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WITH A DIVINE SCIENCE DEPT

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# My Own Shall Come to Me.

JOHN BURROUGHS.

ADDIELEEN STEVENS.

1. Se - rene I fold my hands and wait, Nor  
 2. I stay my haste, I make de - lays, For  
 3. A - sleep, a - wake, by night or - day, The  
 4. What mat - ter if I stand a - lone? I

care for wind, or tide, or sea; I rave no more 'gainst time or  
 what a - vails this ea - ger pace? I stand a - mid th'e - ter - nal  
 friends I seek are seek - ing me; No wind can drive my bark a -  
 wait with joy the com - ing years; My heart shall reap where it has

fate, For lo! my own shall come to  
 ways, And what is mine shall know my  
 stray, Nor change the tide of des - ti -  
 sown, And gar - ner up its fruit of

me, For lo! my own shall come to me.  
 face, And what is mine shall know my face.  
 ny, Nor change the tide of des - ti - ny.  
 tears, And gar - ner up its fruit of tears.

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

CHARLES EDGAR PRATHER, Ph.D., Editor.

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## The Way to Freedom

By CHARLES EDGAR PRATHER.



NO TRUER statement of truth was ever made, when understood from a metaphysical standpoint, than that contained in the Declaration of Independence, that "All men are created free and equal; that man has an inalienable right to life, liberty and the pursuit of happiness." Happiness can never be attained while the mind is held in bondage to creeds, dogmas and superstitions.

The key-note of progress and satisfaction in any phase of being is Freedom. It is inherent in all organism. The plant bursts forth from the seed into the free air and sunshine: its very nature is that of liberty, and hence it breaks the bonds which held it in limitation through the living pulsating life within, and puts forth its branches and finally its flower and fruit, filling the air with its fragrance and beauty.

Then it is natural to be free—spiritually, mentally and physically. To be bound is desolation, despair. The soul held in bondage by error, or sin, is never satisfied, but is restless like the animal in the cage. It continually cries out, "Give me liberty or give me death." Some people in such an attitude of thought destroy their body, but what a sad awakening to them to find that death is no release from the limitations of thought; for to take away the body leaves the entity, the ego, that which does the living, the thinking, just as it was before the manifestation was destroyed.

Limitations of mind can be removed only by a change of thought. This is accomplished by turning to the higher Self, the Christ within, and the Spirit will effect the change from bondage to liberty.

"But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."—II. Cor 3:14-17.

The Old Testament, dealing with the law of man, is filled with denials, restraints and prohibitions. "Thou shalt not" is its dominant note. Under its ministration freedom was not obtained; in fact, the Old Testament was itself a yoke of bondage.

"But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory; for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar."—Gal. 4:23,24.

The letter of the law does not give freedom from a consciousness of sin, and sacrifices are ineffective therefor.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have no more conscience of sins. But in these sacrifices there is a remembrance again of sins every year."—Heb. 10:1-3.

The Old Testament was the ministration of the letter and not of the spirit, and therefore tended to death.

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious?"—II. Cor. 3:6-8.

In the New Testament Jesus the Christ, in his own life and in all that he said and did, taught that man to be his completest must become his freest. What, then, is liberty or freedom? It is the fullest opportunity for man to be and do the very best that is possible for him to be and do.

Bondage deprives man of all that is good, true and beautiful. He lives in a state of death, and is so limited in his thoughts, beliefs and actions that his life is one of discord and inharmony.

Instead of having a reasonable and scientific basis for their beliefs, people have accepted unhesitatingly the superstitious beliefs of distorted imaginations. Let the medical profession claim to discover some new disease, and what multitudes readily fall victims to it! No one ever thought of having such an ailment until some learned M.D. pictured it forth from a fertile imagination for them; and there is no greater means of spreading disease than the description of the symptoms of such in the patent medicine advertisements in our daily papers. I cite the now common disease known as appendicitis. Your father and mother never knew of such a thing when they were young; now it is fashionable to have an operation for it.

All so-called diseases are but the pictures of our ignorance of

the way, the truth and the life—the result of bondage to untrue thoughts and beliefs.

How many of the average church members, do you suppose, have ever seriously considered the teachings of their faith to which they have subscribed? Certainly very few. Why? For the reason that when the mind has been granted that precious boon of freedom of thought, and it considers even from a purely intellectual standpoint the cardinal doctrines of the church, it will find much that is incompatible to the truth which is ever pressing forward from the inner consciousness, and that person soon finds himself outside the pales of any organization with a subscribed creed—a ready-made belief.

Do I mean to say that the church does not teach the truth? No, I have no condemnation for the church. Its members and ministers are doing the best they know, but for ages they have let established superstition represent their thoughts instead of doing their own thinking. Such are in bondage, and their thoughts are the "spirits in prison" spoken of by Peter, to whom the spirit of Truth and Intelligence must preach the good tidings of deliverance.

Another mistaken idea that has been holding so many of us in bondage is that one must be poor to be good. Let me call your attention to the rendition of the tenth verse of the tenth chapter of John as given in the Revised Version and also the Polyglott Bible: "I am come that you might have life and abundance." Why haven't you been manifesting both? You have been in bondage; to what? To the beliefs in a lack of life, in old age, in sickness, disease and death; that your supply depends upon the amount of physical exertion you put forth, and, above all, hampered with the fear that you might realize one or all of these conditions.

A long, sad, pious face is contrary to the gospel, which means good news. Jesus preached the doctrine of the living Christ within, and its power over all disease, sin, and inharmony of every kind; that the kingdom of heaven is within you; and heaven means perfect harmony, and harmony is happiness and freedom to be and do the very best possible. It is only when you lose sight of the truth and look to the emanations of the sense-man called by Paul the "carnal mind," that produces in you a state of discord; and the most prominent element of discord which binds us is the devil Fear.

So our work is individual—to get a man to thinking for himself, thinking right thoughts; then these right thoughts will revolutionize the church. And it is working wonderfully in that line today. The world needs the church, but from its pulpits it needs the plain, practical, absolute truth which gives life, health, peace, joy and prosperity. Let us praise the good that it is doing, and our blessings will help it do more good.

Then what is the practical thing to do? We are not only admonished to deliver them who through fear of death were all their lifetime subject to bondage," (Heb. 2:15), but we through love which casteth out fear "shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

It is the turning from the outer to the inner that brings the fullness of peace and power.

Through what means does man come into that consciousness? Only through the truth; through knowledge and understanding. When we have turned our back upon former conditions, and have no more remembrance of our sins, when we have utterly cleansed our minds of what we may or may not have been, and opening our minds to the Spirit, then "If ye **continue** in my word, then are ye my disciples indeed; and ye shall know the truth, and the **truth shall make you free.**"—John 8:31,32.

