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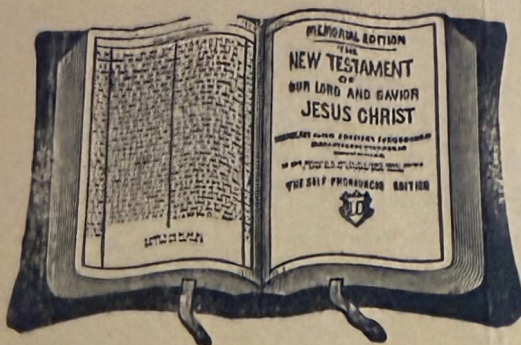
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POWER.

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



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CHARLES EDGAR PRATHER, Ph.D., Editor.

9th Year.

FEBRUARY, 1916.

No. 8.

PROFICIENCY *and* EFFICIENCY

CHARLES EDGAR PRATHER



THE WORD "Proficient" means, literally, to go forward, make progress; derived from two Latin words—pro, meaning for; facere, to make: to make for some definite acquirement or result. All adeptness comes through practice, through endeavor. When one, through such practice, acquires skill, knowledge, or adeptness, he is possessed of a quality and fund of usefulness called proficiency. It is this accumulation of innate forces, to which we have become conscious through practice, which gives us power to accomplish, to produce results, which is the meaning of "efficiency."

Efficiency means the quality or power of producing effects or results. Necessarily, effectiveness is the result of energetic, intelligent and useful activity; not inactive, slack, or incapable.

The qualities of soul which make one competent, capable, able, potent, effectual, to which one has become conscious, make him proficient. To use these qualities in executing, performing, discharging, accomplishing or achieving a proposed result constitutes efficiency. The result, called profit, is the realization or accession of good, useful consequences, benefit, gain; this enlarged realization being growth, unfoldment, giving satisfaction in advancement, improvement, gain, emolument.

In other words, it brings into comprehension more of that which is—Good, or God, the only Reality.

All disease is mental belief. Probably the most prevalent disease or belief is poverty. Everyone wishes for success. We all long for it and strive for it; yet, in the midst of this strenuous endeavor, we give more place in our thought to the fear of failure than we do to having confidence in Opulence and Success.

The abundance of all that is good is man's Divine birthright, his rightful inheritance. The one who recognizes and claims his right, and works to that end, will gain it—will realize it, for he has it within himself now.

Someone has said that poverty is the disease of laziness, shiftlessness, or unwillingness to put forth effort to accomplish the realization of results, or manifestation; or of fear, worry, and discouragement.

Herein is the value of Right Thinking. In business? Yes, in everything. Our work, whatever it is, is our business; and we should make our religion just as much a business to make it helpful and profitable, as we do our commercial affairs.

A proper training of thought will transform the drudgery of routine into joyous endeavor; the home of complaint and criticism into a paradise of love; disobedient and uncontrolled children into loving and lovable companions; and it will stimulate and popularize your commercial business; in short, right thinking will do away with all the ills and shortcomings (or sins) of the human race.

What, then, are some of the essentials of the Higher Thought whereby we may turn our proficiency into efficiency, and thereby be truly a success in everything we do?

Remembering that proficiency means the cultivation of our innate powers through recognition, appreciation and exercise, we must establish a poised, balanced, serene state of mentality; permitting nothing to disturb, worry, or make us over anxious, however great the provocation. Only such a mentality can become masterful.

Confidence in the One Presence and Power is fundamentally essential, for all power is of God. As we learn to recognize and accept this truth, we find ourselves opening more and more to it, until we realize that, after all, we of ourselves can do nothing, but that it is God that worketh in us and is our very success itself.

This gives us the conception, which evolves into realization, of self-confidence, or God himself verily constituting the Self of us. Therefore, we trust the intelligence, love and power within us to direct, harmonize and execute, whereby we bring forth into visibility that inner realization of success in every line of endeavor.

These are the essentials constituting the right attitude necessary for effectiveness. Then comes the application, the doing, the co-operation.

Oscar James Vogl says: "True co-operation is the help you give, not the help you expect. The law of compensation adjusts all things, and he who serves well shall be well served. No man co-operates for any good who does not feel amply repaid by so doing. You never can tell anyone how to do things for you, unless you know how to do things for others."

A few practical suggestions as to how to convert your proficiency into efficiency:

1. Plan your work. Have a clear, definite purpose in view. Know what to do, then how to do; training the will to abide by those plans. Thus there will be no procrastination, nor undue, impulsive haste in action.
2. Order. There is no man well disciplined for success who has not trained himself to obey the law of order. Order is an attitude of your mentality, and does not consist merely in the arrangement of things. A disorderly desk, shop, store, kitchen, or church, indicate disorderly or haphazard thinking. Order out of chaos comes by ordering your thoughts, and arousing and intensifying your desire for neatness, harmony and order.
3. Prudence. "I didn't think" is a poor excuse. Recklessness, carelessness, haste, inattention, are evidences of lack of thought control. Prudence involves carefulness, accuracy, precision, forethought, and thoroughness. These are all attained by training the will through thought and action.
4. Punctuality. This is order applied to time. It is the tardy man who is always "unlucky," as he terms it. He wastes much time and much energy in trying to catch up and to make up for lost time.
5. Tact. This is the attitude of mentality which may be defined as thinking, saying, and doing the right thing at the right time, to the right people, and in the right place. It is a characteristic to be cultivated. Take thought to be alert, to think, to study, and to act upon your intuitions.
6. Harmony. There is great power in keeping yourself pleasant and kind, companionshiping upon terms of equality, but always in tune with the good.

7. Honesty. The wholly successful man is honest in every detail. "To thine own self be true," says Shakespeare, "and then it follows, as night the day, thou canst not be false to any man."

May you each be proficient and efficient.

EFFICIENCY

When you scan a list of the traits, attributes, characteristics and virtues that make you efficient or inefficient, and ponder on the fact that a just and unwavering tribunal, versed in the study of human nature, sits in judgment upon you, should you desire service in the city's employ, you may well feel that no keys are left unplayed in the human gamut.

These tests are in fact only those employed by every shrewd employer, but possibly never before have they been set down in black and white and tabulated. In such guise they look grim and formidable: Are you neat or untidy; cleanly or slovenly; dignified or undignified; wholesome or unattractive; sturdy or slight; healthy or frail; active or slow; vigorous or aged; sober or intemperate; reliable or unreliable; sincere or silly; frank or evasive; moral or indifferent; poised or nervous; firm or changeable; patient or impatient; courteous or rough; tactful or abrupt; open-minded or narrow; generous or selfish; kindly or critical; protective or vindictive; refined or vulgar and profane; thoughtful or careless; correct, flippant or slangy; genteel or coarse; interested or indifferent; alert or unobservant; conscientious or superficial; diligent or loitering; earnest or dallying; economic or wasteful?

Goodness! Had anyone conceived that a human could be so many things! And that is efficiency. Such a list will impress every reader who struggles toward personal betterment with the magnitude of the task. There's a whole life's mending laid out.—(The Colorado Chief-tain.)

