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

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CHARLES EDGAR PRATHER, Ph.D., Editor.

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## BE AN OPTIMIST!

Editorial in "The Denver Record."

CHARLES EDGAR PRATHER.



IT IS ACCORDING to your attitude of thought whether you feel happy, well and good, or the opposite. It is literally true that "As a man thinketh, so is he." If one images in thought (and we think only in pictures) limitations of any kind—sickness, poverty, trouble, etc., these things soon seem to fill his world, until he is overwhelmed by them. But they are only the effect of his beclouded mental vision. One can hold a penny so close to his eye that he cannot see the fullness of abundance all about him. Holding to ills tends to magnify them, and in thus giving them a place in your thought you endow them with power of evil, and soon find yourself enthralled by adversity.

The only way one can become master instead of slave to things of sense is in changing his attitude of thought. The first step is in mentally recognizing that the Source of all is absolutely good, and, under the law of being, brings forth like unto itself: "Like begets like." This leads naturally into the second step—knowing oneself the embodiment and expression of that Good.

When one sees the truth of his own being—*Goodness*, he has eyes to see good in every event, circumstance and environment. He forms readily the habit of looking for the good, and one always finds that for which he is looking, if he does it in the right way. We don't see the good because we are really looking for something else!

Think (form mental images) of good—cheerfulness, kindness, health, prosperity, companionship—and you have opened the way for the inflow and outflow of the Good in these very phases.

Therefore, be optimistic if you wish to be successful. Look always for the bright side; look for the good in everyone, for "we've all our angel side." You will thus unfold into the expression of the vir-

tues which you have persistently imaged, and you will realize that, after all, "only the Good is true," and that "life is worth the living."

## THE LIFE AND CHARACTER OF EMERSON

HELENA M. SNYDER.



ALPH WALDO EMERSON, the poet, essayist, and philosopher, was born in Boston almost at the beginning of of the nineteenth century. He could trace his ancestral line back through eight generations of ministers, all of them men of culture and ability. "The ancestral ground," says Newell Dwight Hillis, "slopes upward toward the mountain-minded man. The great never appear suddenly. Eight generations of clergymen make ready for Emerson, each a sign-board pointing to the coming philosopher." Hence, we find Emerson summing up and repeating with a master's stroke of genius the life and thought of all his Puritan ancestors.

Ralph Waldo was the second of five sons. At the time of his birth, his father, William Emerson, a man of high reputation and scholarship, was pastor of the First Church of Boston. Plain living and high thinking were characteristic of the Emerson household. The father's salary was comparatively small, and his family large. Waldo at his father's death was eight years old, and his mother was left a widow with six children to care for and educate. By the heroic exertions of the mother, keeping boarders and practicing the strictest economy, all of the six children received a good education.

When Emerson was ten years old he entered the Boston Latin School, where he spent four years in preparing for Harvard College. While at school he did not make many friends for he was remarkably shy; boyish games did not appeal to him. It is said that he never even owned a sled when coasting was the favorite sport of his school mates.

During his college course he was obliged to depend largely upon himself for his maintenance. In scholarship he was considered only fair, having no faculty for mathematics and pursuing a desultory course of private reading with more industry than the prescribed studies, but he attained distinction in his translations from the classics and his literary work.

After his graduation he and his brother William taught school. As a teacher, Emerson was much respected and loved; but this work was not congenial to him, and he gladly relinquished it, after four profitable years, to begin his studies in divinity.

An affection of the eyes and symptoms of consumption, the latter compelling him to spend a winter in Florida, interfered greatly with his theological course.

Emerson's distinctive genius, like Milton's, came into full bloom rather late. But during these years of leisurely reading and meditation his nature was absorbing the food it most needed and slowly growing toward maturity.

Soon after leaving the divinity school he married a beautiful

young lady named Ellen Tucker, and entered upon what he supposed would be his life-work as a clergyman. Three years brought serious changes. Mrs. Emerson's death took the sunshine out of his home, and a few months later he felt obliged to resign his pastorate after five successful years.

On Christmas day, shortly after his wife's death, he set sail for Europe in the hope that an ocean voyage would benefit his health. He visited all the important cities of Europe and met many famous men, among whom were Coleridge, Wordsworth and Carlyle. This was the beginning of the warm friendship between Emerson and Carlyle.

Upon his return from abroad Emerson appeared for the first time as a public lecturer. Here he found his vocation! As a lecturer he had a peculiar charm—a triple charm of a fascinating voice, brilliant thought, and a personality singularly winning and spiritually stimulating. It was the day of the lyceum, or lecture platform, and many talented lecturers went about the country, but Emerson was the prince of them all.

After his settlement in Concord with his mother, he married Miss Lidian Jackson, with whom he lived happily for many years. Two sons and two daughters were born to them. His home life was unclouded, and he took an unusual interest in the studies and sports of his little ones.

The death of his eldest boy at the age of five years was a blow from which he never fully recovered. This sad event brought forth the poem called "Threnody," which tells of a grief too deep for tears. "O child of paradise, Boy who made dear his father's home . . . . . Born for the future, to the future lost."

But in the main his life was a singularly happy one. As the years went on his fame steadily increased. As early as his forty-fourth year, on his second visit to Europe, he was recognized there as one of the most remarkable men of the century; at home he was revered as a seer and a saint who dwelt in the presence of the highest spiritual realities.

His mind began to fail when he was sixty-seven. His memory for words became capricious, and often he was forced to describe objects instead of naming them—as when he humorously said of an umbrella, "I can't tell its name, but I can tell its history: strangers take it away."

The shock and exposure at the burning of his house hastened his decline, and he once more went abroad for health and rest, accompanied by his daughter Ellen.

On his return the love and pride of his fellow-townsmen appeared in the reception they gave him; he was escorted with music between two rows of school children to his home, where a triumphal arch of leaves and flowers had been erected. By generous friends the house had been restored to its former condition. His renewed vigor was fleeting. His powers failed more and more. Not long after, just a month before his seventy-ninth birthday, "The Sage of Concord" fell asleep.

In this brief outline of the chronological events of his life I have purposely omitted everything pertaining to his essays and lectures.

But when we consider the character of Emerson it is very necessary to study his message to the world. For "All that he was permeates all that he has done." "The key to every man," says Emerson, "is his thought."

These words from "Self Reliance" speak most plainly of his own character: "What I must do is all that concerns me, not what the people think. You will always find those who think they know your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

No man who ever wrote the English tongue has put more meaning into words than Emerson. "In his hands words are rammed with thot."

We pause a moment to reflect upon a few of his sentence sermons—jewels all: "Be; not seem." "Trust thyself; God is in thee also." "Pretence is vain; we pass for what we are." "Fret not; the things which are really for thee gravitate to thee." "Our strength grows out of our weakness." "A man can not speak but he judges himself." "Every opinion reacts on him who utters it."

Emerson helps us most in provoking us to help ourselves. Great men are great so far as they liberate us. He made men listen to the Voice within and say straight out of the heart things which were in it. He gave them faith in themselves and in their own thoughts. "Look in thy heart and write."

What was Emerson's philosophy? Hear it concisely stated in his own words to his friend Carlyle: "My philosophy, which is very real, teaches acquiescence and optimism." Acquiescence, to Emerson, was a reverent making the most of one's self; optimism was a serene trust which could wait for the development of an eternity in which the present played a part. This philosophy runs through his prose and his verse and is never lost.

The essay on the "Over Soul" is Emerson's philosophy or "Conception of God."

In his writings all things turn to religion; all life is religion; nothing moves in the world except to divine meaning. His pages are as fresh in Japan or by the Ganges as in Boston, and are electric with his personal life. No man rises from reading him without feeling more unshackled.

Emerson belonged to that class of geniuses called Idealists. An idealist is one who lays stress on the worth of ideas, who regards the mind as existing before the body and as giving form to it. Idealism says that there is a Universal Spirit of which nature and man are manifestations—a Spirit which is not only the original but the immanent and sustaining Cause of all things. Man is a spark from the Universal Spirit, a torch lighted at this altar and manifests in miniature all the characteristics of his original. "Mind," says Emerson, "is the only reality." "I believe in the existence of the material world as the expression of the spiritual or real." "Nature expresses not only the Infinite Mind but the finite mind as well, since all mind is in essence the same." "The currents of the Universal Being circulate

through me; I am part or particle of God." "The soul in man is not the intellect or the will . . . . but the background of our being, in which they lie." All this but repeats the ideas of Carlyle, Coleridge, the German idealists, Plato, and the mystic thinkers of the Orient.

