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

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Phone, Gallup 1525
Editor's Residence: 4231 W. 32nd Ave.
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CHARLES EDGAR PRATHER, Ph.D., Editor.

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First Steps in the Science of Being

LESSON NINE

LOYALTY DEPENDENT UPON INTEGRITY

INTEGRITY is the state and quality of completeness. It is the product of the realization of oneness—oneness with that which is complete, perfect, whole. This ONE of all the Universe we call The Omnipresence, since it is not only all-inclusive, but is all there is, both invisible and visible. Integrity, then, means being in conscious accord or in entire correspondence with all that God is. It means, therefore, moral soundness, honesty, purity, goodness; freedom from any corrupting influence or practice; strictness in fulfilling every conception of truth and right, including the discharge of duties, trusts, and the obligation to do unto others as you wish them to do unto you.

The derivation of the word "integrity" is from "integer"—one. This One—the only one—is God, the Source and Substance, the Life and Intelligence, the Love and Joy, comprising the complete entity or wholeness of Being.

ONE is the only number in mathematics. It is repeated over and over again, or divided and subdivided as parts of the one; but each part is one part, and each one is but the picture or idea of the one ONE—the whole. Hence the only number, whether taken separately or collectively, is one, and represents the basis of all right thought and action.

This one basis is Truth, the only foundation for the full, free, perfect and harmonious life. It is the basis of honesty, fidelity, justice; of all comradeship, harmony and affection; therefore of health, happiness and success.

Loyalty is the observance, or putting into practice, these conceptions of integrity. In other words, it means being faithful to your highest visions of Truth; and faithfulness means being constant and steadfast in affection or allegiance to your conviction of Right without wavering; firm and thorough in doing that which you feel you should do, and in the performance of all service in the attitude of cheerful willingness.

Loyalty means fidelity; and fidelity is confidence in the Good and steady adherence to Right.

Loyalty means honesty; and honesty is sincerity, justice and truthfulness—in every little detail as well as in great events.

Loyalty means trustworthy; and to be trustworthy is to be reliable, dependable, true, exact, accurate, and worthy of confidence and belief.

The ground-work or basis of a successful life, embracing as it does these essential qualities and conduct, must necessarily be the very essence itself of Good, which is God the only Reality. All else is but the false belief of mentality.

How should your loyalty through realization of integrity be expressed in your daily living? Listen!

1. Loyalty to God—your highest vision of Good.
2. Loyalty to Self—your highest realization of Good in you, as you.
3. Loyalty to your church—your means of inspiration and worship.
4. Loyalty to your home—your ideal of heaven.
5. Loyalty to your friends—your aids in manifesting the Good.
6. Loyalty to your business—your avenue of serving others.
7. Loyalty to your city and state—your immediate plane of active co-operation.

8. Loyalty to your country—your domain of freedom.
9. Loyalty to the world—your field of wholesome thought-influence.

Make your every decision upon Principle, for Principle is that which is right and good, therefore eternal and changeless, since that Good is God. Your allegiance to Good, which is loyalty, is therefore integrity in action in and through you.

"Finally, brethren, be ye steadfast, unmovable, always abounding in the work of the Lord."

WILL YOU HELP TO SHORTEN THE WAR?

In order to end the European War, and all War, as soon as possible, every householder is invited to join the Householders' War League.

(a) OF ACTION

By opposing unflinchingly, but without hate, whenever instances come into your public or personal life, such manifestations of the evil forces as injustice, trickery, oppression of the weak by the strong, disregard of the rights of others, indifference to the cry of suffering; greed, corruption, and brutality.

By working strenuously and self-sacrificingly to help bring about better conditions for humanity.

(b) OF THOUGHT

By gathering the inmates of your house together for a few minutes daily, for silent concentrated thought directed to the helping of the Powers of Good, so as to bring this war to a successful close. Pour your spiritual strength on the side of Right, intensely aspiring that the Master may be able to use your strength to aid the world in its sore need.

Where desired, the silent five or ten minutes could open with the words, "In the world's great warfare, may the Divine Wisdom guide us ever to stand for Good and resist evil, to strive for Evolution and not for selfishness."

If hundreds of thousands, either as householders or singly, would help in these practical ways, we should create an effective force to aid those who are struggling on land, sea, and air for the progress of humanity. All who join are to begin the practice forthwith and publish it to others far and wide. Insert in papers, print, and circulate wherever you may be. There is nothing to sign or to receive, only the thought to be constantly borne in mind, and the practice steadfastly kept.

HOUSEHOLDERS' WAR LEAGUE,
Krotona, Hollywood, Cal.

OPTIMISM VS. PESSIMISM

Optimism is a habit developed by looking on the bright side of things, and looking for it when the bright side is not in sight. The pre-shrunk, non-fading, all-wool, and a yard-wide optimist smiles when he gets his wallops; takes "cold shoulder" as his favorite diet; looks pleasant when someone is "blowing him up"; affirms that "it might easily have been worse," and rises with battle light in his eye when he hears the call, "cheer up, the worst is yet to come." Therefore, keep smiling. Print a sign and put it where you can read it while at your daily task, "It's fun to work here," "Business is good," and "Everything is lovely."

The children of fear are many, such as hurry, worry, and the "blues," which develop at last into a frame of mind called pessimism. A pessimist, like an owl, sees best in the dark because he loves the darkness, and like the owl he sings through his nose, and hoots for the doleful pleasure of it. The pessimist wonders why people avoid him as they would the plague. People wonder how he can keep his "grouch" so fresh, until they discover that he has a cold storage system for that very purpose.—Dr. A. D. Lib, in "Emmanuel Press."

EXCUSES

There is no excuse for excuses. They weaken character; they make a person after awhile a walking apology instead of a man who has a right to hold up his head and walk fearlessly and have his word count in council.

The world has no use for a weakling with ready tongue for excuses, but unwilling hands and brains for work. The best word of advice I could give a young man starting out in any business is, avoid the necessity for the first excuse. Master the first task that is given to you, and master the next, and the next—don't let them master you.

In this way, and in this way only, will you grow strong and courageous, able to do many things that at first seem beyond you. But if you begin life with an apology for something not done, you have already entered the path of unsuccess and mediocrity.—Gage Tarbell.

