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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.

MARCH, 1916.

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The Power School of Truth

A School of Divine Science : Knowledge of Truth

Incorporated February, 1916.

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

ANNOUNCEMENT

The revelation and inspiration of the Living Christ has prompted this, the greatest and most progressive step yet taken by any Higher Thought movement, in presenting the world with a systematic and thorough Course of Instruction in the Essentials of

THE SCIENCE OF BEING AND TRUE LIVING

practically without money and without price. It came suddenly as a flood of light, and as a compelling force, in the peaceful serenity of the Silence one night in January, 1916, and to which our heart joyously responded as its messenger. Every detail was then and there given us direct from the Spirit in its illuminating inspiration.

And rapidly has its direction assumed form for the blessing of humanity everywhere, for a band of consecrated disciples of the Christ has already organized and incorporated

THE POWER SCHOOL OF TRUTH

for the establishing and carrying out the objects and purposes thus

prompted by the Spirit, which are stated in Section 3 of the Articles of Incorporation, and authorized by the State of Colorado:

Third: The objects for which "The Power School of Truth" is organized and incorporated are: For religious and educational purposes (and not for pecuniary profit), to-wit: The study and demonstration of universal law; for religious, scientific, moral and ethical instruction, culture and development, and spiritual inspiration, unfoldment and power; for instruction in the Science of Being, right thinking and right living, in accordance with the teachings of the Christ as taught and demonstrated by Jesus of Nazareth, including spiritual healing; to foster and encourage the perception that Eternal Principles are above creeds and dogmas, and the true foundation upon which to build one's character; and to encourage the steadfast application of these principles in daily living as the harmonious way to realize the Divine Ideal upon earth; to establish a systematic course or courses of study and teaching on the grade of a college; to prepare students to become teachers and practitioners of these fundamental truths, and to grant and confer certificates, diplomas and degrees upon them, and others, for proficiency in learning and efficiency in practice or living; to establish and promote the organization of churches in Colorado and elsewhere, as a means for worshipping God the Omnipresence in accordance with these principles, and to prepare, license and ordain ministers therefor; to acquire by purchase, grant, gift, lease or otherwise, real estate and personal property for the use of the corporation as may be necessary or convenient in carrying out the objects and purposes for which it is formed, and to sell, mortgage and convey the same.

A liberal education in the Essentials of True Living may be acquired by anyone anywhere—FREE. There are no enrollment fees to be paid; no tuition fees; no railroad fares; no boarding expense away from home; and no loss of time from your work. By a little time given daily to the study and required work in the various classes, which may be done whenever convenient, anyone can attain a high realization of the working Principles of Truth as taught, and complete the Course to their own, as well as the School's, entire satisfaction.

Very few persons can leave their daily avocations, pay railroad fare, and spend several weeks or even months, paying cost of tuition and board, in order to attend in person a single class in any New Thought institution—the same expense and time being required for each succeeding class; while thousands of people, who have not the privileges of the few, are hungering and thirsting for just such systematic instruction and training in Righteousness—those who are ready and eager to do the work required when they know that it will be supervised and given individual attention by those versed in the Principles of Truth. It is for such people, especially, The Power School of Truth comes as a direct blessing from heaven.

Those of our friends who already have heard of its organization are more than rejoiced in its prospects of thus being a direct means of freeing thousands from the delusions of sense and false mental beliefs.

Take note: There are no enrollment or tuition dues or fees to be paid. When a class has been satisfactorily completed, a certificate of

such class will be issued by the Board of Trustees of The Power School of Truth, under seal, at a fee of \$1.00 to pay for the expense of stock, printing, mailing, etc.

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.

There may possibly be a thousand or more of our present subscribers who will enroll and enter actively into the study of Truth, with new students entering monthly. This would mean a large expense to us for stationery, printing, stamps, etc.; so, in order that each may do his little part, each one must enclose a self-addressed and stamped envelope for reply when sending in answers or other communications. This must be done each time. All our efforts, time and instruction are without cost.

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.

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.)

Other classes will be added, thus making some of the studies elective.

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.)

Prices of Text-books: "Divine Science: Knowledge of Truth" sells at \$1.00; copy of book and subscription to "Power" one year for \$1.50.

"Spiritual Healing" is published in three bindings: Paper, 50c; cloth, 75c; leather, \$1.25. Copy of book in paper and subscription to "Power" one year for \$1.30; in cloth binding and subscription, \$1.50.

Subscription to "Power" one year, \$1.00; two years, \$1.50; three years, \$2.00.

Let your friends know of this School. Call their attention at once to it. Send us a list of names and addresses (the more the better) to whom we may send literature. Send these with your Enrollment Blank, and some of them will bless you forever for your thoughtfulness and kindness.

Yours for Progressive Truth, in His Name,

CHARLES EDGAR PRATHER, President.

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 atStreet,(P. O.),(State). Signed,

Date....., 1916.

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

(Continued from last month.)



SINCE THE MENTALITY is the realm of personal thought, and since all false beliefs, fears, superstitions, worries, anxieties, and the like, are the imaginings of personality, it is readily understood that the only place where healing can take place is in the mentality. For this reason that master metaphysician, Paul, explained that the whole process of regeneration, including healing of all disease and shortcoming, is through changing one's thought: "Be ye transformed by the renewing of your mind."

Since God is Perfect Mind, the creation of God is Perfect Idea. Since God is omnipresent, this Perfect Idea, or the Thought of Perfect Mind, is the Perfection of every expression and manifestation. Hence, Perfection is the living Truth and Reality of all.

What, then, are these appearances of ill? Christian Science truthfully proclaims them to be but the delusions and illusions of mortal mind. In fact, there can be but one Mind, and it is perfect; but the personal conception of humanity being falsely called thinking, must be spoken of in contradistinction to the One Mind as human belief, sense conception, personal opinion, mortal mind, etc.

Since God is the Good, and God is All, then only the Good is real and true. It is therefore evident that anything adverse to the Good is unreal and untrue. In other words, there can be no reality, no truth, in sin, sickness, trouble—anything unlike or opposite to God. Yet this may be only a mental perception of the Truth. It now needs to be actualized and realized. How can this be done?

