

\$1 A YEAR

POWER

All my Affairs are in Divine Order

Vol. V

OCTOBER, 1911

No. 4

THIS MONTH'S CONTENTS:

Thinking.....	97
Charles Edgar Prather	
In the Day of No Problems.....	100
Rev. Nona L. Brooks	
The End of Struggle.....	102
President Fannie B. James	
Our Common Life.....	103
William Yeats More	
Robbie's Lesson.....	106
Alice C. Eaton	
Steps Toward the Light.....	109
Prof. Homes Tupper	
"Those Who Trespass Against Us".....	112
Mrs. Lester Merriman	
Power Society of Silent Unity Helpers.....	113
The Order of Mind.....	115
Mrs. Susan Moffett Hayward	
Daily Studies for the Month.....	116
Treatments.....	120
Meetings, Teachers and Practitioners.....	121

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

CHARLES EDGAR PRATHER, Ph.D., Editor.

Vol. V. No. 4.

OCTOBER, 1911.

\$1.00 a Year

Simple Lessons in Psychology

CHARLES EDGAR PRATHER.

THINKING

FOR MEDITATION.

On awakening we should first turn our attention to the highest. If you get into harmony with yourself, with the universe, with God, how pleasant and bright and good the day will be, but if you get up feeling "blue" and you let it take possession of you, the whole day is spoiled and disagreeable.

There is just this difference in the two attitudes. One is a ship without a rudder, drifting aimlessly before the winds, hither and yon, with no direct course. In the other you are the captain at the helm. You are directing the course, and you can sail the smooth waters of life; but if the breakers come you are still the master, and you ride with safety every tempestuous wave. One is definite, strong; the other is indefinite, weak.

We can be either masters or slaves. We can turn to God, and have peace and tranquility of mind wherein is perfect fulfillment and success, or we can cut loose and drift. Therefore, we turn consciously to this Presence. No matter how we may feel we should turn our attention to God, and know, "I am now one with Thee. I now recognize the Omnipresence." *Omnipresence* means more than omnipresent. "Omnipresent" does not carry the thought of substance. While it means evidently the same thing, that there is something everywhere present, in everything, yet the word Omnipresence means something *itself*, which is everywhere present. Therefore we recognize this Presence. It is here, there, everywhere. It is God. Therefore there is but One Life, and we see the unity of life in everything, in every form and shape.

All disease or limitation or inharmony is the picture of our false thought, and as we drop that false thought and take on the new, we are literally transformed by the "renewing of the mind." We now see the Truth, whereas before we had been looking at the error. Then the good thoughts keep coming, and, in harmony with our basis, we see that the Life within us must be harmonious and good. The body is the out-picturing of that goodness and harmony; therefore, I am well, I am sound, I am perfect, I am free.

Thinking develops knowledge. Judgment unites, or if negative, separates, two ideas or concepts. *Reasoning* is the process of forming a judgment of two percepts or concepts, or a percept and a concept, by comparing each with a third. A equals X, and B equals X; then necessarily A must equal B. Reasoning consists in deriving a *new* truth from two truths already established.

Thinking is the mental activity by means of which one builds up his system of knowledge. Life and the world are to you just what you have made them to you by your thinking.

IN THE DAY OF NO PROBLEMS

(The Last of the Problem Series.)

REV. NONA L. BROOKS.



PROBLEMS ARE THE RESULT of our ignorance; because of ignorance we misunderstand, misinterpret, misjudge, condemn, resist, suffer. The individual of larger growth must necessarily have fewer problems, for his understanding has unfolded until it comprehends more. Whatever is understood, truly understood, ceases to be a problem; its nature, meaning, purpose, has been revealed; it is no longer misjudged, hence no longer condemned or resisted. Inharmony is impossible in this light. Do you not see a new meaning to these verses, "With all thy getting, get understanding," "For understanding is a well-spring of life."?

The promise is that the spirit of Truth shall lead us into all Truth; when we have thus been led into the fullness of Light, there will be no separation in our universe, no dark spots, nothing incomprehensible, nothing misunderstood, nothing condemned, nothing feared, nothing disliked, nothing resisted. Sin, sickness, death will have vanished; the voice of ignorance with its struggles and problems will be heard no more in this land.

In former papers I have urged a non-resistant attitude toward the "hard places" in our environment; an open attitude of readiness to meet and understand the problems that present themselves, and a desire to get from them whatever lesson they may have; an attitude of quietness and of confidence which comes from faith that the Great Intelligent Love will show us how to meet with strength and effectiveness each demand, each perplexing situation.

I have seen some who fairly hugged their problems to themselves, and hung on to them long after they should have passed. I have seen others who were uncomfortable when they were not having unpleasant experiences, for they thought they could not grow without them. One man said to me, "The Father surely is shaping me for some very special work, for I have been crucified times without number." He then proceeded to recount to me, with considerable self-glory, his special sorrows and sufferings. Certainly a very egotistical attitude, and one that is wholly untrue. The Father does not send suffering: this is a matter that lies entirely with ourselves. Neither does the Father elect some one for special work. One's own earnestness, faithfulness, and

fitness through preparation and growth is his "election" to special service. The saying, "God chooses fit men," simply means that opportunity is ever at hand for the one ready for it.

We should be careful not to seek problems, not to make them or hold them, by taking the afore-mentioned attitudes. The reason the non-resistant, kindly attitude is recommended is because it frees us from worry, fear and fret. These obscure our mental vision, keep us from getting inner guidance, prolong suffering and inharmony, prevent our realization of the Truth that frees from all darkness or struggle.

"If we could understand, joy is on every hand;
We close our eyes and call it night,
We grope and fall in seas of light."

All because we do not understand. If we but understood Life, Love, Power, Health, Beauty, Goodness is on every hand—nay, closer still is the very nature, substance, *reality* of the Universe. We are in the midst of these realities, are of them; they are the reality of our own being. Our true state, our eternal state—and eternity includes the *now*—is harmony, peace, health. The soul of mankind is awakening to this Truth, is awaiting the realization of *Itself to itself*.

Let us not postpone the day of revelation. The Light is here, now; let us realize this. Perfect realization of Light is perfect freedom from the darkness of ignorance. When we refuse to center our attention upon our problems or even upon our growth, and, instead, give it to the great Reality of the Universe, this Presence, though now almost unknown to us, will become our *living consciousness*.