An old, successful lumber operator gave the following reason for his success:

"Young man, I got where I am by not stopping until I arrived. The trouble with most folks is that they mistake success for a sort of measles, and lie around hoping they will catch it. It isn't that sort of a disease; it's more like brain fever,—you have got to have some foundation for it, and the only way you can get it is by working like blazes."

DIVINE SCIENCE is simply the understanding of the better part of our makeup. It explains what we were before Theology and Medicine were introduced into the human family. Divine Science calls out the Christ reserve force in us and sets into motion an influence for good that has been neglected by the human family in the support of Theology and Medicine.—(Dr. Robert Charles Hannon.)

First Steps in the Science of Being

CHARLES EDGAR PRATHER.

WHAT AM I?



OUR FIRST LESSON showed us that God is the One and Only Reality; that God is Spirit, and Spirit is the Substance of all, whether visible or invisible; that conscious oneness is Love; and in this ALL, this ONE, is all Knowing, all Life, all Good, all Truth; and through the practice of these qualities or phases of Being we all may attain the realization of Peace, Health, Strength and Happiness.

Let us each now declare: "I ACCEPT THE OMNIPRESENCE WITHOUT ANY RESERVE." This means that we accept it fully, completely; so that we will no longer claim or acknowledge anything adverse to the GOOD. It means that we accept GOD as being both the Source and Substance of all there is. It means that we will give no place in our mentality to the beliefs of the world about matter, sin, discord, sickness, poverty, etc.

Since GOD is ALL, then we—you and I—must be the expressions or manifestations of God. As children of God we must inherit all the qualities of our Source. Whatever IT is, we must be. We can not say, "I am God," for that would imply that we were all of God. The apple can not say, "I am the tree;" neither can the drop of water say, "I am the ocean;" but we can truthfully say, "I am the expression of God, having within me all the qualities and characteristics of God to the extent of my individual being." The apple can truthfully say, "I partake of all the qualities and essence of the tree, which is my source;" and the drop of water can truthfully say, "I am ocean water."

What am I? First, I am the thought of Infinite Mind. Being itself complete and perfect, its action, called Thought, must be perfect and complete. This perfect Thought is Idea. I am, then, the Idea of Mind as God's perfect expression. Second, I am the visible and invisible manifestation of that perfect Idea. This includes the whole of me: spirit, soul, and body. The visible part of me, the body, is just as truly Spirit Substance as are my spirit and soul. As such it is perfect, harmonious and strong. Our work here is to realize its Truth, and thus be conscious of its perfection.

Since God is Life, so am I the expression of Life; not only being filled with Life, but being the very essence of Life.

Since God is Infinite Mind, I not only have but AM Wisdom, Knowledge and Understanding.

Since God is Love, I am the radiance of that which I am—Love.

Since God is Order and Harmony, I am unchanging Health.

My true Nature is God-Nature; therefore, I am peaceful, harmonious, good. I feel my unity or oneness with all.

My thoughts are good, because I have no mind apart from God. The One Perfect Mind is my Mind, and it thinks only that which is true.

My actions are good, for they are the pictures or results of my thoughts, which are good.

We know all these things because of the Law of all Nature and Being: "Like begets like." That which is Good can produce only good. Good thoughts produce good results. Only good can come from Good. Then what our Source is, we are its expression. Since God is the only Creator, and the only Substance out of which all things are made, we now know that we are born of God, the Good, and that this Good is our Divine inheritance forever.

Now let us daily practice this Truth by affirming and practicing such statements as these:

I am the child of God; therefore, I am pure, true, perfect Spirit Substance—mind, soul, and body.

The One Perfect Mind is my Mind, and thinks in me as my very self.

Whatever God is, I can rightfully and truthfully say of myself, since like begets like. I do not claim to be God, but I do claim to be the child of God. I therefore not only have the right, but should express Good in my every thought, word and action.

I do not permit myself to be influenced by the seeming or appearances, and I now know that the ills and troubles of humanity do not belong to me, since my being, including my body, is spiritual and not material.

I make my unity with all people and things, for I know that all are the expressions of God. I neither oppose nor condemn anybody or anything.

I make a practice of always looking to God for my Life, Health, Strength, Wisdom, Joy, and all Good. I rejoice to express these as His child.

Step by step the scientific investigator is being led to the threshold of the awful, absolute Truth that all matter, or substance, or energy, or force—call it what you may—is not only intelligent, but is Pure Intelligence itself. Atoms, molecules, electrons, are but expressions or rates of motion of pure Mind, Thought, or Intelligence that man had personified and called GOD.

Ice is not permeated with water or controlled by water. Ice is water. Matter is not controlled by mind. Mind and matter are one. A high vibration of mind does control, to a certain extent, a lower vibration of mind, as water may carry a lump of ice here or there, water being a more positive rate of activity of the same thing.—(Dr. George W. Carey.)

THE ALL-IMPORTANCE OF THE ATTITUDE

By ALMA GILLEN, in "Expression."



DIVINE SCIENCE does not ask of any student that he shall not get ill, but that his illness shall not meanwhile make him deny the wholeness and perfectness of his Being. He must at all times, and under all circumstances, and through all conditions, know that all his conditions and circumstances are caused by his untrue thoughts and convictions.

The following out of his true conviction is left to the individual, down to the smallest details of everyday existence.

Does he still get jealous? Does he still feel resentful? Does he still act from dozens of his untrue convictions? This is his own affair, and Divine Science will not repudiate him for these thoughts or actions. Outsiders will blame him, without doubt, but this is to be expected, for outsiders have not tried to change their habits of thinking, and do not know how great is the change that is being made.

But all Divine Scientists know, and they prove how well they know the principle of the Science by their attitude towards one another, and towards all people everywhere.

A Divine Scientist will never be heard to say that a fellow Scientist is not a good Scientist because of anything he does, or does not do. He will stand by the other with all his knowledge and power under all circumstances, without criticism or blame.

But should anyone who calls himself a Scientist become ill and say that the Science can cure some illnesses but not others, or that his illness is produced by this or that outside cause, he proves that he has something yet to learn about the Science of his Being. He proves, by this statement, that he has not accepted the very foundation principle of the Science, and is therefore still a seeker, searching yet for the Truth of his Being.

A Divine Scientist knows that if he gets ill, as a Scientist, it is because of his own untrue convictions and thoughts. Let us say that he gets an attack of pneumonia from sitting in a draught. He will know that his illness is caused, not by sitting in the draught, but from his conviction that sitting in a draught will make him ill.

To one not knowing anything about the Science of man, this difference of statement may seem to be a veritable play of words, having no value whatever.

A Divine Scientist, however, knows that one of these statements declares man to be a slave of circumstances and a veritable prisoner to all the conditions of existence, while the other statement makes him master of his own soul and body, and maker of his conditions and moulder of

circumstances. It frees him wholly from whatever enslaves him, and gives to him the power to use elemental forces, and makes him master of universal laws.

