

\$1 A YEAR

POWER

MY SOUL DELIGHTS IN GOOD

Vol. V

APRIL, 1912

No. 10

THIS MONTH'S CONTENTS:

<i>The True Resurrection</i>	305
Charles Edgar Prather	
<i>The Children's Study Hour</i>	309
Mrs. Lida H. Hardy	
<i>The Ever New Easter</i>	312
William Yeats More	
<i>When You Feel Irritable</i>	314
A. L. F.	
<i>Notes of General Interest</i>	315
<i>Interpretation of "Blue Bird"</i>	318
Mrs. Susan Moffett Hayward	
<i>International Bible Lessons</i>	321
Charles Edgar Prather	
<i>The Message</i>	325
Mrs. Alice C. Eaton	
<i>Power Society of Silent Unity Helpers</i> ..	326
<i>Daily Studies for the Month</i>	328
<i>New Thought Meetings, Teachers, etc.</i> ..	334

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

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CHARLES EDGAR PRATHER, Ph.D., Editor.

Vol. V. No. 10.

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THE TRUE RESURRECTION

CHARLES EDGAR PRATHER.



HE RESURRECTION, as demonstrated by Jesus the Christ, typifies a spiritual renewing of consciousness, and does not deal entirely with the external. It is not of so much importance whether the body shall be raised again as it is to be *now* spiritually resurrected, for upon the spiritual resurrection, this renewing of the mind, the body becomes renewed. It becomes awakened, and shows forth the beauty and goodness of that of which it is an expression. While the resurrection of Jesus is undoubtedly true physically, the great truth is that of the *spiritual resurrection* which *preceded* the physical. It was Jesus' consciousness of the one and only presence, the one and only Life and Reality, which brought his body back in form and released it from thought limitations.

Did you ever think that Jesus could not have been crucified the second time? His body had been freed from sense delusion or sense limitation. Jesus, as a man, was limited like us. He was under the power of the law, and when he was arrested poor Judas was so disappointed when he found his Savior not the man of power he had thought him to be, but subject unto the officers, led away captive and scourged and despitfully used. Jesus submitted to all these things as human, but the consciousness of God in him awakened him, and it was the power which transformed the body and made it no longer subject to the "law of the flesh" or the power of man.

Therefore, when he walked with his disciples or appeared among other people, he vanished, passed through the wall, at will. Knowing the power and the oneness of this Presence, he so conformed to it that we should be able to do even greater works than he had done. longer knew the limitation of the physical.

The great benefit of Jesus' life to us is this: he demonstrated the *Laws of Being*, and what he did you and I may do. He said himself that if we are faithful to our highest we will unfold to even a greater extent than he had in those few years of his earthly life, and that we should be able to do even greater works than he had done. But we have so defiled *Jesus*, recognizing him as the "only begotten

son," believing that he had supernatural powers, beyond us; and through that very thought we have limited ourselves, and so have never done even the works which he did.

His whole teaching was that it was not himself as a personality, not Jesus, but the recognition, acceptance and use of *God in him* that was the power. "Not I, but the Father, he doeth the works." If you will take that same attitude—that you of yourself can do nothing, but the Father in you can do all things—you can even surpass what Jesus did. We are trying to attain the consciousness of the Power of this Presence.

The *consciousness* of this Presence is the *Christ*, which made Jesus the Christ. It is the same Presence in you which makes you the Christ when you become conscious of it. Therefore, it is good for you to say: *Christ in me is my Life, the renewing Power; not only of my spirit, but of my body. From it I am renewed in the Spirit. I now recognize that it is the Power of God in me that makes me young and active. It is the Power of God, the Christ in me, that makes me kind and wise and loving and good.*"

This is becoming at-one with this Presence. There is but One Presence anywhere, everywhere, and in it we live and move and have our being. We are of it, like it. So the resurrection is truly a state of consciousness first. It is the consciousness which knows this One Presence, and knows its nature to be that of Harmony or Love. Harmony expressed is Health. It knows that this One Presence is active, and therefore is Life. This is the spiritual resurrection. *It is the recognition and acceptance of this Power within us which is Christ.* "Like as Jesus the Christ was raised up from the dead by the glory of the Father, even so we are awakened into newness of life." That same Power is the Power that is present here and now, in you, in me.

How is this accomplished? "Knowing this, that our old man (our mental conceptions of personality, our beliefs in sense and limitation, these old thoughts) is crucified (crossed out) that the body of sin (the sense conception) might be destroyed," and when it is destroyed there is nothing more to do. "That henceforth therefore we should not serve sin." Those who do not recognize that there is such a thing as sin are no longer subject to it, are no longer serving it. This resurrection is a coming forth into a higher plane of consciousness from all these thoughts of sin and sickness and limitation, into the freedom and glory of this ever-renewing and beautiful Life.

"If Christ be not raised your faith is vain." I care not what you believe in, if you do not *know* this Power as now *your* Power, *your* wisdom, *your* activity and love, *your* belief amounts to nothing. You may believe any creed and doctrine, yet if you do not believe in the God in you, you have not the *saving element* which will redeem you.

How are we to change our attitude from sin and sickness and death and poverty into the fullness of Life and Goodness? "Likewise reckon yourselves dead unto sin (do it purposely, consciously, for yourself) but alive unto God." Say, "*I no longer see sickness, I henceforth recognize only goodness, purity, activity, health in all*

its glorious reality." This not only renews and uplifts you, but your recognition of this Presence in others will uplift and free them. It is not sufficient to simply declare that you are dead to sin. You must have the opposite as your consciousness.—"But *alive unto God*, through Jesus Christ our Lord." Jesus represents humanity, you and me; Christ represents the consciousness of God in you and me, therefore Jesus Christ is God manifest in the flesh, in us.

Jesus Christ means *you*, when you become *conscious* of this Presence in you, and it is not sacrilegious to declare, "*I am the Christ of God.*" Know ye not that as many of us as are baptised into this consciousness have been baptised into his resurrection? "For as many of you as have been baptised into Christ have put on Christ." Paul confidently declared, "I am crucified with Christ, nevertheless I live, yet not I (not the personality) but Christ liveth in me." This is a wonderful truth, and it applies to you and to me. Jesus demonstrated it, showing us the way. If we follow in his steps, the same results will be ours. If I work a problem on the board, and you take the same principles and use them in the same problem, you can work it for yourself. It is the same law.

This newness or change in consciousness, this awakening, this resurrection of the spirit within you, will give you a *new vision*; it will transform the body. "If the spirit of him that raised up Jesus from the dead dwell in you (not just on Sunday when you go to Church, but if you are conscious of it *abiding* in you) he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." The great essential is that this *consciousness abide* in you, that you abide in it, that you are *one with it* all the time. Remember that this has been done, and therefore can be done again. "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." It is a living present fact, that now is Christ, or this *consciousness*, risen from the dead.

"For since by man came death, by man also came the resurrection from the dead;" or this renewing of consciousness. You die physically because you do not know this One and Only Presence as Life. You see death in your mental conception, and it shows forth in you. Since you then produce this appearance called death, by man also must come this renewing or freeing from death. Physical death is not necessary to the attainment of this consciousness. *You are already in eternity.* You do not have to physically die to become immortal. *You are immortal now.* "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." "As we have borne the image of the earthly, so shall we also bear the image of the heavenly."

Let us have this resurrection *now*, within our hearts, and therefore within our bodies. This does not mean at some future time, that this Power of the Spirit shall change our body that it may be found "like unto His glorious body, according to the working whereby he is able to subdue all things unto himself." Paul said, "Which power worketh in us." *The Power is already here.* We simply open the way for its expression by doing away with all thoughts of limitation and accepting this Power now operating in us.

Our resurrection should be now. "Verily, verily I say unto you, the hour is coming and now is when the dead (we are all dead in trespasses and sins—our thoughts of limitations, of lack, of death, dead to the consciousness of this ever renewing Life) shall hear the voice (within us) of the Son of God (the Christ) and they that hear (listen to the still, small voice, who follow the inspiration) shall *live*." Are you listening to that voice? Are you letting it renew you? Are you living or are you dying? That is the great question, and it depends upon *you* individually. This resurrection Power is yours, because it is God in you. Whenever you say, "I am," you are saying, "God is this within me." Whenever you say, "I am sick," you are really saying that God is sick, because *I am* that which truly is, and only God truly is. This Presence is *all there is*, and therefore when you say "*I am*," you are speaking of that which you truly are, and not referring only to the physical expression.

When you recognize that this physical manifestation is the *expression of Spirit*, then you can rightly apply the "I am" to the body; but we have so separated the body from the Spirit that we think the body is something outside, and therefore do not as a rule speak correctly of the body because of that separation in thought.

Jesus said, "*I am* the resurrection and the life. He that believeth in me, though he were dead, yet shall he live." But he said he was talking of the Father within him. "It is not I that speak these words, but the Father in me, he doeth the works." When he said, "I am the resurrection," he said, "*God in me is the renewing Power, the Activity which renews and upbuilds my body.*" So you can say "I am," but be sure to recognize that it is God that is the Power which is renewing and making alive, active, free and strong, this physical expression of Spirit called the body.

Summing it all up, this Presence is "the first and the last, the Alpha and Omega, the beginning and the ending, which was, which is and ever shall be." There is but One Presence. This is the great consciousness toward which we are all tending. We should not strive, but simply open ourselves and let it fill us. We do not attain it through striving. Striving is binding, limiting. We strangle ourselves through this desire and striving to attain, whereas we should simply let go and know, or as the Psalmist said, "*Be still, and ye shall know.*" Let go all thought of externalities, and simply know that this Presence is the beginning and the ending. That shows *continuous activity*. It is always beginning, it is always ending; it is never finished. It is the one Eternal Presence, here and now; therefore we are in *eternity*.

