

\$1 A YEAR

POWER

SPIRIT is the ONLY SUBSTANCE

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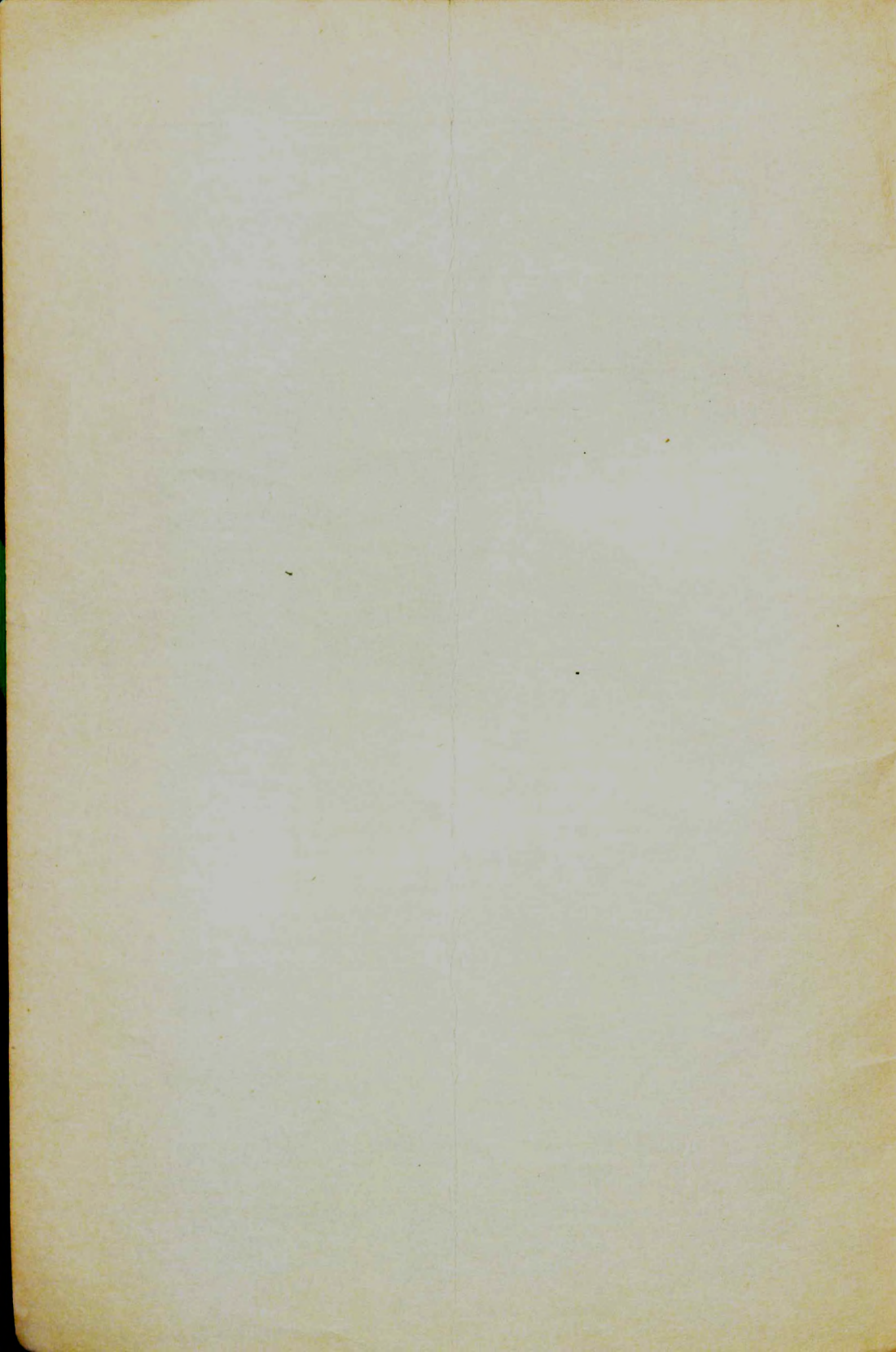
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☞ "The Power of the Highest shall
overshadow thee."—Luke 1:35.

CHARLES EDGAR PRATHER, Ph.D., Editor.

Vol. V. No. 2.

AUGUST, 1911.

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THROUGH NATURE TO NATURE'S GOD

CHARLES EDGAR PRATHER.



HERE IS BUT ONE PRESENCE—The Good omnipotent. That which we call Nature we have usually thought as being something separate and apart from that which we call God. But some people say: "Why, we believe in Nature, but we do not believe in a Supreme Presence. We believe that trees have inherently within themselves the power to reproduce themselves, and thus all we know of life is that which is manifest." But there must be something lying back of the manifest, from which the visible has come. The mental scientist says: "I believe in mind, but all we know of mind is expressed in its supremest degree in man." So the naturalist and the mental scientist do not worship—that is, they do not have what is commonly called religion, excepting that which is called the "religion of nature."

But by little meditation one will be readily convinced within himself that we cannot get something from nothing; that all we see must be, not as the Christian Scientist says, a reflection, but the *very substance itself*. We leave nothing out of God; *all* is embraced *in* God. God is omnipresent. That means everywhere. God fills the tiniest atom. If there is a single point or place where God does not manifest as *living substance*, then God is not omnipresent. Now, this is very simple; so simple that most people pass it by. But Jesus said that he who would enter the kingdom of heaven must become as a little child, meek and receptive and ready to learn these truths of life.

You can apply them with certainty and with beneficent results, because when anything comes in your experience that is distressing just turn back to this simple fundamental truth that "*God is good and is all there is,*" and, therefore, must fill this very condition that you had thought bad. Thus you are clearly shown that it was your own mistaken opinion which pronounced that thing bad and made it seem bad to you.

The one great and beautiful thing about the New Thought is its *optimism*. However dark the clouds may be, the New Thinker is ever looking for the *silver lining*. However hard the experiences of life may be, he is ever looking for the *good* it is bringing him through that experience, and *he is finding the thing he is looking for*.



MT. EPWORTH ON THE CONTINENTAL DIVIDE, JUST EAST OF CORONA.

Nature. God in expression. "Nature" comes from the Latin word "nascor," meaning "to be born or produced." Therefore, all that is in the world has been born or brought forth or produced from *something* necessarily like unto itself, because the law is "Like begets like." Jesus, using this same illustration, tried to emphasize to the people the spiritual truth: Since you know the apple tree will bear apples and the wheat blade will bear wheat, you, therefore, know just what to look for. So, also, that which is spiritual in essence is spiritual in expression. "That which is born of Spirit is Spirit."

Is there anything else to be born of? God, the One Presence, the One Substance, the Universal Substance, *filling all, being all!* Why, isn't it so simple and plain that every manifest thing in the world is Spirit-substance, born of God-substance? Have we perceived this fact? Have we entered into it with our consciousness and become one with everything in the world, making our unity with everybody and everything, leaving nothing out of this harmonious whole?

Nature is the essence, the essential qualities, characteristics or attributes of a thing which constitute it what it is. The difference in vegetable and mineral is simply the difference in the rate of vibrations of the same kind of substance. We use electricity, and we get either heat, force or light from it. It is all the same thing—only different in vibration in the rate of energy.

Nature, then, is the one and same in everything that is manifest. It is the attributes of the thing which constitute it. So we speak of the nature of the blood. What is it that makes blood, blood? Why, the nature of it. That is, the qualities which go to make it what it is, and the qualities or the essence of it is its true nature. When we speak of the nature of man, we understand a peculiar constitution of mind and body, etc., as distinguished from the characteristics of other animals. That is, we are really considering the difference in relationship, the different rate of vibration producing various forms and shapes out of the same substance.

