

\$1 A YEAR

POWER

ONE PERFECT MIND IS ALL

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

CHARLES EDGAR PRATHER, Ph.D., Editor.

Vol. V. No. 1.

JULY, 1911.

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Simple Lessons in Psychology

CHARLES EDGAR PRATHER.

CONCEPTION



IN STUDYING THE LAWS of Being, of Life, of God, we find that these laws are the laws of our own being, of our own expression. Therefore, when we study God we are really studying our true selves. Do not misunderstand; we do not say "I am God." The drop of water from the ocean cannot say, "I am the ocean," and yet it is ocean water, identical with the mighty ocean. The same substance fills the one drop as it does the ocean, so when I say that God is my true self I do not say, I am God. I am expressing God just to the extent of my consciousness of God. My true nature, my self, my being, came from God, and therefore must be like God, just as the drop of water from the ocean is like the ocean. The more we unfold in the consciousness of what God is, the more will we be consciously like God, the more will we express of God. This is the great study of mankind, and it is all for the purpose of becoming Godlike, of becoming conscious of God. There is but One Presence and Power in all this universe, the Good Omnipotent. To study God you must study yourself, and that is what we are doing in these lessons.

There is nothing new to you. You hear a truth and you may not agree with it at the time, but there will dawn upon your consciousness the fact that it is true. It is simply brought to your recollection. Educate means to lead out. *E.* out of; *duceo*, to lead. This shows that it was primarily known that knowledge was inherent in the child, and all that was necessary was to lead that knowledge out, and that was to educate.

The mental process by which we become conscious of physical phenomena is called *observation*. Vibrations affect the sensory nerves. You are cognizant only of thought-images. You see a horse. The thing you really see is your image (thought) of it. I look at the same animal, and I have another image than yours, and my horse is a different one because of my different thought-picture.

Vibrations affect the sensory nerves and are transmitted to the brain, where they are received as *impressions*. An impression is always a picture. Therefore you think in pictures. Without the image you can have no thought of what that thing is. If I should

mention something of which you had never heard, you would have no conception of what it is. But as soon as you could *image* it, then you would have that *impression* which has been produced by vibrations upon the sensory nerves transmitted to the brain.

From the sense of touch we derive the thought of *form*. We get the sensation of resistance. You cannot feel anything unless it resists you. It is a muscular resistance from which we derive the conception of the nature of the object. From the sense of sight we get the sensation of *light* and *color*. The sensation of hearing gives the sensation of *sound*, and that gives the thought of *tone* and *articulation*. The sensation of *taste* gives the thought of *flavor*. Smell gives the sensation of *odor*. These are the five physical senses, and yet we know there is at least one other, and some say two. The sixth sense we might call the *vital sense*, and it gives the thought of bodily sensations: hunger, thirst, pain, comfort, heat, cold, weight, etc. We cannot classify these in any of the other senses.

The seventh would be that of *intuition*, or the *spiritual sense*. An impression of which the mentality is conscious, that is, when you are cognizant of an impression, is called *sensation*. If you are not conscious of that impression you would feel no sensation, therefore when the mentality is, as we say, unconscious, the body is without pain, although it may seem to be in great distress.

The sensations which are aroused by the impressions which enter the mind through the senses affect the mentality in such a manner that an image of the object is formed. It may be through hearing: as, hearing a bell, you would immediately turn your thought toward that which caused the sound, and you would *image* a bell. Being acquainted with the sound of different bells you would determine whether it was a cow-bell or a church-bell. This is called *presentation* or *perception*.

Thoughts, then, are mental images, and this is the basis of knowing. *Knowing is a clear, certain perception of a thing*. That is, you have in your mentality a well-defined image of that thing. You are conscious of it. *Knowledge is knowing Truth*. That which is not true is not knowledge. Therefore, when you think you are sick and you say it is a real thing, be careful. You are talking ignorance, and not knowledge. The appearance may seem to be there; we do not deny that—but we do say, it is not the truth. It came as a lesson to teach you that you are off the track, and therefore to turn your attention to the true being, to the true nature of God, and therefore of yourself. Know God, and then you will know yourself of like substance and nature, and knowing this, you will realize perfect health.

The power of the mentality to think in general or representative terms is called *conception*. You say you have no conception of what some one is talking about. To know what you mean I would translate it into this: You have no image of the general or representative thoughts which have been stated by that one. *Conception is that mental act or combination of acts by which an image is formed of an absent object of perception*. It may relate to an object or it may relate to a sensation formerly received. When we see an object with our

eyes open we have a *perception* of it. When we shut our eyes and see the same object within the mentality we have a *conception* of it.

General thoughts are such as represent not a single concept, but groups of concepts. "Conception is the algebra of the soul, the wholesale department of thought."

There are two processes of forming concepts, grouping your thought-images. The primitive one is used on occasions, of first experiences, especially in childhood. The first experience is then made to stand for all future experiences of the same or similar nature. The first peculiar experience you ever had, every experience since that day you have likened to that first one, either consciously or unconsciously, and you decide on the pleasure or displeasure of it according to your thought of the first experience of that nature. The second process, which is more complex and accurate, is used by the trained mentality. It consists in recalling past experiences by memory, comparison, abstraction and generalization.

Comparison is the act of the mentality giving attention to first one object or percept and then another for the purpose of noting their relations, their likeness and unlikeness. *Abstraction* is the act of withdrawing the mentality's activity from the elements constituting the individuality of the objects so that the attention is centered upon the elements common to the several objects or percepts. *Generalization* is the act of using the abstract as a symbol of the concrete, or of using a common element in a series of percepts to represent individual percepts. All this is called *Perception*. Its product is the *general* thought or motion. It is not a mental picture or image of any object, but of a *group*. It represents a *class of objects*.

The object of this process is to handle many percepts in one, and thus abbreviate the thought process. Suppose I say, "John went to town with me, and Alexander went to town with me, and James went to town with me, and Mary went to town with me." How long that has taken. Suppose I say, "Five friends went with me to town," you get the thought, and it has taken much less time. It not only accelerates thought, but makes it more exact and clear, for if the mentality had to rehearse each thing represented by the concept the main thought would be lost before the mentality had completed the details. By this process we throw out all the elements irrelevant to the purpose in view.