Many think that living would be very monotonous without the stimulus of problems, and the growth consequent therefrom. At certain stages of our unfoldment we certainly need outward prod or stimulus to growth, but the time comes when the inner urge of the soul impels the individual upward and onward. Even in the harmony which will prevail in the Light of the Perfect Day, there will ever await us fuller and fuller revelation; for no matter how far the soul has progressed, the Infinite will have for it inexhaustible treasures to be revealed; we cannot come to the end of things, we cannot exhaust the Universe, for the Infinite is infinite in Its resources and possibilities.

It will be heaven indeed when we realize the perfection of Light and Life; when our attitude is unwavering in Love; when at every turn of the way new beauties become apparent; when unfoldment is not accompanied by problem and pain, but is seen to be the joy of fresh revelation, the joy of discovery and attainment. And all along there will be that equally great joy, the joy of companionship, for the Universe is seen in Its Eternal Nearness by the soul that has attained.

"Christ in me the glory."

The Christ in me acknowledges Life's Perfection.

The Christ in me sees Life's Completeness.

The Christ in me hears Life's Harmonies.

attained, and to which we are all destined, whether we know it or not, as said the Prophet, "All flesh shall see (know) the salvation (immanency) of God."

Since this is our destiny, it certainly behooves each one of us to realize the unsatisfactory nature of the material "swine husks" we are feeding on, and their utter lack of spiritual nourishment. It is indeed high time we awoke to the consciousness of the bread to spare in our Father's house, and our unworthiness to partake of it, while affiliating alone with elementary animal-life.

This journey to the Father's house is one of consciousness: it is not a question of time; we may arrive there now, and like the prodigal, be welcomed by the Father with open arms; or we may remain in the outer hells of experience, yet for ages.

It is vain to wait for a more opportune time, than the sacred and auspicious time of *now*, for all the joys, delights and ecstatic bliss of the future heaven, is ours now, and in the oft-quoted words of Paul, "All is yours (now) in heaven and in earth."

The thousand and one texts of the preacher, or the varied subjects of the teacher who assays to expound the higher truths of life, are all allegorical or symbolic pictures of our common life, and the supreme necessity of overcoming its many difficulties; but none are so simple and expressive, as the Master's story of the prodigal son.

That able exponent of Hindu philosophy, Swami Abhedananda, says, "Our subliminal Self, or the sub-conscious mind, is the store-house of all impressions during each and every term of earth-life, and these are stored up and remain latent, until the degree of unfoldment is attained, to reproduce them in the outer consciousness."

Since this is so, the plain moral is for us to evolve out of the Adam-man, and consciously attune with this Christ side of life; as a modern Master recently said to his class: "Dear friends, forever cherish the vision; with a pure heart and unfaltering faith, meet with the angel presence—thy deific "Self," and pain, care and sorrow shall fall from thee as snow before the summer sun: desire, lack and all physical attractions will fade like a forgotten dream, naught remaining for realization, but health, peace, joy and love—God's promise of Cosmic-consciousness; Christhood."

The attempt to bring complex intellectual questions before this consciousness is useless, in fact bondage to earth scholarship is a downright hindrance, for it but glorifies the "little I"; shutting out the whisperings of the spirit; leaving us but intelligent mudworms.

What countless words and phrases, what teaching, drilling and hammering, does it take at the door of consciousness, ere a mortal even dimly appreciates the Teacher's simple but solemn injunction, "Seek ye first the kingdom of God and his righteousness, and all else shall be added unto you," and even if a child should ask, where is that kingdom? the Master's answer is simplicity itself, "The kingdom of heaven is within you."

Exoteric teaching alone is utterly insufficient to elevate into spiritual understanding; the voice of the Spirit must be inwardly discerned, and advice given, that the recipient alone can assimilate and

profit by. These deeply spiritual soul-inbreathings cannot be given in crude speech form, and he who attempts such will assuredly lose the "heavenly gem," without enriching his would-be pupil. Therefore, let us be hopeful, buoyant and joyous, as we travel the common way of life, knowing that it is the only path to the goal, Drummond speaks of in these incomparable words, "From a mass of all but homogeneous protoplasm, the organism must pass through all the stages of differentiation and integration, growing in perfectness and beauty, under the unfolding of the higher evolution, until it reaches the infinite complexity, the infinite sensibility—God."

Therefore, the real and not the seeming man, is the voice we should always obey, for it is the only voice that God will ever speak to us, as he did to Moses and the old-time Prophets.

This "Self" is the Father that ever welcomes the penitent prodigal, who through unfoldment comes to "himself" and knows "Himself;" for in the words of a herald of the "New day":

"The form must perish, but the Self remains.
Then study, Soul, thy Self, nor think that one
Apart from thee, concerns thee, nor contains
The light that thou must know ere earth is done.
Thy Self shall be thy love, thy dream, until
Through knowledge and supreme self-mastery,
Through sacrifice, and constancy and Will,
The Master's voice can speak aloud in thee."

LIVING THE LIFE

PROF. HOMES TUPPER.

Have you counted your blessings this morning?
Have you bathed in the ocean of air?
Have you quaffed from your old oaken bucket,
The nectar that's waiting you there?
Have you tasted the bread of the sunrise?
Have you drunk from the wells in the sky?
Have you sipped from the sweet pool of Friendship?
And, if not, then answer me—Why?
Have you counted the chorus of songsters?
You have heard their sweet song, I suppose.
Have you squared your account with the flowers,
Or received your rich fee from the rose?
Do your riches include some kind helper,
Who's walking beside you through life?—
A sister, a brother, a father,
A mother, a husband, a wife?
Did you whisper this morning, "I love you,"
As you clasped those dear cheeks in your hands;
"I count you earth's dearest possession,
More precious than jewels or lands"?
Oh, be a miser, thou Croesus!
Fondle thy jewels today;—
They'll sparkle and shine if you love them;
If forgotten, they'll varnish away.

ROBBIE'S LESSON

ALICE C. EATON.



ONE RAINY SPRING MORNING Robbie sat in a big arm chair looking gloomily out of the window. His face was all dark with discontent, and he looked very much like the tearful clouds that were sending great drops of water down into the garden. Presently Aunt Jane came into the room—dear Aunt Jane, always so cheerful and kind, and who always seemed to know just what every one needed. She was "Auntie" to every child in the little town where she lived, and the animals seemed to know she was their friend.

"Why, what does this mean? Is my little man letting the frowns and tears chase away all the smiles and dimples? What is the matter, laddie, this fine morning?"