While Emerson was not an original philosopher, since Plato there has been no prophet of the Idea more unwavering than he. It is his remarkable capacity for drinking from many fountains, culling his sweets from every variety of flowers which justifies men in calling him "wide-minded Emerson." There was nothing absolutely *new* in the Coleridgean and Emersonian revivals. Most men are idealists; the greatest thinkers of all ages have recognized the *might of conscience*. But ideal truth, sublime and eternal accepted by the thought of all ages, and of the very essence of Christianity, was in need of re-statement.

A materialistic period had passed in France, in England and in a part of the United States; and another such period was to come. Against this materialism Emerson preached a spiritual self-centred idealism.

What was the purpose of his message to the world? Emerson protested against conventionality and sham in the churches, in society, and in the state; and he stood independent of public sentiment and the domination of the majority. He was a reformer among reformers. He spoke his word and wrote his line and left the result with others.

Condemned and hated by many, he lived in the serene optimism. Measured by the standards of "orthodoxy," whether Roman, Episcopal, Presbyterian, or old-time Congregational, he was a heretic and a destroyer. But in the age conflict between materialism and idealism he was an idealist through and through. He fought no battles for prelacy, for the Westminster Confession, the Trinity, but against atheism, pessimism and utilitarianism, he was an *ally of Christianity*. Herein lay his unique value for his land and age. Taking almost for granted the lofty conceptions of idealism this high spiritual nature *put them to use in everyday life*. He followed his own precept: "Hitch your wagon to a star." In the teeth of conventionalism, materialism, and skepticism, he preached with singular charm the new-old doctrine of the Soul and its immediate relation to the Infinite Being. Its utterances were an explicit statement of a creed denied alike by Calvinists and the materialist.

The world is lost and under the wrath of God, says the Calvinist. The world is self-created, purposeless, and to be made the most of before we perish forever, says the materialist. Hear Emerson: "Every natural fact is a symbol of some spiritual fact." "All things are normal and in their boundless changes have an increasing reference to Spirit mirrored everywhere. This first of truths dominates all his Hercules shall hint or thunder to man the law of right and wrong, and echo the ten commandments."

His philosophy looks toward God himself and sees the unseen Spirit mirrored everywher. This first of truths dominates all his thinking. In the light of it, nature takes on a higher beauty and a deeper significance. History and biography become fresh and vital with the indwelling life of God. Upon social problems Emerson

turned the searchlight of the same spiritual truth. In the church, the great defect, he thought, was that men have come to speak of the revelation as something long ago given. "It is the office of every true teacher," says Emerson, "to show that *God is*, not was; that He *speaketh*, not spake."

All this has a practical application to the upbuilding of the character of the individual man: "Know then that the world exists for *you*. What we are that only can we see. All that Adam had, all that Cæsar could, you have and can do. Adam called his house heaven and earth, Cæsar called his house Rome; you, perhaps, call yours a cobbler's trade, a hundred acres of ploughed land, or a scholar's garret. Yet your dominion is as great as theirs, though without fine names. As fast as you conform your life to the pure idea in your mind, that will unfold its great proportions. Here, then, we have Emerson's philosophy of nature, life and development. It is ever in search of the purpose of things, optimistic, reliant upon God, strenuous for the development of the individual. Nothing swerved him from this fundamental idea of man's place in the Universe. "Man, a portion of the Universal Mind, is the channel through which heaven flows to earth. Enthusiasm is the thrilling mixture of the private soul with the adorable Over-soul, which has various names; as Power, Godness, Holy Spirit, Comforter. The inward attraction for it, the worship of it, is religion—a motive, an impulse, a trust, an obedience. The same religious sentiments recur under whatever garb of sect—Unitarian, Trinitarian, Romanist, Protestant. All faiths are fundamentally identical—the same wine poured into different glasses." Ceaseless progression turns the oldest into myths. On the ruins of creeds and churches the temple of God is built. It is th Spirit that endures."

Emerson was a great teacher, a great poet, but above all he was a great preacher. His teachings have helped to broaden religious conceptions in all churches under all creeds in America and England. He has given enthusiasm to youth, poise to manhood, serenity to old age, and helped all to live in faith and hope. People of all creeds quote him and many are quite unconscious of the origin of his pithy sayings. He rebased man's immortal hope.

When he left his church he took his pulpit with him. He preached throughout his life—and he did nothing but preach; even his poetry is preaching. As a preacher he is unsurpassed!

In her beautiful address on "Emerson, the Man," Julia Ward Howe tells us: "He shone always with his own peculiar lustre, calm and radiant. Need I say that he still so shines? So much of his life and thought was cast in forms of immortal beauty, that it endures and will endure—for generations that never heard his voice or saw his smile—a joy and an inheritance, forever."

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The habit of optimism, of facing life the right way, is worth infinitely more to any of us than the greatest fortune in the world without it.

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Whether the world is blue or rosy depends upon the sort of spectacles we wear. It's our glasses, not the world, that needs attention.



# The International Bible Lessons

CHARLES EDGAR PRATHER.

Lesson 9. March 3rd.

## THE CALL OF THE FIRST DISCIPLES.

Mark 1:14-28; Luke 5:1-11.

**Golden Text.**—The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.—Matt. 9:37, 38.

Intellectual perception (John the Baptist) must give way to soul realization (Jesus). John looked for the Truth in another; Jesus knew it as a fact within himself. Prophecy must give place to fulfillment; John is put in prison, Jesus preaches the living of the Truth (faith) individually whereby one realizes that the kingdom of God is here now.

Galilee, into which Jesus (the quickening and saving power in each one) comes, means circle or circuit; embracing every inherency of Being. An inherency is that which is infixed, belongs to, and cannot be separated from. But these qualities are asleep, and must be aroused or called into conscious activity.

There are twelve chief faculties of the mentality; and "twelve" is symbolical of spiritual perfection or fulfillment, just as "seven" is the sign of material completion. To each of these latent potentialities must be preached the "kingdom of God" as a present reality; that God is the One and Only Presence in the Universe, and therefore rules His world. Awake! repent! Turn from your idle dream of sense, and enter into the realization of the freedom, wholeness and joy of Being and of Life. This is co-operating with or "believing" the good news (gospel).

But not all the powers of mind respond at once. First one is awakened, then another, and so on, until the full apostleship (twelve) is complete, wherein is expressed the fully awakened soul.

By the side of the sea (spiritual possibilities) sat Simon and his brother Andrew. Simon means "one who hears;" one who is receptive to the voice of Truth; who reaches forth to its realization—"casting a net into the sea." Andrew means "manly;" respectful, attentive, responsive; strength. Both were busy, fulfilling the best they knew how; and only such are called into higher and broader fields of usefulness.

The Voice of Truth (Jesus) calls these qualities in you, as it did to Simon and Andrew, to no longer give sole attention to outer achievement of accumulation, but to follow the "Inner Light," and your sphere of usefulness will continually broaden. Receptivity to Truth is always sustained by Divine Strength.

One awakened quality always tends to stimulate another to activity. Thus the faculty of Discernment, or Judgment, or Common Sense, in our lesson spoken of as James, is called to accompany John—Love. These were in the ship mending their nets—uniting and making the best of what they had. Love and Good Judgment always do so, and when consciously united as one they become a mighty power for good.

This first awakening of these soul powers does not constitute them "apostles"—they later become such only after proving their fidelity to the Truth in practicing it. This is the "stirring up of the gift of God in thee," whereby you will also quicken others in the harvest of good.

Lesson 10. March 10th.

## JESUS THE HEALER.

Mark 1:29-45; Matt. 4:23-25.

Golden Text.—Himself took our infirmities, and bare our sickness.—Matt. 8:17.

Healing is a change in the mentality from a belief in sin, disease and inharmony to a knowledge of the Truth. Since God is the Omnipresence—both invisible and visible—not only filling all, but being the very substance of all—then all must in reality be Spirit; for God is Spirit, and "That which is born of Spirit is Spirit."

Jesus was conscious of this Truth, and only through consciousness awakening the mentality can healing take place. "Consciousness" comes from the words "con"—with, and "scio"—to know; meaning literally, to know with the Source of Knowledge—God; to know Truth.

This knowing reveals the nature of God—Love; the activity of God—Life; the State of Being—Health. One who sees only this Truth is a healing presence wherever he goes, for his consciousness awakens the mentality of others to know the same Truth for themselves.