A MORNING PRAYER FOR CHILDREN

I am a link in the Golden Chain of Love that stretches around the world, and must keep my link bright and strong.

So I will try to be kind and gentle to every living thing I meet and to protect and help all who are weaker than myself.

And I will try to think pure and beautiful thoughts, to speak pure and beautiful words and to do pure and beautiful actions.

May every link in the Golden Chain become bright and strong.

—Annie Besant.

THE ULTIMATE OF TRADES UNIONISM

A STUDY OF MUTUAL INTERESTS

By AUGUSTUS MANN

A man's a man for a' that.—Burns.

WE LIVE IN AN AGE which believes emphatically that "in union there is strength." It is a good sentiment, but there can be no strength of union without harmony, and in too many so-called unions there is much discord. Effective unity calls for singleness of purpose, and without this inspiration held in common there is no bond of union. Ours is the era of great aggregations of capital; of combinations of franchises, rights and privileges; of consolidations of industries and commercial enterprises; of trades unions; of federated clubs; of associated charities; of affiliated educational movements, ethical societies and religious organizations; of co-ordination and co-operation of forces for the general good in social and civic leagues and in church unity for moral and religious reforms.

The whole world recognizes the wisdom of associated effort in every line of work, and the representatives of one organization are generally glad to meet the accredited agents of another, to reconcile or adjust apparent differences of interest, to avoid working at cross purposes frequently under increasing friction, and to secure harmonious action.

What is the continually recurring cause which works to make the relations between capital and labor, between employer and employe, the single exception to this rule of mutual and co-operative effort? What is this subtle and secret enemy of mankind, which perpetually and in all ages operates to estrange, rather than to unite?

Not money, but the love of money, is the root of this evil, as it is of many others. In their greed for gold men forget the golden rule, and in their plea for justice other men forget to be just to those who have thus forgotten. The gold for which men struggle has long been accepted as the symbol of that purity and justice which should mark the attitude and conduct of man toward man. How significant that the metal most coveted throughout the world, and taken in its commerce as the standard which measures material values that vanish, should also be taken as the type of that imperishable moral worth which alone endures!

If the golden link between buyer and seller, between employer and employe, which is too often the missing link in business transactions, could but unite and bind these men together in the recognition of a common interest, the pulse of the world would be quickened into a new life of brotherhood, and we should find ourselves at once in the golden age.

What but selfishness and injustice is it that delays the incoming era of the ideal state? The good time coming, when man shall recognize

that he is his brother's keeper, is "knocking, knocking, knocking," at our very doors in the commercial, industrial and social world. How long shall we keep the doors of our consciousness bolted and barred against the time of peace and good fellowship?

In that time we shall hear no more of strikes and lockouts, of child labor and sweatshops, of the dens of darkness and disease where men, women and children are required to work; and of the long hours which mean physical exhaustion, mental starvation and spiritual penury to the toilers, just because these conditions mean a little more tainted gold for the men who impose them. Where is our humanity, where our divine sympathy for our fellows, that gives us kinship under the One Father of us all?

The prophets of the new time are in our midst today, and how are they being received? When we recall the mournful words of the prophet of Galilee over the apostasy of Jerusalem, may we not reverently feel that the impersonal Christ speaks now through the voices of the best of these modern apostles, of the reform that is surely coming?

The voice of Truth is heard in every age, speaking its word of warning to the oppressors. Methinks that in our own fair land this voice of Love may even now be heard by the ear which is divinely attuned to catch the message, "Oh, America, America! which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

And in the coming years shall it be that this boasted "land of the free and home of the brave" must bitterly learn the meaning of those other prophetic words: "Behold, your house is left unto you, desolate!" It is no mere fancy nor vain figure to bring these words down to our own land and time, and it is no false alarm that warning voices are raised today against the breakers that are just ahead. We can and we shall escape them, but only by paying heed to the warning, and so manning and trimming our ship of state that we may wisely and skillfully guide her away from danger shoals, and around to the land of promise and the golden age, just beyond.

The most prolific cause of the discord and unrest of our time is in the relations between capital and labor, the attitude of the forces of each toward the other. It is assuming too much the distinction of caste, like the old Roman feeling between proprietor and the proletariat. Neither side can afford to have any such feeling exist at all, and the first step in destroying it is naturally to be taken by that side which must be most familiar with history and with human nature.

Capital has organized and combined into enormous aggregations to secure economy, system and efficiency in production and distribution. It has enormously unionized itself for protection against the unjust demands and possible tyranny of labor. Why should it frown upon and attempt to crush the organization of that force which is its own strong right arm?

With what consistency does capital fortify its own stronghold, and then deny the right of labor to do the same? How can it refuse to recognize labor union and federation, for protection against a vast power which at almost any time, under our present industrial conditions, may represent a form of man's inhumanity to man, to make more countless thousands mourn than could ever have been dreamed possible in a civilized and so-called Christian land?

The forces of labor should always remember that while it is true their work creates capital, still this work stands almost wholly for the manual processes, the material aspects, of production and distribution. But back of this production and distribution is the complex framework of a great business, for establishing and maintaining the vast facilities in detail of the mill and the market; taking all the risks of changing values, dull times, failure of customers, panics and losses.

It is impossible that workmen should ever know the load of responsibility and frequent anxiety that is thus carried by the managers of great industries. And all these facts make vitally necessary good profits, and the accumulation of a large surplus during prosperous times in order to stand seasons of depression when large plants are frequently run at considerable loss, or stand still at greater loss.

The handsome profits and large surplus are the laborers' safeguard, because these insure the integrity and solvency of the business; and labor organizations everywhere will be wise to understand the full import of this protection when they formulate their demands. There is one salient fact, however, which invites the feeling prevailing among workmen against their employers, viz.: the enormous disproportion between the salary and wage scale of the various departments in great corporations, made conspicuous in the high salaries paid to prominent officials.

It is equally a just grivance with stockholders, because it is well known that these managers are all large holders of shares; and it makes good the claim among holders of common shares and all employes that a corporation should pay better wages and dividends, rather than these fat salaries. The practice of paying these salaries to officials holding large blocks of stock is reprehensible from every viewpoint, and has no defense either in equity or ethics.

