

POWER

The Higher-Thought
Magazine

PUBLISHED MONTHLY

JANUARY, 1917

10th Year

No. 7

THE POWER PUBLISHING COMPANY : DENVER

POWER.

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



A Monthly Authoritative Magazine of
THE HIGHER THOUGHT
and PRACTICAL CHRISTIANITY.

Mail Address : 4231 W. 32d Avenue.
Publishing Dept. : 3615 W. 32nd Ave.
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Editor's Residence: 4231 W. 32nd Ave.
Phone, Gallup 346

DENVER .. COLORADO

*Entered as second class matter September 30, 1907, at Denver, Colorado, under
Act of Congress March 3, 1879.*

Subscription Price—In the United States and Possessions, and Mexico, **\$1.00 per year—three years for \$2.00**; in the city of Denver and Foreign Countries, 25 cents extra, per year, for foreign postage; Canadian subscriptions, \$1.15. Subscriptions are payable in advance.

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CHARLES EDGAR PRATHER, Ph.D., Editor.

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The Science of the New Life

DEDICATION ADDRESS OF THE ST. LOUIS CHURCH OF DIVINE SCIENCE.

By CHARLES EDGAR PRATHER.



ALL MEN WORSHIP AT SOME SHRINE. It may be that of art, literature, sculpture, mental influence, bodily perfection and beauty, physical strength, political fame and renown, financial success, health, or religion. These are all creditable desires, but without the consciousness of the One Great Reality—God—lying back of every manifestation of good, the thing worshipped is shallow and unsatisfying, and unworthy of attainment.

To the awakened soul a new vision, a new life—a life of practical Christianity—is opened, by and through which he may worship at the shrine of Absolute Truth, and thus enjoy the fullness of Good in every form of attainment.

This New Life is essential to all who earnestly desire to improve in the art of living well, and who seek to elevate and benefit mankind generally. Its basis is God, the One and Only Presence. Its principle is Love, or conscious unity. Its practice is Co-operation and Service.

God is the only Source of good. The divine Principle produces a state of harmony in which is realized this All-Good and our oneness with it, and which can be demonstrated only through its practice.

From whence comes this New Life? Hear Paul's explanation: "I certify, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it; but by the revelations of Jesus Christ." (By the revelation of God through the Light of Truth in man.)

The New Life is the "gift of the grace of God given unto me by the effectual working of his power."

It is the operation of Divine Intelligence in man awakening him to spiritual perception, through the Christ, the only Light.

It is the way unto full salvation of spirit, soul and body; the way into the realization of life eternal.

It gives inspiration, illumination, realization, power, and complete satisfaction; hence is the way into heaven here and now.

The New Life is first a new vision, a new revelation, which shows but ONE Presence, Substance or Reality anywhere—God or Spirit. It reveals God as both the essence and expression of Love, Peace and Harmony, and may be enjoyed by every human being.

It is the consummation of the Golden Rule—the realization that our interests, our desires, our very lives, are interrelated and interdependent. This is love.

The attainment of its full benefits comes only through practice or daily living. When there is established this consciousness of oneness, and when this Principle or Golden Rule is actually applied, mankind will enjoy and express: Perfection and Beauty, Virtue and Happiness, Health and Prosperity, Peace and Longevity, Freedom and Joy.

How shall one practice or co-operate with God? Listen! Make the best of everything. Do your best with what you have. Be optimistic; look for the bright and good side of everything. Become an idealist; "Hitch your wagon to a star." Then work to make that ideal real.

All art, science, poetry, architecture, music, theology and religion are but the attempts of man to realize his ideal. It is the God of himself being revealed and made tangible and real; for man is an integral part of God the Omnipresence.

Therefore, try to see only unity—oneness—everywhere, and that Oneness wholly Good. Give the good perceived your hearty and loyal support. Be a real booster—a booster with enthusiasm—for your business, for your home, for the various members of your family, for your friends, for your church and your pastor. You cannot enlarge the goodness of others without increasing your own capacity.

Why does the New Life—the Christ Life—give one inspiration, joy and power? What is necessary on our part that we may be consciously a partaker of God and therefore of all good?

The steps are definite, simple and practical. Knowledge is the rev.

elation of Truth. You may believe anything, whether true or false, but you cannot know an untruth. Knowledge, then, is being aware or conscious of only that which is real and true.

There is a something—a monitor, an intuition, an inspiration, a God-intelligence within you which recognizes and confirms the Truth. "The Spirit beareth witness with our spirit." It was this inner revelation which Paul declared was not from man, but by the Christ, the revelation of Truth to every man open and receptive to its light.

Science means to know; and to know means to be conscious of the Truth. Hence, the foundation of all science is Truth. For this reason true science is accurate, stable and dependable. That which is proven by law will always be the same, for Truth is changeless; 2 plus 2 will always equal 4, and nothing else.

In the more modern definition, science means knowledge classified and made available in work, life, or the search for Truth.

No teaching has ever been given to the world in all time, ancient or modern, which has been so systematic, applicable and demonstrable as the gospel of the Christ as given us by the spiritually illumined Jesus of Nazareth. Not only is it idealistic, beautiful in theory, simple in method, absolute in its integrity, but it is wholly practical and applicable. Upon such teachings is this church founded.

The first scientific principle of this New Life is that the only Realty, the only Truth of the Universe, both invisible and visible, is Spirit, Mind or God. For, "Have we not all one Father? hath not one God created us?" (Mal. 2:10.) "One God and Father of all, who is above all, and through all, and in you all." (Eph. 4:6.)

The second scientific fact is the Law of Expression, which is, "Like begets like;" "that which is born of Spirit is spirit;" by which we know that we are children of God, endowed with all the attributes and qualities of our Source. Therefore, the Truth of God is the Truth of man. In other words, man is what God is; and what is true of one is true of all.

The third scientific truth is the "Light that lighteth every man that cometh into the world," called the Christ, and which is "the only begotten son of God." It is the Light that never fails, and its rays are ever purity and truth. There is no reason for anyone stumbling in the darkness, since he has within him the Light to direct his steps into the path of Wisdom, "whose ways are ways of pleasantness, and all her paths are peace." The plea of this church is the plea of Paul: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5:14.)

The fourth scientific discovery is the emptiness, the nothingness, of personality and materiality. There is only God. All is Spirit. The visible universe is Spirit made manifest, tangible, but is still the living perfect substance of God, which is Spirit. Belief in matter as something separate from and unlike God is a delusion and a snare—the occasion

for all our ills. Such beliefs are of the mentality, or personal opinion and belief, which judges by appearances. The Christ Light reveals the nothingness of self and the allness of God. "I of mine own self can do nothing," declared Jesus; "the Father within me, he doeth the works." Paul caught a glimpse of this same truth: "Not that we are sufficient of ourselves, to think anything as of ourselves; but our sufficiency is of God." (2 Cor. 3:5.)

