS IN THE POWER SCHOOL OF TRUTH

CLASS IN CONCENTRATION AND APPLICATION

Lesson 4—True Prayer and Its Results.

1. What is Prayer?
2. Why should we learn to pray aright?
3. Upon what is true prayer based?
4. Explain how we know that Jesus spoke in the present tense and therefore affirmative manner.
5. Does prayer induce God to give us anything? What does it do?
6. What is the meaning of "entering thy closet and shutting the door"?

7. Why should you not pray merely for "things"?
8. What place has thanksgiving in true prayer?
9. Why is faith necessary to prayer?
10. Should we expect answers to all our prayers?

CLASS IN SPIRITUAL HEALING

Lesson 4—Noted Examples of Healing. (To end of page 44.)

1. By what power is all healing done?
2. What is essential to all healing?
3. By whom must it be exercised?
4. How did the leper show that he had faith?
5. Through whose faith was the palsied man healed?
6. Through what attitude did he receive help?
7. Why are some people not healed by the Truth?
8. Why are sin and disease alike?
9. What constitutes a truly "wise man"?
10. What essential was required of the ten lepers?

Lesson 5—The Day of Healing Not Passed. (To end of page 54.)

1. By what basic truth do we know that healing is still possible?
2. Is spiritual healing being now practically demonstrated?
3. Do you personally know of any cases of such healing?
4. If Truth can heal a headache, can it heal tuberculosis?
5. Who or what makes the limitations which prevent realization?
6. What is the truth of expression—that which is visible?
7. Do any of the orthodox churches practice healing?
8. In what respect is the Emmanuel Movement limited?
9. Is it good as far as it goes?
10. Why did King Asa "sleep with his fathers"?

Lesson 6—Instantaneous Healing. (To end of page 62.)

1. What is meant by instantaneous healing?
2. Has the process of unfoldment been going on beforehand?
3. What does the hand symbolize?
4. In what way do you mentally use it?
5. Who or what makes the limitations which prevent realization?
6. Were the cases healed by Jesus mostly instantaneous?
7. Should one become discouraged if healing does not come quickly?
8. Why is obedience to Truth necessary?
9. When will you see no imperfection in body?
10. How should we consider every indication of improvement?

Lesson 7—Necessary Steps to Healing. (To end of page 74.)

1. On the Part of the Practitioner.

1. What is personality, and why is it a hindrance?
2. Why is spiritual illumination necessary?
3. How is growth or unfoldment increased?
4. Where is the revelation of Truth to be attained?
5. Why is steadfastness in attitude and thought necessary?
6. What should be the basis for every decision?
7. What weight should be given to the opinions of physicians or friends?
8. What is meant by "Speaking the Word"?
9. How do you prove that you have confidence in the Word?
10. How is the patient to be led into the knowledge and practice of Truth?

THE UNIVERSAL BROTHERHOOD

A STUDY IN OPTIMISM

By AUGUSTUS MANN

Of a truth men are mystically united; a mystic bond of brotherhood makes all men one.—Carlyle.



ONE OF THE MOST SIGNIFICANT FACTS in the world today, because destined to work its regeneration in ethical, social and economic conditions, may be seen in the logic of events which are literally pushing and crowding the nations into a recognition of the universal brotherhood. The federation of the world is not an idle dream, but rather a prophetic vision, and the federation of the Christian nations, among which conflicting interests in vast commercial enterprises are becoming more aggressive, must lead the way. The trend of events is surely and steadily advancing its consummation, and the divine momentum is the primal cause which has wrought the effects now seen as the secondary or later causes, that are inevitably leading on to international unity, even to a world-wide fraternity.

It is a curious study to note how this is being brought about. Human greed reaching out invites retaliation. It is then seen that two and often many can play at this game. A nation greatly favored in its natural resources, its inventions, the energies of its people, invades even the home markets of other nations, achieving commercial triumphs as apparently unexpected as "carrying coals to Newcastle." Self defense leads to blows against other industries in the offending nation, which may be in no way responsible for the aggression, and so this resentment abroad stirs up discord and strife at home.

Thus the issue is joined, and out of this competition and reprisal, destructive alike to the true interests of all parties, naturally grow thoughts of mutual interests, co-operation, reciprocity. Distressing to many of those involved in the process of change, in every condition of life, by these painful stages the idea of the great brotherhood advances. Back of it is the divine momentum which compels.