"There isn't anything to do and nobody to talk to, and then this horrid rain has come and spoiled everything. I was going into the woods to hunt violets and now I can't. I don't see why it had to rain," answered Robbie mournfully.

Aunt Jane looked at the forlorn little figure for a moment; then, laying her hand lovingly on his shoulder, said brightly: "Do you know, Robbie, dear, the rain is doing a great work this morning—watering all the plants so they will come up out of the ground and grow and grow and grow. Come into my room, dear, where there is a nice grate fire, and we will have the coziest kind of a little visit."

Robbie's face lighted up with pleasure, for such an invitation was highly prized by the little boy, and jumping out of the chair he slipped his hand into the room, and while Aunt Jane went to her room. Everything here was so bright and pretty that he felt better the very moment he stepped into the room, and while Aunt Jane looked for some sewing to do while she told him a story, Robbie watched the flames leaping from log to log, and they seemed to beckon to him to come and join them in their mad game of hide and seek.

"I would like to tell you a true story, dearest. Would you like to hear it?"

"Oh, yes, Auntie, dear; please, please do, for you tell the very best stories I ever heard—and, Auntie, please tell about boys."

Aunt Jane smiled down into the dear little upturned face, now all alight with interest, and began her tale:

"Once upon a time there was a gentleman who had six sons, the youngest of whom still wore kilts and was the dearest little roly-poly fellow you ever saw, and he was the darling of the whole house. The other boys were fine, broad shouldered, manly chaps, who looked out upon the world fairly and squarely.

The father loved his children very, very dearly, and the boys in turn thought they had the most wonderful father in the wide, wide world, and they lived very happily together. The father did not care to have anything he could not share with his sons, nor enter into any work or pleasure they could not join him in, for he loved their companionship always. They had the finest games of foot ball and base ball, all sorts of tests of strength and the jolliest times imaginable. They had their serious times, too, times for study and times for good earnest talks, for this was the way the father taught his boys how to think and see aright.

They lived in a rambling, old-fashioned house, filled with cozy corners and quiet little nooks; just the place to play exciting games of hide and seek. The house itself was set in the midst of several acres of land, and one portion was devoted to a splendid garden; trees, flowers and all kinds of vegetables grew there in abundance.

Every tree and plant there seemed to know it had its own particular work to do, because every leaf and blade of grass grew so beautifully and was so fresh and green. The trees did their part by putting forth their

leaves and yielding shade and spreading out their branches that the little birds could build their nests there and be safe. The flowers did their work very sweetly by being plants of beauty and filling the air with fragrance; the dear little vegetables helped by providing food. Then the rain came and the sunshine, and all worked together lovingly and hapily, and soon the garden was a place of beauty. One was just as necessary as the other to make the perfect garden.

One morning, as the father was drinking in the beauty and fragrance of this garden, a beautiful thought came to him, and he began to see that right here he and his boys could work together. Then, as the boys came racing out of the house to join their father in the usual morning tramp, he asked them how they would like to have a garden all their own. He would give them the land, furnish the tools and whatever seeds they should decide to plant, and besides this, he would advise them that they might care for their gardens in the very best way.

The lads were delighted with this suggestion, and rushed about the garden, each making his choice with shouts of laughter. Even the wee laddie in kilts joined in the fun and chose his little plot. He announced with much seriousness that he was going to make his a love garden, and plant only flowers in it, because when the blossoms came he could pick them and give them to those who had no flowers, but most of all he wanted to give his posies to the little lame children who had to stay in the hospital.

Finally the fun of choosing was over. Then the father gave the tools and seeds, telling the boys he expected each one to do his part by cultivating his garden—keeping all the weeds out, watering it, and doing whatever was needed—and when they gathered their crops, if they wished to sell the increase they might, and whatever they made would be theirs to do with as they desired.

The summer passed quickly, and because the boys had worked faithfully with their father, and had learned how to use their tools well, they were able to gather fine crops at the end of the season.

One cool autumn night, as they were all gathered around a blazing log fire, roasting nuts and eating apples, the father began by asking them if they remembered the morning he suggested that they have gardens of their own, and when they answered yes, he went on to say that that morning a beautiful thought of the loving care the Heavenly Father has for each of His children had come to him, and he had taken this way to show them that God's love is everywhere present. The whole world is one big garden—the garden of the Heavenly Father—and because our Heavenly Father has so beautiful a garden He wants each one of His children to have one just as beautiful. So He has planted in the heart of each girl and boy a most wonderful garden, more beautiful than any that has ever been seen—even than fairyland—and the seeds therein are both large and small, just as the seeds they themselves planted in the spring-time.

“What are these seeds, children? Can you not guess?”

“No, father,” came a chorus of voices.

“Why, they are the little everyday things we all know about. One seed is kindness, the little things we do every day for one another; loving service, obedience, cheerfulness, just wearing a smile instead of a frown; and, then, there is the seed called politeness. If you only pick up a book some one has dropped, one of your seeds has begun to grow. There is the seed of thoughtfulness, thinking of others; integrity, always standing firm to the best one knows; then, there are the twin seeds—faithfulness and steadfastness—and they never give up, but always grow into something larger and more beautiful than a little simple seed. But always remember, that as beautiful as the flower is that comes from the seed, it is first within the tiny seed as a perfect plant.

“Isn't it wonderful, boys, that all you and I have to do is only to cultivate this garden, just to help the little seeds come forth into plants, unfolding and growing more and more each day, and at last bursting into

golden blossoms. We do not have to furnish or make a single thing, any more than you did this summer when I gave you all things needful for your garden, but our part is to take care of all the Father gives into our keeping, and be glad we have the work to do.

"But as you cultivated your little garden and worked with me, so God expects us to use the Love Tool he has given to keep the weeds or unkind thoughts out of our garden, and to water the little plants as they come up with loving service to others, always remembering to let the Sunshine of Cheerfulness fill our hearts every hour of the day, for then it will shine right out and make the world brighter and happier.

"And now, my lads, are you willing to cultivate this garden? Shall we work together developing the gift our Father has given to each alike? Always remember that each one has a garden of his own; so let us watch ours very carefully and keep out every unkind thought. Let us love every person and every thing we see, whether just at first glance we want to or not, for now we know that underneath the rough looking appearance is a beautiful garden, ready to burst into bloom, and perhaps you or I may be the gardener to give it a start. These little plants grow very quickly when the Love Tool is used.

"But, father, I do not believe I ever saw a tool of this kind," said the eldest son, "and how are we to use it?"