There are two classes of Conceptions, concrete and abstract. An *abstract concept* represents a thought object having no outward or independent existence; for instance, whiteness, manhood. You cannot form a memory image of it as an object, yet you have a group of thoughts relating to it so that you know just what it is. A *concrete concept* is that which is specified, applied to a class of material objects, as man, quadruped, etc. Thus out of many, through this mental action, we make one. Out of many states this country is made into one. "*E Pluribus Unum*"—out of many, *one*. It is the same in thought.

What is a definition? *To define a thing is to so describe it that another may see that same image and know it exactly as you know it.* To this end a description should give: First, the class to which the

object belongs, the essential attributes or the concept of which it is a part. Second, the characteristics which distinguish this species from the other species composing that class. Third, the peculiarities which mark its individuality; that is, which distinguish it from others of its species.

So we find that the powers of the mentality may be used consciously, and therefore more effectively than just in a hap-hazard way of thinking and doing. Knowing what you are about, with definite intent, you will then accomplish positive results.

THE VALUE OF AFFIRMATION

WALTER DE VOE.

There is a sense of *being* aroused by the assertion "I AM" which, when exercised, gives one a feeling of conscious power. At first this is felt more sensibly if the eyes are closed and the whole mind is concentrated on the assertion of being in the use of the words, I AM.

Persistent affirmation of positive states of mind polarizes or draws to a center the nebulous thought elements of mind so that one gains a personal grasp of oneself and feels positively powerful to *be* and *do*. Practiced in the morning for awhile, it gives one a sense of *poise* that remains all through the day.

The development of positiveness will give life, virility and enduring quality to all your physical and mental work.

A lady of over eighty years of age, whose passionate temper was dreaded by her children, has now become a beautiful, harmonious character through three years of affirmation of Truth.

"Nothing is at last sacred," says Emerson, "but the integrity of your own mind."

Until you have been by yourself and affirmed yourself till you know your own tone and quality as an individual separate from the mental influences that surge about you, you do not know yourself and have little power to impress others.

I feel myself to be a vital individuality. I affirm what I am, and sustain that tone and feeling with my patients, and even at a distance they feel the dominance of the *Tone of Being*, and their minds respond and vibrate with me into a new joy and greater realization of vitality.

To treat a person absently, affirm the positive life that you *feel* in your own body, as, "*I am Life*," until you realize that life-force growing vivid and strong within you; then use affirmations for the patient similar to the following, after having repeated the name or thought strongly of the person for a few moments:

God is positive life for all your flesh.

God infuses your being with mental energy.

God radiates joyous strength through your being.

It is better to follow even the shadow of the best than to remain content with the worst. And those who would see wonderful things must often travel alone.

INDEPENDENCE

WILLIAM YEATS MORE.



VERY RECURRING ANNIVERSARY of our natal day brings the thought of independence, liberty, freedom; and it is well that this slogan should remind us of the higher freedom, *i. e.*, our emancipation from sense thralldom. This is the goal that all individualized life is aiming at; and is our inevitable destiny to attain sooner or later. It lies with us whether it shall be accomplished grandly and easily, or through the slow crucifixion of ages, in matter-encased bodies; be driven by the trip-hammer of law-compulsion to acknowledge the supremacy and immanency of the Omnipresence—our Father, God; thus raising us to the grand and ennobling height Jesus occupied when he affirmed, "The Father and I are one."

True independence, like other divine attributes, is only gained, paradoxical as it may seem, through a full realization of our dependence or interdependence; knowing our unity with all, from the static life in the mineral to the glory and dignity of the Christ-man. The pompous spurious thing, the conceited "little I," is the most degrading of all dependent states, for, when the outer things perish, the "ego" is left but a shivering wretch with nothing to hide his nakedness but the inevitable rebirth. The real joy of independence is never attained unless we enter fully into the race-consciousness; feeling its sorrow and joy, knowing we are a co-partner with all the saviors of earth in the universal redemption.

We do not have to be possessed of millions to lighten the earth's pain and sorrow; simply give the best we have, if it be but a word of encouragement, a loving thought, our sincerest sympathy, and render a kind helping hand as opportunity offers. No meritorious thought, no word fitly spoken or written, or most trivial act performed in the right spirit is ever lost, but, like the circling rings from a pebble thrown in a pool, exerts its benign influence on the race forever.

Thus will the man of true independence endeavor to lighten the world's misery; conveying all he can safely carry to the universal "pool of Siloam," proving his degree of life-unfoldment in the way that the Master meant when he said, "Inasmuch as ye have done to the least of these, ye have done it unto me."

The ambition to acquire a competence, or the struggle towards political, social or financial independence, are all good, if they are looked at simply as natural results from compliance with the law of supply, but not as the goal.

Our National independence, won by the blood of our forefathers, was indeed a commendable achievement, but unless held as a means to an end, *viz.*, supremacy of spirit over matter, it were all "vanity and vexation of spirit;" for with Paul our aim should ever be to attain "To the liberty wherewith Christ hath made us free."

Independence is our birthright, of which no one can rob us; and he who realizes this heaven-born treasure is gloriously free, even

though with Epictetus, seemingly a slave. The outer man may be apparently bound; aye, nailed to the tree, like Jesus, but so gloriously free that even the tomb cannot hold him; for innate knowledge of his *unity* makes him dependent of material conditions; his spiritual attractions so lift him up and out of gross matter that with Jesus he naturally ascends to his consciously built etherial home. This freedom is the destiny of each and every soul, and a life problem to personally solve: "to know and know that we know" our independence.

How small and insignificant a thing does the independence our fathers fought for appear when compared with the celestial attribute; about as insignificant as the feeble attempts at aerial navigation today when compared to man's coming discovery of planetary levitation, when 10,000 tons will be more readily conveyed through the atmosphere than can a feather's weight with the present day's limited knowledge, or rather ignorance, of practical aviation.

Again, with Paul, let us study above all things to attain the *consciousness* of "The liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage" (the only independence). We must ever remember that our personal unfoldment is dependent on racial advancement, and when we become filled with enthusiasm on this subject, as were Jesus and other exalted souls, we so enter into the redemptive spirit that we assume to be and really are an avatar of the age.

This is the very soul of independence, where we let pure altruism guide; while selfish individualism is forever lost sight of. Strange as it may seem, our nobler independence is thus firmly established; and is truly "Losing our life that we may find it." When comes this happy time in our unfoldment, no need then for us to enquire, "Am I my brother's keeper?" for we then shall realize that in truth we are our brother, and he is us.