"Whoso looketh into the perfect law of liberty, and **continueth** therein, he being not a forgetful heard, but a **doer** of the work, this man shall be blessed in his deed."—James 1:25.

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#### PIONEERS.

By Annie M. Pike, Los Angeles, Calif.

All must be pioneers who would be free!  
Trails of old thoughts but backward lead the soul;  
Follow them not, but forward turn thy face!  
Grasp axe in hand, and enter forest dim.  
Is brushwood thick? Make for yourself a path.  
Dost fear the thorns? He heedless grows and slack  
Who cleared ground treads o'er.

Do strained muscles ache? Better to ache than atrophy.  
Reward? The stars shall smile to thee through parting boughs,  
Birds sing for thee. Thou'll hear the low-toned hum  
Of lesser life. The aromatic pine  
And pungent herb shall blend their scents for thee.  
Then be a p'oneer! Think the new thought!  
Weigh it awhile, then act with courage firm—  
All must be pioneers who would be free!

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Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.—Emerson.

---

If one looks upon the bright side,  
It is sure to be on the right side;  
At least, that's how I've found it, as I've  
                  journeyed through each day.  
And it's queer how shadows vanish,  
And how easy 'tis to banish  
From a bright-side-sort-of-nature every  
doleful thing away.                   —Mary D. Brine.



## Liberty

By William Y. More, Denver.

"With senses, mind and reason ever controlled, solely pursuing liberation, the Sage, having forever cast away desire, fear and passion, verily is liberated."  
(Bhagavad-Gita)



OUR GREAT National holiday, the fourth of July, carries with it a welkin ring of freedom, liberty, independence, and to the life-student suggests much more than mere national lines imply, viz., world-wide emancipation, complete unity, universal brotherhood; essential physical, mental and spiritual at-onement; the dual and triune life-expressions, one and inseparable.

"Liberty, Equality, Fraternity" have ever been the great shibboleth of unilluminated mental man, and this slogan has been the text of all social and political agitators for centuries, but the methods suggested invariably lead to bloodshed and anarchy, as shown in the French Revolution; and the teachings of the rank and file of socialism today are largely on this mistaken idea—that the goal can be reached through a mere outer reconstruction of our economic and social systems; but all such experiments have led further from, and not into, "the liberty wherewith Christ hath made us free."

Man seemingly has to learn this lesson through blood and sweat, viz., that Liberty, Equality and Fraternity are ours now to enjoy, enter into and possess, for, as Paul truly says: "All is yours (Now) in heaven and in earth." This sublime fact is ours for its realization, but it will ever elude "wild-eyed" animal man; the beasts in his jungle must be tamed down; his lions, literally as well as figuratively, reclining with the lambs, as the prophet words it; for, as the Master says: "Except ye become as little children ye can in no wise enter." Is it not then our manifest duty to earnestly enquire how we can arrive at true liberty, and personally discover the infallible method of realizing this our greatest good. And we find this a question we have inherited from time immemorial.

The thousand and one sects of Christendom, as well as the more ancient faiths, answer this query of the ages in many different guises, and it behooves the earnest student to study deeply into this problem so as to enjoy here and now the liberty clearly our right and privilege to possess.

Without taking time to discuss the merits or demerits of the many theories now afloat in the mental atmosphere, we will turn to the Teacher's solution of this all-important subject. It is nothing but unlimited faith in God, and in that inimitable discourse on the Mount he gives in the simplest language, applicable alike to child and sage, the very essence of wisdom; the concen-

tration of all the occult lore of all time—the “open sesame” to liberty, and freedom from all physical, mental, and spiritual bondage. “Therefore take no thought saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed? (after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things; but seek ye first the kingdom of God, and his righteousness; and all these things (abundance in every realm) shall be added unto you.”

This advice is so stupendous in its downright simplicity of action that men cannot grasp it; it is so surpassingly sweeping in its majestic directness that it mentally baffles the common animal man to comprehend; therefore he calls it impossible to practice with any hope of success. Nevertheless all the great souls of earth have grasped this mighty truth with the simple trusting faith of a child, absolutely proving this clearly-stated problem, and they not only “know, but know that they know.”

Here, then, we have the very key of liberty, opening the way to freedom from every bondage, originating in the mental, physical, economic, social or political realms. In fact, this is the key which unlocks all the treasures of art, science, literature; yea, the deepest and most profound secrets of the ages are open to the soul attuned with the Infinite, thus gaining entrance “within the veil.”

We must awaken to the stupendous fact that the light of truth is ever burning in the “Holy of Holies,” within the soul’s sanctuary of him who is initiated into the mystic priesthood: attuned to the eternal verities; consciously at-one with all on every grade of unfoldment, from the static life in the mineral to the majesty and glory of the Christ-man.

The soul fully awakened to this glorious liberty can appreciate and profit by Paul’s earnest admonition, “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

In this day and age there are too many half truths promulgated, which lead their votaries only to failure and disappointment, but the foregoing we firmly believe to be the whole (holy) truth of life and being, and is the path clearly indicated by Isaiah, the greatest of all the prophets, and herein quote the grandest and most sublime epic ever penned by an illuminated mortal, carrying with it the only solution of universal liberty:

Say to them that are of a fearful heart,  
Be strong, fear not;  
Behold your God shall come with vengeance,  
Even God with a recompense:  
He will come and save you.

Then the eyes of the blind shall be opened,  
 And the ears of the deaf shall be unstopped.  
 Then shall the lame man leap as an hart,  
 And the tongue of the dumb sing;  
 For in the wilderness shall waters break out,  
 And streams in the desert.

And the parched ground shall become a pool,  
 And the thirsty land springs of water:  
 In the habitations of dragons,  
 Where each lay,  
 Shall be grass with reeds and rushes.

And an highway shall be there,  
 And a way, and it shall be called The Way of Holiness;  
 The unclean shall not pass over it,  
 But it shall be for those: the wayfaring men,  
 Tho' fools, shall not err therein.

No lion shall be there,  
 Nor any ravenous beast shall go up thereon,  
 It shall not be found there;  
 But the redeemed shall walk there.

And the ransomed of the Lord shall return,  
 And come to Zion with songs and everlasting joy upon  
 their heads:  
 They shall obtain joy and gladness,  
 And sorrow and sighing shall flee away. (Liberty!)

---

### ELIZABETH TOWNE ON "ANSWERING PRAYERS."

The only difference between the New Thought attitude in regard to prayer and the old orthodox one, is that New Thought puts the responsibility for answering prayers on the individual himself, not on a God outside of himself.

Why quarrel with the fact that some prayers are answered and some are not? It is either ignorance or wickedness that makes one throw the blame for his unanswered prayers onto an innocent God, or a devil. **Man answers or inhibits the answering of his own prayers.** For example, every human being desires to love and be loved. This is a strong desire that will persist, one that will surely be answered in every individual case in the course of time or eternity. It is a desire that is bound to answer itself, because it is a righteous desire.