One statement gives to words, to wind, to rain, the power to make his mentality hopeless, depressed, and miserable, and fills his wonderful and beautiful body with aches, pains, and diseases.

The other statement lifts man himself into the highest position possible to imagine, and gives him a nature spotless and beyond compare; his mentality is raised to a place of power and importance, where it functions without friction, where it uses circumstances and moulds environment, and where all is peace, harmony, and joy.

His beautiful and wonderful body shows forth how powerful and wise man is. It speaks for him. It tells how great is he who stands before us, and how marvellous his mind.

The principle underlying these two statements is one of the greatest possible importance to those who are seeking for the Truth.

The one who knows his Being in all its purity and power, and the work of his thought, stands in a position of poise which nothing can overthrow.

Thousands of professed Christians are doing nothing to bring Christ's Kingdom to earth. Evidently they believe that if they just believe themselves, support the church and make long prayers, they can leave the rest to the Master. They obey the "Thou shalt nots" and are content. They forget the first word of Christ's law, the golden rule, is DO. Do, rather than Do not, should be the rule. Service consists in affirmative acts.

Irving Bachelor has an old father giving this advice to his son:

Now don't expect too much o' God, it wouldn't be quite fair
If fer everything ye wanted ye could only swap a prayer.
I'd pray for yours, an' ye for mine, an' Deacon Henry Hosper,
He wouldn't have a thing to do but lay abed an' prosper.

If all the things came so easy, Bill, they wouldn't hev but little worth,
An' some one with a gift o' prayer 'ud mebbey own the earth.
It's the toil ye give to git a thing, the sweat an' blood an' care
That makes the kind o' argument that ought to back yer prayer.

We have discovered a new note in the gospel of the Nazarene—it is Service. The old gospel was "save," the new gospel is "serve," and we have learned that to serve is to save. We have also learned that he who serves man best serves God best. Christ definitely stated the service when He said, "Help ye one another." Dr. Frank Crane says the thought of the old gospel was to save from a hell hereafter. The thought of the new gospel is to save from a hell here, now. The thought of the old gospel was to prepare for death, of the new to prepare for life.—("Yeoman Shield.")

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. Those who have leisure for more extended study, from a half hour to an hour daily, in looking up Bible and other references, the "Daily Studies in Divine Science," published monthly in a neat little booklet by the Colorado College of Divine Science, are recommended. The subscription is \$1.00 a year.)

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."

THE INNER LIGHT

Light is essential to growth or unfoldment. This is true in both the vegetable and animal kingdoms; and it is just as true of the mental and spiritual kingdoms. Darkness is stagnation, inactivity, death.

In truth, there is no darkness, therefore no stagnation or death, any-

where. To only the unseeing eye there seems to be darkness. Statements concerning darkness are relative. Light is absolute. Therefore, in discussing light and darkness, our statements refer to man's degree of comprehension of the Truth, of which light is the symbol.

Personal belief, which includes fear, superstition, ignorance, etc., has so clouded man's spiritual sight that he is apparently in a state of darkness, "dead in trespasses and sins." Because he has not awakened to the Truth is no reason or proof that the light is not there.

To see means to perceive, to comprehend, to know; and to know means to be; that is, you become conscious of what you are through knowledge, which is the light. Intellectual light may be truth, but until it is realized as truth it is more or less adulterated with personal belief and opinion, and therefore is as the moon-light in comparison with the light of the sun.

The true Light is the Christ, the "only begotten" but universal "Son of God." This is the true Light that lighteth every man that cometh into the world, as declared John. This Light is within each one, to which we must turn for understanding, for consciousness is an inner realization, not some accretion from without. Let us learn to look to the Source of Knowledge for our inspiration and guidance. "Christ in you the hope of glory." Then "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory." (Isa. 60:19.)

FEBRUARY, 1916.

TUESDAY

THE FIRST

God is light, and in him is no darkness at all.—1 John 1:5.

Intelligence comprises the whole of knowing. God is this One Perfect Mind omnipresent, therefore is not only the source but also the very essence of intelligence—Omniscience.

AFFIRMATION: I accept the omnipresence of God. I therefore accept the omnipresence of Intelligence.

WEDNESDAY

THE SECOND

And God said, Let there be light, and there was light.—Gen. 1:3.

Thinking is the activity of Mind. Perfect Mind thought, imaged, or "said," and behold, Mind was made manifest as light or understanding. It was the natural way of expressing what it Itself is—Light.

AFFIRMATION: I accept the omnipresence of Mind. I therefore accept the omnipotence of True Thought, the action of Mind.

THURSDAY

THE THIRD

I am the light of the world.—John 8:12.

"I AM" is the declaration of Being. It is the Source and Essence of all expression. It is the very Substance of all, visible and invisible, revealing itself in man and all creation.

AFFIRMATION: In saying "I am," I shall this day declare of myself only that which I know God to be.

FRIDAY

THE FOURTH

Believe in the light, that ye may be the children of light.—John 12:36.

To believe in a thing is to open yourself to its truth. To know God you must believe in God. Believe in God as the perfect Intelligence within you, and you will become aware that you are the child or product of Light.

AFFIRMATION: I steadfastly affirm my belief and confidence in the Divine Intelligence within me, and that I express it in my every thought.

SATURDAY**THE FIFTH**

In thy light shall we see light.—Ps. 36:9.

Personal thought judges largely from the seeming, from appearances. It therefore is usually blind, ignorant, confused and distorted. When you turn from this realm of the mentality, and see with the eyes of Truth, you begin to see and know with God, the meaning of consciousness.

AFFIRMATION: I depend wholly upon the Inner Light or Intuition to train and guide my thoughts in the path of Truth.

SUNDAY**THE SIXTH**

O send out thy light and thy truth: let them lead me.—Ps. 45:3.

Be responsive to the promptings of Truth within you, and you will be led in everything you have to do. This "still small voice" is Intuition, which will illumine your pathway; for Intuition is the immediate perception of Truth without any process of mental reasoning. Trust it, follow it. Let your desire or prayer be ever for more light, more truth.

AFFIRMATION: I keep myself open and receptive to the illumination and guidance of Spirit. I practice listening within for its instruction.

MONDAY**THE SEVENTH**

Light is sown for the righteous.—Ps. 97:11.

Revealed Truth is for the one who desires to know and live it; for he is righteous who doeth righteous. It is a matter of your own choice. He who lives in the mental or sense, loves darkness better than light, for his deeds are evil, and deeds are the outpicturing of thoughts. But he who seeks the Truth, the right, finds it revealed by the light within sown everywhere for his illumination.

AFFIRMATION: I walk in the light, and as I keep my thoughts right and true I find more wisdom and understanding revealed unto me.

TUESDAY**THE EIGHTH**

Unto the upright there ariseth light in the darkness.—Ps. 112:4.

Are you perplexed? Are you worried? Turn to the Christ-light within you, even in your darkest experience or troubled condition, and you will find an unerring guide into the realm of joy and gladness, the light of Truth dispelling all sense of gloom and discouragement.

