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# POWER

The Higher Thought  
Magazine

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*JULY, 1917*

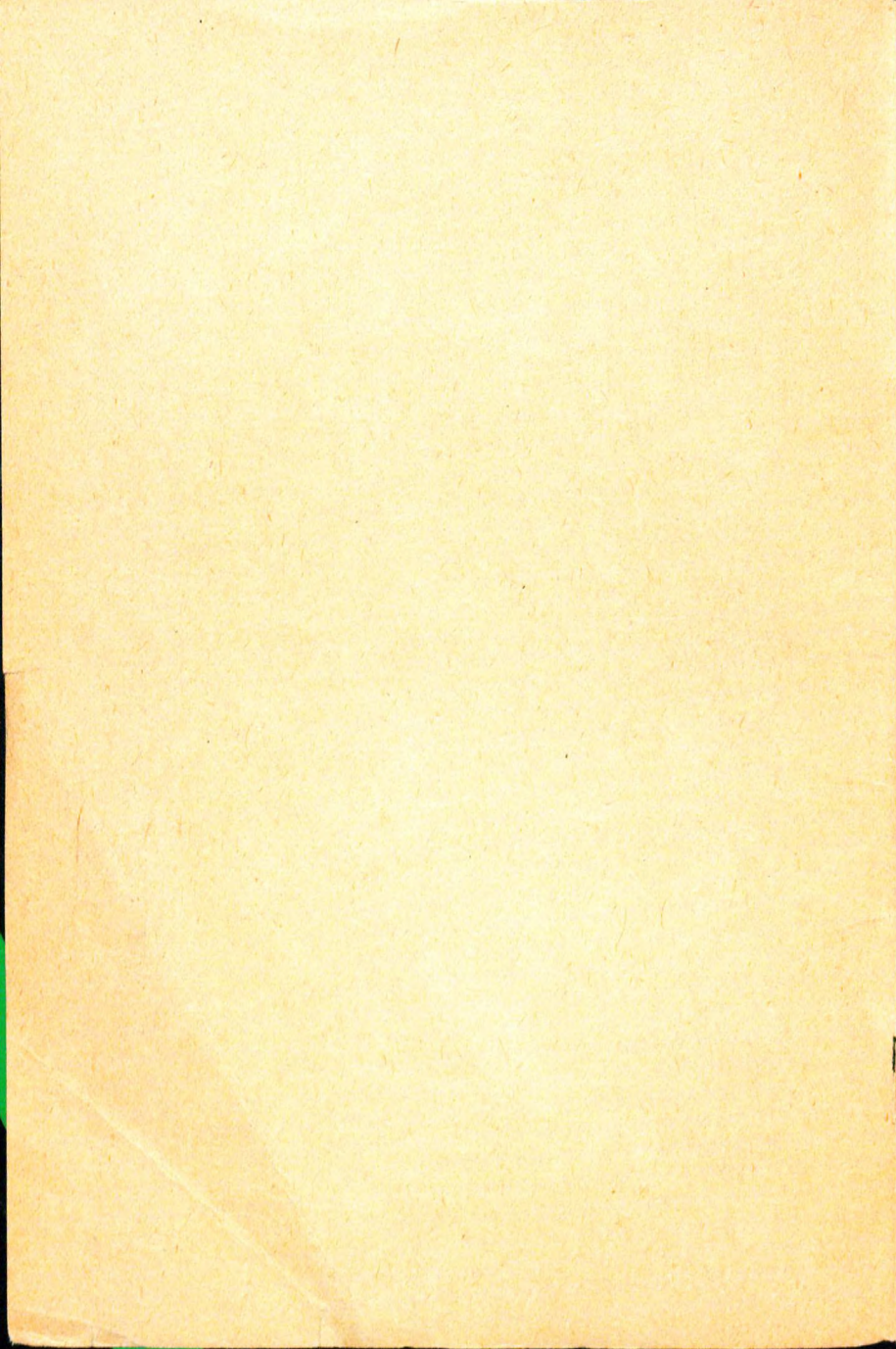
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11th Year

No. 1

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# POWER.

THE  
HIGHER THOUGHT  
MAGAZINE  
*of*  
DIVINE SCIENCE

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

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CHARLES EDGAR PRATHER, Ph. D., Editor.


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11th Year.

JULY, 1917.

No. 1.


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## Divine Science Teachings

(These Expositions began March, 1917.)

### ABOUT PRAYER

LL POSSIBILITIES are open to the  
one who knows HOW to attain.  
Your success is limited only by your  
comprehension and practice of Truth.  
As your vision enlarges through aspiration for,  
and co-operation with, the Good, an enlarged  
success necessarily results.

The law of progress, by which the attain-  
ment of any phase of Good is realized, is Prayer.  
Law is the right rule of action; hence only  
through law—the right way—can you get satis-  
factory results.

Results, after all, seem to be the goal of most endeavor. People want their desires fulfilled, whether for health, happiness or prosperity. And desire is the one great incentive for all progress, both spiritual and material; for it urges one to action in an endeavor to attain or acquire the thing desired.

Material possessions should be but the means of furthering one's spiritual growth or unfoldment, which alone enriches. Is it wrong, then, to desire material things and success? Certainly not; that is, if you do not seek them for the mere gratification of possessing "things," but use them for your peace, comfort and welfare while seeking the "things which are from above." As such, they are a means—a good means—unto an end. And as a child of God, you have the divine right to all you can wisely and profitably use—and no more.

When you learn how to wisely use that which you now have, you will know how to use more—and by the law it will come. This, then, is the purpose of prayer: Through a right attitude, an earnest desire, a co-operative spirit,—not for things in and of themselves, but for a realization of the very substance, essence, Truth or Reality they represent, you become mentally and spiritually awakened—conscious of your oneness with the Fullness of All Good. Thus is your desire, aspiration or prayer answered, you yourself being its fulfillment.