"Our Love Tool is loving, and loving makes us want to do only loving deeds. Each one has this Love Tool, and we use it by speaking a kind word or giving a cheerful smile to one who seems to need help. Perhaps, that one does not know of this wonderful garden nor has ever heard of the Love Tool. Help him to know about this.

"And let me tell you of the best thing about helping others. You cannot help another but that your own garden is growing faster and better for the help you give."

"Tell us what we must do, father, and we will do it."

"Every morning before you get out of bed, think very quietly and deeply, 'This day I will carry only loving thoughts in my heart, and do only loving deeds, then I will know that I am using the Love Tool I have, and that God's love is filling me every minute.'"

The big clock in the hall struck nine times, and smiling upon the youthful gardeners, the father bade them all good-night, and away they went upstairs to bed.

Robbie sat very still for a few minutes after the story was finished, then said very seriously: "I will cultivate my little garden, too, Auntie dear, and won't let any more frowns come and spoil things. I am going right now and let Rover out of the closet. You know I shut him in there this morning 'cause I thought he was naughty."

Enshrined in our hearts are lessons learned,
 Because of the joy that we have earned.
 Without these lessons we would not know
 This narrow path that we should go.
 Narrow it seems, but there is no end
 To this path through which we must ascend.
 Mortal eyes to spirit are blind;
 The way at first seems hard to find;
 But as we patiently wend our way,
 Greater the light that dawns each day;
 And the many proofs that we are given
 Inspire us on in our march towards Heaven.

—M. L. H.

The Christ in me understands Life's Truths.

The Christ in me accepts Life's Time and Place.

"I can do all things through Christ which strengtheneth me."

I resolve to bare True Witness.

STEPS TOWARD THE LIGHT

Elemental Lessons for the Beginner in the Study of Truth.

PROF. HOMES TUPPER.

FIRST STEP.



THESE WORDS are addressed to you, who are seeking, by one who has sought, and who is seeking more Light. Come, then, let us seek it together; together, yet apart, for I must follow my path, you must follow yours. Like stars, each has an orbit of his own; each feels the influence of every other; each deflects every other, and is deflected by it; yet each is guided or impelled, safe and jarless, through its solitary cycle. Gravitation is a universal law, and obtains through *all the Universe of all that is*.

For this I know: the Hand that holds
The stars in place up there,
Is the Hand that molds and now enfolds
His children everywhere.

To *know* the Truth is Life and Light.
To *practice* Truth is Life.
To *realize* Truth is Light.

Your quest and mine is then: *To know the Truth and live it.*

Where, to whom shall we go to find the Truth? To books? To men? To a book? To a man? As well seek vision through another's eyes, or hearing through another's ears, or speaking with another's voice as knowing with or through another's knowledge.

Each individual, whether star or plant or man, lives its own life, draws its own supply of Life, of Truth, of Substance from the One Source of all supply.

Inspiration means, *In-breathing*. No one can breathe in for another. Inspiration never can be second-hand.

Revelation means, *To become aware of*. Each becomes aware of all that is through his own powers of perception. Each sees or hears or feels or comes to know for himself. Each may report his sights, sounds, feelings, knowledge to the world, but only through his own senses may he perceive. Revelation never can be second-hand.

Then each must seek *within* and not abroad for *vision of the Truth*. Truth is, has been, will be, *unchanging*. Growth, unfolding, is but coming into fuller and fuller perception of this unchanging Truth. More life, more light, is then but this:

To see, to feel, to do,
That which is more nearly, more completely, *true*.
We need but stronger wings,
More courage for the flight;
But every fall and failure brings
Us nearer to the Light.

NOTES OF INTEREST.

The office of the Vita Publishing Co. has been moved from Chicago to 2057 E. 69th St., Cleveland, Ohio. This company publishes the writings of Walter DeVoe, of the Eloist Ministry.

"The Balance" magazine, Denver, has recently been sold by Olive A. Killin to Dr. C. W. Hester, but Mrs. Killin will continue for a time as associate editor. Here's success to "Balance."

FOR SALE—One hundred shares of stock (value \$100.00) in the Mental Science Industrial Company, Bryn Mawr, Wash., for only \$25 cash. Address, Editor of Power, 3929 W. 38th avenue, Denver, Colo.

"Power" extends the glad hand of welcome and fellowship to the bright new magazine, "The Master Mind," edited by Annie Rix Miltz, of Los Angeles, which makes its gracious bow to the public this month. Mrs. Miltz is one of the pioneers in New Thought, and the magazine will be filled mainly with articles from her pen. Mrs. Miltz is well known as the founder of the Homes of Truth, author and teacher. The subscription price for "The Master Mind" is \$1.00 a year; with "Power" one year, \$1.50.

SHE CAME BECAUSE SHE WANTED.

Dainty little cards are out announcing the birth of Garland Lucile Prather, baby daughter of Mr. and Mrs. Charles Edgar Prather. The little miss came on Monday, August 28, and pulls the beam at ten pounds. Congratulations to the popular pastor of the Second Divine Science church and his wife are coming in from their many friends, and The Advocate herewith extends its happiest.—North Denver Advocate.

THE GREATEST OF ALL IS LOVE.

This is the title of an attractive booklet, the latest production of Fannie B. James, president of the Colorado College of Divine Science. It contains three addresses delivered by her during the summer at the First Divine Science Church of Denver. It was discussed under the topics: "Love of God vs. Fear and Worry;" "Love of Self and Neighbor vs. Condemnation and Criticism;" and "'Satan, Thee Too, I Love,' or, How to Meet Adversity."

Mrs. James is a forceful writer and speaker, and her words always carry the conviction of sincerity and Truth, as well as being entertaining.

Stanhope cream paper cover, 15c; cloth, 30c; leather, 75c. For sale by the Power Publishing Company and the Colorado College of Divine Science.

THE NEW FIFTH EDITION OF "SPIRITUAL HEALING,"

by Charles Edgar Prather, Ph.D., editor of "Power," is ready for delivery. Simple, explicit, practical, this little book of 128 pages is declared to be a classic in New Thought literature. It requires no deep metaphysical thinking or interpretation to understand its teachings. In many places it is used as a text-book in classes, as well as for individual study and application.

Every reader of "Power" should have a copy of this book for ready reference and study, as well as a copy or two to loan. It also makes a most acceptable gift.

Paper, 30c; cloth, 50c; full leather, \$1.25.

