

\$1 A YEAR

POWER

IN TRUE THINKING & LIVING

Vol. 6

AUGUST, 1912

No. 2

THIS MONTH'S CONTENTS:

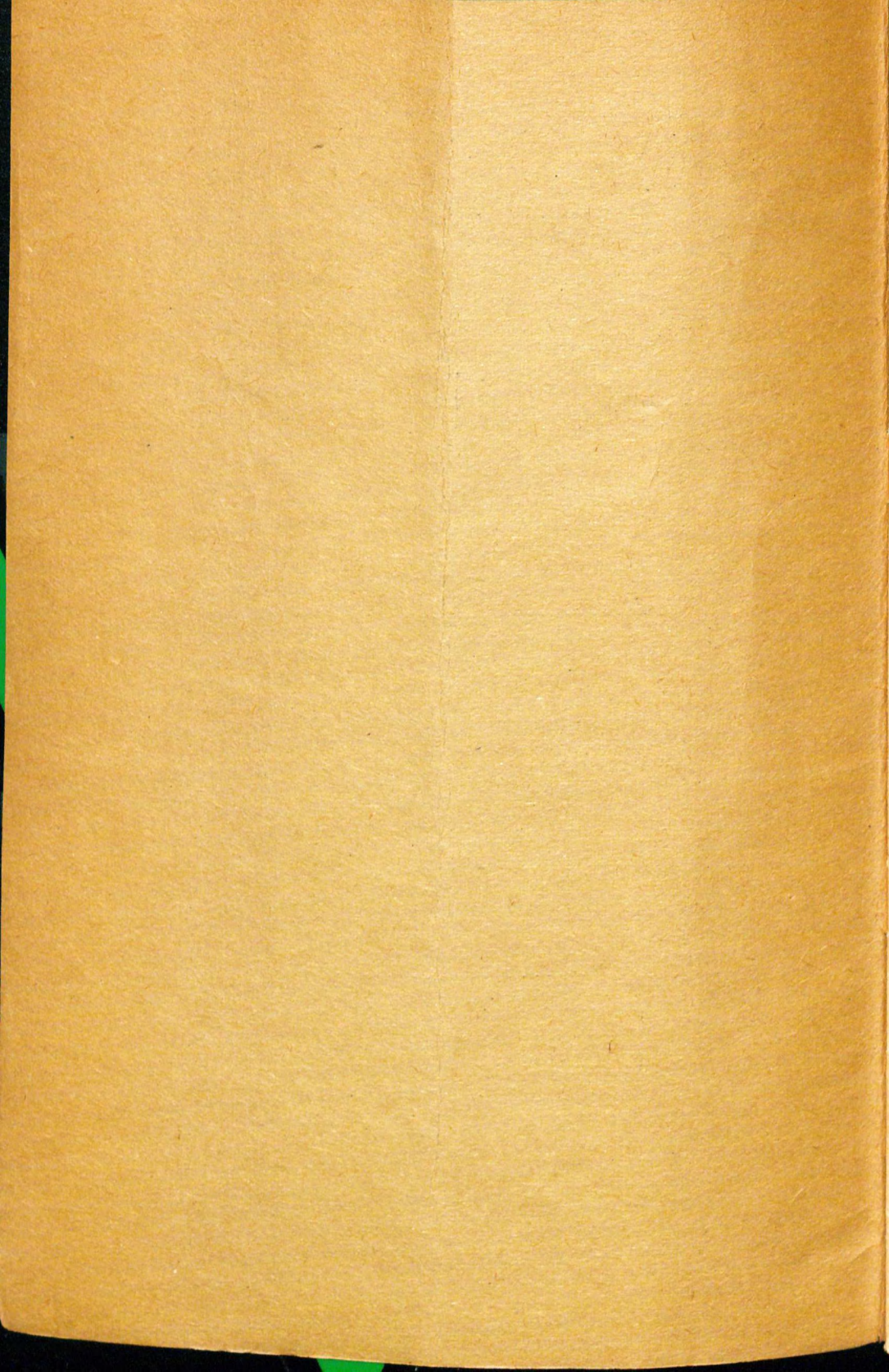
The Story of Caleb.....	33
Charles Edgar Prather	
Work.....	36
William Yeats More	
Portrait of the Editor.....	39
Thoughts on Healing.....	40
An Up-to-Date New Thought Church... 41	
(An Account of the Beginning and Progress of the Second Divine Science Church of Denver)	
Charles Edgar Prather	
International Bible Lessons.....	53
Charles Edgar Prather	
Power Society of Silent Unity Helpers... 58	
Substance.....	60
Charles Edgar Prather	
Daily Studies for the Month.....	61

PUBLISHED MONTHLY BY
THE POWER PUBLISHING COMPANY

3929 W. Thirty-eighth Avenue : Denver, Colo.

Entered as second-class matter Sept. 30, 1897, at
Denver, Colo., under Act of Congress March 3, 1879.

T. A. ELLIS.



POWER.

A Monthly Journal of Practical
Christianity and Advanced Spir-
itual Thought of Revealed Truth.
3929 W. 38th Ave., Denver, Colo.
Phone: Office, Gallup 497. Residence, Gallup 346



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

In the United States, Mexico, Cuba, Hawaii, Alaska, Porto Rico, Guam,
and the Philippine Islands, \$1.00 a year; Canada, \$1.15; Denver, and all for-
eign countries in the Postal Union, \$1.25, postpaid.

CHARLES EDGAR PRATHER, Ph.D., Editor.

Vol. VI. No. 2. AUGUST, 1912. \$1.00 a Year

THE STORY OF CALEB

CHARLES EDGAR PRATHER.

We read in the Bible about a man who was discouraged about himself and who said, "Man was born in sin and conceived in iniquity." We have thought we were worms of the dust, but now we see that as we are formed in God and of God, we must be like God, and that includes not only the spiritual and mental, but the physical. A good illustration of this lesson today is the story of Caleb. Caleb means confidence, capability; and Caleb was of the tribe of Judah and Judah means trust, looking on the bright side, optimism. See how closely they are related. It is necessary to be optimistic to be confident. Caleb followed the Lord. That is he followed his highest vision of Truth. He did not permit himself to judge by appearances. He was one of the twelve, there being one from each tribe, whom Moses sent into the Promised Land to investigate. They came back and reported that it was truly a goodly land.

They said that fruit grew in the valleys so abundantly that there was more than enough to supply the people. They brought back some of these fruits, and one bunch of grapes was so large that it had to be carried on a pole between two of the men. But they said that while the country was so rich and fertile, still there were giants there and they could not take the place. They said the people there were opposed to them. The people became excited and discouraged and disappointed because this was the land which God had declared they should inherit, and yet they had been wandering in doubt and confusion and fear for forty years, and here every one, with the exception of Caleb and Joshua, said they could not go in and take it.

That is just what you and I are doing all the time. We say we see the ideal, that we are the children of God and as such inherit all the Father has, but not now; after while. So Caleb stilled the people and said, "Let us go over and take it. We are able." Joshua said, "Yes, let us go." Joshua means savior, very much akin to confidence, courage, faithfulness. They were the only two of the original company who went into Canaan and possessed it.