An important factor in the problem is seen in the marvels of invention and the ease and luxury of modern travel. Time and space are being minimized, and the material world grows smaller. Nation visits nation in the person of some of its best representatives, both official and private, international courtesies are of frequent occurrence, and the "comity of nations" marks a distinct advance over the idea of "splendid isolation."

The selfishness and greed before referred to are calling into action latent and counteracting spiritual forces, so that nobler ideals and finer perceptions by prophet, priest and king alike, are now a recognized

power among the nations of the earth. We are safely and surely being led to acknowledge the everlasting fact that "righteousness exalteth a nation," and to see that only as a nation exalts righteousness into the active principle of its polity will it have rightful place in the family of nations, and promote the solidarity of the race.

How suggestive this expression, the family of nations! The very name implies an international brotherhood, and time was when it would have been utterly meaningless. Its frequent use now in international intercourse and diplomacy is an inspiration to high officials of the leading powers, to see its true spirit expressed or embodied in all our new conventions and treaties. The spiritual law of the unity of good, the law of moral adjustment, of ethical correspondences, even the divine order which is heaven's first law, all require the incoming of that justice and harmony which are evolving the

"One far-off, divine event,
To which the whole creation moves."

We see on every hand the enormous aggregations of capital, the vast consolidation of industries, the centralizing of management in great traffic associations, the focalizing of power in all these modern engines of resistless force in the business world of today; but where is the corresponding moral potency that is to harness these giants to that righteousness which exalts, not only nations, but men, individual and collective, especially in business life? How it does exalt a man there, and impress his fine qualities upon his fellows!

Is not this moral potency to be found in, and brought forth out of, the divine image and likeness within these very men who are today reorganizing the world's business? Perhaps it is largely latent and much obscured, but still it is there; and how shall this God-likeness be awakened to its native dominion in spiritual power over all material things? Never by covering these men all over with vulgar cartoon and lampoon, and hiding all that is best in them, as is being done ad nauseam in much of our present-day journalism, to the great injury of reform so ignorantly and flippantly treated.

The genius of association and co-operation sits enthroned in its place of power, to administer unified interests in the great industries of our day. But what shall we say of its motive or purpose? First, perhaps, that it is in the law of self-preservation; second, ambition to control; third, the greed of personal gain. Now suppose that instead of these elements of selfishness the divine fire of altruism were the moving passion inspiring all this admirable uniting of diverse and competing interests, this marvelous economy of production and distribution, this prevention of untold economic waste! How different its effect upon the whole world, if prompted and guided by those "two commandments on which hang all the law and the prophets"!

To be continued.

The Power School of Truth

A School of Divine Science : Knowledge of Truth

Incorporated February, 1916.

Head Office: 4231 W. 32d Avenue, Denver, Colorado

BOARD OF TRUSTEES

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Course of Instruction in the Essentials of

THE SCIENCE OF BEING AND TRUE LIVING

practically without money and without price.

This School is already in active operation. Its announcement was met with hearty acclaim from almost every state in the Union, and daily more messages of blessing and congratulation are being received at headquarters.

The great value of such a course of instruction lies in the benefit derived by the student in giving concentrated study to the lessons, in meditation, and in giving expression to the truths perceived and accepted by answering the questions and writing a short outline of each lesson. This fixes or establishes the truths taught as no casual or superficial reading could do.

Oral or class instruction in this School will open with regular classes in the Fall, announcement of which will be made later. Two very successful classes are now in progress.

Remember, this is the work of Truth, of the Spirit, of the One Perfect Mind, and is inspired, directed and sustained by it. This School is in no sense a personal undertaking. Its attitude is wholly co-operative, never competitive; for there can be no competition in Truth. All competition is found only in the realm of personality and selfishness.

This being a School of the Knowledge of Truth, it will gladly work hand in hand with every other school, church or organization or center for the advancement of the revelation of God's kingdom on earth and in the hearts of men. In the same spiritual attitude we are assured of the hearty co-operation of every true spiritual society teaching practical Christianity.

Students may enroll at any time and begin work at once in the classes selected. However, all classes should be taken in order, as indicated in the schedule.