The fifth scientific principle is that of conscious unity or oneness through love. Cause and effect are one. Creator and creation are one. God and man are one. "God is love, and he that dwelleth in love, dwelleth in God and God in him." (1 John 4:16.)

The sixth scientific principle is Faith, including perfect trust and confidence in, reliance upon, and co-operation with the Truth spiritually discerned.

The seventh scientific truth of the New Life is that the product of a Christian life is Peace and Satisfaction, including health, happiness and prosperity. "The fruit of the Spirit is love, joy, peace." (Gal. 5:22.) "For God is not the author of confusion, but of peace." (1 Cor. 14:33.) "Acquaint now thyself with him, and be at peace." (Job 22:21.)

And thus might the basic principles of the New Life in Christ be expanded, for it includes all the phases and departments of existence. Beneficent results have accrued to all who honestly and sincerely have endeavored to live this perfected life. And as far as scientific research has gone, there is no other way by which one can attain the realization and joy of Perfection—full salvation for spirit, soul and body.

Dedication.

To dedicate means to set apart for a certain purpose; to devote to specific uses; to consecrate to a holy or worthy cause.

As the Temple of the Living God, we hereby set apart and wholly devote and consecrate this beautiful and commodious new auditorium, this substantial and harmonious edifice of the St. Louis Society of Practical Christianity or Divine Science, in its entirety; reconsecrating in the name of the Christ of God, Dr. H. H. Schroeder, its spiritually illumined minister, his loyal co-workers, the various departments of the church, and the entire membership, to GOD, the Omnipresence of Life, Love, Intelligence, Health, Happiness, Goodness and Truth.

As the Temple of Truth, it is hereby devoted to the study and demonstration of Universal Law; to scientific, moral and ethical instruction, culture and development; to spiritual inspiration, unfoldment and power; to instruction and training in right thinking, right speaking, and right living, in accordance with the teachings of Jesus the Christ, including spiritual healing through knowledge of Truth. Love shall ever be its watchword, Service its practice, Perfection its goal. Amen.

The Art of the New Life

CHARLES EDGAR PRATHER.



JESUS WAS A MAN WITH DIVINE UNDERSTANDING, being illumined by the Christ within. He not only perceived the Truth, but accepted it in its fullness as it was revealed to him. He not only enunciated these eternal principles, but in daily practice proved their worth. He lived the life. He thus has shown the world the way to salvation, including peace of mind, health of body, and harmonious conditions. And his application of the Truth gives us a safe and reliable guide for our daily practice.

It has been two thousand years since Jesus instituted the New Life principles, but their newness never grows old, but grows in grandeur, in simplicity, and in power continually.

Yet how few have mastered the fundamental principles underlying the great science of God! The New Life is a living, vitalizing and transforming power; and this larger conception is rapidly pervading the world. Those who once scoffed at its idealism are now worshipping at its shrine of spiritual realization.

Like Jesus, we accept the revelation of Truth within us as the direct inspiration from Our Father—the One Perfect Mind; and only in being true to it can we be true to ourselves.

This leaves the field of inspiration ever open, and never confines it to any doctrine, book, or teacher. When Jesus found a statement in the Hebrew Scriptures, the Old Testament, which did not harmonize with his higher spiritual perception, he rejected it completely; and for which he was called a blasphemer.

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

But I say unto you, That ye resist not evil.”—Matt. 5:38, 39.
(See Lev. 24:20.)

“Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.”—Matt. 5:43, 44.
(See Lev. 19:18.)

This newer and higher revelation transcends any and all former conceptions of law and duty. It is therefore known as the New Testament or Gospel (Good News).

Christianity is an art—a fine art; and only through its practical applications in thought, word, and action can one be a true disciple of Christ.

In looking at the life of Jesus we find that his whole philosophy consisted of:

God as the Father of all;

The unity of the whole;

And co-operation:—

Conscious unity, fellowship and service.

The revelation of Good annihilates the belief in evil; faith in the right excludes all wrong. Sin, evil, disease and death are not lessened by thinking, reading and talking about them, but they vanish from your world as you realize the reality of Truth, Goodness, Health and Life.

God is ever manifesting in newer and higher creations to the beholding and unfolding soul. He who is awake to the Almighty Truth of God,

“Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.” (Shakespeare.)

The science of the New Life becomes an art when it is practiced or lived; for art is the systematic application of knowledge in effecting a desired result.

You are desirous of harmony and peace? Then think them, speak them, live them. Do your best. Like Paul advises, “As far as lieth in you, live peaceably with all men.” If your attitude is wholly selfless and sincere enough, and deep enough, and broad enough, it will sooner or later disarm and nullify every discordant thought against you, and leave you in a state of conscious peace and joy through love.

Are you desirous of health? “Hold fast the form of sound words.” Put them into action. Talk only health, and do your best to act and appear well and strong. Be wholesome in all that you do. Co-operate with every thought of good.

Do you seek abundance? First know that God is the “Fullness which filleth all in all.” Claim your oneness with God, as the child of God, and when this becomes a living reality to you, then will you sense no lack unsupplied, for your divine inheritance is the fullness of God.

But thinking in only one side of the proposition. Unless you ACT in concordance with the thought, your prayer or desire will never be realized. “Faith without works is dead.” By laying hold of these truths perceived and using them, which is living faith, you do your part in answering your own prayers; and in this way only is realization and satisfaction attained.

The New Life is a life of loving service. It is not merely the getting for self. It is a giving, and the Law is, the more you give of YOURSELF—your love, your knowledge, your courage and strength, your loving helpful service to others, without the hope or expectancy of return, loving and doing for the sake of loving and doing—the Law of Compensation is, I say, the more you thus give of your divine Selfhood, the more will you receive, for the Law is ever a perfect balance. “No good thing will be without from them that walk uprightly.” Right thought and right action open the door to realization of all good.

Class in Bible Interpretation

The Christian Bible

Importance
of the Study.



IN MAKING A SYSTEMATIC STUDY of the Christian Bible, it is necessary that we have some conception of what this Book of Books is, and why it is of such great importance to humanity. Its influence and power have been growing steadily, notwithstanding the mystery with which it has been shrouded ever since it was written.

Being a record of man's spiritual unfoldment, from the darkness of sense belief to a realization of Truth, to be read correctly and with understanding, its truths must be spiritually discerned.

What the
Bible Is.

It is the mental and spiritual delineation of every man, told in story, history, poetry and prophecy. Perhaps many of the incidents recorded are truly historical—probably are; but we know that most of them must be allegorical, that is, illustrative of some principle or thought-attitude which bring forth corresponding results. As such, it will prove an intensely interesting study—and profitable.

Origin of Name.