All knowledge is Truth. It is known only through an inner or spiritual perception and con-

viction. It belongs to the realm of Cause, not effect. Yet when Truth is discerned as Cause, it is seen in effect, which transforms it from material to spiritual to you. Since God or Mind is the only Cause, you must turn from the seeming of things and conditions to the realm of Mind in order to realize what it has in store for you. Of this realm of gladness, where Truth reigns alone, Geraldine D. Robinson says:

'Tis the realm of Mind immortal,  
The realm of life and peace;  
And, safe within its portal,  
Unrest and longing cease.  
Unrest and longing cease,  
For heaven spreads wide and free;  
Oh, the glories of this kingdom  
Are open now to me.

In order to enter this "secret place of the Most High," you must withdraw all thought, with all its anxieties, from everything in the without. Stop for the time being any consideration of your business cares, your social obligations, your household duties; stop anticipating what may happen—by which you have actually been paving the way to old age, infirmity, sickness and the poorhouse! But how? you ask.

I can give you no better or more definite instruction than that given by Jesus to his disciples in his sermon on the mount: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Turning from the sense or seeming of things, that is, having entered into the realm of Cause through desire to know the real Truth, you close the door of the mentality to everything without, by giving yourself so fully to the meditation of Truth that your thought can not wander to the contemplation of effects or seeming conditions. The door of your mentality being closed to the outer is now opened to the inner.

This is but the preliminary preparation, and is wholly an act of the will or decision. You have not yet begun to really pray. But what is prayer? The meaning of the word is primarily "to ask." Lying back of the asking is desire; a desire, craving, longing, or wish for something. To ask is an avowal that you are ready to receive. Prayer, then, is first having the attitude of receptivity for that which you earnestly desire.

Prayer is more than simply wanting; it is the desire for something recognized as essentially good; and as Mind is relatively higher than its expression, you look up to this higher plane, the Source, for its realization. Hence, we are told, "Every good and perfect gift is from above, and cometh down from the Father of light." Thus true prayer is aspiration, a lifting up of your thoughts and desires for that which is good and true and enduring; coupled with a readiness and willingness to recognize and receive and use.

Prayer is also appreciation, adoration, and thankfulness for the Good perceived. The more good you recognize and give place to through gratefulness, the fuller it becomes to you—the

more you see of it through thus enlarging your capacity for it. Hence, prayer is really the chief element of worship.

“No good thing will he withhold from them that walk uprightly.” He who walks aright, thinks aright. He who thinks rightly gives no place to anything adverse to God. He who thinks with God is one with the Good, and he sees its fullness everywhere.

The time of individual prayer is called The Silence. It is when “thought answereth alone to thought,” when you commune directly with your Father. Then are your eyes opened to see the truth of things, and their right relation. You begin to know that God is in His world, and that the Law of Love is governing all your affairs. You lose all your worry and anxiety, fear and foreboding. You have no time nor place for such, since you have caught a glimpse at least of the eternal fact that you are one with God, and all that the Father hath is yours.

The effectual prayer, the prayer that accomplishes results through you, is the living prayer—the prayer which you put into practice, in your daily living. Do your best to answer your own prayers—this is true co-operation. “Of his fullness have all we received.” We need only to see and know, appreciate and be thankful, then use—and be.

The need of prayer is to open our eyes to see that which is real and good and true. It does not change God in any way, nor induce

God to give us anything or do anything for us. God hath already given us all. Prayer opens us to see and receive. Therefore pray much, pray often, pray earnestly, pray expectantly. Yea, keep ever in the desirous and receptive attitude to the Good, thus fulfilling Paul's injunction to "pray without ceasing, and in everything give thanks."

### THE LURE OF THE WILD

By Joseph Henry Ayers.

There's a call I hear in the summer,  
That is borne to me clear and sweet—  
'Tis the lure of the pine and the cedar,  
Where the mountain rivulets meet.  
'Tis calling me to the wildwood—  
To be free from care and to rest  
Where the air is cool and delicious,  
In the canon far to the west!

How I love the glens all fragrant  
With the rose and the columbine,  
The moss-covered log in the shadows,  
Where the ivy and clematis twine!  
Oh, give me the smile of rainbow,  
As it shines o'er the cloud's bright crest—  
And the kisses sweet of the sunbeams,  
In the canon far to the west!

The song of the wild, entrancing  
My spirit with impulse anew,  
Would soar afar as an eagle,  
O'er the hilltops to skies of blue!  
Solitude seeks to entice me,  
She awaits to make me her guest—  
The music of forest is calling,  
In the canon far to the west!

Praise God in whom all being is!  
Praise Him for Word and Form are His!  
Praise Him! All ye His Truth proclaim,  
Sing joyful praise unto His name.



## THE DOOR OF THE WORLD

By ISABEL BROWN

1914.

Britain fights the German—O brothers, the sin!  
The German fights the Slav—ah, if the Slav should win!  
The Door of the East will be opened wide  
    If the Slav shall win this war;  
And the Alien Ones will crowd inside  
    And swagger at Europe's bar.  
They will rage at the Teuton and trouble the Gaul,  
    They will jostle the Sons of Spain,  
They will crowd and fight and possess and forestall,  
    They will throttle and cripple and drain;  
They will drink the wines of Italian hills,  
    They will drink of the blood of men,  
They will drink as the Lord of Destiny wills;  
    They will drink and slip from the bar—and then  
They will sleep and dream as a drunkard dreams—  
    They will dream of the conquest of seas;  
They will stir and wake—and the thing-that-seems  
    Will become the thing-that-is.  
Britain fights the German—O brothers, the sin!  
The German fights the Slav—ah, if the Slav should win!