Only by turning the thought to that which is Real (God the Good), and meditating thereon; turning from the darkness of sense to the light of Spirit; releasing hold upon discords and disease by firmly grasping the Truth of harmony and health; and maintaining this attitude and practice through concentration, affirmation and communion until there is no place in your mentality for any thought of anything adverse, does healing take place; for Health is the consciousness of wholeness, perfection, harmony, oneness with your Source.

Sense experience is remedial in its agency. It always carries its lesson of helpfulness to those who are ready to see and know the Truth. Mrs. Eddy says: "Weary of his material beliefs, whence so much sorrow comes, man grows more spiritual. Life and its idea, Truth and its idea, never made a man sick or sinful." It is man's own mistaken belief and personal thought which makes him sick and sinful.

Sickness and sin are evidences of lack of knowledge of the Truth; and they possess no life, truth, substance nor power whatever. They SEEM real only because you mentally give them place in your thought as realities. They SEEM powerful because you attribute power to them in your belief. But your mistaken thought does not make sickness and sin realities; you only subject yourself to your thoughts of them; for, as says Paul again, "To him that esteemeth a thing to be unclean, to him it is unclean."

Divine Science and Christian Science thus are one in declaring that there is no reality or truth in disease; that it has no power, no life, no substance; that the only disease is the BELIEF of the personal thought or mentality or mortal mind; that healing is the elimination of this false mental deception by being illumined with Truth divine, whose light dissolves all false beliefs and opinions; that "There is no evil in Spirit, and proportionately as we advance spiritually, evil disappears."

The belief in matter as something adverse to Spirit, and possessing certain qualities and powers of its own, is the great sin or falling-short of humanity. But instead of wiping out all manifestation of Spirit by denying it, Divine Science proclaims the Omnipresence of God in all and as all. It thus does not behold matter as corruptible or unreal, but when seen in its true nature and substance will be perfect and altogether harmonious. It is the false belief about matter which must be redeemed for the salvation of the world.

Christian Science voices our view correctly about the right thought which should govern us: "The understanding that the Ego is Mind, and that there is but One Mind or Intelligence, begins at once to destroy the errors of mortal sense, and to supply the Truth of immortal sense. It makes the body harmonious, governed by Spirit instead of matter. It makes the nerves, the bones, the brains, to be servants instead of masters. If the body is governed by the higher law of Mind, its members are in submission to Life and Truth. . . . To fear sin is to misunderstand the Divine Science of Being and man's relation to God,

to doubt His government, and distrust His omnipotent care. To hold yourself superior to sickness and death is equally wise, and in accordance with Divine Science; and to fear them is impossible when you understand God, and know that they are no part of His creation."

Your ills, your limitations, are the seeming effects of your thoughts. You think in pictures only. That which you throw upon your mental screen by your thinking, that is the picture which you ignorantly call real. As Mrs. Eddy says, "You possess this body, and you make it harmonious or discordant, according to the images of thought impressed upon it. You embrace the body in thought, and should delineate your thoughts in health, not sickness. You should banish the thought of disease, the idea that matter holds you in mystery and slavery. As immortal, you have a perfect, indestructible form. It is belief in mortality that makes your body discordant, according to the ignorance, fear, and belief that govern it."

Here, then, is the whole question of disease as considered and the same method of handling by both Divine Science and Christian Science, quoting from the latter: "Physics act against metaphysics, and vice versa. When mortals leave the lower for the higher basis of action, medicine loses its power to heal." (The steps of emancipation, according to Mrs. Eddy, are from drugs to the higher stratum of mortal mind, followed by homeopathy, then metaphysics, and finally Christian Science—and we might add, according to our revelation, Divine Science as a yet higher and fuller realization, where "Mind takes its rightful place" in both the invisible and visible.) Continuing our quotation: "Homeopathy takes mental symptoms largely into consideration in the diagnosis of disease. Science deals wholly with the mental cause, in judging and destroying disease. . . . The principle of healing is Mind, and the whole force of the mental element is employed in Science. The human mind acts the more powerfully to offset the discords of matter (the ills of flesh) in proportion as it puts less weight into the material scale and against Spirit—against its own interests. . . . We should unclasp our beliefs gently, become more familiar with health than sickness, and never admit a thought of discord."

In other words, practice thinking of God and all that God means: Life, Health, Strength, Peace, Joy, Order, Harmony, Perfect Substance, Divine Intelligence, all Good; meditating constantly upon these qualities, giving yourself completely to them, endeavoring to practice not only in seeing them, but in living and being them, and you will have no place in your thoughts for anything adverse; and this practice will transform your mentality from sense belief to spiritual illumination and realization; you will have passed through the mental process called healing and will be conscious of life and health eternal.

"Power" is a magazine worth its weight in gold. I have always been helped by it, and carry a copy of it with me whenever I can.—Mary E. Barney.

First Steps in the Science of Being

CHARLES EDGAR PRATHER.

MY BODY THE TEMPLE OF GOD



SINCE WE HAVE ACCEPTED THE ALLNESS OF GOD, both invisible and visible, and thereby know that there can be no other presence, substance, or power, we are beginning to realize that our bodies are not gross, sensual, impure and perishable substance, but pure, living Spirit-substance made visible. Accepting the Omnipresence without any reserve has so changed our thoughts that we no longer claim sickness, discord, and death as our portion, for, knowing that "like begets like," we see only Perfection as Cause and therefore Perfection as Effect or Expression. Whatever we can perceive God, our Source, to be, that we must now individually claim for ourselves; for even the law of Nature shows us that the Cause is embodied in and itself constitutes the Effect.

It is for this reason we learned in our last lesson that we are not merely filled with Wisdom, Life, Love, Health and Goodness, but are ourselves the very Essence of Wisdom, Life, Love, Health and Goodness; or, in other words, we are individually the Expression of God and therefore of all that God is.

This truth realized will regenerate the body and reveal to us its wholeness and harmony. It is the temple of God, for God dwelleth in his creation. Let us practice meditating in our thought upon this wonderful revelation, until we see the truth of it and realize henceforth the peace, strength and wholeness which is rightfully ours.

Mere recognition, however, is not enough; we must do our part in caring for this body, the temple of God. To feel that God-life animates it, God-love harmonizes it, God-intelligence illumines it, is to appreciate and enjoy this Presence through co-operation with it. It is only when we violate the laws of Nature, which are also the laws of God, that the body suffers.