The first writings were made upon the inner bark of the linden or teile tree, which was called "biblia." Hence the name Bible applied to these manuscripts. It is known as the Scriptures (writings) or Word of God, because of their revelation of Truth concerning God and Man and all expression.

Twelve Steps
or Degrees.

Taken as a whole, the Bible gives us the twelve progressive degrees of unfoldment from darkness to Light, from bondage to Freedom, from sickness to Health, from ignorance to Knowledge, from sense to Spirit, from Adam to Jesus the Christ—the realization or consciousness of Truth. These twelve steps (symbolical of spiritual fulfillment) are: 1, Adam; 2, Noah; 3, Abraham; 4, Jacob; 5, Moses; 6, Joshua; 7, Samuel; 8, David; 9, Solomon; 10, Isaiah; 11, John the Baptist; 12, Jesus the Christ.

The Old
Testament.

The Old Testament is the recital of man's primitive but enlarging conception of God and His relation to humanity. This relationship demanded certain obligations of each, hence a contract or covenant between God and man. Here, man considering himself outside and apart from his Source, is struggling, through self-imposed restrictions, regulations and penalties, to know God in order to receive

that good which he desired. Largely from the viewpoint of the mentality, of observation and experience, he decided that there were certain laws of Being which must be obeyed in order to have peace, happiness, health and success; while if they were disobeyed, discord, inharmony, sickness and failure would result.

Therefore, the Old Testament is largely man's conception of right and wrong, revealed to a certain extent by the Spirit within him, but mostly from the standpoint of the external. Almost every Truth perceived was colored with personal conception or belief. Thus, the Ten Commandments, while embodying essential principles, were worded almost entirely in negations, prohibitions—"Thou shalt not." So the Law as given by man "tendeth to bondage and to death."

The New
Testament.

In the New Testament, the newer or higher revelation, the Law is made plain through the enlightenment of Spirit, freer from personal conceptions through the awakening of Consciousness, or Pure Knowing; revealing the truth that man is not outside and apart from God, but forever one with his Source, hence one with Life, Love, Intelligence, Power and Joy—all Good.

Minor
Divisions.

The Old Testament is divided into four sections: 1. The Pentateuch (the five books of Moses). 2. Historical (Joshua to end of Chronicles). 3. Poetical (Job to end of Song of Solomon). 4. Prophetical (Isaiah to Malachi).

The New Testament is divided into three sections: Historical (Matthew to Acts). 2. Epistolary (Romans to Jude). 3. Prophetical (Revelations).

Source of
the Bible.

From whence comes our Bible? It was not written by one man, nor at one time, but by many men and extending over many years. Our Bible is a collection of many ancient manuscripts. Kennicott collated 630, and De Rossi 734 Hebrew manuscripts. The oldest Hebrew manuscript of which we have accurate knowledge is over 1,300 years old, and is today in the museum at St. Petersburg. From these Hebrew manuscripts our first Bible, called the Septuagint, was translated about 300 years B. C. This was the translation usually quoted by Jesus and the Apostles.

There are a great many Greek manuscripts in existence. The writers of these Hebrew and Greek manuscripts were those who were, more or less, inspired by the Truth, who were, more or less, illumined by the Infinite Wisdom which is omnipresent.

Inspiration of
the Scriptures.

All the TRUTH in the Bible is inspired of God. Whether that is every word or only a portion of it, the

Truth therein is the revelation of God. In the Revised Version we have this rendering: "All scripture which is inspired of God is profitable for instruction," etc.

Revisions
of Text.

These writings have been translated and retranslated, rewritten and revised time and again, so that our present edition often differs materially from the original.

The first recognized Bible after these manuscripts had been collated was known as the Septuagint, made by seventy interpreters. It has come down to us in a state of great corruption, in a literary sense, meaning having been given to words which evidently was not intended. Yet it is of great importance, as all other translations have been based upon it, with the exception of the Peshito Syriac, which means literal translation, and Jerome's Latin Vulgate. The present Latin Vulgate is a corrected edition of Jerome's version, published by Pope Clement VIII, 1593.

The first printed English Bible was Tyndale's translation in 1525, although there had been two translations made previously, Bede's in 735, and Wicliff's in 1380. There have been many since, among the most noted of which are the "Geneva Bible" (1557-60), edited by Coverdale and others, sometimes called the "Breeches Bible" because of the translation of Gen. 3:7, "They sewed fig leaves together and made themselves breeches." This translation was the Bible of the English people for seventy-five years.

Used in the churches, and read from the pulpit, was the Bible known as the "Bishop's Bible. It was edited and revised by Archbishop Parker and English scholars. The Geneva Bible was used in the homes. The Bishop's Bible is often vulgarly called the "Treacle Bible," because of the translation in Jeremiah 8:22—"Is there no treacle in Gilead?"

The Bible

Commonly Used.

The Authorized Version was translated in 1611 by fifty-four learned men, forming six companies, of which two sat at Westminster, two at Oxford and two at Cambridge. They began the work in 1607 and finished in four years. At this time certain of the manuscripts which had previously been accepted and used in the churches were rejected. These manuscripts were brought together by these learned men, who critically examined them as to their lessons, spiritual quality, language and style. Some were not conceived to be inspired of God nor of equal importance with other manuscripts which were accepted without question.

Rejected
Books.

When you hear some one say that the Roman Catholic Bible is different from ours, it is because that church still accepts and uses some of the books rejected at the

time of this revision. Yet they were all regarded as the Holy Scriptures up to this time. The rejected books, of both the Old and New Testaments, are called apocryphal or doubtful.

Later Versions.

The English Version is still later, being made in 1885, and the American Version in 1901. The principal changes in these were in the wording and not in the fundamental teachings; such as the use of the word "love" instead of "charity," in the thirteenth chapter of First Corinthians.

The Purpose
of the Bible.

The purpose of all revealed Truth is to awaken man from the dream of sense to a consciousness of the Omnipresence—the One and Only Reality, which is Spirit, Life, Love and Truth; and which includes in this Perfection all its expressions. It shows by the many experiences of those who have gone before, and by precept and illustration, the evolving process of Mind through man's mentality, finally revealing to the individual the full Presence of God only in the universe.

A BLESSING FOR 1917

In the Name of the GOOD, which is the only Reality, I bless you. We are all ONE in the Truth; and your every interest is my interest.

I would have each and every one of you free from all over-burden of care, all doubt, all anxiety, all worry, all fear—all shortcoming of every kind and degree.

I would have you, each and every one, fully Conscious of your Divine Birthright—Children of God, and Heirs of His Fullness in Health, Peace, Joy and Success.

In the beginning of this New Year let us individually Reconsecrate ourselves to its Revealed Truth—the Christ, and give ourselves more fully in Loving Service, in Personal Endeavor, in Words of Encouragement and Praise, in being Loyal to Truth, and doing all that we can in Revealing the Kingdom of God upon earth.