The only requirement necessary to enrollment as a student in this School is that the person shall be a subscriber to POWER, The Higher Thought Magazine, and shall continue a subscriber during such time as

he or she shall remain a student in the School. This is necessary, since POWER is the official organ of The Power School of Truth, and in which will appear many lessons, announcements, and other information needful to the student.

Some of our friends have asked us, "How can you afford to do this great work without price? How will the work be financed?" To which we have replied: "It is the Lord's work, and He will finance and sustain it. All that we have to do is to follow implicitly the direction of Spirit as it is revealed, for, as declared Paul, 'Being confident of this very thing, that He which hath begun a good work in you will perform it.'"

If any feel that they are the avenues of God's bounty for the furtherance of His work through this School, their offerings or endowments will be thankfully received "In His Name"; but we make no appeal.

Be careful to observe all the regulations in order to facilitate the work of the School and avoid any confusion. For the same reason, as soon as you complete any lesson, send your outline and answers at once, and do not wait until you have several lessons to send together.

Send us the names and addresses of your friends who are interested in the Higher Thought, and we will send them the Prospectus of the School. Be glad to share your blessings and opportunities for this free course of instruction in Truth with others.

By giving a little time and study, regularly and methodically, in your own home, you can acquire a clear comprehension and understanding of the basic principles of your being and the universal law by which you may attain the realization of Health, Joy, Prosperity and Satisfaction, for these are all matters of Mental and Spiritual Unfoldment and Training.

Here are just a few words of greeting from among the many received:

I have waited three years for an answer to an earnest prayer—and here it is in your magnificent forward movement. I wish to be among the first to congratulate you in His Name.—Mrs. C. A. (Colo.).

I noticed by the last "Power" your forward step, and you surely have a wonderful system outlined. It will meet with a large response from Truth seekers everywhere. May God's richest blessings be vouchsafed to you in your undertaking.—Rev. Agnes J. Galer (Wash.).

I know you will have great success in this new step for advancing the Truth, and I wish to say how grateful I am to you for placing it within the reach of all.—N. A. Shaw (Mass.).

I have just received the March "Power" announcing The Power School of Truth. I am sending you \$2.00 toward helping pay expenses. The world needs such beautiful help in Divine Knowledge. I feel so grateful for all it has done for me, and is still doing. As I am blessed in the future months I hope to send you more. It will be only in small sums, as I do not earn in any other way, but the work is too beautiful to ignore it for that reason.—Nellie May (Ohio).

I shouted for joy when I read the announcement of The Power School of Truth, for it is the fulfillment of my dream which I have had for seven years for the spread of this glorious gospel.—Mrs. C. G. (Colo.).

I feel impelled to say that you can not err in following the counsel of the In-dwelling Spirit, for in so doing you will be upheld in a way impossible under negative or subservient conditions, either in thought, word or implication. No, you, to attain a maximum of power, must be free, not alone to express and execute, but to do so on a

plane co-operatively equal with all agencies in like efforts Godward. This is the teaching of the Christ, and the highest work can never be done in any other spirit; therefore, I wish you every measure of success, knowing that the Spirit which inspired it will uphold your hands in its outworking.—William Yeats More (Colo.).

I think the School will be a fine thing and meet a long-felt need of people situated like me, who are unable to attend the School in person.—Laura Duling (Colo.).

Your course is wonderful, and I heartily endorse it. You have something that is above and beyond the average New Thought teacher.—Anne Young Huntress (Ore.).

I am glad you are opening up classes for everyone who wishes to study along the lines of Divine Science. We know there can be nothing but Success in the Truth when thought is fixed and stayed on Him, the Source of All Good.—Mrs. Lydia J. Wooton (Cal.).

COURSES OF INSTRUCTION

1. Primary Class in Truth—(12 lessons).

Text: "First Steps in the Science of Being."

(These lessons are now appearing in "Power," beginning with the January, 1916, issue.)

2. Class in Fundamentals—(15 lessons).

Text-book: "Divine Science: Knowledge of Truth."

3. Class in Concentration and Application—(12 lessons).

Text: "Daily Studies in Divine Science: Knowledge of Truth."

(Appearing monthly in "Power" during the year 1916.)

4. Class in Spiritual Healing—(12 lessons).

Text-book: "Spiritual Healing"; and "Broken Doses of Mental Medicine."

(The latter appearing monthly in "Power.")

5. Class in Bible Interpretation—(24 lessons).

(These lessons will appear in "Power," beginning January, 1917.)