Here is the clear comprehension of this fact stated by Paul: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16, 17.) If you mistreat or neglect the body, you reap the result of such violation, and the law of Nature, through which Divine Law or God operates, will bring to you the consequences of your shortcoming, called sin.

Notice that this body-temple of God is holy, the meaning of which is wholeness, perfection, purity, goodness. This is the truth of the phys-

ical organism. Since all impurity, therefore all disease, is the outpicturing of thought or false belief, the way to keep the body healthy and strong is to think only good, true thoughts. Hygienic and sanitary conditions naturally follow as expressions of such mental attitude.

The goal of realization on this earth-plane is that man may see God in his flesh, to feel and know it; to be conscious of his oneness with his Source, that he may express perfection in every department of his being.

This is attainable through right thought and practice. It is the blessed privilege of each one, but it must be done through individual application. Listen: "Glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:20.)

Practice cleansing your thought of all false conceptions of the body. Refuse to think of it as "conceived in sin and shapen in iniquity," as some ignorant pessimist declared. Say of it, rather, "Born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD." The more you perceive this Truth the holier and more perfect will your body become to you; that is, the more clearly will you see its eternal truth of perfection.

Stop claiming for your body any lack or deficiency, any limitation or weakness, or that it is subject to disease or accident. Replace such false thought of it by such true thoughts as these:

My body is pure spirit-substance.

It was created by God, and God now dwells within it.

The Power which formed and expressed it care for, keeps, nourishes and sustains it.

It is now strengthened by Life, harmonized by Love, and illumined by Divine Intelligence.

I co-operate with God in keeping it clean, orderly, energetic and harmonious.

My body is constantly renewed by the "Power which worketh in me."

I present my body a living, sacred manifestation, whole and harmonious, unto God its Source, for useful service of the Good. (See Rom. 12:1.)

POETRY IN LIFE

The present life is not wholly prosaic, precise, tame and finite. It is not true that the poet paints a life which does not exist. He only extracts and concentrates, as it were, life's ethereal essence, arrests and condenses its volatile fragrance, brings together its scattered beauties and prolongs its more refined but evanescent joys. And in this he does well, for it is good to feel that life is not wholly usurped by cares for subsistence and physical gratifications, but admits, in measures which may be indefinitely enlarged, sentiments and delights worthy of a higher being.—William Ellery Channing.

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."

HAVING FAITH IN THE OMNIPRESENCE

There are three degrees or steps into Faith. These are Belief, Trust and Confidence; while Faith is the exercise of the truths thus perceived and accepted. These steps into Faith are often incorrectly spoken of as Faith itself; and even in the Scriptures the word "believe" is sometimes used when the translation should have made it read "faith," and vice versa.

BELIEF indicates one's assent or consent, openness or receptivity, and therefore his acceptance, at least mentally, of a truth, principle, doctrine, or anything, as a fact. A belief, however, is no evidence that the

thing accepted is true. Because people, through "evil imaginings," believe in sin, sickness, poverty and trouble, does not make those things real or true; this is "false belief." True belief is to regard, accept and hold as true, real and good; to give credence thereto and have reliance upon it.

TRUST implies a covenant or contract between yourself and the good, on which you rely and in which you confide. It means that you look for and expect, and place reliance upon the integrity, veracity, justice, friendship and principles of another.

CONFIDENCE is the assured anticipation or inner conviction of fidelity and honor, so that you freely and fully commit or consign to one's care your possessions and even yourself. It is the state of feeling sure and certain, assurance beyond doubt, reliableness; thus establishing an intimate relationship.

FAITH is the culmination or result of this enlarged and progressive spiritual enfoldment through the mental acceptance of the Good. We have now passed the point of mere assent or even acceptance, for Faith is the reaching out for, the laying hold of, and the practical application of the truths thus accepted and upon which we rely. In other words, Faith is the inner conviction of Truth exercised outwardly—the putting into use all that which appeals to us as true, beneficial and satisfying.

MARCH, 1916

BELIEF

WEDNESDAY

THE FIRST

Repent ye, and believe the gospel.—Mark 1:15.

To repent means to turn about, face the other way. We have been believing in darkness or ignorance, and its effects, and have therefore suffered all the ills in which we have ignorantly believed. We now turn to the light of Truth, the "good news" or gospel, and open ourselves to its revelation of the One and Only Presence, which is wholly good and harmonious. In this light there is no place in our mentality for false thought or belief.

AFFIRMATION: I affirm my belief in the gospel or revelation that only the Good is true.

THURSDAY

THE SECOND

Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.—John 12:44.

Jesus was the revealer and demonstrator of this joyous news unto the world. People, as a rule, have therefore worshiped him instead of the Reality or God which he proclaimed. Jesus was indeed conscious of God as his Father, but he was also conscious of the same truth for you and me. As we believe in Jesus being conscious of his divinity, and therefore believing in his works and teachings, we should the more consciously believe in the Infinite Mind and Power which sent him and us into the world "to bear witness unto the Truth."

AFFIRMATION: I believe in God as the Source, and I believe in Man as His expression.

FRIDAY

THE THIRD

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

The Revelation of Truth within Jesus which made him conscious of the Omnipresence was the CHRIST. This is the universal Son, not for one but for all, the thought or product of the One Perfect Mind, the "Light that lighteth every man that cometh into the world." Through it we become conscious of being eternally one with our Source.

AFFIRMATION: I accept the illumination of the Christ within me, and hence know myself divine and endowed with everlasting life.

SATURDAY

THE FOURTH

Let not your heart be troubled: ye believe in God, believe also in me.—John 14:1.

Intuitively, we believe in God as being the Source; but in our thought we separate the visible from God, and call it something unlike and adverse to God. Believe in God as the Allness of All, both invisible and visible. That which is visible is as truly God as is the invisible, for Spirit is the substance of all form. There is no other presence or substance; therefore no longer let your thought be perplexed or worried about the manifest world or its conditions. See only God in it, everywhere.

AFFIRMATION: I believe in God the Omnipresence, both invisible and visible. I therefore look for the Good in everything.

SUNDAY

THE FIFTH

If thou canst believe, all things are possible to him that believeth.—Mark 9:23.

Yes, indeed, it is possible for you to learn to see only the Good in everything, in every circumstance, and in every condition. It is possible to see Good working in your hardest trials and bitterest sorrows, "if thou canst believe." Believe what? In the Omnipresence, in God, as being the Only Presence, Reality and Power in all this universe. Pray for more willingness, a greater receptivity, a firmer conviction of the Truth.