But suppose I decide that I want to hate some one person, and suppose I nurse my hate and continually generate venomous thoughts and speeches about that one person; don't you know that I would get myself into such an ugly and unpleasant state of mind that my deeper desire to love and be loved would be entirely inhibited? Of course. And not until I wiped out the hate and worked with this great desire for love would I ever connect myself with the source that answers prayer.

Viewed in truth, every man answers his own prayers, every man is responsible for the not answering of some of his prayers.

If God is not a principle, at least He acts exactly like a principle; like the principle of gravitation, for instance. If you make the connection, you get the thing you ask for. If you insulate your desire in a bed of hate, you stand the consequences. And the world stands some of the consequences, too, for the world is robbed of the love radiance which you are made to shed abroad.

It is exactly the same way in all matters of human desire. If your prayer is not answered, believe in it, be worthy, and the time will surely come. If you don't believe in it, and if you continually reiterate to yourself that it can't come, and won't come, and the world is against you, the world will stay against you.

Not because it wants to be against you, but because you insulate yourself from the world by denying the power which makes the world and remakes it, the power of the One Spirit of Life.

Put your dependence in the Infinite Power, and there is no limit to the answering-power of your own desire. This is a beautiful world, a growing world, and a prayer-answering world to the one who becomes as a child, believes and receives.

—May "Nautilus."

## A Critical Analysis of Faith

By A. B. Smith, Topeka, Kansas.

(Concluded.)

Fourth. According to thy faith.

If we are on uncertain ground as to the most important question that could possibly bear on the human soul, will not neglect, or procrastination, or indifference intensify the condition? Three hundred years after the Christ time, the purity of Christianity had effected five per cent of the Roman people. The ruler, Constantine, recognized it as a power in the political world, and so combined church with state. The alloy thus injected into the Christian religion, defiled the purity in which faith grows. An acute condition grew into a chronic condition, until today many Christians not only doubt but deny some of the best promises the Bible contains. They do not even suspicion ownership to their birthright which Jesus struggled so hard to disclose. Jesus sought to do the will of his Father, of course. He would not have been worthy of sonship had he not. but when it came to doing things for the world, there was not a miracle anywhere in his record which was approached by anything except positive, unalloyed and aggressive faith.

Faith cannot be faith where either doubt or uncertainty gets the least recognition. An "if," either implied or spoken, is forever fatal in seeking results through faith.

One of the greatest mistakes that Christianity ever made

was when it dropped into the delusion which gives assent to prayer being modified by—"Not my will, but thine be done." Jesus did not teach it. Such teaching gives place to uncertainty. The seeds of doubt thus get root, and doubt out-grows and outdoes our faith, because doubt is strong and dominates in a world where faith is feeble, being born and reared like other great things in the face of monster difficulties.

James says: "Let him ask in faith, nothing wavering, for a double-minded man is unstable in all his ways. Let not that man think he receiveth anything of the Lord."

Paul says: "Let us draw near with a true heart in full assurance of faith." Jesus confronts us with no conditions except a proper motive. He says: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." "If ye ask anything in my name I will do it." "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." "Hitherto have ye asked nothing in my name. Ask and ye shall receive, that your joy may be full." "Therefore, whatsoever things ye desire, when ye pray **believe that ye receive them**, and ye shall have them." All this Jesus says and much more of the same kind. 1 John 5:14, says: "This is the confidence we have in him, that if we ask anything according to his will he heareth us, and if we know that he heareth us, whatsoever we ask we know that we **have** the petition that we desired of him." Here it is implied that we should ask "According to his will." But what is that will? This same Jesus makes it very plain in the third chapter, 24th, 23rd and 22nd verses.

Jesus as he approached the crucifixion prayed: "If it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Jesus was not teaching his disciples, nor anyone else at this time. It was an intense **personal** prayer of his own to his Father. Jesus once taught us to pray, "Thy will be done on earth"—but it was to a definite end. "Thy will be done on earth as it is done in **Heaven**."

No strong faith can be secured through weakness and timidity. Teaching ourselves that "we are weak worms of the dust" is a mistake. Jacob wrestled with the Angel, and would not let him go until he got that he wished.

It is even represented that God on several occasions changed His purposes when earnestly and persistently entreated. The Bible is ever pressing us to take higher and better things, while nowhere does it rebuke righteous boldness, nor attempt to stay the hand that would take hold of the very throne of God. Eph. 3:12—"In whom we have boldness and access with confidence." When Peter hastily and almost foolishly jumped down upon the water to go and meet his master, Jesus did not rebuke him for the act, but for the lack of faith. These are the

words: "Oh, thou of little faith, wherefore didst thou doubt?" When Jesus was called by the disciples to quiet the tempest, we find a tinge of reproach in the question he asked them, "How is it ye have no faith?" When the disciples asked Jesus, aside, why they could not heal the lunatic he told them plainly: "Because of your unbelief." If we are to give or receive benefits through faith, then the faith-fountain of our being must somehow be touched and awakened to action like any other faculty.

"Thy faith hath saved thee." This was the answer to the leper. (Lu. 17:19.) To the centurion. (Matt. 8:13.) To the woman who touched him. (Matt. 9:22.) To the blind men who came to him. (Matt. 9:29.) To the blind Bartimeus. (Mark 10:52.) To the woman who bathed his feet with tears and ointment. (Lu. 7:60.) We pray for the sinner, for the poor, for the unfortunate. We have thought that we could reach them through God; but the nature of the above quotations would lead us to think that we reach God through them.

Unless we are guilty of the grossest insincerity, we must feel some assurance that to pray for absent people (a sort of absent treatment) is not entirely a delusion.

Psychology teaches that man has a subjective and an objective mind; in other words, soul-force and an intellectual-force. The subjective is reached and swayed by the objective through the power of suggestion. If it is desired to convey a suggestion to an ordinary individual, we do so in the ordinary way; but if we wish to reach a little child, an absentee, or a hypnotized person, we must do so by a power of touch which comes through the universal oneness of the subjective, and by means of a faultless faith which comes through our own objective power. How this can be true and how to get in full harmony with this spiritual law is one of life's problems that has been mastered as yet by one man only—Jesus of Nazareth.

He who accepts the Christ-life can not escape the fact that faith has been the means of producing most wonderful results. The great exemplifier of faith, having never pronounced a limit on its scope, nor discouraged men from entering into its uttermost merit, it would seem that the stupendous difficulties which surround it should be met and overcome, so that humanity might enjoy, to the full, its magnificent rewards. We ought to get at the task of **regaining this lost treasure**, for it will certainly take time to recover that which it has taken time to destroy.