AFFIRMATION: I keep my face to the sun, and thus I see no shadows. I am one with the true Light, and there is no darkness in me.

WEDNESDAY**THE NINTH**

Thy law is light.—Prov. 6:23.

Law is the orderly and harmonious method by and through which God expresses himself in his creation. It is the right rule of action. The Divine will is that each expression shall know the truth of itself and therefore of its source; and this is light or understanding. Observe the activity of Being thus manifesting in everything, and you will see and know through its law.

AFFIRMATION: I give attention to the law of my being, which I know is the law of God; for the law reveals that like begets like.

THURSDAY**THE TENTH**

Awake, thou that sleepest, and Christ shall give thee light.—Eph. 5:14.

He who dwells in the sense or seeming of things and conditions, and sees not the Law back of them, is asleep. It is this blindness to the Reality of things which gives place to beliefs in those things having adverse power, which causes all our sufferings and limitations.

The Christ is the Light of God, therefore the light of your world. Awaken yourself from the dream of sense, and the Christ within you will reveal perfect Life, perfect Intelligence, and perfect Substance everywhere, giving peace and freedom from all sense bondage.

AFFIRMATION: I am awake and alive unto the Christ within me, and the Truth now makes me free.

FRIDAY

THE ELEVENTH

He that doeth truth cometh to the light.—John 3:21.

Only by putting into practice, or living, the Truth, can one attain its realization. Put into practice what Truth you know, and its inspiration will lead you into fuller realization of the Good. Growth is a process of unfoldment through exercise.

AFFIRMATION: This day I shall faithfully endeavor to live and practice every thought of Truth which comes to me, and thus become fully conscious of being its expression.

SATURDAY

THE TWELFTH

For ye were sometimes darkness, but now are ye light in the Lord.—Eph. 5:8.

All have been more or less subject to untrue beliefs about things, to fears of adverse powers, and superstitions about evil influences. These give place in thought to sin, sickness and death, and are the evidences of spiritual darkness through mental perversion.

But now are you illumined, and you know but One Presence and Power in all this universe—the Good omnipotent. Your light now becomes a light unto others.

AFFIRMATION: I am a Radiant Center of Truth, and the Christ-light shining from within me purifies and glorifies the world.

SUNDAY

THE THIRTEENTH

Ye are the children of light.—1 Thess. 5:5.

Knowing your Source to be Light, you now realize your Divine inheritance. As the child of God you are the expression of Wisdom, Knowledge and Understanding. You therefore no longer claim ignorance, but know the Truth through the Christ within.

AFFIRMATION: The inspiration of the Almighty now gives me understanding in all that I think, say and do.

MONDAY

THE FOURTEENTH

Put on the armor of light.—Rom. 13:12.

Not only have you the realization of Truth within, but it becomes a cloak of righteousness all about you, and protects you from the chilly blasts of false belief and fear, and is a shield of defense against all the works of darkness.

AFFIRMATION: I am surrounded and protected by the Good. No weapon of darkness can pierce my armor of light.

TUESDAY

THE FIFTEENTH

That ye should show forth the praise of him who hath called you out of darkness into his marvelous light.—1 Peter 2:9.

The elimination of personal thought comes through the realization that the essence and effulgence of light is God, made manifest through

its own shining—the Christ. All praise, all honor, all glory, belong to God, the SUN of Righteousness. We are its recipients and expressions.

AFFIRMATION. My heart sings with praise and thanksgiving to God, who hath delivered me from sense delusion through His marvellous Light.

WEDNESDAY

THE SIXTEENTH

The path of the just is as a shining light, that shineth more and more unto the perfect day.—Prov. 4:18.

To be just means to be pure, honest, upright, temperate in all things; free from envy, hatred, revenge, all unkind and untrue thoughts; free from self-pride, egotism, and selfishness; giving your best in everything you do, and being kind, loving and helpful to all; for "He serves God best who serves man best."

Such a life is fraught with Power, and is an unlifting, inspiring and healing influence, shedding its light and sweetness more and more, even unto full realization—the perfect day.

AFFIRMATION: I practice living the selfless life, serving the Good. I shall be just in giving credit wherever deserved, and rejoice in it.

THURSDAY

THE SEVENTEENTH

Thy word is a lamp unto my feet, and a light unto my path.—Ps. 119:105.

The "word" is Truth in operation. It is God speaking. Truth alone clears the mentality of wrong conceptions and untrue conclusions by the light revealing their nothingness. This illumination from the lamp of Truth is ever ready for you, but you must carry it with you, use it.

AFFIRMATION: My words this day shall be wholly right and good, for they are the expressions of the True Word, which is God.

FRIDAY

THE EIGHTEENTH

In him was life; and the life was the light of men.—John 1:4.

The same life that was recognized by John as being the Divine Intelligence in Jesus is in you, for there is but one life. Therefore, wherever life is recognized, there also should be realized the revelation of the One Presence. This true vision is open to everyone.

AFFIRMATION: God-life is my life. God being infinite Mind, my life is illumined by the Truth which God is, by which I am now consciously directed.

SATURDAY

THE NINETEENTH

That was the true light, which lighteth every man that cometh into the world.—John 1:9.

The light of Truth (God) is the only true light. Jesus was conscious of this Truth, and realized that the ~~life~~, intelligence and power he expressed was not of **himself**, but of God. The Christ is the revealment of this light, through which man becomes conscious of God in him, which is the esoteric meaning of the name Jesus Christ.

This spiritual illumination is universal. As it was perceived for Jesus, and by Jesus himself, so it may be realized by each and everyone for himself, since the life, which is Divine Wisdom, in each is God.

AFFIRMATION: I now open myself to the realization of the inner light of the Spirit, and I find it an unerring monitor.

SUNDAY

THE TWENTIETH

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.—Isa. 60:1.

Since Truth is your light and abides with you forever, you rejoice in it. You trust it in every question, every problem, and know as a result that your light is present to solve every difficulty.

AFFIRMATION: The effulgence of Truth now glorifies its Source (God) in me, and I stand in its white light forever, letting it shine through me.

MONDAY**THE TWENTY-FIRST**

If thine eye be single, thy whole body shall be full of light.—Matt. 6:22.

The only way to find freedom from all the sense conditions is to see and hold steadfastly to the Truth. Practice declaring that only the Good is true, until you see only goodness everywhere. When this has become a living realization, then will your mentality have no room for adverse thoughts about anybody, condition, experience, event, or reality; and you will be filled with the consciousness of the Good through the fullness of this Divine light in you.

AFFIRMATION: I refuse to think unkindly of anyone, however great the provocation. I keep my thought fixed only upon the Good and True.

TUESDAY**THE TWENTY-SECOND**

Then shall thy light break forth as the morning.—Isa. 58:8.

As you practice using what degree of light you have, your realization enlarges. It is like the light of the morning, ever growing brighter and fuller unto perfect consciousness.

AFFIRMATION: My attitude is open receptivity to God, and I realize more and more of the Allness of Good through my enlarging vision.