Let this renewing Power manifest through you so that you shall be resurrected not only spiritually but mentally and physically, renewing the body in youth and beauty, in strength and power, knowing that God alone, this Presence which is the Only Presence, is not only the Life but the Substance of your being. Therefore, you can confidently and truly say, "As the Father is, so am I."

Spirit is *perfect*; hence the entire universe is perfect. I accept this Truth without any reserve.

The Children's Study Hour

For the Sunday School and the Home

BY LIDA H. HARDY.

Subject: **EASTER.**

Seed Thought: Because I live, ye shall live.—John 14:19.

Point of Contact: Flowers and Trees Living Again.



THE WAKING up of the trees and their quick way of dressing themselves in their new Spring clothes fill us with wonder. Each year the same sweet story of living again is told to all who have the listening ear, and through it all the tree itself is ever quiet, calm and peaceful.

Away back in the Summer time, after the fields and nuts had ripened, the tiny buds began to grow upon the twigs, and long before the cold and frost arrived they were finished.

If you will look closely, you will see turned back the soft satiny blankets, within which were nestled the flowers and leaves of the coming Summer. On each tiny leaf is marked its every rib and vein. Each flower contains its every petal, stamen, pistil, even every pollen grain, which goes to make up the complete flower.

Now as the sun's warm rays beam down on the soft, moist earth, the sap, which is the life-blood of the tree, moves into new life numberless stems and rootlets.

The moving life in each bud now pushes aside the out-grown coverings, and brings forth, or presses out, to bless the world in beauty and fragrance a perfect glory of leaves and blossoms.

The greatest teacher that ever lived told us to think about the flowers. He told us to think about the lily, and to think about how it grows. Surely, there is something to think about, or he never would have told us to do so.

What is this that I hold in my hand? Right! "A lily bulb." If I cover it over with earth, water it and place it where the sun can shine upon it, what change will come to it? Yes. "It will begin to grow."

Like the trees, the thoughtful lily-mother has been busy all through the past Summer laying up food for her flower-children which she knew would be raised up at the happy Easter time.

In the fresh green leaves pushing up toward the light is the same life that was placed in the bulb, and after the lily-life has gone on into the plant there is nothing left of the old brown bulb except a few dry scales which fall away, just as our old thoughts of selfishness fall away after we have learned to think the living thoughts and the kind thoughts.

The same beautiful lily-life keeps passing right on. When we know the law or rule of plant-life as Mr. Burbank does, we shall be able to help them grow even more beautiful than they now do.

In speaking of flowers and fruit, Mr. Burbank says: "The shapes, the colors, the perfumes and the flavors shall be of our own choosing."

His flowers and fruits are the loveliest and most perfect that ever grew in the world, and all because he believes and knows that man has dominion over them, and because he has found the law or rule of plant life, and knows how to work it.

Long ago we learned that all the wisdom in the world is God. The same wisdom is thinking in the plant that thinks in your brain. The only difference is that it thinks more in you than it does in the plant.

This Wisdom, which is God, is wanting to help all living things on toward Perfection.

THE BIBLE STORY.—John 20:1-18.

After Jesus had been taken from the cross, his body was placed in a tomb—a big hole dug out of a rock. In front of the hole was put a door, and against the door was rolled a very heavy stone.

Mary Magdalene, a dear friend of Jesus, seemed to have forgotten what he said about rising the third day; for she came early in the morning looking for his dead body in the tomb, while all the time he was standing alive and well beside her. John and Peter had been there looking for him, but had gone away because they could not find him.

When Mary saw that he was not where she had seen the men put him, she hurried to Simon Peter and the other disciples and told them that some one had taken Jesus away, and that she did not know where they had taken him. Right away they went back to the tomb again with



*The lilies are pure in their pallor,
The roses are fragrant and sweet,*

*The music rolls out like a sea wave,
Breaking in praise at His feet.*

Mary, but they found it empty. There were the grave clothes—even the napkin which had put around his head. And then not one of them thought about what he said he would do on the third day.

The disciples went home, but Mary stayed just outside of the tomb crying. As she looked into it she saw two angles in white, one sitting at the head and the other at the feet where the body of Jesus had been.

They said: "What, are you crying for?" She told them that it was because she could not find Jesus. Just then she looked behind her, and saw him standing there. She did not know him, though. She thought

he was the gardener, so she said to him, "If you have taken Jesus away, won't you tell me where you put him?"

Jesus looked at her and said, "Mary."

She looked into his sweet, kind face and answered, "Master." She knew him just as soon as he spoke to her. He told her to go and tell all the disciples that he had arisen. She went right away and told them that she had seen Jesus, that he was alive forever more, and she told them all that he had said to her.

OUR STORY.

Long before the chilling Winter came the buds were finished. The work of getting ready had been done. They were housed in their winter coverings, perfect and whole. When Easter came there was nothing to do but to arise.

For many years Jesus had been about his Father's business, getting ready for Easter day, when he came forth—the Perfect Christ—leaving the grave clothes behind, just as we pass on to higher thoughts, leaving behind the out-grown selfish ones for those of Purity, Truth and Love, and just as the buds and the lilies leave behind the old dry scales for fragrant blossoms.

Life is in every spot and place. There is but One Life. It is in the tree—it is in your body—it is in my body, and it was in the body of Jesus all the time. Although his body seemed still and peaceful, God's Life was flowing through every tiny part of it. And he arose just when he said he would and just at the time he said he would.

Mr. Burbank knows the rule of plant life, and is working it to bring out beautiful, perfect flowers. Jesus knew the Law of Life and worked it to bring out the perfect Christ.

For three years Jesus the Christ went about among the people, showing them how to work right through what the world calls "sins" into the "shining path" of God's Love. When we read the Bible we are reading about ourselves, and the way we may be able to keep in the "shining path" all the time.

The hardest thing that Jesus has shown us to work out of is what the world calls "death." He let men put him on the cross and into the tomb to show all people that the real Self does not die. He says that all who believe on him (the Christ—the Truth) shall never die. The Christ was alive all the time in the tomb, and he is alive right now, and is wanting to tell you and me and everybody that we need never die. The very same Christ that healed the sick people long ago through Jesus heals them today.

The white angels are like the true pure thoughts which help us to understand that we are not to look into tombs for dead things, but that we are made like God, and because we are like Him we are alive forever more.

Knowing this is rolling away the big stone of seeming. After this is done we "ascend to the Father," that means that we know we are just as much a part of Him as a drop of water is a part of a glassfull.

Mary did not understand this. That was the reason Jesus did not want to make himself one with "crying," but one with the Father. Knowing this for himself, he could help Mary know the same truth for herself.

Just as soon as we know that we are one with the Father, we have arisen from the dark thoughts of seeming. We then leave our old thoughts about death (the grave clothes) behind us and have found our Easter morning.

Like pure white angels are the thoughts
Which lift us out of prison.
Get still and listen! Now they speak,
"He is not here, but risen!"

THE EVER NEW EASTER

WILLIAM YEATS MORE.

"The flower hath drunk of sun'and air
 As much as it could hold,
 And now its pretty petals rare
 Are rotting in the mold.
 The soul that drank of love its share
 Is thrust out in the cold.
 But karmic, cosmic law protects
 The seed of soul and flower.
 The night of winter's sleep connects
 The past life with the hour;
 It wakes again, as law directs,
 With newly added power."

This perennial question of renewed and continuous life is one which has ever engaged the thinkers of all time. We believe that the anti-diluvian higher civilizations, which flourished and now apparently annihilated, did solve this mighty problem, and, like them, we too are destined to succeed.

Jesus, the illustrious example of our post-diluvial evolution, fully demonstrated this fact of immortality, calling loudly not merely for our passive belief, but actual participation in the true resurrection from the dead. This is the veritable Gabriel's trump that seeks to awaken us from our matter hypnotization, calling on us to assert our sonship, like him, not only "To know, but know that we know," that we are the embodied Christ, son of the ever-living God, and, as our Father ever lives, we too ever live to say, "The Father and I are one."

This strong "New Easter" is a virile power, taking possession of not a scattering individual or two on the planet, but inspiring thousands of deep spiritual, thinking men and women of this day and age. These modern neophytes are practical workers, and to them the Spirit speaks in no uncertain sound; truly a renaissance of Pentacostal times, only greater magnitude of spiritual consciousness than those olden days.

Every day of our lives we ought to express our gratitude to God, that we live in these times of spiritual outpouring; now fully awakened to the fact of continuous, unending life: life expressed in successive envelops, by the one ever-living ego; the "Son of man" rising to the majesty, glory and dignity of the "Son of God"—cosmic consciousness.

It is through no elaborate study of ethics, religion or philosophy, that the soul is elevated to the higher plane, but paradoxically, is a complete effacement of individualism: our faith and consciousness grasping the omnipresence, with the trust and confidence of the little child; willing to be led and guided alone by the Spirit.

Then truly may we express in the words of Paul, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God

hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God But the natural (animal) man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Therefore, in view of the utter inability of the merely animal man to accept this higher knowledge of life and destiny, let us pray earnestly for that transformation from darkness to light, which comes to very seeker; and we too with Peter in Pentacostal times, can say, "Whosoever shall call on the name of the Lord shall be saved."