AFFIRMATION: I give myself wholly to the contemplation of the good, the true, the beautiful. There is no place in my thought for anything adverse.

MONDAY

THE SIXTH

He that believeth and is baptised shall be saved.—Mark 16:16.

Baptism is the cleansing of the mentality of the false beliefs of sense. To believe in the Omnipresence as the only Reality means that you stop giving place in your thought to sin, sickness, envy, hatred, unkindness, selfishness—from such your mentality must be cleansed by spiritual illumination or baptism through your belief or acceptance of the wholeness, purity, goodness and harmony of your being as the expression of God.

AFFIRMATION: I am washed and cleansed of every untrue thought, opinion and belief through the purifying power of Spirit, which I now freely and gladly accept.

TRUST

TUESDAY

THE SEVENTH

Trust in the Lord with all thine heart; and lean not unto thine own understanding.—Prov. 3:5.

The Lord is your highest perception, therefore your ruling consciousness. Trust it, rely upon its promptings within you. Do not

question, reason or argue, for these are evidences of personal thought, which is usually narrow, limited and selfish. Give attention to your highest intuition, which is the still small voice of the Lord—your Lord; then implicitly follow its directions. The more you practice this, the easier will it become, and your life will grow sweeter and brighter.

AFFIRMATION: I trust my highest conceptions as being the voice of my Lord, actuating my every thought.

WEDNESDAY

THE EIGHTH

It is better to trust in the Lord than to put confidence in man.—Ps. 118:8.

Personal opinions are influenced by selfish desires, and by the seeming conditions and environment. Therefore, they are biased and unreliable. However sincere a man may be, his judgment is apt to be faulty because of his mental or personal opinions. Your own inner prompting and intuition is always your safer guide. Instead of asking others what they may think about this or that, trust the Infinite Intelligence within you to instruct and guide you.

AFFIRMATION: I accept the One Perfect Mind as my mind thinking in me as my very self.

THURSDAY

THE NINTH

None of them that trust in him shall be desolate.—Ps. 34:22.

Companionship with God keeps you constantly in the realization of the Good surrounding you and filling you. It is the only fellowship which meets every desire of your heart, and in which there can enter no sense of loneliness.

AFFIRMATION: Wherever I am I rely upon and feel the loving presence of God as my constant companion.

FRIDAY

THE TENTH

O taste and see that the Lord is good: blessed is the man that trusteth in him.—Ps. 34:8.

It is only through the individual acceptance of the Omnipresence that one can attain the realization of the reality of the good and the unreality of all else. And happy indeed are you who have learned to give yourself wholly and unreservedly to the good only, which is trusting the Lord.

AFFIRMATION: This day shall I claim the One Good as my good. In trusting it I find that I am blessed.

SATURDAY

THE ELEVENTH

He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.—Ps. 112:7.

Steadfastness in beholding only that which is true, pure and good, establishes you, so that the evil thoughts or reports of others find no lodgement in your mentality. You put your trust in the Good as being the only Power, therefore there is nothing to fear.

AFFIRMATION: Since I accept the Omnipresence without reserve, I let nothing adverse disturb the harmony of my thought.

SUNDAY

THE TWELFTH

Whoso putteth his trust in the Lord shall be safe.—Prov. 29:25.

The Presence which created the universe cares for and sustains its every expression. You are the expression of God, and are now protected and cared for by your Source. Only when you turn from following your highest revelations—your Lord—do you find yourself engulfed in sense conditions and troubles. Your only safety is in trusting the Truth.

AFFIRMATION: I am safe from harm, for I trust only in the Power which is Good and is everywhere present.

MONDAY

THE THIRTEENTH

Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee.—Isa. 26:3.

This tranquility of mind is attained only by loyalty to your highest vision. By keeping your thought constant—stayed—on the Omnipresence you will find no opportunity or occasion to see or feel anything which would disturb.

AFFIRMATION: I am calm, poised, serene, and peaceful, since I know only One Presence and Power, the Good omnipotent.

CONFIDENCE

TUESDAY

THE FOURTEENTH

In all thy ways acknowledge him, and he shall direct thy paths. For the Lord shall be thy confidence.—Prov. 3:6, 26.

Do not be ashamed to acknowledge the guidance of Spirit in your business—in everything you do. It is the Source of all knowledge, and the really wise man turns to it to guide his every step. This is the sure way to success, since you place your confidence in the highest to direct you.

AFFIRMATION: All that I am, and all the success I have or expect to achieve, is through the revelation of Truth within me.

WEDNESDAY

THE FIFTEENTH

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

The will of God is that the perfection of Being be expressed through the realization of its nature. When you place yourself in tune with the law, in accord with the nature of Being, you become consciously one with the good you desire, and your prayers are therefore answered.

AFFIRMATION: I conform to the law of God, and as a result attain the desires of my heart.

THURSDAY

THE SIXTEENTH

My soul, wait thou only upon God; for my expectation is from him.—Ps. 62:5.

Since God is the Source and Substance of all, you should not put your dependence upon things, but upon God the Essence of things. Turn from the lesser to the greater; the Whole includes all its parts. Your confidence and expectancy should be alone in the Cause, not in the effect.

AFFIRMATION: My happiness, health and success do not depend upon people, circumstances or conditions; God is the Fullness of all my good.

FRIDAY

THE SEVENTEENTH

The Lord will perfect that which concerneth me.—Ps. 138:8.

As you keep yourself free from personal opinion, and thus do not interfere in the full and free expression of the Divine Law in you, you are assured that Divine Intelligence will direct and perfect everything concerning you. Exercise more confidence in this Perfect Mind within you.

AFFIRMATION: I no longer indulge in anxious thought about anything, being confident that my Lord is perfecting me in the realization of the Good.

SATURDAY

THE EIGHTEENTH

Being confident of this very thing, that he which hath begun a good work in you will perform it unto the day of Jesus Christ.—Phil. 1:6.

Confidence is the assurance of the fulfillment of your expectancy of good. The Spirit has revealed that God is the Perfect Mind within you, which you have permitted to illumine and direct your thoughts to a certain extent. It is now necessary that you arouse still further that inner conviction which not only trusts but confidently expects the fruition of that good work begun in you, which is the "day of Jesus Christ"—or the visible manifestation of God in you.