This power may be used by such an one purposely in definite cases, as well as being a radiant influence at all times. This was evidenced by Jesus. When he healed one by definite action he called into activity the qualities of Receptivity, Con-

fidence, Discernment of Truth, and Love. (Simon, Andrew, James and John accompanied Jesus.) These qualities put into operation in consciousness—"he took her by the hand"—will harmonize every agitated condition—"fever;" and harmony expressed is health.

"Devils," adverse thoughts—the thoughts that believe in the reality of disease, inharmony, etc., are always "cast out" when the "Light of Truth" is revealed to one. There should be no compromise with such; no argument with them. See and know only the Good, not permitting the devils to speak, and they are vanquished.

Where did Jesus get this realization, this consciousness? Let us follow him: "He departed into a solitary place, and there prayed." The only place to commune with the Source and Fountain of Truth is the solitary place of your own heart, shutting out every thought of the external; this is the "Holy of Holies," the "Secret Place of the Most High." Here you aspire, affirm and know your oneness with God, as did Jesus, and you become the living channel through which God will heal and bless.

Lesson 11. March 17th.

## THE PARALYTIC FORGIVEN AND HEALED.

Mark 2:1-12.

Golden Text.—Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities: who healeth all thy diseases.—Ps. 103:2, 3.

When one becomes truly the messenger of God, how essential it is for him to be unmoved by any personal adoration! See the crowd filling the house as soon as they knew Jesus had returned to Capernaum. All wanted to see this man who had such apparently marvelous power. But what did he do? Did he thank them for their adulation, enjoying the fame which had spread throughout the land of him? Listen! He improved his opportunity, and "preached the Word unto them." All the glory belonged unto the Father; he was only the messenger

of the Supreme Fact of the Universe.

Our lesson shows the reward of faith, which is the testing of one's confidence, trust and co-operation. When they couldn't get into the house with the palsied man any other way, they carried him to the house-top and let him down on his bed through the roof. And Jesus spoke the word of freedom.

What was that word? Forgiveness of sin. Sin is any shortcoming, a missing of the mark, whether intentional or through ignorance. Therefore sin is the cause of all dis-

ease, for when one knows the Truth of God, and therefore of His expression, there can be no misconception or falling short.

Since healing is a change in thought from limited or beclouded mental vision to a realization of the

Truth, it is verily the letting go or forgiving of sin which heals. Let God speak forth your health and perfection in you today. Be the instrument of God in speaking the word of health for yourself and others through the power of the Christ.

Lesson 12. March 24th.  
FEASTING AND FASTING.

Mark 2:13-22.

Golden Text.—I came not to call the righteous, but sinners.—Mark 2:17.

Again we find ourselves with Jesus (illumination) at the sea-side, where Spirit teaches us the Truth. Every phase of the mentality is open to this inspiration when one rests on the shores of Infinite Possibilities. "The multitude resorted unto him."

Matthew, who is called Levi in our lesson, was a tax collector. He not only collected the taxes for the State, but an excess as his "fees." It required great determination—will—on his part to force payment. Now this faculty of Will is of great value, but it must be awakened to a higher plane of usefulness than mere acquisition of money or temporal supply.

Truth—Spirit—God—calls in one way or another, "Follow me." The Christ is this Revelation of Truth in Jesus, in you, in all who are open to its call.

The Will is called from sense or outer conditions to a steadfastness of purpose and effort within, and thus becomes the instrument by which and through which we become established in Truth—unmoved and unwavering in our faithful application of principle in every circumstance of life.

Truth is for all. It knows no lines of separation; church affiliation or none; "publicans and sinners." Belonging to any church is

no proof of being "holier than thou," or that one who does not accept creed and dogma as his religion is not spiritually awakened.

Eating is the symbol of appropriation. Jesus' reply to the scribes and Pharisees (v. 17) shows plainly that only the ones who are awakening to Truth can be receptive to it; only those who feel that they need a fuller realization of Good can really partake of it. Those who feel already satisfied have no hunger; those who are well need no physician. Truth is the food ready for the soul that feels its need, and it never fails to satisfy the hungry soul.

Fasting is an attitude of mentality in which one finds rest from continual, and often strenuous, appropriation. And it is good for one's physical organism; it gives the whole system a chance to be toned up and rejuvenated.

The time for feasting and the time for fasting will be revealed to you. There is a proper time for each, but no one can lay down a rule for you. Follow the inspiration of Truth, the leading of the Spirit, in all your affairs, and you will be safe.

Keep ever renewed by the Spirit within. Let old conditions go; live ever in the new.

Lesson 13. March 31st.

REVIEW.

I. The Birth of John the Forerunner Foretold.

II. The birth of John the Baptist.

III. The Birth of Jesus.

IV. The Presentation in the Temple.

V. The Wise Men and the Star.

VI. The Boy Jesus in the Temple. (This is the only account of the

boyhood of Jesus in the Bible.)

VII. The Ministry of John the Baptist.

VIII. The Baptism and Temptation of Jesus.

IX. Call of the First Disciples.

X. Jesus the Healer.

XI. Forgiveness and Healing.

XII. Feasting and Fasting.

## ON THE PATH

CHARITY S. WAY.



VER IN THE STRIFE of your own thoughts," said Emerson, "obey the nobler impulse." The highest and purest thoughts which come to me are from the soul, and the more I follow these higher, purer thoughts, the more I shall come to know God. But each time I refuse to follow the higher and allow myself to be carried away by a lower impulse, it becomes harder to hear the higher voice. If we listen to and follow this inner voice—this voice of the soul—we make rapid progress toward the true life; but it is because we live too much in the outer, we do not listen to the inner voice, but obey a lower and more selfish impulse, that we so often draw to us bitter experiences. The nobler impulse is the Divine in us, and just so often as we refuse to obey this higher voice, just so often do we run onto stony ground. Following darkness rather than light brings us trouble. The highest that I can imagine of purity, love and goodness is the Divine voice speaking to me: this is my light which I must follow if I would have life. Following anything that is lower than my highest conception of truth will bring me sorrow; for that which is lower than my ideal is darkness—is sin for me—and sin always brings sorrow.

The journey from sense to soul may be compared to a man's traveling on a path through thorny woods; while he keeps the path all goes well, but if he steps aside to the right or to the left, the thorns hurt his feet—thus he learns through experience to keep in the path. In just this way we learn through experience the voice of the soul. Even an animal learns to keep away from the place where he has been hurt or frightened. A little child learns to keep its fingers out of the fire after it has been burned. He learns to keep his hands off from his mother's plants if his hands have been slapped for meddling with them. The animal seems to learn unconsciously. Man learns many lessons unconsciously; but after he has advanced higher in the scale of life and has become more thoughtful, a trying experience will cause him to pause and reflect, and to listen for the inner voice to make known unto him what lesson the experience held for him. No lesson is given us before we have grown to the place where we can master it; and as soon as we are able to learn a higher lesson, a lesson in the purer—the more spiritual—we draw to us just the experience that will enable us to learn that lesson. If we do not do our best and learn the lesson the first time it comes before us, we shall have to stay in that class until we do learn it. If we refuse to learn the lesson we will draw to us experiences so bitter that we are forced to learn it. As soon as we have outgrown the lower class we are crowded into a higher one. The writer can recall at this instant three experiences, each one more bitter than the one before, which came to her to teach her to obey a certain noble impulse which had been knocking for recognition, but not until the last and most trying of the three came did she fully realize what lesson these experiences held for her.

We cannot stand still; but like a plant which turns its head to-

ward the sun and climbs upward, so do we grow and flourish only when we climb toward the light. We learn the true way from the false because the true brings us peace, while the false brings us misery. True, we see a class of people leading a life, and are happy in that life, which would be sin for another class, and which if indulged in by the other class would make them most miserable. The first class are living according to their highest understanding; they do not condemn themselves for what they are doing; they are living in their light and are content in it. The second class has unfolded more; they have become conscious of higher things—they have come into more light—therefore, they must live in their light. "To whom much is given, of him is much expected." Doing things that our higher consciousness condemns makes us miserable. Each person must follow the voice of his soul. The one who has the most soul is forced to live the highest, purest life. If he does things that his soul condemns, inharmony will follow him in all the walks of his life.