But after Caleb and Joshua had made their report and declared their confidence in their success in attaining the realization of that ideal which had always been held up to them to attain, Moses said God had instructed him that Caleb should inherit Mount Hebron. A mountain signifies a high consciousness. When Jesus had any difficulty to overcome the bible says he went up into a high mountain to pray. That is he went up to the high consciousness within himself, and from there he received power, so much so that he declared that all power was given unto him in heaven and in earth.

But the thought I want to call your attention to is this: Caleb was forty years old when he went with the others as a spy. He went over into Canaan with Joshua, he followed his highest vision of Truth always, he judged from the inner standpoint and not from the external conditions, and yet he never claimed his inheritance until forty-five years from that time. We are doing that same thing today. We say we know that God has promised us all things and that we are living up to the highest we see, and yet we do not seem perfect. Our bodies seem sick, we have troubles, there are things which seem to be limiting us, we seem to be bound in poverty, and yet we say we know God is our Father. We are exactly like Caleb. We are in the Promised Land and yet we do not get the fruit of it.

Caleb did that for forty-five years. That made him eighty-five. Then he went to Joshua and said, "I am now eighty-five years old. You remember the time Moses promised me a goodly inheritance in this land. I have been faithful, have followed God the best I know, and now give me my inheritance." The point is this: that before he could come into possession of his inheritance he had to *claim* it and he had to say, "Let me have it now." So Joshua blessed him and gave him Mount Hebron, and that is true today. The descendants of Caleb are in possession of that country.

You see he was living in the future just like we do. We hope to become well and happy and prosperous. The great lesson is this: claim your inheritance now. You know you are in God, of God, like God. Claim your divinity now. Some people say we do not believe in the divinity of Jesus. Certainly we do. Jesus was divine, and whatever Jesus was you are. That is the point. The Christ is the consciousness, the God knowing within you, what you are and from whence you are, and this is the power which transcends all other power. Do not forget that Christ is the consciousness, or the activity of Spirit within you by which you know. Paul says this is the mystery. It is a mystery to the world today for most people look back two thousand years and say that Jesus was the Christ, and consequently Christ is not a reality to them today. They say they have his spirit, his influence, but not the reality. Paul said it was a mystery then as it is now. "Which hath been hid from ages and from generations, but now is made known unto the saints." A saint is one who is spiritual in thought, who aspires to the highest. If you live Godly (and to live Godly is to think Godly) you become pure and holy, you

become a saint. That is why John and Paul are called Saint John and Saint Paul. We recognize them as saints. Then live Godly.

The mystery which was hid and is revealed is *Christ in you*. Not Christ in Jesus but in you, the same God-consciousness that made Jesus the wonderful man he was. The same God power he had is also resident within you because you are as truly a son of God as was Jesus; and *this Consciousness is the only begotten Son of God*. Jesus continually told the people to stop looking to him as a man. The people did not understand him when he was with them any more than people today understand the great truths. Even his own disciples did not understand him. Phillip said to him, "Show us the Father and that will satisfy us." They wanted proof. Jesus said, "Phillip, have I been so long time with you and hast thou not known me?" and the church immediately jumped to the conclusion that Jesus claimed he, as Jesus, was God.

Jesus said, "He that hath seen me hath seen the Father; then he said, "The words that I speak I speak not of myself (my personality) but the Father within me." He that hath seen any form, any manifestation, and recognized the Source, hath seen the Father, hath seen God in it and as the very substance of it.

We ought to be able to see God in the beautiful flower or in the dark earth clod, or in a rusty nail, knowing that they are all the manifestations, the picture of this Father or source of which Jesus spoke. Jesus declared, "As I am so are you." You are from the same source, you have the same fountain from which to draw all your inspiration, your power, as have I. So you are to see yourself as God manifest. Do not become confused. Do not say, "I am God." You are God substance, you are the expression of God, but you are not all of God, so you cannot say, "I am God," any more than the drop of ocean water can say "I am the ocean."

But claim your unity. The drop of water belongs to the ocean, you belong to God, and are a manifestation of God. You have the same qualities and powers to the extent of your consciousness, and the more you see of God in you the more will you unfold as does the rose into the beauty of these inherencies and powers. Life from within is the law of all growing things. The Kingdom of God is within you; therefore the power of God which rules the kingdom is also within you. As you recognize this the Christ is born and grows in stature and in wisdom within you and begins to show forth without in all the beauty and goodness of its very nature.

Claim your inheritance now. You do not have to wait until you are eighty-five, as Caleb did. "All that the Father hath is mine." Let me partake of, let me enjoy, let me use, let me co-operate in every way with the spirit and I will find that the law is accurate and true, and the more will I realize within that I am the living image, perfect and complete as is my source.

WORK

WILLIAM YEATS MORE.

"In the sweat of thy face shalt thou eat bread,
till thou return unto the ground. (Genesis.)



IN THE ALLEGORY OF GENESIS, work was the curse or sentence, pronounced against the race for their disobedience; therefore we are all interested in this primal anathama, and should earnestly seek to solve the problem of deliverance.

Paul advises us to "work out our own salvation;" and as it is the only practical plan yet adduced, let us be up and doing the work required of us.

In the first place, let us forever disabuse ourselves of the long entertained delusion, that physical labor is a race curse, requiring abolition. Rather let us view work as a beneficent exercise of God-given brain and sinew, whereby the animal man may evolve into the spiritual man—the cosmic-conscious soul.

Labor is truly hell, in view of human slavery, and the sweat-shop with its entailed abuses, but the world is fast moving from that work-horror, so graphically depicted by Hood's "song of the shirt;" for interpreted in the "New light," the so-called curse of work, becomes a veritable blessing.

The industrious work of the world is really the chief factor in race unfoldment, as we find the nations comparatively idle physically correspondingly low in civilization, and lacking in all the arts that tend to development of the Self. The savage races are notoriously lazy; their only incentive to work is to satisfy hunger, which once appeased, they idly sleep or pursue their barbarous instinct of war on their fellows between spells of killing to eat. Exercise of this kind persisted in for generations is not really conducive to unfoldment, but undoubtedly is a necessary step towards initiation into the higher realm of husbandry and the peaceful arts. We find this evolution comes naturally through the domestication of animals, and the necessity of providing provender, opens up the treasures of the vegetable world to the savage whose flesh dietary was only varied occasionally by admixture of fruits and nuts in season.

All through the tribal period, up to the larger national grouping of humanity, with hereditary or personal prowess leaders, man has pursued his toilsome way towards freedom from primeval ignorance of law, till today we have advanced race leaders, pointing the way to the goal of sense emancipation.

Intelligent, well directed work is now recognized a necessity for the well-being of the physical man, and schools of physical culture, manual training and athletic exercises are generally accepted as essential to life and happiness. Science now recognizes work as an

invaluable therapeutic agent, more effective for the weak neuresthenic, dyspeptic and consumptive, than the rest-cures and old-time sanitariums.