During the month of October we will send any subscriber to "Power" four copies of the paper-bound books for \$1.00, postpaid.

ASSEMBLY OF DIVINE SCIENCE STUDENTS.

Preparations are being consummated for the Second Assembly of Divine Science Students that is to open on November sixth and continue in session three days, at the Colorado College of Divine Science, Denver.

This Assembly is intended as a review for students of the College, hence only those who have received at least the Primary certificate are eligible.

There is constantly an enlargement of view and a clearer outlook amongst the teachers and workers in this Truth; our desire is to share the best with every student of the College. This yearly review affords that opportunity.

A change of program from last year will be arranged. While several addresses will be given upon the essential Principles and Practice of Divine Science, more time will be devoted to short talks and opportunity to hear from the students will be increased. More of the health discussions will be a feature—and a closer touch of teacher and student will be arranged for.

There will be addresses on vital subjects; heart-to-heart talks with one another, and between teachers and students. Divine Science up-to-date will be fully presented.

We cordially invite out-of-town students, and urge their attendance, if possible, at this important time.

We would like to write an individual letter to every student everywhere, urging the importance of being present at this annual reunion. Most all are readers of "Power," and we ask that each take this invitation as individual, and answer soon that she or he can and will be here. We shall look for your reply, in which you will tell us whether or not you can come.

FANNIE B. JAMES,

President, Colorado College of Divine Science.



ABOUT FIFTEEN MONTHS AGO a little struggling church in Spokane, with a big, but discouraged minister, had a new birth. Some modest witness planted a vital Truth-seed in that minister's heart. The soil was rich. The seed was potent. It grew. It took root-hold. It put forth branches of word and deed. It covered itself with a foliage of selfless service. Blossoms came forth of healing, of comfort, of joy, of satisfaction. The harvest of conscious unity is white.

The church is now big, but still struggling. Struggling to find room for its awakened growth; struggling to find seats for its new people; struggling to find time and workers to do its new work; struggling into higher, sweeter, richer life.

It is called "The Universalist Church of Divine Science." Spokane has now become vastly rich.

The minister is A. C. Grier.

The heart hungry Seattle is being fed the Bread of Life by the Rev. Agnes J. Galer, of whom we of Denver love to speak in the first-person possessive.

Here are some of the summer indications that point to a measureless movement of the years to come in this most interesting center: Earnestness, loyalty, zeal, fill the movement from center to circumference. Beautiful morning healing classes attended by twenty-five to thirty people. Mid-week evening classes attended by twice that number. Then, of course, the Sunday service, so simple, so rich, so beautiful, so inspiring, that one feels that this place is Holy Ground.

Seattle is bathed in the Spirit of Love. Plans are going forward for new quarters to meet their growing needs.

The far Northwest is the place of big people, big movements, and rich harvests in the domain of the Spirit.

H. T.

“THOSE WHO TRESPASS AGAINST US”

MRS. LESTER MERRIMAN.



WITH OUR LIMITED VISION, within the bounds of our narrow horizon, we measure with a meagre standard. The world, to us, is all that is contained in our conception of it, and those who trespass against us are those only who may criticise our daily conduct, speak ill of us, rob us of a few dollars or perchance take some undue advantage of us.

When our view of life is widened, when the vastness of the universe awakens us to the vastness of ourselves, we note how unlimited may be the ways and places where those who may trespass against us, how numberless the times we may forgive them their trespasses, and hence how great the opportunity for growth in the *exercise of forgiving*.

At first we have few ideas on politics, science, religion, philosophy or ethics. As our ideas are multiplied and our views widened, the field for the trespasser is enlarged also, and the realm for forgiveness extended. Then it is we begin to learn those who trespass against us may trespass in many new places—on our views and opinions—and some of these are very stubborn. *Now* to forgive a trespasser becomes a task little before understood when our hedges were low and ill-kept and our fences were down through neglect.

We group together a number of opinions on religion, beliefs in God, immortality, spiritualism, medicine, mental science, orthodox creeds, Hindoo or Theosophical teachings; and we call these opinions “sound,” not to be overcome, full of wisdom, and in accord with the quality contained in law and order.

We have little patience with the trespasser who breaks over, enters the field of our “sound” doctrines and, by reason, persuasion or sarcasm, tries to uproot *our opinion*. Though in his field the trespasser may have an entirely different set of beliefs on the same subjects, he can not tolerate ours.

The meaning of “Forgive us our trespasses as we forgive those who trespass against us” grows larger; there is a deeper note sounded in the prayer.

Don’t be afraid of new thoughts, new doctrines, new beliefs. Entertain them as you would a stranger, cautiously, but without criticism.

What is it the Scriptures say about entertaining strangers and thereby perhaps angels unawares? And about the stone that was rejected and afterward became the corner-stone? The very truths we at first scoff at and reject because of their new and strange appearance, come at last to be the basis of a most substantial and helpful faith, and comforting, too, for Truth, while it jolts us at first, does truly give us peace in the end.

Never will I forget the jolt I got when I first learned there was any other way to enter the Kingdom of Heaven except through the “door” of an orthodox church, and by repentance and water baptism. I have been jolted a good many times since; but jolts really don’t hurt you.



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.

THE LORD'S PRAYER.

(In present tense.)

Our Father which art in heaven,

Hallowed is thy name.

Thy kingdom is come; thy will is done on earth as it is in heaven.

Thou givest us each day our daily bread.

Thou forgivest our debts as we forgive our debtors.

Thou leadest us not into temptation; but dost deliver us from all evil.

For thine is the kingdom, the power, and the glory, forever and ever. Amen.

DIVINE SCIENCE STATEMENT OF BEING.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.
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Practitioner.Ketner, Mrs. M. M. P., 1707 Irving Street, Denver.
Practitioner.Knowles, Miss Lillian R., 2619 East Twelfth Avenue, Denver.
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Residence, 4231 West Thirty-second Avenue.
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Practitioner.Wooton, Mrs. Lydia J., 321 East Cedar Street, Denver.
Practitioner.

THE ORDER OF MIND

MRS. SUSAN MOFFET HAYWARD.



OW "I would order my cause" that you may be of one mind, and see with the light of morning where wisdom shall be found, and the glory that knows no defeat.

We are told that to him that "ordereth his conversation aright the salvation of God will be shown." These words were not written and arranged by one who studied conventional effects. Oh, no! his conversation was related to our daily needs, in orderly unmistakable language, for he says, "My Father giveth you the true bread from heaven."