But like the story of the prodigal who wasted his substance in riotous living and after having fed on the husks with the swine until he was weary and heartsick, he came to himself and realized that he had sinned, and arose and started back to his father's house, and his father seeing him ran out to meet him; just so, each pilgrim who drifts away from the voice of the soul, draws to him experiences so bitter that he is forced to return. As he again listens for the inner voice with a meek and contrite heart, even as the father in the parable saw his son when he was yet afar off and ran to meet him, the great Over-Soul will meet the weary pilgrim who is humbly listening for the voice of God, and will lead him into the way of peace. For the great Shepherd knows his sheep, and when they hear his voice and follow Him, they are safe and all is well.

My ideal is my God for the present. It is all that I can comprehend of God, and as I keep my ideal before me and follow, it will grow higher and higher and lead me upward. My ideal today is much higher than it was five years ago. The God that I worship today is not the God that I worshiped then; or, in other words, I have a clearer conception of God today than I had five years ago. By keeping the eye on our star and following its light it grows larger and larger, and we come to know more and more of the Christ. I did and said things yesterday which seemed to me then the right thing to do; today I am ashamed of some of my yesterday's actions. Why? Because I have had another awakening since; I have unfolded more and can hear the voice of Truth more clearly.

On the path of life are plane after plane. Each person is at home—at peace—on the plane where he belongs. Some seem to progress faster than others; they perhaps are more receptive and learn their lessons more quickly, and are ready for the higher class sooner. Two persons may enjoy each other's company very much for a while, but if one advances faster than the other, they will gradually drift apart. The one who advances more slowly cannot understand the other, and he seeks company that he can understand—those whose thoughts are most akin to his own; while the one who has outgrown him moves on and attracts to himself others whose interests are similar to his. We

attract to us people who are like ourselves. The pilgrim who has advanced far above the general trend of the world's thought, will find few friends in the seen world who can understand him. He will be largely misunderstood. All great souls have been misunderstood by the world in general; as Emerson says, "To be great is to be misunderstood." But when one is himself following his star he is happy even though the world forsakes him. He has friends that the world knows not of. The one who is lead by the "inner voice" has a comforter who will lead him on in peace. And as our Saviour said he had the Father always with him, because he did always those things which pleased the Father, so we, too, may become conscious of the Divine Presence with us always if we do ever follow our God's voice.

A young lady stricken with illness just in the prime of her life, sought in vain to regain her health by trying all that the outside world had to offer; but as she had grown to a highly spiritual plane, the more carnal minds could not understand her case, and their thought atmosphere, which was darkness to her, only crushed her the more. For ten years she lingered along without improvement, and as she herself says, was one of the most miserable persons on the face of the earth. She longed for death to come to her relief; for she had been brought up to believe the tradition that after death the good go to a place of rest beyond the skies, called heaven, and the bad are ushered to a place of torment called hell. She hoped to reach heaven where she could find peace and rest; and yet she felt at times that hell could not make her more miserable than she was. As time went on and death did not come to her relief, she became more thoughtful, and it gradually dawned upon her that the highest, purest, the most beautiful life which she could imagine, was God's message to her; that the pure and beautiful life which she had imagined people lived in that far-off place called heaven was hers to live right here and now. And she began to realize that she was now suffering the miseries of hell because she was not following the dictates of her higher self, but was drifting along trying to follow the light as others saw it, which was below her ideal and was evil to her. The thought atmosphere in which she had allowed herself to dwell was not pure enough for her, and like Lot's wife who turned into a pillar of salt because she looked back instead of pressing forward toward the mountain height, she too, by lingering on the old outgrown plain instead of moving onward, had become helpless. By denying her God—the Law of her Being—and not following her light, she had become confused; darkness came upon her and she could not see her way—thought and body were in a most disturbed condition. As she groped on in darkness with no light to guide, she became filled with fear and evil imaginings. But as soon as she began to recognize and follow her light, peace and harmony began to take the place of fear, and she came to have faith in the good, the pure and the perfect instead of in the evil, and grew strong and well again.

"As the greater contains the lesser, so the spiritual healing includes the physical." As we get in harmony with the Law of our Being and become conscious of the Divine Presence with us, peace and rest take the place of fear. Fear in the mentality disturbs the circulation of the blood, and the organs seem diseased; but as one's thought is

at peace, the circulation becomes normal again and ease takes the place of dis-ease.

Many make the same mistake that this young lady did; they grow to a higher plane—they become conscious of higher, holier living—but still cling to the lower plane. Thus, they become dwarfed and sickly, just as a plant will when it does not get the nourishment it requires.

We may put a bulb into a little pot of dirt, and there watch and care for it very tenderly for a while, until its roots fill the pot; then we know it cannot thrive well there any longer, so we transplant it into a larger pot of dirt. After it has outgrown this place we transplant it in a still larger place; we set it out in the ground. At first it may seem very hard for the little plant to be beaten and threshed by the storms and wind, not being used to such treatment, and we feel that we can almost hear it murmur and complain at its lot; but we know that this is just what the little plant needs to make it grow strong and hardy, and to develop into a large tree which will blossom beautifully, and the fragrance fill the atmosphere around it.

Just as the little plant needed to be set in a larger place in order to thrive well, so we, when we have outgrown the place where we were, are set in a larger place. It may not always seem to us like a larger place, but if it calls for more grace, it is a larger place. We may meet with some great disappointment. We may fail to get the position in life that we had been seeking after, and become obliged to follow a line of employment that we would not have chosen; or some cherished friend is taken away from us. If we become discouraged because things do not turn out as we think they should, and murmur and complain instead of making the best of things under whatever circumstances, we will have to stay in the cramped place—our outgrown shell—longer, and will become dwarfed just as the plant would if left in the place it had outgrown. The Father who notes the sparrow's fall, watches over His own, and when we can no longer grow in the place where we are, we are set in a larger place. We seem to draw to us just the experiences which will best promote our growth.

A young man seeking employment failed to secure the position he wanted, and was obliged to take another. At first he murmured and laid the blame on others because things did not turn out his way, and made himself very unhappy. But finally he decided to make the most of it and try to enjoy his work where he was. He began to feel that there must be a lesson in it for him or he would not be held there. So he determined to do his very best, and learn his lessons as he went along. His employer was a grouchy old man, who was very hard to work for; so the young man had to make a great effort to keep good natured, and to use all the grace he could call forth in order to hold his position. But at the end of the year he was able to look back and see what lessons this year's experience had taught him. He found he had learned a great lesson in self-control. He had learned to keep his ideal before him and dwell in peace, even though others were cross and irritating. He had trained himself to look for the good side of his employer and overlook the evil; to keep the perfect image before him—to picture the perfect even while his employer was complaining and

making unpleasant remarks. He had learned more patience. His own disposition had become much improved. He had become able to be at peace in the midst of storm; just as the little plant turns its head toward the light and grows steadily onward, and becomes strong and hardy in the midst of storm and gale, this young man, by keeping his face toward his star and living his own life in the midst of confusion, was growing strong in the Spirit. He had been set in a larger place, for never before had he been placed in a position that called for so much grace. He could look back, too, and see that had this experience come to him a year sooner than it did, he could not have learned the lesson; it would have been too hard for him then. But it came after he had grown to the understanding where he could master it. So he began to understand that "we are not tempted beyond what we are able to bear." This experience had crowded him out of his outgrown shell into more of the Christ Spirit. And he began to realize as never before that the Divine Hand is guiding His children through experiences where they are obliged to live in as much light as they are capable of comprehending.

At the time when some experiences come to us, we may not be able to see just what lessons they hold; but if we are faithful and do our best, we may be able to look back later and see what lessons they did teach. Many things in life do not turn out as we plan; but if our plans fail it is because there was not enough truth in them for us, and it was better that they should fail. "To whosoever much is given, of him shall much be required."

Many a one can look back over the past with a heart full of thanksgiving and praise to God that some of his plans were frustrated; and that he was forced to turn from the way he had chosen to go and pursue another course. For he had been drifting away from the inner voice into the outer. Though perhaps trying to convince himself that he was obeying the higher impulse, after his plan failed and he with a meek and contrite heart, sifted the matter, could plainly see too much selfishness there; and that he had wandered from his ideal. A Wise Providence understood him better than he understood himself, and he was led into a truer way.

When I stop to consider how wisely Divine Love has guided me in the past, I truly feel that I can trust Him in the future. And should keep ever alert listening for His voice.