Now we find the debilitated millionaire working out his physical redemption by the sweat of his brow; digging, hammering, lifting and carrying; performing all the long-deemed menial tasks of his supposed less fortunate brother compelled to toil for his daily bread. Astonishing cures have been effected through this scientific work-drill; where almost any discipline is enforced, with correct dietary, exercise and proper mental attitude, the only remedial agents used. The weak, utterly exhausted and hopeless are soon enthused with a zest for life, and the olden curse of work now the agent of their redemption, proving that work properly applied is man's greatest blessing, and he who happily sings while he works is doubly blessed, for he is insensibly attuning with the cherubims of the gate-way, and soon for him the dreaded flaming sword will be forever sheathed. Had we the poetic gift, we might write the celestial symphony; thus weaving into musical cadence the innate beauties in that mis-named curse; bringing to the exalted consciousness the voice that came to Moses, saying, "The Lord thy God turning the curse into a blessing."

We would seek to elevate the working man to his true place in the economy of life; the toiler in mill and factory, the ploughman and harvester; all these life-saviors will we panegyricize as the noblemen of earth; because through unfoldment, worthy to be called "king of men;" realizers of the true dignity of SELF. Work recognized as an emancipator and elevator, in place of a degrading toil, would soon transform our earth into a heaven more glorious by far than the fabled one, whose chief occupation was trilling the golden harp.

Those advanced guards, teaching the new gospel, will be men thoroughly trained for this college work (this "Chatauqua universal") not only in brain and muscle, but capable of teaching the full esoteric value of work, and its deep scientific import of man's unfoldment, physically, mentally and spiritually; ever pointing and aiming at the goal of cosmic-consciousness—Christhood.

This gospel is real practical redemption, embodying the simultaneous exaltation and spiritualization of the mineral, vegetable and animal kingdom, thus uniting all manifest life in one grand hypertrophic unfoldment, which for want of a better word we call the Christ-man. This is the gospel which forever solves the long vexed question of capital and labor, when the chief aim and ambition of all would be service to his brother; altruism so pure that it becomes the twin sister of religion; truly the apex of felicity, foreseen in vision by the prophet, when "The wolf shall also dwell with the lamb... and the calf and the young lion... and a little child shall lead them." The prophet also gives the main reason for this transformed earth; pointing definitely to the happy consummation which illumined work would entail; "They shall not hurt nor destroy, in all my holy mountain; for the earth shall be full of the knowledge of the Lord (Law) as the waters cover the sea."

Our literature, including today's problem plays, such as "The Servant of the House," emphasises the dignity of work, teaching that all true service to the world's needs are alike honorable. The scavenger, coal-digger and weaver are as essential to our comfort and happiness as the merchant, preacher and doctor—equal servants of the race, reciprocally giving and receiving benefits.

This awakened spirit of altruism was foretold by the great prophet when he said, "They shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them...and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord (Law) and their offspring with them."

The explanation for this ideal state we are fast moving into is simply and grandly given in the prophet's next sentence: "And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear." Briefly, it means that through the elevation and general acceptance of our common brotherhood, we accent and practice "Unity," the key-note of life; as sounded by Jesus and all other of earth's saviors.

Yes, truly is UNITY, FRATERNITY, EQUALITY; the slogan of many an ignorant insurrectionary movement, now become the known law of being, a true illustration of the rejected stone, becoming the very keystone of the arch.

In view of all this, what a new meaning has the apostle's injunction, "Work out your own salvation." To the soul who even dimly recognizes the divine relatedness of all, and knows that separation, death and dissolution, are but night-mares of animal existence; such a soul is free, and abides in Unity.

Emerson voices the ultimate premise beautifully when he says: "To the poet, to the philosopher, to the saint, all things are friendly and sacred, all events profitable, all days holy, all men divine. For the eye is fastened on the life, and slights the circumstances. Every chemical substance, every plant, every animal in its growth, teaches the unity of cause, the variety of appearance."

In our all-inclusive life plan we, in common with the prophets and poets of the past and present, realize that work is emphatically a redemptive factor in man's evolution from the savage to the Christ. The well known translation of a German poem gives this thought grandly; expressive of the brotherhood of man as our common aim, motive and goal:

"You cannot pay with money
The million sons of toil—
The sailor on the ocean,
The peasant on the soil,
The laborer in the quarry,
The hewer of the coal;
Your money pays the hand,
But it cannot pay the soul.

The workshop must be crowded
That the palace may be bright;
If the ploughman did not plough,
Then the poet could not write.
Then let every toil be hallow'd
That man performs for man,
And have its share of honor,
As a part of one great plan.

AN UP-TO-DATE NEW THOUGHT CHURCH

AN ACCOUNT OF THE BEGINNING AND PROGRESS OF THE
SECOND DIVINE SCIENCE CHURCH OF DENVER.

With a Little Personal History of Its Pastor.

BY CHARLES EDGAR PRATHER



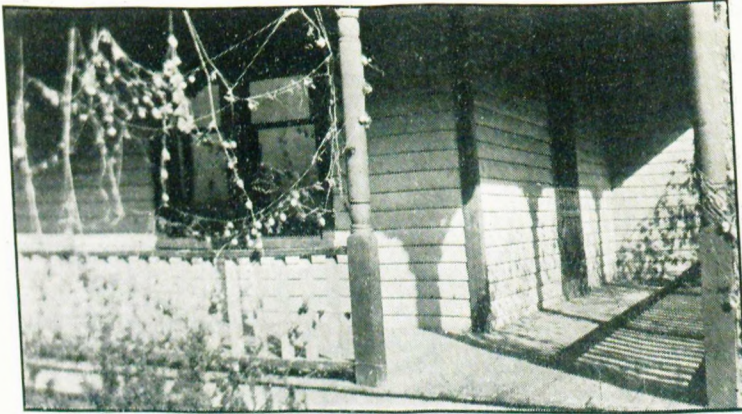
HIS IS THE INTERESTING STORY of how we came to be a New Thought church, and how your editor came to be its pastor. For, don't you know, I had never expected nor desired to be a minister in charge of a congregation, although my father and grandfather were both Methodist preachers, and it was my mother's fondest wish that I should be.



THE SECOND DIVINE SCIENCE CHURCH OF DENVER.
("God's House of Blessing.")

I always loved Truth, but it ever appealed to me as more vital and beneficial if lived and practiced in the every-day affairs than as simply a religion or a belief. In fact, I think I must have been satiated with church when I was a boy. So, churchianity never satisfied; but, friends, there is a vast difference between churchianity and Christianity. At that time I thought it all the same.

I could always talk a little on one subject or another; and, while I openly declared that I could not accept the teachings of the church,



THE HOME OF MR. AND MRS. SIDNEY J. WALSH.
On Zenobia Street, where Miss Brooks held Parlor Meetings.