When we speak of anything being *natural*, we mean pertaining to its nature or its fundamental composition. So we speak of the laws of growth, the laws of formation, the laws of motion, as all being natural, because they partake of the nature which embodies unfoldment, formation and activity. Natural heat, natural color, natural beauty, and everything else that we speak of being *natural*, signifies that it is unadulterated, uncolored, not artificial or acquired, not forced, but according to the very life itself springing forth harmoniously, *naturally*.

Now man is by birth *divine*, and, therefore, *by right of nature* has inherited all of the qualities of his Source. Man, being divine, shows within himself that his origin is divine. Divinity is God. We now recognize and claim our inheritance, just as Jesus recognized his divinity and with assurance and confidence declared: "All that the Father hath is mine." All that you can conceive God to be, you can just as accurately and truly declare yourself to be.

It is through my true *nature* that I claim myself to be Godlike, because I recognize that I am the *expression of God*. I am only one

of the countless millions of people that help to make up God; and yet that would not make God complete just to take all the people in the world—it takes *everything* from the tiniest atom to the mightiest planet, and all that goes between. Everything, not only visible, but invisible, help to constitute or make up God. (Therefore, let us get this realization that God is the One and Only Substance—the One and Only Presence surrounding us, just as atmosphere in this room surrounds us, “*in* whom we move and live and have our being.”) It is a wonderful truth to be realized, and when once realized, we are in perfect unity with it and cannot help living it.

Now these qualities which constitute our nature are called inherencies. *An inherency is that which is infixed, a part of, belongs to, and cannot be separated from.* The inherencies of Being, or God, are: Wisdom, Love, Knowledge, Understanding, Power, Life and Joy. These are the seven perfect substance words; each complete in itself, each showing forth the *nature of God*, and therefore the nature of you, of the flower, the nature of every insect, of every plant and mineral. It depends upon the realization or consciousness of this truth whether we are harmonious to all life in every form of expression. We must all come to the same true, perfect realization of God only. As the Prophet said, “All must come to know me from the least of them to the greatest of them, saith the Lord.”

We are joyous and free because we are aspiring to the consciousness of Truth. We desire it; therefore, we are seeking it. And as surely as you are seeking Truth, you will be filled consciously with it. “As many as received him (the true Light, the Christ, the Consciousness) to them gave he power to become the sons of God, even to them that believe on his name: (“name,” remember, always signifies the *nature*) which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of *God*.” To the one, then, that is desirous for the revelation of Truth, he is the one who lets in the Light. This is the Christ. He then knows that he is the living, perfect expression of his Source—verily and truly the *son of God*.

* * * *

So the thing is not to simply worship Nature as manifested alone, but with Pope we can “Look through Nature to Nature’s God.” And here is where we differ from these so-called naturalists who style themselves materialists.

We love the beautiful, we practice trying to see the good, the true, the beautiful in *everything*. In doing so, we learn to *appreciate* more fully the grandeur, the wisdom and the power of God manifested in every tiny thing as well as the great things. And then we declare with the Psalmist: “The heavens declare the *glory* of God and the firmament showeth forth his *handiwork*. Day unto day uttereth *speech*, and night unto night showeth *knowledge*. There is no speech nor language where their voice is not heard.” These things of God are seen and heard when we have opened our eyes to see and our ears to hear the glories and beauties of Nature. Are we so much like the man, who lived in the mountains, who said: “I do not understand why people keep coming up here. There is no scenery here. There is nothing but mountains and valleys.” He did not see the *scenery* that

we go there to see. We go to look at the mountains and valleys and behold the handiwork, the glories of God.

You and I have something to do in this world. You can add beauty to that which is already beautiful. Yes, you can add beauty to that which seems homely. Speak love, speak beauty, speak goodness to your flowers and see how they come forth in all of their grandeur. Declare the glories of God in everything that you see and in everything about you. Add loveliness to the beauty you see by peopling the fields, the woods, the desolate places, with beauty, and as you give out these beautiful visions, be sure you continue to drink in the wondrous beauties of Nature all about you. See the beauty in the dead leaf in the autumn as it falls from the tree to the ground. See the beauty in the ruggedness of the hard, sturdy rock, and even in the dead oak tree. You can see, if you have eyes to *see*, those beautiful things which have been formulated by your beautiful thought-fairies.

Your mentality is a picture gallery. You can store it with the kind of pictures you desire. What have you there this morning? Get rid of some of those old, cheap chromos, and fill it with the vital presence of beauty and goodness, with which you can adorn your walls and have a gallery of exquisite grandeur.

THE PROBLEM OF RELATIONSHIPS

REV. NONA L. BROOKS.



IT IS NOT GOOD for man to be alone;" and the spirit of Infinite Wisdom brought forth woman—and other men and women, and today the Law of Life—the Infinite Love—leads us into the midst of the great throng of human souls; each with its problems, its struggle toward the light, its endeavors, its aspiration, its successes, its unfoldment. The common human life, so wonderfully divine! The day of the hermit has passed; the longing of the normal man or woman today is to get into the heart of humanity, into the very centre of human activity, to be *one* with mankind. This is the Law Divine; man gives more, receives more, and consequently grows more, under such conditions.

Here are some of the questions that come to us; these are the problems to be solved :

How can we put the Best into our relationships? How can we so live that touch with us will mean strength, stimulus, blessing to every one? How shall we learn to follow unswervingly the line of our own unfoldment and thus fulfill the Purpose of our Being? How shall we be true to our own individuality, true to our highest revelation of Truth, and at the same time keep in close and loving touch with others? How can we hold others to their greatest strength and yet not offend? How can we keep our relationships general, strong, pure and harmonious?

First of all, let us remember that we have not solved a problem by running away from it. A problem is such by reason of our attitude to the circumstance or condition that seems inharmonious. We mis-

understand, misinterpret, resist, fight, try to eject it from our environment, and, not succeeding, are tempted to take ourselves from that environment. This might give relief if the problem were in environment; it is not there, however, but in our own mentality. The place of work, then, in the problem of relationships is with one's own thinking and feeling. He who runs away will find the same problem elsewhere; so let us not shirk our problems, but solve them.

It takes two to make a quarrel. A woman was telling me of her domestic troubles; her husband seemed cross, unkind, unbearable. He did many mean, petty things, was irritable, cross, censorious. "It's all foolishness," she continued, "to say that it takes two to make a quarrel, for I do not open my lips." I happened to know that this was true, and I also knew that, while she did not outwardly say or do anything that was not just right, *inside* she was thinking and feeling all kinds of things that made her a party to the inharmony that prevailed; and her very air of self-righteousness and superiority was far more irritating than if she had indulged in some "back talk."

It takes two to make a quarrel. When one refuses to believe in separation, when he rejects every thought of inharmony, when his endeavor is to unify, when he keeps *his* thinking and feeling serene, steadfastly true, harmonious, his world is freed from strife, for *one's mentality is one's world.*

HOW TO DO THIS.

1. "Be thou a companion of the Infinite."

Our relationship with God, the Universal Spirit of Love, must be close and definite if other relationships are to be true and powerful. From this direct communion comes truer understanding of Life, broader vision; our self-centeredness and self-seeking fall away, our hearts are enlarged in impersonal love, our interest becomes universal, insight develops. We see the meaning and purpose of the struggle, we realize that every living soul is on its way upward to the goal of perfect consciousness; that what seems undesirable, unlovable, are but incidents that will fall away as the light becomes clearer. As we wish to be forgiven so shall we forgive. In the light of Love every one will appear beautiful to us and this attitude will prove a blessing to each. Keep close, close, to the Infinite Love.

