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☞ "The Power of the Highest shall
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CHARLES EDGAR PRATHER, Ph.D., Editor.

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CLOUDS AND SUNSHINE

CHARLES EDGAR PRATHER.



TOO LONG has the world sat in darkness. Too long have we kept our eyes cast downward to the things of sense. Too long has the race slept in the *seeming*, ever filled with its fitful dreams.

Bewildered and perplexed we have gotten lost in the maze of appearance and sensation. The physical senses, instead of being the channel for the expression of conscious spirit, have been considered the essential constitution of man.

Indeed, man has generally thought himself to be a physical, mortal being, but possessing a something called a *soul* which would forever live.

We have ever held to that old opinion conceived in mental darkness: "All go unto one place; all are of the dust, and all turn to dust again"; that man was "conceived in sin and shapen in iniquity"; that he is "prone to do evil as the sparks fly upward."

Is this your thought of yourself? If so, your life is full of shadows, clouds, and often raging storms.

The sunbeam is the symbol of *joy*. It dispenses all gloom, scattering radiance everywhere. The sun is the source—the starting-point of all sunbeams; and it is the symbol of God—the wellspring of all joy, all goodness.

A sunbeam is not made of minute atoms of matter thrown out by the sun, which was for a long time supposed to be true.

Light comes to us in tiny waves or vibrations, travelling through space in the same way ripples travel across a pond.

These light-waves do not travel through water, for there is no water in space; nor through air, for the air stops at a comparative short distance from the earth.

OMNIPRESENCE.

Something filling all space, a substance so very delicate and subtle, that not only is it invisible, but it can pass through all bodies, such as glass, ice, rock, wood, etc. It is called *ether*, and is very active.

This omnipresent something we call God, Spirit.

Spirit (*ether*) is everywhere, passes through every thing. That which affects one planet affects all, for they all float in this sea of invisible substance.

Straight away from the sun on all sides, chasing each other with marvelous quickness, these tiny waves travel out into space by day and by night.

These waves or vibrations striking on the optic nerves make them quiver, giving the *sensation of light*; and upon the sensory nerves, giving the *feeling of heat*; and upon the auditory nerves, causing us to *hear*.

There are about 50,000 waves contained in a single inch of space! So fast do they travel that a wave of light, or energy rather—for it is not *light* until checked in its rate of vibration—requires only $7\frac{1}{2}$ minutes from sun to earth—91 millions of miles.

Light travels 192,000 miles a second, or 12,165,120,000 inches, in a second! 50,000 waves to the inch: over 608 billion waves entering the eye in one single second!

Do you wonder why people have worshipped the sun? The ancient Greeks condemned to death Anaxagoras because he denied it was a god.

We are grateful *for* the sun, but not *to* it.

In every ray of light, as shown by a glass having three sides, called a prism, there are always seven beautiful colors, ever arranged in the same order: Red, orange, yellow, green, blue, indigo, and violet, shading one into the other all the way.

Red light waves are larger and slower than those making violet light. The vibrations have been reduced to only 39,000 waves to the inch, while there are 57,000 violet waves in same space.

THE CLOUDS OF LIFE.

The clouds of life are the interruptions of the harmonious flow of the waves of ether or God. We impede them by our thoughts of darkness, distress, sorrow, hardship, sickness, poverty, etc. Thus we get the lower or slower vibrations.

Vibration is the action of thought. We are all dynamos. Intelligence is the power. But we clog it, smear it over with vain imaginings. God thought is progressive; evil thought retards and beclouds.

Kenilworth says: "All that is gross belongs to the order of illusion. Illusion is the mother of night, and night the habitation of the ignorant. It is the mother of all terror, of the terrors of birth and of the terrors of death. The veil of indiscrimination blinds the vision. Out of the night of spiritual darkness *duality* comes forth; out of the day of spiritual knowledge come *unity* and the consciousness of unity."

Have faith in the Good, in Truth, in God. Trust the Light that leads to eternal day.

If, through a lack of diligence in your thinking only of the pure and good and true, a cloud of sense conditions should come between you and the splendor of the sun, stop a moment, become composed, and never question for a moment that the sun shines just the same.

"If you hold to wrong opinions till they form a mighty wall; if you harbor thoughts of error, and forget that God is *all*; if you live in mortal darkness—are you not yourself to blame, when God's Truth beyond the shadow shines in splendor just the same?"

"Although pain, and sin, and sorrow seem to darken earthly days, you may learn a simple lesson from the sun's obstructed rays. And though life itself seems clouded with the darkness of despair—just remember that the shadow proves the light is always there."

ASPIRATION.

Desire is the incentive for all action.

Good desire is uplifting, ennobling.

We are on the ascent. The higher we get the less dense is the darkness.

A ray of the sunlight of Truth can now and then be perceived. Light pervades the gloom.

Onward and upward—how the view unfolds!

THE NATURE OF MAN REVEALED.

When one ascends the mount of consciousness he leaves the clouds behind and beneath him.

In the illuminating glory of the sun he is awakening to the *reality*, the *truth* of his *being*; and he finds that he is not what he had thought himself to be at all.

He sees that God is his *source*, his *substance*, his *life*, his *intelligence*, his *love*—his ALL; that "The Spirit of God hath made me, and the breath of the Almighty hath given me life;" that in *every essential* of his being he is "the image and likeness of God," for "like begets like."

And when the *full light* is revealed, when all the clouds of sense have been dispersed, his consciousness will proclaim: "Lo, this only have I found, that God hath made man upright."

“AS A MAN THINKETH”

ANNA H. HORAL.

I tell you, this is a hard old world,
Where every road is crooked and curled;
No joy to greet you during the day,
Nothing to please you, but your little pay.
Oh, I tell you, what's the use of living,
Never a cheering smile, but always a frown;
Never a helping hand, but always held down.

Dark is this world we're living in,
Filled with sorrow and trouble and sin;
Clouds overshadow our very paths,
Making our lives just bitter tasks.
There is no light to help us on,
No encouragement when day is done.
What was life meant for, tell me, pray,
To trudge on blingly, day after day?

* * * * *

What a grand, good world God made for us!
Full of love and gentle trust,
Filled with the goodness meant for all,
Equally shared by large and small.
We were not meant to walk alone,
For the Infinite One would not disown
The child who was sent here to joyously live,
To share all things, to love and to give.

This world is filled with sunshine,
For all clouds are silver-lined;
Peace and gladness are around us,
Happiness is always with us;
Friends greet us and fill us with cheer—
Smiles drive away every trace of a tear;
Sunbeams guide us from morn until night,
The Lord is with us, and all is right.

* * * * *

This world to us is as we think it!
Hard or dark, if we admit,
Or it may be just filled with goodness,
Health, success and perfect brightness.
So let us think on what we want,
And share alike in God's great font,
Gathering and giving only the best,
Living each day in gladness and rest.

THE WELL-SPRING OF HOPE

WILLIAM YEATS MORE.

"Hope springs eternal in the human breast,
Man never is, but always to be blest."—*Pope.*



WITHOUT THE ETERNAL well-spring of Hope, the race would long ere this have become extinct, yea, without hope evolving life would have perished long before the ego attained even to the lowest animal stage. We find a latent principle of life-continuity in the mineral kingdom, as also in the gaseous elements of such; an impelling life-inherency that nothing can resist; and in spite of the pseudo limitations of the physicist, we call this the God-energy, the potential life-principle, God's direct touch in creation—the Omnipresence.