I was licensed to preach by the United Brethren in Christ church. I enjoyed taking part in the young people's societies, and tried real hard to be satisfied religiously. But I wasn't. There was something within ever pushing me out and on.

Searching for Truth.

I investigated this and that, sought here and there. I was at sea without a pilot. I attended Christian Science lectures, and Theosophical meetings, and Salvation Army services, and different kinds of Spiritualistic seances, and Hindu lectures, etc., etc. I didn't find in any of them that for which I was seeking. I know that each and every one of these teachings, together with all denominations of orthodox and unorthodox churches, are fulfilling their places in the evolu-



THE WASEM "ARGYLE PARK" REAL ESTATE OFFICE.
(This is where we met for a year and a half, and where the Second Divine Science Church of Denver was organized.)

tion of man, meeting the needs, at least for a time, of those who are drawn to them. It is not necessary here for me to say why these teachings did not satisfy me.

But there must be something else for one in the mental attitude in which I was. Where could I find it and how? I had not yet learned to look within myself for the highest revelation of Truth. I was a leaner and wanted a prop; I was blind and wanted someone to lead me; I was weak and wanted strength—but I then thought these all came from without.



THE PASTOR TURNING THE FIRST SHOVEL OF DIRT.

The way always opens, sometime, somehow, for the seeking soul. My experience is beautifully related by Mrs. E. D. Cheney in her poem, "The Larger Prayer":

*At first I prayed for Light:
 Could I but see the way,
 How gladly, swiftly would I walk
 To everlasting day!*

*And next I prayed for Strength:
 That I might tread the road
 With firm, unfaltering feet, and win
 The heaven's serene abode.*

*And then I asked for Faith:
 Could I but trust my God,
 I'd live enfolded in His peace
 Though foes were all abroad.*

*But now I pray for Love:
True Love to God and man;
A living Love that will not fail,
However deep His plan:—*

*And LIGHT, and STRENGTH, and FAITH
Are opening everywhere!
God only waited for me till
I prayed the larger prayer.*

Individual Unfoldment.

Yes, I began to see, and feel, and know the moment I forgot self, the lesser, and let God the Omnipresence be all in all; when I began to feel the oneness of all; when I began to realize the *conscious unity*, which we term Love. Then Light and Strength and Faith marvelously opened about me everywhere, and I beheld man—myself and you—as the living, conscious, perfect children of God. I beheld that all manifestation, animate and inanimate, is the very substance of God, Spirit, made visible.



THE LAYING OF THE CORNER-STONE.

And this spiritual vision has continued to grow—unfold, until now I can truly say, "Since I accept the Omnipresence without any reserve, there is no place in my thought for anything adverse to Good." There is but *one* Presence and Power in all this universe—the Good Omnipotent. Its substance is *perfect*. Its law of expression is *perfect*. Its product or manifestation must necessarily therefore be *perfect*.

The universe is in divine order. Your affairs are in divine order. Your body is in divine order. There is nothing the matter

with the universe—"All's right with the world." The one thing needful to *see* the Truth of Being! And to see aright you must be conscious of only *One* Presence, God the Good.

New Thought Accepted Fifteen Years Ago.

But this is the culmination rather than the beginning. It was fifteen years ago I became actively interested in the work of Truth as revealed in so-called New Thought. Of course, there can be no new Truth; it has ever been, is now, and ever shall be the same changeless and eternal Reality. The "new" about it simply means a different perception, a fuller realization, than we had before. Therefore it is a new vision, a new inspiration, a new power to the individual, although it had ever been waiting recognition. It is the individual's discovery of Truth for himself, and as he thinks and sees differently he leads a new life.

This new vision made the Bible a new book to me. Underneath and within its words I read the inspiration of Truth, and thus was I enabled to discern the truth of Spirit from mere mental conceptions of man. I learned to always accept the larger and highest revelation, and not let man's opinions disturb the harmony of my thought. So when I knew for myself that God the Good is the Only Presence, and that "like begets like," no longer did the pessimist's cry, "Man is born in sin and shapen in iniquity," limit or distress me.

Business Manager of "Unity."

For over eight years I was business manager of "Unity" in Kansas City, taking charge of it when it was struggling for existence. One general assistant and one type compositor constituted our working force. Today "Unity" occupies a fine building of its own, equipped with modern machinery, and operated by a force of twenty-one people. We built and were occupying this new building before I left to enter upon a wider field of usefulness.

Ordained to the Ministry.

There has been one class ordained to the ministry at Unity. Its teachings are general; that is, not graded nor systematic beyond the regular primary course; yet true and constant to fundamentals and application. There probably is no center better known in New Thought than Unity. In this class ordained were: Charles Fillmore, Myrtle Fillmore, John Gilbert Murray, Marion Austin Drake, May D. Wolzak, Jennie H. Croft, Prof. LeRoy Moore, and Charles Edgar Prather. Thus was I made a minister a second time; this time by choice, yet without expecting to ever serve as such as a profession.

The Establishment of "Power."

Upon coming to Denver I was graciously received by the people of the Colorado College of Divine Science, and established "Power" in 1907. The magazine, in its presentation of Truth, evidently met the need of many, who, like my own experience previously mentioned, had not yet found the thing just suited to their degree of unfoldment;

for "Power" has flourished remarkably well from its first issue, and always steadily growing in circulation, influence and power.

Now publishing was just to my liking, and I had plenty to do. But I have always tried to hold myself ready to serve, as best I could, wherever I might be called. And this is how I came to be really a preacher as well as a practitioner of the Truth which frees, redeems, saves, heals and harmonizes.

The Colorado College of Divine Science.

I soon observed that the teaching as given in this College was systematic and progressive, advancing step by step from the fundamental principles of Truth to a practical understanding and application of that Truth in every phase of life. The course now requires about seven years of study and practice, embracing the following classes: Primary, Training, Bible Study, Normal, and Graduating, for the Teachers' and Practitioner's Course; Higher Training, Theological, and Consecration, for the Ministerial Course.

Ordained to the Ministry in Divine Science.

After proving my understanding of Principle, and ability to demonstrate in teaching and healing, I was graduated, and again ordained to the ministry of Truth as taught by Divine Science.

A Home Group of Interested People.

There was a group of interested people in North Denver who met each Sunday afternoon at the home of Mr. and Mrs. Sidney J. Walsh, on Zenobia Street, and Miss Nona L. Brooks, pastor of the First Divine Science church, was the speaker. For over a year she faithfully addressed from ten to thirty people each Sunday, giving them words of Truth vitalized with the inspiration of the New Life. However, in the spring of 1909, Miss Brooks decided she had given of her time as fully as possible, and as her own church work kept enlarging, she suggested that they secure another speaker if they wished to continue the meetings, recommending myself. This was adopted, and I received an invitation to speak for them two months. Being willing, as I said, to do what I could in any way, I accepted the call for *two months!*

In the meantime an undertaking chapel had been secured on Tennyson Street, and here I began my ministry, preaching Life instead of death, Health in place of sickness. March and April slipped quickly by, and my time was up! But no, wouldn't I stay yet longer? The attendance had grown until the hall was comfortably filled at both Sunday morning and Wednesday evening services. Many new people were becoming interested, and all unconsciously I had become one with the work.