WEDNESDAY**THE TWENTY-THIRD**

Ye are the light of the world.—Matt. 5:14.

Rejoice in your perception of Truth. Do not hide it, but lift it up that your realization may enlighten and stimulate others. The Light of God, the Christ, declared through Jesus, "And I, if I be lifted up, will draw all unto me."

AFFIRMATION: My Christ-light is the beacon unto all the world. I lift it up that its rays of Truth may dissolve all shadows of sense belief.

THURSDAY**THE TWENTY-FOURTH**

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

After all, it is the "works" which count. Profession without these evidences is shallow and worthless. People demand to see the demonstrations of your faith before they will be open to accept it for themselves. You prove your faith by living it, and as a result of which all your thoughts, words and works will be good; and this will be a great incentive to others to be and to do likewise, to the glory of the Father.

AFFIRMATION: My living is pure, true, honest, and powerful, since it is the expression of my consciousness of Truth; my works are the works of the Spirit.

FRIDAY**THE TWENTY-FIFTH**

To open their eyes, and to turn them from darkness to light.—Acts 26:18.

The Christ within you becomes the savior of others as its light reveals unto them the Way, the Truth and the Life. Your thoughts of

Good quicken their perception; for thoughts are forces, and your thoughts being true, banish from their mentalities the false beliefs of sin, sickness, poverty, etc.

AFFIRMATION: I give myself to the service of others, that they may see with me only that which is good and true, and enjoy its blessings.

SATURDAY

THE TWENTY-SIXTH

The people that walked in darkness have seen a great light.—Isa 9:2.

You are helped and strengthened in seeing others released from sense bondage through the light you have given them. It is not only a wonderful salvation unto them, but a cause of great rejoicing unto you.

AFFIRMATION: I give all praise to the Christ within me for illumination of the Truth which sets free from sense delusion. "It is not I, but the Father within me who doeth the works."

SUNDAY

THE TWENTY-SEVENTH

The light of the righteous rejoiceth.—Ps. 13:9.

Happiness consists in appreciating, enjoying, and feeling your oneness with the Good. Your recognition of the Good is an inspiration to all, and makes everyone rejoice in it, and thus to practice the Truth themselves.

AFFIRMATION: That my influence may be good, I will think, speak, and do only that which is right.

MONDAY

THE TWENTY-EIGHTH

Light is sweet.—Eccl. 11:7.

You fear only that which you do not know or understand. Light, being Intelligence, removes all fear through knowledge. This knowledge is conscious oneness with the Good, since God is the only Reality. This consciousness of oneness is Love, and "Love casteth out all fear." The result is peace, harmony, joy, satisfaction.

AFFIRMATION: The inspiration of the Almighty keeps me in perfect peace, and fills my soul with gladness.

TUESDAY

THE TWENTY-NINTH

Walk as children of light.—Eph. 5:8.

Walk—(that means think, speak, and act)—in the realization that the "Light shineth for thee, the Light shineth on thee, the Light shineth through thee, and through thee to bless the world."

"If ye know these things, happy are ye if you do them."—John 13:17.

AFFIRMATION: Glory be to God for this realization of His Presence within me as my Monitor, Inspiration, Illumination, and Guide. From henceforth I walk in the light of Truth.

VISION

The greatest entertainer a man can enjoy is vision—not so much the vision of the eye as that of the mind's eye. Vision consists of seeing farther into time and space than mortal eye can reach. All possess it in some degree, and it grows by cultivation.

The farmer sees the grain his planter drops and covers; but by vision he sees the stalk to grow from that grain, and the increase it may be expected to bear. He sees a wide prairie or waste of brush; but vision points to the fertile fields that will follow the application of his labor.

The railroad builder follows a valley without seeing a single inhabi-

tant; but vision peoples that valley with prosperous farmers of the future, and the railroad is built for the days of vision, the days to come when the eye may see what vision has promised.

Vision is the way to every improvement: first, by invention; and later by materialization. Those who have it are called seers, or see-ers, because they see farther than the ends of their noses, and farther than simple sight. It is a matter of projecting common sense into the future to see what is going to happen and to bring back a tip in regard to the unknown.

In the forties a lad from New York crossed the plains of Kansas, and saw the hills covered with buffalo. When he afterwards learned that the buffalo were being driven from the Kansas prairies, he saw in vision those same hills covered with cattle. In time they were, and many of them belonged to the young see-er whose vision pointed the way to fortune.

There are no longer vast tracts of outdoors going to waste; but there is a vast amount of other waste that visionaries are going to stop to their own and the common profit. It takes vision to see it; and those who are too short-sighted to see it will, as usual, call the see-er a fool. But the dreamers will continue to dream, and the visions will be seen just the same, and be realized by those whose sight has given them faith, and whose faith has given them courage.—("The Liberty Bell.")

The practitioner who tells you you cannot study Christian Science and New Thought at the same time has something to learn. The voice of spirit in your own heart is a better guide than she. The "difference" between New Thought and Christian Science is the difference between the whole and a part. Christian Science is a purely metaphysical statement of being: it explains that which meets and acts upon the physical (which is the mental), and it tries to ignore the physical or mental. New Thought teaches exactly the same metaphysics that Christian Science does, and in addition it explains the physical. In other words, New Thought explains Life itself, and Life's manifestations. Life or God manifests in the "mental" realm which Christian Science ignores, or calls "nothing." All life is spirit; all manifestations of life are mental. The mental reflects, records, proves truth or spirit as the figures on a slate prove the problem in your consciousness. Yes, emphatically, "demonstrating" is the same as "holding the thought." There is only one healer: God, the Life, Wisdom, Power of every soul. There is only one thing to heal: the mentality, the personal mind, the thought of every soul. There is only one consciousness: God-consciousness. Things are the thoughts in the one consciousness. Are you conscious of things? Or of God the Life of things? "Be ye transformed by the renewing of your mind" through meditating in your heart upon the One Spirit, God. So shall you be healed and directed and prospered by the One. Read Christian Science and New Thought as the spirit moves you.—(Elizabeth Towne.)

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.")

HEALTH AND DISEASE



UPON THE QUESTION OF DISEASE the teachings of Divine Science and Christian Science fully agree: Disease is the delusion of mortal or sense belief. Since God is the only Reality, and God is omnipresent, there is no place in all the universe for anything unlike or adverse to the Good.

Disease means not at ease, discomfort, inharmony. Where do you sense such discord? You think in you BODY; but where do you THINK? It is in your thinking where all the trouble lies. The realm of personal belief, fear, superstition, envy, jealousy, hatred, and the like, the result of which is pictured forth as disease, is known in Divine Science language as "Mentality." The name for it in Christian Science language is "Mortal Mind."

The purpose of language is to correctly convey the thought intended, so I do not see any great objection as to which term is used; but of course it seems always better to use words according to the meaning of the words themselves. If we designate Mind as being God, then the action of Mind, which is Thought, must be perfect. There can not be any other Mind than God, since God is all and God is omnipresent.