Hope is the evolution in man of the life-instinct in the animal, the successor of a corresponding quality in the vegetable and mineral kingdoms, and is the generic emotion from which unfolds the higher consciousness of faith, love, and realization of our divinity. With David we may say, "Happy is he whose hope is in the Lord" (Law). This hope leads us to trust, and in proving the law we arrive at faith and knowledge.

Jeremiah testified to the regenerating power of Hope when he said, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the waters, whose leaf shall be green; neither shall cease from yielding fruit."

Paul clearly understood Hope as an elemental inherency, and as the first progressive step to the realization of the triune emotions: "If in this life only we have hope in Christ, we are of all men most miserable; for we are saved by hope, for what a man seeth, why doth he yet hope for? . . . and now abideth faith, hope, love, these three, but the greatest of these is love."

Zechariah, the old testament prophet, sounds the same note of warning against remaining satisfied with mere instinctive hope: "Turn ye to the strong-hold, ye prisoners of hope: even today do I declare that I will render double unto thee."

Let us prove Hope as a precursor of all that is real and joyous in life, and know assuredly that "Faith is the substance of things hoped for, the evidence of things not seen . . . and beside this giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love; for *if these things be in you and abound*, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ: but he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins."

We might fill pages with quotations from the sages and philosophers of all time on the efficacy of this saving virtue, and the desperate condition of the soul bereft of Hope, but the epigram of the versatile Shakespeare epitomizes them all, when in a sentence he gives the sure antidote for despair, "The miserable have no other medicine but only hope."

When a man loses Hope he is practically dead; becoming so allied with death that often he cannot wait for the reaper, but, like Jonah, in despair throws himself overboard (suicide) and finds the ever ready fish waiting to seize him; and proves another lesson from his innate consciousness (God) that *life* is the only reality; death but a nightmare of the animal state.

Then, fellow-traveller, hope on, hope ever for the best in life's most trying situations, even though sickness and poverty overtake; friends fall off by death or otherwise, yea, though like Job, bereft of all in the outer, confidently affirm, "Though he slay me yet will I trust him."

All the illustrious sons of life, without exception, triumphed over despair and death: cherished the feeble glimmer of hope in every conceivable trial and untoward circumstance of the lower life, proving them but pseudo lions in the path and fiends of the gateway, who by deceit, threads of violence, and cunning, have hitherto prevented their crossing the threshold. With Paul, this host of life-graduates counsel us to push boldly forward, "Putting on the whole armor of God; and having done all to stand . . . taking the shield of faith, the helmet of salvation, and the sword of the Spirit, praying always."

This is the only attitude that conquers. So when Hope's glimmer becomes dim, shield it tenderly, and like Aladdin's lamp, burnish it, and assuredly the Geni of Life will unfold his riches to our astonished gaze, and find at our command such a plethora of abundance, an unlimited store-house of wealth, beyond even our capacity to dream of.

All this comes from keeping the lamp of Hope ever trimmed and burning, for on the preservation of its flickering ray depends our salvation from sense delusion.

This is the grand truth underlying the perpetual flame in the temples of old, and is the basis of the deepest lessons of the Masters of all time: "O, let not the flame die out! Cherished age after age in its dark caverns—in its holy temples cherished. Fed by pure ministers of Love—let not the flame die out."

I have always been able to deal with facts from a metaphysical standpoint since I have found that denial is useless; yes, worse than useless, for you cannot deny a thing which you do not contact, and contact is belief. The chief metaphysical method which I recognize is the *Choice of the Desirable*. In the face of this choice, made in sweetness and backed by purposefulness, the undesirable fades into its native nothingness.—W. Frederic Keeler, in "The Constructive Thinker."

CAPITAL PUNISHMENT

GOV. G. W. HUNT, of Arizona.



CAPITAL PUNISHMENT is simply the commission by the state of an act which is regarded as a horrible crime if committed by an individual. One man must not kill another man, but several men vested with official titles can hold a conference and send a soul to eternity. The state says: "You must not kill." This theory of a state's power or duty owes its origin to the lowest class of barbarians in the early history of the world. Their logic, if it may be called that, sprang solely from a spirit of revenge. The idea that a legal execution would deter others from committing murder probably never occurred to them. Their crude minds did not rise above the thought that the victim should be avenged, and that adequate vengeance could be found only in the hangman's noose or the guillotine.

There are a thousand other practices originating with barbarians which the footsteps of civilization and progress have crushed. But capital punishment, the worst heritage of the dark ages, lingers with us, betraying one of the spots in humanity where the veneer of civilization is thin. I am inclined to think that the spirit of revenge still is the ruling motive back of the legal execution, even though pleas are made in its behalf which barbarians never thought of. They could not very well think of such punishment as a curb to more murders, for even they could not help seeing that the beheading and quartering of offenders had no such effect. The legal execution has no such effect today, a fact which any fair-minded man will recognize after proper investigation. And if that plea falls down, as it does and must continue to do, what defense of the legal killing of our fellowman is left us? The moment we are convinced that the number of murders is on the increase, or does not decrease, in spite of the rope and electric chair, we will have to justify capital punishment on some other ground. What is that other ground, if it is not the cold savage impulse of meting revenge—a species of revenge which, at the last analysis, confers no good whatever upon society as a whole, and is of no consolation or comfort to the family circle most affected by the original murder?

Arizona has taken most advanced ground upon social and economic questions, and while the old territorial law, permitting capital punishment, is still on the statute books, it must be remembered that statehood has been in operation less than a year, and that the first state legislature was overwhelmed with work during the comparatively short session prescribed by the constitution. I am confident that public sentiment in Arizona is opposed to capital punishment. During the special session of the legislature, which will be held early in 1913, an effort will be made to repeal the old law. If the legislature is too busy to give the matter attention, or is disinclined to assume the

responsibility, the initiative provision of the state constitution will be invoked, thus putting the question square up to the people. I have no fears for the outcome. Arizona citizenship has proved itself too intelligent to lag behind the advanced thought and progress of civilization.

—In "The Stellar Ray."

"BLESSED ARE YE!"

Blessed—Made happy; prosperous; enjoying or pertaining to Spiritual happiness.

CONTINGENT UPON OBEDIENCE.

If thou wilt diligently *hearken* to the *voice* of the Lord thy God, and wilt *do* that which is right in his right, and will *give ear* to his commandments, and *keep* all his statutes, I will put none of these diseases upon thee: for I am the Lord that healeth thee.—Ex. 15:26.

If ye *walk* in my statutes, and keep my commandments, and *do* them; then I will give you rain in due season, and the land shall give her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.—Lev. 26:3-6.

Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your God . . . and a curse if ye will not obey the commandments of the Lord your God.—Deut. 11:26, 27.

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. . . . The Lord shall command the blessing, upon thee in thy storehouses, and in all that thou settest thine hand unto.—Deut. 28:1-6, 8.

If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.—Job 36:11.

My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee.—Prov. 3:1.

If ye be willing and obedient, ye shall eat of the good of the land.—Isa. 1:19.

"There is no greater happiness than to be occupied with good."



The International Bible Lessons

CHARLES EDGAR PRATHER.

Lesson 5, May 4.

JOSEPH INTERPRETS DREAMS.

Genesis 40.

Golden Text.—The inspiration of the Almighty giveth them understanding.
—Job 32:8.

The art of dreaming, that is, dreaming rightly, has apparently been lost. We have fallen into the habit of mental or sense dreaming, but this cannot be called "vision."