Our good friend, Mr. F. W. Wasem, offered the Society the use of his real estate office, on the corner of Tennyson Street and West Thirty-eighth Avenue, just opposite the entrance of Elitch's Gardens. The main room was twenty feet square, with a small room adjoining.

And here for a year and a half the North Denver Divine Science Center held its services, attended by as many as 125 people at a time (in a room 20x20!) Humble place of worship? Yes, but millionaires have sat in that little room with us and drank at the Fountain of Truth!

When We Organized.

But we had to have more room. What was to be done? Such a bond of unity had been established, such a feeling of helpfulness had been awakened in every heart, such a prospect for good presented



THE REV. NONA L. BROOKS.

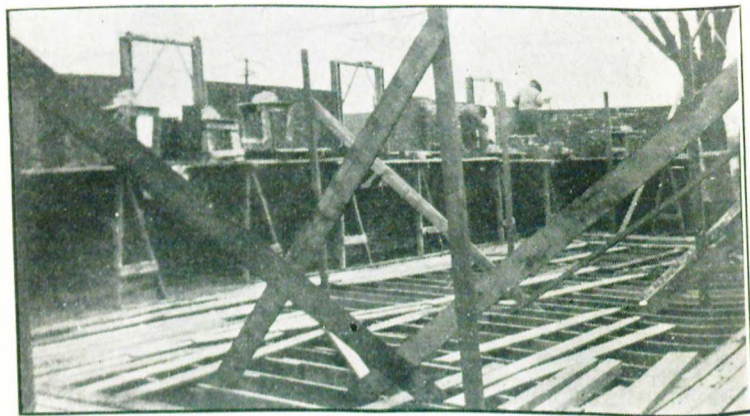
itself, that it was decided to organize definitely as the Second Divine Science Church of Denver, doing business in an orderly established manner, united as one in thought and purpose.

Recognition and Installation.

The Recognition Service was held Sunday, November 28, 1909, conducted by the Rev. Nona L. Brooks, then president of the Colorado College of Divine Science and minister of the First church. Fifty-two charter members were enrolled, and Rev. Charles Edgar Prather was installed as pastor with most interesting exercises. The Rev. Maud Fletcher Galigher spoke on "Our Basis;" Rev. David H. Fouse of the First Reformed Church, now a Civil Service Commissioner of Denver, spoke on "The Relation of Minister and Congregation;" and Miss Brooks gave the installation blessing and helpful suggestions gleaned from her long experience as pastor. On behalf of the congregation, Mrs. Bertha L. Wasem made a delightful response, reviewing the work of the center, and calling attention to the united interest, the optimistic outlook, and the progressive attitude of the members.

Our New Site and Building.

When it became absolutely necessary to secure more commodious quarters, the Board of Trustees decided to erect a permanent home for the church. President F. W. Wasem and his good wife donated the site at West Thirty-eighth Avenue and Perry Street. The building is of red pressed brick, quite modest but refined in appearance, with a radiance of blessing to everyone entering its por-



THE WALLS RAPIDLY TAKING SHAPE.

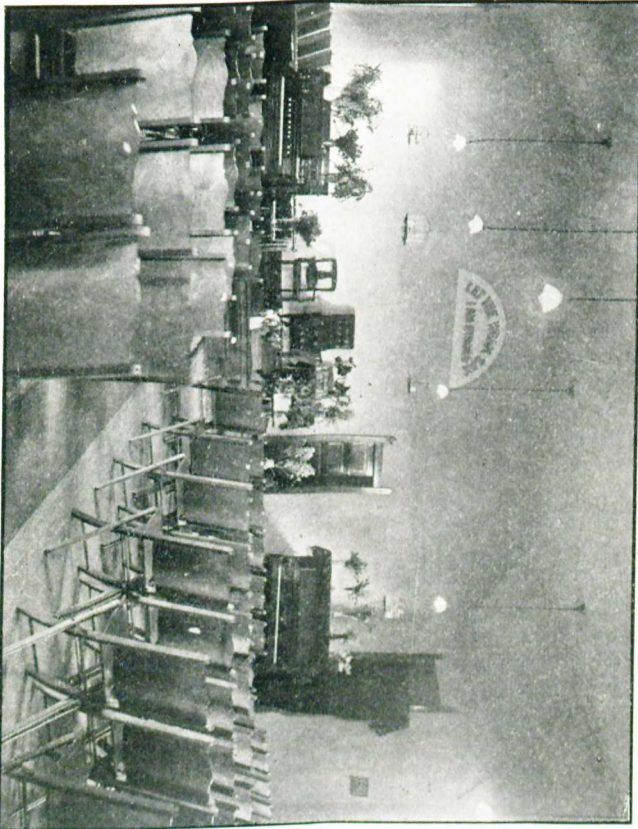
tals. From the day of its opening it has been known as "God's House of Blessing."

The value of the building and site is \$4,000, there remaining an indebtedness of \$1,900. Our members will pay \$500 of this before the end of the year, although all are in only moderate circumstances. If you are led of the Spirit to serve Truth in helping wipe out this evidence of financial limitation, you will be blessed in your deed.

The church is seated with single folding chairs and heated by furnace. We had expected to publish the list of all donors, unless

otherwise requested, but the record was lost by our building fund treasurer when moving. However, among the love-offerings was an elegant Bush & Gerts piano from the Columbine Music Co., through our royal friend, Mr. Robert T. Cassell, who conducts the most popular music store in Denver; and the sweet-toned Estey organ, from Mrs. Louise K. Walsh; special prices on light fixtures by the Denver Dry Goods Co.; lamp globes and free connection by the Denver Gas

A VIEW OF THE AUDITORIUM AND PLATFORM.



& Electric Light Co. The interior of the church will be decorated this fall. The kitchen is well stocked with dishes, stove, etc. The pastor's study is cosy and restful, and the walls are adorned with mottoes, diplomas, etc.

Incorporated.

The organization was incorporated under the laws of Colorado in 1911, and the business management is vested in a Board of Trustees of seven members, the present Board consisting of Mr. J. W. Pratt,

President: Mr. Roscoe K. Stockton, *Vice President*: Mrs. Emma F. McKernon, *Secretary*: Mr. C. A. Parker, *Treasurer*: Mrs. Atta A. Hunter, and Mr. Charles Edgar Prather.

There are various Working Committees, as follows: Reception, Program, Building and Finance, Social, Music, Visiting, Ways and Means.



LOOKING FROM PLATFORM TOWARD ENTRANCE.
(Giving a view of the Vestibule, Library, with Pastor's Study on the left.)

Annual Meeting and Supper.

The annual meeting of the Church is a special feature, combining both enjoyment and business. This will probably hereafter occur the first week in October, at which time will occur the Members' Annual Supper, election of officers, reports, etc. Two trustees are elected each year for a term of three years, the pastor being the seventh member *ex-officio*. The present membership is over 180.