1915

Britain's our brother-in-blood—O brothers, the sin!  
Victory east or west—what if the Germans win?  
Cursed shall be he who lets Asia through  
    The Teuton barrier stout.  
And cursed who lets the German pursue  
    His plotting for Europe's rout.  
Thrice cursed be he who left Germany lone  
    Encircled by England's allies—  
Foredoomed from that hour that a war must atone  
    And Germany's legions arise—  
Foreknown from that moment that blood must flow

From a tortured continent's veins,  
 That strangled Europe wust writhe in woe,  
 In the sickness of death. Alas—what gains?  
 Millions of men, both the worst and the best,  
 Must murder their brothers—and die.  
 No fathers for Europe-to-be—the behest  
 And inheritance pitiful. Aye—  
 Gallia fights the German—O brothers, the sin!  
 The German fights the Slav—Death—whoever may win!

1916

Russia fights the German—Austria fights the Serb—  
 Britain calls on an Indian prince—and Turkey sets the  
 curb  
 In the teeth of the navies and armies brave  
 That France and Britain sent  
 To find in the Hellespont a grave.  
 "Ah, God! What hast Thou meant?  
 How long, O Lord, shall Thy angel set  
 His hand to the sword's hilt?  
 How long, O Lord? Wilt Thou still forget  
 The kingdoms Thou hast built?"  
 "My kingdom is not maintained by swords—  
 My Sword is the Thought of God.  
 My Face is turned from battle—towards  
 That path that My shimmering angel trod  
 When he sprang to build My universe  
 And its deep foundations laid—  
 That he treads when he springs to the blessing or curse  
 Of man in My image made."  
 Mankind fights his brother—O brothers, the sin!  
 God and His Thought are Love—God the battle will win!

1917

America fights the German—O brothers, the sin!  
 No! For we fight not our brothers! We fight their free-  
 dom to win!  
 The Door of the World shall be opened wide  
 And our Brother Man shall go free—

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Free from a tyrant who skulks inside,  
Who declared that war should be,  
Who schemed and planned in anger and lust,  
In secrecy, pride and hate  
To make himself and his lords unjust  
The lords of a world-wide state.  
We call to the world to rise today  
To clean God's Temple out—  
To make earth fit for God to stay  
With His own, whom He loves—Us All, without doubt.  
Then, England, look to your Irish shame.  
America look to your waste.  
The Slav is cleansing his ancient name.  
Let men and nations arise in haste—  
And all men fight all evil, injustice, hate and sin!  
Then the Door of the World will open—and Peace will  
enter in!

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#### THE HANDMAID OF ERROR.

PREJUDICE is easy to create; it is hard to destroy. Sinister of wit, it is weak of wisdom. Its perceptions are false. It sees in darkness; it is blind in the light. It nurtures lies and rejects truth. Breeding hatred, it blasts sympathy. It rules those who give it life. It is a frankenstein monster, dominating millions of men. It sits beside the gates of life and takes toll of all that pass.

It is the conservator of all that reason would destroy—the destroyer of the works of justice. It is the handmaiden of error, the Nemesis of knowledge. It feeds fear and poisons hope. It lives by the law of the dead. It thrives upon the meat of yesterday. It sickens on the sustenance of today.

It is the monster of the mind. It pollutes thought, serves despair and ravishes right. It offends against fact and is a stranger to logic. Its soothing is in sophistry. It divines the unreal and walks in the way of phantoms. It drains the potions brewed by witches of the brain. It is a thing of charms and amulets. Such is Prejudice!—  
Nathan Straus.

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GOD REMAINS AT THE HELM!

## BROKEN LIGHTS

For now we see through a glass, darkly; but then face to face.  
—Paul.



IN ANY THOUGHTFUL SURVEY of those questions which involve what may be called Life Problems, in religion, ethics, education, civics and social science, or in discussing some phase of any one of these problems, we are everywhere confronted by the fact that the general and accepted way of looking at these vital topics is "through a glass, darkly." If the line of vision be clear, it is perchance narrow, giving but a partial or fragmentary picture, so that great problems are oftenest discussed as viewed in sections or segments, instead of in their completeness, as broad questions in the science of life.

The application of abstract principles conceived under these limitations finds but a tentative and fitful expression in the concrete, so that it is as true today as when the great apostle wrote it to the Romans, in that immortal eighth chapter of his letter to the early Christians in the Eternal City, that "the whole creation groaneth and travaileth in pain together, until now."

The conditions are changed, but the cause is still undisturbed, or at least holds possession, in human selfishness, ambition and greed; and so long as these shall remain operative together, so long will injustice and oppression continue, and the world perpetuate its discord, protest and unrest.

Even in spiritual things there are selfish and ambitious leaders in the old church, and in some of the new religious cults of today, who are syndicating and underwriting patchwork dogmas and systems, "ready-to-wear" and "warranted-to-fit," as though the people should still be kept in leading strings, when they are ready to put away childish things and come into the stature of manhood. Do not all these things indicate that we continue to "see through a glass, darkly," instead of "face to face"?

Because of these partial and superficial views we are the slaves of opinions formed without adequate bases, conclusions with no definite premises; and yet each man very positive that he is right! This absolute certainty is a sign of weakness. The real student, the earnest seeker, is not dogmatic. He must have the open mind. Having unlearned old errors, he is generally cautious about affirming new ones. There is a whole chapter of good sense condensed in this bit of humorous wisdom by Josh Billings: "It is better not to know so much than to know so many things that are not so!"