The common dream is simply an openness of mentality to sense thought during sleep; a negative or passive state, which catches the mingled thoughts which fill the atmosphere. The mental images of injustice, crime, disaster, fear, hatred, etc., are thought-forces which leave their impress in every mentality open to such influence. These pictures, when vivid enough to be remembered, are called dreams.

There are three classes of dreams: The negative dream, the positive dream, and visions.

"Let not the sun go down upon your wrath" has a deeper meaning than at first appears in reading it. It is fraught with vital importance. If you are in a negative (adverse) attitude when you go to sleep you are in accord with like adverse thought of others, and therefore out of tune with the higher and purer. Like attracts like. Having left the doors of the mentality open to sense impressions, you catch these adverse thoughts, and the result is a bad dream, which annoys, worries and distresses you, and possibly makes you sick.

The passive attitude is neither good nor bad, simply a state of openness, subject to every thought influence whether good or bad. These mixed thoughts leave their impress as a mixed or confused dream.

Visions are so radically different in character that they should not be called dreams, and only because people have not learned to discern the voice of Truth apart from personal or sense thought are they called dreams.

When the conscious mentality has fallen asleep, when the sense realm has been closed to every thought and impression from without, the inner—the God within you—has an opportunity to speak and leave its impress of Truth. When you are awake it is known as intuition; when asleep, vision.

Here the soul (comprehension) of Self perceives and hears that "still, small voice," which is the voice of God. Its thought images are always pure, wholesome, strengthening and inspiring. It is absolutely accurate and reliable. Only when one injects his personal opinion, or misinterprets it, does he not reap its full beneficence.

The way is simple and easy, but it must be practical until it becomes a fixed attitude. When you retire cleanse your mentality of every thought of sickness, accident, hatred, wrong of every description, unkindness, etc., by forgiving yourself and everybody for every shortcoming, and thinking only sweet, pleasant, good thoughts. This closes your mentality to every adverse or bad thought as effectively as you close the door against a storm or a tramp; and you are no longer negative nor even passive, but receptive only to that which you have chosen—the good.

This puts you in tune with the Infinite; you are open to the visions, the promptings, the illumination of Truth, the inspiration and direction of Spirit.

The Egyptians had great faith in dreams, and to this day are largely guided by them. Visions were common to the servants of God, and records of them run throughout the entire Scripture.

Symbolically, Egypt signifies spiritual darkness. While they believed in the meaning of dreams, they did not trust the Spirit to reveal the visions unto them their truths, but depended upon the meanings given in their "dream books," two large volumes of which are still used by their most intellectual men.

Joseph was very intuitive. From early youth he was known by his brothers as "the dreamer." Moreover, he readily discerned within himself the meaning of his visions.

The more he relied upon that inner conviction the clearer became the interpretations, and the more freely he gave voice to them.

After Joseph had been sold into Egypt he became the subject of Potiphar, who cast him in prison through a falsehood made by Potiphar's wife. Here his good nature, sunny disposition, willingness to do whatever good he could, caused the keeper of the prison to make him overseer of the other prisoners. Among these prisoners were the chief baker and the chief butler. They both had dreams which they felt signified what their fate would be, but they could not interpret them.

These dreams were interpreted by Joseph, who taught the supreme fact of our lesson, that "interpretations belong to God," and he who is open to the voice of Truth shall be instructed of the Spirit in all his ways.

Lesson 6, May 11.

JOSEPH MADE RULER.

Genesis 41:1-45.

Golden Text.—God giveth grace to the humble.—1 Peter 5:5.

Complete trust in God is sure of its reward. You need only to learn patience for its fruition. When you are in distress and see no way out of the darkness which seems failure, don't lose faith in God. Think of Joseph down there in the prison of Egypt, whose vision of eleven years before had apparently proven false; for then he had dreamed of his rise to power, and how his brothers should come and bow down before him, but instead he had been sold in slavery and was now in prison under a serious charge. Yet his trust in God did not waver; and he continued the same optimistic, brave and helpful man which such sibilime confidence in God makes one.

The fact is, these experiences were necessary to Joseph for the ripening of his character, really fitting him for the position he was to later occupy.

Joseph had been forgotten by the

very one who should have been faithful to him, the chief butler, who had been freed according to Joseph's interpretation of his dream. For two years Joseph was left in prison, when Pharaoh had a startling dream which greatly disturbed him. He called for his magicians and wise men, but no one could tell its meaning, when suddenly the chief butler remembered the man in jail who had interpreted his dream for him, and he made mention of him to Pharaoh.

Joseph was brought to the palace, and the king's dream was related to him. Here Joseph was the same honest, conscientious man: he disclaimed any knowledge or power of himself, attributing his interpretations to the One Perfect Mind which acted through him.

Joseph explained the king's dream as meaning that seven years of famine were to follow seven years of plenty in Egypt, and ad-

vised Pharaoh to choose a wise man to store away food in the plenteous season that there might be a sufficient supply for the years of famine.

The result was that Pharaoh recognized that it was God which had revealed the truth to Joseph, and where in all the land could be found "such a one as this man, a man in whom the spirit of God is?"—and he appointed Joseph to execute the policy he had advised.

Social advancement came with his position. He married an Egyptian girl, the daughter of the priest of On, and to them were born two

sons who later became the heads of the two tribes of Israel, Manasseh and Ephraim.

Eleven years waiting steadfastly, without wavering, for the fulfillment of his dream, it is now coming to fruition! Now to him all the people of Egypt must "bow the knee." What a lesson for the impatient—"wait thou upon God."

Faithful adherence to Truth will make you ruler of every benighted thought (Egypt). Know that you are in training for that sovereignty, and when you are prepared for it that it is sure to come to pass.

Lesson 7, May 18.

JOSEPH MEETS HIS BRETHREN.
Genesis 42.

Golden Text.—Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

As one becomes conscious of the Truth, his appearance reflects its beauty and goodness. Joseph had grown, unfolded in righteousness, so that when his ten brothers came down from Canaan unto Egypt for grain during the famine they did not recognize him; but Joseph knew them, for they were the same class or grade of thinkers as formerly.

There is an inner light which springs from goodness and radiates through the countenance, which is a veritable benediction to all who come under its influence. It is a light that cannot be hid. It softens the lines of the face, and makes it beautiful. It is the power of God which literally transforms the expression.

To awaken these brothers to a vital truth, Joseph gave no evidence of recognition, but through an interpreter spoke sternly to them, and through a series of questions made them confess their helplessness in time of need. That vital truth is man's helplessness and God's all-sufficiency. What better opportunity to impress the lesson as illustrated by them and himself?

For twenty years Joseph had never heard of his father or brothers, and Benjamin was but three years old when Joseph was sold in-

to Egypt. But where was this lad? At home with his father, for his father had grieved all these years for the favorite son who was supposed dead, and this youngest child had since been his consolation.

As a proof of their truthfulness, they were demanded to bring Benjamin also. Jacob was much grieved, and felt that everything was against him. Like most people, Jacob could not see the full working of the law for his good. If you could only Trust God more, and have less thought of self, how freely would this law of good work for you. But you interrupt and retard your realization by doubts and fears.

The brothers reasoned among themselves that it was because of the way they had used their brother Joseph that this Egyptian ruler now held one of them bound in prison until they should bring Benjamin with them after returning home with some grain. It was a dawning of retributive justice; that as a man soweth so also shall he reap.

But instead of wishing to be avenged, Joseph desired to do them good, yet teach them a profitable lesson. They had declared themselves "true men;" was it true? You must prove your words; God and all nature demand it

Lesson 8, May 25.