This is no miraculous special gift of God, to an elected few, nor is it any special revelation at that time, but simply the elevated spiritual consciousness, attained to the stage of acceptance, of unity as a basis of life and being.

Therefore, the whole matter is ours, not God's: let us, with wide open eyes, forgive God and our fellow men, ourselves included, joining in the "Song celestial," whose standard tune is universal brotherhood, and whose chief lesson is, "One in all, and all in one."

This simple, but most comprehensive life-lesson, is all we require to solve every problem of life and destiny, placing us among the "white robed" throng spoken of by John.

With Paul let us say and know, "We die daily," thus practically working out the problem of the redeemed body; and if we cannot in this life-expression attain to the full consciousness of physical dematerialization, we may at least arrive with Moses, and be said of us, "The Lord buried him, and no (merely animal) man knoweth of his sepulchre."

The practical way of attainment towards this goal of participation in the resurrection is beautifully expressed by one of our "New Day" poets, thus:

THE PATH OF MASTERY.

Self-control, not self-repression,

Tends to make thee strong!

Gather up thy scattered forces

When they would go wrong;

Turn them in a narrow channel,

Deep and swift and pure,

That will cut itself a passage

Hitherto obscure.

Concentration will assist thee;

Do each little deed

With a mind that never wanders,

But fulfills the need.

When that duty is accomplished,

Fresh thy mind doth wait

To obey another bidding

Of "The Will's" dictate.

WHEN YOU FEEL IRRITABLE

One purpose of the recent Assembly, of course, was to give each student an opportunity to share with the others any thoughts and experiences that had helped him in obtaining a deeper realization of the principles of Divine Science. Some of us, however, can speak more easily with a pen in the quiet of our rooms than before an expectant audience with our untrained voices. So, on returning from the last meeting, I wrote down a few thoughts suggested in part by the address on "Living the Life When You Seem Irritable."

In his charming little play, "The Blue Bird," Maeterlinck personifies the common things about us—fire, water, bread, milk, etc., and shows their true relation to the needs of man, and it seems to me it is only when we fail to remember this relation that anything can cause us a feeling of irritation. But we are prone to judge things from their appeal to our aesthetic nature rather than by our intellectual faculties. To illustrate: The housewife takes pride in keeping her home immaculately clean. So when, as often happens in this sunny climate of ours, the wind rises as soon as she has swept and polished, and she sees the dust stealthily settling on all her shining possessions, a wave of irritation may submerge her unless she also sees there a splendid opportunity for a little thought training—for remembering the real part it plays in this well-ordered universe, and that if there were no dust, only rocks and water, there could be no beautiful gardens and orchards, no refreshing rain and snow, since it is these small particles that carry the moisture. A few moments quiet reflection will usually dispel her annoyance in a grateful recognition of the wisdom that orders the universe.

Others of us, whose serenity is not easily disturbed by the oft termed "perversity of inanimate objects," are frequently irritated by the idiosyncrasies and peculiarities of our friends or even members of our families. But this annoyance too will vanish if we take time to consider that usually the trait which so displeases us is merely an excess of some very good quality. If our friend irritates us by being too frivolous, we should ask ourselves if we would have him devoid of all love of amusement. Is he too serious? Would we wish him entirely indifferent to his responsibilities? Is she too fond of dress? Would she be as attractive if slovenly in her attire? Then too, it might be well to remember that the so-called fault we are fastening our attention on is probably no more unlovely than our own critical attitude, and that to dwell only on the excellencies of those about us will hasten their fuller development as well as our own.

Of course, an abiding consciousness of the omnipresent good will make any of these forms of irritation an impossibility, but for many the only way to attain such consciousness is this constant thought training in the little every day experiences of life.—A. L. F.

New Thought teaches with assurance that when we live as Jesus lived, and think as Jesus thought, and have faith in God as Jesus had faith in God, we can do what Jesus did.—Henry Harrison Brown.



Notes of General Interest

THE EDITOR'S MOTHER.

Son Delivers the Funeral Address.

One of the truest, noblest of women, Mrs. Maggie E. Prather, mother of the editor of *Power* passed from the visible to the invisible, suddenly but most peacefully, February 26, 1912, at the home of her daughter, Mrs. A. M. Hall, Chico, California.

The funeral service was largely attended, his mother having a great many friends. The floral offerings were beautiful and abundant. The service was held in the church of the United Brethren in Christ, Friday afternoon, March 1st.

The Rev. Charles E. Winning, pastor of the Methodist Episcopal church, in his invocation declared that this was her coronation service. The Rev. Thomas Ringland, of the U. B. church, read the Scripture lesson, following which her son, the Rev. Charles Edgar Prather, of the Second Divine Science Church of Denver, delivered the sermon on "Life More Abundant," showing how to accept and apply its laws here and now, thereby unfolding consciously into higher and broader planes of the eternal goodness of God; illustrating these principles by the demonstrations in the life of his mother.

Rev. Mr. Ringland paid a glowing tribute to the religious life and work of Mrs. Prather. Although in her seventy-ninth year, she taught a class in Sunday School, remaining for the church service following; in the afternoon she would hold service in the county jail with the prisoners, assisted by several others; returning, she would address the usual large gathering of men in the city park from the band stand; then attending the Young People's meeting in the evening, remaining for church service. This was her general custom. She was also an ardent advocate of woman suffrage, and was a writer of ability.

IN CALIFORNIA.

Observations and Notes by the Editor.

It was somewhat a desolate ride from Denver until we reached California, there being snow all the way until there burst upon our view the full splendor of green foliage and flowers, after crossing the Sierra Nevada Mountains in California. There was one point of interest, however—crossing the great Salt Lake on thirty miles of trestlework, with water on both sides 45 feet deep for over thirteen miles.

Sacramento Valley.

Chico is a delightful little city of 14,000, reached after a refreshing ride of one hundred miles north of Sacramento. This valley is especially fertile, and almonds, peaches, oranges, lemons, etc., grow to perfection. If one wishes to live in California, the Sacramento Valley is the ideal location, in our estimation.

New Thought in Chico.

There is a company of intellectual people here who are living in the new light of Truth. Mrs. John Daly is one of the staunch friends of Truth, and is ever ready to open her beautiful home for its teaching. We had the pleasure of addressing the New Thought Club at her home on Ivy street, there being a goodly representation present upon so short a notice. Dr. Nellie Allen has now opened her offices in the Waterland-Breslauer building for regular meetings and library of the Club.

Sacramento is the State capitol, clean and businesslike; palm trees and other plants giving it an air of pleasantness. Here we passed two joyous days with Mr. and Mrs. B. S. Hostetter, members of our Second Divine Science Church of Denver, who are spending a few months here. The State automobile roads, almost as smooth as a floor, afford-

ed us much pleasure in our several auto rides.

The Rest and Reading Rooms.

We are very proud of our Miss Ida B. Elliott and Mrs. Helen E. Close, who are the able ministrants of this thriving Center at 719 14th street, Oakland. Here are taught the basic truths of Being to an ever-increasing body of Truth seekers. The influence of this Center is known far and wide as deeply spiritual, of great strength and inspiration. It was a fine audience we addressed on Thursday evening on the subject, "Sing unto the Lord a New Song." Miss Elliott and Mrs. Close are graduates of the Colorado College of Divine Science, and both are ordained ministers.

The Homes of Truth.

These Centers on the Pacific Coast are doing a great deal of noble work. The Home at 3099 California street, San Francisco, is under the direction and administration of Mrs. May A. Wiggin, a pleasant and forceful speaker, gracious and sweet of manner, and a very successful practitioner. We participated in the mid-week service on Divisadero street, speaking on the "Law of Healing," before a large audience.

Miss Harriet Rix, the talented speaker of the Alameda Home of Truth, was in southern California enjoying a vacation with her sister, Mrs. Annie Rix Millitz, of Los Angeles, and so we did not see her; but the Home gives every evidence of a great work being done. The Franklin street Home in Frisco is also doing its share in the forward movement.

A New Thought Church.

The Free and Independent Christian Science Church, although handicapped by its name in seeming opposition to another organization, is spiritually awakening many through its services at 925 Golden Gate avenue, San Francisco. We did not meet its good pastor, Dr. J. deC. Hathaway, but have known of his good work since its organization.

There were many invitations to speak on other occasions which we were obliged to decline, feeling that

we could not spare any more time away from our work in Denver—the magazine and church. In our absence, the Rev. Maud Fletcher Galigher delivered most excellent addresses to our congregation, both Sunday mornings and Wednesday evenings.

Labor Conditions.

We would advise anyone looking for work to stay away from California, especially San Francisco. Of course, if you have a business to take with you upon which to depend, all right; but there are now many men there for every position in prospect. There has been no work begun on the Exposition, and Frisco is filled with men waiting for it, and the Supervisors of the city have warned all others from coming. It is a new city which has arisen from the ruins of the earthquake and fire of 1906—magnificent structures; but it is strictly a business city, fifty thousand people crossing the Bay daily from their homes in Oakland, Alameda and Berkeley.

At any rate, it is really worth one's time and money to make a trip to this land of sunshine and flowers, for there are beauties ever new to awaken the aspiring soul that has "eyes to see and ears to hear."

THE MUZZLED MAGAZINE.

Elizabeth Towne, evidently to justify herself in the eyes of New Thought people for carrying in her magazine, "Nautilus," a great amount of advertisements, including those of electric vibrators, sexual laws and philosophy, hair stains and growers, a \$5 course in hypnotism for 25c, massage machines, nerve food tonics, etc., says, after giving a report of the little income received by the publishers of a certain New Thought magazine in England (and most of which was by donation):

"No magazine on the face of this earth can exist on the money it brings in directly through subscriptions. And scarcely can one exist even if it pushes the advertising end of its business.