The Auxiliary Societies are: The Ladies' Auxiliary and the Di-Sci Club.



A GROUP OF OUR YOUNG PEOPLE AFTER A SUNDAY MORNING SERVICE

The Ladies' Auxiliary.

The Ladies' Auxiliary meets every other week at the different homes of the members, and not only have a good social time, but do much sewing. They also give entertainments, which are thoroughly enjoyable and profitable, and they now have a tidy sum of money for the church indebtedness. Mrs. Andrew Valentine is president, Mrs. Edwin G. Dean, secretary, and Mrs. C. D. Maxwell, treasurer.

The Di-Sci Club.

The Di-Sci Club (the name being the first letters of the words Divine Science) is composed of the finest body of young people to be found in any church. They hold regular meetings in the church the second and fourth Thursday evenings of each month; the first being a business and literary meeting, and the other a social evening.

A most happy unity exists among these young people. They enjoy outings together, roller skating parties, give very creditable entertainments, minstrel shows, socials; and do much helpful service both financially and musically to those less fortunate, such as the Brotherly Relief Colony, etc.

The newly-elected officers for the ensuing six-month term are: President, Norman E. Tharp; First Vice President, Miss Ruth Walker; Second Vice President, Charles A. Hall; Recording Secretary, Miss May Hall; Corresponding Secretary, Miss Anna Horal; Treasurer, Ernest Ingwerson; Reporter, Mrs. Maree Irish Cole; Parliamentarian, Roscoe K. Stockton.

From this Society come most of the members of our excellent choir, of which Mrs. Theo. H. Sess is director, and Miss Ruth Walker organist.



A FEW OF OUR GOOD SINGERS.

The International Bible Lessons

CHARLES EDGAR PRATHER.

Lesson 5. August 4th.

THE WORTH OF THE KINGDOM.

Matt. 13:44-53.

Golden Text.—Matt. 6:33—"Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

What is the **realization** of the Truth, the whole Truth, and nothing but the Truth, **worth** to you?

Just to that extent is the Kingdom of God of value to you, for God is the one Supreme Fact of the Universe and rules in all His creations. Hence, the Kingdom of God is as universal as the Power which is omnipotent.

In the parable-lesson today, Jesus shows that this **Ruling Power** in the hearts and affairs of men is but slightly perceived and known. To the great majority of humanity, church members included, it has never been recognized at all as a reality.

We have been seeing, in our mental vision, and therefore seemingly in the external, so many things and conditions contrary to the rulership of God that our spiritual or true vision has become blurred or totally obscured. In this sense-deluded mentality we have experienced all sorts of ills, limitations, short-comings, etc.

In groping our way out of these experiences, and through the very stress of them being forced to turn for succor to something higher, one is often led into the Truth. Many people have come to a knowledge of Health through the "things they have suffered."

This unfolding through the action of nature may seem purely accidental, just as the man in our lesson stumbled onto the treasure in his field without having purposefully sought it.

Again, supply often seems to one the greatest good he could possess. For then what would he lack? No more privation; no more unsatis-

ned desires; no cares and worries. Money, money, is the cry on every hand. This was the attitude of the "merchant man seeking goodly pearls."

Here was a man who knew what he wanted and sought for it, in contrast to the first one mentioned, who was forced into the Truth without seeking it. This, therefore, is an advanced step. Slow and tedious is the way of him who advances only as he is forced along. Free and easy and joyous is the one who has before him a definite goal.

That goal is the realization of the ideal; and this is heaven, where the One Presence and Power is all—ruling, guiding, sustaining, protecting, harmonizing.

Keep your ideal high. Keep it ever in view. Seek to attain it. Keep raising it higher and higher, and follow after it, until the Pearl of great price—**Truth**—shall be realized.

But things of themselves, nor wealth, give that state of mentality poised, peaceful, harmonious. Only is this result attained when one perceives that it is God Himself, and not effects, which he seeks; that it is the rulership of this Divine Harmony he desires.

When one perceives the Great Reality lying back of all form, and expressing itself in and as all things; when he so desires to know this Reality and be one with it, then will he gladly let go his thought of "getting things" that he may attain that consciousness of unity.

Is the Kingdom of God and His righteousness worth that to you?

If not, you are still dreaming the dream of sense, saying, "Yet a little sleep, a little slumber, a little folding of the hands to sleep."

When a net is cast into the water it catches whatever comes within its meshes. There are fish of all description. The choicest are kept, while the others are cast away. So man, in his search for good, often gathers a great variety of experiences; some good, while others he calls bad.

How can this be likened to the kingdom of heaven? Listen! "Gather the good into vessels"—to preserve and use. Let the rest alone. Be done with the bad: "cast the bad away." This is the true attitude whereby you are en-

riched with that which is wholesome and good, and are not bound nor limited by anything beneath it.

"So shall it be at the end of the world." The end of sense rulership should be **now** for you. The inspiration of Truth expressed as **good thoughts** ("angels") shall come forth, gathering the highest, purest, and best ("just"), consuming all lesser and negative conceptions ("wicked") by the consuming fire of love.

"Have ye understood all these things?" Then bring forth from your treasure not only the established truths of life, but let them expand into newness of expression by continual unfoldment of this heavenly kingdom within you.

Lesson 6. August 11th.

A TROUBLED SEA AND A TROUBLED SOUL.

Mark 4:35—5:20.

Golden Text.—Ps. 46:1, 2—"God is our refuge and strength, a very present help in trouble. Therefore will we not fear."

How often we fall asleep to the all-pervading Presence! How often do we forget that everything is in Divine Order, since God rules! How often do we turn to the visible and attribute to it powers or limitations as something in and of itself! How often do we mentally imagine an adverse influence to the Good, which appears as sin, sickness and distress!

In fact, since God is all there is, both invisible and visible, there is no room in all this universe for anything adverse to the Good. But very few are yet awake to this truth. The great majority are asleep, dreaming dreams of sense delusion. Even those who have perceived to a degree the fact of a Supreme Presence yet form mental images of an opposing power bringing all kinds of suffering into the world.

So long as one believes in sin, sickness, distress, poverty, and death, so long will these things seem realities in his world. He is asleep to Truth, and in his sense delirium storms toss him about, the winds of adversity assail him, and his boat of personal thought is almost overwhelmed. Unless he

arouses from his sleep, it may be necessary for his good that his frail craft be dashed to pieces.

Man must sometime awake to his innate powers and possibilities. In other words, he must awake to a realization of Truth, whereby he will no longer be the slave of the seeming.

To the one who knows the Truth no harm can befall him. Jesus was the conscious son of God, as you and I may be. Nothing disturbed the harmony of his thought. He knew his Father's care. So he slept soundly without fear of anything. But his disciples were not yet awakened to this same Presence. They believed in storms and disasters. They were fearful. They watched the gathering clouds and noted the increase of the winds; they were apprehensive of danger, and shifted the sails. They gave themselves so fully to the seeming of conditions, of appearances, that they probably forgot about the One Power ruling all. The more they feared and worked in their personal efforts the greater became their terror.