With the Hindu sage we then consciously say to life on every grade of development, "As you are so am I." (God-like unity.) In view of these mighty truths our Fourth of July suggests, we can exclaim with the apostle, "Behold, how great a matter a little fire kindleth!" So let us one and all resolve to sacrifice all that we may attain this independence which leads unmistakably to the great renunciation, accomplished by the Buddah and Jesus, and dimly comprehended by Isaac Watts when he penned the well-known lines:

Were I so tall as reach the pole
Or grasp the heavens with a span,
I must be measured by my soul,
The *mind*'s the standard of the man.

This it is to be truly rich—to have confidence in a resource that is ever ready to meet our faithful and righteous demand.

Nothing is really difficult; it is we who are indolent and fearful. Face a bit of work you have dreaded with this thought in mind, and see how quickly it will be accomplished.

THE BODY

BY MRS. MARIE MAYNARD PATCH.



HERE IS BUT ONE BODY—the Body of God, or God manifest. Not one atom can be added to it or taken from it. It is from everlasting to everlasting, eternal and changeless.

It cannot be healed, for it can never be ill or inharmonious. It cannot be destroyed, neither can it be laid down. Man can no more lay down his body than he can lay down his soul; for man, soul and body are eternally *one*.

Jesus said, "Can a man, by taking thought, add to his stature?" He knew the perfect body. He healed through knowing its eternal perfection, that this perfection is always manifest, and that man's thought can neither add to it nor take from it nor affect it in any way whatsoever.

In "raising the dead" Jesus did not restore life. He knew, as we know, that life can never be absent or withdrawn. There is never any cessation of God-life or God-activity, and man does not by his thought set that life or activity into operation. The individual does not "handle" the Universal in any sense to change it.

There is only God, and God is conscious of Perfection in every form and phase of Being and expression. *God sees and knows all there is, and knows it is all God.* His consciousness, this absolute consciousness, is everywhere. It is God's very Presence, and it is complete and perfect in every atom of substance.

This consciousness, or intelligence, of Substance is a point on which the teaching of Divine Science is unique. All phases of New Thought or Mental Science teach the intelligence of the atom, but they interpret it to mean that because the atoms are intelligent they are impressed with our beliefs and misconceptions, and take on, therefore, diseased conditions or the reverse according to our thought.

Divine Science, from its basis of Omnipresence, draws a *logical conclusion*, and says that since the One Perfect Mind and Its manifestation is all there is, since *All is Mind*, then (the) intelligence of substance is the Intelligence of that One Mind, the Mind of Absolute Knowledge and Understanding, the Mind of Consciousness. Every atom of the Universe, therefore (whether visible or invisible) is conscious of its perfection, and that consciousness, being God's own consciousness, is not affected in any sense or degree by man's thought or opinion. Its intelligence, being the Intelligence of the God-Mind, does not change or vary according to man's degree of enlightenment.

There is, then, no power in the individual thought to mar or distort or malform the body. There is no power anywhere to think any condition into the body or to change the body in any way.

SUGGESTIONS FOR PRACTICAL APPLICATION.

In treating do not deal with "appearances." Know God and God only. The *belief* in appearance is the *only appearance there is*. The inharmonious belief is the inharmonious condition; the *belief* of lack

is the lack, the *belief* of illness is the illness; and the consciousness of Truth dissolves every belief.

Do not treat, or center thought upon, organs. The Infinite Substance, Intelligence and Activity are in that place, and do not need our suggestions as to how to manifest there.

Do not try to formulate in thought the perfect body. Stop thinking of the body or trying to picture it as perfect from *your* standpoint. Our highest vision of the body today is far short of what the body really is. "Loose it and let it go." Know that it is God's body, and that God is every moment forming it or bringing it forth according to *His Divine Idea*.

LOYALTY

MRS. LESTER MERRIMAN.



OW IDLY do we play with words. It is as though we expected, by using them fluently, we might make ourselves believe we fathomed their depth of meaning, when really we only come to the margin, and gaze at their reflected beauty. We are unable to measure their greatness, because we have no standard.

Recently a list of words was given me, with a request that I define each word, without the aid of a dictionary. There were more than fifty in the list. I have now arrived at the twenty-eighth—Loyalty. The only rule I had to go by was, What did each word mean to me?

This word Loyalty has engrossed by thought for many days. In searching my soul for its true meaning, I have made a discovery—we use words idly. We say we are loyal to our faith, loyal to our friends, loyal to our country, loyal to our principles. Are we? If we are not, we have reached too high on the shelves, and have taken down the wrong word.

Am I loyal to my faith? Does no other belief creep in? Am I loyal to my friends? Does nothing they say or do change me? Am I loyal to my country? Can I be loyal to anything so unstable as my country? Am I loyal to my principles? What are my principles? Can I survey and set boundaries, beyond which I may not go, and call all within that limit—*my principles*, and say I am loyal to them?

If we are seekers of Truth, we get new light every step of the way, and will soon have to be setting new stakes. Then what can we be loyal to? Loyalty is itself a *something*—the embodiment of pure devotion, changeless and true. It is built of all the virtues—Faith, Hope, Charity, Longsuffering—Why! that is *Love*. And so Loyalty does resolve itself into the same meaning as that great word.

No, we did not reach too high. It is well to have a high standard, else we would not grow: Let us be loyal. *Loyalty is Love*.

First, last, and always, remember that God is your only Father, and that God is love.

The reasonable thing is to learn what is the will of God, and do it. Peace, ease of heart, content, joyfulness, all spring from rightness.

Silence.

(Dedicated to Rev. D. L. Sullivan.)

Good as a Solo.

Words and Music by L. E. ROY MOORE.