"There must be some other business back of the periodical, which can push the periodical in return for being pushed by the periodical.

Otherwise somebody must donate the money to pay the printer and the other workers who get out the magazine.

"It is well for the readers of a magazine to know just where the money is coming from to pay for the publication of that magazine.

"Do you see that all this means a muzzled press? Here is the hint—look through the advertising pages of the periodicals you read. When you find one that publishes very little advertising and no small advertisements, you may safely place it that the publication is run on donations and owned body and soul by the donators. The magazines and newspapers with large advertising sections are the ones which are trying their best to go it alone and speak honestly and fearlessly."

Such talk as this in so positive a manner—without even permitting a single exception—is the greatest barrier to the federation of New Thought societies and individuals, for those with such strong positive personal opinions, formulated only from their own experiences, usually insist upon others accepting their views as the only Truth, whether that be in the publishing of a magazine or forming the basis upon which all New Thought people are urged to federate!

Now the fact is, Elizabeth doesn't know what she is talking about, except in her own case. You would never think of finding such advertisements mentioned in "The Master Mind," "Unity" or "Power." And very little advertising is found in any of them. Therefore, according to Elizabeth, they belong to the "muzzled" class, and are supported by "donations." There is no question about it—Elizabeth has said so!

The sale of books of its own publication is a legitimate part of the income of any magazine. But without this, **Power** more than paid its way from the very first issue, counting the subscription income alone. But **Power** has kept to a size which could be maintained, and has never tried to make believe that the income would justify a larger magazine. When that time comes, it will be increased, and not till then. In fact, people nowadays don't seem to have time to read bulky magazines anyway; they usually read two or three articles, and are done.

No one is "donating" toward the upkeep of **Power**. It is not supported, other than by general en-

dorsement and individual subscriptions, by the Colorado College of Divine Science, but **Power** is backing the College as its representative in its teachings of truth. While the editor is the pastor of the Second Divine Science church of Denver—a flourishing institution—not a cent of his income from that source has ever been necessary to maintain the magazine. It has always made its own way, and that is growing easier all the time; new machinery and appliances are gradually but steadily being installed, from its income. And money is not its object, excepting for the advancement of Truth upon earth.

Yet we would not refuse any love-offering (however large or small), donated toward increasing the efficiency of **Power**, in making the way easier for the editor, printers, office force, etc., nor would Elizabeth return any money sent her for that purpose, and neither would she be influenced to change her teaching on account of same.

Why, if you are conducting a New Thought Center, or are a dealer in metaphysical literature, you can't be listed in the "New Thought Centers" in the inside front page of "Nautilus" unless you order at least \$10.00 worth of their books!

From an experience of over eight years with "Unity" as its business manager, we can state definitely that it, also, is not a "kept" magazine, but rather helps to maintain other departments of the work.

The success with which "The Master Mind" began precludes any thought that it will ever need any "donations" to sustain its publication.

I see no objection to clean, wholesome advertisements in conformity with the teachings of a magazine, but when it is declared that unless a magazine devotes about half its pages to any and all kinds of stuff to keep a-going, or else be classed as "kept" or "muzzled," we most politely but firmly protest.

If every subscriber of **Power** would send us a new subscriber this year, we would have several thousand new readers; only one extra to each present subscriber would double our list! Will you call the attention of your friends to the pleasure and profit you derive from it?

A SPIRITUAL INTERPRETATION of "THE BLUE BIRD"

MRS. SUSAN MOFFETT MAYWARD.



TYTYL SAYS, "Let us open the shutters." "Can we?" asks Mytyl. "Of course there is no one to stop us. Do you hear the music? Let us get up; We can see *Everything*."

"Let us open the shutters." First comes the desire to an awakened Soul, followed by the question that for ages has been asked, Can we?

With the first step prompted by *Courage*, comes a proclamation—"There is no one to stop us." Then *Activity* urges, "Let us get up;" by so doing we can "see everything," and hear first, *Harmony*. "Do you hear the music?" Harmony, Music is omnipresent, but the ear only that is *open* to music and harmony *hears*.

The Soul's childhood is developed through observation of results and comparison; as in the case of the children when they ask each other "Why do we not have a Christmas tree?" They are thinking only of results. Results are varied, and sometimes confusing.

Poise appears to the children in the form of the Fairy, who offers that which will satisfy all needs—but those needs have conditions. The grass is there, but it "does not sing;" the bird is there, but it is "not blue enough." Therefore, the conditions that satisfy lie without, and at a distance. There, then, the search begins.

Desire, in the form of the Fairy, follows their questioning. The Fairy is extremely shocking, as are the many pit-falls that are shown and must be encountered during the long search for all that *Desire* pictures.

The Fairy acknowledges that *Beauty* awaits the opened vision, and is ever present, but the *touch* is required that will turn the diamond (*Light*) upon the *bump* that opens the eyes (*Consciousness*) to the *Soul* of everything—no one Soul being superior to another, for in the *One Life* is expressed every form of life.

The domestic animals, that have been called the favorite companions of man, are first to recognize their unity with man, through their silent affection. As they evolve, and man evolves, all are illumined. *Understanding* follows.

In his first awakening, man's mental picture revealed his great proprietorship over a few things within his material environment. He dreams for a time of his past ancestors, then the Voice summons him to come back to the painful *Now*, with its inconsolable disappointments, as when Tytyl and Mytyl declare they cannot see their Gaffer Tyl and Granny Tyl, because they are dead.

The Fairy reassures them that they who live in the memory are not dead. Thus satisfied, Tytyl asks, "Is Light coming with us?" The "Blue Bird" has not yet appeared.

As Light pauses on the threshold of Night, the aspiring Soul demands an entrance. Light departs, because unbidden as yet to lay bare all Night includes—terrors and mysteries too great for even the Initiates to either meddle with or grasp.

Within the *Great Unborn*—the unmanifest—reposes all that is or ever will be unfolded for man's use. As his Soul evolves to full stature and intelligence, does the Keeper of all Good Gifts allow Light to illumine that which is required for his growth. Silence awaits—not^a creation, for neither Light nor Night creates—but the call from its Guardianship into activity that which the Child-Soul can understandingly use.

Light, being careless and promiscuous, through it, many, like the Prodigal son, are enticed into various paths in their Soul's childhood—willing to be led by that visible guidance outside of Self, to *finally* realize that the great reality—the *Soul of things*—is ever present and within.

The children, Tytyl and Mytyl, are shown that *all* things are endowed with Souls—one depending upon the other, linked as it were in an endless chain; proving that no one atom is distinct or apart from its fellow atom. Hence, our Souls lead us forth beholding wonders new to us, but find ultimately that the same wonders, in *some* form, have always been, and always *will be*, world without end.

Commencing with the material necessities of life, we discover the Soul (Life) that lives in those necessities, and its place in our unfoldment, and, like the children, we remain satisfied with the limitations of our environment, content to look out upon the activities of others very near us. Finally, *Ambition* opens the door of our Souls, and the diamond (Light) radiates to the very center of our being.

The *Awakening Power* is the voice that speaks within that center, and is answered by the Universal Intelligence, wherein lies unmanifest that which may take hold and mould into form our daily needs.—(Give us this day our daily bread.)

Man has now discovered that neither the light of the sun nor the moon is essential to his acquaintance with his *latent forces*. "I cannot understand man these last few years. What is he aiming at? Must he absolutely know everything?"

Man's Soul, still in its childhood is susceptible to the wishes of its earthly home (body). Night insists that the door remain closed. Tytyl (the body) declares, "I must open the door, for my desires, the Blue Birds, are here, thousands and thousands of them."

Here, man, ignorant of his possibilities, demands the *key of knowledge*; his consciousness is awakened to his inheritance, to his possessions:—though if acquired, he is unaware of their uses. He wants them before he knows what he will do with them. Thus the Soul's inherent right is to manifest—show forth the God-life within him.

When Night exclaims, "Shut the door," the voice of Doubt is heard giving place to fickleness and fear—commonly called, "changing one's mind"—retiring, convinced of a truth arising, guessing.

I tell you, when once convinced of the truth, when the diamond (Light) turns our way—illumines our path, we had better close our Soul's door tight against the bug-a-boos Night tells us is awaiting an entrance. Strange as it may seem, man longs to open the door to

the things he does not want; such as ghosts of the past, sickness, and wars.

Night exclaims to the forces, "Do not open the door. Come, all together—push hard. Bread, what are you doing? Push, all of you!" Still the search for the Blue Bird continues.

Tytl undaunted returns. "I must see everything! Light said so."

Thus man peers through the half-opened door to the blinding mysteries he shrinks from, and is afraid of, because he is still a little child. But when he is full-grown, think of what the capture of the Blue Bird means to the world! Command of all the forces, the perfection of the air-ship; even the power to walk on the air when he knows that his body is spirit and can accompany his thoughts in his travels.

Silence has charge of this door. Night says, "In the Silence the ears are open to the music of the Spheres." Alas, "There are the perfumes of my shadow, the dew of the plains and forests."

Kind Night withholds from the Child-Soul its hidden terrors until the "Word goeth forth in Power." That word was given to Edison, when he transmuted one of the greatest of these hidden terrors into a blessing. Without the Word (Understanding) the Child-Soul would be dazzled by millions of Blue Birds.