May this year of 1917 A. D. see the Fulfillment of your fondest and highest Aspirations through the Knowledge of Truth, is my sincere Affirmation for you.

CHARLES EDGAR PRATHER.

Daily Studies in Divine Science : Knowledge of Truth

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.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

Lesson for Sunday, January 7th: John 1:1-14.

CHRIST THE LIFE AND LIGHT OF MEN.

MONDAY

THE FIRST

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made.

The One Perfect Mind is uncreate, eternal and self-expressing. Its activity is Thinking, and its product is Idea. Idea is ever present, like unto its creator. The manifestation, or appearance of Idea in form, constitutes expression and existence. The inward thought is expressed through outward form, and these are one. Mind, Thought, Word (or Body)—this is the trinity of expression, revealing God in creation. It is all God, invisible and visible.

TUESDAY

THE SECOND

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

Life is action. By it Mind thinks and manifests itself. By it Mind formulates and expresses its perfect thought, or Idea. Light is a form of motion, therefore the result of Life. It was the brooding energy of Spirit upon invisible and unformed substance (chaos) which produced Light, as stated in the story of Creation. The Light of Mind is the intelligence of man, through the activity of Life within him. Without this spiritual realization man does not comprehend the true Light of Life.

WEDNESDAY

THE THIRD

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.

Through the Light of Truth we perceive that the Omnipresence includes ALL. This consciousness of Unity, or Oneness, is LOVE. This is the first product of Mind to be manifested—"man," whose nature (name) was John (Love). Man is not the Light, but through Love is the expressor or "witness" of it, that all men might see and accept (believe) the same Light.

THURSDAY

THE FOURTH

That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.

Truth, or God, is self-revealing. Since God is omnipresent, being the very essence of all that is, there is this One Perfect Mind inherent within each one by which he may know the Truth and nothing but the Truth, if he permits its light to illumine his mentality. But sense belief obscures and disowns its very life and light, and thus remains in seeming darkness.

FRIDAY

THE FIFTH

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD.

Receptiveness is the door to realization. Openness to the Truth fills you with its light, and there is no further sense of darkness. Knowledge of the Truth then reveals that you are truly a child of God, and not of sense. This receptiveness to Truth is the means by which you become conscious of your Sonship.

SATURDAY

THE SIXTH

And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father), full of grace and truth.

Thus do you know but one Substance, one Reality, one Truth, visible as well as invisible. You see God manifesting in your body, in all things. Knowing but ONE Presence, the visible world is glorified with goodness, grace and truth.

Lesson for Sunday, January 14th: John 1:19, 23-34.

JOHN THE BAPTIST AND JESUS.

SUNDAY

THE SEVENTH

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias.

Conformity to ceremonies and rites often chokes the spiritual aspirations for Truth, and searches in the outer for satisfaction. The question asked of John was not, "Is your message the Truth, and what is it?" but

"Who are you?" The answer was of the true attitude: "It matters not who I am personally; as such I am nothing. It is my message which is vital. Prepare yourselves to perceive and know the Truth."

MONDAY

THE EIGHTH

And they asked him, and said unto him, Why baptizeth thou then, if thou be not the Christ, nor Elias, neither the Prophet?

Ecclesiastical authority is so pretentious. "Where is your authority? Who gave you the right to baptize?" One limits himself every time he depends upon precedent, ancestry, custom, or church control. I once heard Father O'Ryan declare that religion is only by authority of the church!

TUESDAY

THE NINTH

John answered them saying, I baptize with water, but there standeth one among you, whom ye know not. He it is who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

Man's part, and the true mission of the church, is to train one to place himself in the right attitude toward God by cleansing his mentality from the beliefs in everything unlike or adverse to the Good. This process is symbolized by water baptism. The real baptism is the spiritual purification through a knowledge and practice of Truth, and this is the work of the Christ within.

WEDNESDAY

THE TENTH

The next day, John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world!

Awakened to the nature and qualities of true Being, one readily discerns them in the one who has become conscious of them as being his nature and attributes through realization of oneness with his Source. John probably never thought of looking for these characteristics as elements of his own being, and when, for the first time, he beheld Jesus as he approached, he recognized in him these marks of divinity, and hailed him as Savior.

THURSDAY

THE ELEVENTH

And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

Jesus is truly the Savior of the world, for he has, through precept and example and demonstration, revealed the Light of God unto the world. While up to this time John had not known Jesus, he was aware of the power of the Living Christ; but instead of looking for it in himself, he was sure it would be revealed in someone, and so became the "preparer of the way."

FRIDAY

THE TWELFTH

And John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.* * * * The same is he that baptizeth with the Holy Ghost.

John was the abstract perception of Love; Jesus was its concrete exemplification. Clearer became this perception to John as he in spiritual receptiveness beheld the wave of Peace (dove) descending upon and abiding with Jesus.

SATURDAY

THE THIRTEENTH

And I saw, and bare record, that this is the Son of God.

So strong was this divine realization, John openly avowed that Jesus was truly the Son of God, which, if he had realized also for himself, he would likewise have known himself the Son of God—as are we all! May we become conscious of it.

Lesson for Sunday, January 21st: John 1:35-49.

THE FIRST DISCIPLES.

SUNDAY

THE FOURTEENTH

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

Andrew is that quality of soul which, when called into active expression, is Strength. Love awakens this faculty by proclaiming the peaceful, obedient pure Christ-attitude the "Lamb of God," and it follows this enlarged vision. The desire for Truth is always provided with spiritual strength for the attainment of its realization if it is put into operation.

MONDAY

THE FIFTEENTH

He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus.

The counterpart of Spiritual Strength is Faith. The consciousness of Strength becomes its own incentive to Do—and this Doing is Faith. This co-operation with Spirit is dealing directly with the Reality of Being, which is the only Substance. Thus Andrew rejoices in bringing into active expression this perception of living Spiritual Substance.

TUESDAY

THE SIXTEENTH

And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

The spiritual vision (Jesus) discerns that the product (son) of Love or John) is a conviction that Spirit is the only Substance; but this perception must become fixed or established through Faith, the putting of it into practice in daily living. Therefore, no longer merely a perception or conviction, but a fixed realization—a stone.

WEDNESDAY

THE SEVENTEENTH

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

Not only is the willingness to serve necessary, but there must be that spiritual equipment of vitality, energy and power by which one is enabled to accomplish. This is the faculty called Philip, whose name means "lover of horses," and a horse is symbolical of power. Strength, Faith and Executive Ability (Andrew, Peter and Philip), the next verse tells us, are of the same city—Bethsaida, which means pertaining to Substance, or "house of fruits."

THURSDAY

THE EIGHTEENTH

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Having the foundation of Spirit-substance established, the next faculty called into activity is that of the formative power of mind, the imagination, by which you perceive higher ideals. This is Nathaniel, who is ready to see the revelation of God, the Christ, as the ideal of perfection in man, however lowly his birth-place (Nazareth) may have been.