AFFIRMATION: I commit my thoughts, purposes, desires, my words and actions, my spirit, soul and body, unreservedly to the intelligent, loving and perfecting Power of God.

SUNDAY

THE NINETEENTH

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you.—1 Peter 5:6, 7.

Why try to handle your troubles? The more you do so the greater they become. You get rid of them only by removing your thought from them. But here is a more excellent way, with the added assurance of future care and protection. Mentality cannot compete with the Divine Intelligence. Humble yourself, let personal beliefs and opinions go, and let God handle your troubles. Let God direct you; follow that inspiration of right and truth within you. Then when you have fulfilled your part, when you have fulfilled where you are,—when you are prepared and fitted for advancement, God will exalt you.

AFFIRMATION: I am nothing and I do nothing of myself personally. God is the Life, Intelligence and Power of my being, and my confidence is in Him.

MONDAY

THE TWENTIETH

For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.—Heb. 3:14.

Steadfastness and constancy in your trust and expectancy of the good must be maintained in order to reach full realization, which is the Christ. This is the only way you can become partaker of the true Light. Therefore, never hesitate, waver, or doubt.

AFFIRMATION: I keep my face toward the sun, and maintain a calm, steadfast and receptive attitude to the Truth.

FAITH

TUESDAY

THE TWENTY-FIRST

Trust in the Lord, and do good.—Ps. 37:3.

It is right and proper to rely upon the promptings of Truth with

implicit confidence, yet that is not sufficient. You must co-operate, you must do your part, you must exercise or put into use those revelations to make them actual or real to you. Only by doing the good, which is revealed through your trust in the highest, do you attain the satisfaction of realization. It is this application of the good which constitutes Faith.

AFFIRMATION: I prove my trust in the Lord by faithfully practicing the Truth revealed within me.

WEDNESDAY

THE TWENTY-SECOND

For it is God which worketh in you both to will and to do of his good pleasure.—Phil. 2:13.

Feel that all you do is by the power and direction of God, and you will have good success. Do not attempt anything in your own wisdom or strength, but trust the smallest detail to the guidance of Spirit, knowing that it is infinite in Wisdom and omnipotent in Power. Thus only the Good is made manifest because it is the nature and will of the one and only Cause.

AFFIRMATION: God is the Life of my life, the Strength of my strength. It is God that worketh in me.

THURSDAY

THE TWENTY-THIRD

Your faith shall not stand in the wisdom of men, but in the power of God.—1 Cor. 2:5.

You must live the life,—do the works,—according to your highest inspiration, and not according to the beliefs and opinions of others. Be true to your highest vision, and you will be led into fuller revelation and usefulness. This integrity and loyalty is sustained by the Power of God, while man's opinion is shallow and unreliable.

AFFIRMATION: I am daily given wisdom and strength to live my highest ideals, and this I do.

FRIDAY

THE TWENTY-FOURTH

After that faith is come, we are no longer under a schoolmaster.—Gal. 3:25.

We are informed that the law is a schoolmaster to bring us to Christ; that is, you reap as you sow, and your reaping, called experience, is for the purpose of awakening you to the Truth. When you see and know Spiritual Law and the harmonious result of your conformity to it, you prove your acceptance of the Truth by bringing forth good works; and are no longer in need of the schoolmaster—Experience.

AFFIRMATION: Having accepted the lessons of experience, I am now awakened to Truth, and am therefore a worker of righteousness.

SATURDAY

THE TWENTY-FIFTH

The just shall live by faith.—Rom. 1:17.

To live means to grow; and growth is unfoldment. Life, then, is progressive. To be alive one must do. Only as you do are you aware of accomplishment. As you live the Truth, the more godly or good do you become; that is, the more goodness and truth do you realize and express.

AFFIRMATION: I aspire to the highest. I put into practice every prompting of Truth, and thus live a fuller and richer life each day.

SUNDAY

THE TWENTY-SIXTH

According to your faith be it unto you.—Matt. 9:29.

You enjoy Life and its blessings just to the extent that you accept and practice its principles. Remember, it is according to the amount of Truth and Goodness you use, not merely give your assent to. This applies to every phase of manifestation.

AFFIRMATION: I enlarge my faith by using all the Truth I know this day; therefore I am continually realizing more.

MONDAY

THE TWENTY-SEVENTH

He that is faithful in that which is least is faithful also in much.—Luke 16:10.

Fulfillment in detail, in the little things, is thoroughness, completeness. This assures the perfection of the whole. It is the proper method of development. Give attention to detail, and the product will be perfect. Every thought should come under this rule, then your words and actions will be good and true.

AFFIRMATION: I do honestly and thoroughly every little thing, as well as great, that comes for me to do.

TUESDAY

THE TWENTY-EIGHTH

The prayer of faith shall heal the sick.—James 5:15.

True prayer, being the recognition and appreciation, the acceptance and use, of the Good, heals all untrue thoughts and beliefs, of which sickness is the outpicturing. As your thought is changed from dis-ease to harmony, and then practice the good, healing takes place and health is established in you.

AFFIRMATION: I pray the prayer of faith by doing my part in bringing it to pass.

WEDNESDAY

THE TWENTY-NINTH

The faithful man shall abound with blessings.—Prov. 28:20.

He who does his best has a sweet contentment unknown by others. He sees, as a result, the harmony, order, beauty and joy of existence. Through this attitude he beholds the fullness of God everywhere, and thus his life is filled with Peace, Health, Joy and Prosperity.

AFFIRMATION: Through my steadfast faithfulness all Good is now being made manifest for me to enjoy.

THURSDAY

THE THIRTIETH

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

You exert much greater influence by your presence than by words. A life of clean, pure thoughts, expressed in like conversation and in good works, is a radiant center of Truth, shedding its wholesomeness and sweetness everywhere, and becomes a powerful example unto others.

AFFIRMATION: I keep my thoughts pure and true that others may also be led into the Truth by them.

FRIDAY

THE THIRTY-FIRST

Till we all come in the unity of the faith, and of the knowledge of

the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Eph. 4:13.

True love is conscious unity, and it causes you to wish the same good for others that you desire for yourself. The goal for one is the goal for all. First the perception, then acceptance, then trust and confidence, followed by practice or living, brings you into the sweet realization of your Divinity, the Divinity of all—Oneness with God, who is the only Presence—the Omnipresence, through the full revelation of the Christ within each one.