When we see our castles totter and fall and our fond hopes blasted, if we become rebellious and murmur against God, and thus shut ourselves away from our light, like the Israelites of old, we shall have to wander in the wilderness longer. And the more we rebel against the higher voice, the more we draw inharmony to us, until like tired children we gladly creep back home. But if on the other hand, when our plan is foiled, we make the most of things, knowing that if our way had been the best way for us, it would not have failed—and earnestly seek to know the better way, we shall be guided safely. "If ye hunger and thirst after righteousness ye shall be filled." If we would progress, we must say with the Master—"Not my will but Thine be done." The human must yield to the Divine—and just as much of the Truth as one is capable of understanding is he forced to live. The



push of the Divine crowds him onward. We are all on the Path from the lower to the higher, and step by step are we crowded from sense to soul.

All that saints and seers have hoped to realize in a place beyond the grave, is ours to make real here and now by the evolution of life. One overcame all lower conditions and evolved into the highest—thus, became our Saviour. He tells us that we must be born anew—must be transformed by renewing of the mind. The mortal must put on immortality. As Moses lifted up the serpent in the wilderness, and all who looked at it were saved, even so must the “son of man” be lifted up, that all who believe on him (lift up the “son of man” in their consciousness from the carnal to the spiritual) shall have eternal life. The old serpent—the sense thought—must be lifted up. The lower man must give place to the higher, for the “carnal” is enmity toward God. When the “son of man” is lifted up in our consciousness to the “Son of God,” then shall we come into His holy Presence.

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### AN EVENING PRAYER.

ROSCOE K. STOCKTON.

Gentle Presence in whose Power  
I ever live and move,  
I feel, in this the twilight hour,  
The guidance of Thy Love.

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### UNFOLDMENT IN CONSCIOUSNESS

The consciousness of the kingdom of heaven may grow from one least, little word of Truth which the Christ speaks into a listening mind; because every such Word has life in itself from the Logos. It is indestructible, and though it lie without germination and growth for thousands of years, like the wheat in old mummy cases, whenever that mind into which it was spoken is sufficiently mellowed and enriched, whether it be here or hereafter, the lost Word will come forth to fruitage. . . And its growth is practically limitless, for it draws sustenance from heaven and earth,—from inspiration and experience. And it is a beautiful and suggestive symbolism which likens the kingdom of the heavens to a tiny seed growing into a tree! The birds of heaven come and build their nests in its sheltering branches: thus a little Word planted into a human mind may put forth stock, branches, leaves, blossoms and fruit! Its beauty, strength and fragrance combine in a great magnetic power, which draws to it the messengers of Truth. And the mind, as an instrument of the Spirit, may grow and expand to such conscious knowledge and power that it can receive and furnish an abiding place for these heavenly revelations. As the tree of the Knowledge of the All-Good grows deeper and higher and wider, other and greater Words of Light will be revealed direct from God to man, for revelation is not ended. Truth will come and abide permanently in the conscious consciousness of man, for, indeed, “He restoreth my Soul,” and Soul is Consciousness.

MYRA G. FRENYEAR.

From “Talks on the Kingdom of Heaven.”

## CONSISTENCY

WILLIAM YEATS MORE.



CONSISTENCY! THOU ART A JEWELL." If we would but keep that old axiomatic eulogism before us constantly, it would help us amazingly, in the words of the Scottish poet,

"To see ourselves as others see us  
Would from many a blunder free us  
And foolish notion."

To the average man, we believe this is life's lost word, for it is tritely said by Owen, "Without consistency there is no moral strength," and the man, though of great intellect, but devoid of consistency, is like Samson shorn of his locks, "Weak as other men."

When the honest reasoning mind resolves to accept life's great principles, he should endeavor to bring every relation into harmony: not merely voicing such, but squaring every act as well as thought to the voice within the soul—making his life conform to the ideal, or as the olden text says, "To the pattern seen on the mount."

This is not too exalted a standard for daily use, because it has been the oft-proven experience of the wise of all time; hence we boldly endorse the assertion made by Emerson, "Men of God have always from time to time walked among men, and made their commission felt in the heart and soul of the commonest observer." In those days of pessimistic accusation as to the increasing degeneracy of the age we do not hesitate to remain with the optimistic phalanx who refute all such aspersions, boldly stating that today there are infinitely more *doers* of the will than at any other stage of the world's history.

This is positively a spiritual and not a material age, and there is a more general soul-quickening than is apparent to the ordinary observer. In fact, we have with us today thousands of whom the words of the inspired Armstrong will apply:

"Of right and wrong he taught  
Truth as refined as ever Athens heard;  
And (strange to tell) he practiced what he preached."

This reminds of Paul's admonition, "Be ye doers of the word, and not hearers only;" just what Emerson meant when he said, "Be and not sem." It is this being the Self that is life's only business, and when individually awakened, we will exclaim with Jesus, "I must be about my Father's business."

What we wish to emphasize is this plain evident fact, *viz.*, that whether we (personally) will or not, we are foreordained to harmonize with the Self, and, like Jesus, become the cosmic-conscious soul. Though this is a patent fact to many, yet it is not a truth accepted by orthodox Christianity, but we predict that unless it becomes the vital faith of the church very soon it will loose vast numbers to the ever-increasing ranks of the spiritually awakened.

Consistency is the prelude to the soul-perception that is consciousness; therefore, it behooves each one to use his best endeavor to come

step by step, if not instantly, to the "Mount of Transfiguration," where like the Master, our being will be thrilled with the Father's recognition, "This is my beloved Son, in whom I am well pleased."

Consistent practice means unity, hence need we say that all unlovely traits vanish like snow before the summer's sun, or transformation of a dark room when suddenly illuminated. This life of consistency is not impossible, as generally affirmed, but if universally practiced it would work as great a revolution as if all conspired to simultaneously speak the truth—en masse adopt this life of consistency. Then like the "Great Souls" of all time, let us nobly act our individual part, meeting each issue with faith in the Omnipresence; and loss of physical life itself would seem no sacrifice; for the ignorant persecutor we would feel the divine pity of the Master, who with the last breath of a consistent life uttered only forgiveness and love.

The cry of utopian, impractical and chimerical in the every-day business world is fast disappearing, though still advanced by a few; but we are convinced that it is the one and only plan, in fact from a business standpoint is impregnable, so fully endorse that noble soul, Colton, when he says, "Nothing more completely baffles one who is full of trickery and duplicity, than simple, straight-forward integrity in another. Let us prove consistency in the very hardest experiences of human life, and am certain we will come to echo the words of a Modern Master, "The purest ore ever comes from the hottest furnace, and the brightest and most magnificent thunderbolt is elicited from the darkest storm cloud."

The power to achieve consistency is ours for the asking, and if at times the task seems impossible, let us realize the well-worn words, "The battle is not ours, but God's," hence may justly be termed the "Holy war." From this standpoint the illustrious examples of the past ever stand as sentinels against the allurements of sense, so we too must gain consistency ere our names are enrolled with the immortals. This stern and holy resolve to be consistent has been grandly voiced by James A. Mackereth:

"To share the fate of Christ and Socrates;  
To weep with Dante, and with Bruno die;  
To meet no mercy under heaven; to lie  
In night's ungentle bosom without ease;  
To be the prey of mighty miseries,  
And, mocked of men, to lift a lonely cry  
That mingles with the weary winds that sigh,  
And with the moanings of the midnight seas—

This is to serve the Highest! 'Tis to bring  
Hope to the desert; to face friendship's frown:  
'Tis to be hated; 'tis with tears to drown  
Felicity; it is with faith to cling  
To the soul's dream; blend with that holy thing—  
The voice of conscience; e'en with the martyrs crown."

I practice the Presence of God by recognizing and affirming,  
*Spirit with Its perfect activity is present everywhere at all times.*



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Address all communications concerning treatments to

THE POWER SOCIETY OF SILENT UNITY HELPERS,  
3929 West 38th Ave., Denver, Colo.

THE LORD'S PRAYER.  
(In present tense.)

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

DIVINE SCIENCE STATEMENT OF BEING.

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

REGISTERED WORKERS.