1. In the si-lence I'm sit-ting, my Fa-ther, to-day, I am
 2. Blest child of my Be-ing, I know thou art there, Fol-low
 3. Oh, my broth-er, my broth-er, why long-er de-lay, Hear the

there for a mes-sage of love, Let thy voice speak to me in its
 Je-sus and thou shalt be blest, Let His beau-ti-ful mes-sage a-
 mes-sage of Je-sus and live, 'Tis the Spir-it with-in that is

sweet-ness I pray— Filled with mer-cy and peace from a-
 abide in thy heart, And His Spir-it it will teach you the
 call-ing to-day Full sal-va-tion and pow-er to

bove, Oh, bless-ed communion, my God with Thee, How it
 rest, Kind Fa-ther, I hear and I gladly o-bey. What a
 give, Take hold of the promise, and say I will I am

fills my glad heart with de-light To know that thy pres-ence is
 won-der-ful, won-der-ful peace, To know by the pow'r of thy
 one with the Fa-ther a-bove, I will fol-low the Mas-ter wher-

ev - er with - in, At dawn, and at noon - tide, and night.
 in - dwell - ing life. All my sor - rows and trou - bles shall cease.
 ev - er He leads, I will give Him my heart and my love.

A gay, serene temper is the source of all that is noble and good. Whatever is accomplished of the greatest and noblest sort, flows from such a disposition.

Forget mightily all unpleasant things; never bring them up in conversation, even though they happened only yesterday. Don't let them become memories. Remember only the pleasant things.

Next best to natural, spontaneous cheerfulness is deliberate, intended and persistent cheeriness, which we can create, can cultivate and can so foster and cherish that after a few years the world will never suspect it was not a hereditary gift.

THE ROAD TO THEE.

It matters not which road I take,
 How dark or lone it be,
 I know, O God, 'twill somewhere join
 The road that leads to Thee.

I make mistakes, wrong turns I take,
 The right way do not see;
 Though long and hard I make my road
 'Twill join the road to Thee.

Calm is my soul, my trusting heart
 From doubt and fear is free;—
 For soon or late all roads will join
 The road that leads to Thee.—Althea A. Ogden.

It is only those who do not know how to work who do not love it; to those who do, it is better than play—it is religion.

He that is able to say to himself, "Do this," and does it, is not on the road to success, but *right there*, sitting down and taking it comfortably, while the other people catch up.

Holding the thought of abundance is the first step toward its manifestation. Being alert in doing whatever comes to you to do, cheerfully and competently, is the second step—very essential and necessary to the fulfillment of the law.

ASSEMBLY OF DIVINE SCIENCE STUDENTS.

As announced in the last issue of "Power," the Second Annual Assembly of Divine Science Students, who have received college certificates, will be opened at the Colorado College of Divine Science on Monday, November 6th, and will continue in session three days.

This Assembly is confined to the students of the Colorado College of Divine Science, because it is intended to be a review of the Principle of Truth and its practice as taught by that College.

The teachers and practitioners of the College meet together each week and unitedly consider how to more and more purely express Truth; how to more and more earnestly live it. Their deliberations are based upon impersonal Principle, and their one desire is to more faithfully live by that Principle and to help their students to see and do the same.

It is natural that such earnestness should find fuller revelation, and know more certainly from year to year the Truth that frees. That students may share in this advancement, and may keep pace with the higher revelations, is the purpose of this Assembly.

A committee is now busy arranging next Fall's program, which will be ready for publication soon. There will not be a great diversity of subjects, as the purpose is not for entertainment so much as for a better establishment in consciousness of the Truth we already know, in order that our living of that Truth may be stronger and purer.

The newest light upon the old Truth that a year's consecration has brought will be given forth. For this reason only certificated students are eligible. To receive the best and understand the higher message one must be grounded in the Primary Principles.

Last year several attended the Assembly from out of Denver, and were cordially welcomed. We hope a much larger number will plan to be with us at this second Assembly.

We can promise a treat as those testified who were present at the first Assembly. Look for announcements in the coming issues of "Power."

FANNIE B. JAMES,

President, Colorado College of Divine Science.

BEST OF ALL.

Last of the Series of Concerts Was a Genuine Treat.

The series of Sunday evening concerts at the Second Divine Science church was ended when on last Sunday evening the fifth and last for the season was given. From the opening number, by Miss Blanche Stiles, on the piano, till Mr. Richard Bourk, the violinist, gave that tuneful "Minute in G," by Beethoven, the audience was held as if in a spell as each beautiful number was rendered.

Rev. Nona L. Brooks, pastor of the First Church, talked on "Ezekiel's Vision," bringing out that according to our faith are our blessings. Miss Brooks charms her audience because of her natural and convincing manner of address, and her theme on this occasion proved especially interesting.

Mrs. Alfred G. Burton told such a beautiful story in her song, "The Perfect Day," told it as if she were speaking, and the music were but the obligato. The deep, full tones of the alto horn, which accompanied Mrs. Burton, added to the fulness of the story, and left one dreaming of its import and its mission.

Mrs. Dwight L. Parker, who puts so much character into her music, played a very pleasing duet with Miss Stiles and the two readers, Mrs. John Hancock and Miss Opal Ambler, captivated the audience with their pathos and humor.

Mr. Frank D. Hutchings, who leads the congregational singing in the church, sang "The Chimney Corner," and those who know this splendid

and musical man appreciate how much of himself he put into his singing. The number was enthusiastically received.

The pastor, Mr. Prather, who always sees the happy side, told how to enjoy a vacation even if you stayed at home. He lives his doctrine every day and is a power among not only his own, but among all classes of people.

One of the gems of the evening was the duet, "Serenade," by Mr. Herbert Sess and Miss Mildred Sess. This brother and sister are possessed of one magic power, it would seem, for their singing completely overwhelmed the audience and they graciously responded to the prolonged encore with a popular and beautiful ballad.

As a fitting finale to this evening of service in song, a finale that leaves the impression that soothes and comforts, came Mr. Bourk, that artist of the violin, whose master hand guided it on and on till it sang the song that Beethoven heard in the silences of the soul. The "Sweet Sabbath Eve" added the benediction, and the choir sang it with feeling and this closed the services that have been such a source of help and pleasure during the past year.—North Denver Advocate.

Mrs. M. L. Ross, who is in charge of the New Thought Center at 16 East Cooper St., Aspen, Colo., writes us that any teacher or public speaker of Truth will be cordially welcomed by this Center. Here is a good field for a conscientious worker and speaker who will work on the free-will offering plan, as the people of Aspen are ready and willing to hear the Gospel presented in its purity; besides, Aspen has many tourists from the East during the summer months who are interested in New Thought.

GOD IS GOOD!

ALLEN M. GHOST.

God is Good! His precepts just!
In His Love I put my trust.
Author of earth, the air, the sea,
His Wisdom now provides for me.

God is Good! His Presence near,
With trust in Him I do not fear.
The sun, the stars, His language speak—
I listen, and His guidance seek.