AFFIRMATION: I behold and affirm the Christ in everyone now revealing the perfection of all, now and forever.

Broken Doses of Mental Medicine

CHARLES EDGAR PRATHER.

Mental images, your thoughts, are indelibly stamped upon the sensitive plate of your being, much in the same manner as a picture is recorded on the film of a camera. It may not at once become visible, but by giving a particular thought or image more attention, "developing it," as the photographer would say, you may bring it into visible appearance.

Since every thought is a force and image maker, you should take care what kind of pictures you make with which to adorn the temple of your thought-realm. By thinking only good, pure, true, harmonious thoughts, there will be no adverse images to mar or disfigure. For this reason it is unwise to describe or even deny seeming ills and troubles, for in so doing you make the mental images of such, which you store away in what is commonly called the subconscious realm, and which may arise through some suggestion to disturb your clear vision of the Good.

Hold your thought steadfastly upon your highest ideal, affirming that you are the very embodiment and expression of that ideal in every way. "Hold fast the form of sound words." This is the higher method for the attainment of spiritual realization.

TO ESTABLISH CONFIDENCE IN THE GOOD

God is Good. Since God is the Omnipresence, God is the fullness of Good everywhere. I trust in the Good, in myself, in everybody, in everything. I practice looking for the Good in every condition and in every experience. Although I may not be able at first to discern the Good, I will not permit myself to call it evil, since I have accepted the Truth of the Omnipresence of God without any reserve. I know that as I keep myself true and loyal to the Good, it never fails me. I can and do trust it at all times. The more I trust in the Goodness of all,

the clearer my Good becomes to me, and I am established in the Good forever.

TO RELIEVE ONESELF OF ANY FEVER

I know that wherever I may be, I am in the Loving Presence of my Father. He ever surrounds me and fills me; yea, God is the Source and Essence of my Being. Since God is ever with me, He protects and cares for me. Then of what shall I be afraid? There is no more evil to me, for I look steadfastly into heaven, as did Stephen, and that heaven is all about me, for I see only the Good everywhere. "Yea, though I walk through the valley of the shadow of death, I shall fear no evil; for Thou art with me." I trust implicitly the Power which created me to care for me; and I have the sweet realization of perfect security. I therefore am at peace with all, for everything is the expression of the same Good. I am thus free from all anxiety, all apprehension of evil, all fear. The more I trust in this One Presence and Power—the Good omnipotent—the more I see it expressed everywhere, and thus I am freed from my own false opinions of evil.

This serenity of soul, which comes through my attitude of oneness with God, allays all agitation of sense belief; therefore I see my body as the perfect expression of harmony and health. Normal physical conditions are revealed to me as my true expression. Life strengthens and invigorates; Love soothes and quiets—and I am now the conscious expression of Life and Love. I praise God for this mental deliverance from sense belief through spiritual illumination.

PRACTICAL APPLICATION

I do not know how I should manage to keep from growing faint-hearted, in Spiritual progression, in face of the trial through which I have just passed, and that which is yet before me, but for the daily Power Studies. I read them the first thing in the morning and the last thing at night every day.—E. M., Colorado.

The Daily Studies in Knowledge of Truth, as appearing monthly in "Power," have been adopted as auxiliary lessons by the Sunday School of the Second Divine Science Church of Denver, and are being published for that purpose in pamphlet form.

Don't forget the fact that every unjust "knock" becomes a "boost" if you keep true to your highest vision.

"Power" is the exponent of pure Divine Science, devoid of creed, personality, institutionalism, and orthodox tendencies. As such, it advocates honesty of purpose, integrity of principle, truthfulness of word, and simplicity and purity of living. In time, this will be the meaning of Divine Science to everybody; and people everywhere will practice and live its truths.

THE FEMININE QUALITY

A STUDY OF INFLUENCE

By AUGUSTUS MANN

So womanly, so benigne, so meke.—Chaucer.



THE DOGMA OF DIVINE MATERNITY for the Christ-child, with the underlying thought of the mother-heart and the mother-love, made sacred in the title, Holy Mother, has naturally made a strong appeal to many millions throughout Christendom. The poetic imagery of the annunciation has been idealized in the Angelus Memorial Service, and the influence of this devotion is strikingly expressed upon the canvas of Millet. The angelic salutation of the Ave Maria, the Litany of the Virgin, and the Apotheosis of Mary, have laid a most impressive emphasis upon this tender spiritual embodiment of love and motherhood.

However extravagant the idea may appear in the expression, "Mary, the mother of God," it cannot be denied that the Catholic faith has fostered a tender and reverent sentiment toward womanhood, because of this regard for its sacred and divine aspect in the theology of the Roman Church.

On the other hand, many poets and essayists have said in effect that the crowning error of the protestant church has been the literal acceptance, as a historic fact, of the allegory of creation; making woman appear as a kind of afterthought, to relieve the forlorn condition of man alone, and holding her responsible for the long train of evils following the first disobedience.

History, since the early morning of creation, has been chiefly man-written, and man has been exalted while woman has been debased. Among many tribes and nations she has been dishonored, denied education and liberty, always held inferior, and made either the slave or the pet and plaything of man.

The name, man, has been employed not only to designate the human male, but for lack of a better word is used generically by all writers of English. Thus it has come to pass that undue emphasis has unwittingly been laid on sex; so that gender, rather than genus, is in the common thought of readers frequently, when not intended by writers.

It is related of a distinguished woman reformer and suffragist, who became so venerable and beloved as to be affectionately called Saint Susan, even before she joined the saints beyond the line, that in her search for a word which should properly designate the genus homo, without regard to sex, and be all-inclusive of the human family, she found only a choice between "mankind" and "humanity"; but she remarked facetiously that "in either of these words we still find the horrid man." And this self-assertive intruder appears even in the word "woman" and

its derivatives, as well as in all those coming from "human"; so poor woman looks in vain to our man-made language for relief from her oppressor!

Notwithstanding the tendency of the ages in the direction named, the essential fact of creation, progress and preservation, is feminine. The sweet and tender and gentle ministrations of woman have kept us from becoming a race of degenerates. It is her hand that has guided, her counsel that has saved. The young mother sings the oldtime lullaby to her precious babe, and it is the pleading voice of the devoted wife that recalls the wandering companion from forbidden ways.