- Baum, Mrs. C. L., 1439 Gilpin Street, Denver.  
Practitioner and Teacher.
- Brooks, The Rev. Nona L., 864 Clarkson Street, Denver.  
Minister First Divine Science Church of Denver.
- Close, The Rev. Helen E.,  
Elliott, The Rev. Ida B.,  
Practitioners and Teachers. Conductors of Center at 719 Fourteenth  
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, 452 Lafayette 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., 1600 Clarkson Street, 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.  
Residence, 4231 West Thirty-second Avenue.  
Editor "Power," Minister Second Divine Science Church of Denver.
- Preston, Mrs. Josephine, Minister New Thought Society of Practical Christianity,  
Oklahoma City, Okla.
- Stark, Mrs. Martha J., 1434 Corona Street, Denver.  
Individual Instruction. Practitioner.
- Walsh, Mrs. Louise K., 338 South High Street, Denver.  
Practitioner.
- Wooton, Mrs. Lydia J., 321 East Cedar Street, Denver.  
Practitioner.

## Daily Studies for the Month

Prepared by Mrs. Anna Hayes Darling.

### The Freedom of the One Perfect Mind

#### FOREWORD.

Freedom, while it means liberty, does not mean license. The freedom of the One Perfect Mind can mean only the liberty to do the Will of that Perfect Mind; and the will of the Perfect Mind can be only that which is perfect Good.

So freedom, in its true sense, means free to live to our highest and best. "For, brethren, ye have been called into liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Not liberty to do the works of what Paul calls the "carnal mind," but liberty to rise to the fullness that Jesus said he came to give, even to the realization of perfect *oneness* with God. Listen: "As many as received him (*i. e.*, received his nature as their nature) to them gave he power (or the right, the privilege) to become the sons of God." And greater freedom than this can no man know.

Seed Thought for the Week:

*Freedom is as Omnipresent as God.*

*Friday, March First.* Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning.—Jas. 1:17.

"Above" and "down" are not directions in space, but planes of realization. A limited perception of Truth is not so high as a fuller realization. Since the Father is the Source and Substance of *all* Good, only as we expand our consciousness, rise into higher planes, can we realize these good and perfect gifts.—Charles Edgar Prather.

*Saturday, March Second.* Behold I loose thee this day.—Jer. 40:4.

"Man's conception of freedom could not exist save by the fact of the Spirit of God being its cause."

*Monday, March Fourth.* For now will I burst thy bonds asunder.—Nah. 1:13.

How? By showing you that these things that hold you a prisoner are not real—not the Truth of your Being. If they were you could not change them. You, the finite, could not change the Infinite; the lesser cannot rule the greater. Its conditions that are holding you (and conditions are phases of mentality and can be changed) will be changed, as you change your thoughts.—D. H. A.

*Tuesday, March Fifth.* The Spirit of the Lord is upon me . . . he hath sent me to proclaim liberty to the captives and the opening of the prison doors to them that are bound.—Isa. 61:1.

Our freedom is in the knowledge that we are the sons of God, and through the Christ within we stand in the consciousness of true freedom.—Lydia J. Wooton.

*Wednesday, March Sixth.* Behold, I proclaim a liberty for you, saith the Lord.—Job 41:23.

“Ye shall know the Truth, and the Truth shall make you free.”

*Thursday, March Seventh.* Where the Spirit of the Lord is there is liberty.—2 Cor. 3:17.

The recognition of Spirit's all presence and all power and its perfect harmony will do away with every sense of bondage to conditions, to flesh, to appearances of inharmonious conditions of every kind. It is the only way to gain freedom from such bondage.—Fannie B. James.

*Friday, March Eighth.* Te brought me up out of a horrible pit.—Psa. 72:18.

Then trust Him for today  
 As thine unfailing Friend;  
 And let Him lead thee all the way,  
 Who loveth to the end.  
 And let the morrow rest  
 In His beloved hand;  
 His good is better than our best,  
 As we shall understand  
 If trusting Him who faileth never,  
 We rest on Him, today, forever.—Frances R. Havergal.

*Saturday, March Ninth.* I am free born.—Paul in Acts 22:28.

By nature I am of the nature of Infinite Being. I am free to do the will of my Source and from this day I dwell in the mind of conscious freedom.—Fannie B. James.

### FOREWORD.

We have found that freedom comes from God; so we seek it there. Having found it, we next study the *Law* as to how to show it forth, for everything comes through *Law*. What is *our* part in working it out? To bring anything forth into the outer in our lives we must co-operate with God, be a co-worker.

First, remove all that obstructs the perfect flow of Good. Begin by recognizing that every event and condition in your life is there according to *Law* and for a *purpose*. Study that purpose and the good in it. Make yourself work gladly with that *good*, and *see only that* in it, and all sense of being held in bondage by it will drop away. Remember no one can bind us but ourselves; and no one can loose us but ourselves.

#### Seed Thought for the Week:

*I will use my God-given freedom to rise to my highest.*

*Monday, March Eleventh.* Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage.—Gal. 5:1.

Be positive to the Truth you know, and listen not to the negative words spoken around you. Unite only with Truth, and the yoke of bondage (lack of any form) cannot entangle you.—Lillian R. Knowles.

*Tuesday, March Twelfth.* For of whom a man is overcome, of the same is he brought into bondage.—2 Pet. 2:19.

Truth has no symptoms; belief has thousands. Trust in Truth, and be not overcome by its opposite. *Re-form* every belief until it con-forms to the Truth of Being if you would attain perfect freedom.—D. L. Baum.

*Wednesday, March Thirteenth.* I sought the Lord, and He heard me and delivered me from all my fears.—Psa. 34:4.

If men could wipe out all fear from their minds, nine-tenths of them would be free from all sickness.—Dr. G. N. McIntosh, Bellevue Hospital Clinic.

Fear is the great enslaver of us all. We can free ourselves from it only by increasing our faith in God. He who has given his angels charge over us to keep us in all our ways—mark you, *in all our ways*—can and will surely protect us.—J. C. Van Lin, D. D.

*Thursday, March Fourteenth.* For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death.—Rom. 8:2.

A conscious trust in the Truth (which is the law of the Spirit of Life) that Divine Mind perfectly controls its own expression, brings the realization of freedom.—D. M. Baum.

*Friday, March Fifteenth.* So speak ye and so do as they that shall be judged by the law of liberty.—Jas. 2:12.

The only freedom one can really enjoy is that freedom he accords others. It is the same law that says, "Forgive, and ye shall be forgiven."—Charles Edgar Prather.

*Saturday, March Sixteenth.* I will walk at liberty.—Psa. 119:45.

All substance is plastic to the action of Divine Mind, which is perfect action. Therefore the substance of your body is free, no congestion, no inaction, no overaction. Consciously know this and liberate your body from all inharmonious conditions. You alone have bound it; you alone can liberate it through the knowledge of the Life within you.—D. M. Baum.

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### FOREWORD.

Ignorance of the Law is all that prevents our entering "into the glorious liberty of the children of God." Beliefs and opinions formed contrary to what is the real Truth of Being is all that binds. Learn then to conform every belief and opinion to the Law. Fuller knowledge of it will prove its absolute reliability, and increase our faith and trust in it. When we are fully conscious of the Truth that "Divine Mind perfectly controls its own expression," we will see our bodies, circumstances and environment as perfect now, and the only place for us to work for the freedom we feel is lacking is in our own attitude toward these things.



## Seed Thought for the Week.

*The freedom I ask for myself I will give to others.*

*Monday, March Eighteenth.* The creature also shall be delivered . . . into the glorious liberty of the children of God.—Rom. 8:21; read also v. 23.

Bondage of body comes through the belief that life is obstructed in its activities.—D. M. Baum.

*Tuesday, March Nineteenth.* As free and not using liberty as a cloak.—1 Pet. 2:16.

Genuineness, sincerity and Truth are inseparable. The freedom of Truth makes me a joyful captive to righteousness and obedience.—Fannie B. James.

*Wednesday, March Twentieth.* If the son shall make you free you shall be free indeed.—John 8:36.

The "Son" is the "Christ within," the "Light that lighteth every man" so he can discern the Law, *i. e.*, know the Truth; and that is stop resisting using your God-given energies to deplore and to worry and begin to co-operate and so work out your own freedom.—D. H. A.

*Thursday, March Twenty-first.* Where the Spirit of the Lord there is liberty.—2 Cor. 3:17.

Before we can fully understand anything we must enter into the spirit of it (be at one with it). Now am I one with the Spirit of the Law and accept my freedom from all seeming limitations.—Lillian R. Knowles.

*Friday, March Twenty-second.* If any man be in Christ he is a new creature.—2 Cor. 5:17.

Since the Christ is the Revelation of Truth in one, its Light dispels every limiting conception of the mentality, and man finds himself indeed a new and free creature.—Charles Edgar Prather.