Let us remember that God does not always make finished products and thrust them upon humanity, but He **does** lay down **working principles**, divulge hints of their whereabouts and worth, and then leave a highway open for their limitless development. When we bend as much earnestness, honesty and energy in this direction as the sublimeness of the case demands, we may expect to receive in return sublime results. When we really wish to do

this—when we get ready to “Draw near with a true heart, in the full assurance of faith, having our hearts sprinkled from an evil conscience,” we will find results on the same old basis. (See Acts 4:24,29,30.) “They lifted up their voices to God with one accord and said, Lord, thou art God, which made heaven and earth, and the sea and all that in them is; and now, Lord, grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy holy child, Jesus.”

That signs and wonders were done in answer to this faith-laden prayer we have but to follow on, and see what immediately transpired. In the next chapter, 12th verse, “and by the hands of the apostles were many signs and wonders wrought among the people.” What was the result? 14th verse, “And believers were the more added to the Lord, multitudes both of men and women, insomuch that they brought forth the sick into the streets and laid them on beds and couches. There came also a multitude out of the cities round about unto Jerusalem bringing sick folks and them which were vexed with unclean spirits, and they were healed, every one.”

This with similar record of active, useful faith (Rom. 15:18, 19; Heb 2:4; John 2:11, 20:30 and 14:12; Acts 2:22), ought to be credited with truth and stimulate adoption. It is the actual evidence of an actual faith that the world is needing today, and when the faithful shall produce it, humanity will respond with glad acclaim and hasten to do homage to that which bears the credentials of a living faith unto everlasting life.

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### THE DAY OF RELIGIOUS LIBERTY.

New Thought is truly the “leaven that leaveneth the whole lump.” No longer is it laughed at and ridiculed. Instead it is recognized as a legitimate and powerful element in evangelizing the world; and uniting all faiths; in really Christianizing the world. It antagonizes no belief, knowing that every church is doing just the work it should do. It accepts all as instruments of God for the uplifting of humanity, each drawing to it those who can be helped by its ministrations.

No better illustration of this “leavening” power have we seen than an event which recently took place at the Commencement exercises of the Denver University, which is becoming recognized as one of the great institutions of our country. Denver University is a Methodist institution, and no sect has hitherto been so bitter and uncompromising against other religions, especially against Catholicism. Why, I remember when it was quite customary for our churches to be used for attacks upon the Catholic religion until a feeling quite unchristian would be generated among the people.

But listen! At this occasion we witnessed the conferring of not only 158 degrees upon graduates, but the just and Christian recognition of the sterling qualities of manhood, scholarship, patriotism, and Christianity as exemplified by a Catholic priest, the Rev. Father William O'Ryan, upon whom was conferred the honorary degree of Doctor of Laws by this Methodist institution, side by side with the oldest effective Methodist bishop, the Rev. Henry White Warren.

This causes me to reverence more than ever the religion of my father and grandfather, both Methodist preachers; and I can see the dawning of a new day for Christianity, where we shall all know "One God and Father of all, who is above all, and through all, and in all."

Last summer I had the pleasure of participating in a unique double outdoor wedding, together with a Catholic priest. Several hundred guests were assembled for the occasion. As the strains of the wedding march were wafted through the breeze the first couple took their places before the company and the ceremony was performed by the priest. Then as the wedding march was heard again the other couple appeared, and were united in the bonds of matrimony by me in a New Thought ceremony. All hail the day of religions liberty! All hail the "Fatherhood of God and the brotherhood of man"!

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Genuine faith means full surrender of the heart to the highest one knows both of truth and duty; it is a loving, loyal confidence in the unseen God. To cast out from the synagogue a man of such quality, on the ground that he finds it hard to believe in miracles, would be a grave mistake.—Samuel L. Loomis, D.D., Bedford, Mass.

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Let us learn to meet every brother and sister on the broad plane of universal love: mentally and spiritually see the white light of the Christ enshrined alike in saint and so-called sinner; the only difference being their degree of conscious recognition of the SELF, and this determines the Life—physical, mental and moral.

—W. Y. More.

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"The explanation is the cure;" for, obviously, a man is not cured until he takes the matter into his own hands and understands how and why he caused his trouble—so far as conduct may-rightfully be deemed a cause.

—Horatio W. Dresser, Ph.D.

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The essence of friendship is entireness, a total magnanimity and trust. It must not surmise or provide for infirmity. It treats its object as a God, that it may deify both.—Emerson.



## The Law of Expression

By Mrs. Jane W. Yarnall, Detroit, Mich.



THE FACT that the study of our scientific cult is capable of containing a great variety of separate aspects does not in the least destroy the importance of any one aspect. Therefore, we feel that the Law of Expression should be considered duly as one of first importance.

We may call it the Law of Cause and Effect, as every effect produced on the mortal plane must have been produced by some cause on the same plane. The Law of Cause and Effect, to be considered scientifically, will be found to be of great importance, and all and every student of the New Thought needs to understand that Law.

We may call it Divine Law, which is immutable and perfect. It is unchangeable, and it is not a hidden law except to those who allow some false thought or dogma to stand between them and the knowledge that would throw light upon what otherwise seemed hidden. Therefore, it would seem wise to study this Divine Law.

To every earnest and candid student of Truth there comes a time when he feels compelled to admit that the words we use have a wonderful and definite influence upon all external conditions; therefore, he finds that knowledge of the Law of Cause and Effect is of the greatest importance, and that knowledge should be a matter of thorough conviction on the plane of conscious thinking.

By the very nature of God, or First Cause, of which Man is the image, created with like powers, he must work as he sees the Father; that is, he must produce an expression of himself which is one degree below what he is in his Divine Sonship. That expression is the Son of Man, to whom is given a conscious reasoning faculty, and the freedom to choose between truth which is godly and error which is ungodly.

That conscious reasoning being is the representative man of flesh which is subject to the influences which surround him. He is supposed to believe whatever he is taught to believe. He begins his career on the earth-plane, very much as Adam was supposed to have begun—perfectly ignorant of his powers and his ability to control circumstances and conditions, because he sees nothing but limitation on every hand. So he believes in limitation. His eyes of flesh are limited to certain bounds; his hearing, his physical strength, his judgment, and all his faculties seem limited to time and distance, because he is ignorant of his higher Self to which was given dominion, which means unlimited powers.

His belief in limitation causes him to use words that accord with limitation; and so long as he believes he can not do as he wishes he could, of course he cannot. He thinks his body is himself, and he thinks he is bound to die sooner or later. He believes he is subject to all sorts of danger, contagion, epidemics, and the numerous causes that are supposed to result in disease. And he gives voice to these beliefs, and even argues against the possibility of overcoming such tendencies, never dreaming that his thoughts and words are being continually woven into the very fibre of his physical body, his circumstances and environment, to say nothing of the hindrance to the unfoldment of the soul.