JOSEPH AND BENJAMIN.
Genesis 43.

Golden Text.—He that loveth his brother abideth in the light.—1 John 2:10.

Simeon was the brother held as hostage; the other brothers went back to Hebron for Benjamin. But Jacob felt that he had now lost both Joseph and Simeon, and refused to let Benjamin go. The grain which the boys brought back was soon consumed, and it was necessary to go again to Egypt for more; but they could return only upon one condition, accompanied by Benjamin.

With double money to pay for both the old and new grain, and with a present of balm, honey, spices and myrrh, nuts and almonds, the brothers set out for Egypt. They appeared before Joseph, and he bade his steward take them to his home and prepare a feast for them and him.

Strange indeed it was to these men of a foreign country, who had been accused of being spies. Instead of being filled with joy for the goodness shown them, they were filled with apprehension. This always destroys half the pleasure.

Yet there was assurance in the ruler's voice as he said unto Ben-

jamin, "May God be gracious to thee, my son." So deeply was Joseph touched in thus seeing his full brother (for Joseph and Benjamin were the sons of Rachel), that he hastened out to his own room to weep for joy.

The emotional nature should not be destroyed, but cultivated and controlled. It is the well-spring of youth, of joy. It is the heart of the soul through which the whole world is kin. It is the avenue for every tender sympathy, filial devotion, and helpful service.

Dr. J. H. Jowett says, "We all recognize the dangers of an emotional religion, but there are almost equal great dangers in a religion from which all emotion is entirely banished. A perfectly dry eye is blind, and a perfectly dry religion has no sight."

Fear is a mental contraction which cramps the pure emotions and blinds the eyes to our good. Trust and confidence in the higher Power gives us rest and peace and full appreciation and satisfaction.

TRANSMUTATION

ANNIE LAURIE FITZGERALD.

"There is nothing either good or bad but thinking makes it so."

How often this has been quoted since it was first written. And now we are learning also that there is nothing precious or common in itself.

For centuries men held that clay was comparatively worthless, while for rubies and sapphires they would pay enormous sums, representing years of toil. But today at a trifling cost our natural scientists can transmute some of this same common clay into precious stones which are identical in color, optical properties, brilliancy and chemical composition with the so-called natural raw stones.

Much the same miracle is being performed with man. Our mental scientists are demonstrating that those who have been looked upon by themselves and others as common clay are no different in substance from the most admired of the race; that beauty and brilliancy are latent in every living soul and may be brought into visible expression.

THE VALUE OF INVESTIGATION

CHARLES EDGAR PRATHER.



MAN, being the expression of God, must be what God is. "That which is born of Spirit is Spirit," said Jesus.

You are therefore just what God is.

Have you yet awakened to the consciousness of your divinity?

Behold now every quality of God constituting your very self!

But what awakens man to this realization?

Investigation and experimentation.

Were you born of rich parents, their wealth would not enrich you until you learned that you have certain wants or needs which are satisfied by their abundance; that in fact what is theirs is truly yours, though directed and regulated by them.

Only when you learn how to handle supply can you call it your own. We are not really fitted to have abundance—but we are becoming more capable as we learn what it is, whence it comes, and the law of its use.

The various powers of your being—qualities of God—are of real value in your life's expression only as you have had need to call them into expression.

There is not a person who has not inherent within him power to see that which is not visible to the physical eye; to hear that which is not audible to the physical ear; to feel that less which is not sentient to the physical nerves.

Until you feel the *need* of their cultivation, you will probably not develop them.

There is not a person who has not inherent within him the possibility of attaining the realization of perfect health; the freedom from cares and trouble—perfect peace and joy; the full supply of every desire—divine opulence.

So long as you are content to be moderately well; with afflictions and troubles just a part of the time, alternating with moments of pleasantness; and with just enough to get through the week or month without being very much in debt, although you have not had any recreations—so long will you make little progress.

There is not a person who has not inherent within him power to relieve suffering, heal the sick, open the eyes of the blind, cast out devils, and even raise the dead.

You don't yet know what and who you are.

Perhaps you are just in the first stage of self-seeking. This is the common story of the race. However, it shows a little awakening, a little self-consciousness—and this is good.

Had Adam and Eve not investigated and experimented for themselves, and through the resulting experiences called forth the very qualities of soul necessary to God-consciousness, they would have been but automatons, machines.

Man has the right to choose for himself—a free moral agent; and with that right he must accept the resultant consequences of his course.

Every experience brings its lesson of good. If one has been attentive to that lesson he will not repeat the thought and act which brought him distress. While on the other hand, every experience which has brought the consciousness of rightness, harmony and strength will urge its repetition to continue its beneficent results.

So experiences of whatever kind are necessary to the individual to whom they come.

YOUR ADAM AND EVE IN THE GARDEN.

The story of the Garden of Eden is the story of your own experience. Your first conception was that of self: that you were mortal, a material something, with certain desires which you wished to satisfy.

This is Adam—the dream of sense. And it is only your beclouded vision that hides yourself—what you really are, the image and likeness of God—from yourself. Adam's first conception of himself was that of a physical, material being.

He begins to look around in this wondrous Garden of Possibilities. Everything is beautiful, luxuriant; there is nothing lacking. All is good.

There must be no mixing of thought. The central tree is your own decision—your judgment of right and wrong, good and bad. Of this thou shalt not eat.

But here comes the serpentine suggestion that only by knowing pain can you enjoy wholeness; without sickness you cannot appreciate health; and unless you had been poor you would not know how to appreciate prosperity. And how would you know good unless you knew evil?

Where is the source of such thoughts? In the very midst of your own mentality—for this is your Garden of Eden. You are to care for it, cultivate and dress it, that it may bring forth the best possible fruit. So soon as you mix or adulterate your good thought with the thoughts of evil, you open yourself to the effects of your own adverse thought, which in the end means physical destruction, called death.

So subtle is the suggestion of wrong that it is listened to almost before we realize what we are doing. The results, however, are the means of awakening the sense man. He begins to see that he is something more than a physical, material being; that as his free choice in thinking evil brought suffering, so through changing his

thoughts now he can relieve himself of his former mistakes. He sees that his experience was for his good; that self-government, perseverance, aspiration, and application develop the qualities of being which will bring him into consciousness of the Good which is ever-abiding, growing fuller and brighter as he unfolds the divinity within him.

The so-called "Fall of Man" was upward toward God, not downward. Adam is in no way responsible for your shortcomings. He is simply the type of each one's mentality reaching out to investigate for himself.

The lesson for us is to profit by the experience of others. Why do we insist upon doing the same things which have brought sorrow to them, when we can take a higher and better path to the goal?

As Adam evolved through various stages of unfoldment from the sense man to the Christ, so must we all; and by accepting the lessons he learned by hard experience, our way will be the "way of pleasantness and peace."

"As in Adam all die, so in Christ shall all be made alive."

Take what comes to you cheerfully, and press on the high prize, and the Christ within you will reveal to you that, after all, you are not mortal, but immortal; not sensual, but spiritual; not material, but divine; the image and likeness of God made manifest!

"STAND UPRIGHT ON THY FEET"

When God was going to give a message to Ezekiel, He said to him, "Son of man, stand upon thy feet, and I will speak unto thee." Not on his face, but on his feet; not in the attitude of humiliation, but in the attitude of self-respect; not stripped of all strength and lying like a dead man waiting for life to be given him, but strong in the intelligent consciousness of privilege, and standing alive, ready to co-operate with the living God who spoke to him; so the man now is to receive the word of God. Was this not a declaration of the truth that man might lose the words of God because of a low and groveling estimate of himself, as well as because of a conceited one? The best understanding of God could come to man only when man is upright and self-reverent in his privilege as the child of God.