*Saturday, March Twenty-third.* For he that is called in the Lord a servant is the Lord's freeman; likewise he that is called free is Christ's servant.—1 Cor. 7:22.

The more loyally we serve Truth the fuller is our realization. The Truth hath made us free.—Fannie B. James.

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**FOREWORD.**

When an electrician wishes to bring the electricity into a home he goes where he knows the current is generated. He goes prepared to work with the laws inherent in it. He knows using it according to those laws he will get glorious results; misusing it will probably bring fatal ones. It is the same with freedom. Having found where the current is generated he strings the wires.

You have found where freedom is: now string your wires—your thoughts. In Paul's word, "think" on freedom—that it can only be realized by seeing everything in your life as *there according to Law*. Co-operate with that Law till its purpose is accomplished. When that is done, the thing that limited will drop away.

## Seed Thought for the Week:

*There is but one kind of freedom: the freedom to do my best.*

*Monday, March Twenty-fifth.* I have rejoiced in the way of thy testimonies as much as in all riches.—Ps. 119:14.

If we feel that the knowledge of the Law—thy testimonies—is “more to be desired than fine gold,” and we rejoice in that knowledge as much as we do in the possession of riches, then have we removed the greatest obstruction, the lack of receptivity. From now on our path will be as a shining light leading on to perfect freedom.—Anna Hayes Darling.

*Tuesday, March Twenty-sixth.* Teach me good judgment and knowledge.—Ps. 119:66.

We know that the One Perfect Mind expresses its unqualified strength at all times and in all places. It is the weak thought that some one else must bring us the light and clear the path before we can forge ahead that both weakens us and helps us from realizing the power that is ours.—Susan Moffett Hayward.

*Wednesday, March Twenty-seventh.* Teach me thy statutes and I will keep thy precepts with my whole heart.—Ps. 119:33.

The more absolutely one abandons himself to the Divine Will, the more unceasingly will he fill every hour with effort toward the working out of the higher, freer conditions.—Lillian Whiting.

*Thursday, March Twenty-eighth.* Thou hast enlarged my steps under me.—2 Sam. 22:37.

When one recognizes the Source of all Good, and knows that its Law is harmony, he will walk in “ways of pleasantness” and “all his paths are peace.”—Charles Edgar Prather.

*Friday, March Twenty-ninth.* Thy law is the Truth.—Ps. 119:142.

And the Truth is that the Universe is a living Whole, and that the One Law governs all alike, unfolding freedom, peace and rest into the Consciousness.—“Power,” 1910.

*Saturday, March Thirtieth.* With all thy getting get understanding.—Solomon.

We must realize God for ourselves. We must go to the Source, then we may think it and its inherences unto expression—inexhaustible co-operative expression that never wavers through mistaken appearance, for “it has the law of its own life in itself” resulting in fulfilling the ideal.—Susan Moffett Hayward.

*Jesus said, “Be ye perfect even as your Father in Heaven is perfect.” Therefore I present my body whole and acceptable before Him. I am satisfied to rest my body in His Perfect Law. I am content to trust my body to His Perfect Order. I have faith in the Activity of the God-given Life. I know the Power of the God-given Love. As I realize that I abide in the Father and that He abides in me, the God-given Health is my continual state of Well Being.*

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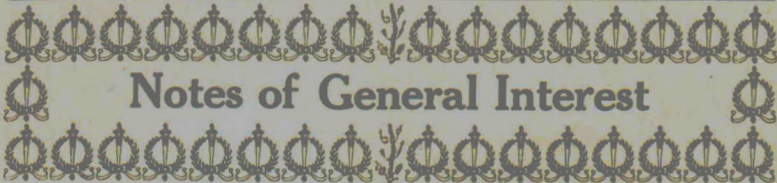
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The Spring Primary Class will begin Wednesday afternoon, April 3rd. Mrs. C. L. Baum, Instructor.



Notes of General Interest

James Allen.

One of the illumined souls whose writings have been an inspiration to thousands, James Allen, editor of "The Epoch," and author of several valuable New Thought books, passed from the physical plane of activity at his home in Ilfracombe, England, on January 24th, at dawn of day. Cremation took place at Leicester Crematorium.

He left the work he loved so well in Mrs. Allen's hands, saying: "Tell my beloved people I pass away from them leaving them and my work in the hands of one who is eminently capable to carry it on, and to help them as I have tried to do. Give them my love and blessing."

Mrs. James Allen will therefore continue her husband's work, and she asks for the loving help and sympathy of all readers of "The Epoch."

The March issue will be a special "In Memoriam" number, and will contain portraits of the late editor, and reminiscences of his life work.

Have you ordered any of the Truth Mottoes? See list on another page. They are hand painted and decorated, and the price is ex-

ceptionally cheap, for they are very artistic as well as inspiring in their affirmations of wholesome Truth.

The Sixth Evening of Music and Praise at the Second Divine Science Church last Sunday evening was indeed a joyful occasion. A program of vocal, violin and piano solos, a men's quintette, an anthem by the choir, several recitations, and a short talk on "Again I say, Rejoice," by Rev. Charles Edgar Prather, was appreciated by a crowded house. These special services are held on the first Sunday evening of each month.—Denver Record.

Our Thanks and Blessings.

We are grateful for the ever-increasing popularity of our—yours and our—magazine Power. Its subscription list is growing splendidly. We always endeavor to give in its pages only the highest and best revelations of God's Truth to man, and these are always an inspiration to the awakened soul. Yet there are thousands waiting for it; perhaps you are the one to bring their attention to it. Can you use a few sample copies? or, if you will send us names and addresses we will mail samples to them.

Judge H. H. Benson writes us from Los Angeles: "We are enjoying the flowers, bird songs, and balmy breezes of Southern California, while the rest of the land is struggling with real winter. We are inaugurating our work here, laying deep and sure foundation on Principle and not on personality; on the Love of God, and conscious spiritual life rather than emotion and externals; hoping, trusting and having faith that we are as successful here in Los Angeles as you are in Denver in building up and sustaining a great work for God and humanity."

The Judge and his good wife are success, for it is God that worketh in and through them. Their address is 1327 W. 11th St.

#### The Booster.

A Booster is an Oasis in a desert, a Rock of Shelter in time of storm; a Comfort, a Blessing, an Inspiration, and a veritable Fountain of Peace and Good Will. A man with Sunshine in his heart, a Smile on his lips, and a Word of Cheer on his tongue is eligible to membership in the Booster's Club.

Elsewhere in this paper we stated that "Denver Municipal Facts" was the best publication in it, but with apologies to Editor Wilson, we desire to recall the statement. It may be the most useful to taxpayers, but certainly is not the best, for we have located the best in a little journal, called "Power," published monthly by The Power Publishing Co., 3929 West Thirty-eighth Ave., Charles Edgar Prather, Ph.D., editor. It is a monthly journal of Practical Christianity and Advanced Spiritual Thought of Revealed Truth. \$1.00 per year, and worth the money to all students of psychology.—The Denver Record.

#### How You Can Help.

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

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## A Last Chance

In fairness to these old friends and to new subscribers who were unable to remit before the close of 1911 we have extended the time for taking subscriptions at \$1.75 to

### March 30

The new rate of \$2.00 will be put into effect promptly on April 1. No subscription at \$1.75 will be accepted after that date. Subscribe now—today—so as not to lose any of the good things in the Volume for 1912.

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## The Di-Sci Club Truth Mottoes

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The artists of the Di-Sci Club, of the Second Divine Science Church of Denver, are doing the handwork on these mottoes, which are certainly beautiful. The proceeds from the sale of the mottoes will be given by the Club to the Building Fund of the church.

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- No. 1. God is Good, the World is Beautiful, and Life is Worth the Living.
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- No. 3. Let nothing disturb the Harmony of your Thought—  
*God Rules!*
- No. 4. Divine Love Sustains and Protects me; Divine Mind unfolds to me each day all I should Know, Do and Say.
- No. 5. In Quietness and Confidence is my Strength.
- No. 6. God is *Love*; and he that abideth in Love abideth in *Health*, and Health in him.
- No. 7. *Truth* is the Shining Light that dissolves all shadows.
- No. 8. The Christ-Mind in me *reveals* my flesh as *pure Spirit Substance*.
- No. 9. My Soul doth magnify the Lord in Health, Peace and Plenty.
- No. 10. God is the Health of His People.
- No. 11. I trust the Power that Sustains the Universe.
- No. 12. The Word of God expressed in me is *Life* and *Health*.
- No. 13. Invest in a *Smile*; it pays *big* dividends.
- No. 14. Trust in the Lord, and *do good*: so shalt thou dwell in the land and verily thou shalt be fed.
- No. 15. In *all* my ways I acknowledge *God*, and God directs my paths.
- No. 16. God speaks to me in every nodding flower;  
I hear His Voice in every wind that blows;  
It calls me from the depths of leafy bower,  
And echoes in the heart of every rose.
- No. 17. What time I am afraid I will trust in Thee.
- No. 18. I will both lay me down in peace and sleep: for Thou, Lord, only makest me dwell in safety.