2. Our relationships to others.

Loose them and let them go. Be kind and helpful and uncritical, but do not try to dominate or to mentally direct or hold. Bless them with your continuous realization of their God-given birthright of Life, Strength, Purity and Joy.

Trust the Great Intelligence that brought them forth to unfold them as is best. Have a great confidence in the Law of Life, which is active within each soul, stimulating it to its highest endeavor; which is active in each environment, co-operating perfectly with the needs of the inner man.

There can be no direct rule of external action given, relationships are always special; temperament, development and many other items have to be taken into consideration. Your relations with every one are individual and you cannot follow outwardly what another would do. But you can have your motive pure and true, your ideal high; you can turn often to the Source that gives us Wisdom and Love and be guided by Its Light. You can be patient and trusting.

The one who does these things persistently cannot fail to find joy and peace in harmonious relationships.

IN GOD'S OUT-OF-DOORS

CHARLES EDGAR PRATHER.

Rev. and Mrs. Charles Edgar Prather are enjoying a much needed vacation over on the other side of the range, this week. Mr. Prather is the efficient pastor of the Second Divine Science church, besides being editor of the magazine called "Power." His work this spring and summer has been especially confining, and his friends are rejoiced that he can find time for this recreation. They are guests of Mr. and Mrs. C. A. Parker on this trip.—North Denver Advocate.

"The Steamboat Pilot" of July 11th says: "At the Lockhart are Mr. C. A. Parker and family, Denver; Mr. and Mrs. Charles Edgar Prather, Denver. Mr. Prather is editor of 'Power,' one of the foremost magazines on Divine Science."

Ruskin said, "Mountains are the beginning and the end of all natural scenery."

What a joyous outing we have had! The Rocky Mountains are always an inspiration and delight to those who have eyes to see and ears to hear.

It was into the mountains Jesus often went to pray; it was upon the mountains he frequently preached to the people; there he was transfigured, and there he met his disciples after the resurrection.

"Mountain," spiritually interpreted, means a higher plane of consciousness; and when one is seeking this higher and fuller realization of Truth, a trip into the glorious handiwork of God is always resting, refreshing and ennobling.

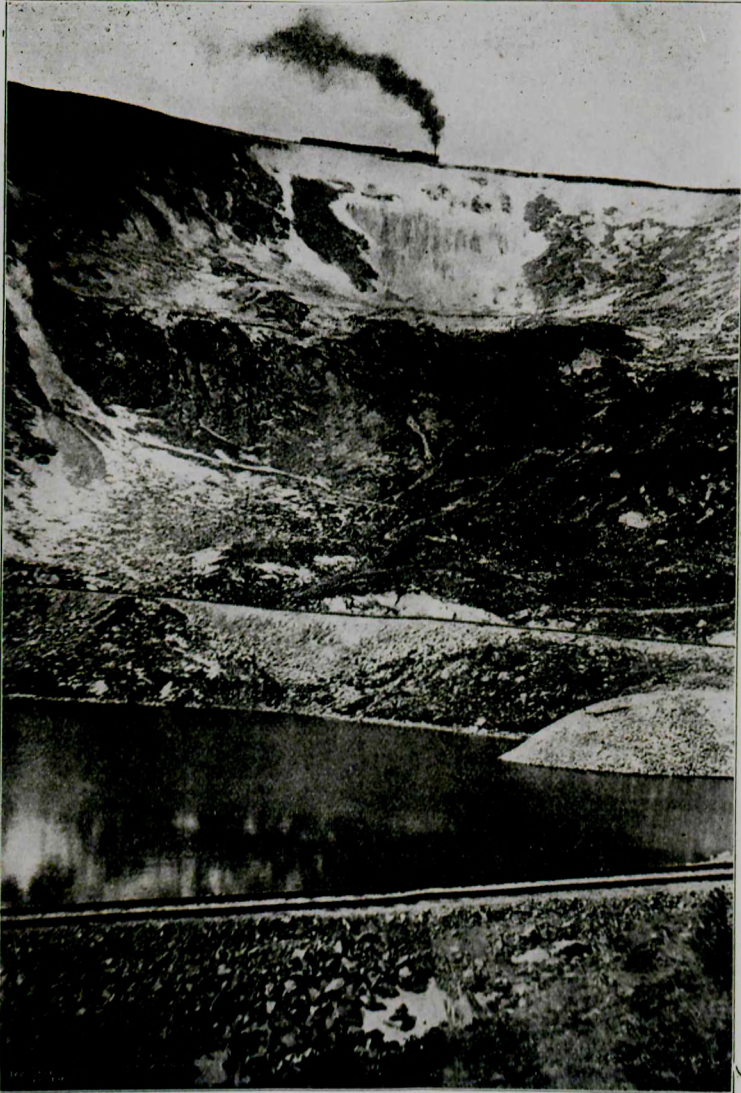
This is why we so dearly love the old Rockies of Colorado. Never are they seen twice alike. I have sat for hours drinking in their beauty and grandeur and majesty, and ever longing for more. But as we journey, oh, the lights and shades, the colorings of the rocks and foliage, here a flower peeping through the perpetual snow to gladden your heart, and there a cluster of the delicate gracious "Columbine" speaking of tenderness and love; now the barrenness of earth far above timber-line, then the rush and roar of the small but mighty mountain stream down deep in the canyon arousing your whole soul to expression of reverence and joy. *It is all for me, for you!* God has loaned us these to enjoy. No one can have a "corner" on God's wondrous works. "The earth is the Lord's, and the fullness thereof."



ONE OF THE OLDEST GOLD STAMP MILLS IN COLORADO.

But what's the use of trying to describe such scenes to you? They cannot be told, they cannot be painted. The only way is for you yourself to "come and taste and see that the Lord is good." As a Rock Island advertisement says: "So, you're going to Colorado—and of all 'God's-out-of-doors' there is no place like Colorado. Mountains, forests, flowers, streams, sky, stars, air. Verily, 'tis the 'land of life'."

The longer we live in Colorado the more we are capable of *living*; and the more we live here the longer we want to live. Every summer we feel that resistless pull or push or longing to "flee as a bird to the mountains," even though the weather is delightful in Denver. And by next summer we expect in God's goodness to have a cottage of our own somewhere in the beauty of the hills and dales near Denver.



YANKEE DOCDLE LAKE.

On this joyous outing we were the guests of Mr. and Mrs. Charles A. Parker. Mr. Parker is the genial superintendent of telegraph of the Denver, Northwestern & Pacific (the Moffat) Road, over which we took our trip. This road is the marvel of the engineering world, being the only railroad which goes right over the mountains, reaching an altitude of 11,660 feet at Corona, "the top of the world," instead of the usual routes along the streams in the canyons.

After a couple of hours' delightful ride through the fertile valleys our train of five coaches began climbing the foothills, from whence we could look nearly a hundred miles across the plains, and as we progressed we looked down with admiring wonder into the deep abysses below. Ever upward and onward was our flight through the most gorgeous scenery, even beyond imagination. On the train was a party from Switzerland, and they declared that they had never seen anything to equal it in all their journeys in their home land.

After we had encircled the famous Yankee Doodle Lake, (which is located in an extinct crater, and whose depth has not as yet been fathomed), and a thousand feet above while some of us were enjoying the view of the lake below us, others were watching the capers of the festive Rocky Mountain sheep above us among the rocks on the other side.

While the grandeur of the scenery and canyons up to Corona are beyond description, they are surpassed, in our opinion, by those yet to be seen on the other side of the Continental Divide. Here we pass first across the plateau known as Meadow Park, then successively through Elk canyon, Byers canyon, Gore canyon, Rock Creek canyon, and finally Egeria canyon. Eagerly did we view and take snap-shots of the craters and especially the volcano, whose side has been opened showing the great mass of dead cinders and lava.