If there be order in our conversation, our thought must also be in order. Since thought springs forth from idea we analyze it according to our basis, the One Mind, in which Idea and Order have place, and give rise to concentration.

The question is often asked, How may one "*concentrate*"? First, know *poise*. Poise is absolutely necessary to concentration, and is first and last *order*.

We are frequently advised to set our house in order, for the close of our earthly activities may be near. Now we are taught to so *live* that our house (body) is *ever* in order. This order may be maintained through right thinking—thus "*things*" remain where they belong.

Thoughts are not "*things*;" they, however accord to "*things*" order, such as arranging the details of the home, hanging pictures, changing chairs, and sustaining harmony (health) in every organ and cell of the body; hence thoughts are not pictures, chairs, nor physical organs; but when centered in the One Mind are in order and ready for service.

Thoughts thus equipped would check the impatient word; look with forgiveness on the one who betrays and disappoints us, quiet the heart throbs of fear, and cheer the disconsolate.

Order, like an angel of light, clears the path we would tread from all imaginary obstacles that reach out to grasp and withhold from us the great gifts that are waiting and ready for our use.

In our Silence the path is shown us, like an illumined vision revealing the glory we seek, guided by the love that seeks us. We also hear the word of wisdom in the movement of the sun, moon and stars. We still hear its command, when we listen, that the same order in our own movements must be obeyed.

In definite order the sun shines for us. God-Life responds to the call of Life for us. We know just what to depend upon; we know our sustaining power, for "He hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Therefore every atom in the Universe is a note of order, and rings out in unison with Heaven's key-note. Surely, this individual Self is included in this grand scheme of expression.

Since Order is directed by the One Intelligence, and is universal, no exception is made regarding special cases. We are all served alike under the same blessings of baptism and love.

The body, the Perfect Body, is the great master-piece of order. We realize in this truth that prayer without ceasing is fulfilled. Our health, our business, our social relationships are all aboard the same ship, with sails spread under the same supreme ruling—whether in storm or calm we are safe.

The order of Mind points out a fact that must come home to us; that is, that we were endowed from the beginning with the ability to give out from that great center of understanding all of the so-called comforts of life that are now placed at our doors. Yet greater than these are lying in wait for the awakening. The same energy, skill and talents are within—dormant, may be—but take courage, for day follows night.

As the seed obeys its order to give forth from its dark resting place its beauty, fragrance and fruitage, so we have the same privilege according to order, of manifesting the life and love that pauses in the Universal Intelligence for our summons. In response our souls chant with every form of life the glad song that Universal Wisdom is expressed with the same precision and steadfastness in the small affairs of each hour that is followed by the procession of the seasons.

In the entire plan of God's fulfillment we are now aware of the importance of our individual co-operation, and that the seemingly small space of the Universe we fill is involved the subtle necessity of moving in perfect harmony with our Basis, the Great Reality.

DAILY STUDIES FOR THE MONTH

The Order of the One Perfect Mind

Monday, October First. Thus saith the Lord: Set thine house in order. (Margin reads: Give charge concerning thy house.)—Isa. 38:1.

We need this injunction today. We desire a body in order to have this; we must set our mental household in order. This day I will study to see and practice perfect order.—Fannie B. James.

Tuesday, October Third. And the house when it was building, was built of stone made ready before it was brought thither, so there was neither hammer nor ax nor any tool heard in the house while it was building.—1 Kings 6:7.

When we build according to God's Law and Order we find all things ready; all things harmonize so that we build without confusion, without discord. The building is glorious, raised in Peace.—Maud Fletcher Galigher.

Wednesday, October Fourth. God hath not given a spirit of fear, but of love and of power and of sound mind.—2 Timothy 1:7.

This "sound mind" is God's own wisdom, knowledge and understanding, with which He has endowed His children. His Mind is Perfect; in Order, and expresses according to his own Perfect Law; hence is orderly within and without.—Nona L. Brooks.

Thursday, October Fifth. And he that keepeth his commandments dwelleth in him, and he in him.—1 John 3:24.

That I may enjoy the freedom of Health, Love and Abundance, I will keep my thoughts firmly in order, and seeing only Perfection everywhere.—Josephine S. Preston.

Saturday, October Seventh. I would order (my) cause before him.—Job. 23:4.

“Order is heaven’s first law.” In cause and source of all is perfect order. Let this be one argument for our birthright of being created in perfect order, mentally and physically.—Fannie B. James.

Monday, October Ninth. Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.—Heb. 6:20.

The word Melchisedec means “King of Righteousness,” and we are all ordained priests after this order, and *our* reign of righteousness helps to establish Eternal Order here in this world of ours.—Maud Fletcher Galigher.

Tuesday, October Tenth. In Him we live, move and have being.—Acts 17:28.

In this Mind of Law and Order we live. As we realize this, our thinking is set in order. Confusion falls away, and the clear light of God-Intelligence is revealed.—Nona L. Brooks.

Wednesday, October Eleventh. God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.—2 Thess. 2:13.

Today I will feel that I myself am the chosen child of the Father, my body consecrated Spirit, and through my faith in this Spirit I am made whole.—Josephine S. Preston.

Thursday, October Twelfth. I must work the works of him that sent me, while it is yet day; the night cometh when no man can work.—John 9:4.

O my brothers, God exists. There is a soul at the center of nature and over the will of every man, so that none of us can wrong the universe.—Ralph Waldo Emerson.

Friday, October Thirteenth. Let all things be done decently and in order.—1 Cor. 14:40.

The beginning of doing is thinking, and the source of thought is knowledge. Let us know certainly that we were begotten in order and think only of being in order.—Fannie B. James.

Saturday, October Fourteenth. But every man in his order: Christ the first-fruits; afterwards they that are Christ’s at his coming.—1 Cor. 15:33.

Every man is in order, and controlled by the power of the Christ. The first-fruits of every man are perfect, and in his inherent nature demand that they ultimately show forth that Perfection. The beginning and the end is the consciousness that the *Christ is all*.—Maud Fletcher Galigher.

Monday, October Sixteenth. Whatsoever ye do, do it heartily: as to the Lord.—Col. 3:23.

This truth includes all activities. Our business, our housekeeping, our clothing, and our appearance, are kept in perfect order when we realize this Law Divine.—Nona L. Brooks.

Tuesday, October Seventeenth. Wherefore thou art no more a servant, but a son; and if a son, an heir of God through Christ.—Gal. 4:7.