FRIDAY

THE NINETEENTH

Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guilt!

The idealization of the imagination, if of that which is good, wholesome, pure and true, is ennobling. When less than this, when pertaining to things of sense, the imagination is often hurtful and debasing. A true Israelite is the one who is spiritually-minded, in whom there is no inclination to evil thoughts.

SATURDAY

THE TWENTIETH

Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Only good recognizes good. The recognition of purity and goodness in Nathaniel by Jesus quickened the same perception of purity and goodness in Jesus by Nathaniel. This perception was so strong and convincing that he acclaimed, "Thou art the Son of God," and this Truth of which you are conscious and which you demonstrate, is the only vitalizing power (king) in Israel (reality).

Lesson for Sunday, January 28th: John 2:13-22.

THE HOUSE OF GOD.

SUNDAY

THE TWENTY-FIRST

And the Jews' passover was at hand, and Jesus went up to Jerusalem.

Jerusalem is the recognition of Truth, the attitude of appreciation, the "secret place of the Most High," the place of peace, where one must go in order to commune with God. It was this higher vision which actuated Jesus, more than the mere observance of custom, when he went to the Passover feast.

MONDAY

THE TWENTY-SECOND

And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

In the holy temple of thought many unworthy things are often admitted; especially those things which pertain to the personal self. Many people attempt to use religion as a means for worldly success, fame, etc. How careful we all should be in what we admit to our temple, else personal desires may desecrate its holy purpose.

TUESDAY

THE TWENTY-THIRD

And when he had made a scourge of small cords, he drove them all out of the temple.

When thoughts of selfishness take possession of the mentality, it is necessary that there be a "house-cleaning." This can be done only by that which is itself clean: this is the impersonal Self, the Christ. The "scourge" by which this is accomplished is composed of positive statements or affirmations of Truth, taken one by one, until they become an irresistible force to eliminate every personal motive and desire.

WEDNESDAY

THE TWENTY-FOURTH

And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

He who uses for personal ends the cloak of righteousness debases his higher impulses. Purity, symbolized by doves, is essential in every department of life, but when used as a pretense under which to operate for selfish motives, becomes a defilement of the thought-temple of Truth. Such attitude must be eliminated.

THURSDAY

THE TWENTY-FIFTH

Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?

The mentality is slow to accept Truth through intuition or inspiration. It lives more in the realm of effect than cause. It looks to outer authority, and demands "signs" or evidences of this authority. This is the intellectual Christian, which observes rites and rules, but lacks the realization of the Truth.

FRIDAY

THE TWENTY-SIXTH

And Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. * * * * But he spake of the temple of his body.

Jesus' answer was of the power of Mind, through which all things are accomplished. That which was once made can be remade by the same Power; the process being the three "days," Mind, Thought, Body. The external form of religion (Jews) does not understand the rebuilding power of spiritual realization. All unfoldment is from within.

SATURDAY

THE TWENTY-SEVENTH

When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Even though the disciples of Jesus sat daily under his spiritual instruction, it is here made evident that even they did not fully comprehend its truth; for not until after he was crucified and resurrected, three years later, did they realize what he meant concerning the renewing and quickening power of Spirit. Let us learn to depend upon the inner revelation of Truth.

Lesson for Sunday, February 4th: John 3:5-17.

CHRIST THE SAVIOR OF THE WORLD.

SUNDAY

THE TWENTY-EIGHTH

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Mentality reasons and forms conclusions largely from appearances. It could not understand how a full grown man could be born again; "it is against all reason." So Truth explains to the inquiring Nicodemus: This second birth is mental and spiritual, not physical. First, the mentality must be cleansed of all beliefs in physical causation and external influences, adverse conditions, etc. This is the birth of water. Second, receptivity to Truth opens the spiritual eyes to see only God, the Source, Substance and Life of all. This reveals but one Presence, one Power, the realization of which ushers you into the consciousness of Peace, Harmony and Joy, which is heaven. This is the spiritual birth. These are the two sides or phases of the new birth.

MONDAY

THE TWENTY-NINTH

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

All is God, therefore Good. The spiritually awakened know this truth, but the darkened mentality sees much sin, sickness and suffering. He who thinks meanly sees meanness everywhere, for he sees through his own thoughts. Living only in the thoughts of gratifying the appetite and desire of the flesh makes one sensual and debased. This is the "carnal mind," the false self, the personality. The true Self is the spiritual mind, the individuality, which is the real; and this is born of God. Since Spirit is the only Source, man is divine: he can be nothing else, however much he may, through sense beliefs, think otherwise.

TUESDAY

THE THIRTIETH

Marvel not that I said unto thee, Ye must be born again.

It is the destiny of each one to know the truth of himself. It is the inevitable law of unfoldment, either through willing receptivity of Truth or through the stress of "experience."

WEDNESDAY

THE THIRTY-FIRST

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen.

First Steps in the Science of Being

LESSON ELEVEN

Happiness and Its Attainment



PLEASURE IS NOT HAPPINESS. It is but transitory, for it is the gratification of the senses through the emotions, which, when satiated, becomes extinct for the time being. Pleasure is good, if its motive is pure, since it gives rest and relaxation. It diverts the thought from the more serious problems of life, and gives the body a chance to recuperate. Hence, we appreciate and encourage amusements, sports, frolics, playgrounds, picnics, etc.

Pleasure, being the enjoyment of things mentally agreeable, is just the opposite of labor, service, duty, self-denial; but it is a fitting preparation for these things. However, to give oneself continually to pleasure brings a sense of weakness and suffering, and these lead to poverty. "He that loveth pleasure shall be a poor man" (Prov. 21:17), both mentally and physically. And Paul tells us truly, "She that liveth in pleasure is dead while she liveth;" that is, does not know the real happiness of life.

Pleasure, then, is the general term for the feeling of temporary satisfaction or gratification. Delight, which is even more transitory, implies a high degree of pleasure. Gladness is the pleasure which shows itself in the face or demeanor, even though quiet.

Happiness transcends all these, and is really the goal for which all are seeking. While you may for a time take pleasure in the things of sense, you can never be happy without a deep inner realization of GOOD. While there may be a certain sense of gratification in that which you do not feel to be the highest and best, it is neither satisfying nor enduring, and you still hunger for something that will give peace and abiding joy. And that is Truth, Reality, God, the fullness of all good.

Probably the secret of happiness is the most sought for and desired thing in the world, even surpassing the desire for health and success. Because one does not understand what constitutes happiness, and the law by which it is manifested, and the method of its attainment, it plays a constant hide-and-seek with its pursuer.