Edison says, "Man has not yet discovered one-millionth part of his potentialities." There is always an animal (material claims)—a cat—that holds back the flight into those potentialities, and declares to Night "that we must give the children such a fright that they will not *dare* to open the great door." The Forests acknowledge their Master, and in the words of the Oak, says, "I know that you are looking for the Blue Bird—the great secret of things, and of happiness." The Oak is aware of man's injustice, and patiently affirms that they all "know enough of man to entertain no doubt as to his fate."

In the great Unseen rests all activity, until through the Voice of Light the call is given; greater Light (Knowledge) produces magnificent flowers, fruits and vegetables, perfect in quality and beauty as has been demonstrated through Burbank's work.

The children are plunged into the depths by the association with the children of Night, whose thoughts take the form of scarlatina, whooping cough and measles, Yes, and crimes.

Many remarkable blessings do not want to be born. "No, No. I don't want to go. I would rather not be born. I shall be the saddest thing on earth!" Thus, Hope shrinks in the Soul's childhood from trials and mistakes, and asserts itself to be the "Saddest thing on earth." At last Light gladdens with joy "When the morning stars sing together," and is also heard the "Music of the Spheres," for *then* the mothers come to meet the "New-borns." Mother here mean *Universal* with *Knowledge* and *Love*: when the heavens and earth are united in true marriage—the child being the direct messenger from the Universal—(The Immaculate Conception).

Surely, the "Blue Bird" is here! For this is the return looked for—*Satisfaction* awakened by the Truth that no going forth is

necessary for the Soul's development; since that which is sought seeks us, which is proven by the words that wherever the search is cast, "All mine is thine, and all thine is mine."

The International Bible Lessons

CHARLES EDGAR PRATHER.

Lesson 1. April 7th.

THE APPEARANCE OF THE RISEN LORD.

1 Cor. 15:1-11.

Golden Text.—This Jesus hath God raised up, whereof we all are witnesses. —Acts 2:32.

Oh, that all Christians would preach the Glad Tidings of Truth—the Gospel—instead of dwelling in thoughts of evil, sickness and limitation! Gospel means **good news**; and, therefore, no recognition and recital of any short-coming is Gospel.

The church is rapidly turning from the dark to the Light; is preaching less of the evil and its results, and more of the love and goodness of God and their effect upon the lives of men; less of damnation and more of salvation.

Thus we are returning to first principles. We are now learning the real import of the teachings of the Christ; the practical value of these principles when applied to ourselves and our affairs.

It is presumptuous for anyone to think that the immediate disciples of Jesus fully understood or comprehended these vital truths. We find them like unto ourselves: to the extent they were receptive they were illumined by Truth; but usually they colored this Truth by their personal opinions.

Paul was one of the best logicians, and probably the greatest metaphysician, excepting Jesus, of that time, yet he would often inject personal opinions which very few can conscientiously accept today, such as that it is not good to get married, that women should keep silent in the churches, etc.

So, while Paul recognized a vitalizing power, a saving grace, in the Truth revealed to man, and which

he had preached so faithfully, he was inclined to credit it to that instrument through which it was revealed — Jesus — instead of to Truth itself, which is the Christ. In other words, Paul deified Jesus, worshipping him rather than the Light shining through him. This was directly opposite to Jesus' own statement, "I of mine own self do nothing; the Father within me, he doeth the works." Just like one being healed of disease often praises the practitioner, although it is the work of God.

Paul's gospel was three-fold: 1. That Christ died for our sins. 2. That he was buried. 3. That he rose again.

1. Whether a misinterpretation or misstatement by Paul, the Christ — realization or consciousness — could not die. It was the mental conception, called human, which passed from physical view for a time. No one can bear your sins for you; no one can free you from the consequences of your shortcomings. Only by being spiritually awakened to the Truth of Being, and harmonizing yourself with it, can you be freed from your thought of bondage and affliction.

2. Burial means to be covered up; to be put aside; a letting go of the past. The mental conception of personal power, personal goodness, personal form, must be eliminated—die and be buried—in order that Divine Power, Spiritual Goodness and Perfection may be manifested through man as man.

3. The Resurrection means the awakening into the realization of the continuity and perfection of Life—the harmonious activity of Omnipresence. The resurrection of the body of Jesus is no more miraculous than the daily renewing of your body, which, in fact, is resurrection. Not until this is fully realized will man be able to elude the

effect of his own thought, called death.

We believe that Jesus was literally raised from the dead through the power of the Christ. We know that if you let the Christ live you, it will renew, resurrect and vitalize your body continually. God is ever raising us up, "whereof we all are witnesses."

Lesson 2. April 14th.

THE USE OF THE SABBATH.

Mark 2:23—3:6.

Golden Text.—The Sabbath was made for man, and not man for the Sabbath.—Mark 2:27.

The Sabbath day is primarily for rest. Nature (and Nature is God, but not all of God by any means), has so decreed. Whether in cold climes or in sunny California (I am writing this in San Francisco), we find that Nature demands a certain time for rest in the vegetable world. There are periods when even the evergreen trees put forth no new branches; the other trees shed their leaves or stop bearing fruit. It is the time for recuperation within.

The same law is manifest in the mineral and animal kingdoms. Even your sewing machine will, in time, if operated steadily, refuse to work; when, after a rest, it seems as good as new. All animals, when given proper rest and recreation, will perform much better work and longer service. "All work and no play (rest) makes Jack a dull boy" is a fact.

The evidence of experience shows that the proper period for all cessation of work, aside from the daily rest, is one-seventh, or one day in seven. This much at least is absolutely necessary to your welfare.

To the consciously unfolding soul this time of quietude is one of inspiration, for, like the resting plant, you are imbibing from the Fount of Eternal Youth the very Elixir of

Life to express in all vigor at the time of your renewed activity.

The lesson plainly teaches that it is not the thing you do on any certain day, but the **attitude** in which you do it. There is no fixed rule of action in the external by which all must abide. You cannot make men good by law. They must be aroused in consciousness to the Truth, and then will they conform to the One Law. That which may need attention without will then not disturb the tranquility of soul within.

The question as to which day of the week you should keep is but a sentimental one. The larger portion of the Christian world observe the first day of the week—resurrection day (Acts 20:7), being "risen with Christ;" while the rest observe the seventh as of old. Every day should be holy to you. If a thing is wrong on Sunday, then it is wrong on Monday. But the day of rest—the day you set apart for contemplation of the mercies and goodness of God, expressed and unexpressed—is a day of Christian liberty and privilege. Live so that you have a "conscience void of offense toward God and man," and it will be a day of rest and spiritual enlightenment and strength.

Lesson 3. April 21st.

THE APPOINTMENT OF THE TWELVE.

Mark 3:7-19; Matt. 5:13-16.

Golden Text.—Ye did not choose me, but I chose you, and appointed you, that ye go and bear fruit.—John 15:16.

God has chosen you for a definite work. Don't become so dissatisfied with your present occupation. You are now in the very place you should be, for everything is in divine order. As soon as you fulfill (fill full) where you are, you will find yourself unfolding into broader planes of usefulness.

Have you done everything today to the very best of your ability? That is the lever which lifts you higher. Unfoldment does not come by starts and jerks—it is steady, almost imperceptible sometimes. I rode up on a hydraulic elevator in Oakland, California, today, and it moved so slowly, but after awhile I found myself safe and sure at the top. Use the elevator of Truth, and be patient, steadfast, and you cannot fail of success.

You are now by the great Sea of Possibility. The preception of divinity (Jesus) has led you into the recognition that you have a definite part and place in God's world. This perception opens every phase of your being to Truth, for Truth encompasses (Galilee) the whole. These awakened spiritual thoughts of unfoldment are the "multitudes" which follow man's perception of his divinity: Praise (Judea); Holiness — Wholeness (Jerusalem); (Idumea); Purity (Jordan); (Tyre and Sidon).

Now, while these are all good and wholesome, one should not be lost in them, but should seek Pure

Consciousness—God, in which these qualities are but phases of expression. Otherwise, one is apt to become strenuous in "living the life," which binds and limits.

Every phase of being is pushing forward to the realization of wholeness—to touch the Consciousness. Even the adverse conceptions of mentality, which believe in and therefore seem to see evil, sickness, poverty, etc., — "unclean spirits"—are awakened to Truth, falling down before its Light in the realization that this revelation of man's divinity (Jesus) is verily "the Son of God."

Thus the way is opened for the free activity of the inherencies of your being, which are the twelve faculties of mentality: Faith (Peter); Strength (James); Love (John); Judgment (Andrew); Power (Philip); Idealization (Bartholomew); Will (Matthew); Reason (Thomas); Caution (James, the son of Alphaeus); (Thoddeus); Zeal (Simon Zelotes); Appropriation (Judas).

Every one of these powers is a vital energy and necessary to make the fully awakened soul, which is able to deliver the mentality from its false beliefs—teach, heal and cast out devils.

Recognize that you individually are called of God. Let your whole being express the qualities of Omnipresence, and the result is sure—you will bear fruit.

Lesson 4. April 28th.

THE BEATITUDES.

Matthew 5:1-12.

Golden Text.—Blessed are the pure in heart; for they shall see God.—Matt. 5:8.

If you will make a daily practice of "entering the Silence," turning your attention from the things of sense, the external, to the "still small voice within," you will find with Jesus that wonderful revelations of Truth will be given you—which will become your Truth by which you will be able to show others the "way."