No man's services are worth intrinsically any such fabulous sums, because men of equal worth and efficiency will gladly serve for half the pay. If a corporation does not make money for all shareholders it can not afford such salaries. If it does make money the salaried official is entitled only to just remuneration, perhaps to a generous but certainly not to a prodigal stipend; for his large income should be derived from dividends and not from salary.

Great organizers of business! great captains of industry! during the last decade of the nineteenth century you taught the sons of toil a new lesson in the power of association, combination and co-operation. Some of you are so unwise now as to say that you will never recognize their application and use of the very principle they have learned from you.

But, gentlemen, the time is at hand when you will be glad to do this. The early years of the twentieth century will witness its grand consummation.

You do not understand each other now, but you will. Both parties to this controversy believe at heart in the live-and-let-live principle. You will let the workingmen see that you mean to be just, even generous, in compensation; and you will take new interest in their social condition when you once understand that you can not help them without helping yourselves. This is not the highest motive, but God frequently overrules and transforms the selfishness of men into a mutual blessing for those affected by it. Your employes will give you in turn glad and loyal service and prove to you that your good treatment of them reacts upon you, showing that they have a hearty interest in your prosperity.

More and more men are learning their inter-dependence, one class upon another. No longer is it possible for the so-called superior class to greatly oppress the serving or working class, in a land like ours, without organized protest and revolt. Even the increasing combinations of a vast industrial system have been made to feel this mighty power of the toilers, which all good citizens hope and pray may be required only as reserve force.

Not only is the well-being of each class under a constant menace from the spirit which is too often behind present complex conditions, but the entire public suffers enormous inconvenience and loss from frequent labor disturbances, which have awakened the conscience of the country to the importance of having a just and ready basis for the quick settlement of all these troubles.

Organized labor must perforce recognize aggregated capital. Organized capital must also recognize associated labor before there can be even a basis of treating for peace. Then both will see the wisdom of submitting differences to arbitration, and we shall have surcease of unseemly strife. Its frequent outbreak now in discord and violence is deplorable, involving thousands of innocent people in suffering and want. When these disputes arise, if it be true that "there is nothing to arbitrate," the arbitrators would so decide, just as a judge sometimes nonsuits the plaintiff, and in the same way the aggrieved party would then learn that he has no case.

These violent disturbances inevitably follow "man's inhumanity to man," and seem a necessary part of that sad experience which spurs him on to the achievement of better industrial conditions and the higher social order. It seems still true that "offenses must needs come," and it is always the man who forgets that he is his brother's keeper who needs to be reminded of the sequence, "woe to that man through whom the offense cometh."

These present grievances are dark shadows that obscure the pathway leading to the light of that new time just ahead, when better conditions shall prevail, and men shall marvel why it took so long to establish a sense of right and justice between man and man. Jacob A. Riis, that

good friend and noble worker among working people, plainly tells both parties to this question of their mutual duties and responsibilities; and he especially reminds his friends of one indispensable condition of success, in these words:

> "Ignorance in the camp of the laborer is bountifully balanced by greed in the tents of the employer. In the struggle between the two let each consider his duties with his rights. Let organized labor remember that in the day when the union label shall guarantee always honest work, the living wage, no sweatshop degradation, an honest deal, and an honest day's work for an honest day's pay—that in that day its cause is won forever."

But the prime object of trades unionism and federation having been thus accomplished, these forces will not then disband, but will begin to find their greater work in fixing a standard of efficiency among members, so that mediocrity in skilled labor shall no longer rate with that of high proficiency. The higher standard will become the general aim, because no man will want to take second rank in the order of merit, when graded by their own chosen experts, as they will be. It will be a great day for union labor when it learns that indifference in a trade can no longer pull down the higher standard to the lower level, but that the indifferent ones must begin to climb and meantime be rated and paid according to grade.

The most skilled of this organized labor will represent the success which comes through this proficiency in thrift and sobriety; and these habits and results will become contagious, bringing in a new era of better and happier homes, and improved ethical, social and educational privileges for the family life. In all this the manufacturer will become the glad ally of the mechanic because it will be revealed to him that here is the true solution of the labor problem.

The sword of capital shall be beaten into the plowshare, to prepare the ground of a common interest for that rich harvest of good fellowship which will surely follow; the spear of labor shall be re-formed into the pruning hook, to trim off the branches of misunderstanding too dense and too long in growth; a wiser industrial husbandry shall prevail, and the glad festival of a new harvest home shall attest the fact that men are sane enough to get together and celebrate the fruitage of mutual efforts and mutual interests. These whilom enemies, armed for strife, will have agreed to the peace footing and proved once more that "peace hath her victories, no less renowned than war."

Thus shall men learn what power there is in gentleness, how "a soft answer turneth away wrath," and how naturally then follows the fraternal feeling, the kindly interest, which extends the helping hand. This is the spirit of the universal brotherhood, which alone enables men to "behold how beautiful a thing it is for brethren to dwell together in unity."

Utopia is not altogether Utopian in character. While this imaginary island means literally "nowhere," rather a condition than a location, man may make it anywhere he will; and the ideal state, instead of being rep-

resented by the word "no-where," will find for it a new rendering by removing the connecting hyphen one letter to the right, so that all shall see its translation into "now-here," and realize that Utopia has both time and place among men.

AS ONE THINKS

By FAY KING, in "The Denver Post."

It's all in the way you look at it.

That's the answer to everything, pal. We're all a little board of censorship, an' what may shock some of us off our pins, seems all right to the other fellow.

We all got a lens of our own, an' we turn it on everything. Maybe it magnifies or diminishes, but it gives us some kind of a focus, an' a thing either seems good or bad to us. Two people can form an entirely different opinion of the same thing.

What may look right to the other fellow may look wrong to you.

What may look good to the other fellow may look bad to you.

What looks beautiful to somebody else may look like a hunk of cheese to you.

A thing is as it becomes in your opinion.

We're all a little board of censorship. We pass on everything, an' we're either for it or against it.

A thing becomes either good or evil; either an inspiration or a "skid." We either approve or tolerate.