There is but one kind of happiness, just as there is but one kind of truth; for happiness is the enjoyment of the good through the revelation of Truth,—and the source of that revelation is the Christ-light, the God-intelligence, within. Those who look for it in the without, look in vain. They may go searching for it from place to place—at the theater, in the

dance-hall, in books, in business, in other people, and even in church; but until that "peace that passeth understanding" is first found in the consciousness of Good within themselves, they seek in vain.

Mark this well: If you depend upon another, or upon anything, for your happiness, you will be disappointed. "But," some one asks, "does not the love of all your friends make you happy?" Certainly it does—upon this condition: when you have already found happiness within yourself independent of any person, place, circumstance or thing; when you have learned to recognize and appreciate in your own thought only the pure, good and true; when you have become conscious of the Allness of Good as the only reality. Then the love of others will become as a magnifying glass, through which your comprehension of Good will be enlarged and strengthened.

This is the secret of true happiness. Until you seek for that peace of mind, that poise of spirit, that serenity of soul, which must first be found within yourself before you can see it without, it will never be felt and known by you.

What makes the Niagara Falls so grand? The Yosemite Valley so beautiful? The beholding eye which sees grandeur and beauty in them. As a man thinketh, so is it unto him.

What makes our Rocky Mountains so majestic and inspiring? The perception and appreciation of like character within the one who sees these qualities in expression. You see only that which you are capable of seeing; and capacity is a matter of soul development.

Things, I say again, cannot make you happy. But if you have developed that inner discernment of Truth which sees only God the Good in everything, then unending joy is yours.

The practice of the Presence of God, in your thinking, speaking and living, is the way to realization of happiness. It also is the secret of mental, moral, and physical health, since it frees you from that false attitude which gives place to various phases of error. The recognition, appreciation and co-operation with the Good, and steadfast application of the principles of Truth, must, under the law of expression, result in the attainment of the desired goal—happiness.

In his inspiring book, "Self-Control: Its Kingship and Majesty," William George Jordan tells us:

"Happiness is the greatest paradox in nature. It can grow in any soil, live under any conditions. It defies environment. It comes from within; it is the revelation of the depths of the inner life as light and heat proclaim the sun from which they radiate. Happiness consists not of having, but of being; not of possessing, but of enjoying. Man is the creator of his own happiness; it is the aroma of a life lived in harmony with high ideals. For what a man has, he may be dependent upon others; what he is, rests with himself alone. Happiness represents a peaceful attunement of a life with a standard of living. It is the unde-

tached accompaniment of true living. It is the voice of optimism, of faith, of simple steadfast love. Unhappiness is the hunger to get; happiness the hunger to give. If the individual should set out for a single day to give happiness, to make life happier, brighter and sweeter, not for himself but for others, he would find a wonderful revelation of what happiness is."

Yes, adversities come; conflicts confront you; experiences meet you on every hand. "David encouraged himself in the Lord his God." (1 Sam. 30:6.) Be like David; encourage yourself. Stop looking to others for sympathy and help. The mighty God of all power is within you. Turn to it; open yourself to it; commune with it, until you realize your oneness with it.

Then shall you find real peace, satisfaction, happiness. Where? Within yourself. "A good man shall be satisfied from himself." (Prov. 14:14.) Where get the consciousness of good? Where David found his,—in the Lord your God. What is the result? "A merry heart maketh a cheerful countenance: he that is of a merry heart hath a continual feast." (Prov. 15:13, 15.) "Happy is that people whose God is the Lord." (Ps. 144:15.)

Today whatever may annoy,
The word for me is Joy, just simple Joy:—
The joy of life;
The joy of children and of wife;
The joy of bright blue skies;
The joy of rain; the glad surprise
Of twinkling stars that shine at night;
The joy of winged things upon their flight;
The joy of noon-day, and the tried
True joyousness of eventide;
The joy of labor, and of mirth;
The joy of air, and sea, and earth—
The countless joys that ever flow from HIM
Whose vast beneficence doth dim
The lustrous light of day,
And lavish gifts divine upon our way.
What'er there be of Sorrow
I'll put off till tomorrow,
And when tomorrow comes, why then
'Twill be today and Joy again!

—John Kendrick Bangs.

Lesson 11—Happiness and Its Attainment.

1. What is pleasure?
2. What kind of pleasure is good?
3. Why is happiness the chief aim of most people?
4. What is happiness, and where is it found?
5. Why do so few people find happiness?
6. Of what value is the love of friends?
7. What enables you to see good in others or things?
8. What must you do in order to realize happiness?
9. In what should you encourage yourself?
10. In what will you find joy if you look for it?

Why Jesus Christ Came



HERE IS A THREEFOLD PURPOSE to be found in the record of the coming of Jesus the Christ. First, to show what God is; second, to show that what is called matter,—the body—is not evil, but it is misused by the false beliefs held about it: hence he healed the sick, and raised the dead, and thus preached the Gospel, and did God's will in so doing; third, to make known the means by which to cease its misuse, and thus redeem the body, that we might have life and have it more abundantly, and to bring eternal life and immortality to light. The means is the "new birth," which is that of equality—oneness of spirit, and body; the birth of conception into equality with God.

This new birth, free from sin, necessitated or included a new death; hence, the second death is death unto sin, so called, which is death of the claim of separation and inequality. The same is followed with baptism of the Holy Spirit.

The teaching of Divine Science is not that there was a time before creation that God was all in all, and that he created the universe out of nothing, and that there is something now that was not and is not Himself; but the teaching is, that "I proceeded forth from my Father," and that He dwelleth in ME; and that I came in my Father's name, as Himself made manifest. The teaching is, that "Insomuch as ye have done it unto the least of one of these, my brethren, ye have done it unto me," for there is only one Life.

Divine Science declares that as nothing can be manifested that is not before it is manifested, that the truth of the visible universe is to be found in the nature of the supreme Mind or Spirit, and not apart from it. Its real spirituality and the nature of its true substance will be forever hidden from the belief that pronounces against it.

The Divine Science practice consists not in casting pearls of truth "before swine," a people made of error, but rather of teaching the people perfection of Being, of spirit and body, and treating them as if they were as perfect as their Father in heaven is perfect.

In Divine Science we are called to BE, and then DO. The gospel picture of man is a most perfect delineation of Being. We are called to imitate the Christ, and not only that, but to put on the Lord Jesus Christ, and thus be not separated, for "the way, the truth, and the life" of Divine Science is all inclusive; is absolute health, peace and prosperity. To live the life, is to abide within the "I AM," or the ME, that lights all; is to stand in the universal Spirit and let light shine. Be, or abide in Christ, and let his words abide in you, and you may ask what ye will and it shall be done unto you.—Mrs. M. E. Cramer.