The other truth is often urged upon us, that if we are proud we shall be ignorant; if we do not listen humbly we shall listen in vain to hear the divine voice of which the world is full. We are pointed continually to men on every side who have evidently no wisdom but their own, because they have never deeply felt that they needed any other, and who, therefore, are filling the land with their foolishness. But this other truth is not so generally felt; unless you honor your life you can not get God's best and fullest wisdom; unless you stand upon your feet you will not hear God speak to you.—*Phillips Brooks.*

(My dear Mr. Prather: We all realize that our common objective point and our great attainment is the realization of Omnipresence. The following poem is an excellent reminder to all of us, and I should be pleased if you can use it. Cordially yours, Annie Goddard Shackelford.)

NATURE VS. DOGMA

They sat and talked where the cross-roads meet,
 Four men from the four winds come;
 And they talked of the *horse*, for they loved the theme,
 And never a man was dumb.
 And the man from the North loved the *strength* of the horse,
 And the man from the East his *pace*;
 And the man from the South loved the *speed* of the horse,
 And the man from the West his *grace*.

So these four men from the four winds come;
 Each paused for a space in his course,
 And *smiled* in the face of his fellow man,
 And *lovingly* talked of the *horse*.
 Then each man parted and went his way
 And their different courses ran;
 And each man journeyed with *peace* in his heart,
 And *loving* his fellow man.

They met next year where the cross-roads meet,
 Four men from the four winds come;
 And it chanced as they met that they talked of *God*,
 And never a man was dumb.
 One imagined God in the *shape of man*;
 A *spirit*, did one insist;
 One said that *Nature* itself was God;
 One said that He *didn't exist*.

But they *lashed* each other with tongues that stung,
 That *smote* as with a rod;
 Each *glared* in the face of his fellow man,
 And *wrathfully* talked of *God*.
 Then each man parted and went his way,
 And their different courses ran;
 And each man journeyed with *war* in his heart,
 And *hating* his fellow man.

—Sam Walter Foss.

“Life is made sane, wholesome, and happy by our deep-rooted faith in one another.”

PRACTICE FOR SPIRITUAL REALIZATION

JOSEPHINE S. PRESTON.

THE SILENCE. The purpose of the Silence is to consciously establish the individual in the full Presence of God.

To enter the Silence, close the eyes, drop every thought of the outer, and without effort think **Peace** through the body. Breathe in deep breaths of Peace until you are consciously relaxed from your head to your feet. Then in child-like faith declare:

There is only One Presence everywhere.

It is present here and now.

Unite your thought with It, and trust It fully to manifest you and for you.

Never hurry your Silence. The best time is early morning. Never doubt that God hears you. Keep your attitude one of fixed receptivity. Your every affirmation is Prayer. Your remedy for every condition is always within, always at hand. Remember, the Omnipresence is in Quality, Perfection; and in Quantity, Abundance.

TREATMENTS.

CHARLES EDGAR PRATHER.

FOR WISDOM.

To demonstrate that God is your Wisdom, practice (exercise) in your Silence the following:

Infinite Wisdom cannot fail, for it is everlasting and changeless.

Since God is Wisdom, and God is omnipresent—everywhere, Wisdom fills me, guides me in all my ways.

Wisdom now expresses in my every thought, word and deed.

FOR HEALTH.

That you may prove to yourself that God is Health in your body, practice in your Silence the following statements:

Wisdom reveals but one Substance—Spirit, which is ever actuated by Infinite Life, and harmonized by Infinite Love.

Harmony expressed is Health.

Since Wholeness (God) produces like unto itself, my body is now its image and likeness.

I am not only filled with Health—I am the Order and Harmony which is Health itself, for I now realize my oneness with the Father.

FOR THE ENVIRONMENT.

That you may realize Joy in your environment, silently concentrate your thought with the following statements:

God is everywhere. There is no spot or place for anything adverse to the Good.

Accepting this as a fundamental truth, I look for the Good in every event, circumstance and condition.

Experience proves to me that that for which I look I find. Knowing that God is Love, I look for Love all about me, in this very place—and it is revealed to me.

Knowing that God is Purity, Peace, Harmony, I now look for and find that these blessings actually constitute my environment—all belief in their opposites fading into nothingness.

FOR ABUNDANCE.

Take the following statements into your Silent Communion and come out of it being One with the One-All-Source of Supply in your every expression:

There is but one Presence, one Reality, one Substance. It is the "Fullness that filleth all in all."

There can be no lack in God. Since I live and move and have my being in Omnipresence, I am in the midst of Abundance.

By seeing as the Father sees, I no longer fear poverty and limitation.

I boldly claim my divine birthright—"All that the Father hath is mine."

I open myself to it in whatever way Infinite Wisdom directs it to express. Therefore I no longer formulate how it shall come: I look for Supply in any and every way.

I am myself the Success of God. I am Abundance.

THANKSGIVING.

Of myself—personality, beliefs and opinions—I am nothing. I neither make nor undo the work of God. All I can do is to either open or close myself to the Light and Goodness of the Omnipresence.

I now open my eyes to the Truth, and see that God the Good is the only Life, Love, Intelligence and Power.

My heart is rejoiced in realizing that this is the Life, Love, Intelligence and Power expressing in and through me—as me.

With joyous thanksgiving I acknowledge the Source of all my good giving praise unto God my Father. Amen.

God is my help in every need. God does my every hunger feed. God walks beside me, guides my way through every moment of the day. I now am wise, I now am true, patient, kind, and loving, too; All things I am, can do, and be, through Christ the Truth that is in me. God is my health, I can't be sick; God is my strength—unfailing, quick; God is my all—I know no fear, since God and Love and Truth are here.

—Hannah More Kohaus.

LIGHT

SUSAN MOFFETT HAYWARD.



LIGHT—what light? The still small voice answers, *My Light!* hear me call; hear my tap at the door of your soul; my Light seeks you; let your faith help to open the door.

Your soul must first realize its *need* of light; then let it push hard to remove all the rubbish—fear, doubt, worry, all that clogs the entrance. What a flood of Light awaits the result of your labors. An unfading light, filled with joy, plenty, and peace, will burst in all its glory into your inner sanctuary through the door that no man may close. It may seem to you this uplift comes from your own light; therefore cannot illumine your neighbor.

Make no mistake, nor attempt to eclipse your neighbor's light: Recognize for all individual enfoldment and constant companionship.

We are never alone. He who walks the street, as he supposes *alone*, knows not he is face to face with his *own spirit-Self*; he is too blind. He is never in *need of more light* or a closer acquaintance. Yet light never deserts him; it cannot if it would. It is eternal; is now as it was in the beginning, and ever shall be, world without end. Neither can it be concealed within a dark robe, carrying in its trail mistaken opinions and false beliefs.

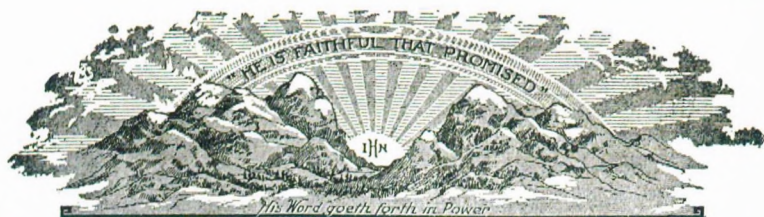
Light being ever present, searches all dark corners. This is the day that the Christ-light is active in its search, and, like the diligent housewife, in the spring, *thorough* in its search.