No matter what the masses think, each an' every one of us has our OWN opinion of evertyhing, an' no matter how vociferous we may be in our opinion verbally, sometimes, way back in our innermost private brain cells we think differently; but we know it's safer to keep still an' squench our gab.

What seems to one person a vice, may seem to another a virtue.

Of course, there's a certain chalk line laid down with the bones of those who fell by the wayside, an' we all realize that the blaze that's singed so many wings, ain't a good thing to monkey with.

But when you come right down to the spine of evil, you find it's mostly good in excess.

Our drugs and liquors that are "good" when used right, become evil when used to "excess."

Recreation which is "good" becomes "laziness" and "shiftlessness" when indulged in to excess.

Dancing, which is one of the prettiest, cleanest, finest amusements when indulged in modestly and sanely, becomes a "vice" when ignorant, immoral, immodest individuals overstep the dancing "laws"—and still

there might be some who appear to be dancing vulgarly and are innocent of an evil thought, while a prudish onlooker, who wouldn't dance at all, sees evil in the rhythm of their motion.

It's all in the way that you LOOK at it, when you look with your heart as well as your eyes.

So don't condemn the other fellow. You don't know how, or from where, he looks at things.

Our own lives, our own environments, are our skyline. Our minds are our little world. Some think the world is "square," others think it's "crooked."

I always believe that no matter how big a bonehead play anybody makes, folks always try to do the thing that they think was BEST to do, and "how they looked at it" had a lot to do. Maybe they were all out of focus, but they AIMED at the bullseye, no matter how far shy of it they hit.

So be careful how you criticise, because sometimes even a color expert is fooled on blue and green by lamp light.

WHY WE SHOULD NOT JUDGE

By MRS. LESTER MERRIMAN

The Bible contains many stupendous truths. While all Truth seems simple and plain when one has come into an understanding of it, there are yet other truths which startle us with new meanings.

Recently discussing the quotation, "Judge not, that ye be not judged," and commenting on the very common practice among many of critcising friends and neighbors, there came suddenly to me a revelation, a new meaning of "Judge not that ye be not judged," and which I would like to give to others who may not have read into the text the thought that came to me like a strong light.

All earlier interpretation of this oft-quoted Scripture conveyed to should turn about and inflict upon him the same judgment. It meant retaliation—a measuring back to you in your own measure.

In my newer revelation came this higher thought: The law of human life is that whatever enters into one enters into all; which means that all people are very much alike. Also, each must overcome for himself every tendency which does not make for peace, harmony, perfection and fullness.

Sometime, somewhere, each one must and will master. The law joins each so closely, so indissolubly to every other human being, the moment you criticise, condemn, or enter judgment against another, you record that criticism, condemnation or judgment against yourself!

"You be judged." You are not judging him—you are judging human nature—you are judging yourself.

Can you not read this text with this higher and vastly more important interpretation? "Judge not that ye be not judged."

INTEGRITY

WILLIAM YEATS MORE.

THE ALLEGORY OF JOB comes to us from the "Ancient Wisdom," and is a perpetual incentive to a life of integrity, that leads to peace with God and man; the result—"a man after God's own heart." Even Job's wife misunderstood his surpassing loyalty to the Inner Voice, as her question shows: "Dost thou still retain thine integrity? Curse God and die." Then his friends (karmic thought) tried to shake his faith in the great Life-principles, but he withstood every snare, and won out as the sequel shows, "The Lord accepted Job, and turned his captivity, when he prayed (unified in love) for his friends: also the Lord gave Job twice as much as he had before."

This is the life-story of every man, achieving the victory over lower elementary conditions, which limit him to matter, or as given in the narrative, "the ash-heap."

There is a spiritual wave now permeating every phase of our mental, moral and economic world; bringing home truths that never before correlated in man's consciousness, viz., that life is a unit, and righteousness (right living) is demanded of him, and nothing short of complete regeneration will cure him of his hundred and one evils. This is amply shown in the great modern movements, such as the temperance and purity leagues, advocating a single standard, and woman suffrage; the many branches of New Thought, as well as a purifying influence invading municipal and national politics.

Integrity and plain honesty is demanded in our public officials; and this is a wave that will not down, because it has the great Life-forces with it; besides, man now realizes that unless attuned with the Infinite, all his efforts are futile and vain.

This is really and truly keeping the commandments, as Jesus enjoined; living beyond and above the animal inclinations; harmonizing and associating with the higher rather than the lower self; coming to our own as a Son of God, while holding loving sympathy with our fellowmen. It is no dogma when we say that this is the only way, and the only plan of salvation; the way given by Jesus and the Sons of Light in every age and clime, and is for you and me. Let us try it, test it, for it never yet failed the man of integrity; and it will not fail us.

In everyday affairs there is no success without character. Without the anchor of integrity the ship of business is wrecked on the rocks of pre-doomed failure; because of our awakened public conscience, that will not suffer a glaring wrong to continue.

This marked racial unfoldment pre-dooms war, and the horrors of the European cataclysm will so arouse this sentiment that nations will arbitrate future differences: never again to let loose the savage dogs.

This will show there is a national and international integrity as much as there is individual virtue, proving the fact of a steadily advancing race evolution from the savage to the Christ.

This world-war is a last grandstand of elemental animal hate, lust and fear, in their most destructive phases; therefore, the reaction will be correspondingly great: productive of a universal humane atmosphere, from which man will unfold a feeling of kinship never before so generally attained in this racial period.

Integrity means holiness (wholeness), and is therefore an all inclusive virtue, the quality of which binds all in one, and one in all; and remember, "Without holiness no man can see the Lord."

The times are now ripe for practical education, towards and into the righteous life; the young should be taught the danger of sense gratification—not only warned against breaking the laws of being, but so emphasizing the "beauty of holiness" that the pupil will be interested to know more and more of the good way, until raised above the danger point.

These lessons must be practical; no mere glittering generalities, but the student led to a thorough understanding of what constitutes virtue and continence; really, an exposition of what the Teacher conveyed to the young man when he put that most significant question, "Good Master, what good thing shall I do that I may have eternal life?" This means more than a continuance of animal life; it is nothing less than life everlasting, beyond the necessity of further incarnation in the gross body—this is salvation.