As soon as the lessons of any class appearing in "Power" are completed, they will be issued in book form for use by future students and others.

Certificate given for each Class satisfactorily completed.
Five Certificates required for Diploma.

A Post-Graduate Course will be provided for those who desire to pursue their studies further.

• A Ministerial Course will also be provided for those preparing to give themselves wholly to the Ministry of the Christ. The requirements for this course will probably demand individual study and training at headquarters, together with evidences of ability, consecration and fitness for the work.

INSTRUCTIONS FOR ENROLLMENT, CLASS-WORK, ETC.

1. Fill all blanks, sign, and forward us the Enrollment Blank.
2. Not more than three classes may be taken during any one year without special permission of the Board of Trustees.

NEW students—those who have never before studied in the Higher Thought, Unity, New Thought, Divine Science, etc.—are advised to take only the Primary Class ("First Steps in the Science of Being") during the first year; or at least not more than that and the Class in Fundamentals ("Divine Science: Knowledge of Truth").

3. Begin work at once by studying the first lesson of the class or classes for which you have enrolled.
4. Answer each and every question clearly but concisely. Write only on one side of the paper, and give both question and answer.
5. Write in your own wording (do not copy) the TEACHING of the lesson—a paper or essay on the subject containing not over 500 words. This must be done on each lesson.

(Your written explanation of the lesson will not be returned to you, but will be retained by the School.)

6. If any answers are marked "incorrect," "incomplete," "insufficient," or otherwise, give those questions a careful review, and return corrected sheet with your next lesson's answers.

(Do not be fearful of criticism. We shall not criticize—only correct for your help and guidance.)

7. Papers and answers in each class should be sent us monthly regularly.

(If for any reason you get behind a month or so, bring these back lessons up to date as soon as possible.)

8. Do not fail to always enclose a self-addressed and stamped envelope for return of your answer papers.
9. See that your name and address are always written on each sheet sent us.
10. Address, The Power School of Truth, 4231 W. 32d Avenue, Denver, Colorado.

(Do NOT send your papers to individuals or to The Power Publishing Co.)

ENROLLMENT BLANK

Kindly enroll me as a Student in THE POWER SCHOOL OF TRUTH in the following classes: (1).....,

(2)....., (3).....

I hereby agree to endeavor to do my work faithfully and well, and to abide by the regulations of the School. I am.....years of age; by occupation.....; and live at

.....Street,(P. O.),

.....(State). Signed,

Date....., 1916.

The international New Thought Alliance

STATEMENT OF PRINCIPLES

The purpose of this Alliance shall be to teach the Infinitude of the Supreme One, the Divinity of Man and his infinite possibilities through the creative power of constructive thinking and in obedience to the edicts of the Indwelling Presence which is our Source of Inspiration, Power, Health and Prosperity.

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Lilian Whiting
Ella Wheeler Wilcox

The International New Thought Alliance is making great advancement in its constructive work throughout the world. New Thought is the modern evangel of the teachings of the Nazarene, being the exponent of right thinking and living, the oneness of the Perfect Mind and its manifestations, and the application of the Principles of Being—thus bringing the vision of the Living Christ to all people.

It is desired that everyone who wishes to uplift and bless humanity co-operate in this labor of love: 1st. Hold the Alliance and its workers in your thought, that they may have the vision and faith to reveal God's kingdom on earth. 2nd. Feel your unity with all centers of Truth throughout the world, thus helping express that unity. 3rd. Support the New Thought work in your community. 4th. Write to Headquarters, giving your words of cheer and helpful suggestions. 5th. Enroll as member of the Alliance, the fee for which is \$1.00. 6th. Devote a few moments each day in your Silence in holding a loving thought for the peace and healing of all lands and for the realization of the brotherhood of all men.

There are souls in the world who have the gift of finding JOY everywhere and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—Frederick W. Faber.

There is a courtesy of the heart; it is akin to love. Out of it arises the purest courtesy of the outward behavior.—Goethe.

CONCERNING VARIOUS TRUTH WORKERS

A NEW WORK of great importance has been begun in San Francisco, Cal. It is the New Civilization Metaphysical Library, under the management and supervision of the Church of the New Civilization, founded by Dr. Julia Seton. This church has already an enrollment of over 150 contributing members. The church and library are located in the Native Sons' Building, 414 Mason Street. Dr. Seton, upon her return from Australia, will be in San Francisco from April 10th to 21st.