We may try to hold fast and conceal in some dark hiding an alabaster box containing treasures that cannot be given up: selfishness, hatred, fear of poverty next week, sickness next fall, belief in the dark past, and absence of love. The key of Light opens the alabaster box, revealing the truth that it is an old tin can full of holes. Convinced of this if we will let it go, with all of its disintegrating contents, we may be awakened to know that we are sought, sleeping and waking: the light is with us, revealing wisdom, health, and abundance—all ours.

How may we establish our belief in this truth? By giving it a practical scientific analysis? "Yes," comes the answer; "so we have been told, but it does not work." How? by trying at intervals to work your Basis; defining your desires, making out a list? We seldom ask for the same thing two days in succession; we are in the habit of changing our minds.

At last would it not be more in accordance with our daily needs, to give up our wish to control, and let the Great Intelligence express the *law* through our Being?

Watch, listen, for a marvelous flood of light will illumine your life, and the words, "*I am here ready to fulfill the promise,*" will be heard, and a new spring, breathing fresh life into your soul, will speak from every branch and blade.



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

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 doctrine, 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 sole 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 receiving—Divine circulation. We will lovingly receive whatever you send, knowing you will give all you can.

Address all communications concerning treatments to

THE POWER SOCIETY OF SILENT UNITY HELPERS,

3929 West 38th Ave., Denver, Colo.

DIVINE SCIENCE STATEMENT OF BEING.

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.

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 ledest 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.

ROSTER OF DIVINE SCIENCE REGISTERED GRADUATE WORKERS.

- | | |
|---|--|
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| James, Mrs. Fannie B., 730 East Seventeenth Avenue, Denver. President Colorado College of Divine Science. | Wooton, Mrs. Lydia J., 1217 Oak Street, Los Angeles, Calif. Practitioner. |

Daily Studies for the Month

ALICE R. RITCHIE.

JOY.

(Unless otherwise credited, all quotations in this month's Daily Studies are from the book, "Studies in Divine Science," by Mrs. C. L. Baum.)

TAKE JOY HOME.

"Take joy home and make a place
In thy heart for her,
And give her time to grow
And cherish her;
Then will she come and oft
Will sing to thee
When thou art working
In the furrows; aye,
Or weeding in the sacred hour of
dawn.
It is a comely fashion to be glad—
Joy is the grace we say to God."

Thursday, May First.

Surely joy and happiness should be a part of our experience now and always. Everyone who has studied the principles of Divine Science and knows the Omnipresence of God, the unity of Life, the purity of all Substance and the reality of Health, realizes these tidings of great joy. Whoever has come into a full knowledge of Truth may constantly abide in joy. All gloom should have passed away from such a soul.

Friday, May Second.

If joy is not a reality in your life, you need a change of thought. "Be ye transformed by the renewing of your mind." Simply be renewed by the strong consciousness of the presence of God.

Saturday, May Third.

The little things that worry and trouble you, crowding out the spirit of joy, amount to nothing and have only such power as you give them in your thought. It is a common experience that after a season of worry and anxiety, we see the futility of it all and realize that joy might better have dominated our

thought to the exclusion of worry. Joy is real, eternal and changeless.

Sunday, May Fourth.

Joy is the fullness of divine content. It sees its own creation as perfect, harmonious, divine. Joy is complete satisfaction here and now, so that we do not long continually for all manner of external things to make us happy and joyous. It is a state of serene consciousness, not created by any act of the will, but entered into through unfoldment, through constant thought and study of Truth. We find it when we absolutely know our unity with the Spirit, which is universal Joy.

Monday, May Fifth.

The joyous souls are not always those who have many things in the external. Some of them seem to have nothing in the external to make them happy, yet they rejoice in the Joy of the Spirit. Joy should spring forth in the human heart and should be fostered as one cares for a beautiful plant, in order that it may remain to make life bright.

Tuesday, May Sixth.

Cultivate the Spirit of joy within you and it will change your very life. It is always ready to manifest itself, but it must be made welcome.

Wednesday, May Seventh.

Many people are afraid to be joyous, and consequently never are. Fear shuts out joy as clouds obscure the sun. There is that foolish notion that too free indulgence in joy and happiness will be followed by some sort of disaster. Put away all fear; banish all belief in misery

and unkindness; know that joy is a true attribute of the Spirit of God and man.

Thursday, May Eighth.

In time of adversity prepare for prosperity. The blue is always back of the clouds and all we have to do is to dissipate the latter. In times of depression prepare for joy.

Friday, May Ninth.

Never hold on to depression or feel that such a condition is going to stay with you permanently. Any condition which is opposed to joy is but a belief in your own thought which is depressing you by crowding joy out of your consciousness; so realize the unreality of it and prepare for joy which is real and eternal.

Saturday, May Tenth.

Joyousness is not frivolity nor foolishness, although it may be so regarded by those who make of life a struggle, a rebellion or a tragedy. It is something which sweetens our life and our environment.

Sunday, May Eleventh.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.—John 15:10, 11.

Monday, May Twelfth.

Joy is the sunshine of the soul. If the soul is still in darkness, open it to the sunshine. We can keep out the light if we will, but we might as well let it in and be so filled with the consciousness of joy that we will experience it continuously.

Tuesday, May Thirteenth.

There is quite a marked difference between joy and what is called happiness. The root meaning of happiness is "that which happens." Happiness is not an abiding state of joy. We may be made happy by something which happens in our life, or may be unhappy if it does not happen. We may obtain happiness from the external; we do not

attain it from the inner. Consequently it passes away as things change and grow old, and we find ourselves dependent for more happiness on more occurrences in the external. If we are not happy or joyous without things to make us so, we have not entered into the consciousness of joy.

Wednesday, May Fourteenth.

Joy is that calm inner state of blessedness which depends on no external thing. Things can give us happiness for a time but can never give us an abiding sense of joy. If this were not true, people who have the greatest possessions, the greatest number of things, would be the happiest people in the world. We have not entered into the blessedness of joy until we have found it within ourselves.

Thursday, May Fifteenth.

In His Presence all is Joy.—"Truth and Health."

Ask, and ye shall receive, that your joy may be full.—John 16:24.

Friday, May Sixteenth.

Joy is of the soul and is rooted and grounded in God. It belongs to the wealth of one's own being; it is one of the blessed possessions of the soul.

Thou wilt show me the path of life; in thy presence is fullness of joy.—Ps. 16:11.

Saturday, May Seventeenth.

As we come into the consciousness of joy, we will enter a beautiful life of service. We will be light bearers to the world which is as yet in the darkness of false beliefs. The light of joy from within us will illumine and transform everything upon which it falls. Thus we have the power within ourselves to be transforming agents in the world.

Sunday, May Eighteenth.

Behold God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation.

Therefore with joy shall ye draw water out of the wells of salvation.—Isa. 12:2, 3.

Monday, May Nineteenth.

We search for a thing as long as we do not know where it is. Our search for heaven has proven that we knew not where to find it. So soon as we can understand his words and say, "Thy kingdom is come," we cease our search and live in the joy of knowing that Pure Presence.—"Truth and Health."

Tuesday, May Twentieth.

If our light seems darkened at times by the clouds of false belief, it is our place to remove the clouds, for God never puts a veil between Himself and His Creation; it is we who get in the shadow of a false belief that we are holding in our own thought.

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

(Read also page 173 in "Truth and Health.")