Theology, philosophy, and speculative theory have their place, but they are merely the props, planks and scaffolding to assist in the work of building—not the temple itself. These constructive aids fall off and disappear when the structure is completed and the degree of Master Builder awarded.

Modern masonry is a faint survival of the temple initiations of the followers of the "Ancient Wisdom," and may be called the outer court leading to the inner "holy of holies," where the Master alone enters. We can still join that select few, if with persevering integrity we ever move forward towards the light, guided by the Spirit; proof against the alluring sirens of the sense life.

This means that brother and sister man are alike entitled to claim and realize God-sonship; kinship with Jesus and all the Sons of Light. Let us ever aim for this goal, and do not be discouraged if we fall, rise again in the strength of the God within, and all the Infinite forces are with us; then, who can be against us?

All sophistries, self deceptions, and insiduous pandering to the animal appetites must be relentlessly brushed aside, not by austere aceticism, but with absolute faith and trust in the Spirit's guidance through which we conquer.

This attitude is one of genuine integrity, correlating with all the virtues. Even Love itself is nothing, unless unified in this Spirit. Then,

let us face this Life-problem, daring to be honest with ourselves and God; and we can not fail to merit the enconium, "Well done, thou good and faithful servant, enter in."

A few years ago there lived here a missionary in the cause of human freedom, who died confident of God's infinite love and forbearance. Though aware of his failure to live continuously the higher Christian life, yet his faith grasped the spirit of the Christ that knows naught but forgiveness. His last words were, "Put as an epitaph on my tombstone: 'Here lies Brother ————. He did his level best.'" In this same splendid trust in God's love to frail humanity, and with the firm conviction that the man of integrity will ever receive loving consideration, even though his life was what the world deems a failure, Mrs. E. Duncan Woods wrote the following, which should be a stimulus to all of us facing the light, resolving to keep the path to the best of our ability:

In the long, low eastern workroom
  The weavers wove apace,
Each on his separate pattern,
  Each in his own set place;
Threads of the sunset's splendor
  In their sinewy fingers rife,
Under their hands triumphant,
  They tended the loom of life.

Only one worked in silence,
  Only one head bent low—
The best and the bravest workman
  Who welcomed the morning's glow;
But the threads in his hands had faded,
  Tarnished the gold and green,
And the work that should have crowned him,
  Foredoomed, grew poor and mean.

Wondering, the other watched him;
  "Put by, put by," quoth they;
"You shame your skill by such labor;
  Rest from the loom today."
But he bent to his work in silence,
  Save when the whisper arose,
"Surely the Master set the task
  And surely the Master knows."

In bitter pain and heartbreak
  He wove till his work was done;
And the Master of all the Weavers
  Came at the set of sun;
Then, as the others thronged him,
  Showing their patterns rare,
The Master turned to him who failed
  And laid a hand on his hair.

"Well done, well done, my weavers,
  And rich shall your guerdons be!
But of all these beauteous patterns
  This certainly pleaseth me;
For the red of Courage, the gold of Faith
  Are woven whene'er a man
Looks in the face of Failure
  And does the best that he can."

DIVINE SCIENCE

(To Be Studied and Practiced Daily.)

1. Omnipresence—the One All, the All One.

2. God is Spirit omnipresent; the One Perefct Mind.

3. Mind is Intelligence—Wisdom, Knowledge and Understanding—evidenced everywhere in the Purpose, Law and Order of the Universe.

4. This Spirit, Mind, God—the Omnipresence—is Perfect Substance.

5. Life is the Activity of Omnipresence.

6. Love—conscious unity—is the Nature of Omnipresence, hence the Rule or Law of Action.

7. There is but One Presence and Power in all the Universe—the Good Omnipotent.

8. Life, Intelligence and Substance not only fills All, but is ALL there is, visible and invisible.

9. Spirit is the Substance of all form. It is the Only Substance. The One Perfect Mind and It manifest is All there is.

10. Man is the Expression of God. He is in God, of God, like God. "That which is born of Spirit is Spirit." Man, therefore, is the expression of God-Life, God-Intelligence, and God-Substance.

11. The realization, or consciousness, of God's Presence alone heals. Healing is the awakening of the mentality from a belief in sin and disease to a knowledge of the Truth.

12. Since I accept the Omnipresence without any reserve, there is no place in my thought for anything adverse to God.

13. To know the Truth of my being I must turn to my Source, which is Perfect.

14. By standing with God, I realize that it is the Father that works through me. I think, speak and live from the God-ward side, and am thus loyal to Truth, positive in my integrity, faithful in every detail, fearless in living the Life of Good and speaking the Truth; patient, kind, and loving.

THE PRACTICE OF THE PRESENCE OF GOD
IS THE WHOLE OF DIVINE SCIENCE

(The above is a condensed statement of the Fundamental Truths of Divine Science, formulated by Charles Edgar Prather, editor of "Power," now used by various Divine Science churches in their certificates of membership.)

The Power Society of Silent Unity Helpers with Daily Studies in Divine Science

Open to All Subscribers of "Power." Observe Following Instructions:

In His Name. "Blessed be the Lord God, and blessed be His glorious name forever; and let the whole earth be filled with His glory." Whatever service is rendered, whether in receiving or giving, will be "In His Name." As Jesus said, The doctrine, the words, the works, the good, are not mine, but His that sent me.

Our Help is gladly, freely given. Our consciousness, our time, is yours, and we expect your earnest co-operation.

Be Thou Whole. No matter what you have thought, we declare Wholeness unto you. The world, or any part of it, is imperfect only to the soul who has not yet seen its Perfection. All things that are possible to God are possible to the soul that believes on God. You may see as He sees, know as He knows, trust as He trusts.

Attitude. Attitude includes your motives, your beliefs, your impulses. Therefore your thoughts, words, and deeds express your attitude. Remember, attitude controls only living, or the use of the forces. Life is perfect, unchanging.

Believe. Believe in God, in yourself, in your fellows. Accept this Universe as One in Purpose and Plan, everything and everybody co-operating at every point.