Some such conditions must have been in the mind Tennyson when he wrote:

Our little systems have their day;  
They have their day, and cease to be;  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they.

For it is upon these partial views that our little systems are founded, and hence pass away or evolve into something higher. And so it is that all the religious formulas of the world, even all the creeds in Christendom, must pass in time, to be merged into a broader and nobler fraternity; one which can not so signally fail as we have failed, "to make all things according to the pattern revealed in the Mount."

The isms and ologies of human origin have their uses, but they are only broken lights, perhaps the best that men can find for the time, but in due season to be laid aside. Likewise our little systems in education and ethics, economics and sociology, are all tentative and temporary, their ex-cathedra statements of today crumbling before the new discoveries of tomorrow. Some are much clearer and much nearer to completeness than others, but still they have their day and cease to be, or otherwise only in modified forms. They are but broken lights, after all, and serve only while "we know in part, and we prophesy in part."

Whatever will inspire to right thinking should have more than a superficial reading. It is as fixed as the law

of gravity, as clear as the light of the sun, that these momentous problems will never be finally solved until they shall be settled once for all by subjecting our selfish personal desires to the benign sway of the Golden Rule, whose magic touch imparts an impulse of the divine nature which makes the whole world kin.

## THE POWER OF LOVE

By MARTHA SHINN McROY.

THE LIFE PRINCIPLE exists in all things, either animate or inanimate; everything is vibrant with it, although we can not always see it with the physical eye. Solids are held together by molecular attraction, which is life. Attraction is love; therefore love permeates all things. The atoms love, therefore are attracted: cohesion is the result, not only of two atoms, but of two ions, smaller even yet than atoms. Two ions compose an atom; two atoms in turn make a molecule, and many molecules form a world.

Everything in nature is germinated by love or attraction; that is what is meant by love. Not the individual, selfish love; not sexual love, nor maternal love, nor the love that comes with friendship; but the eternal, everlasting Love; even the attraction of one particle for another. Ions love each other, hence the attraction; they could no more be kept apart, nor torn asunder, than the sun could stop shining today.

The universe is full of love, although humanity does not realize it. The only love that is acknowledged by most of the world is the selfish, material love; the love that appeals to the physical senses.

If the ions ceased to have love or attraction for each other, there would be nothing; only a terrible, silent void. Worlds would be torn asunder with terrific crashes; great would be the chaos, until there would be nothing.

So love holds the universe together; keeps constructing and reproducing. There is no love in the world, you say? Love surrounds us on all sides and immerses every particle of our bodies and our souls.

## THE WAY INTO OUR OWN

By WILLIAM YEATS MORE



OMING INTO OUR OWN is no new life-text, still it continually confronts and challenges our power to solve. John Burroughs' affirmation, "My own will come to me," is good, if held in faith, sincerity and integrity, knowing the ever-present Good which ever supplies the needs of the faithful.

There are no statements of success, plenty or affluence, made by our present-day New Thought exponents any more direct, clear and affirmative, than Paul's. He certainly reaches the culminating apex of man's real status here and now, in fewer words, and given in stronger diction than any writer, ancient or modern: therefore we personally examine into these high and exalted claims for human attainment, setting our minds at rest to their literal truth, and if true; and earnestly try to fathom the *modus operandi* of realization.

This skeptical utilitarian age demands this, and if our New Thought philosophy cannot meet this requirement, it is inoperative, and fails utterly as a factor in human unfoldment.

Let us take Paul's greatest statement, and determine whether by any possibility a mortal of our day could hope to realize and demonstrate, "All is yours in heaven and in earth." This is certainly unintelligible to the animal man, for it means nothing to him; why? because it has no application in his limited unfoldment, though Paul furnishes the key for its solution,—"Your faith should not stand in the wisdom of men (animal man) but in the power of God (super-man)." In other words,—the transformation must be made from the generative to the regenerative plane, where man unites with divine wisdom; truly "In tune with the Infinite": the elements of nature become obedient, as they were to Jesus in stilling the tempest or raising Lazarus.

In John the Apostle's time, this matter of spiritual power was discussed, and the question asked, "How can a man that is a sinner (still in generation) do such mirroring and practical demonstration in our daily life; and it cannot be solved by the mere intellect; it requires something beyond and above human reason, or what Paul calls, "The wisdom of men."

This then is the secret "hid from the wise and prudent (the physicist) but revealed unto (spiritual) babes." Man is the product of the ages, unfolded through successive life-expressions, in every stage of elementary life, until through hard-won experience he becomes conscious of an origin above and beyond matter, independent of physical existence. In short, that he is not material but spiritual, and to the extent of his faith in this fundamental truth has he control of the elemental in every realm up to human expression.

This brings us to the gateway, that great parting of the ways, where so many fall short of winning immortality; where the siren song again allures, and the desired heaven still a mirage, and to the merely physical man a practical impossibility. This is the stage implied by the Teacher, "It is easier for a camel to go through the eye of a needle than for a (matter engrossed) rich man to enter the kingdom."

This is Life's main lesson, viewed and discussed from innumerable angles, yet it is the most vital subject that can engage the mind; therefore, I have no apology for trying here to illustrate it in a plain practical manner, so that we, like the prodigal of Jesus, may come to the SELF, and receive the welcome-home from the Father.

In this racial period we have reached a point of development where the elementary work should be given in the schools, where natural physiology and sex hygiene should be taught as a foundation for the higher lessons. The absolute necessity of a pure, clean life should be so definitely set forth that it counteracts the old time error of calling ignorance a virtue; therefore, the pupil ought to know that virtue is based on knowledge of the Self,



physical, mental and spiritual. Thus will our youth be truly innocent through enlightened knowledge, forever displacing the fallacy of innocency through total ignorance of the common laws of being.