Jesus was asleep in the boat! Yes, all sense thought of anything

adverse to God was not only asleep—it had been banished from his mentality. It was the disciples who were really asleep—asleep to Truth, although much awake to sense-thought conditions.

The Christ—the revelation of Truth in Jesus—spoke its own nature to these tempestuous conditions upon their turning to him for help—“Peace, be still.” Calmly, serenely, confidently, the words of command were the words of recognition of the One Presence and Power. Love, Order and Peace in the elements as within Jesus. “And there was a great calm.”

Oh, why are you so fearful of this, that or the other thing? Don't you know God rules? Have you no faith in this Presence all about you and within you? Why do you insist upon depending upon yourself when there is a storm—a squall or a tempest—in our affairs? Why so fearful when yourself or some loved one seems sick? Why bemoan your lack when finances don't manifest as freely as you hoped? Upon what are you relying—upon yourself, upon conditions, upon environment, upon a dose of medicine?—or are you spiritually awake enough, through the Christ within you, to have faith in God?

“Awake! thou that sleepest, and

Christ shall give thee light.” God is the One and Only Power. Trust it. God is the One and Only Substance. Know that your body is that Substance made manifest. Therefore, know that God rules in all His creations in perfect order and harmony. Co-operate with God in letting the Christ speak in and through you to every troubled condition—“Peace, be still.”

The world may stand agast, and ask then of you as it did of Jesus, “What manner of man is this, that even the wind and the sea obey him?” You will know, as did Jesus, the Power whose word is Law, and which is ever ready for your use in times of need, for verily, “God is our refuge and strength, a very present help in trouble.”

Then, in the consciousness of this Power, you will be the avenue or means through which it will cleanse the mentalities of others from “unclean spirits,” distorted and false thoughts, restoring them to their primal, perfect state of mind.

These adverse states of mentality can enter only where they are on the same level; they entered the swine. But the recognition of Truth has begun its work, and the great sea of spiritual cleansing finally engulfs them all, and they are no more. Truth dissolves all error.

Lesson 7. August 18th.
THE RULER'S DAUGHTER.
Mark 5:21-43.

Golden Text.—Mark 5:41—“And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.”

The time is verily coming when the prophecy will be fulfilled, “All shall know me, from the least of them even unto the greatest of them, saith the Lord.”

You and I are learning of this Omnipresence willingly, gladly, because we desire to know it. Others are being forced by the great law of evolution into its realization: by means of suffering, hard experience, sickness, etc.

It was fear of losing his daughter and sorrow that brought this Jewish ruler, Jairus, to Jesus. And coming to Jesus he was seeking

the Light, the Truth—God, being expressed through him.

Jairus was probably hostile to the teachings and practices of Jesus, for that was the common attitude of his class of people, but he recognized in him some power not possessed by others, and he turned to him in desperation for help, much as the woman I once heard pray, “O Lord, we come to Thee, for we have nowhere else to go.”

Jairus had probably tried all the doctors, remedies, etc., without avail, so now he comes to God—in Jesus. Many people come to God—

in New Thought—in the same way. When everything else fails, they turn at last to Truth. And if they are deeply in earnest, honest and sincere, as was Jairus, their prayer will be short and to the point. And even though appearances may be adverse, there is yet faith in the power of God to save. And marvelous have been the countless demonstrations of such faith!

Let us look for a moment at the method or process used by Jesus in fulfilling the faith of Jairus. The people (sense thoughts) said, "She is dead." Jesus said unto Jairus, "Be not afraid, only believe." Then Jesus took with him Peter, James and John, the three great soul qualities necessary for the accomplishment of any demonstration in Truth.

Peter is that quality called **Faith** which insists upon the Power of God being able to save, notwithstanding all appearances to the contrary. **James** is that **inner discernment** which sees no corruptible matter, but all as Spirit substance, the expression of God. **John** is the

symbol of **love**, which recognizes all as one, conscious unity.

When you are awake to these soul qualities of your being, you will know that there are no impossibilities, no incurable diseases, which the Power of God cannot heal through you. And in this realization of Truth you calm the distracted thoughts and fears of those who do not know by declaring the truth of life and being to them.

Sense-thoughts may laugh you to scorn, but if you do not let yourself be influenced thereby, but keep that receptive attitude (mother) and strength (father), together with the qualities above mentioned, you can go into any seeming condition, and through applying the Truth—"he took her by the hand"—all discordant mental or physical appearance will be dissolved from thought.

Give voice to the truth you perceive for yourself or another. Thus may you renew yourself daily, awakening yourself from the sleep of sense, transcending all limiting and disintegrating tendencies of thought and appearance.

Lesson 8. August 25th.

THE VISIT TO NAZARETH.

Luke 4:16-30.

Golden Text.—John 1:11—"He came unto his own, and his own received him not."

Often does one look back to his childhood home. There were taught him the cherished love of father and mother, brothers and sisters, and friends. There were enjoyed the sweet delights of youth in purity and simplicity. There first he learned to pray, to aspire to the highest and best. There began he to practice the precepts of true character which have made him the man he now is. What sweet memories!

Jesus loved the home of his childhood, even as you and me. As he grew to manhood his townfolk did not notice the gradual but rapid spiritual unfoldment in him. He had now been away from home giving utterance to the truths of life he had experienced and demonstrating their principles in the lives

and affairs of men; now he would reveal these deeper things unto his own, since they would give attention to them, he having gained a wide reputation for goodness, learning and power.

"As was his custom," you would always know where to find Jesus on the Sabbath at the hour of worship. He did not neglect this means of unfoldment for other things, even if the services were dull and monotonous, as they usually were in the synagogues. Moreover, he went to service to take part, not simply to listen and enjoy. He was always glad to give forth the Truth as it was revealed to him.

Are you ready for such service? Then "stand up for to read;" put yourself in readiness. But don't force yourself in advance of others,

but be ready, willing: "Stand up" and wait. Ah, there is plenty for you to do!

Jesus indicated his readiness for service by standing up and waiting. "Then was delivered unto him the book of the prophet Esaias." He began reading the 61st chapter, wherein Isaiah, 700 years before, had prophesied the time when man would become conscious of the direct influence of the Spirit of the Lord as an individual anointing, revealing man's purpose and mission on earth: Preach good tidings; bind up the broken-hearted; proclaim liberty; freedom from sense-conditions; proclaim the Now, the acceptable and only time; comfort all that mourn; give beauty for ashes, joy for mourning, praise for the spirit of heaviness.

What a revelation! This is the mission or office of the Christ in you as it was in Jesus. Why had it not been perceived by the countless numbers between Isaiah and Jesus? Because man had not opened himself to the revelation of Truth (the

Christ). While all are the children of God, Jesus was the first conscious Son of God.

The full import of the meaning of this prophecy had not before been realized even by Jesus, for how gladly he hailed its revelation to him: "This day is this scripture fulfilled in your ears."