Now, Knowledge is Power; and when Man of the conscious plane begins to know that he has within him, his real Self, every dominant quality of Mind that is godly, he begins to realize that his destiny is in his own hands: he will see that his admissions of limitation are equivalent to a rejection of the Gift of Dominion by the Father. He begins to know that his body is not himself, but that it belongs to him to serve as an expression, of what he is; and if he is wise, he will see to it that he can make it, express harmony.

You understand that our beliefs and thoughts prompt the words that we use, and we must know that our words must bear fruit, and the fruit is sure to accord with the character of the words we use. When you feel a lack of strength and vitality, and you begin to fear that you will be sick, and you express your fears, you do not seem to realize that you are making the matter worse by the utterance of your fears in thoughts and words, and your words will likely bear fruit in sickness.

We should never say, "I am sick;" or, "I am weak;" or, "I am poor;" nor, "I can't help it." Why should we not when such conditions seem so real? Because, such declarations attract the unseen forces that bring corresponding conditions. Every utterance we send out meets a corresponding vibration, and returns with a corresponding condition which will surely be shown forth in one way or another.

It is ignorance of this Law of Expression that has the whole world of mortals in bondage to falsity, in bondage to false teaching. We have not known in the past that to fellowship with such falsity attracts the same. We have not known that our mental attitude acts as a magnet to attract such forces, and then we wonder why our bodies suffer pains, and our circumstances suffer misfortune. One who suffers a seeming misfortune, and actually believes himself to be the victim of poverty, ill health, or whatever, is not aware of the fact that his attitude of mind vibrates in unison with the unseen forces that make such conditions manifest—the very conditions he dreads. Then he says, "It is just as I expected;" and still he never dreams that his misfortune or ill luck, so called, is of his own making.

(To be continued.)

## In Its Name

BY HENRY HARRISON BROWN.



ESUS continually throws the responsibility on the individual. Cause is in the mind of the person. And in no place is this more emphasized than in this passage from which I take these words: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."—Jesus.

Personal responsibility is the basis of manhood, and any teaching that lessens this feeling of responsibility lessens character. To recognize that I am responsible is to recognize also the fact that if I wish a change of conditions I must myself change them. Later I will recognize that it is not persons, things, or conditions that change, but the change is my mental attitude. They are the same non-ethical affairs as before. They have only the power to influence my life which I delegate to them.

"I am that which I think I am," is the Law of Suggestion, and it is also true that persons are to me that which I think them to be. This is that Law which Jesus emphasizes in this passage. "In his name!" is a shibboleth among the would-be evangelizers, but they do not grasp Jesus' spirit, nor his science, as long as they place a theological interpretation upon the words. If I understand the message aright, it is this: It matters not to me what another person may be to himself, but it does matter much what I shall think him to be.

The prophet comes. There is power of good to me in his coming only when I recognize him as a prophet. Then from within myself comes to the surface the reward. It is my motive, my thought that determines the benefit. "If they receive you not, shake the dust from your feet." "Let your peace return unto you again." They have not received the prophet in the name of a prophet, and do not receive the prophet's reward, but they do receive the reward due to the thought in which they gave welcome.

When the prophet comes, and he is received with the thought of rogue, then a rogue's reward is mine. When the rogue comes, and I receive him in the name of a prophet, I receive the prophet's reward. It is not the prophet or the rogue that gives the reward, but the motive; I am rewarded in the doing! Though I discover later that it was not the prophet but a rogue, the reward cannot be taken away. I earned it by my consciousness of rectitude.

We have the same principle recognized in the fairy tale. The one who gave to the old women in distress with right motives, dropped pearls when she spoke; she who gave with evil motives dropped reptiles. "Behold, I come quickly, and my reward is with me." It is not the act, nor the gift—it is the spirit in which



THE BEAUTIFUL BYERS CANON,  
ON THE SCENIC "MOFFAT ROAD."

## OUR ANNUAL EXCURSION PICNIC.

What a joyous time it was! Not only was it the largest and most enjoyable outing the First Divine Science Sunday School of Denver has ever held, but the weather was ideally ideal, a cool and delightful breeze, and not a cloud in the sky making the trip to Pine Cliff an exquisite pleasure.

On Saturday, June 11th, at 1 o'clock in the afternoon, there gathered at the Moffat depot three hundred and ninety persons for this annual outing, in which the Sunday School and a goodly attendance of adults from the Second Divine Science Church joined.

The Denver, Northwestern and Pacific Railway, popularly known as the Mofatt Road, takes one over the finest scenic routes in the world, and is one of the enjoyments of all tourists to Colorado. It was named "The Moffat Road" by the public in honor of its builder, David H. Moffat. Mrs. Moffat is Vice-President of the Colorado College of Divine Science.

The scenery, unlike the usual mountain trips, continually changes. Instead of following the water courses, as was formerly the universal custom in constructing mountain railroads, the track runs near the lofty crest of the mountain range. After the first twenty miles through fertile valleys, the road passes through and along the sublime mountains. One moment an enchanting view of the plains and valleys holds the traveller spellbound; then he is locked in the fastness of the mountains surrounding by their rugged peaks; then he passes through canons, through numerous tunnels, beside rushing mountain streams.

In Byers Canon at every turn huge mountains of rock seem to have been placed by Nature as a barrier to the onward march of civilization. The roadbed being hewn from solid rock, is second to none in the United States, and, combined with new and elegant equipment, powerful engines and vestibuled coaches, our trip to Pine Cliff, just beyond Byers Canon, afforded an outing of unsurpassed scenic enjoyment without the usual tiresome effects.

Just beyond our day's pleasure resort Nature has guarded the entrance of beautiful Boulder Park with a mountain of granite, on the outer edge of which, as a silent sentinel, she placed a Sphinx head, as shown in the picture.

At Pine Cliff our happy party enjoyed the afternoon in games, mountain climbing, gathering wild flowers—and oh, how fine our basket supper did taste! Then at seven o'clock we started on our homeward journey, inspired and happy for having again been close to the heart of Nature, all realizing that "the earth is full of the goodness of the Lord."



SPHINX PASS,  
ON THE "MOFFAT ROAD," NEAR PINE CLIFF.

## FREEDOM.

By Miss Ada Densmore, Haxtum, Colo.

Free as the birds in the blue-tinted sky,  
Free as the winds that go hurrying by;  
Free as the songs that are floating in space  
To cheer and to bless and to gladden the race.

Bound not by lust nor sin-tainted thought,  
Bound not by sickness that error has brought,  
Bound not by forces in darkest disguise—  
Free as God's love is great, tender and wise.