This question has been side-tracked and tabooed too long; giving opportunity for charlatans to prey on the prevalent ignorance of the masses; therefore no mawkish prudery should delay the inauguration of this all-important work, for it means the salvation of the race. This teaching should be given by thoroughly competent and consecrated men and women, trained in scientific methods of instruction, bringing the most vital part of our education to the front; whereas the old system left out the real practical part, which was too often supplied by low degrading influences, debasing our young man and womanhood.

All phases of truth and righteousness should be met fairly and squarely; any trimming or duty-dodging is wrong and debasing. This is the crying need of our day and age, and is attested by thousands of pure earnest souls whose hearts bleed for suffering humanity, and who absolutely know that this moral purity must precede participation in the final bliss named by Jesus, "The pure in heart shall see God."

Until this transformation is accomplished, we are in outer darkness, wearing the animal coat and covering; still called on by the wisdom of the ages to justify ourselves for remaining longer subject to desire. "There is an evil which I have seen under the sun, and it is common among men . . . I said in mine heart concerning the state of the (animal man) sons of men, that God might manifest (regenerate) them, and that they might see that they themselves are beasts . . . a man (animal man) hath no pre-eminence above a beast; as dieth the one, so dieth the other."

These words from the Ancient Wisdom are Truth, and should be seriously considered and acted upon by this age, for in the words of the gentle Teacher, "The harvest truly is plenteous, but the laborers are few; pray ye there-

fore the Lord of the harvest that he will send forth laborers unto his harvest."

The consecrated missionary needed in this day and age is not the zealous bigoted teacher of a dogmatic sectarianism, but the noble loving altruist, yearning to point out the glories awaiting his emancipated brother and sister man, teaching practically, that "without holiness (wholeness) no man can see the Lord."

The New Gospel simply means man coming into "His Own," his inalienable inheritance awaiting his uplifted consciousness. This is practical redemption, above and beyond hair-splitting theology, as far as heaven is from hell. It is the fitting work of this New Day, the present "Golden Age;" herald of the millennial dawn, when Satan (animal desire) is chained, and the redeemed throngs will understand the words of the revelator, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. In the next verse John speaks of the unripened multitude still in bondage to sense; calling us to awaken from sense stupor and accept the present opportunity, of exchanging hell for heaven; we, sons of men, rising to OUR OWN as Sons of God.

The Holy Spirit is ever urging us to grasp this opportunity. Remember the time is now—not a neglected thing of the past; rejected, never to come again—it is here for our acceptance.

Walter Malone voices this beautifully in his "Present Opportunity":

They do me wrong who say I come no more  
 When once I knock and fail to find you in;  
 For every day I stand outside your door,  
 To bid you wake, and rise to fight and win.

Wail not for precious chances passed away,  
 Weep not for golden ages on the wane!  
 Each night I burn the records of the day:  
 At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,  
 To vanished joys be blind and deaf and dumb,

My judgment seal the dead past with its dead,  
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;  
I lend my arm to all who say "I can!"  
No shamefaced outcast ever sank so deep  
But yet might rise and be again a man!

Dost thou behold thy lost all aghast?  
Dost reel from righteous retribution's blow?  
Then turn from blotted archives of the past  
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;  
Art thou a sinner? Sins may be forgiven;  
Each morning gives thee wings to flee from hell,  
Each night a star to guide thy feet to Heaven.

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#### TRUE PRAYER

Many a man prays with his whole being, feels himself thrilled with the divine currents and going out in inspiration after the eternal, and yet finds words forsake him when he attempts to put his devotion into speech. And yet is not this true prayer? For how can you translate aspiration into speech?—W. D. Little.

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#### WHERE GOD IS

Where is thy God? they ask of me,  
As if it were their thought that He,  
Like mortal, should be found to be  
In some one spot.

Ah, that their eyes thus sightless are!  
Do they not see the world afar,  
The mountain height, the sparkling star,  
The lowly cot,

The babbling brook, the flowers fair,  
The sun, the sea, the living air—  
Ah, could they tell me anywhere  
That God is not?

—Christian Herald.

## Divine Science Daily Study

### 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, Perfect Intelligence, and Perfect Substance.

Man is the Expression of God, and is ever One with this Perfect Life, Intelligence, and Substance.

### THE LORD'S PRAYER

(In the original form and present tense, since Jesus spoke the Palestinian Aramaic tongue, which had neither past nor future tenses.)

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 ledest 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.

### STEPS TO REALIZATION

You can not expect to attain Realization—Consciousness of Truth—simply through good affirmations; you must do your part in fulfilling those affirmations.

This “working together with God” is the agency through which your desires or prayers are answered or fulfilled. It is the “effectual prayer that availeth much,” because it lays hold of the truths perceived and applies them. All else is mere lip service.

Paul might truly have said, “Faith is the intelligent application of Mind upon its own Substance by which it becomes actualized or realized,” at the same time he declared, “Faith is the

substance of things hoped for, the evidence of things not seen." For Faith is at once both confidence and trust in, reliance upon, and application or use of the One Universal Reality or Truth.

You may believe—that is, give assent or consent to the Truth, but mere belief will accomplish nothing for you. Yet belief has its place: it is the door through which you pass into Faith; for it is Faith—that is, recognition, acceptance and USE of the Truth—that saves from sin, sickness, poverty, and death.

Until you actually apply the Truth for yourself its Reality and Power can be only intellectually or mentally perceived by you; but when you do use it in thought and practice—in the every-day affairs with which you have to deal—then your experience ripens into true knowing, consciousness, realization. And this is the chief end of man—to know God and enjoy Him forever.