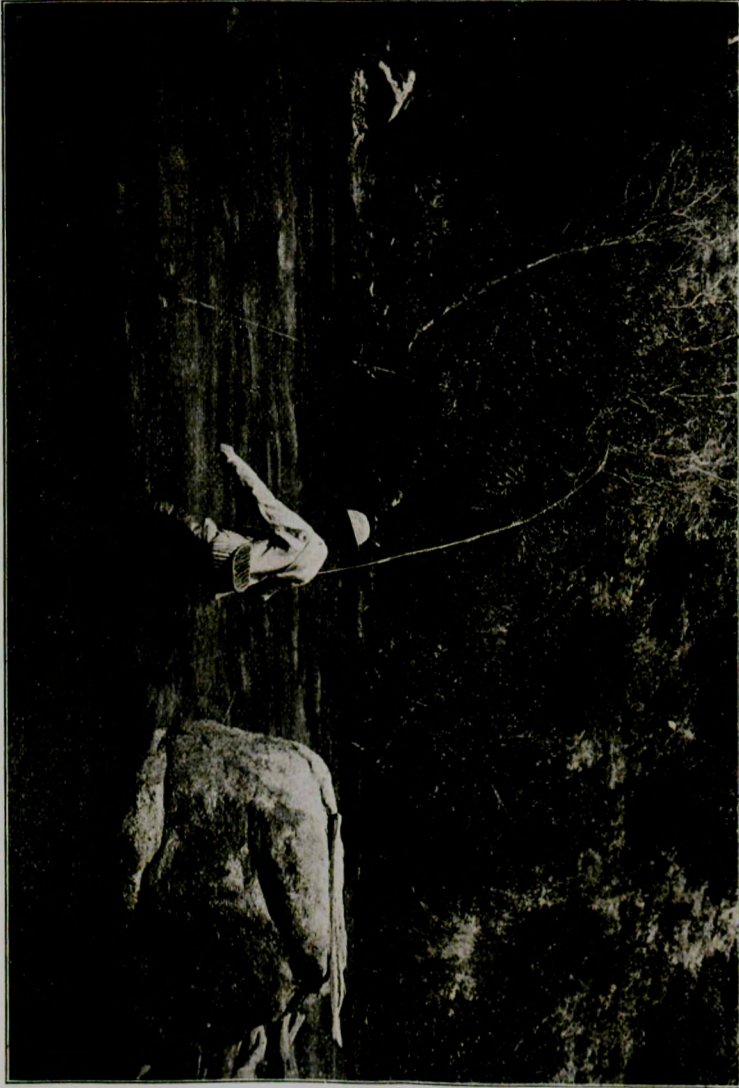
At 7 p. m. we found ourselves safely in the thriving city of Steamboat Springs, 214 miles from Denver, which abounds with 120 or more mineral springs, and which will some day, not in the far distant future, be the greatest summer resort in the West. The town received its name from the sound made by one of its springs resembling the whistle of a steamboat.

After being comfortably settled at the Lockhart, one of the sweetest and cleanest places in the city and presided over by Mrs. Mollie Lockhart, who is an ardent Scientist, we visited the elegant bathing pools where Mr. Parker and myself enjoyed an hour or more swimming in the sulphur water which had been reduced to comfort from a natural temperature of 104 degrees. This we did again on the next evening, together with Harry and Charles Parker, Jr.

An incident of interest, showing the protecting and saving power of God, occurred on Tuesday, July 11th. We were out riding in two carriages, up this canyon and down that, and finally over to see the great strawberry fields. In the first carriage were Mr. and Mrs. Parker, Miss Irene Parker and Miss Aileen Lockhart. The other was occupied by Mrs. Prather and myself, and the two Parker boys.

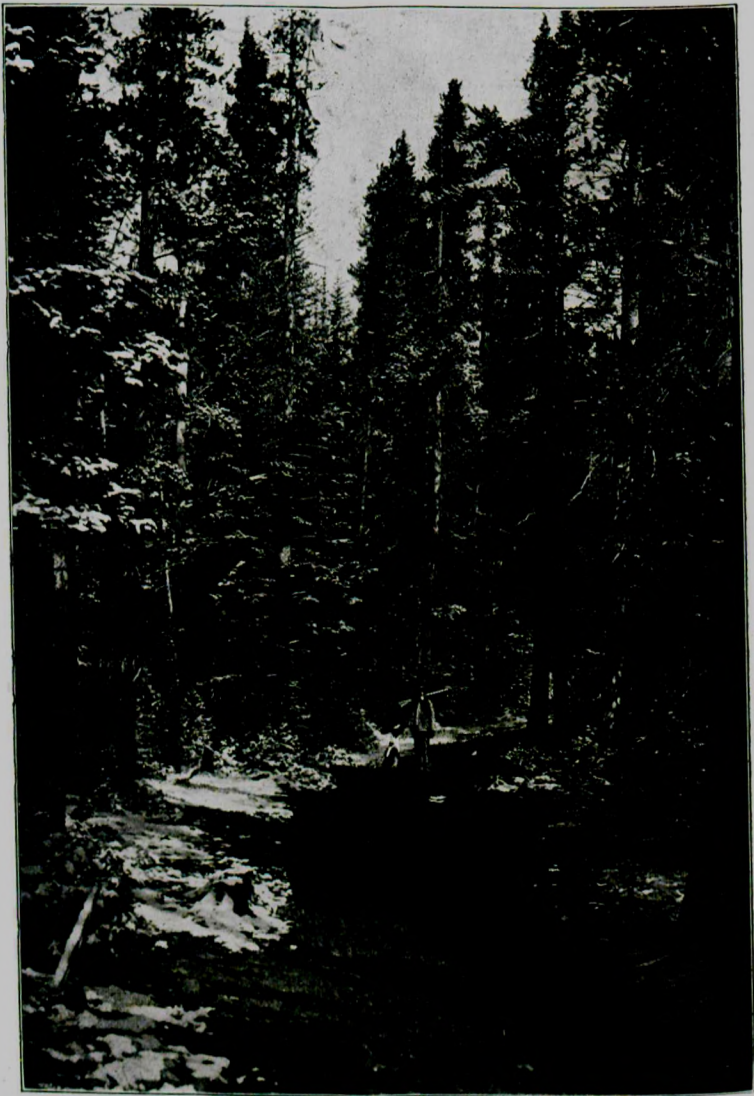
All had gone smoothly and pleasantly until on the mountain side just north of Steamboat Springs as we were returning to town, two of the traces of the team driven by Mr. Parker came unfastened, when

suddenly the horses began the fiercest kicking we had ever witnessed, smashing up things generally. Mr. Parker was at last compelled to let go the lines, when suddenly his carriage with its occupants darted off the road over the side of the mountain. Below them was a steep decline for 600 or 800 feet; to all appearances there was no hope. I dared not surrender control of my horses, which were then "in the



WHERE WE DID OUR FISHING ON THE GRAND RIVER.

air" wanting to run, but instantly came the realization of the truth—"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me," and, "God is our refuge and strength, a *very present help* in trouble." That prayer was answered, that realization fulfilled, for after the carriage ran 150 feet down that steep decline the tongue caught in a clump of sagebrush and saved them without injury.



IN GOD'S CUT-OF-DOORS.

On Wednesday we stopped off on our return trip at Parshall, on the Grand River, and at the hospitable ranch of Mr. and Mrs. W. H. Beatty we certainly enjoyed the good things of life, eating, sleeping, fishing, etc. This is one of the best places we know where one can feel perfectly at home and enjoy a thorough rest from the usual routine of business.

The journey home seemed even more charming than ever, and we are better fitted than ever before to spread the glad tidings of the goodness of the Lord for the joyousness of this experience in getting close to Nature and thus to God.