This practice of daily meditation and communion with the Infinite Intelligence is going "up into a mountain," the higher planes of consciousness. The best time is

early in the morning, before the mentality is engrossed and confused with the affairs of the day. But it is like any other exercise — it should be taken regularly for proper development.

It is not necessary to force yourself to remain in the Silence any length of time. Still the physical senses, even stop thinking, and the inspiration of the Almighty, will give you understanding. Remain in this realization only so long as your whole attention is absorbed by it. The more you practice the

easier it becomes, and the clearer the Truth perceived.

Becoming quiet, poised, serene in mentality is the inner meaning of the phrase, "When he was set." This openness of soul, or receptivity, is the avenue through which the disciples (powers of mind) are instructed by this inner revelation of Truth, the Christ.

The message imparted is always one of blessedness. To be blessed is more than simply being made happy: it has the added element of realization of the source of happiness and the Allness of that Source as happiness omnipresent. In other words, the realization of blessedness is the consciousness of God's Presence as All.

The key-note of this beautiful lesson is purity of heart, purity of thought. When one sees as God sees, he pronounces all good, for he knows that "like begets like," and, since God is the Source and

Substance of all, everything must be in and of and like God. He then beholds God — literally sees God everywhere, in everybody, in everything, in every event and circumstance of life.

So long as one is impure in thought, being "double-minded," calling this thing good and that thing bad, just so long will he have mixed conditions and experiences, and cannot realize the Omnipresence. It is only by having an "eye single"—seeing only the Reality of Being, which is purity of heart, that you can see God everywhere at all times. Then will the realization of these other blessings be yours.

Our lesson today clearly teaches the vital truth of which all spiritually-awakened are aware, that opulence consists not in the "things" one possesses, but is the consciousness of the fullness of God's Presence as Abundance in every phase of Being.

THE WEDDING RING.

MARY M. HUMPHRIES.

A band of gold upon my finger gleams. As I gaze it seems to lose all form and become a band of light which glows and glows, and as it glows it grows in radiance.

And in this unity of light I see life—two—you and I, as one. As the radiance increases we are lost to each other and have become absorbed into its brilliance. A unity of thought and word and deed, made possible by a double portion of Love, that of the finite mentality and of the Infinite Mind.

But I awaken from my dream and, like Jacob, exclaim, "Surely God is here and I knew it not," for he has spoken to me through the wedding ring.

New thought can proceed only from *new thinking*—i. e., from thinking in a new manner or from thinking on new lines, or from both. One hastens to say that being so individual an exercise, a mode of thinking with its product may be quite new to one which has long been familiar to another; may come as *new* to one period although in point of fact well known to a former period.

So it is that much, if not all of the body of doctrine known to our generation as "New Thought" was known to the Platonists and also to the Mediæval mystics and above all was it known to Jesus and by him set forth in parables, symbols and intimations intelligible only to those who have "ears to hear" and "eyes to see."—*May W. Sewall, in "Nautilus."*

THE MESSAGE

MRS. ALICE C. EATON.



YOUTH stood upon the river bank as the setting sun sent forth his last good-night, touching all with a sombre beauty. The Wind's reply was like a sob.

A feeling of sadness stole over him as he gazed upon the scene—on the one hand brown and barren fields as far as the eye could reach, at his feet the dark stream, and beyond trees and shrubs shivering in Winter's icy grasp; they, too, as the fields, brown and bare.

This but for a moment, for the Voice of his Soul spoke: "Peace, Beloved; thou lookest but upon the outer, and thus thy conception of Truth is limited and temporal. Hold fast to that which thou *knowest*, and be not dismayed, for I am with thee. The vision is surely for him that is faithful to the end. Look again at the fields, the trees and shrubs, again at the river, sullen though it seemeth. God is there, the God Presence of Love and Beauty. Neither the form nor substance of that upon which thou lookest shall change, but thou shalt see aright. The night is far spent and soon thou shalt put on the armour of light. Peace."

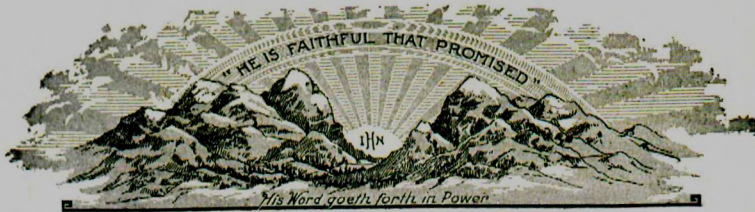
Again the Youth stood upon the river bank. All was silent and cold, for the sun had not as yet journeyed thus far. He shivered, but again the Voice whispered, "Courage, Beloved; thou shalt surely see."

Suddenly the first faint rays of the rising sun became visible. Steadily onward and ever upward he came in all his majesty, strongly and confidently sending forth his glorious rays upon the waiting world. The Youth stood spellbound, for surely this was no cold and loveless place. It was as though he had been transported to a far country in the twinkling of an eye. He stood upon holy ground, for at last he understood.

Behold, the fields, the trees and shrubs, upon which Jack Frost had laid so loving a hand, were transformed in their dress of sparkling white—God's mantle of Purity. The river was alive, and the ice within its waters flung back to the morning sun a joyous greeting. The whole world was illumined.

*Once more he heard the Voice: "Dost understand the message, O, Beloved? This is seeing as the Father seeth. Love, and Love alone, is the transforming power of the world. Ponder well this in thine heart. Love knoweth no fear. Love, then, with all thy strength and with all thy soul *all things*, for thus shalt thou *know* thy God, and to know God aright is to know Perfect Peace."

There is no vicarious sacrifice; no one can carry another's burdens. If the cross is essential to salvation, then each soul must hang on the cross of his own suffering till he learns how to ascend into the heaven of his own strength and conscious divinity. He who thus triumphs awaits not a salvation to be, but possesses it *now*—the salvation of peace, hope, joy, health, power and dominion. Let the past be forgotten; let the future take care of itself; the *present* is the only eternal.—Henry Frank in "*Nautilus*."



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

Mrs. Maud F. Galigher Miss Nona L. Brooks Mrs. Susan M. Hayward
Mr. Charles Edgar Prather Mrs. Anna Hayes Darling

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 on God. You may see as He sees, know as He knows, trust as He trusts.

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

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

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 treat you at 9 o'clock each morning for the *realization* of One Presence. Each name enrolled will be called and a special blessing will be given.

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,
3929 West 38th Ave., Denver, Colo.

THE LORD'S PRAYER.

(In present tense.)

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

DIVINE SCIENCE STATEMENT OF BEING.

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

REGISTERED WORKERS.

- Baum, Mrs. C. L., 1439 Gilpin Street, Denver.
 Practitioner and Teacher.
- Brooks, The Rev. Nona L., 864 Clarkson Street, Denver.
 Minister First Divine Science Church of Denver.
- Close, The Rev. Helen E.,
 Elliott, The Rev. Ida B.,
 Practitioners and Teachers. Conductors of Center at 719 Fourteenth
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- Fay, Mrs. Ada B., 1018 South York Street, Denver.
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- Galer, The Rev. Agnes J., 1522 E. Mercer St., Seattle, Wash.
 Minister First Divine Science Church of Seattle.
- Galigher, The Rev. Maud Fletcher, 452 Lafayette Street, Denver.
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- Hayward, Mrs. Susan Moffet, 1210 Bannock Street, Denver.
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 Practitioner.
- Palmer, Mrs. Anna L., 1250 Ogden Street, Denver.
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- Patch, Mrs. Marie Maynard, Denver. Secretary Colorado College of Divine
 Science, 730 East Seventeenth Avenue, Denver.
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- Prather, The Rev. Charles Edgar, 3929 West Thirty-eighth Avenue, Denver.
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- Wooton, Mrs. Lydia J., 321 East Cedar Street, Denver.
 Practitioner.

Daily Studies for the Month

Prepared by Mrs. Anna Hayes Darling.

The Joy of the One Perfect Mind

FOREWORD.

Misunderstanding as to when we are to obtain the blessing of joy, and lack of appreciation of its value and usability, now is the cause of our unwillingness to do the work necessary to obtain the gift. When we read that "in thy presence is fullness of joy" and "at thy right hand is pleasure forever more," we are apt to think that both statements refer to conditions to be attained in some future state. But in the new light we know we are always "in his presence," for it is what we live, move and have our very Being in; it is *now* "closer than hands and feet."

If we could go into a house so perfectly and beautifully equipped that our wildest imagination could not think of a thing to be added, we would feel what a joy to live there. Now, in his Presence—in this Divine Substance everywhere present—is just this completeness and beauty. One of our most noted Scientists says: "We stand with uncovered head before the wonderful perfection and beauty shown in all of nature's works," while another says: "If man only half comprehended the beauty of construction and the perfectness of adaptation of the different parts even in the tiniest of objects, and would then let his mind go out in contemplation of the hitherto unrecognized beauties lying all around him, his heart could but overflow with thankfulness and joy that he lived in such a marvelous world." Certainly such beauty must confirm the statement. "God must have joy in the perfectness of his own Perfection."

Seed Thought for the Week:

Joy is God's Gift. I acknowledge and accept it.

Monday, April First. Thou wilt show me the path of life, in thy presence is fullness of joy, at thy right hand is pleasure forever more.—Psa. 16:11.

The Presence is always showing us the path of life. When we live in perfect accord with this Presence, we know the fullness of joy and enjoy the pleasures that ever abide in Truth.—Lillian R. Knowles.

Tuesday, April Second. For he giveth to a man that is good in his sight wisdom, knowledge and joy.—Ecl. 2:26.