Through the daily practice of my true nature (love) I will have dominion over every negative belief and opinion.—Josephine S. Preston.

Wednesday, October Eighteenth. Study to show thyself approved unto God, a workman that needeth not to be ashamed.—2 Tim. 2:15.

Think of spiritual results. Sure as the earth swims through the heavens, does every one of its objects pass into spiritual results.—Walt Whitman.

Thursday, October Nineteenth. A land of darkness without any order.—Job 10:22.

Where order is, light is. Where light is, order is. God is light, and we of God are always in light, hence in order.—Fannie B. James.

Friday, October Twentieth. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely: . . . think on these things.—Col. 4:8.

Paul gives the law of growth (realization) in this verse; think on these things, and the long avenue of Harmony will be yours.—Nona L. Brooks.

Saturday, October Twenty-first. The Spirit of God hath made me, and the breath of the Almighty hath given me life.—Job 33:4.

I let go of every thought that has held me in seeming bondage, and unite with the Spirit of all Present Intelligence, that in order has brought me forth a perfect form and in its loving activity is sustaining me.—Josephine S. Preston.

Monday, October Twenty-third. But he is in one mind, and who can turn him? And what his soul desireth even that he doeth.—Job 23:13.

Have a method. Have a soul of your own. Be your true self. Think, realize, reflect, until you have a measure of unborrowed con-

viction, which establishes a center of repose and is a source of happiness and contentment.—Horatio W. Dresser.

Tuesday, October Twenty-fourth. So shall I keep thy law continually, forever and ever.—Psa. 119:44.

With a soul filled only with that constructive love that builds for the highest, the law may be followed that teaches that we can live just as sweetly, honestly, lovingly, as the Law Maker who pointed out the way; not in the *future* when we have grown, but *now*.—Susan Moffett Hayward.

Wednesday, October Twenty-fifth. To him that ordereth his conversation aright will I show the salvation of God.—Ps. 50:23.

We are put in authority over thoughts and words. Think from the true standpoint that God is all, then will every word be ordered aright for thought governs word.—Fannie B. James.

Thursday, October Twenty-sixth. The steps of a (good) man are ordered by the Lord.—Ps. 37:23.

The steps of a man are his thoughts and words. When we *wholly* acknowledge God, perfect Wisdom and Love, that God *is*, orders or directs our every thought and action, I acknowledge God is *all*.—Fannie B. James.

Friday, October Twenty-seventh. O Lord, by these things men live, and in all these things is the life of my spirit.—Isa. 38:16.

With every kind thought and action does the unfoldment of the soul manifest its inherencies—Wisdom which constantly guides and directs—love which blesses and cheers—develop according to law and order.—Susan Moffett Hayward.

Saturday, October Twenty-eighth. 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.

Have you failed in what you set out to do? Are you discouraged? Come, let us reason together; let us go back to principle—God, the Omnipresence; Wisdom, Love, Knowledge and Power; *this God-Presence within you*.—Mrs. W. H. Darling.

Monday, October Thirtieth. Be ye glad and rejoice forever in that which I create. . . . For all these things mine hand hath made.—Isa. 65:18; 66:2.

I explore my Kingdom. I delight myself in the Law. I revel in the sweetness, love and order of the One Life manifesting everywhere its wisdom.—Mrs. M. M. P. Ketner.

Tuesday, October Thirty-first. That thou thyself walkest orderly and keepest the law.—Acts 21:24.

It is easy to keep the law when our thoughts are daily set in order. I see God as my Life, always in order; as my Mind, always pure. I will think and speak according to this truth.—Fannie B. James.

T R E A T M E N T S.

BY MRS. MAUD FLETCHER GALIGHER.

IN THE HOME.

THE PROMISE. If I am faithful in the little things I will be made master over great things.

“If I be a master where is my fear?”

Since only faithfulness masters things, since only faithfulness masters fear—faithfulness alone measures my realization or growth in Understanding and Power.

“It is unto *me* according to my faith,” (and faithfulness).

That I may realize my full cup of peace and joy in my home,

I RESOLVE to be a true HOUSEHOLDER.

“Moses was faithful in all his house, as a servant.”

“But Christ as a Son over his own house.”

“We are made partakers of Christ, if we HOLD the beginning of our confidence steadfast unto the end.”

We are not under the law of the Moses consciousness, but we have risen to the law of Christ consciousness or true mastery.

I RESOLVE to “hold the beginning of (my) confidence steadfast.”

I will HOLD to the Principle and Practice of Truth in all things and under all conditions.

I will HOLD a cheerful, hopeful attitude even in the face of what seems to be disappointment.

I will HOLD loving thoughts for everyone who enters into my home environment, for “thinking Good is thanking God” for every relationship in Life.

I will HOLD a “watch before my lips to keep the doors of my mouth” that my words may be a strength and a help at all times.

I will HOLD every duty in the light of privilege and will give and do all things “heartily as unto the Lord.”

I will HOLD the trifles and interruptions as being in Divine Order, and therefore worthy of place and consideration.

THE PRESENCE FILLS MY HOUSE WITH GLORY.

I rest all in Infinite Peace, and therefore my house is filled with Peace.

I use the gifts that God has given me in selfless, unseeking Love; therefore my house is filled with Love.

I grace every occasion with Joy—I smile all signs of weariness and worry away; therefore my house is filled with Joy.

I grant opportunity to every member of my household to serve, and therefore my house is consecrated to service.

HOME MAKING AND HOUSE KEEPING MUST BE ON THE CO-OPERATIVE PLAN.

ALL MUST WORK TOGETHER. Desire, will and plan united, working to one end, make the Perfect Home, the “House Beautiful.”

The Blessedness of Harmony (Heaven) is realized in UNITED THOUGHT, UNITED EFFORT, UNITED PRAISE.

The Colorado College of Divine Science

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

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NEW THOUGHT MEETINGS, TEACHERS AND HEALERS.

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

- Chicago Truth Students, 913 Masonic Temple Second and fourth Wednesdays, 2 p. m.
- The Church of the Higher Life, Metaphysical Hall, 30 Huntington Avenue, Boston, Mass. Sunday service, 3 p. m. Rev. Lucy C. McGee, Ph.M., minister.
- Divine Science—The Church of the Healing Christ, Durvea's Hall, 47 West 72nd St., 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.
- The Eloist Ministry, 2057 East Sixty-ninth Street, Cleveland, Ohio. Walter DeVoe, healer and teacher.
- 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 Avenue. 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. Frenyear, Ministrant. Services: Sunday, 11 a. m.; Wednesday, 10:30 a. m.; Friday, 8 p. m.
- Home of Truth, 1109 Franklin St., San Francisco, Calif. The Christ Ministry in all its branches.
- Home of Truth, Grant St. and Alameda Ave., Alameda, Calif. Harriet H. Rix, Minister. Services: Sunday, 11 a. m.