Pray. Pray "His Kingdom IS come, His Will IS done, on earth." Be open to God, and He will reveal Himself to you, and you will see, hear, understand—yes, receive all He has in Mind for you, "prepared from the beginning," only waiting your willingness, openness to receive.

Receive. Receive in the spirit of Love and Confidence all that comes, knowing that the Giver of "every good and perfect gift" cannot fall short of manifesting His own Perfection to and through you. Relax, let go, and let be His Perfect Creation.

Trust. Trust God for Wisdom, Health, Supply, and Happiness. He is the ONLY Source, the Mighty Counsellor, the Great Physician, the True Provider.

Rejoice. Rejoice in the Law of the Lord, and give Him hearty thanks for all His benefits. Count the blessings, every one.

Be Silent. For the sole purpose of knowing conscious Unity, communion with God, wherein you receive guidance each day for every activity of thought, word and deed.

Concentration. Love the Lord thy God with all thy mind and heart and strength. Do all things heartily (wholly) unto Him. Keep your faculties united. One moment of absolute concentration on Omnipresence is "all powerful."

Time of Silence. The Power Society of Silent Unity Helpers will treat you at 9 o'clock each morning for the realization of One Presence. Each name enrolled will be called and a special blessing will be given.

Read. At first read simple lessons. Try to get the viewpoint of one true soul. Understanding grows; it cannot be forced. Inwardly digest all with which your soul agrees. Read broadly only when you have unfolded the discernment of the Spirit; many expressions confuse a soul that is not yet established in Truth.

Correspondence. Send us one letter a week. You must be faithful in this for your own good.

Our time is given you conscientiously, but we have little time to reply by letter. Know that you are being remembered so long as you report regularly.

Compensation. We hold all in Universal Abundance. We believe in giving and receiving—Divine circulation. We will lovingly receive whatever you send, "in His name." "Freely ye have received, freely give."

If you wish a personal treatment by the editor, with letter of instruction, enclose $1.00 offering therefor, stating same when writing.

Address all communications concerning treatments to
THE POWER SOCIETY OF SILENT UNITY HELPERS.

There is one Mind common to all individual men. Every man is an inlet to the same and to all the same. He that is once admitted to the right is made a freeman of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand. Who hath access to this Universal Mind is a party to all that is or can be done, for this is the only and sovereign agent.—Emerson.

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.

STATEMENT OF FUNDAMENTALS

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

THE LORD'S PRAYER
(In present tense.)

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

Theme for This Year's Studies:

PRACTICING THE PRESENCE OF GOD.

January Topic: "The Be-Attitudes of the Divine Scientist."
February Topic: "The Inner Light."
March Topic: "Having Faith in the Omnipresence."
April Topic: "True Prayer and Its Results."
May Topic: "The Value of Affirmation."
June Topic: "Growth or Unfoldment."
July Topic: Serving God by Serving Others.
August Topic: Temptations Occasions for Growth.
September Topic: "Trials and Afflictions."
October Topic: "Sowing and Reaping."
November Topic: "Thanksgiving."
December Topic: "Joy and Praise."

THANKSGIVING

November, 1916.

WEDNESDAY — THE FIRST

Offer unto God thanksgiving; and pay thy vows unto the Most High.—Ps. 50:14.

AFFIRMATION: God is the Source of all my blessings, and I serve the Good with gladness. This fulfills all obligations.

THURSDAY — THE SECOND

Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.—Ps. 30:4.

AFFIRMATION: I am thankful that I am capable of recognizing and appreciating the perfect wholeness and holiness of my Source. Through thankfulness I praise my God.

FRIDAY — THE THIRD

O give thanks unto the Lord; for he is good.—Ps. 106:1.

AFFIRMATION: The ruling power in my life is the Good, which is my Lord. In it and for it my heart wells with thanksgiving.

SATURDAY — THE FOURTH

Thanks be unto God for his unspeakable gift.—2 Cor. 9:15.

AFFIRMATION: The only begotten Son of God—the Christ, which is the gift of God, now awakens me to the divinity of my being; and for this revelation I am devoutly thankful.

SUNDAY — THE FIFTH

Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God.—2 Cor. 9:11.

AFFIRMATION: Knowing that I am the child and heir of God, I am filled with the riches of my Father. My joy abounds with thanksgiving.

MONDAY — THE SIXTH

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.—Col. 3:17.

AFFIRMATION: God the Omnipresence is expressed and manifest in man. This consciousness is the savior, called Jesus, and through it I give thanks and praise to the Source by speaking and doing all in the realization of this perfect Self which saves me from all ill.

TUESDAY — THE SEVENTH

Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.—Heb. 13:15.

AFFIRMATION: My thanksgiving is not spasmodic; I make it a practice to keep in the attitude of praise, giving voice to my recognition and appreciation of the Good in everything everywhere.

WEDNESDAY THE EIGHTH

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.—Eph. 5:19.

AFFIRMATION: Before I can express praise and thanksgiving I must know and feel it within myself. I therefore train myself in that attitude by thinking of the spiritual harmonies of Being.

THURSDAY THE NINTH

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—Eph. 5:20.

AFFIRMATION: All things are of God, and to God I give thanks for the good which I realize. I am conscious of God in all expression.

FRIDAY THE TENTH

In everything give thanks.—1 Thes. 5:18.

AFFIRMATION: No matter what comes into my experience, I see only the Good working in me and for me. I am thankful therefore in everything.

SATURDAY THE ELEVENTH

Unto thee, O God, do we give thanks, unto thee do we give thanks; for that thy name is near thy wondrous works declare.—Ps. 75:1.

AFFIRMATION: The qualities of Being are manifest in every expression, and therefore in me. The constant nearness, yea oneness, of this name or nature prompts grateful acknowledgment.

SUNDAY THE TWELFTH

For thou, Lord, hast made me glad through thy work: I will triumph through the works of thy hands.—Ps. 92:4.

AFFIRMATION: Seeing only the Good in the visible world, the works of God, I am able to surmount every trial, every difficulty, by making my unity with God in everything.

MONDAY THE THIRTEENTH

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High.—Ps. 92:1.

AFFIRMATION: Appreciation enlarges my soul, my comprehension of Good. Giving thanks makes me more receptive. Therefore do I praise God.