God is Good! In Him we live
Endowed with all that earth can give.
The sparks that fill our hearts with love
Are emanations from above!

God is Good! Notes sparrow's fall,
Hears us and blesses e're we call;
Though far we wander, far we rove,
We're still encompassed with His Love!

God is Good! With Love intent
Some ills and troubles may be sent;
But could we see with heavenly eyes,
We'd see these good in slight disguise.

God is Good! Our hearts at rest,
As child's upon its mother's breast;
As soldier waits the bugle's call—
Eager we meet whate'er befalls.



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

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

INSTRUCTIONS TO THOSE WHO WOULD UNITE WITH US.

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

Be Thou Whole. No matter what you have thought, we declare Wholeness unto you. The world, or any part of it, is imperfect only to the soul who has not yet seen its Perfection. All things that are possible to God are possible to the soul that believes 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.

DIVINE SCIENCE STATEMENT OF BEING.

The One Perfect Mind and It manifest is *ALL* there is.

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

One Presence, Knowledge and Power fills all.

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

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.

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 Street, Oakland, Calif.
- Fay, Mrs. Ada B., 1018 South York Street, Denver.
Individual Instruction.
- Galer, The Rev. Agnes J., 1522 E. Mercer St., Seattle, Wash.
Minister First Divine Science Church of Seattle.
- Gallagher, The Rev. Maud Fletcher, 1605 Clarkson Street, Denver.
Practitioner and Teacher.
- Hayward, Mrs. Susan Moffet, 1210 Bannock Street, Denver.
Practitioner.
- Jensen, Mrs. Zinta A., 1140 Lincoln Street, Denver.
Practitioner.
- Ketner, Mrs. M. M. P., 2917 West Thirty-eighth Avenue, Denver.
Practitioner.
- Knowles, Miss Lillian R., 2619 East Twelfth Avenue, Denver.
Healing and Individual Instruction, Adults and Children.
- Luedtke, Mr. G. R., Manzanola, Colo.
Practitioner.
- Palmer, Mrs. Anna L., 1250 Ogden Street, Denver.
Individual Instruction.
- Patch, Mrs. Marie Maynard, Denver, Secretary Colorado College of Divine Science, 730 East Seventeenth Avenue, Denver.
Practitioner and Teacher.
- Prather, The Rev. Charles Edgar, 3929 West Thirty-eighth Avenue, Denver.
Editor "Power," Minister Second Divine Science Church of Denver.
- Preston, Mrs. Josephine, The Metropole, Denver.
Practitioner and Teacher.
- Stark, Mrs. Martha J., 1434 Corona Street, Denver.
Individual Instruction. Practitioner.
- Walsh, Mrs. Louise K., 338 South High Street, Denver.
Practitioner.
- Wooton, Mrs. Lydia J., 2655 Welton Street, Denver.
Practitioner.

THE ONE MIND

MRS. SUSAN MOFFET HAYWARD.



IT IS EVIDENT that *living* is essential and not to be avoided; neither is it regulated according to whim, but according to *law*. Since this is true, the question might arise, From whence comes the sustaining power? Logic answers, From the *Source* that made living possible—Mind. Let logic continue its answer, and state that every practical step taken is guided by one and the same Universal Mind.

All progress is located in the unseen Mind. Visible forms vary only in the *expression* of the One Life; so does every flower differ from its sister bud upon the parent stalk, but both are supplied with life and beauty from the same soil, until the purpose of each is fulfilled.

The flower is endowed with sufficient wisdom for its development. So in the ascending scale is the law carried out that from this great unfailing reservoir are channels of activity seeking their own with their blessing.

Watch! for at this very moment the flood-gates of your soul may be opened to your greater possibilities and for the uplift of mankind.

Let us learn to "let go" and give Mind a chance to use us; to show forth this power, courage, supply and health that we claim as ours, and of which we read, write, and talk so much.

An endless interest may be given the study of the careful, perfect method of expression the Universal Intelligence maps out for itself, with never a moment's pause, also the part *Faith* has to do in its expression. Faith is the key-note; faith in the truth that Mind-Substance is universal, keyed to each of us, ready for our touch to ring out harmony, strength, and courage.

We are now given authority by our great scientists to state that brain matter is not the seat of *Mind*, but only the necessary and wisely constructed medium through which Mind acts. Let us make no mistake in the use of the term Mind. Natural science finds what is called mind in a dissected frog, for the parts still show energy, mind. Now, the point is mainly that the mental picture given depicts a formation of gray and white matter, etc., which is not mind at all.

God-consciousness—omnipresent, all-inclusive—covers in its entirety our subject. The very words embody baptism, rest, peace, perfection, and tell us what we were in the beginning, what we are now, and ever shall be; therefore let us make no mistake in our use of words.

Let us realize that as we put into daily practice our understanding of the One Mind we give up the belief in a separate working principle that the common phrase, "My mind," implies. Mind remains steadfast; thought concerning *things* change. Neither are brains the source of thought, word, deed or sensation. What then takes the place of the old thought? Why, the all-pervading Mind-Substance, compared intelligently to the air that is so generously provided for our use. Once more, then, *thoughts* alone limit us.

Let us awaken to the fact that Mind is *all power, life and joy*;

that it only awaits our *word*, and obey our call, to express its wonderful glory and varied attributes, included in which is prosperity and peace.

Since we know, as Emerson says, "God enters by a private door into every individual," let our every act demonstrate the thought behind it, and realize more fully that the best acquainted aspects of life have a deep meaning, as well as many familiar proverbs which are alive with practical benefits.

If there is a prop of any kind in all of these statements, cling fast to it, for it may pull you into a safe harbor where *true living* is found and where the laws are understood.

Thus may we know that in every activity of life *God's life* is expressed.

We now trust this truth, and realize that its sustaining power is as close and constant to us as our own heart throbs.

Keep quiet, relax, and listen—then arise and act in accordance with what the "voice" said to you, for it will *speak*. You cannot prevent it. God's voice is never silent.

DAILY STUDIES FOR THE MONTH

The One Perfect Mind

Seed Thought for the Week:

I have the mind of Christ.

Saturday, July First. Let us therefore, as many as be perfect, be thus minded: and if in anything be otherwise minded, God shall reveal even this unto him.—Phil. 3:15.