In the nature of things the literal process of the creation or origin of physical man has never been recorded. The only accounts we have are necessarily those of allegory and legend. The one found in the second chapter of Genesis cannot be said to be either poetic or artistic. It was a bungling anachronism to introduce a piece of hypnotic surgery as the method of creating woman from a severed section of man's body. The whole idea as to the origin of both is very crude, and grossly materialistic.

The creation was already complete, the product of Mind; and its spiritual concept appeared clearly in the poetic symbolism of the first chapter. Man's version of his origin by material methods follows, and this ignores his primal creation in Spirit. But his divine origin as a spiritual being is the eternal truth, while his physical evolution is but the incident of time, and its method remains unknown.

It was a violent inversion of the natural order to invent the fiction of masculine precedence, in order to give woman second place, and this has ever since been discountenanced by sage and sacred writer and poet in many lands. All nature recognizes the primal and potent influence of the mother element, and the genius of our language confirms it in such expressions as Mother Earth, the mother lode, the mother tongue, the mother of arts and eloquence, the mother of invention, etc. In such cases no one thinks of using the word "father." It would not convey the proper thought of origin or source.

The miracle of motherhood in a new and separate individual life is the creator of the home, the community, patriotism and the state. The helpless babe becomes the strong right arm of the nation; and again, the meaning of it all is essentially feminine, the dignity and divinity of woman.

Not only is the feminine factor recognized as potential in all problems, but virtue as feminine and vice as masculine are conspicuous in the thought of our best writers. A familiar verse from Bryant will serve as an illustration of this sentiment in literature:

Truth crushed to earth shall rise again,
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers.

Woman owes her position and treatment today very largely to this

recognition of her virtues and influence, and to the generous and liberal spirit shown toward her chiefly in Christian lands. Her status has been immeasurably advanced, so that she has nearly all rights and honors which she can crave, save only those conferred by the suffrage.

The great army of school teachers all over our land is composed chiefly of young women. While a few are frivolous and incompetent, the great body forms a devoted band of earnest workers in a great cause, and some have professorships of high rank in our advanced institutions of learning. They are the great educators of the race, through its most susceptible and formative period, and the world owes a debt of gratitude to these faithful instructors and guides of our children.

It is beautiful and appropriate that these teachers should understand and acknowledge the spiritual leadership of the great Teacher of us all, because in their work the Christ spirit and power are of priceless value. And it is but natural that every thoughtful woman should show her allegiance to the divine man of Galilee for his delicate and charming consideration for her sex. How can she forget his tender treatment of the sisters of Lazarus, or his gentle words to the Magdalen?

The author is in the front rank of admirers of the great apostle to the Gentiles. But even Paul failed to catch the chivalric spirit toward woman, which was shown by Him whom he gladly called Master and Lord. Witness his strictures upon woman in some of his epistles, and especially his writing to Timothy, that a woman might learn in silence, with all subjection, but that he would not suffer one to teach, nor to usurp authority.

But in this dictum there was a tinge of the unrelenting Saul of Tarsus, which still was tenacious in the splendid character of Paul; and even the women's clubs have forgiven him for this attitude on the woman question, when there was no club to send a committee of protest to the valiant apostle. It is certain that if this brave ambassador of Truth could look upon the world now, and see what devoted and saintly women are doing in this twentieth century, in and out of the churches, for the world's deliverance from bondage, he would be their champion instead of their opponent.

"The pen is mightier than the sword," but before man knew how to use the pen he had written with the spear and sword many centuries of the world's history in characters of blood. The stage had been set for tragedy only, and it was enacted with all the savagery of brute forces, fighting for mastery or death. It was under "the shield of that red star" that the hand of every man was against his neighbor, and made its sanguinary record upon the pages of that early history.

The age of chivalry came in, with its softening influence in the gentle touch of love, and the awakening of sentiment for noble bearing and for brave defense in the lists. The courtly manner and knightly honor which grew into the lives of even the errant champions and squires of those early days, while sometimes artificial or superficial, nevertheless had a foundation as enduring as the mutual attraction of human hearts; and this was the sure prophecy of a higher level for the home life, and for the social system of the coming time.

Out of the shadowy middles ages into the strong and growing sentiment of brotherhood and co-operation in our day seems a slow and painful evolution. Feudal service and petty warfare absolved or stifled the energies and ambitions of men, so that the sword and torch became the instruments of their common greeting.

Through the advancing years of the centuries between that time and our own the meaning of neighbor and brother has been wrought into the language and ethics of many peoples, and the world is getting ready to recognize the fraternity and solidarity of the human family. While selfishness and greed still prevail under new conditions, we must not forget that these conditions mark a necessary stage of progress in a transformation which is bright with promise for better relations in the near future. And in the transformation thus far wrought the gentle influence of woman has played a much more important part than the world takes note of.

The sword passes. The pen remains. The mind of woman is quite as facile in directing the mystic point from which flow the thought signs of her awakening as that of man has been. If she will not forget, in this discovery of her latent power and insight, that "the hand that rocks the cradle rules the world," and that this hand is also hers, the home will still be secure as the dearest spot on earth. But man will need to look to his laurels if the queen of the home is not to become indeed the facile princess, as well, in the field of literature.

The music of the spheres seems to sing the feminine influence in all life and progress. Throughout the Universe of Being it is recorded in the entire cosmic unfolding. The significant and permanent fact has for all of us a divine meaning, and especially does it call woman to higher thinking and nobler living; to impart to every work in which she may engage that sweet and tender quality which is the enduring mark of the feminine touch.

STATEMENTS AND FACTS

By WILLIAM JOHN MURRAY, in "The Gleaner."

Statements.

"The Bible teaches that there is only one substance. Food, drugs and what are called medicines can be reduced to their original chemical constituents and so to the one substance. I believe that this is true. Therefore I see no more inconsistency in taking one than the other."

Facts.

There is only one substance—spirit. All that which is is a manifestation of the one substance. There is no more inconsistency in taking "one than the other," if you believe that which you have stated—but you do not believe it. If you did, you would not change your diet from food to drugs in case of illness. The fact that you do this proves that you attribute certain qualities to drugs that you do not attribute to food. If food and drugs are one substance, they are the same in essence. If

you believe that which you have stated, you will not hesitate to substitute acconite for your customary demi tasse.