St. Louis Dedication Week



IT WAS CERTAINLY A WEEK OF FESTIVITIES at St. Louis, Mo., November 19th-24th, the week of the dedication of the beautiful, substantial and commodious new \$35,000 church of Divine Science or Practical Christianity, 3617-19 Wyoming Street. And through it all was the inspiration of new life, new revelation of Truth, new strength, new joy.

For twenty-five years or so this Society of earnest, faithful, methodical and purposeful people have been growing in understanding of and faith in the Omnipresent Good, under the guidance and inspiration of that noble and consecrated Man of God—the Rev. Dr. Herman H. Schroeder. Self-sacrificing, devoted and steadfast, he has been the Moses to lead his people out of the wilderness of sense belief and confusion, and today they are together entering into the Land of Promise—the land of Spiritual Realization, where they know that only the Good is True, and this Good the fullness of Life, Peace, Health and Prosperity.

Here in their new home, in one of the best residential districts of the city, a still greater work will be done in the cause of Truth, the Truth that frees humanity from all its ills, both mentally and physically.

The new church occupies a site 60x125 feet, the ground floor being used by the Sunday School, the Ladies' Auxiliary and the Good Words Club. By means of massive oak folding doors the rear of this auditorium can be formed into two large class rooms. On this floor is also a light, airy library, lavatory, and children's rest room. The main auditorium has a heavily beamed vaulted ceiling and a large balcony. The windows are of leaded art glass, the pews of quarter-sawed fumed oak, the organ an imposing and beautiful two-manual Estey pipe organ. Then there is a foyer, a secretary's office, a study, a silence room, and a ladies' parlor.

Sunday morning, November 19, 1916, the new edifice was appropriately dedicated before a congregation of over seven hundred people, the dedicatory address being delivered by the Rev. Dr. Charles Edgar Prather, minister of the Second Divine Science Church of Denver, editor of "Power," and president of the Power School of Truth. The German dedication service was held Sunday afternoon, addresses being made by Dr. Schroeder, Mrs. A. Ketterer, and Mr. Chas. Schlag.

Sunday evening's program was in charge of the Sunday School officers; Monday evening was a Health session; Tuesday, the Prosperity session; Wednesday, the Ladies' Auxiliary; Thursday, the Good Words session; and on Friday evening the Dedication Banquet.

Rev. Dr. Perry Joseph Green, of Portland, Oregon, field lecturer of the International New Thought Alliance, took active part in the week's festivities, his addresses and class instruction being most cordially received. Mr. Green is a wholesome character, a genial personality, a pleasing speaker, and is doing a splendid work in awakening humanity

to its divine inheritance, opportunity and possibility through knowledge of Truth.

Friday evening, Nov. 24th, occurred an especially enjoyable affair—the banquet. Three hundred and fifty people were seated at the tables, Mr. Prather acting as toastmaster. Before the feast, in the main auditorium, as the great organ pealed forth a wedding march, Dr. and Mrs. Schroeder were escorted to the platform, when Dr. Prather performed the marriage ceremony—this being their 25th wedding anniversary, following which they were presented with a beautiful silver loving cup as a token of devotion from the congregation.

During these twenty-five years Mr. Charles Schlag has been the efficient secretary-treasurer of the Society, and much credit is due him for the inspiration which has culminated in this beautiful Temple. Mr. T. Leilich, editor of "The Light," the official organ, is a regular dynamo of executive ability, and through his efficient direction the festivities of the week proved so successful and enjoyable.

An Ordination Service.

In recognition of their fidelity to Truth, their consciousness of Good, their understanding of Law and Principles as taught by Divine Science, and their steadfast application and demonstration of the Law of Christ to redeem, heal and bless, upon the endorsement of the St. Louis Society of Practical Christianity, Mrs. Augusta Ketterer, of St. Louis, who for years has been the able assistant of Dr. Schroeder; Miss Emma Sabina Stolberg and Miss Lisetta Martha Stolberg, of Belleville, Ill., practical Truth teachers, were ordained to the ministry of the Gospel by the Rev. Dr. Charles Edgar Prather, of the Power School of Truth, authorized by law to perform such rites.

A VISIT AT UNITY HEADQUARTERS.

After an absence of ten years, it was indeed a joy for the editor of "Power" to make a little visit to Unity Headquarters in Kansas City, Mo., of which he was previously the business manager for over eight years. It was like getting home after a long journey.

Today Unity School of Christianity is the greatest Higher Thought institution in the world, and is undoubtedly showing the way to the realization of life, health, happiness and success to more people through its publications than all other New Thought magazines combined.

The work has steadily increased, demanding more buildings, more machinery, more people. There are about 125 people now employed, the weekly payroll being over \$1,300 per week, and the cost of print paper being about \$1,500 per month. The equipment consists of the most modern machinery and labor-saving devices. In the Silent Unity department over 50 typewriters are constantly busy; while two clerks are kept occupied in opening letters and assorting same for the various departments.

The editor of "Power" was most cordially welcomed "home," and had the pleasure of making short addresses at both the morning and evening services on Sunday, November 26th. Mr. Fillmore is presenting the same simple and practical Truth of Being in the same logical and convincing manner, born of spiritual realization, as he did eighteen years ago when we were awakened to the Truth under his ministrations.



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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The Power School of Truth is the work of the Holy Spirit. Its mission is to provide a means for instruction of the vital principles of Being and True Living without any fixed price, thus opening the way to all seekers after Truth for systematic and accurate study and training. Those who are so led, and are able to do so, have the blessed privilege of supporting this great work by voluntary offerings.

There are no requirements, however, for enrollment dues or fees. If, after completing a class satisfactorily (that is, having shown by written answers and papers a clear understanding of the teachings), the student desires a certificate of that class, the same will be issued by the School upon the payment of a fee of \$1.00 for expense of stock, printing, mailing, etc.

Each student must be a subscriber to "Power" during the course of instruction taken, in order that he or she may keep posted from month in the work of the School.

NEW STUDENTS, desiring to take up the studies of "First Steps in the Science of Being," which is the Primary Class, or the Class in Concentration and Application, "Daily Studies in Divine Science," which have been appearing in "Power" during the year, may still obtain the back numbers so long as our extra supply lasts, at the regular subscription price. As soon as convenient, these lessons will be printed in book form.

By order of the Board of Trustees, all persons who have previously taken any of the prescribed classes in Divine Science under the instruction of Mr. Prather, will, upon request, be given due credit therefor in The Power School of Truth.

It has been a wonderful year of spiritual unfoldment to the many students in the Power School throughout the world. The answers and papers submitted have been, as a rule, most excellent, showing careful thought and application. Every week we are enrolling new students, and the work of the School is very gratifying.

The oral class of instruction in Bible Interpretation will open January 3d at the home of the vice-president, Mrs. Jay A. Robinson, 1428 Lafayette Street, Denver, and will meet regularly on Wednesday evenings at 8 o'clock. Only those who have completed the preceding classes, or their equivalent, are eligible to this class, which will be taught by Dr. Charles Edgar Prather.