TUESDAY THE FOURTEENTH

I will praise the name of God with a song, and will magnify him with thanksgiving.—Ps. 69:30.

AFFIRMATION: The more I meditate upon God, the greater God becomes to me. The more I contemplate the nature (name) of God, the more evident do the qualities of God become to me. I magnify God through thanksgiving.

WEDNESDAY THE FIFTEENTH

Continue in prayer, and watch in the same with thanksgiving.—Col. 4:2.

AFFIRMATION: I aspire to a realization of the Good—for only the Good is true; and as I thus pray I am expectant in thanksgiving in the assurance that it shall be made manifest.

THURSDAY — THE SIXTEENTH

O sing unto the Lord a new song; for he hath done marvellous things.—Ps. 98:1.

AFFIRMATION: In recognition of the goodness of God being revealed more and more to me, my song of praise is ever enlarging with fuller and higher appreciation and thanksgiving.

FRIDAY — THE SEVENTEENTH

Sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.—Ps. 107:22.

AFFIRMATION: Methodical, purposeful and joyous are my devotions. With joy do I declare what God hath done for me.

SATURDAY — THE EIGHTEENTH

Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.—Col. 2:7.

AFFIRMATION: By practice in living the life of righteousness am I rooted and built up in Truth, fixed in its consciousness, as taught me by the indwelling Christ; in which I abound in thanksgiving.

SUNDAY — THE NINETEENTH

I will praise thee, O Lord, with my whole heart; I will show forth all thy marvellous works.—Ps. 9:1.

AFFIRMATION: My Praise is real, genuine, whole-hearted. This I prove by revealing in my life the works of life, love, and truth.

MONDAY — THE TWENTIETH

That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.—Ps. 26:7.

AFFIRMATION: That which I have received of the Lord I wish all others to have, that they may be likewise thankful.

TUESDAY — THE TWENTY-FIRST

The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth.—Ps. 28:7.

AFFIRMATION: As I rely upon God, the desires of my heart are fulfilled. As I have trusted, I have been helped. In God do I find strength and protection.

WEDNESDAY — THE TWENTY-SECOND

Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.—Ps. 68:19.

AFFIRMATION: All good things are from God. In counting my blessings, how marvellously do they increase! I am loaded with benefits continually. Praise God!

THURSDAY — THE TWENTY-THIRD

We thy people and sheep of thy pasture will give thee thanks forever.—Ps. 79:13.

AFFIRMATION: I count myself one of God's people, and am ever thankfully responsive to the loving care and direction of our great Shepherd.

FRIDAY THE TWENTY-FOURTH

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.—Ps. 100:4.

AFFIRMATION: As I enter any sanctuary of God I am careful to drop all anxieties, and with a heart of praise and thankfulness am open to the inspiration of Truth which frees me from all personal beliefs and opinions.

SATURDAY THE TWENTY-FIFTH

What shall I render unto the Lord for all his benefits toward me?—Ps. 116:12.

AFFIRMATION: Being filled with renewed aspiration, and through it by realization of the Good, I am constantly endeavoring to render unto God the fullest service of love toward others.

SUNDAY THE TWENTY-SIXTH

I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might.—Dan. 2:23.

AFFIRMATION: My way is glorified by the light of Truth. By walking in this light my works of good are mighty in delivering others from evil.

MONDAY THE TWENTY-SEVENTH

In everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. 4:6.

AFFIRMATION: I pray as though I had already received. I give thanks for that which I desire. I wait in confidence, knowing that "Of his fullness have all we received"—and realization comes.

TUESDAY THE TWENTY-EIGHTH

For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore yet eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. 10:30, 31.

AFFIRMATION: I have nothing to do with what others say of me, if I am faithfully living to my highest vision of Truth, doing all to the glory of God, being consciously a partaker of the Good.

WEDNESDAY THE TWENTY-NINTH

Sing praises to God, sing praises: sing praises unto our King, sing praises. For God is the king of all the earth: sing ye praises with understanding.—Ps. 47:6, 7.

AFFIRMATION: There is but One Presence and One Power in all the universe—the Good. I thus glorify God in singing His praises with understanding.

THURSDAY THE THIRTIETH

For of him, and through him, and to him, are all things: to whom be glory forever. Amen.—Rom. 11:36.

AFFIRMATION: Let all the earth be glad. Let all expression forever sing praises unto God the Omnipresence, both invisible and visible. There is but God, in whom we live, move, and have our being.

THE NEW THOUGHT ALLIANCE

JUST A GLIMPSE OF THE 1916 CONVENTION

By HENRIETTA PEET

Great-Soul Edgerton, President of The I. N. T. Alliance, has said that "The Alliance is not an institution—it is an influence;" and who would even attempt to describe an influence? It would take an endless article just to tell of Edgerton's influence; or Dr. Julia Seton's mysticism; or Harry Gaze's young-ness; or Mary E. T. Chapin's intellectuality; or Dr. Horald Palmer's live-wire-ness; or The General's forcefulness; or I AM Shelton's originality; or R. C. Douglas' real-ness; or Elizabeth Towne's smile; or Mary Allen's inclusive-ness—or the all-these-things-ness of almost anyone there; and it is no use to try to mention names, for already I have omitted J. M. McGonigle and a score of others among my own favorites of Big-ness.

But speaking of favorites—one beauty of this gathering was that each of the speakers was a favorite with a lot of people; each had many listeners who felt that this message was especially for them.

The lecturers were all up to Elbert Hubbard's standard; Elbert, you know, advertised "speakers who do not mince, mouth, mumble, jig, jumble, squeak or apologize."

When the beautiful leader from Palo Alto, Cal., was to preside, and came in late, she smiled and said, "The delay was unavoidable," and smiled again, and we all smiled with her. Speaking of smiles—it was commented upon by "outsiders" that, no matter what differing opinions were expressed—and there were many—they were always smilingly given and smilingly received. Isn't that one big way of letting our light shine? Why, the name of this article might well have been "Smiles"—though many of the convention smiles ended in laughs. But, although the spirit of joy prevailed, there was nothing frivolous about it, but always and ever one felt the big, earnest purpose of it all. For those who are trying to serve to get together for an uplift time and to unite their wisdom in devising ways for larger service.