Yet the wind, with its power so mighty and grand,  
Must follow the law of God's guiding hand;  
And the birds that are cheery and gladsome and spry  
Must follow God's law or must suffer and die.

Hate is not welcome within us, because  
We are brothers obeying God's beautiful laws.  
As the twig gets its life from the branch underneath,  
And the branch in its turn from the heart of the tree,

So all of us mortals beneath the blue sky  
Get our life and our all from one Source on high.  
Hatred but parts us from God's life within,  
Changes heavenly bliss to the vilest of sin.

Jealousy, anger, and discord and strife,  
Graft, greed, and selfishness now in our life  
Takes us away from the Source of our all—  
Then evil claims us, and that's where we fall.

God's love within us, so tender and wise,  
Melts away every vantage of sinful disguise;  
Melts away as the sun melts the ice from our door,  
And power of evil is seen nevermore.

We must keep our sun shining and glowing within  
To melt every vantage of venomous sin—  
Make us gladsome, happy, warm-hearted and free,  
Make us the creatures God wants us to be.

Free as the birds in the blue-tinted sky,  
Free as the winds that go hurrying by,  
Free as the songs that are floating in space  
To cheer and to bless and to gladden the race.

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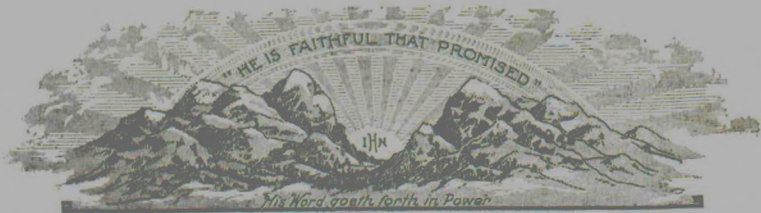
“We are what we are by virtue of what we love.”

The more one knows, the more one simplifies.—Hubbard.

A laugh is worth a hundred groans in any market.—Charles Lamb.

“We carry happiness into our condition; we do not find it there.”

All one's life is music if one touches the notes rightly and in time.—Ruskin.



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

Mrs. Maud Fletcher Galigher, Mrs. Susan Moffett Hayward  
Miss Nona L. Brooks, Mr. Charles Edgar Prather, Mrs. Josephine Preston

### INSTRUCTIONS TO THOSE WHO WOULD UNITE WITH US.

**In His Name.** "Blessed be the Lord God, and blessed be His glorious name forever; and let the whole earth be filled with His glory." Many writers will speak to you, many healers will bless you, through this Department of Power—but all will come "In His Name." As Jesus said, the doctrines, the words, the works, the good, are not mine, but His that sent me.

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

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

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

**Affirm.** Let every radiation from your Life and Living be a *positive* witness of the truth of your Divinity.

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

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

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

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

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

**Your Part** is to open yourself to receive, to give, to think, and to live *right*.

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

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

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

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

**Correspondence.** Send us one letter a week. We will acknowledge first letter.

**Compensation.** We hold all in Universal Abundance. We believe in giving and in receiving—Divine circulation. We will lovingly receive whatever you send, knowing you will give all you can.

Address all communications concerning treatments to

THE POWER SOCIETY OF SILENT UNITY HELPERS,

730 Seventeenth Avenue, Denver, Colorado.



## THE NAME "DIVINE SCIENCE."



RELIGIOUS label signifies that one or more persons have found something which they can believe and practice either on the ground of Faith or Reason. The name determines and declares to the world at large the plane of development, the set of facts and the rule of action to which the consciousness of the individual relates him.

From the name one quickly marks whether a man relies on the guidance of Faith or Reason. Divine Science implies a balance found whereby Faith and Reason are united and satisfied. Love and Law logically and practically interpreted and demonstrated form the foundation of Divine Science.

The word "Divine" means proceeding directly from the Supreme Being; inspired; excellent to the highest degree.

Divine Science believes all men are privileged to touch the Source of Pure Knowledge, and receive Truth through inspiration, intuition or revelation; and that the understanding thus illumined consciously perceives and lays hold of the Law of Love, and is, therefore, able to interpret Life from the highest standpoint, and to live to that standard of perfection.

The word "Science" means comprehensive information; the investigation of Truth for Truth's sake only; a willingness to let a seeming fact stand or fall on its merits. Science rejects disjointed and unsupported facts, and embodies only those which are proven.

The nature of Divine Science is clearly set forth in its name; and its spiritually-discerned facts have been proven, taught and demonstrated in a lawful and orderly way. So "Divine Science" satisfies Webster, in that it is true to his definitions; and it satisfies the world, in that it works, and is a benefit and upliftment to all.

Divine Science is an **applied science**, as its knowledge of facts, events, and phenomena (if you would so term it), are accounted for and produced by means of powers, causes, laws. Its teaching is impersonal and inclusive, as it recognizes and credits whatever expression of Truth is found to be consistent with the basis of Omnipresence, and accepts as one whatever facts are found to be uniform and universal.

Divine Science denies nothing, forces nothing, claims no peculiarities, sees neither miracle nor chance in anything Life offers to our sense or experience. It sees immutable Law in the unmanifest and the manifest world, and has an unlimited faith in the ways and means the Law takes with men and things.

The teaching of Divine Science is simple and direct, both as to principle and method. It is based and stands firmly upon the ground and practice of the Omnipresence. Loyal to its under-

standing, it seeks to spread the Universal Truth; therefore, it sees Unity rather than difference, and gives liberty in the truest sense. It is not sectarian, the effort being to stimulate rather than to proselyte.

Divine Science requires strict adherence to the essentials of Unity, but in non-essentials trusts the judgment of all who base their choice and action on its Principle. Divine Science takes nothing from anything you have attained, and it adds what it can to your understanding of the Unity and Divinity of Life. The only natural conclusion to be drawn from Omnipresence is that there is Unity, hence duality has no place in either the basis or method of Divine Science.

Taking Omnipresence as the Supreme Fact of the Universe, it is clearly seen that we are **born of Spirit**. "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of **God**"—that we are **environed in Spirit**. "The earth is full of the goodness of the Lord."

Divine Science holds and maintains by logic and demonstration that in accepting, in affirming, and then confirming, Omnipresence in the living, we find an efficient alternative, if one be needed, for Mind, Body, or Supply. Divine Science justifies and trusts the processes of the Law, or Chemistry of God, as it believes spiritual man lives in a spiritual world governed by spiritual law. Through faith it sees the earth and the earthly illuminated with heavenly lights, and appreciates and enjoys all the blessings which the Realizing Consciousness continually pours upon us.