There is but One Mind—the Mind of God. In this Mind we live; and this Mind is our sustaining power. Let us know no Mind but this.—Nona L. Brooks.

Monday, July Third. Thou shalt keep him in perfect peace, whose mind is stayed on thee.—Isa. 26:3.

After seeing that there is but One Mind, and it perfect, we do accept that the thought and word of Perfect Mind must be perfect, too. Let us emphasize this today by saying often, The Perfect Mind is always mine, and is perfect in thought and word.—Fannie B. James.

Tuesday, July Fourth. And here is the mind which hath wisdom.—Rev. 17:9.

We have the Mind of Wisdom. Then let us draw from its certain and unailing source, that we may meet our daily experiences in the strongest way possible.—Maud Fletcher Galigher.

Wednesday, July Fifth. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.—2 Cor. 13:11.

To be of "one mind" is to be united. The One Perfect Mind includes *all*, and is itself perfection, satisfaction, love and peace. Being consciously one with it, we realize its nature in us.—Charles Edgar Prather.

Thursday, July Sixth. And he that searcheth the hearts knoweth what is in the mind of the Spirit.—Romans 8:27.

Jesus knew his oneness with the One Perfect Mind and through the Power thus realized he did his mighty works.—Nona L. Brooks.

Friday, July Seventh. But without thy mind would I do nothing.—Philemon 14.

The God-Mind is full of Perfect Ideas, and for these ideas He has purposes and plans and ways and means of manifesting them. We are to rejoice in doing the will of God; in doing the will we know the doctrine.—Maud Fletcher Galigher.

Saturday, July Eighth. To be spiritually minded is life and peace.—Rom. 8:6.

Spirit or God is Life and Peace. Therefore, to be spiritual in our thoughts reveals God-life and God-Peace in us and in our affairs.—Charles Edgar Prather.

Seed Thought for the Week:

My thoughts are pure and strong; they are God-thoughts.

Monday, July Tenth. Be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God.—Romans 12:2.

"Let this mind be in you which was also in Christ Jesus," is the command that comes to us. We are to recognize this Mind as universal and therefore *within us*. This recognition will lead us to trust its power to accomplish through us its divine purpose.—Nona L. Brooks.

Tuesday, July Eleventh. If any of you lack wisdom, let him ask of God, that giveth to all men liberally and unbraideth not; and it shall be given him.—James 1:5.

Let us train our thoughts in the perfect way today by acknowledging the One Mind as *ours*.—Fannie B. James.

Wednesday, July Twelfth. But he is in one mind and who can turn him?—Job 23:13.

Since God-Mind is One and cannot be turned, and since the purity and truth of the God-Mind cannot be questioned, let us know that every expression of the God-Mind is changeless, immovable; let us know that every expression is pure and true.—Maud Fletcher Galigher.

Thursday, July Thirteenth. Finally be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous.—1 Peter 3:8.

In our daily routine, whether at work or at play, we are channels through which the Universal Mind finds expression. Our thoughts and so-called plans may direct its course, but when perfect results are gained we must move with the current, which is Love.—Susan Moffett Hayward.

Friday, July Fourteenth. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind,—2 Timothy 1:7.

The God-Mind is the only Creator, and like begets like. That which is brought forth is God-like—perfect, pure, and powerful. God made all that was made.—Nona L. Brooks.

Saturday, July Fifteenth. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace. . . . Then shall ye call upon me. . . . and I will hearken unto you.—Jeremiah 29:11, 12.

Let us know this day that the Perfect Mind omnipresent gives perfect thoughts and words.—Fannie B. James.

Seed Thought for the Week:

God thinks through me as my very self.

Monday, July Seventeenth. Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee.—Ps. 26:3.

The Father is ever conscious of His every manifestation. He has made full provision for complete unfoldment. So let us trust this Perfect Mind by knowing and abiding in its Absolute Power.—Maud Fletcher Galigher.

Tuesday, July Eighteenth. I know the things that come into your mind, every one of them.—Ezekiel 11:5.

Never think downward about yourself. Lift your thoughts to the highest, for that is where you belong. You are *one* with the great God-Mind.—Nona L. Brooks.

Wednesday, July Nineteenth. For God giveth to a man that is good in his sight wisdom, and knowledge, and joy.—Ecc. 2:26.

Let us realize that today we do not try to think *our* thoughts, but to think *God's thoughts*—the thoughts of Perfect Mind.—Fannie B. James.

Thursday, July Twentieth. Fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind.—Phil. 2:2.

Like-minded! Being *of* the God-Mind! Being *like* the God-Mind! In the true living present, showing forth His likeness, giving forth His joy and love and peace.—Maud Fletcher Galigher.

Friday, July Twenty-first. I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.—Heb. 8:10.

We are enveloped in Wisdom—one with it. Its light illumines the temple—our being. It is the “still small voice”—the active force pushing into expression. Know this, then go forth and act in accordance with that which you know.—Susan Moffett Hayward.

Saturday, July Twenty-second. I thank God through Jesus Christ our Lord. So then with *the mind* I myself serve the law of God.—Romans 7:25.

Mind is universal, all-inclusive, all-powerful, all-loving. Mind includes *me*. The almighty power of all-conscious Mind is everywhere present.—Mrs. M. E. Cramer.

Seed Thought for the Week:

I am one in my thoughts, words and deeds with Perfect Mind.

Monday, July Twenty-fourth. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee.—Prov. 2:10, 11.

It is not I that think, but the Perfect Mind that dwelleth in me.—Fannie B. James.

Tuesday, July Twenty-fifth. That we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.—Romans 15:6.

Every word may be acceptable to Him. It is “Glory to God in the highest” for us with one voice to bear witness to Eternal Life, Health, Peace, and Abundance.—Maud Fletcher Galigher.

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

Perfect words, deeds, and conditions begin in Perfect Mind. I acknowledge God’s Perfect Mind as the *only source* of my words and deeds.—Fannie B. James.

Thursday, July Twenty-seventh. Let every soul be subject unto the higher powers, for there is no power but of God.—Rom. 13:1.

The God-Mind endows me with its Substance, enfolds me in its Love, sustains me by its Life. I am complete in It.—Nona L. Brooks.

Friday, July Twenty-eighth. Teach me to do thy will; for thou art my God; thy spirit is good.—Psa. 143:10.