There is, however, something which imitates or resembles Thought which is untrue, imperfect, adverse. To give explanation of this, Christian Science says: "Erring, sinful, sick, and dying men are not the likenesses of the perfect and eternal Mind. But usage classifies both evil and good together as mind; therefore, to be understood, I will call sick and sinful humanity Mortal Mind,—meaning, by this term, the flesh that is opposed to Spirit, human error and evil in contradistinction to Goodness and Truth."

Paul used the term, "carnal mind," in meaning personal conceptions and belief: "The carnal mind is enmity against God;" "To be carnally minded is death."

Mentality, critically defined, is the action of Mind; therefore, there are those who proclaim mentality to be as perfect as Mind. But psychologists, physical scientists, phrenologists,—yes, the common usage of the world—gives this term the general meaning of personal thought, belief, power of will, etc. Thus, like Mrs. Eddy, "to be understood" by people generally, Divine Science uses the word "Mentality" to designate the realm of belief in which rise all untrue or false thought, called "error."

It is because of the similarity of the imitation to the true action of Mind that it becomes necessary to denote which we mean by saying, "True Thought," or "False Thought." True thinking clarifies our mental vision so that we perceive and know the Truth. Untrue thought befores and beclouds our mental vision, so that we often mistake the seeming, the appearance of things, and imagine that they are real. These sense conceptions constitute error, and error is disease.

"Could God create such false representations of Himself as sin, sickness, and death?" asks Christian Science. "The answer must be in the negative." This is self-evident Truth, for both Nature and spiritual revelation, or intuition, convinces all of the law that like begets like, and could not produce its opposite. For this reason, it is impossible for God to lie; otherwise, God would be destroyed as Truth.

Mrs. Eddy uses all these arguments in denying the presence of God or Truth in the manifest world, it, according to her teaching, being the result of man's mortal belief. This seems to be her strongest and most persistent teaching throughout her book, "Science and Health." I have previously given the view of the Divine Scientist, who declares that he believes in the omnipresence of God; not merely in that which is invisible, but in the visible as well. If I exclude God from the visible, how can I claim His omnipresence? It will be unnecessary for me to keep reiterating this, so we will pass on to the discussion of the other teachings and practices of Divine Science and Christian Science, excepting where it is necessary in order to explain a point.

What, then, is the explanation of disease? Christian Science explains it lucidly in these words: "What is erringly termed mind sees only what it believes, and believes only what it sees." That is, personal thought mentally images according to its limited conception or belief, and usually judges from the appearance or seeming of things and conditions. It is the limited and distorted thought of the mentality which misinterprets the Truth of God and the Universe.

In the mentality personal belief defines disease as a reality. The belief in disease is the disease. If the one is untrue, the other is likewise false. "Human sense," says Mrs. Eddy, "supports all that is untrue,

selfish, or debased. We must put to silence this lie of material sense (belief), with the Truth of spiritual sense (realization)."

When one is awakened from this dream of sense through the illumination of Truth, he knows with Paul: "I know, and am persuaded by the Lord Jesus," (through whom the Truth was revealed to Paul), "that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean."

Since all our discords arise in the mentality, the mortal mind, the carnal mind, we readily see that the only place for healing, the only place where healing can take place, is this realm of personal belief and opinion. This is the process of spiritual or all true healing: "Be ye transformed by the renewing of your mind." "Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . good . . . any virtue . . . THINK ON THESE THINGS."

Knowing God, the One Reality, the mentality of man becomes spiritual, and Spirit knows nothing opposite; therefore knows neither sin, sickness, nor death. This is the mission of both Divine Science and Christian Science, to be the ministers of God to awaken those who are asleep, "dead in trespasses and sins," that the Christ may give them the light of Truth.

("Health and Disease" continued in March issue.)

The Brotherhood of Light (Box 1525, Los Angeles, Cal.), whose motto is, "Truth crushed to earth shall rise again," is taking a prominent and leading part in awakening humanity to the Power of Thought, and stimulating all to take an active part in establishing world peace.

The Brotherhood has sent to every important progressive organization in the United States leaflets reading as follows:

We solicit your active co-operation in bringing PEACE on earth and good will among men.

Mind is omnipotent, but to the collective mind rather than to the individual mind we must look to change the destiny of the world.

Knowing the power of Mind, and being skilled in its use, we are positive we can bring about Peace at an early date if we can induce a number of earnest thinkers to co-operate with us in our mental efforts.

To this end we request that on Friday of each week at 8:00 P. M., Pacific time, you concentrate your will on the thought Peace, for a period of three to seven minutes.

If you are in sympathy with the Peace Movement, kindly spread the knowledge of our efforts and induce your friends to concentrate at the given period. This good work need interfere with neither business nor pleasure. Wherever you are and whatever you are doing send out to the world the thought Peace at this time, **AND THE RESULT WILL BE PEACE.**

May the darkness of Ignorance, Prejudice and Superstition soon be dispelled, and War cease among men.

WHITHER AND WHENCE?

BY JACOB RISING

Say, whither and whence is the soul of my being,
 My Self that perceives its own nature divine,
 Involved and exchanged in the flesh half unseeing,
 Say, whither and whence is this spirit of mine?

My eyes that Life's morning bid open in wonder,
 At noon-time are dimmed by the tears they have shed;
 My ears of delight are now dulled by the thunder
 Of conflict unceasing that breaks 'round my head;
 The limbs that were eager for the fierce battle's raging
 Grow weary and threaten from henceforth to plod;
 And even the mind that inspired them seems aging,
 As though to return with the rest to the sod.

Yet seemeth my living a part of all Being;
 And surely the Being of all hath its Soul;
 And surely the soul of my limited seeing
 Bears some fixed relation to the Soul of the Whole.
 But whence is my coming and whither my going,
 And what is my mission, and where is my way?—
 In birth and in life and in death am I knowing
 The whole of my Being,—the Whole, in a way.

My reason here fails of a valid conclusion;
 My mind cannot soar from its limited sphere;
 My soul, unconfined by my senses' illusion,
 May grasp the Infinite as my mind grasps the near.
 Then up lifts my soul to the Soul of all Being,
 And straightway an answer sufficient receives,—
 An answer inspiring and instantly freeing
 From fear and foreboding the soul that believes:

From thence is my soul—from the Soul of Creation;
 And thither my way—to return to that Soul;
 My mission—to aid in that Soul's revelation,
 And joyfully haste to return to that goal.
 Then praised be that unbounded faith apprehending
 What limited reason may not comprehend:
 The life of my spirit with God's Spirit blending,
 The Life uncreated and fearing no end.

I am much pleased with your articles on the Similarities and Differences of Divine Science and Christian Science. My first study was Christian Science, but it did not satisfy; Divine Science does.—Mrs. R. J. F., Teacher and Healer.

Broken Doses of Mental Medicine

CHARLES EDGAR PRATHER.