SUNDAY SCHOOL PICNIC.

It has been the custom of all churches for years to give their Sunday schools an annual picnic, and the one at Berkeley Park on Friday evening was successful and most enjoyable. It was the Second Divine Science church people and their children and friends who ran races, played games, went boat riding, sat down to big, long tables and divided the dainties with the ones who brought the substantials, who forgot for the while their years or conditions of life and entered into the spirit of the occasion. Music on the lake, happy converse, garteful and happy children made the occasion one long to be remembered.—North Denver Advocate.

FOR A QUIET AND DELIGHTFUL REST

Spend your vacation at Forest Lynne, near Troutdale-in-the-Pines. Good accommodations, and the finest location in Bear Creek Canyon. Address Miss Nellie Wright, Forest Lynne, Evergreen, Colo.

Oh that men would praise the Lord for his goodness, and for his wondrous works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. *Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.*—Ps. 107:8, 9, 43.

God of the earth, the sky, the air,
 Maker of all above, below!
 Creation lives and moves in Thee,
 Thy Presence bright through all doth flow.

Ask now the beasts, and they shall teach thee: and the fowls of the air, and they shall tell thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?—Job 12:7-9.

The earth is the Lord's and the fullness thereof: the world, and they that dwell therein.—Ps. 24:1.

O Lord, how manifold are thy works! in wisdom hast thou made them all: *the earth is full of thy riches.*—Ps. 104:24.

For the *invisible* things of him from the creation of the world are *clearly seen*, being *understood by the things that are made*, even his eternal power and Godhead.—Rom. 1:20.

APPRECIATION OF THE BEAUTIFUL

BY MRS. MARIE MAYNARD PATCH.



UR APPRECIATION of the beautiful depends upon our degree of unfoldment. The one who sees God omnipresent sees beauty everywhere, because he sees with the inner vision which reveals to him that which is invisible to the one whose vision is not quickened.



CROSSING THE BEAR OR YAMPA RIVER BEYOND STEAMBOAT SPRINGS.

In a Western story a ranchman asks one of the cowboys to take some Eastern visitors to view the scenery near by. The cowboy replies: "There's no scenery round here. There's nothing but mountains and valleys." He lacked the inner vision.

A woman who had long been a student of New Thought was one day talking with another who had more recently taken up the study. They were talking of the Omnipresence of God, and the first woman spoke of seeing God as the flower, as the star, as the beautiful sunset, etc. The second, looking out on the street which a heavy rain had converted into a sea of mud, said: "Yes, and even that mud is beautiful, for it is just as much God substance as is the beautiful flower." The first woman was horrified. She could see God's beauty in whatever, *to her eyes*, was beautiful, but her vision was not broad enough to see it everywhere.

There are many *personal standards* of beauty, but when opinion is dropped and judgment is based on Omnipresence, on the principle of Unity, we see beauty everywhere. God is beauty, and beauty is just as omnipresent as God is.

Then (with this true basis of judgment) if we are in the mountains we will see beauty just as much in the bare rocks and boulders as in the green verdure of the trees and the brilliant hues of the flowers, or in the sparkling brook. If we spend our vacation at the seashore we will find beauty in the fog and mist just as truly as in the sunshine. And if we stay at home in the city we will still find beauty on every hand.

Appreciation of the beautiful means appreciation of *every form* of life. It means seeing that no form or expression is common or mean, for there is but One Expressor and One Expression; though that Expression is infinite in variety.

NATURE'S ELIXIR OF LIFE

WILLIAM YEATS MORE.



SCIENCE OF ALCHEMY had a great impetus in Europe by the publication of Gebir's text book, in the 8th C, entitled, "The Summit of Perfection," and all men with any pretension to erudition studied that elusive subject, and the few toiled a life-time in the laboratory to achieve the crowning tenets of their faith, *viz.*, discovery of "the Elixir of Life" and the "Philosopher's Stone." The so-called science originated in ancient Egypt, and through the Arabs came to Europe, who named Hermes Trismigistes as the founder, though in reality he was but the elaborator and compiler of all known on the subject till his day.

Many of the medieval monks took it up, and even Pope John XXII, was no mean adept in the pseudo art; but later there was a ban placed on its study by the church, and many suffered the death penalty for its practice. Among its earnest students and exponents were Roger Bacon and Albertus Magnus in the 13th C.; later Aquinas and Tully: the latter claiming that distilled spirits of a particular wine was the veritable elixir. It was Paracelsus, however, that first

made the statement that all matter sprang from *one primal element*, and this he termed "Alcahest," a compound of two German words, meaning "All Spirit," his whole aim being to reduce common gross matter back to its origin, and from it reconstruct the molecules into gold and precious stones. After his day, the student ranks were divided into two schools: those who followed the dreamy theorem, while the others became the workers and founders of our modern chemistry, and the practical arts and science of today are deeply indebted to that branch of olden alchemy.

All recognized science, including regular medical practice, is physical and intensely material, and all are compelled by law to comply more or less with their dictum. The National Medical Association jealously guards its law-entrenched rights; rigidly prosecuting offenders who dare to heal humanity with methods not sanctioned by it.

Dr. Buchanan, commenting on this conservative and dogmatic trait, says, "Marvelous facts which differ from the ordinary course of events are like the upheaved rocks which reveal deeply hidden strata. Stolid conservatism dislikes and avoids such facts, because they reveal new principles and disturb old theories. In medical literature such facts are generally suppressed, while in medical societies they are met in a spirit of hostility and defiance. The facts which reveal the higher capacities of the nervous system have been carefully concealed from the present generation of physicians."

The regular school still scoffs at Hahnemann's followers, with their claim of greater efficiency for a drug attenuated to such a degree that its presence in the blood and alimentary canal is barely perceptible. Dr. Buchanan goes one better than Hahnemann when he claims that medicine may operate by external contact with absolutely no absorption, or even without personal contact. He claims that the full therapeutic value of a drug can be had by holding it in the hand, even though wrapped in paper or in a glass bottle, the contents of which are unknown to the patient. This school maintains that drugs can be used continuously on thousands of patients without lessening the substance a single grain, and with a greater degree of efficiency than with either the small dose of the homeopathist, or the large potion of the allopath; and no danger from after effects, as would be from the assimilation of calomel or quinine. The claim is made that the potency of the drug is drawn through glass or other substance to the body of the patient, or by electricity can be carried across the continent. Thus, a patient in San Francisco can be treated by the operator in New York simply by attaching a wire to the outside of the bottle containing the medicament.

The air contacts everything on earth; therefore from the mineral, vegetable and animal kingdoms are exhalations; from the fields, forests and gardens, which, when inbreathed, have a perceptibly beneficial effect; but the foul exhalations from dirty city streets and low marshy lands produce a deadly toxine, life-giving to the vegetable but death-dealing to mankind.

Dr. Buchanan says, "When the septic elements of vegetable matter exposed to warmth and moisture are not adequately controlled by

the albuminous and feruginous elements of the soil, disease must result; intensified by extremes of heat and cold, sudden changes of temperature and electricity, often render the atmosphere exceedingly depressing to human life. Many sensitive persons feel these changes keenly, and recognize a storm several hours or even days in advance."

We will now attempt to condense into short space the varied stages of man's evolution towards a pragmatic knowledge of life's processes, while gradually endeavoring to meet and fill the needs of the age with improved methods and concepts.

Let us think of the medicine-man of the savage, consider the conjuring alchemist, the allopath, the homeopath, the eclectic and electric schools, with their hydropathic adjuncts; also magnetic, mental and faith therapy; including Dr. Buchanan's school of refined matter emanation. This natural therapeutic evolution leads us to the advanced cult of "Psycho-therapy," claiming that the use of drugs in any form is dangerous and useless; for all of life's potentialities are solutionized in the ether, that all pervasive God-energy, omnipresent in every atom, of every planet in space.