This you will not do, because you do not believe that acconite and coffee are one substance. It is one thing to theorize; it is another to perform. Such men as have believed what you state, have proven their belief by their example. For instance take Paul. He believed in only one substance, God. One cold rainy day, he was kindling a fire on the island of Melita, and as he "gathered a bundle of sticks and laid them on the fire there came a viper out of the heat, and fastened on his hand, and he shook off the beast into the fire, and felt no harm when he should have swollen, or fallen down dead suddenly." Paul believed in GOOD to the exclusion of error.

This student was not swinging like a pendulum between a belief in a power for good and an opposite power in evil. What he preached when he was well he preached when he was ill.

This student of Divine Science had his mental pendulum caught so firmly in the mesh of Spirit that it never swung back to a belief in materiality. That is why he raised the dead.

When we believe in but ONE Substance, we will follow the example of Paul.

QUESTIONS FOR STUDENTS IN THE POWER SCHOOL OF TRUTH

CLASS IN THE FIRST STEPS IN THE SCIENCE OF BEING

Lesson 1—What Is God?

1. When anything begins, what is it called?
2. Is anything produced from nothing?
3. Of what is everything composed?
4. What gave it individuality, form or expression?
5. Name some substances which are not visible.
6. Is the substance changed by becoming visible?
7. Name some of the characteristics or qualities of God.
8. What is Spirit? Are Spirit and God the same?
9. Is "matter" something separate and apart from Spirit?
10. What is the meaning of "Omnipresence"?

Lesson 2—What Am I?

1. What is meant by "accepting the Omnipresence without any reserve"?
2. As a child of God, what do you inherit?
3. Why can not you rightfully say, "I am God"?
4. What is an Idea?
5. How is the idea made manifest?
6. Of what is your body composed? Is it a part of you?
7. How do we know that we are heirs of God?
8. Name some of your divine qualities.
9. Why should we not be subject to the ills of humanity?
10. Of what value is the practice of your divine inherencies?

Lesson 3—My Body the Temple of God.

1. By what law do we know that the body is Spirit substance?

2. What may we rightfully claim for the body?
3. What is a temple or dwelling?
4. What is necessary on our part besides recognition of its truth?
5. What causes physical suffering?
6. Explain the meaning of the word "holy."
7. How can we keep the body well and strong?
8. What should be our conception of the origin of our bodies?
9. What, then, is its natural state?
10. What is the purpose, the "reasonable service," of the body?

CLASS IN CONCENTRATION AND APPLICATION

Lesson 1—The Be-Attitudes of the Divine Scientist.

1. What is meant by "attitude"?
2. What is the meaning of "To be"?
3. How can personal belief be eliminated?
4. Why should we not think ourselves wise?
5. How can one be transformed or renewed?
6. What is the difference in fearing the Lord and fearing evil?
7. Why should we be always optimistic?
8. How is demonstration of Truth accomplished?
9. What should be our attitude toward others?
10. What is the value of affirmation?

Lesson 2—The Inner Light.

1. What is the meaning of "To see"?
2. What is the "true light" by which we know?
3. What does "true thinking" do for us?
4. What and where is there darkness?
5. Where must you find your light?
6. What is the effect if you see both good and evil?
7. How are you to let your light shine before others?
8. What is the Law, and why is it called light?
9. How can you keep your eye "single" to the good?
10. Explain: "Walk as children of light."

Lesson 3—Having Faith in the Omnipresence

1. What are the three steps into Faith? Define.
2. What is the chief characteristic of Faith?
3. Of what must we "repent"?
4. What is the "only begotten Son" of God?
5. What does believing in Jesus accomplish for us?
6. Why is it better to trust God than man?
7. What is the value of steadfastness to Truth?
8. Why should we acknowledge the guidance of Spirit?
9. What makes any truth practical?
10. Name some of the blessings of true Faith.

CLASS IN SPIRITUAL HEALING

Lesson 1—Our Authority. (To end of page 11.)

1. Upon what do we base our authority in this study?
2. For what reasons is it used?
3. Why is the Bible of special interest to the world?
4. Can its historical features be relied upon? Why?
5. Upon what can we depend in it?
6. What is the Christ?

7. Where must your Christ be born?
8. Only what Truth are you required to accept?
9. How may you realize more Truth?
10. Learn "The Fundamental Truth." (Page 12.)

Lesson 2—Disease. (To end of page 22.)

1. What is disease?
2. What is the state of your being? Why?
3. What is the occasion for sickness?
4. Why is there no excuse for ignorance?
5. Does God send sickness upon people?
6. What is the remedy for disease?
7. Of what must our mentality be divested?
8. Where only can you attain true knowledge?
9. Of what benefit is intellectual training?
10. What is consciousness?

Lesson 3—Healing a Bible Doctrine. (To end of page 38.)

1. Was the prophecy of Isaiah 35:56 ever fulfilled?
2. Mention some of the cases healed by Jesus.
3. How did Jesus have the power to heal?
4. Can you have the same power in the same way?
5. What is necessary to its demonstration?
6. What is the significance of "laying on of hands"?
7. Why is this physical practice not recommended?
8. What is the difference between curing and healing?
9. Where does healing take place?
10. What is the meaning of baptism?

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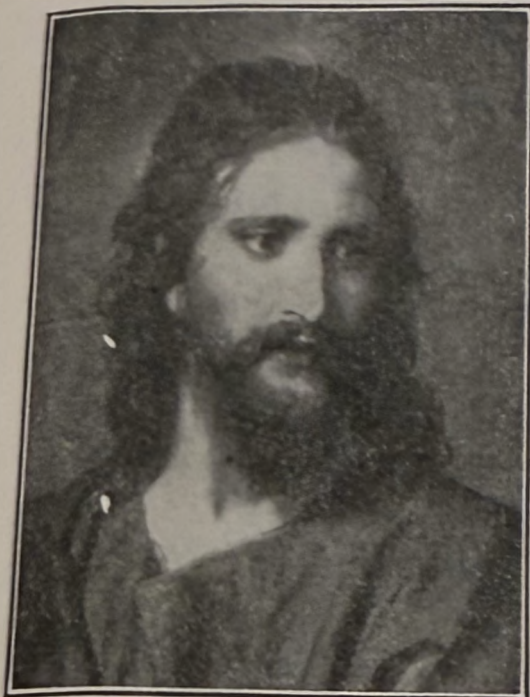
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