Paul tells us to think upon the things that are good, as a means of attaining their realization. He says nothing about denying that which seems bad. The reason is obvious: You can not deny the reality of any evil without mentally picturing that evil. In so doing, you stamp that image upon the subconscious realm of your mentality, from whence it is apt to arise, with its subtle suggestion of reality and power, at the most inopportune moments, and overwhelm you with its seeming power. This is what causes so much trouble in the thought of Divine Scientists—their former beliefs and opinions arising from the subconscious (the reservoir of all thoughts, impressions, beliefs, etc.) and conflicting with their newer and higher visions of Truth. Denials have no place in the thought of the progressive Christian.

Truth is constructive. It keeps its face ever to the light; and it therefore is neither hindered nor disturbed by sense beliefs, opinions, and conditions. Indeed, only by adhering firmly to the Truth is one freed from personality, the realm of thought in which adversities appear.

It is a metaphysical law that you see in another only that which you are yourself. "The pure in heart see God."

TO RID YOURSELF OF PERSONALITY

I know only one Presence, the Presence of Love, Peace and Joy. I judge not, I condemn not. I find no fault with anybody or anything. I have overcome such habits of thought by coming up over personal belief, and recognizing that I stand in the very Presence that is all Love, Peace, and Joy. I have entered into the Peace of Knowing, Loving, and Living the Presence of God.—(Josephine S. Preston.)

FOR RELEASE FROM FEAR

Since God is Love and God is Good, and since God is omnipresent, then Love and Good are everywhere. Therefore there is no place where there can be anything not good. I trust in this Presence of Good everywhere—in the darkness as well as in the light. I trust it in my daily duties and affairs, in my home, and in myself. Love is everywhere, and Love is always helpful, soothing, strengthening, inspiring. I look for Love in everybody and in everything; and behold, I find that for which I seek.

Since fear is the product of ignorance, I keep myself open to the revelation of Truth within me, and in this Light I behold only the Good. Therefore, I am free from all the doubts and uncertainties of sense belief and superstition; from sin, sickness and limitation; for Love,

which casts out all fear, is conscious oneness with God the Good. I affirm and practice this truth: "The Father and I are One;" and I am enfolded and protected by Infinite Love forevermore, for I am Love.

FOR THE REALIZATION OF SUPPLY

I displace all thought of fear and lack by the thought of trust in the All-sufficiency of God. Since God is omnipresent, then what God is is everywhere. I know that Spirit is the only substance. I therefore open myself to Spirit that it may supply all my needs. I do not sit down and imagine that the bounty of God will be poured into my lap. I first open the windows of my soul to see this One and Only Substance, and declare that it is now made manifest to me. I therefore think and speak only of Abundance. While affirming Success, I do not neglect to exercise that faith that is necessary to its realization by putting forth effort to attain its realization; for "God helps him who helps himself." This co-operation with God opens my eyes to see that "Of His Fullness have all we received." I confidently accept this as Truth; therefore I refuse to acknowledge any lack, resting confidently in the faith that the Father supplies all my needs. This I will continue to do, fulfilling to the best of my understanding and ability, until the visible supply for all my needs and comforts is made manifest.

Love—love him who has caused thee pain, whom thou hast blamed, disliked; and then all that which had concealed his soul from thee will disappear, and thou wilt, as through clear water, see at the bottom of his soul the divine essence of his love; and thou wilt not have to, thou wilt not be able to, pardon him; thou wilt only have to pardon thyself for not having loved God in him in whom He was, and for not having seen Him through the absence of thy love.—(Tolstoi.)

An excellent means of keeping ourselves in an inward quiet and freedom of spirit is to put an end, at the close of every action, to all further thought about it by dismissing all the reflections of self-love, whether of self-complacency or regret. Happy is he in whose mind nothing remains but what is necessary, and who thinks of each thing only when it is time to think of it; so that it is rather God who awakens the impression of it by the sight of His will, which is to be performed, than the mind itself laboriously foreseeing and seeking it. Finally, let us acquire the habit of recalling ourselves to ourselves through the day, and during the course of our employments, by looking simply to God. By that means let us calm all the commotions of the heart as soon as we see it agitated. Let us sever ourselves from every pleasure that does not come from God. Let us suppress useless thoughts and reveries, and speak no idle words. Let us seek Good within us, and we shall infallibly find Him, and with Him joy and peace.—(Fenelon.)



The New Church of Divine Science, St. Louis, Mo.

Through the courtesy of "The Light," a new monthly paper published by the Society of Practical Christianity, St. Louis, we are pleased to show you the picture of their new church building, which will be completed next June.

This Society is now in its twenty-fourth year. Before its organization in the present Divine Science and New Thought movement, it was known only by the name of Christian Science. In January, 1892, a group of faithful adherents of the teachings of Divine Science withdrew from the Christian Science church, and began holding weekly parlor meetings at the home of Rev. H. H. Schroeder, and in March of the same year organized the German Divine Science Society of St. Louis, which for six years met in a hall, then in the church which it acquired and still uses.

Ever since its organization the Society has grown steadily, despite the fact that no direct efforts have been made to build up a large church with many members. Instead, the chief purposes have been to convey the knowledge of the Truth of Being; to teach that God is Health, and demonstrate the Christ method of healing by the power of the Word of Truth; to realize that we are the "temple of the living God;" to bring Life, Health, Peace and Happiness to everyone who will accept and practice this Truth of God and Man.

Dr. Schroeder has always been its able, faithful, and inspired pastor. Whole-souled, gracious, talented, ever practicing and proclaiming only the good, he is a spiritual light whose rays grow brighter and more beneficent year by year.

MEMORY AND ITS VALUE

WILLIAM YEATS MORE.



THE TALENTED AUTHOR of "Life Everlasting" says, "For the Soul there is no escape from its immortal remembrance; it is God's way and the only way." There are schools today making a specialty of memory culture, though there is nothing new in their methods; they but repeat the story of their prototype in past ages. These exercises doubtless have some merit, but from the higher standpoint are unnecessary, for to one who harmonizes with Life, memory, as well as every physical and mental faculty, is kept so attuned with the "Grand Man" that artificial aid is useless. The author quoted, however, carries the subject much deeper than merely the easy recollection of the events and happenings of a span known as a lifetime; for it means an acquaintance with the imperishable record of eternity—the memory of God.

Since we are Sons of God, our unfoldment through the ages applies in memory as well as all the soul senses, so that the words of the Teacher will be realized when he addressed the men who were about to stone him for blasphemy, "Is it not written in your law, I said ye are GODS?" and after Jesus made the plain statement, "I AM the Son of God . . . they sought again to take him, but he escaped out of their hands."

All that Jesus said of himself and his unfoldment, he said for every man: therefore of us; and it behooves us to so purify our mentality that we share and exercise with all great souls every faculty, virtue and attribute pertaining to the Divine Life of which we are an inseparable part. Let us do this gladly, because it is our destiny, not only to perform all the miracles of Jesus, but even greater; and we have the highest testimony of this fact.

We find from the recorded histories of the great souls of the ages, how they reached almost unbelievable heights under difficulties that seemed insuperable; achieving mastery over Nature's forces, such as Jesus showed in stilling the tempest, and Daniel conquering the voracity of the lions.