Wednesday, May Twenty-first.

If we have a radiant thought atmosphere and can always see the bright side of life, we share our joy with others. Let us smile and give a cheery greeting to everyone we meet. We may not know how much joy we have in life until we begin to express it. Even if we have friends who come to us with dark and gloomy tales, let us listen and know the truth of joy for them, for we will thus bring them into a better state of consciousness.

Thursday, May Twenty-second.

I rejoice and am glad that I now recognize the Omnipresence of God; not only as being everywhere present, but as the living Presence—Divine Substance—pervading all. Therefore, no longer do I look upon things and conditions about me as being inharmonious or limited, but filled with Good and for my good. I am thankful that I can trust the Power of God within me to transcend and transform every thought of limitation of whatever nature, and thus do I face every experience with joy.—"Spiritual Healing."

Friday, May Twenty-third.

That ye might walk worthy of the Lord unto all pleasing, being fruit-

ful in every good work, and increasing in the knowledge of God.

Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.—Col. 1:10, 11.

(Read "Truth and Health," page 135.)

Saturday, May Twenty-fourth.

I am joyous and free, basking in the sunlight of His love. I am strong and powerful, filled with the activity of Life. I am wise, receiving the illumination of Spirit. I am a radiating center of Life, Love, Joy, Prosperity, Health; for God is the Source and Substance of my being.—"Spiritual Healing."

For the joy of the Lord is your strength.—Neh. 8:10.

Sunday, May Twenty-fifth.

No one can attain a consciousness of joy for us, nor can we get it from another. We may help each other, but each one must come into it in his own unfoldment.

(Read fifth chapter of Galatians, beginning with the 16th verse.)

Monday, May Twenty-sixth.

A room in which curtains are drawn close will, in bright daylight, be darkened. Sunlight may play about the windows and no ray enter to illumine the room if a shade intervenes.

All of our worries, doubts and fears are "shades" over the windows of our mentality. Throw these aside (give up doubt, worry and fear), invite in the sunlight (affirm Love, Joy and Peace).—"Truth and Health."

Tuesday, May Twenty-seventh.**Statements for Meditation.**

I am a radiant center of joy.
Nothing dark can come to me.
I transform everything I shine upon.
I rejoice and am glad.
I sing unto the world a new song.
Joy is the grace I say to God.
I go forth to manifest the joy I am.

Wednesday, May Twenty-eighth.**Joy Commandments.**

Thou shalt rejoice in every kind of weather.

"The earth is the Lord's and the fullness thereof."

Thou shalt commend thy neighbor and praise his goodness.

"Behold how good and how pleasant it is for brethren to dwell together in unity."

Thou shalt love every living thing.

"And God saw everything that he had made, and behold it was very good."

Thou shalt joyously go wherever duty calls.

"The Lord shall preserve thy going out and thy coming in."

Thursday, May Twenty-ninth.

We are all "comrades on the great highway of life," and if we

rejoice in the happiness of others, we will find our own joy and happiness increasing.

Friday, May Thirtieth.

Perfect Life is here, now; Perfect Love, Perfect Health, Perfect Joy and Peace—all here, now. Let us see and accept this, if we would know freedom.—"Truth and Health."

Saturday, May Thirty-first.

The New Doxology.

Praise God, in whom all Being is!
Praise Him! All ye His Truth proclaim,
Sing joyful praise unto His Name.
Praise Him, for Word and Form are His!

There is Joy, Joy. Accept it.
Claim it. Live it.

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Notes of General Interest

NATIONAL NEW THOUGHT CONVENTION Week Beginning June 15th, at Detroit

The coming convention of the National New Thought Alliance will, in my judgment, be the most important event that has taken place in the New Thought world for many years. Matters of the highest significance to the cause of New Thought will be considered and shaped at this gathering—matters that will deal with many phases of the present and future work of the various activities and general aspect of the New Thought, comprehensive and decisive action relating to two proposed international conventions, the one in London next year, and that to be held in San Francisco in 1915, will be taken.

Now that I am on the ground and fairly well inducted into the initial working arrangements, I am happy—happy that beautiful Detroit was made the choice for our next meeting place; happy that the Detroit New Thought Alliance is to be our host for 1913; happy that the general interest in the convention is so awakened throughout the country, awakened as never before. Each day brings some word from far or near, from all directions messages of love and inspiration.

I predict that Detroit will be the meeting ground of the East and West, in the spirit of unity and solidarity, as never yet has been the case in the history of the New Thought movement. Great as has been the past conventions, fine and splendid as were the work and spirit of the Omaha and Los Angeles conventions, yet will the Detroit gathering be characterized with still greater things. With harmony, unity, love, freedom and progress, as the watch-words of the New Thought movement, the greatness and glory thereof will radiantly shine out to the world as never before.

Now, about details. First, it has been deemed expedient, for many reasons, to re-adjust the convention date. On arriving in Detroit I found many things that made May undesirably early, and on the advice of President Edgerton, Auditor Douglass, Editor Scott, Dr. Patterson, and others, the date has been changed to the week beginning Sunday, June 15th. This date will be far more propitious as regards weather conditions and railroad rates, and will allow more time for the arrangement of the program and more time for publicity, two very essential things to consider.

As to who will be at the convention, it is too early to announce now. Many of our leading New Thoughtists will be here, men and women of fame; and a program will be arranged of unrivaled value.

This office would be glad to have the names and addresses of all New Thought centers not now published. There are hundreds of them unknown to me. If the reader knows of any New Thought activities, under whatever title, please post card it to me. Do not leave it to anyone else—you do it.

Full details will be ready for publication in the next issue of "Power." So, friends, get your affairs in order and yourselves ready for the Detroit convention, beginning June 15th. Write this office for information; make any suggestions you wish; send us names and addresses of those you believe will be interested in the convention; and remember a love-offering for the expense fund will be accepted with blessing and thanks.

ALFRED TOMSON,
Secretary New Thought Alliance.

Pine Cliff the Beautiful

Summer time will be here almost before we know it. As the days get warmer the thoughts of most people in Denver turn to our glorious Rocky Mountains; not that Denver is not delightful any time of the year, but a change, a vacation, a rest, is needed by everybody from the common routine of life.

So a greater interest than ever is being shown by those Higher Thought people who are contemplating a mountain home with us at beautiful Pine Cliff, only 37 miles from Denver on the world's famous scenic line—the Moffat Road.

We are arranging to go up the first week in June, and will live in tents while our cottage is building. I will be in the city Saturday and Sunday of each week to look after the interests here and speak to our Higher Thought people at God's House of Blessing.

At Pine Cliff a store has been opened, several other cottages have been begun, a wagon bridge is being constructed over South Boulder Creek, and other improvements are under way.

Our building material, freight, shipping household goods, etc., will amount to something like \$180. We have a little over \$80 toward it, and we are rejoiced. To get estimates on good lumber and material we sent our specifications to about a dozen dealers in Denver. For the benefit of those who will also do their own building, we will state that our best figures were received from the Oregon Lumber Co. From past dealings with this company we know it to be thoroughly reliable in every way; you get just what you order—or better, never poorer. This information is for the benefit of the purchaser, and, incidentally, for the Oregon Lumber Co., whose secretary and managed, by the way, is a Higher Thought man of worth. This may sound like an advertisement; so let it be, but it is of our own free will and having received our estimate before it was written, we do not profit from it. You who build are the ones who are benefited most by such information.