“Not my will but thine” means not my mind, but Thine; not my thoughts, but Thine; not my word, but Thine.—Fannie B. James.

Saturday, July Twenty-ninth. Blessed be the name of God for ever and ever, for wisdom and might are his.—Daniel 2:20.

I am of the Perfect Mind, because there is but that One Mind.—Fannie B. James.

Monday, July Thirty-first. Behold, I have given thee a wise and understanding heart.—1 Kings 3:12.

I yield all to the Perfect Mind, and recognize that it is the *only* Thinker, and that all its thoughts are perfect.—Fannie B. James.

TREATMENTS.

To realize Perfect freedom it is necessary that our thought be stayed on Truth, that we be steadfast in our living, in order that we may become grounded in our belief and faith in Omnipresence. We counsel ourselves in understanding of Principle that we may at all times be governed by it. "Ye shall know the Truth, and the Truth shall make you free."

The One Perfect Mind is manifest: In Spirit—its nature of Substance and Intelligence. In Consciousness—its absolute Understanding and Trust. In Law—its utterance of Love and Wisdom. In Order—its declaration of quiet Confidence and Peace. In Life—its manifestation of Joy and Freedom. In Light—its radiation of Strength and Activity. In Harmony—its presentation of Agreement and Co-operation. In Abundance—its offering of Health and Wealth. In Wholeness—its realization of Purity and Unity. In Perfection—its consummate Beauty and Satisfaction. In Truth—its affirmation of Power and Steadfastness.

God, the One Perfect Mind, is manifesting His Divine and Abundant Nature throughout the whole system we call creation. Every creature lifts its voice in acknowledgement of the completeness of God's world.

True appreciation of His unified and finished work is continually extended from each to all through ready co-operation. In joyful and unceasing prayer of praise His children everywhere declare His Goodness and His wondrous Power. Each living thing is under God-control, and God-wisdom constantly guides the bird and man in paths of blissful Harmony.

God's pure Intelligence and enduring Love are ever revealing sufficient Strength to meet every need.

Health is inspired through understanding that all is made of His changeless Spirit-Substance and kept by His eternal Spirit-Law.

Immortal Life continually nourishes every expression, or living form, from the unfailing Source. Universal and manifold blessings flow uninterrupted to every part of the whole Body of Life.

God's Grace is shared by all alike. This Grace is full and rich and free.

The soul that has perfect faith in these Absolute Truths looks within or without and sees only the beauty of the Perfect Creation of God, and finds only cause for Joy and Peace now and forever.

MAUD FLETCHER GALIGHER.

The Colorado College of Divine Science

The Fall Work of the Colorado College of Divine Science will open Monday, September 18th, with a Primary Class, which will be followed by the Training Class.

There will be both an Afternoon and an Evening Primary Class.

The Training Class will begin Thursday, November 9, 1911; and the Bible Study Class in January, 1912.

COLLEGE COURSES.

TEACHERS AND PRACTITIONERS' COURSE.

(Five Classes Required for Diploma.)

| | |
|---|---------|
| PRIMARY CLASS..... | \$10.00 |
| TRAINING CLASS (Individual, \$25.00)..... | 15.00 |
| BIBLE STUDY..... | 25.00 |
| NORMAL CLASS..... | 25.00 |
| GRADUATING CLASS..... | 25.00 |

(Students enter Graduating Class by special permission of the Board.)

MINISTERIAL COURSE.

(Three Classes required for Diploma. Given to Graduates only.)

| | |
|----------------------|---------|
| HIGHER TRAINING..... | \$50.00 |
| THEOLOGICAL..... | |
| CONSECRATION..... | |

What the world needs is the resolute step, the look of cheer, the smiling countenance, and the kindly word.

The prophets needed by the world are those who encourage all efforts, and talk little about what cannot be done. See that you are one of these.

It is not work that kills men or women, it is worry. Work is healthy; you can hardly have more of it than you can bear, always if you bring to it a happy, willing heart.

The central idea of the New Thought is that which the Master gave us centuries ago—God in us, and with us every one, working now to will and to do of His own good pleasure.

To live in the great eternal now is, therefore, the only scientific mode of living, whatever the individual viewpoint of life may be; and it is one of the fundamental essentials in the art of staying young.

Let us recognize the divine truth that grants unto all the freedom of the Sons of God; not a license to commit error in the name of truth; not doing evil that good may come; but a limitless existence of purity, knowledge and power.

Finish every day and be done with it. You have done what you could; some blunders and absurdities crept in—forget them as soon as you can. Tomorrow is a new day. You shall begin it well and serenely, with too high a spirit to be encumbered with your old nonsense.

THE SILENCE: OUR CHAMBER OF PEACE.

Here is where you and God commune together. "In quietness and peace shall be thy strength." In this "secret place of the Most High" within your own being you come into conscious unity with God.

The Silence is not inactivity, neither is it a place of strenuous effort. You cannot take the kingdom of God by violence. The activity is that of the Holy Spirit when you still the physical senses. When you enter this sacred realm you must drop all opinions and conclusions as to *how* God shall bring into expression that which you need. Your attitude must be, "Not my will, but Thine, be done." Then will you hear that "still, small voice," which, if you will faithfully follow it, will direct you, sustain you, protect you.

You may not hear anything with your physical ears—you probably will not, but you will feel an impression or an impulse to do; you will receive a *conviction* of the right way; or you will *know* without any process of mental reasoning—which is called intuition.

Accept any or all these methods as the "voice" of God, and as you do so more light will be given you.

All desire springs from within. That inner something which desires is your very being. Since God is the Source, Love is the ruler of your kingdom. Through the nature and power of Love all things you need to better express this Infinite Presence of which you are the manifestation are drawn to you. Love attracts; hate repels.

Health, wisdom, life, power, strength, the abundance of every good thing needful, will be given you if you carry out the rightful law of procedure—"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

The essential thing is the *consciousness of God* within you—now, and the rest follow as a natural consequence. This gives you dominion over all things, over sense desires, and every condition of the body and environment.

In this positive, strong, masterful attitude of mind everything is seen in its true light, perfect, good, harmonious. Then there is nothing to disturb, hence peace reigns throughout your realm.

Prayer is the opening of the way to the inflow of Spirit into your consciousness. It is the earnest, sincere desire reaching out for God, and faith is the laying hold of God. Prayer is an inner attitude; it may never be given audible expression. All people pray.