First, then, is the mental imaging in thought of the Good and True—which definite thought-practice is called Affirmation. Second, the action-practice in doing your "level best" to make your statements living realities—real things outwardly or visibly expressed. Both must go together, either being of but little value without the other. Combined, they constitute true Faith.

So this month not only "think beautiful thoughts," but LIVE beautiful thoughts, true thoughts, pure thoughts, strong thoughts;

thoughts of Life, Love, Health, Joy, Supply, Power.

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## FAITH

Faith is the application of Truth in confidence and trust.

Faith is the lever by which we lift our burdens and uproot sins.

Faith frees from fear. See Isa. 12:2; Heb. 13:6.

Faith makes one steadfast. See Ps. 26:1.

Faith gives peace. See Ps. 112:7; Ps. 26:3.

Faith gives prosperity. See Prov. 28:25, 27.

Faith gives happiness. See Prov. 16:20; Ps. 5:11.

Faith fulfills desires. See Ps. 37:3-5.

Faith frees from fear of death. See Ps. 23:4.

Faith gives understanding. See Prov. 3:5, 6.

How Faith may be awakened, Rom. 10:17.

How it may be increased, Luke 17:5.

Faith under difficulties, James 1:2-4; 1 Peter 1:6, 7.

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## JULY, 1917.

1. I have faith in GOD. I acknowledge but ONE Presence and Power—the Good.

2. I have faith in LIFE, the omni-action of the Omnipresence forever.

3. I have faith in LOVE, the conscious

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Unity or Oneness of the whole, invisible and visible.

4. I have faith in **LAW**, the harmonious action of Being by which all things are expressed.

5. I have faith in **MIND**, the perfect Wisdom, Knowledge and Understanding manifest everywhere.

6. I have faith in **POWER**, the activity of Spirit intelligently directed to purposeful ends.

7. I have faith in **JOY**, the rich enjoyment of all good.

8. I have faith in **MYSELF** as the conscious expression of the qualities of God.

9. I have faith in **MAN**, the child of God who is awakening to his divine birthright.

10. I have faith in **ANIMALS**, since they are endowed with the same life, love and intelligence.

11. I have faith in the **GROUND**, surcharged with infinite possibilities to bring forth that which is needful and good.

12. I have faith in the **WEATHER**, knowing that Divine Intelligence is regulating both sunshine and clouds, heat and cold.

13. I have faith in **ABUNDANCE**, since "of His fullness have all we received."

14. I have faith in **HEALTH**, the normal, natural state of my being.

15. I have faith in **STRENGTH**, since by the activity of Life (God) in me I am strong.

16. I have faith in **PEACE**, the harmonizing correlation of all things.

17. I have faith in **VERACITY**, my attitude of truthfulness admitting no perversion.

18. I have faith in **HONESTY**, just and right dealing—"fair play"—in the smallest detail as well as the great.

19. I have faith in **GENTLENESS**, since nothing is gained through strife. "A soft answer turneth away wrath."

20. I have faith in **SMILES**, the imprint of angel thoughts upon the countenance.

21. I have faith in **INTUITION**, the revelation of Truth through the Christ within without any mental process.

22. I have faith in **INSPIRATION**, the Spiritual quickening of desire for Truth, accompanied by its fulfillment.

23. I have faith in **RIGHTEOUSNESS**, the only true way to truly live. "Whatsoever a man soweth that shall he also reap."

24. I have faith in **PURITY**; free from sense delusion and desire—the road to health and happiness.

25. I have faith in my **FAMILY**, each and every member of which is responsive to the Truth alone, which is Unity.

26. I have faith in my **BUSINESS**. Giving



my best thought and energy to it, it repays me abundantly.

27. I have faith in WORK, as good, healthy, and profitable exercise needful for the regulation of the body.

29. I have faith in EVERYTHING everywhere, since God is all there is, both visible and invisible. Only the Good is true.

30. I have faith in the NOW, the only time for unfoldment, growth, realization; and I gladly improve its opportunity.

31. I have faith in FAITH, the belief in, appreciation of, and PRACTICE of the Truth.

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We can say we "believe" forever, but until we KNOW, we will never get far on the road to Spiritual Power. When the journey is rough, and hard knocks frequent, just know it is the great God-consciousness urging us into a finer expression of Life and its possibilities. Each morning as we awake refreshed, let us thank our Heavenly Father for the day of Glorious Opportunity ahead of us. Nothing can daunt us or take away our joy, because we are possessed of "the peace that the world can neither give nor take away." We know that the Power is at hand to overcome any disturbing thing. All we need to do is to retire into the silence of our own souls and know that we are one with the Father. Realizing this only happiness can attend us, and the satisfaction of finding ourselves a little nearer each day to our ideal of spiritual living.—Evelyn Buechner, in "Harmonica."

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*"For I dipt into the future, far as human eye could see—  
Saw the vision of the world and all the wonders that  
would be,  
Saw the heavens filled with commerce, argosies of magic  
sails,  
Pilots of the purple twilight, dropping down with costly  
vales."—Tennyson.*

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## THE ROSE BEYOND THE WALL

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Near shady wall a rose once grew,  
    Budded and blossomed in God's free light;  
Watered and fed by morning dew,  
    Shedding its sweetness day and night.  
As it grew and blossomed, fair and tall,  
    Slowly rising to loftier height.  
It came to a crevice in the wall,  
    Through which there shown a beam of light.  
Onward it crept with added strength,  
    With never a thought of fear or pride;  
And it followed the light thro' the crevice length,  
    And unfolded itself on the other side.  
The light, the dew, the broadening view,  
    Were found the same as they were before:  
It lost itself in beauties new —  
    Breathing its fragrance more and more.  
Shall claim of death cause us to grieve,  
    And make our courage faint and fall?  
Nay; let us faith and hope receive:  
    The rose still grows beyond the wall!  
Scattering fragrance far and wide,  
    Just as it did on days of yore;  
Just as it did on the other side,  
    Just so it will forevermore.