No good thing will he withhold from them that walk uprightly—*i. e.*, according to his law.—David.

Wednesday, April Third. For I will turn their mourning into joy, and will comfort them and make them rejoice from their sorrow.—Jer. 31:13.

Only in conforming with the Law and Order of the Universe—God's Law—is one's way made harmonious, free from sorrow and affliction.—Charles Edgar Prather.

Thursday, April Fourth. For the Lord had made them joyful.—Ezr. 6:21.

It is a comely fashion to be glad. Joy is the grace we say to God. Set the fashion in your home and show by your quiet, joyful attitude of mind, that you are realizing what are some of God's wonderful works for the children of men.—D. H. A.

Friday, April Fifth. Then will I go unto the altar of God, unto God my exceeding joy.—Psa. 43:4.

Acknowledgment of God and of all that God is constitutes our highest worship at his altar. To acknowledge God as all is to go to God—is to see God everywhere. God everywhere is my exceeding joy.—Fannie B. James.

Saturday, April Sixth. But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith.—Gal. 5:22.

Why are we ever overborne with care?

Why should we ever weak or heartless be?

Anxious or troubled, when with us is Prayer,

And Joy, and Strength, and Courage are with thee?—*Trench.*

And because with thee, then with us also, for "of his fullness have all we received."

FOREWORD.

"We walk blind-folded in a world of light!" In other words, we are so filled with the rush and hurry of this world, so anxious to acquire "things," that we have no time for the beauties lying all around us. God's marvelous handicraft challenges our attention in vain. In an age that should inspire the words far more than in David's time, we fail to exclaim, "How marvelous are thy works, O Lord!"

But the thing that should give us the most heartfelt, permanent joy is that our names (*i. e.*, natures) are written in heaven. In other words, we are by nature good, harmonious, heavenly, because of our Source—God. That because of our Source we have within us those qualities which enable us to do the things that God says causes him to give joy. We now rejoice to know we are not "worms of the dust," "conceived in sin and born in iniquity," but are "sons," "offspring," "heirs," "children,"—children of the Almighty—and, being heirs of All-might, then perfectly equipped to solve every problem, to overcome every obstacle, and, as an athlete rejoices to run the race, assured he has the power within to win, so we, conscious that God has given us the spiritual equipment, can experience the joy of the victor, if we run the race according to its rules.

Seed Thought for the Week:

I will open my mentality to thoughts of joy.

Monday, April Eighth. Be ye glad and rejoice forever in that which I create.—Isa. 65:18.

He that looks but a little into God's wonderful creations, and sees how marvelously they are fitted to man's every need, cannot but be filled with joy and thankfulness. Only ignorance and blindness to the beauties that surround him from joyful appreciation.—Rev. John McKnaught.

Tuesday, April Ninth. Notwithstanding in this rejoice not that the spirits are subject unto you; but rather rejoice that your names are written in heaven.—Luke 10:20.

Rejoice that there is all within you with which to work out your saving. He sowed you a "good seed," an "upright vine." You are of his nature, his likeness and image. Let it be your joy to show it forth.—Anna Hayes Darling.

Wednesday, April Tenth. I will rejoice in thy salvation.—Psa. 9:14.

If man did but understand that the scourging and lashing his law breaking evokes as God's love driving him to his own salvation, his groans would be turned to joy. If God allowed man to find satisfaction in the bad, he would stay there to his own undoing.—D. H. A.

Thursday, April Eleventh. Therefore, with joy shall ye draw water out of the wells of salvation.—Isa. 12:3.

Finding the Living Water *in you*, the only sane thing to do is to use It—to joyfully appropriate for every need from Its exhaustless supply—Omnipresence.—Mrs. M. J. Ketner.

Friday, April Twelfth. Ye shall go out with joy and be led forth with peace.—Isa. 55:12.

I go forth this day to meet all things in joy. I am at peace with the world.—Lillian R. Knowles.

Saturday, April Thirteenth. He shall appear to your joy.—Isa. 65:5.

We no longer postpone this great consummation to a future time and place. *Now*, through recognition of perfect mind, here in fullness, I enter into that mind and think its thoughts of joy.—Fannie B. James.

FOREWORD.

Joy is one of the fruits of a well ordered life. To obtain a fruit, you must sow the right kind of seed. It is the law of the natural as well as the Spiritual world. What kind of seed is needed? First sow some of the seed of appreciation of what has been done for the happiness of man. "Talk of his wondrous marvelous works," says the Psalmist (Psa. 105), then will you be led to exclaim, with Ecclesiastes, the Preacher, "He hath made everything beautiful,"—so beautiful as to make the whole world a field of joy.

Again, joy inheres in right doing, and right doing is simply running the race according to the rules. See? It comes forth when we show in our daily living that we "love righteousness and hate iniquity." When we "put our trust in him" and "love his name," *i. e.*, nature—the nature of God—Good. When we "set the Lord—or Law—before us," and walk in it. When we sow this kind of seed in wisdom and

love, the reaping will be according to promise. Spiritual laws *never* fail.

Seed Thought for the Week.

Joy comes from getting right inside. I will get right.

Monday, April Fifteenth. Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath annointed thee with the oil of gladness above thy fellows.—Heb. 1:9.

Inherent within each thing is the Law for getting it. Follow it and the result is sure, whether it be success or happiness. The Law is follow the right—God's standard of right.—D. H. A.

Tuesday, April Sixteenth. I have set the Lord always before me: therefore my heart is glad.—Psa. 16, parts of 8-9 verses.

To give wise service to my fellow man; to meet my daily associates in love, showing forth cheerfulness, kindness, understanding, sympathy, tender forbearance and true integrity; to lift up the fallen declaring their strength; to give hope to the downcast by silently affirming their power because of their Source is to find that joy that no man taketh from me. Living is the proof of how clearly I have set the Law before me.—Fannie B. James.

Wednesday, April Seventeenth. Ye shall rejoice in all you put your hand unto.—Deu. 12:7.

Because your attitude is joyful, your work is an opportunity, a pleasure—not a "duty."—Charles Edgar Prather.

Thursday, April Eighteenth. It is joy to the just to do judgment, but destruction shall be to the workers of iniquity.—Prov. 21:15.

There is no happiness in having or in getting, but only in giving. Half of the world is on the wrong scent in the pursuit of happiness. . . . It consists in giving and serving others.—Dummond.

Friday, April Nineteenth. For the joy of the Lord is your strength.—Neh. 8:10.

Read Neh., chapter 8, find there the wonderful strength of this statement. Get your lesson, then go into your common day and *apply* it.—Mrs. M. J. Ketner.

Saturday, April Twentieth. Thou hast put off my sackcloth and girded me with gladness.—Psa. 30:11.

Use your gift. In an atmosphere of doubt, depression, grief, men shrivel up; in one of joy, they expand. Quiet, poised, serene joy is God's badge for a well ordered life. Acquire a badge.—Schofield, the Evangelist.

FOREWORD.

Joy is not noisy hilarity, but it is a serene, quiet, poised inner happiness. It is a state of mind that causes us to look out upon the world with pleasant anticipations and hopeful expectancy.

We no longer believe with a blind faith, for now we *know* with this fuller understanding of God's Laws that we have but to follow the Law to get the fullest results.

And so we rejoice in all we put our hand unto and sow our seed gladly, joyfully, our hearts aglow with pleased expectancy, for we trust in the Lord or Law in which is no variability and the result of the following of which can be predicted with *absolute* cetrainty.

Seed Thought for the Week:

I desire joy, therefore I will give joy.

Monday, April Twenty-second. Be not afraid for behold I bring you good tidings of great joy, which shall be to all people.—Luke 2:10.

The Christ consciousness, announcing itself as the "Light of the World," the universal Infixed Good, known to the seeing eye, the hearing ear, the open soul is indeed the message of great joy.—Mrs. M. J. Ketner.

Tuesday, April Twenty-third. 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.—Isa. 35:10.

Wednesday, April Twenty-fourth. Your heart shall rejoice, and your joy no man taketh from you.—St. John 16:22.

Truth has appeared to me through the Consciousness that perfect mind gives, and filled full my joy. I sought it in the only place to find it—the One Perfect Mind—God.—Fannie B. James.

Thursday, April Twenty-fifth. Thy word was unto me the joy and rejoicing of my heart, for I am called by thy name O Lord God of Hosts.—Jer. 15:16.

To be "called by thy name" means recognized as being of the same nature. Made in his very image and likeness—the same attributes. Being so bravely equipped, what else could we do but go joyfully forth to life's victories.—D. H. A.

Friday, April Twenty-sixth. They that sow in tears shall reap in joy.—Psa. 126:5

A greater knowledge of the Principle of Life than was realized in David's time makes to know that in God's Divine Economy no good seed is ever lost. The faithful seed sower is sure of the full harvest. He that is fully conscious that everything is according to Law and is being carried according to the beneficent purposes of a most beneficent Creator, can sow as well as reap in joy—he sees no place for tears.—D. H. A.

Saturday, April Twenty-seventh. I am exceeding joyful in all tribulations.—II. Cor. 7:4.

Can we rejoice in seeming tribulations? If we have formed the habit of joy, our thoughts can never be severed from it. Therefore now declare my joy is changeless. The Perfect mind of God in me rejoices in everything—in everything gives thanks.—Fannie B. James.

Suppose, today, you declare your independence of worry, flurry, toil, care, and other things that seem to make life decidedly not worth the living. Then make every day Independence Day.

TREATMENT.

I believe in myself, because the Christ Spirit is within me; because I speak the Truth, Co-operate with the Truth, and live the Truth.