No. 19. Delight thyself in the *Lord*, and He shall give thee the desires of thine heart.

No. 20. In Thee I have no pain nor sorrow,  
No anxious thought, no load of care;  
Thou art the same today, tomorrow,  
Thy Truth and Love are everywhere!

No. 21. Only be thou *Strong* and *Very Courageous*, that thou mayest observe to *do all the Law* . . . . : turn not from it to the right hand or to the left, that thou mayest *Prosper* whithersoever thou goest.

No. 22. (The Shepherd—*Divine Love*—Psalm.)

#### NEW THOUGHT MEETINGS, TEACHERS AND HEALERS.

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

#### CALIFORNIA.

- Judge and Mrs. H. H. Benson, Teachers of the New Psychology, and Practitioners of Christian Healing, 1327 West 11th Street, Rosemont Apts., Los Angeles, Calif.
- Free and Independent Christian Science Church, Jefferson Square Building, 925 Golden Gate Ave., San Francisco, Calif. Dr. J. deC. Hathaway, Pastor. Services: Sunday, 11 a. m. and 8 p. m.; Wednesday, 8 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.
- New Thought Inn and Library, 2336 Channing Way, Berkeley, Calif. Anna L. Stoeckly, teacher and healer; Miriam Blanch Kingsbury, librarian and teacher.
- Rest Reading Rooms, 719 Fourteenth St., Oakland, Calif. Rev. Helen E. Close and Rev. Ida B. Elliott, Ministers. Services: Sunday, 11 a. m.; Thursday, 8 p. m., healing lesson.
- True Life Center, 2115 Bush St., San Francisco, Calif. Dr. Nellie Wood. Services: Sunday, 8 p. m.; class meetings, Tuesday, Wednesday and Friday, 8 p. m.

#### COLORADO.

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

#### DISTRICT OF COLUMBIA.

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

## ILLINOIS.

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

## MASSACHUSETTS.

- The Church of the Higher Life, Metaphysical Hall, 30 Huntington Avenue, Boston, Mass. Sunday service, 3 p. m. Rev. Lucy C. McGee, Ph.M., minister.
- Miss Leonora Halsey Joslyn, 616 Blake Bldg., 59 Temple Place, Boston, Mass. Progressive Thought books and magazines, handicraft work, artistic gifts, mottoes, etc.
- Lawrence, Mass., 5 Fair Oaks Ave. Emma E. Carr.

## MICHIGAN.

- Grand Rapids, Mich. The Soul Culture Club holds regular meetings on Sunday, 7:30 p. m., in the hall over 15-17 Canal St. All interested in New Thought invited. J. H. Carter, Teacher and Healer.
- Kalamazoo, Mich. Home of Truth, 211 W. Dutton St. Mrs. A. C. Dillingham and Miss Amy L. Moffett.

## MINNESOTA.

- Minneapolis Fellowship and School of Expressed Christianity, 106 East 16th St., Minneapolis, Minn. Ruth B. Ridges, Teacher and Healer. Regular services Sundays a. 10:45 a. m. and Wednesdays at 8:00 p. m. Reading rooms in connection, with all the best New Thought books and magazines.
- Minneapolis, Minn. The Life Power Society (New Thought Center), 2200 Hennepin Ave. Services: Auditorium of the School of Music, 42 S. 8th St., Sunday 10:30 a. m.; at the Power House, Sunday School, 3 p. m.; Open Court, Wednesday, 8 p. m.; Consecration Class, Tuesday, 3 p. m. Clinton Ambrose Billig, Speaker; Mrs. Anna H. Ray, Associate Worker.

## MISSOURI.

- Divine Science or Practical Christianity, Eighteenth and Pestalozzi Sts., St. Louis, Mo. Rev. H. H. Schroeder, Minister. Services, Sunday, 11 a. m. (English); 3 p. m. (German).
- St. Louis Metaphysical League, Alexandria Bldg., 509 North Newstead Ave. Services: Sunday, Divine Science, 11 a. m.
- The Unity Society of Practical Christianity, 913 Tracy Ave., Kansas City, Mo. Charles Fillmore, Speaker. Services: Sunday, 11 a. m.; Wednesday, 2:30 p. m.; Healing Meeting, 8 p. m.

## NEBRASKA.

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

## NEW YORK.

- Divine Science—The Church of the Healing Christ, Duryea's Hall, 47 West 72nd St., New York City. Rev. W. John Murray, Minister. Services: Sunday, 11 a. m.
- First Church Divine Science, Brooklyn, N. Y. 339 Classen Avenue. Services: Sunday, 10:45 a. m.; Wednesday, 8 p. m.

## OKLAHOMA.

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

## OHIO.

- The Eloist Ministry, 2057 East Sixty-ninth Street, Cleveland, Ohio. Walter DeVoe, healer and teacher.
- New Thought Temple, Peebles' Corner, Cincinnati, Ohio. Services: Sunday, 11 a. m.

## WASHINGTON.

- Divine Science Church and College of Seattle. Rev. Agnes J. Galer, Minister. Services: Sunday, 11 a. m., in Odd Fellow's Bldg., E. Pine St. near Broadway. Mid-week meeting, Wednesday, 8 p. m.; healing classes, Tuesday, 10 a. m., and Thursday, 3:30 p. m., at Class Room, 518 Cray Bldg.
- The Universalist Church of Divine Science, cor. 5th and Howard Streets, Spokane, Wash. Rev. A. C. Grier, Pastor. Services: Sunday, 11 a. m. and 7:30 p. m.; mid-week meeting, Thursday, 8 p. m. Residence, 728 W. Montgomery Street.

## FOREIGN.

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

## MAGAZINES AND PERIODICALS.

- American Primary Teacher.** Monthly, \$1.00. New England Publishing Co., Boston, Mass.
- Boston Cooking School Magazine.** Monthly, \$1.00. 372 Boylston St., Boston.
- Bible Review—Advanced Esoteric Thought.** Miram E. Butler. Monthly, \$1.50. Applegate, Calif.
- Columbus Medical Journal—Drugless Healing.** Monthly, \$1.00. Columbus, Ohio. With Power, one year, \$1.50.
- Das Wort.** The only New Thought magazine in the United States published in the German language. H. H. Schroeder 3537 Crättenden street, St. Louis, Mo. With Power, one year, \$1.50.
- The Etude—For Music Lovers everywhere.** Monthly, \$1.50. 1712 Chestnut St., Philadelphia, Pa.
- The Financial Age.** Weekly, \$5.00. New York City.
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- The Fellowship Journal—a Messenger of the New Age.** Ruth B. Ridges, editor. Minneapolis, Minn. \$1.00 per year.
- The Master Mind—New Thought.** Annie Rix Millitz. Monthly, \$1.00. Los Angeles, Calif. With Power, one year, \$1.50.
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- The Public—Fundamental Democracy.** Louis F. Post. Weekly, \$1.00. Chicago.
- Practical Ideals—Right Thinking and Right Living.** Monthly, \$1.00. 331 Massachusetts Ave., Boston, Mass.
- The Stellar Ray—Science, Occultism and Philosophy.** Monthly, \$1.00. Detroit, Mich.
- The Sunflower—Spiritualism.** Weekly, \$1.00. Hamburg, N. Y.
- Scientific American Weekly,** \$3.00. New York City.
- Teachers Magazine—For primary grades.** Monthly, \$1.00. A. S. Barnes & Co., 11 East 24th St., New York City.
- Unity—Practical Christianity.** Charles and Myrtle Fillmore. Monthly, \$1.00. Kansas City, Mo. With Power one year, \$1.50.
- Washington News Letter—Evangelical Christian Science.** Oliver Sabin. Monthly, \$1.00. Washington, D. C. With Power one year, \$1.50.
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