Written by A. L. Frink.

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## ECONOMICAL LIVING

### American War Breads.

The war breads used in Europe consist chiefly of entire grains instead of the white flours. German war bread at times contains potatoes or turnips. America should adopt war breads made of entire grains with an addition to the wheat products of cornmeal and corn flour.

### Whole Wheat Flour Situation.

Whole wheat and Graham breads and flours are now sold at higher prices than fine flour and fine flour breads. The actual process of manufacture is much cheaper, both because it requires simpler milling and because it retains the bran and middlings, now sold as low price stock feeds. The best whole wheat flour is merely ground wheat and the grinding process is simple enough that whole wheat mills can be quickly set up and operated anywhere.

### \* Milling Industry By-products.

As some people will insist on having white flour, the milling by-products, such as bran, shorts, middlings and "red dog," all of which are now used as stock feeds, may be turned to human account in various dietetic forms.

### War Times Breakfast Foods.

Most low cost food campaigns feature rice. Rice is good, but rolled wheat, barley and rye, pearled barley, cracked wheat and various hominies, samps and grits are all cheaper and just as good.

### Corn Products.

In all other nations wheat, barley and rye are as cheap as any grain. In the United States, Indian corn, and more recently, the various sorts of Kaffir corns, are grown at much less than the cost of producing the grains of the wheat family. Corn today is worth but sixty-five per cent of the value of wheat and is practically equivalent to it from a nutritional stand-point. Old fashioned

lye hominy is dirt cheap and would make a great hit with every farm-raised New Yorker. It is our patriotic duty now to eat more corn and release our wheat for the use of our allies in Europe, whose people do not know how to use corn, and can not be expected to quickly adopt it.

#### Cotton-seed and Other Vegetable Oils.

From a nutritive standpoint, cotton-seed oil is an absolute equivalent of olive oil and butter, but great prejudice exists against the newer and cheaper in favor of the more established forms of food fats. Olive oil is a superlative food, but there is not enough to go around. The use of cotton-seed or peanut oil could be made to replace much of the animal fat, saving the enormous waste involved in feeding ten units of nutrition to an animal merely to get back one pound of food in more tasty form.

#### Glucose.

From the standpoint of nutrition, glucose made from cornstarch is the equivalent of cane sugar, and is our most economical form of sweet, but because of popular prejudice it is not yet honestly utilized as a food product. Glucose is as unlimited as the corn crop. Glucose is more closely related to the natural sugar of fruit than is cane sugar. It is, in fact, the exact chemical equivalent of the sugar of the blood.

#### Vegetable Protein Foods.

Soy beans and black-eyed cow peas are well-known sources of vegetable protein in stock feeding; they are also fit for human foods, as the writer can testify from abundant experimentation in the use of them. We should have them on the retail market and learn how to use them on our daily bill of fare.—From "Suggested War-Time Food Economies," by Milo Hastings in June Physical Culture.

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Omnipresence: All-Presence; One and Only Presence.  
Omniscience: All-Science; One and Only Knowledge.

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**ABOUT THIS, THAT, AND THE OTHER**

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The week-day address of the editor of Power during the summer (for personal communications only) is Pine Cliff, Colo. If you desire to reach him quickly, use long-distance telephone, "Pine Cliff."

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Mr. W. L. Rogers, who, with his talented wife, Alethea Head Rogers, edits the delightful Alethean Magazine, Los Angeles, Cal., was a recent visitor two Sundays at the Second Divine Science Church of Denver, and briefly addressed our people. Mr. Rogers is an able and pleasing teacher, and his attitude is very spiritual.

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The Summer School of the Metaphysical Club of Boston, Mass., will open July 8th with a Concentration meeting at 8 p. m. The Rev. Harold Palmer, of Long Beach, Cal., will give the address and will be the instructor for the first course of lessons for two weeks—Mondays, Wednesdays and Fridays at 3 and 8 p. m. Mrs. May Wiggan, of San Francisco, will be the instructor for the second course of two weeks. The teacher of the third course will probably be one from New York. Any course, \$5 for six lessons; single lesson, \$1; full courses, 36 lessons, \$25. For information and prospectus, write Secretary Mrs. E. Isabel Noyes, 30 Huntington Ave.,

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**IS HE CRAZY?**

The owner of a large plantation in Mississippi, where the fine figs grow, is giving away a few five-acre fruit tracts. The only condition is that figs be planted. The owner wants enough figs raised to supply a co-operative canning factory. You can secure five acres and an interest in the canning factory by writing the Eubank Farms Company, 1433 Keystone, Pittsburgh, Pa. They will plant and care for your trees for \$6 per month. Your profit should be \$1,000 per year. For 18 cents, to cover mailing expenses, they will send you, prepaid, sample jar preserved figs, grown on the plantation. Adv.

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Many readers of "Power" desire a copy of that simple definite, practical and reliable text-book of Truth fundamentals — "DIVINE SCIENCE: KNOWLEDGE OF TRUTH," by Charles Edgar Prather, in a cheaper, paper-bound edition. It is as yet published only in cloth binding, price \$1.00. When the next edition—the third—is published, we will provide for a cheaper edition also. However, during the summer months of this year we will do our "bit" in letting you have copies of this edition—dark blue cloth, stamped in gold—at 50 cents a copy. Orders for same must be sent this office with remittance (no stamps). The paper-bound edition could hardly sell for less price.