There may be some who would prefer buying a house tent, until they are better prepared to build. If so, a man living but three-quarters of a mile from Pine Cliff has two good ones for sale, on account of other business. Size 12x16 feet, 2½ ft. matched cedar boarded all around; 12 oz. duck, with extended fly; regular door; three swinging windows, with removable screens; matched cedar flooring upon 2x6 joice; and furnished with bed, bedding, table, cookstove, dishes and cooking utensils. These tent houses cost the owner \$115 each, exclusive of his labor on them. He will erect one on your site for you, complete and ready for living, for \$100; or you can get it on his place for only \$75, complete. This is another free advertisement for those who are interested. It is a bargain. Write at once to Chas. C. Carr, Pine Cliff, Colo.

The Unity Center of New Thought, Springfield, Mass., is growing in interest and helpfulness under the ministrations of Mrs. Henry Margeson, teacher and healer. A room at 356 Main Street has recently been opened for the work, where a circulating library is maintained and services held. The attendance at the services is from forty to fifty.

For the convenience of visitors to Denver and to the College of Divine Science, also for teachers, Summer Primary and Training Classes in Divine Science will be held during July and August.

Back numbers cannot always be supplied, therefore subscribers should notify us promptly of any change in residence, and should send renewals of their subscriptions without delay when notified.

Three yearly subscriptions in the United States, excepting Denver, \$2.00. In Denver, \$2.75.

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.
- Chico, Calif. New Thought Club. Mrs. John Daly, 514 Ivy Street.
- Coronado. Divine Science Home of Truth, 487 Avenue A. The Rev. Josephine S. Preston.
- 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.
- The Order of the 15, 123 McCadden Place, Hollywood, Los Angeles, California. F. Homer Curtiss, M. D., Secretary.
- Rest Reading Rooms, 727 W. 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.
- San Diego. Divine Science Teaching and Healing. Old Marston Building, corner 5th and C Streets. The Rev. Josephine S. Preston.
- 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. Home Center, Library, Reading and Rest Rooms, Flat 2, 164 W. North Avenue. Instruction and Healing. Mrs. Laura B. Gay.
- Chicago New Thought Fellowship, Whitney Opera House. Benjamin Fay Mills, Minister. Services: Sunday, 11 a. m.
- Chicago. Science of Being, 3171 N. Halstead Street, S. E. corner Belmont Avenue. Sundays at 11 a. m. Rooms open daily from 10 a. m. to 4 p. m. Mrs. Frances L. Johnstone, speaker.
- Chicago Truth Students, 913 Masonic Temple. Second and fourth Wednesdays, 2 p. m.

Unity Society of Chicago. Services Sunday at 11 a. m., Hall 901 Masonic Temple. LeRoy Moore, speaker.

Science of Being Principles taught and Treatments given by Mrs. Augusta Boulter at the **Exodus Home School**, Room 31, Oakland Music Hall, cor. Cottage Grove Avenue and East 40th Street, Chicago. Sunday Service, 10:45 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.**

KENTUCKY

Louisville, Ky., Truth Reading Room, 309 Wilkes Block. Rebecca D. Allen in charge. Unity and Divine Science literature. The books of Adela Curtis and all metaphysical works for sale.

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, handiwork, artistic gifts.

Lawrence New Thought Center, 5 Fair Oaks Avenue. Miss Emma E. Carr, President, 5 Fair Oaks Ave. Mrs. John A. Brackett, Vice-President, 48 Abbott St., Miss Elizabeth McKillop, Secretary, and Miss Henrietta Durant, Treasurer, 4 Berkeley St.

Springfield. Unity Center of New Thought, Room 403, 356 Main Street, Circulating library; "Power" and other New Thought magazines. Mrs. Mary Margeson, healer and teacher.

MICHIGAN.

Grand Rapids, Mich. The Soul Culture Club holds regular meetings on Sunday, 7:30 p. m. in Good Templars' Hall, over West's Drug Store, 89 Monroe Avenue. 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, 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.

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.

New York City. Unity Center, 305 Madison Avenue. Mrs. Sophia VanMarter in charge.

OKLAHOMA.

First Divine Science Church of Oklahoma City, 731 North Robinson Street. The Rev. Maud Fletcher Galigher, minister. Sunday School, 10 a. m., Service, 11 a. m. Higher Life Circle, Tuesday, 8 p. m. Hour of Blessing, Wednesday, 7:45 p. m. Health Class, Friday, 10 a. m.

OHIO.

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

Cincinnati.—New Thought Temple, Literary Club Rooms, 25 East 8th Avenue. Miss Lella Simon, Minister. Services, Sunday 11 a. m.

OREGON.

Medford, Oregon, Home of Truth, 132 N. Ivy Street. Mrs. Frank Andrews, Teacher and Healer. Sunday School, 10:30 a. m. Sunday Service, 11 a. m. Healing Meetings: Fridays, 7:30 p. m., at 31 N. Grape St. (College Bldg.), and Study Class, 3 p. m., Thursdays. Patients received for healing or Truth teaching, 1:30 to 2:30 daily, and 1:30 to 4 p. m., at 132 N. Ivy Street.

WASHINGTON.

- Divine Science Church and College of Seattle.** Rev. Agnes J. Galer, Minister. Services: Sunday, 11 a. m., in Odd Fellow's Bldg., E. Pine St. near Broadway. Mid-week meeting, Wednesday, 8 p. m.; healing classes, Tuesday, 10 a. m., and Thursday, 2:30 p. m., at Class Room, 518 Crary Bldg.
- Park Universalist Church.** Home of New Thought and Divine Science, corner Division Avenue and North J. Street, Tacoma, Wash. Rev. Henry Victor Morgan, Minister. Services: Sunday, 11 a. m. and 8 p. m. Healing Circle, Tuesday, 2 p. m.
- 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

FOREIGN.

- London, England.**—Higher Thought Center, 10 Cheniston Gardens, Kensington, W. Teacher and Individual Instructor.
- New Thought Church, 56 Hunter Street, Sydney, Australia.** Rev. Dr. Wm. Adams, M.A., LL.D., Pastor. Services: Sunday, 7:15 p. m.; Wednesday, 7:45 p. m.

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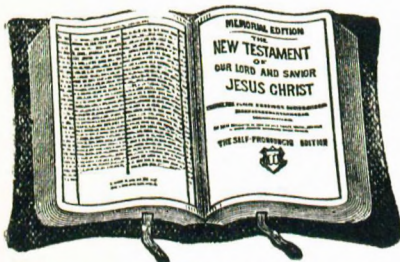
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Henry Harrison Brown, Author, Lecturer, and Editor of "Now": "You have put out the best thing yet upon that subject. Best because it is free from all dogmatism, theology, and all attempt to convert the Bible into a set of symbols. By taking it as a record of spiritual facts and living persons, you have in the scientific spirit made it clearly a text-book to be used rationally, as we use Euclid, Darwin, and Spencer. I congratulate you, but I congratulate more those who shall study it. The various movements along the healing lines must ultimately come to a position so like yours that they will virtually be one as geology or mathematics is one, no matter how methods, as set down in text-books, differ. And the old Talumdic method of symbolizing the Bible has had its day. It is a record, as all history is, of Principle, God in manifestation in human lives; and as we use the biographies of Washington and Lincoln, we are to use those biographies in that library of various books of many different dates which collected in one we call "La Biblia" (The Book). The points wherein I would differ with you are so few that I can unhesitatingly recommend that you put it into book form, and give it a permanent place in literature and a wide circulation. Its first recommendation is its freedom from fadism and a personal desire to give something new."

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