Don't you believe in organization? Why, yourself could not be expressed but for organization. Where would you be if all the little cells of your body were not organized. (I got that idea from Elizabeth Towne, but it is mine by adoption.)

Dr. T. J. Butler, of Victoria, B. C., told of the great need of consecrated, common-sense workers in his section of the country. He is taking care of Victoria, but all around him are cries for help which he can not leave his work to answer.

Rev. Granville Lowther, of North Yakima, Wash., sent a letter to the same effect. From many, many other places came the same call which can only be answered by sending out those fitted for the work.

Field Worker Rev. Joseph Perry Green said that where there are well-established centers lecturers can make their expenses by teaching and healing. But where the world is hungry and doesn't know what it needs, there must be funds to start the work.

When President Edgerton thanked some one for good wishes and financial assistance, the reply was, "We are grateful for the privilege and joy of helping in such a cause." And here is a great opportunity for joy: in adding your offering—whatever you may be led to make it—to the all-inclusive

International New Thought Alliance,
802 Washington Loan and Trust Building,
Washington, D. C.

Can you not at least join the I. N. T. Alliance for one dollar and attend the next convention at St. Louis in September, 1917, which is free to all, but for which blessing no amount of money could pay?

The Power School of Truth

A School of Divine Science : Knowledge of Truth

Incorporated February, 1916.

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

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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.)

Certificate given for each Class satisfactorily completed.
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NEW SUBSCRIBERS, desiring to enter the classes of The Power School of Truth, may have their subscriptions to "Power" begin with the January 1916 issue so long as our supply of extra copies lasts.

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.

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.

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

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.

HOW TO STUDY THE LESSONS

So many new students inquire how to go about studying the lessons in these courses of study—just what to do, etc. First, read the lesson very carefully, very thoughtfully; trying to get an understanding of each sentence or statement. Do this without stress, just quietly enjoying the truths expressed—in this way you will remember them without effort. Second, when the lesson is completed, turn to this department and find the questions for that lesson, trying to answer each question without re-reading the lesson. Third, when you can satisfactorily answer the questions, write them out on paper, and forward same to us for correction.

QUESTIONS FOR STUDENTS IN THE POWER SCHOOL OF TRUTH

(The questions for the Class in Fundamentals will be found after each lesson in the book, "Divine Science: Knowledge of Truth.")

FIRST STEPS IN THE SCIENCE OF BEING

January—"What is God?"
February—"What Am I?"
March—"My Body the Temple of God."
April—"The Workshop of Mind."
May—"The Work of Thought."
June—"From the Inner to the Outer."
August—"Your Great Commission."
September—"Essentials of True Christianity."
November—"Loyalty Dependent Upon Integrity."
December—"How to Fulfill the Law."

Lesson 9—Loyalty Dependent Upon Integrity.

1. What is the primary meaning of integrity?
2. What are some of its characteristics?

3. Why is one the only number known in mathematics?
4. What name is given to the oneness of God?
5. What does this oneness include?
6. What is the basis for a perfect life?
7. Explain the meaning of loyalty.
8. To whose conviction of Truth must you be loyal?
9. Name some ways to practice loyalty.
10. Why base all decisions upon Principle?

CLASS IN CONCENTRATION AND APPLICATION

Lesson 11—Thanksgiving.

1. To whom should we give thanks?
2. For what should we be thankful?
3. What is the "unspeakable gift" of God?
4. By what are we enriched?
5. What is meant by "sacrifice of praise"?
6. Should we be thankful in hard experiences?
7. To whom is the Lord magnified through thanksgiving?
8. Why are hymns and spiritual songs helpful?
9. Name some of the benefits for which we should be thankful.
10. Why should thanksgiving be a part of our prayers?

CLASS IN SPIRITUAL HEALING

Lesson 10—The Silence. (To end of page 110.)

1. What is meant by The Silence?
2. Is it cessation of thought? If so, what or whose thought?
3. What do you still?
4. What, then, is given free action?
5. What is intuition?
6. Where do you look for God—the Good, from within or without?
7. State briefly how to enter the Silence.
8. Why should your thought be free from anxiety, etc.?
9. What is prayer?
10. What does praying do—1st, in regard to God; 2d, yourself?

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.

ASPIRATION

Let it be said of me—
Wherever there was holy cause to serve,
Or hearts that ache, or perils that unnerve;
Wherever there was arduous task to do,
A path to light, a duty to pursue;
Wherever there was child to wrest from wrong,
Or weary soul athirst for love and song,
Wherever slaves of time cried to be free,
My hand was reached—let it be said of me.

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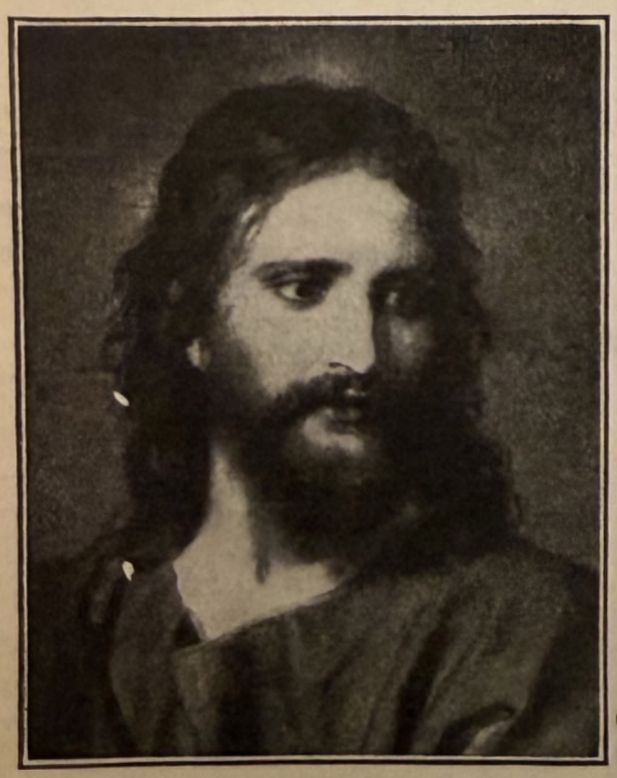

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