- Home of Truth, 3099 California St., San Francisco, Calif. May A. Wiggin, Teacher.
- Lawrence, Mass., 5 Fair Oaks Ave. Emma E. Carr.
- Prof. LeRoy Moore, Teacher and Healer, Chicago, Ill. Office, 414 LeMoyné Building, 40 E. Randolph St. Residence, 4324 Vernon Avenue. (Free-will offerings.)
- Minneapolis Fellowship and School of Expressed Christianity, 811 Nicollet Ave., Minneapolis, Minn. Ruth B. Ridges, Teacher and Healer. Regular services Sundays at 10:45 a. m. and Wednesdays at 8:00 p. m. Reading rooms in connection, with all the best New Thought books and magazines.
- 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, Peebles' Corner, Cincinnati, Ohio. Services: Sunday, 11 a. m.
- New Thought Federation, 913 Masonic Temple, Chicago. Services: Sunday, class studies, 10:15 a. m.; public meeting, 11 a. m. Noon meeting, 12:30 to 1 daily in Room 419, 87 Washington St.
- New Thought Fellowship, 412 Masonic Temple, Chicago. Henry Victor Morgan, Leader. Services: Sunday, 11 a. m. and 8 p. m.
- New Thought Fellowship, Omaha, Neb. Suite 20-21 Baldrige Block, 20th and Farnam Sts. Services: Sunday, 10:45 a. m., and 8 p. m.
- Rest Reading Rooms, 719 Fourteenth St., Oakland, Calif. Rev. Helen E. Close and Rev. Ida B. Elliott, Ministers. Services: Sunday, 11 a. m.; Thursday, 8 p. m., healing lesson.
- New Thought Inn and Library, 2336 Channing Way, Berkeley, Calif. Anna L. Stoeckly, teacher and healer; Miriam Blanch Kingsbury, librarian and teacher.
- 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.
- St. Louis Metaphysical League, Alexandria Bldg., 509 North Newstead Ave. Services: Sunday, Divine Science, 11 a. m.
- True Life Center, 2115 Bush St., San Francisco, Calif. Dr. Nellie Wood. Services: Sunday, 8 p. m.; class meetings, Tuesday, Wednesday and Friday, 8 p. m.
- The Unity Society of Practical Christianity, 913 Tracy Ave., Kansas City, Mo. Charles Fillmore, Speaker. Services: Sunday, 11 a. m.; Wednesday, 2.30 p. m.; Healing Meeting, 8 p. m.
- Unity Branch Library and Free Reading Room, Aspen, Colo., 116 East Cooper avenue. Services: Thursday afternoons, 2 o'clock, conducted by Matilda L. Ross.

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CHARLES EDGAR PRATHER, Ph.D., B.O.

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Index.

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Cause of Disease	16	74
Knowledge the Remedy.....	18	ON THE PART OF PATIENT:
Source of Knowledge	19	Sincere Desire to be Healed.....
Intellect and Spirit	20	Receptivity
HEALING A BIBLE DOCTRINE....	25	Faith
Jesus Had Power of Healing....	27	All Things Possible
Laying on of Hands.....	28	The Prayer of Faith
Curing vs. Healing	31	Works Accompanying Faith
You Can Heal	32	Activity in Expression.....
Healing Through Apostles and Others	34	Examples of Active Faith
Faith the Foundation	36	ABSENT HEALING
Baptism	37	The Omnipresence
NOTED EXAMPLES OF HEALING. 39		No Limit to Thought-Force.....
The Leper and Palsied Man.....	41	Concentration
The Servant	42	Renewing of the Mind
Sin and Disease	42	Becoming Attuned
The Ten Lepers	43	Speaking the Word
DAY OF HEALING NOT PASSED.. 45		Spiritual, Not Hypnotic, Treatment.100
Unchanging Character of God....	47	THE SILENCE
Healing Now Being Demonstrated	49	Our Chamber of Peace
The Emmanuel Movement.....	52	How to Enter the Silence.....
INSTANTANEOUS HEALING..... 55		How to Pray
Unfoldment	57	FORMULAS FOR SELF-TREAT-
Gradual Unfoldment	59	MENT
NECESSARY STEPS TO HEALING. 63		For Realization of God's Presence..113
ON THE PART OF PRACTITIONER..... 65		The True Self
To be Illumined	66	Faith
Steadfastness	67	Abundance
Basing Decision on Principle.....	68	Thoughts on Retiring.....
Knowing Only the One Power... 69		Thoughts on Awaking.....
Faithfulness	69	For Wisdom
Perfect Confidence	72	For Health
Non-resistance	73	For the Environment
		For Abundance
		SUMMARY
		125

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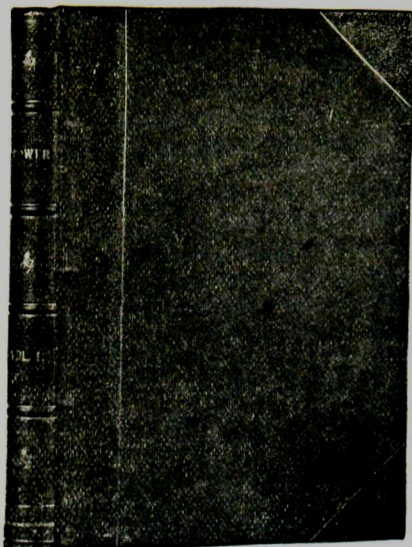
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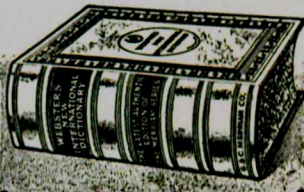
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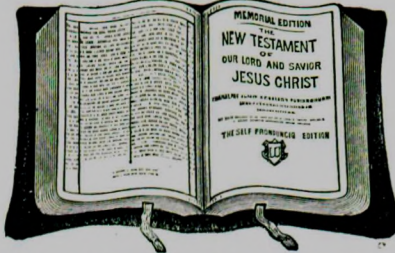
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