JUDGE H. H. BENSON and his good wife, teachers and practitioners of the New Psychology, have transferred their activities from San Francisco to Poinsetta Apts., 52 Linden Ave., Long Beach. Judge and Mrs. Benson are whole-souled, progressive and reliable teachers and healers.

AFTER MANY YEARS of subjective work, healing and teaching by correspondence, Walter DeVoe has entered into an objective work—having organized The Church of Divine Service (66th and Euclid Ave.). Cleveland, Ohio. W. V. Nicum lectures every Sunday at 11 a. m., and Walter DeVoe teaches and heals every Wednesday at 8 p. m. Mr. DeVoe will now respond to calls to teach and heal in any part of the United States.

AT ST. PETERSBURG, FLA., Mr. James Henry has built a new home amongst the native trees, shrubbery and flowers, which he has consecrated to the work of Truth, and has christened it "Unity Park." Upon the reading table in the library are to be found such magazines as Power, Unity, The Gleaner, The Comforter, etc. He proposes to make this a Truth Center for all inquirers, and hence all are welcome. We affirm a great work in this productive field.

WE CALL YOUR ATTENTION again to that marvellous book, The Aquarian Gospel of Jesus the Christ. It is really worth having for both information and inspiration.

REV. PERRY JOSEPH GREEN, the beloved and forceful minister of the New Thought Temple of Truth, Portland, Ore., has resigned his pastorate to take up evangelistic field work in the interests of the International New Thought Alliance. He is open to engagements and lecture courses wherever the Spirit may call him.

ANNE YOUNG HUNTRESS, who has been doing a most successful work in and about Eugene, Ore., has been called as minister of The Temple of Truth in Portland, and has already entered upon her duties—blessed opportunities. Mrs. Clara Bewick Colby will take charge of the work at Eugene. Both Mrs. Huntress and Mrs. Colby are women of exceptional ability, and consecrated to the work of the Spirit, the Lord prospering them. Mrs. Huntress will soon establish a Sunday School and Reading Room in the Temple of Truth, 616 Eiler's Building, Broadway and Alder Streets, Portland.

THE NEW THOUGHT FORUM, which meets on Sunday afternoons at Dr. Edward Everett Hale's Church, Boston, Mass., recently celebrated its tenth anniversary. The purpose of the Forum is the consideration of new and advanced ideas, to investigate science, philosophy and religions, and to conduct dignified and courteous discussion tending towards the ethical, psychical, and physical improvement of its members and auditors. The Association invites to its platform the ablest New Thought and other efficient speakers. Among the speakers for March were: W. J. Colville, "A Lesson from Emerson—Spiritual Laws"; Myles Standish, M.D., "Eyes and Modern Artificial Illumination"; Rev. W. Frederic Keeler, "The Simplicity of Mastery"; and Prof. R. M. Vaughn, "The Christian Science Doctrine of Reality."

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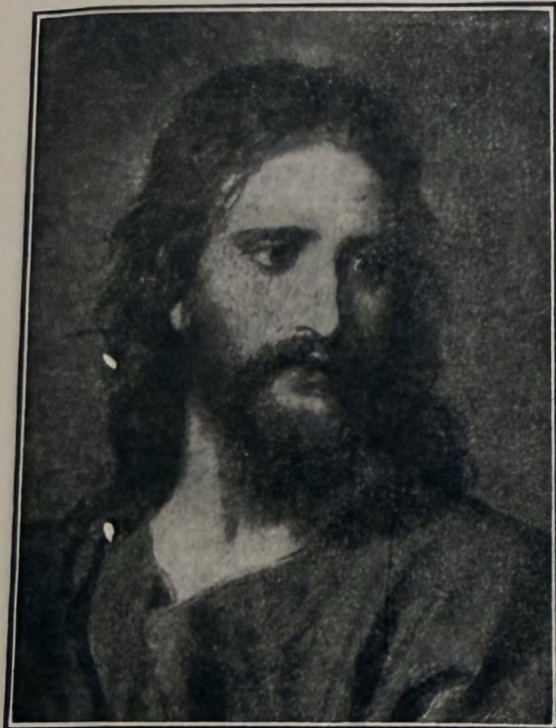
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