During the absence of the pastor, the pulpit of the Second Divine Science Church of Denver was ably occupied by two of its members, Mr. Edwin G. Dean and Mrs. Carrie A. Anderson, both of whom have not only been sincere and earnest students of the teachings of Divine Science, but who are proving in their daily living the power of Truth to illumine, uplift, heal and bless.

Beginning Sunday, January 7th, Rev. Charles Edgar Prather will deliver a series of sermons on "What Divine Science Teaches" at the Second Divine Science Church of Denver, of which he is the minister. The service is held at 11 o'clock a. m., and these addresses will consist of practical instruction on what Divine Science teaches about The Omnipresence, Mind, Truth, Expression, Prayer, The Christ, Right Living, Health and Healing, Prosperity, and Consecration, in the order given.

Two courses of lessons of The Power School of Truth were taught in St. Louis, Mo., the latter part of November, 1916, by the president, Rev. Charles Edgar Prather. These classes were held in the new \$35,000 church of the St. Louis "Society of Practical Christianity, or Divine Science." Students came from Kansas, Illinois, and even Pennsylvania. The class in "Spiritual Healing" was attended by over one hundred, and several cases of healing in the sessions were announced. The class in "The Fundamentals of the Higher Life" had an enrollment of over seventy-five. Many were the words of appreciation and praise, for which we are truly grateful for the practical Truth so readily accepted and appropriated in thought and daily living.

PRICES OF TEXT-BOOKS, ETC.

- For PRIMARY CLASS: The magazine "Power" for 1916—"First Steps in the Science of Being." Back numbers at the regular subscription price, \$1.00.
- For CLASS IN FUNDAMENTALS: Text-book, "Divine Science: Knowledge of Truth." Cloth binding, \$1.00; with "Power" one year, \$1.50.
- For CLASS IN CONCENTRATION AND APPLICATION: The magazine "Power" for 1916—Daily Studies on "Practicing the Presence of God."
- For CLASS IN SPIRITUAL HEALING: Text-book, "Spiritual Healing." Paper binding, 50c; cloth, 75c; full leather, \$1.25.
- For CLASS IN BIBLE INTERPRETATION: The magazine "Power" for 1917 and 1918.

The Second Divine Science Church of Denver

West Thirty-eighth Avenue and Perry Street

(Incorporated under the Laws of Colorado, October 11, 1911.)

The REV. CHARLES EDGAR PRATHER, Ph.D., Minister.

It stands for all that is true, pure, good and wholesome—a living, practical, every-day Christianity.

It accepts the Truth of the Fatherhood of God, and therefore of the Brotherhood of Man.

It proclaims the ALLNESS OF GOD, invisible and visible, the Omnipresence of Life, Substance, Intelligence, Love, and Power.

It reveals the Truth that "Only the Good is True," and trains one to recognize that Good in everyone, and in every circumstance, event and condition.

It preaches the Power of the Living Christ within to free from all ills and shortcomings through a Knowledge of the Truth.

It teaches that only through Right Thinking, Right Speaking and Right Living can one become conscious of his Divine Inheritance of ALL GOOD.

It stands for Purity in Thought and Action, and for the sacredness of the marriage vows.

It stands for the Goodness of the Whole, and for the manifestation of Peace, Health, Power and Plenty in each individual life.

It advocates the teachings and practices of a true Christian life in business, home and church, as taught and demonstrated by Jesus the Christ.

It stands for true Spiritual Healing through the Knowledge of Truth, by the Power of the Christ, without turning to any external aids whatsoever.

It does not endorse medical, osteopathic, chiropractic, astrological, or spiritual aids to healing (but without any condemnation); nor does it recommend diet or anything that will turn the attention of the patient to seemingly physical causation.

Its teaching and practice is NOT that of Spiritualism, Bahaism, Theosophy, Mental Science, or Hypnotism, but SCIENTIFIC KNOWLEDGE OF TRUTH (Divine Science).

A TREATMENT FOR THE ONE WHO DRINKS.

Friend, I recognize and acknowledge you as the child of God. As such, you are pure, spiritual and holy.

You have wrongly thought that satisfaction comes from without, from people, conditions and things; but peace and contentment come to you only from within, from that inner conviction and realization that only the GOOD is satisfying. This Good is God or Spirit or Mind.

Things of sense are only temporary; they can not give lasting or continuing satisfaction; and when their momentary exhilaration has worn off, you are left weaker and worse for the indulgence, suffering both mentally and physically.

Now your desire and longing for satisfaction is right, but it will never be fulfilled by depending upon anything external. What you are really seeking is God, the fullness of all good, and this Presence is found within yourself. It satisfies your every desire, fulfills your every longing, supplies your every need. You trust it, you meditate upon it, you talk with it, until you feel yourself one with it, the very fulfillment of your desires, since Good alone gives satisfaction.

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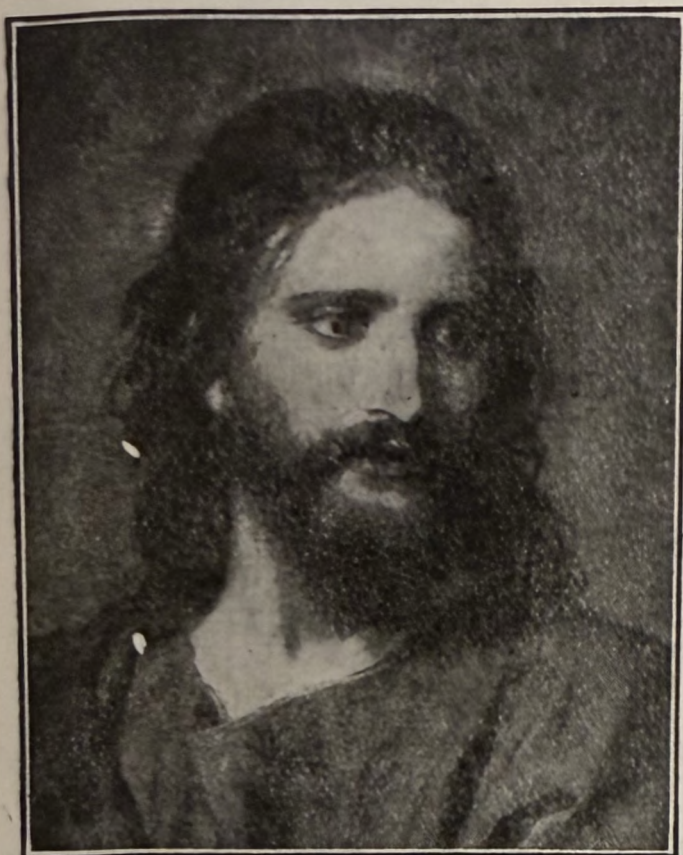
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