But how pray aright? How pray that it may be answered? Listen: "When thou prayest, enter into thy closet (turn your attention within), and when thou hast shut thy door (every physical sense), pray to thy Father (Source) which is in secret; and thy Father which seeth in secret shall reward thee openly (bring it forth into manifestation)."

God is the All and Only Wisdom (Light). This Light illumines all manifestation; therefore, is shining through me. It is guiding, directing and illumining me in its own purposeful way. I reason in God's Wisdom, proving to myself that God-Light "never faileth." I am firm and true, steadfastly trusting, affirming that God is thinking me in Wisdom, living me in Wisdom, manifesting me in Wisdom. The Father and I—One Light.

The One All—our Perfect Basis—Omnipresence—is Perfect Health-Substance. In and of this Perfect Substance God-Mind formed and is forming my Perfect Body. Healing is continuing Health. God is healing my body Now, making whole (holy) its own Image every moment; manifesting a Health-Body Now, living me Now, strengthening me Now, uniting me Now. I now

see my body as God sees it—a health-full, peace-full, and joy-full Expression of Infinite Love (Unity) and Peace.

The All and Only Presence knows and understands Its own Creation. I am environed in this One which is the home of my soul. I choose now to serve in Love, and to co-operate, yielding every personal thought and opinion unto God; thinking every condition and circumstance as an opportunity to exercise my faith in God. My conscientious work is easy, and my courage is as eternal as God; my patience is enduring. God-Nature (Love) is assuring and strengthening me in the place I am.

The Source of All is Omnipresent Abundance. My every supply is involved in this One Source, and it is pouring forth lovingly and joyfully for and through me now. I think and am Success and Prosperity for myself and for all, realizing always that God is the Source of all Supply. I consciously know that God is my Ability and Strength. I keep my thoughts and activities true to my Source, which is unfolding me in Fullness. I give and receive in perfect balance. I appreciate all Service, and in Divine Authority I demand Appreciation.

“There is One God and Father of All, who is above all, through all, and in YOU all.” This One is Omnipresent Wisdom; therefore, this Wisdom includes me, and I affirm with my every thought its Power and Love. Its guidance is also mine, and the open path is illumined by its Light. All is revealed by this Sun of Truth. I am now true to myself, true to all, conscious of the indwelling Light which unfolds me in its own Perfect Way.

One Perfect Presence everywhere—present Now and Here. I know this Presence as the Fountainhead in which Life eternally flows—it is God in action. I am an individual center of its activity, and my body is its perfect expression. God is Health, and God manifests me.

I realize (consciously am) one Substance (Spirit).

I realize (consciously am) one Power (Strength).

I realize (consciously am) one Life (Activity).

I realize (consciously am) one Nature (Love).

It is all God—and God is All. I am one with God's All; therefore, Health is mine.

One Presence, the Father, is always everywhere. “God was in this place, and I know it not.” Now that I know, I consecrate myself unto the Father, realizing that He fulfills my every desire. I let go of the past in this new joy, and my refuge will ever be in co-operating with the Father. It is the strong and clear way; it is the secret of perfect living. Through doing what lies before me faithfully, I have no need to change my environment. I desire what the Father hath prepared for me; therefore, I am patient, tender and appreciative of what I have.

NEW THOUGHT MEETINGS, TEACHERS AND HEALERS.

- Chicago, Ill.** Prof. LeRoy Moore, Teacher and Healer. Office, 414 LeMoyné Building, 40 E. Randolph St. Residence, 4324 Vernon Avenue. (Free-will offerings.)
- Chicago Truth Students**, 913 Masonic Temple. Second and fourth Wednesdays, 2 p. m.
- Divine Science—The Church of the Healing Christ**, Carnegie Hall, New York City. Rev. W. John Murray, Minister. Services: Sunday, 11 a. m.
- 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).
- 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.
- 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.
- 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.
- First Divine Science Church of Seattle**. Rev. Agnes J. Galer, Minister. Services: Sunday, 11 a. m.; Wednesday, 8 p. m.
- First Church Divine Science, Brooklyn, N. Y.** 339 Classen Ave. Services: Sunday, 10:45 a. m.; Wednesday, 8 p. m.
- First Society of Divine Science (Practical Christianity)**, Belleville, Ill. Belleville Turner Hall, 910 West Main Street. Services: Second and Fourth Sundays, 10:15 a. m.
- 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. Freyyear, 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**, 244 Pine Ave., Long Beach, Calif. Services: Sunday, 11 a. m.
- Home of Truth**, Grant St. and Alameda Ave., Alameda, Calif. Harriet H. Rix, Minister. Services: Sunday, 11 a. m.
- Lawrence, Mass.**, 5 Fair Oaks Ave. Emma E. Carr.
- New Thought Fellowship**, Room 3, Lyric Theater Building, 19th and Farnam Sts., Omaha, Nebr. Services: Sunday, 10 a. m.; Wednesday, 8 p. m.
- New Thought Temple**, Peables' Corner, Cincinnati, Ohio. Services: Sunday, 11 a. m.
- New Thought Center of Practical Christianity**, Frederickson-Kroh Hall, Oklahoma City, Okla. Judge H. H. Benson, Speaker. Services: Sunday, 11 a. m.
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- 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.
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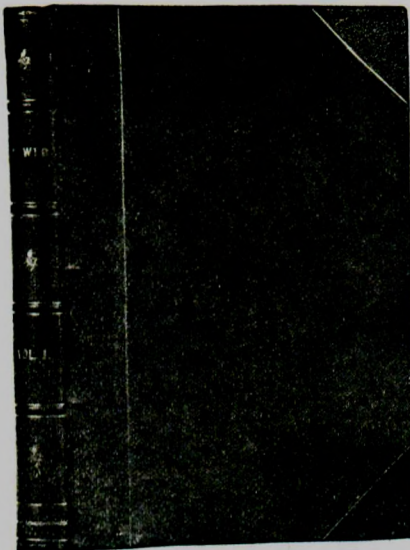
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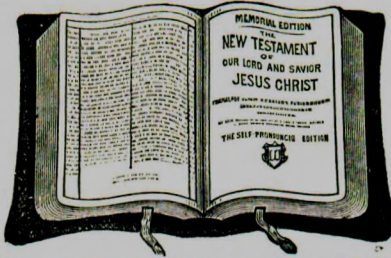
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