Flammarion, the French scientist, says, "The universe is a great organism controlled by a dynamism of a psychical order. Mind gleams through its every atom; there is mind in everything, not only in human and animal life, but in plants, in minerals and space."

Cope even more directly makes this point, when he says, "The basis of life and mind lie back in the atoms, and may be traced to the universal ether." Bolder yet is Hemstreet when he asserts, "Mind in the ether is no more unnatural than mind in flesh and blood." Stockwell practically applies this by saying, "The ether is now apprehended as an immaterial, super-physical substance, filling absolutely all space, carrying in its infinite throbbing bosom the sparks of aggregated dynamic force, called worlds and planets." Atkinson very cogently sums up by saying, "The ether and universal mind-power are one and the same: really the universal mind-power-principle, from which all manifestation of activities emerge—the universal mental dynamo."

Therefore, to this universal store-house goes the advanced Psycho-Therapist, with full faith that his super-Self can and will distill the required elements to restore the harmony of the patient, suffering from an excess or lack of one or other of the organic constituents. This needed element is magnetically deposited in pure water, and to the patient partaking may seem bitter, sour, sweet or otherwise, as the added potency imparts.

The Allopathic M. D. aims at this delicate adjustment, but it is safe to say that not once in a thousand times is it possible with the entire pharmacopoe to know the exact proportion of the lacking organic salts that the depleted physique requires at a given moment. To the unfolded practitioner who implicitly trusts the infinite forces there is no difficulty in restoring harmony to the disturbed physical atoms; for his conscious alignment with the cause realm enables him to claim the needed elements in due proportion to attain this purely scientific effect.

This is the cup of cold water Jesus speaks of, given in the name of the Christ, that never loses its reward, and veritably proves the

long-sought-for "Elixir of Life;" discovered ages before the mole-blind alchemist labored strenuously by fire and chemical to wrest the secret from gross matter. Truly, in this connection may we use the language of the Teacher, "Eyes have they, but they see not, neither do they understand." This fully confirms the aphorism of the ancient wisdom, "Matter is the illusion, Spirit the reality."

The solution is one of *spiritual evolution*. Just as the animal-man unfolds into the Christ, so does his consciousness expand to draw the primal elements from Nature's store-house in the universal ether. Then will his consciousness attain to Paul's ideal affirmation, "All is yours (ours) in heaven and in earth." The neophyte next becomes a "Life-master" with the consciousness of Jesus to say of his body, "I have power to lay it down, and I have power to take it again."

The trained sensitive reaches out beyond immediate contact; therefore light, sound and color are distinguished far beyond compass of the merely physical. The psychic light or soul radiance, which is generally unperceived or denied altogether by the physicist, is the medium for transmitting sound above and below the ordinary pitch, as well as detecting unsuspected auras, odors, light and color. The emanation of magnets, and the varying auric tints in nature everywhere are readily perceived by the soul's unfolded vision as easily as the aural character shadings surrounding the human body.

In this vast realm we have virtually a "New heaven and a new earth" spread before us for our enjoyment, and no one is denied admission, for the only requisite is but to comply with Nature's law of harmony. In this super-conscious realm there are brought before us such pictures of beauty and scenes of such ravishing delight that the recipient hardly dares to limit its portrayal to ordinary language form, for truly in the words of an oft-quoted text, "Eye hath not seen nor ear heard, neither hath it entered into the heart of (animal) man to conceive;" and the adept simply says, "Brother, come, see and know." There is no guessing in this higher medical practice: the doctor's mind is passive, making no attempt to diagnose; simply *knowing* the super-Self is doing the work, as said Jesus, "Not I but the Father."

This is the same practice that the Master used in making wine at the marriage feast, as also the clay that opened the eyes of the blind man: through sublime faith materializing the etherial essences in true proportion; trusting absolutely in the Spirit's power.

This is second only to the highest form of God-healing, demonstrated by Jesus at the tomb of Lazarus and on other notable occasions. However, this subtly medicated water often acts beneficially on the grossly polarized structure, when the higher form of "Divine healing" is inoperative, as illustrated in the disciple's narrative—"He did not many mighty works there because of their unbelief."

A vast possibility opens before the aspiring soul in view of Nature's great etheric store-house; where the cosmic-conscious soul can ever draw sustenance, as Jesus implied when he told his awe-struck followers, "I have meat to eat that ye know not of." Let us all aspire to assimilate this celestial bread, which will literally prove the Master's saying, "Moses gave you not that bread from heaven, but my

Father giveth you the true bread from heaven." Let us not be satisfied with merely acquiring *faith* to draw from this unlimited storehouse, but also with Jesus know in truth *we are the Christ*; affirming with him, "*I am the bread of life; he that cometh unto me shall never hunger; and he that believeth on me shall never thirst.*" Let us reverently enter with the Seer into Nature's awful grandeur now unrolling before our awakening soul sense.

THE VOICE OF NATURE

MRS. SUSAN MOFFET HAYWARD.



LISTEN! "Obey my voice and I will be your God, and ye shall be my people."

Without question Jesus the Christ addressed the spiritual ear when, with eyes lifted to heaven, he spoke the words to the man brought to him to be healed of deafness, "Be opened, and straightway his ears were opened."

Let us know that from within a clear note may softly float on the universal atmosphere and finding its corresponding harmony will touch and thrill the opened ear with a song of trust and faith, thus give rise to the melody known as the "Choir Invisible."

Back of the Soul are thoughts which are never wasted, but vibrate according to the soul-understanding—free, glad, optimistic thoughts attuned to the gospel of peace and good-will to all—a gospel that listens to love.

"Ah, from a little child,
 Thou knowest, Soul, how to me all sounds became music;
 The rain, the growing corn, the breeze among the long-leav'd
 corn,
 The measur'd sea-surf beating on the sand,
 The twittering bird, * * the wild-fowl's notes at night."

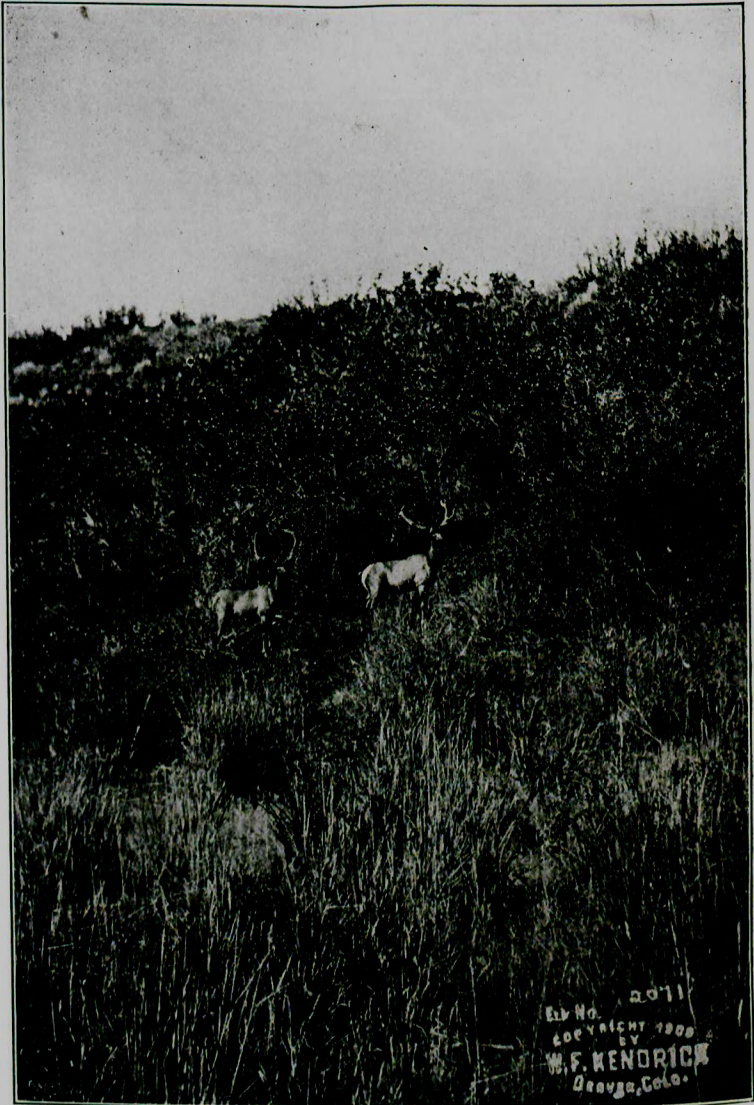
We enjoy listening to the voice that best expresses our own ideas, that we deem essential to our progress. Finally we become broadened and know "There are, it may be, so many kinds of voices in the world, and none of them *is without* signification."