## PINE CLIFF THE BEAUTIFUL

Pine Cliff is one of the most ideal summer resorts in the Rocky Mountains, lying in South Boulder Canon (from which has been taken over eleven million dollars in gold), only 37 miles northwest of Denver. It is easily reached in less than two hours from Denver on the scenic Moffat road (the Denver & Salt Lake R. R.); and a new automobile road has just been opened into the resort, by way of Coal Creek Canon, passing near Miramonte and Carter's Lake.

A postoffice, long-distance telephone, and two grocery stores give the comforts of life in the city, while enjoying God's "Great Out-o'-Doors."

"THE VALENTINE COTTAGE." A cozy, restful spot among the pines in which to spend a delightful vacation. Living room, 13x14 feet, containing sanitary couch, good cook stove, and otherwise fully equipped for housekeeping, with the exception of silverware and linen; also screened sleeping porch, 7x14, with three-quarter bed. Convenient to postoffice, stores, and station. Good well close by. Photos of cottage and interior, also scenic views around Pine Cliff, loaned upon application. Rent, \$7 per week, or \$25 per month.

Address Mrs. A. Valentine, 2546 Fifteenth St., Denver, Colo.

NEW BUNGALOW COTTAGE—"Nant-y-fedw" (Willow Brook). Three rooms, with porch 8x26, completely furnished; stone fire-place; will accommodate six people; plenty of fuel at the door. Slightly view of valley and surrounding mountains. Rent, \$10 per week.

Address M. B. Hardesty, 1018 So. Pearl St., Denver, Colo.  
Phone South 3958.

"THE GENEVIEVE." Charmingly located; well furnished; well lighted; fine water. Living room with good fire-place. Kitchen with good cook stove, and large pantry completely equipped with dishes and utensils. Two screened porches with drop-curtains of canvas; bedroom; two double beds and cot; good bedding. Rent, \$40 per month; \$70 for two months.

"THE WREN'S NEST." Near postoffice and stores. Well furnished. Living room with good fire-place. Kitchen with good stove and full equipment. Bedroom. Screened porch with drop curtains of canvas. Two double beds and cot; comfortable beds and good bedding. Rent, \$35 per month; \$60 for two months.

Address Charles Edgar Prather, 4231 W. 32d Ave., Denver.

TENT HOUSE, near "The Garland"; 10x12 feet, shingle roof, three-foot base shingled, upper portion screened, with drop canvas curtains, good stove and cooking utensils, sanitary couch-bed. The cheapest good quarters in the mountains, suitable for two. Only \$5 per week, by the week, month or season.

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Address James Henry Smith, Box 76, R. F. D. 1, Arvada, Colo.

"GLEN RUSTIC," on the banks of the South Boulder Creek, so near that the noise of the running stream sings to you while you sleep. One main room, about 12x18 feet, screened sleeping porch and front porch. Would make a good restaurant or summer residence. Stone fire-place. Will rent cheap for the season.

Phone Gallup 869, or write C. A. Parker, 3605 West 32d Avenue, Denver, Colo.

FOR SALE: Four lots, situated on a road; this convenience will save you the price of one lot in getting your building materials to the spot alone, to say nothing of the convenience for all subsequent hauling. At the same time these lots compare favorably with any in Pine Cliff for location and outlook, and a cheerful, sunny exposure. Sites for two or more cottages. Pure ice-cold streamlet runs through the lots. Price, \$125 for all four lots (120x130 feet)

Address, Gordon Kent, Pine Cliff, Colo.

"THE GIBBS COTTAGE." A comfortable three-room furnished cottage, with screened porch 28x12, screened kitchen porch, and an open front porch. Living room, 12x16, with an open grate heating stove. Cook stove in kitchen. Cottage furnished in general excepting silverware and linen. Beautifully located, secluded, but within three minutes' walk to stores and station. Rent, \$12 per week; \$45 per month. Phone, South 2898 J.

Address Ada B. Gibbs, 1579 So. Lincoln St., Denver, Colo.

"FLIT-INN," a three-room rustic cottage among the pine trees. Large living room, furnished with sanitary couch, sideboard, three rocking chairs, six folding chairs, extension dining table, small table; good fire-place. Bed-room with comfortable bed and plenty of bed clothes; two French doors opening onto porch, three windows. Kitchen with good cooking stove, folding table, and plenty of cooking utensils. Screened porches around front and side of house; canvas rolling curtains and sanitary couch on side porch; two cots. Pump close to house. Can give references of former occupants. Rent, \$10 per week; \$35 per month; \$85 for the season.

Address I. C. Harper, 1510 California St. (Hoyle), Denver

Pine Cliff is only  $3\frac{1}{2}$  miles southeast of Nederland, the center of the greatest tungsten district in the world; 5 miles this side of Rollinsville, an early gold mining camp, where the stamping mills may still be seen; and 10 miles this side of Tolland, near the proposed site of the east entrance of the James Peak 6-mile tunnel through the range. There are many beautiful easy trails—to the beaver dams, the lily fields, through tunnels, and to various mountain peaks, the chief of which in the immediate vicinity if Mount Thor (properly, Thoroden, the "meeting of the thunder and winds"), called Bear or Big Chief.



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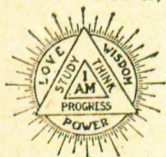
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## TRUTH LITERATURE

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### DIVINE SCIENCE : Knowledge of Truth

By Charles Edgar Prather, Editor of  
Power. The Power Publishing Company,  
Denver, Colo. 126 pp. Cloth bound, \$1.00.



"Divine Science: Knowledge of Truth" is the book every student of Truth should have as a pocket companion. It is broader than any sect or church, and discusses Principles, not creeds, and shows you how to attain the realization of Health, Prosperity and Satisfaction in every way here and now. Questions given upon each lesson.

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