Because of a childlike attitude of Faith and Trust, the Mind and Body become open and receptive, and through knowing and receiving God, Health, Happiness, and Harmony are completely realized and fully expressed. Divine Science puts no strain on the spiritual, mental, or physical man, but seeks at all times and in all places to relieve personal or forced effort. It holds to no fears or punishments; it offers no intricate methods; it urges no hard practices, but rather advises the simple, easy, and useful life. Both the child and the philosopher can accept and apply its teaching of Fatherly protection and correction; of Brotherly Love and co-operation.

Sane, practical, and satisfying, this beautiful philosophy brings us to know the Joy of Life and Service now.

—Maud Fletcher Galigher.

#### **DIVINE SCIENCE STATEMENT OF BEING.**

**The One Perfect Mind and its manifestation is all there is.**

**This One that is ALL is Perfect Life, Intelligence and Substance.**

**One Presence, Knowledge and Power fills all.**

**Man is one with this Perfect Mind, and expresses its Life, Intelligence and Substance, now and forever.**

## INDEPENDENCE



WHEN THE "Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life," we have no record that advice or opinion was either asked or considered necessary.

We now have our basis. The same <sup>h-</sup> life is ours today. Without asking the privilege of using much or little, it is freely given and freely received.

Since Independence was thus breathed into our being, we may give it individual manifestation, following the example of the rose that nods its greeting to its sister bud, which is its equal in the expression of beauty and fragrance. We are not at this hour studying the well-known symbols of Independence—noise and firecrackers—but **soul-freedom**, and a few of its inherent rights.

While nations are taught independence, even if they have to fight for it, the most abject slavery is taught the soul. If I were speaking negatively, I would mention the many instances of bondage—the weather, food, clothes and shelter, and last but not least, the doctor—all have a tight grip on the soul's activity.

Where do we keep God all this time—in the closet where we go to pray and ask for the things we think we want today, even if we change our opinions tomorrow? Today we feel as free as the cloud that floats over our heads. Now what we want to know is how we are to continuously live this glorious life with joyous freedom. Let us go back to our mathematical system, to our principle. As one ancient thinker says, "Correct your principles. See that nothing cleave to you that may give you pain when it is torn away . . . this is true freedom."

Since there is but One Substance—God, we each manifest our inborn independence in our health, our love, our supply—"Ah, there's the rub!"—however, we trust that in truth fullness is ours; we are supplied without asking. If every man sees God in every other man's face, he then faces the same power and opportunity that is also his.

Not one soul is dependent, even on God, since it is a Law that God-life is constantly giving to each soul his own definite distinguishing mark, and never forgets. We may without fear teach our children that it is God's breath of Life that sustains him, in which he may with an independent spirit trust and believe.

Man must live his own individual independent soul-life as well as his physical-life. He must do his own thinking; must with his own eyes see God face to face in every form of life; with his own ears hear the "still small voice," and with his own feet find the "Open Road" and declare—

"From this hour, freedom:  
 From this hour I ordain myself loos'd of limits and  
 imaginary lines.  
 Going where I list, my own master, total and absolute,  
 Listening to others, and considering well what they say.  
 Pausing, searching, receiving, contemplating  
 Gently, but with undeniable will, diverting myself of the  
 holds that would hold me."

Let us see man as he truly is, signed and sealed according to Law, after his Declaration of Independence, with his head raised to meet the universal forces of life ever flowing through him. His spine is straight and firm, because the vital essence and energy is throbbing through every nerve in harmony with the life-pulse of the Universe. He walks on his toes instead of his heels, and has an innate feeling that he may sometime fly; he is no longer bound to the earth. His soul's "supply valve" is open; he is conscious of his oneness with God, and recognizes the power of a dynamic force that is truly his; thus is emphasized his willingness to cope with and win out all problems set before him.

—Susan Moffet Hayward.

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## Treatments.

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### FOR WISDOM.

Infinite Wisdom is pervading all with its light. I am infixed in its luminous center. Through me it shines in unison with Love and Joy. Every thought of unfaith is redeemed through my attitude of perfect trust in realized Wisdom. My unfoldment is continuously upward in God's perfect Light. I am independent only as I co-operate and blend with God's Eternal Wisdom. I dissolve all shadow in the statement: I trust God's Light here and now.

### FOR HEALTH.

God, the omnipresent Source of all, is perfect Health Substance. My body is the expression of this One Substance, and is inherited in its Perfection. I am growing in conscious Oneness with Health. My thought is the instrument of true and firm activity. My Word (Body) is the unobstructed channel through which the Healing Spirit is every moment creating. I am praising, expecting and trusting the Spirit to manifest me now and always in perfect Health. Until Health is real to me I will repeat this statement: My body is the Temple of the Living Spirit-Substance.

### FOR THE ENVIRONMENT.

The One and Only Presence is filling and expressing everywhere and everything in Perfection. I am consciously one with

this One Presence, and know my individual word is filled with its harmony. God begins and ends each and every day in Love. I demonstrate through my God-given power the fulfillment in every expression. In God's nature (Love) I am absolutely and completely reconciled to all conditions of my environment. I will repeat this statement until I am free: God is in this place NOW as Love, Peace, and Joy.

#### FOR ABUNDANCE.

The Omnipresence of God is Abundance. I am one with this blessed Presence, and it is my only and eternal Source of Supply. I think, talk, and act perfect Supply without questioning the avenue through which it flows to me, or the form of its manifestation. I confidently and joyously express my strength and ability, having unbounded faith that in the law of just compensation my abundance is now assured. Wisely, generously, and lovingly I circulate God's blessings, thanking Him for the privilege of being one of the channels of His bounty. Until all seeming lack is dissolved in Abundance, let me continuously repeat: God is my Abundant Supply.

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The Fall work of the Colorado College of Divine Science will open Monday, September 19th, with Primary Classes, afternoon and evening.

### Independence



**I**NDEPENDENCE is the true state of every one. It does not imply separateness or isolation from others, but is the opposite of dependence. One who has not found his own Source of Wisdom and Supply, who looks to others for guidance and help, is a weakling. It is these whom Elizabeth Towne admonishes when she says, "Do not hitch your thinker to some one's else supply."

The soul's Independence Day, its Fourth of July, is when it ceases to be subject to externals (and so long as we lean we are subjects) and realizes its fullness and completeness in itself.

Each soul is endowed with the Nature, Abundance, and Power of That-Which-Brought-It-Forth, and the work of the soul is to recognize and realize this Truth. The "clinging vine" type misses the Joy of Effectiveness of this Realization—misses Heaven.

Let us press forward to the mark of the high calling. Let us in our thinking identify ourselves with the Truth of ourselves, and live the Life. Noblesse oblige; because I am noble, the necessity is upon me to live nobly. Let us evidence in every phase of living, in every thought and action, this truth: I am the expression of the Living God. His Power, Love, and Perfection are manifesting through me.

—Nona L. Brooks.