We long for the living word, for the voice of old; for the voice of love, of unity, which gives us companionship and the privilege to dwell on "divine things more beautiful than words can tell."

Love of nature opens the ear to those *voices* of nature that are never silent, always happy. The "moss hung down from the branches * * uttering joyous leaves of dark green. The sea-waves that hurry in and out;" love that "gushes from the throat of birds, hid in the foliage of trees, as the sun is risen."

Within each soul abide "Love-buds" to be unfolded into a full expression of beauty, fragrance, and sweet cheer, far-reaching even unto the source from whence the life is given for ever-blossoming fruitage.

To those *only* who *listen* is the voice of the Spirit heard. It never speaks in vain; it speaks in "The flowers that appear on the earth, * * in the singing of the birds * * and when the voice of the turtle is heard."



NATIVES OF COLORADO.

At no time of our sleeping or waking does the voice of nature cease; the mill continually grinds, neither does it silence that voice

lodged in the soul which transmutes into words the selfless kindness and the far-reaching power that fulfills the individual part of practical benefit through a life of service,

A dull lack of interest often closes the ear to the most delightful voice when near—*very near*, but very gentle—possibly not until the “voice of the Lord is in power, even breaketh the cedar and shaketh the wilderness” do we hearken.

It is then the inner voice speaks the important word to man, the word which is Life, which is Unity, teaching that all nature is one—a living, visible whole—thus through man does God speak.

The voice tells man that a higher law than his runs the universe, that when he has reached the stature the method of work will be unfolded to him agreeable to his ideals, which may possibly raise the standard of living, adjust the price of the necessities of daily need, teach children to give as well as receive, to thereby engender a spirit of content.

What voice speaks louder to the lad than the luscious, big round cherry that endangers his wearing apparel in securing it, or the rose the tender lover places over his dear one's heart?

We are shown that at every wayside inn the Spirit abides, expressing itself in every form of life that we choose to contemplate; it also urges us during our journey to take notice, to listen to “the voice which filleth all, the Master's voice,” to which is not enjoyment alone given, but each tone must find a sounding-board, and be recognized in the soul of the wayfarer as essential to his growth.

The song that the Universal Life is constantly singing is heard by one willing to pause. Then the discovery is revealed that within the soul is harmony, the music of the spheres; thus he is awakened to his inheritance, he learns to worship more earnestly the Life within him, to love more truly and *will* more steadfastly, to manifest the glory that is his, the glory that is voiced in the blue sky and the sunset tints.

Man may hear the voice that calls out into visible expression the health and supply that he needs, and keeps him from wandering toward darkness and discontent. Through his receptivity the voice speaks to him in the sun's ray, the wind's power, the flower's sweetness, the animal's love, the tree's vitality, the earth's protection, the star's silence, the moon's light, the mountain's grandeur, all in perfect rhythm with the universe.

Thus is wisdom given man to think in tune with “The Infinite” in silence and in peace; also to find his key-note in Omnipresent Love, so well expressed in these words:

“Mother Nature, well-beloved, I have heard thy gentle call,
In the stillness of the midnight when the moon shone over all;
In the murmur of the breeze, in the subtle vague perfume;
In the myriad sounds of summer, in the budding and the bloom.

“Faint and far thy voice was calling, and at first I heeded not,
For the world was ever in my ears and would not be forgot;

Then I sought to catch thy music, but though swift my thought had
 sped,
 As I reached and seemed to grasp it, lo! the winged sprite had fled.

“Yet there came a day, when gazing on the blue and sparkling sea,
 All thy music seemed to fill me and enfold me tenderly.
 All my longing was rewarded and I promised thee my love,
 While the heavens in benediction leaned and brooded from above.”



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.

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, Lydia J., 509 Pennsylvania Street, Denver.
Practitioner.

DAILY STUDIES FOR THE MONTH

The Substance of the One Perfect Mind

Seed Thought for the Week:

The Substance of God is the substance of me.

Tuesday, August First. Knowing in yourselves that ye have in heaven a better and an enduring substance. . . . Cast not away therefore your confidence.—Hebrews 10:34.

Substance is that out of which Mind forms. The form that this Infinite Intelligence takes is perfect in its substance.—Fannie B. James.

Wednesday, August Second. When I applied mine heart to know wisdom, and to see the business that is done upon the earth, then I beheld all the work of God.—Eecl. 8:16, 17.

When we accept fully the Truth that the many expressions of Life are brought forth of the One Living Substance, we know that every process is a process of Life.—Maud Fletcher Galigher.

Thursday, August Third. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.—1 Cor. 2:12.

I am *in* the Spirit and *of* it. The One Living Substance is expressing in every form. Everything that surrounds me is alive, aflame with God.—Mrs. Josephine Preston.

Friday, August Fourth. My substance was not hid from thee. When I was made in secret, and curiously wrought in the lowest parts of the earth.—Psa. 139:15.

Today we recognize that the one literal Substance, visible and invisible, *pervades* the universe, all space. When you speak the word of Truth this universal Substance, being All-Intelligence and All-Presence, you speak to the entirety of that Intelligence.—Charles Edgar Prather.

Saturday, August Fifth. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and of might.—Isaiah 11:2.

My Spirit is Divine Life and Substance; my Living Soul is Divine Life and Substance expressed; my Body is Divine Life and Substance manifest.—Fannie B. James.

Seed Thought for the Week:

I express perfect Spirit-Substance in my body.

Monday, August Seventh. Thou shalt decree a thing and it shall be established unto thee; and the light shall shine upon thy ways.—Job 22:28.

Fill your consciousness with Love, Understanding and Life, and the opposite will go. Get firm hold of the Substance, and the shadow will disappear.—Nona L. Brooks.

Tuesday, August Eighth. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.—2 Tim. 3:14.

Man does not originate. He may discover that which already is in the unseen substance, which is immutable in its activity.—Mrs. Agnes J. Galer.

Wednesday, August Ninth. Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.—Phil. 2:2.

With joy declare, This omnipresent Life is mine. This is my Substance; my body is made of pure incorruptible Substance. This God is my good forever, "a very present help in every time of need."—Fannie B. James.

Thursday, August Tenth. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—2 Cor. 8:12.

Let us accept the body as Living Substance, fresh always from the Creative Power of Infinite Intelligence; needing no change, but given us to be understood, and loved, and used aright.—Susan Moffett Hayward.

To know the "truth of body" we must go to its Source—the Loving Intelligence that brought it forth, the Living Intelligence that formed it.—Nona L. Brooks.