I begin living this Truth in my home, by being patient, kind, loving, gentle; by finding no fault in the family; by doing all my work cheerfully and lovingly. I love my neighbor, by being kind and thoughtful in deeds as well as words.

I am living the Truth by seeing the Christ in all humanity. No matter what the person may be or do, the Spirit of Truth eliminates all seeming evil.

The Christ Spirit, or Truth, is a growth, and day by day, as the Spirit of Truth unfolds to us the Divine laws of Life and Love, we are living the Truth, and being the Truth, because we are full of the Christ Spirit,—Truth. Our Divine Love overflows for all humanity. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."

When the true Spirit of Christ is revealed within us, we know that we are like him because His spirit has appeared in us, and we are like him because we see him as he is.

Then we realize what the "children of God" really are, and know the Truth because we are the Truth manifest.

—MRS. BRICKEY.

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No matter what your vocation or condition in life may be, you owe it to yourself, your friends, and the world to form the habit of being happy.

I am bigger than anything that can happen to me. All these things, sorrow, misfortune and suffering, are outside my door. I am in the house, and I have the key.

NEW THOUGHT MEETINGS, TEACHERS AND HEALERS.

We will be glad to have notices of regular New Thought meetings sent us for this page. We are constantly replying to inquiries as to where such meetings are held, and this roster will be a handy guide. There will be no charge for these church notices, but free-will offerings will be acceptable. All changes should be promptly reported.

CALIFORNIA.

- Judge and Mrs. H. H. Benson, Teachers of the New Psychology, and Practitioners of Christian Healing, 1327 West 11th Street, Rosemont Apts., Los Angeles, Calif.
- Free and Independent Christian Science Church, Jefferson Square Building, 925 Golden Gate Ave., San Francisco, Calif. Dr. J. deC. Hathaway, Pastor. Services: Sunday, 11 a. m. and 8 p. m.; Wednesday, 3 p. m., healing meeting.
- The House of Blessing (New Thought), 2109 Second St., San Diego, Calif. Myra G. Freneyear, Ministrant. Services: Sunday, 11 a. m.; Wednesday, 10:30 a. m.; Friday, 8 p. m.
- Home of Truth, 1109 Franklin St., San Francisco, Calif. The Christ Ministry in all its branches.
- Home of Truth, Grant St. and Alameda Ave., Alameda, Calif. Harriet H. Rix, Minister. Services: Sunday, 11 a. m.
- Home of Truth, 3099 California St., San Francisco, Calif. May A. Wiggin, Teacher.
- Rest Reading Rooms, 719 Fourteenth St., Oakland, Calif. Rev. Helen E. Close and Rev. Ida B. Elliott, Ministers. Services: Sunday, 11 a. m.; Thursday, 8 p. m., healing lesson.
- True Life Center, 2115 Bush St., San Francisco, Calif. Dr. Nellie Wood. Services: Sunday, 8 p. m.; class meetings, Tuesday, Wednesday and Friday, 8 p. m.

COLORADO.

- The Denver Bible School of Health and Life, 1715 Gilpin Street. Rev. W. W. McArthur, Leader. Public meetings every Thursday, 10:15 a. m.; Sunday, 4 p. m.—16th Avenue and Grant Street (Grant St. entrance). Office open daily for consultation and treatment. Phone, York 3367.
- First Divine Science Church of Denver, Seventeenth Avenue and Clarkson St. Rev. Nona L. Brooks, Minister. Services: Sunday, 10:30 a. m.; Wednesday, 8 p. m.
- Second Divine Science Church of Denver, West 38th Avenue and Perry St. Rev. Charles Edgar Prather, Minister. Services: Sunday, 11 a. m.; Wednesday, 7:45 p. m., healing meeting.
- Unity Branch Library and Free Reading Room, Aspen, Colo., 116 East Cooper avenue. Services: Thursday afternoons, 2 o'clock, conducted by Matilda L. Ross.

DISTRICT OF COLUMBIA.

- Divine Science Center of Washington, D. C. 1746 S St., N. W. Conducted by Mrs. R. J. Field, Teacher and Healer. Residence, Kensington, Maryland.
- Evangelical Christian Science Church, at Rauscher's, Conn. Ave. and L St., N. W., Washington, D. C. Bishop Oliver C. Sabin, Speaker. Services: Sunday, 3:30 p. m.

ILLINOIS.

- Chicago Truth Students, 913 Masonic Temple Second and fourth Wednesdays, 2 p. m.
- Chicago New Thought Fellowship, Whitney Opera House. Benjamin Fay Mills, Minister. Services: Sunday, 11 a. m.
- Exodus Home School, Suite 31, Oakland Music Hall, N. E. corner 40th Street and Cottage Grove Ave., Chicago, Ill.
- Prof. LeRoy Moore, Teacher and Healer, Chicago, Ill. Office, 414 LeMoyne Building, 40 E. Randolph St. Residence, 4324 Vernon Avenue. (Free-will offerings.)
- New Thought Federation, 913 Masonic Temple, Chicago. Services: Sunday, class studies, 10:15 a. m.; public meeting, 11 a. m. Noon meeting, 12:30 to 1 daily in Room 419, 87 Washington St.
- Science of Being. Sunday service, 10:45 a. m., Oakland Music Hall, 40th Street and Cottage Grove Ave., Chicago, Ill.

MASSACHUSETTS.

- The Church of the Higher Life, Metaphysical Hall, 30 Huntington Avenue, Boston, Mass. Sunday service, 3 p. m. Rev. Lucy C. McGee, Ph.M., minister.
- Miss Leonora Hsley Joslyn, 616 Blake Bldg., 59 Temple Place, Boston, Mass. Progressive Thought books and magazines, handicraft work, artistic gifts, mottoes, etc.

Lawrence, Mass., 5 Fair Oaks Ave. Emma E. Carr.

MICHIGAN.

Grand Rapids, Mich. The Soul Culture Club holds regular meetings on Sunday, 7:30 p. m., in the hall over 15-17 Canal St. All interested in New Thought invited. J. H. Carter, Teacher and Healer.

Kalamazoo, Mich. Home of Truth, 211 W. Dutton St. Mrs. A. C. Dillingham and Miss Amy L. Moffett.

MINNESOTA.

Minneapolis Fellowship and School of Expressed Christianity, 106 East 16th St., Minneapolis, Minn. Ruth B. Ridges, Teacher and Healer. Regular services Sundays at 10:45 a. m. and Wednesdays at 8:00 p. m. Reading rooms in connection, with all the best New Thought books and magazines.

Minneapolis, Minn. The Life Power Society (New Thought Center), 2200 Hennepin Ave. Services: Auditorium of the School of Music, 42 S. 8th St., Sunday, 10:30 a. m.; at the Power House, Sunday School, 3 p. m.; Open Court, Wednesday, 8 p. m.; Consecration Class, Tuesday, 3 p. m. Clinton Ambrose Billig, Speaker; Mrs. Anna H. Ray, Associate Worker.

MISSOURI.

Divine Science or Practical Christianity, Eighteenth and Pestalozzi Sts., St. Louis, Mo. Rev. H. H. Schroeder, Minister. Services: Sunday, 11 a. m. (English); 3 p. m. (German).

St. Louis Metaphysical League, Alexandria Bldg., 509 North Newstead Ave. Services: Sunday, Divine Science, 11 a. m.

The Unity Society of Practical Christianity, 913 Tracy Ave., Kansas City, Mo. Charles Fillmore, Speaker. Services: Sunday, 11 a. m.; Wednesday, 2:30 p. m.; Healing Meeting, 8 p. m.

NEBRASKA.

New Thought Fellowship, Omaha, Neb. Suite 20-21 Baldrige Block, 20th and Farnam Sts. Services: Sunday, 10:45 a. m., and 8 p. m.

NEW YORK.

Divine Science—The Church of the Healing Christ, Duryea's Hall, 47 West 72nd St., New York City. Rev. W. John Murray, Minister. Services: Sunday, 11 a. m.

First Church Divine Science, Brooklyn, N. Y. 339 Classen Avenue. Services: Sunday, 10:45 a. m.; Wednesday, 8 p. m.

OKLAHOMA.

New Thought Society of Practical Christianity, Oklahoma City, Okla. Mrs. Josephine S. Preston, Minister. Residence, 1309 North Broadway.

OHIO.

The Eloist Ministry, 2057 East Sixty-ninth Street, Cleveland, Ohio. Walter DeVoe, healer and teacher.

New Thought Temple, Peebles' Corner, Cincinnati, Ohio. Services: Sunday, 11 a. m.

WASHINGTON.

Divine Science Church and College of Seattle. Rev. Agnes J. Galer, Minister. Services: Sunday, 11 a. m., in Odd Fellow's Bldg., E. Pine St. near Broadway. Mid-week meeting, Wednesday, 8 p. m.; healing classes, Tuesday, 10 a. m., and Thursday, 2:30 p. m., at Class Room, 518 Crary Bldg.

The Universalist Church of Divine Science, cor. 5th and Howard Streets, Spokane, Wash. Rev. A. C. Grier, Pastor. Services: Sunday, 11 a. m. and 7:30 p. m.; mid-week meeting, Thursday, 8 p. m. Residence, 728 W. Montgomery Street.

FOREIGN.

New Thought Church, 56 Hunter Street, Sydney, Australia. Rev. Dr. Wm. Adams, M.A., LL.D., Pastor. Services: Sunday, 7:15 p. m.; Wednesday, 7:45 p. m.

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