## Daily Studies for the Month

### GOD'S WISDOM THE BEGINNING OF INDEPENDENCE.

Seed Thought for the Week:

I have a wise and understanding heart.

**Friday, July First.** If any of you lack wisdom, let him ask of God, that giveth to all men liberally.—James 1:5.

God in me is Infinite Wisdom; I know just what to do.—H. Emilie Cady.

**Saturday, July Second.** But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits.—James 3:17.

Govern the lips as they were palace doors, the King within tranquil and fair; and courteous be all work which from that presence win.—Edwin Arnold.

**Monday, July Fourth.** But we speak the wisdom of God.—1 Cor. 2:7.

All thy ways shall be ordered for thee, so that thou shalt learn to speak of these things as no man ever spoke before.—Walter Beasant.

**Tuesday, July Fifth.** Counsel is mine, and sound wisdom; I am understanding.—Prov. 8:14.

Divine Understanding gives strength and independence. He who turns to the secret place in his own nature for all knowledge will walk with God.—Annie Rix Militz.

**Wednesday, July Sixth.** But now are ye light in the Lord: walk as children of light.—Eph. 5:8.

Nothing but the wisdom of the children of light is in harmony with the real laws of the Universe.—Carl Hilty.

**Thursday, July Seventh.** Wisdom giveth life to them that have it.—Ecc. 7:12.

We are haunted by an ideal life, and it is because we have within us the beginning and the possibility of it.—Phillips Brooks.

**Friday, July Eighth.** She (Wisdom) is a tree of life to them that lay hold upon her.—Prov. 3:13.

The true attitude is one of receptivity to God, and a willingness to follow whatever comes from that Source.—Dresser.

**Saturday, July Ninth.** So incline thou thine ear unto wisdom, and apply thine heart unto understanding.—Prov. 2:2.

It becomes the wisdom of every occasion, and the correct thought for every action and word. In fact, it is the key to health, happiness and success.—Horatio W. Dresser.

Culture makes the mind a luminous radiant thing like the sun.—Hudson.

## GOD'S DECLARATION OF INDEPENDENCE.

Seed Thought for the Week:

**God's freedom is the Law of my Being.**

**Monday, July Eleventh.** And ye shall know the truth, and the truth shall make you free.—John 8:32.

Freedom, the birthright of all beings; the watchword of the centuries; the gem of gems; the goal of goals! Freedom is not a name in the sky; it is a condition to be actualized within.—Davis.

**Tuesday, July Twelfth.** Behold, I bring you good tidings of great joy, which shall be to all people.—Luke 2:10.

It is inward and not outward; and so it does not depend on what we have, but on what we are.—Henry VanDyke.

**Wednesday, July Thirteenth.** They shall be my people, and I will be their God.—Jer. 32:38.

It is safe to presume that God is not far from every one of us: that He is even now immanent in the very core of our being. So far as we remove the veil from our own faces so far will He be revealed to us.—Wilder.

**Thursday, July Fourteenth.** For the grace of God that bringeth salvation hath appeared to all men.—Titus 2:11.

It is a life of conscious harmony with the Divine order of the world; a sense, that is to say, of God's companionship.—Hilty.

**Friday, July Fifteenth.** But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.—1 Peter 2:9.

It should be the lesson of our lives to grow into holy independence of every judgment which has not the sanction of conscience and of God. No man can lift up his head with manly calmness and peace who is the slave of other men's judgment.—J. W. Alexander.

**Saturday, July Sixteenth.** Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.—2 Cor. 3:17.

It is necessary that religion should be held and professed in a liberal spirit . . . . It must be regarded as the revelation of a common Father to whom all have equal access.—Ellery Channing.

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## INDEPENDENCE THROUGH GOD'S GIFTS.

Seed Thought for the Week:

**I accept with thanksgiving the perfect gifts of God.**

**Monday, July Eighteenth.** For by grace are ye saved through faith: it is the gift of God.—Eph. 2:8.

It is only necessary to be good and brave and true and patient, and we give our brethren gifts far beyond all value—great, generous impulses, and strong true principles.—Phillips Brooks.

**Tuesday, July Nineteenth.** Every good gift and every perfect gift is from above, and cometh down from the Father of lights.—James 1:17.

All joy and strength and good spring up from a Fountain within one's own being.—H. Emilie Cady.

**Wednesday, July Twentieth.** According as his divine power hath given unto us all things that pertain unto life and godliness . . . that by these ye might be partakers of the divine nature.—2 Peter 1:3,4.

**Thursday, July Twenty-first.** For God giveth to a man that is good in his sight wisdom, and knowledge, and joy.—Ecl. 2:26.

There is in each soul the Source that is infinite Love and Wisdom.—Fannie B. James.

**Friday, July Twenty-second.** Every man hath his proper gift of God.—1 Cor. 7:7.

Live as with God; and whatever be your calling, pray for the gift that will perfectly qualify you in it.—Horace Bushnell.

**Saturday, July Twenty-third.** And the glory which thou gavest me I have given them; that they may be one, even as we are one.—John 17:22.

Love is an essence which flows out from God, the Center, and fills all space to the circumference—endless, unlimited.—Louie Stacey.

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## INDEPENDENCE THROUGH GOD'S ACTIVITIES.

Seed Thought for the Week:

**God's Spirit quickens my every faculty.**

**Monday, July Twenty-fifth.** The Lord thy God in the midst of thee is mighty.—Zeph. 3:17.

The obscurest subject, if true to God, will rise to power.—Channing.

**Tuesday, July Twenty-sixth.** The Lord is a God of knowledge, and by him actions are weighed.—1 Sam. 2:3.

The whole universe is absolute Law. Freedom only opens entire activity under the law.—Walt Whitman.

**Wednesday, July Twenty-seventh.** I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.—Ex. 31:3.

Service without Love is service without God, and its result is without harmony, and cannot possibly be a means of further unfoldment.—Mrs. C. I. Baum.



**Thursday, July Twenty-eighth.** I will direct their work in truth.—Isa. 61:8.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

**Friday, July Twenty-ninth.** It is the same God that worketh all in all.—1 Cor. 12:6.

God in His own person acts His own creations.—Robert Browning.

**Saturday, July Thirtieth.** The son doeth what he sees the Father do.

The spirit of self-help is the root of all genuine growth in the individual.—Samuel Smiles.

### SPECIAL NOTES.

Miss Mary B. deWitt and Miss Helen Harmon have recently left Chicago, and have opened a Truth Center in Marengo, Ill. They are now pleasantly located in a commodious house, where they maintain a library and reading room, and are doing a good work.

All the New Thought world rejoices with and congratulates Henry Harrison Brown, editor of "Now," upon his seventieth year of unfoldment which he celebrated June 26th. No more effective writer in liberal thought today than our good friend.

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