Friday, August Eleventh. Now faith is the substance of things hoped for, the evidence of things not seen.—Heb. 11:1.

The one who *realizes* that his body is born of Spirit, and is therefore Spirit-Substance, has found the Truth of Life that means perfect harmony of body—unchanging health.—Nona L. Brooks.

Saturday, August Twelfth. Finally be ye all of one mind, having compassion one of another. Love as brethren, be pitiful, be courteous.—1 Peter 3:8.

It is not enough for us to passively assert that we are the same Substance with the Creative Force. That Force is ever active, doing for some living thing: constantly giving forth, ascending.—Susan Moffett Hayward.

Seed Thought for the Week.

I see all substance as incorruptible, pure.

Monday, August Fourteenth. Know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts.—1 Chron. 28:9.

Turn your attention from the seeming, as something in and of itself, to the Source or Substance, and all its expression and manifestation will be seen in its true light.—Charles Edgar Prather.

Tuesday, August Fifteenth. The foundation of God standeth sure, having this seal, The Lord knoweth them that are his, and Let every one that nameth the name of Christ depart from iniquity.—2 Tim. 2:19.

God's Essence is Spirit, the living Spirit—universal, unalterable in its nature. *All*—visible and invisible—is this Substance. It is Life, and can never die.—Nona L. Brooks.

Wednesday, August Sixteenth. If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.—James 1:5.

We are made of perfect Substance, of the God-Substance, which is Spirit. Perfection cannot produce imperfection.—Mrs. Annie Hayes Darling.

Thursday, August Seventeenth. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me.—Rev. 3:20.

The Universal Life is the "Bread" that cometh down from heaven, the Living Substance upon which we feed.—Fannie B. James.

Friday, August Eighteenth. Son of man, all my words that I speak unto thee receive in thine heart, and hear with thine ears.—Ezek. 3:10.

God is the Infinite, Unlimited Being, everywhere present, and through God's creative action within his own Substance all visible form appears.—Mrs. C. L. Baum.

Saturday, August Nineteenth. The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good.—Deut. 30:14, 15.

Doing is the *proof* of our realization, for true *knowing* and *doing* cannot be separated. The Truth is ready at all times for our use.—Charles Edgar Prather.

Seed Thought for the Week.

In my flesh I see God—only Perfect Substance.

Monday, August Twenty-first. There is *one* body and *one* Spirit.—Eph. 4:4.

The Mind that creates or forms is *perfect*. The Substance of its creations is *perfect*, for Substance and Mind are ever harmonious.—Fannie B. James.

Tuesday, August Twenty-second. 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.

When this Christ-light truly appears in our consciousness, we shall be like him and will be *radiant centers of light*. These bodies are spiritual substance right now.—Charles Edgar Prather.

Wednesday, August Twenty-third. 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.

Mind is perfect. Substance is perfect. That of which Mind thinks is all perfection. Let our thoughts today be of Perfection.—Fannie B. James.

Come into conscious harmony, unity, with this Intelligent Spirit-Substance which fills all, and you become the avenue through which all these and other promises are fulfilled.—Maud Fletcher Galigher.

Thursday, August Twenty-fourth. For thus saith the Lord that created the heavens: God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; *I am* the Lord, and *there is* none else.—Isaiah 45:18.

Since God is the Source of all, and the Creator of all, there was only God-Substance out of which to form the earth and all manifestation. And all form is here as a *witness* of the One Perfect Mind of which it is the expression; "He created it not in vain."—Charles Edgar Prather.

Friday, August Twenty-fifth. And let the peace of God rule in your hearts. Let the word of Christ dwell in you richly in all wisdom.—Col. 3:15, 16.

If we do not believe that life, law, substance, peace, and harmony are for us, it is useless to attempt to pray or ask for them.—Malinda E. Cramer.

Saturday, August Twenty-sixth. The God of my rock: in him will I trust, he is my shield my high tower, and my refuge, my savior.—2 Sam. 22:3.

It is important to understand our Source, for its Nature, its Substance, is *mine*. So it is not enough to say, "God is my Source," but I must know what that Source is, and what it is to me.—Fannie B. James.

Monday, August Twenty-eighth. Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—2 Cor. 5:17.

God is Spirit, hence Spirit-Substance must be the *only* Substance—the word was made flesh.—Rev. George Brown.

Tuesday, August Twenty-ninth. Acquaint now thyself with God, and be at peace; thereby good shall come unto thee.—Job 22:21.

To realize the truth of Being, or God, one must cease trying to create Being; cease trying to improve upon it, or make it over. One must know what "I am" means, and then endeavor to demonstrate the nature of *self* or Being.—Malinda E. Cramer.

Wednesday, August Thirtieth. God who commanded the light to shine out of darkness, is he who hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.—2 Cor. 4:6.

The sunlight does not have to wrestle or strain to overcome darkness; it does not change its natural action. It goes calmly on radiating itself, a *real* Substance—fullness of Life.—H. Emilie Cady.

Thursday, August Thirty-first. Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God.—2 Cor. 3:5.

What one soul has done, all may do. Relate yourself to God in thought, word and deed. Relate yourself to Love, Life, and Truth. Open your soul and let the sunlight of God in.—Maud Fletcher Galigher.

TREATMENTS.

When I treat myself or anyone else I realize that it is necessary for me to ascend the Holy Hill of the Law or Lord, and to stand even as the Christ stands—in the Full Glory of Consciousness. So first I get very still within and without, then I rest in the Truth that GOD IS ALL, until I see that nothing opposes Health, Happiness or Success, and that since nothing opposes God, then His perfect plans must be brought to light and His perfect ideas brought to form.

Since God is the One and Only Reality, I know that I cannot be subject to a separate or material law—to a law of sin, sickness, lack, or death.

Since God is the One and Only Reality, I know that I cannot be subject to a separate power of sense—to inharmonious feelings.

Since God is the One and Only Reality, I cannot be subject to a separate or adverse thought or a contrary belief or opinion.

I am subject only to the Law of God.

I am subject only to the Power of God.

I am subject only to the Thought of God.

God's will is done.

Since I accept the Great Truth of Omnipresence, I cannot fear any condition, circumstance or want.

Since I accept the Great Truth of Omnipresence, I cannot doubt or question any conclusion true to the principles of Unity.

In accepting Omnipresence without any reserve, I accept it as the Only Mind, Only Body, Only Environment, Only Supply there is.

In accepting the Omnipresence without any reserve, I accept all Thought-Form, all Bodily-Form, as God's Infinite Ideas, therefore eternally perfect.

Only God is Living, Moving Being.

God is expressing Himself as Living Intelligence, as Living Substance.

*I am begotten, not made.
 I am Living Soul.
 God liveth, God reigneth.
 I have the Power of Understanding.
 I have the Power of Faith.
 My Understanding is that God is all things to all men.
 My Faith is that there is a Source within from which all action
 springs.
 No matter what name is given to living form, it is of the nature
 of God.
 No matter whether the activity be called mental, financial, phys-
 ical, or spiritual, it is of God.
 There is a wellspring within me that springeth up into Everlast-
 ing Life.
 Understanding gives me the Light of Knowledge, and I know the
 Truth.
 Faith gives me Evidence of Things unseen and confidence to con-
 tinue in Wisdom's Way.
 I have Confidence in Life, in Love, in Truth, in God.*

—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.....	

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By Elvée.

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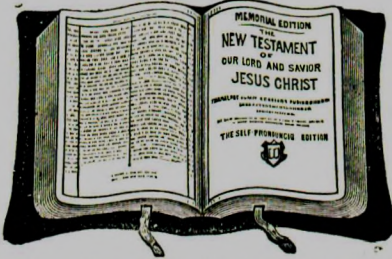
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