This universal memory is attained through cultivation and upliftment of the animal-man to the Christ plane; the physical senses transformed and supplanted by the spiritual faculties, operating on a plane where "All things are possible." It is said by the illumined that "We think the thoughts of God," though to the physical man's concept this is merely a high-flown metaphor; illustrative of the great gulf between the inner and the outer; between the intellectual and the spiritual viewpoints. The universal record is imperishable, leaving its indelible imprints everywhere; in the rocks, trees and ocean, to be read by uplifted souls who have arriven: who not only know, "but know that they know."

Theosophy teaches that Nature's records are imperishable and ineffacable; that the processes of growth in the mineral, vegetable and animal kingdoms, and universally in the Cosmos, are so unmistakably

tabulated that they can be deciphered as easily as the ancient Sanscrit and Egyptian hieroglyphs by our modern Archaeologists. There is this difference, however, in these two methods of interpretation: one is from the outward, while the other is from the inner unfolded sense that transcends language and symbol; entering into a comprehension of cause and effect, so that divine revelation can be traced in Nature's akasic records, which unrolls at any age or period of the past that the Master wishes light upon.

This may be called "The Book of God's Remembrance" that is ever open to the unfolded soul; and though above and beyond scholastic lore is yet not supernatural, being a perfectly natural part of our heritage as Sons of God. This knowledge belongs on the elevated plane Jesus referred to when he affirmed, "Before Abraham was I AM."

Like the prodigal, let us awake to the reality of Life; rise from our sensuous stupor of the animal to our true SELF, and the reward is beyond the power of language to depict, for truly in the of-quoted text we can say, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

The way to realize all this is given very simply in the next verse: "God hath revealed them unto us by his spirit . . . the spirit of man which is in him . . . the natural (animal) man receiveth not the things of the Spirit, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Then, as an incentive for us to attain Christhood, the apostle says, "He that is spiritual judgeth all things, yet himself is judged of no man."

Becoming a man spiritual, entitles us to share in the divine mysteries; not alone opening up the memory of past unfoldment, but as Jesus affirmed, "Shows us things to come." Therefore, how serious is our common every-day Life, and how careful we should be with every thought, word and act, so that untoward or unrighteous results may be overcome; seeds of the Spirit planted and nourished, converting our material auric world into a veritable Garden of Eden, wherein flourish the fruits specially acclimated to the Life Everlasting.

Let us begin now and cultivate the memory of every altruistic and loving service we perform daily, and at the same time cease from cumbering our garden with the unlovely and sensuous: thus can we surely climb into the higher and brighter thought realm, where dwell the good and great of all time.

Whole libraries have been compiled as guide books towards and into the Way, the Truth and the Life, but never forget that we can claim our heritage by forgetting all weariness of doctrine, simply taking the Master's counsel to become as a little child, ever doing our highest duty; rendering loving service to our neighbor; even the unappreciated and misunderstood.

Emerson had this same thought in mind when he said, "The one thing we seek with insatiable desire is to forget ourselves, to be surprised out of our propriety, to lose our sempiternal memory, and do

something without knowing how or why; in short, to draw a new and larger circle: nothing great was ever achieved without enthusiasm."

Oliver Cromwell believed implicitly in the higher guidance in all affairs of life; he said, "A man never rises so high as when he knows not whether he is going." This advice is good only when we are imbued with the spirit of justice, equity and love; then our intuitions can be relied on to keep and guide us on the path.

When we close our eyes on a life-time experience in the outer, what a comfort it is to be surrounded by pleasant memories and agreeable recollections: having no vain regrets over what might have been had we been more kind, considerate and loving towards those in our environment. To insure this happy culmination, let us not only resolve, but begin here and now to act the friendly loving part in every detail of our social and business life.

With this attitude we meet none but friends, for even those professing otherwise remain so only temporarily; they can no longer be enemies of one who knows and holds every man a brother. The non-resistant attitude is the only successful resistance that overcomes all evil: the keynote that brings all discord to glorious harmony.

We will not dwell on the pain and sorrow that the bitter memories entail, nor on the hells of auto-inflicted agony the soul endures, ere it is purged from ignorant selfishness: this is all too eloquently given by Dante: let us profit by the warning, and earnestly pray the Father to forgive past mistakes, and keep us ever in the light. In the stern realities of life, never let our hope and courage fail, even when the recollection of past errors almost overwhelm. Let us trust the Holy Presence within the sanctuary of our own being, enabling us to make a stand on something akin to the short but profound creed of that grand soul, Howard Arnold Walter:

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

"I would be friend to all: the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift."

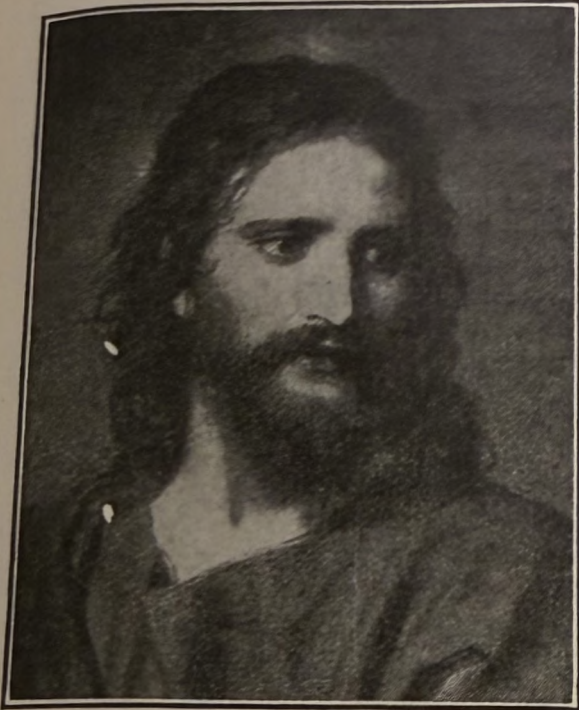
In deepest reverence this "Look up" should govern all we think, say and do, and soon will we know that POWER has entered our auric world, to forever guide, counsel and command.

I came across a copy of your magazine, "Power," and it interested me very much, particularly one article by the editor, "The Way to Freedom." In this article the writer makes the statement that it is possible for one to be freed from any and all undesirable conditions. Oh, what a glorious life is pictured to one in that article! The very thought of being free, absolutely free, from all these conditions that have made my life a misery to me for years. It is the first ray of light that has come to me.—H. L., Cal.

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Is there any objection to having a Question and Answer department in "Power"?—Mrs. F. W., New Jersey.

Not in the least. Many of the articles are really in response to questions on those subjects; but where the answers can be given in a few sentences, we shall be glad to give both question and answer.—Editor.

A NEW YEAR'S RECEPTION of the Colorado Branch of the National Association of Drugless Physicians and its Auxiliary was held at the home of Mrs. Edith Maude Samuels, Denver. The large number of people attending showed the growing interest in the right to have such form of treatment in case of sickness as desired, just as most people demand the right of religious and political freedom.

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