Those that heard him mistakenly thought, just as so many people do today, that Jesus meant he alone was the fulfillment of this prophecy, whereas his statement showed that he had just come into its realization, as you and all may do if we open ourselves to Truth's illumination.

They did not reject Jesus because of this declaration, but they doubted his power, for "Is not this Joseph's son?" He did no mighty works there because of this unbelief. The cause of his rejection was the assertion that Elias and Elisha were not for them, they being so bound up with creed and dogma that they were not open to the inspiration and revelation of Truth.

NOTES OF GENERAL INTEREST

NEW THOUGHT CONVENTION.

It was a most successful and delightful gathering of New Thought people in Los Angeles, California, the last week in June. There were speakers of note from all parts of the country, and every session was both instructive and inspiring.

The following are the newly elected officers of the National New Thought Alliance for the ensuing year:

President, James A. Edgerton.
First V. P., Annie Rix Militz.
Second V. P., Julia Seton Sears.
Third V. P., Mrs. Rose Ashby.
Fourth V. P., Dr. J. W. Winkly.
Secretary, Alfred Tomson.
Auditor, R. C. Douglas.
Treasurer, Walter H. Weston.

The next annual convention will be held the first week in May, 1913, at Detroit, Michigan.

Miss Dora Morrell, the bright and charming editor of "The Uplift," Baltimore, Md., writes us that for some unknown reason "The Spirit-

ual Journal" of Boston stated that it had absorbed the "Mystic Light Bulletin," which has suspended publication, whereas the subscription list has been turned over to "The Uplift," and which will fulfill all unexpired subscriptions. "The Uplift" is clear, strong, wholesome, and beautifully sustains its name.

A JOYOUS FOURTH.

Mr. and Mrs. William Bennett and Miss Hazel Bennett are entertaining a number of friends at their summer home, Beaver ranch, above Conifer. The guests motored up and will remain over the Fourth. The party includes Mr. and Mrs. William B. Robinson and children, the Rev. Charles Edgar Prather and wife, Mr. and Mrs. Jean Mignolet, Mr. and Mrs. George Goodman and son Bond, Mrs. Maxwell and daughters, Mrs. Carl Vote, Misses Jessie Elliott, Grace Bradley, Miss Petersen; Messrs. Lawrence Messenger, Ernest and August Ingwersen.—Denver Post.



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

Mr. Charles Edgar Prather Miss Nona L. Brooks Mrs. Martha J. Stark
Mrs. Anna Hayes Darling Mrs. Susan Moffett Hayward

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.

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

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

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

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

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

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

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

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

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

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

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

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

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

Address all communications concerning treatments to

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

THE LORD'S PRAYER.

(In present tense.)

Our Father which art in heaven,
 Hallowed is thy name.
 Thy kingdom is come; thy will is done on earth as it is in heaven.
 Thou givest us each day our daily bread.
 Thou forgivest our debts as we forgive our debtors.
 Thou 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.

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.
- Dameron, Mrs. A. H., 1415 East 26th Avenue, Denver.
- Dalziel, The Rev. Ruth Sanderson, 2864 Lake Place, Denver.
- Fay, Mrs. Ada Brown, 1018 South York Street, Denver.
 Individual Instruction.
- Galigher, Rev. Maud Fletcher, 731 N. Robinson St., Oklahoma City, Okla.
 Minister First Divine Science Church.
- Galer, The Rev. Agnes J., 618 Crary Building, Seattle, Wash.
 Minister First Divine Science Church of Seattle.
- Hayward, Mrs. Susan Moffett, 1210 Bannock Street, Denver.
 Practitioner.
- James, Mrs. Fannie B., 730 East Seventeenth Avenue, Denver. President Colo-
 rado College of Divine Science.
- Jensen, Mrs. Zinta A., 1140 Lincoln Street, Denver.
 Practitioner.
- Ketner, Mrs. M. M. P., 2451 Emerson 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, The Rev. Josephine S., 487 Avenue A, Coronado, California.
- 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., 1317 Oak Street, Los Angeles, Calif.
 Practitioner.

Daily Studies for the Month

Prepared by Charles Edgar Prather.

SURSTANCE.

CHARLES EDGAR PRATHER.



THE PURPOSE of these studies is for the realization of wholeness, for the realization for the truth of that which is, and we find that by giving attention, by focusing the thought upon the Truth, it unfolds our consciousness. The more you think of goodness, the more you dwell upon life and its harmonious expressions, the more you see God, not only without but within yourself, and the less will you see of your former conceptions of inharmonious things.

But from whence does this revealment come; how does unfoldment take place? The rose first appears as a tiny bud, and as it is nourished and receives the bright sunlight and refreshing dew, it increases and grows until it finally begins to unfold, taking off the outer layers and revealing the beautiful soul or heart within. Take for instance our Mariposa Lily. At first sight it looks repulsive. You see the stem with all its sharp stickers looking a good deal like a cactus or thistle, and the bud is not very inviting because it is covered over with a green covering, but when the life force within it has impelled the opening of the petals, then you beheld the beauty and purity of the snow white petals with the center of gold, delicate, sweet, beautiful.

This is simply an illustration of you and me, passing through the unfoldment process. We look rough and we seem limited, but by letting the power within us come into activity, we lay aside the outer or coarser covering and begin to show forth the beauty and goodness and purity of the rich gold of Being.

It is not really essential that we should know concerning the trinity or trinities. It is something we are all desirous of knowing, how there are three different phases of Being in one as Father, Holy Spirit and Son, or Mind, Thought and Body. Still they are not essential to your salvation. The one thing which is vital is that we should know for ourselves that *like produces like*. "That which is born of spirit is spirit." That which is conceived in thought through the mentality is but a mental image. Such are the thoughts of limitation, of disease and inharmony, of lack; all the things that Paul called the effects of carnal mind. Therefore it is said not only that that which is born of spirit is spirit, but that which is born of flesh is flesh. Now it depends upon you what you see or *how* you see. But here comes the vital point, which is the basis or foundation of all true unfoldment; the true premise or basis that there is but One Presence which we call God. This Presence is everywhere, in every-

thing, fills all. Yet that is limited because it gives the thought that here is something which some outside power fills. To be more accurate, this Presence not only fills everything, but *is the only Substance*.

There is but one Substance, and since God is omnipresence, since God is spirit, *all* is spirit. Your body is spirit substance. The chair is spirit substance. The flower is spirit substance. Like produces like. I am trying to get us to see ourselves as we truly are, not as we have been seeing ourselves. Jesus said, "You cannot gather figs from thistles or get pure water from a polluted stream." That which produces must produce like unto itself. Since we have come forth in form, since we have become manifest, we are still in this presence from which and in which the form has been made. We are then just like our source. I am including the body in this. We all say that we know our spirit is created in the image and likeness of God, but we have thought of our bodies as being something different from and unlike God.

Thursday, August 1st. There is but one Substance—Spirit, God—invisible and visible.

Friday, August 2nd. God-substance is the reality of all form—pure, perfect, incorruptible.

Saturday, August 3d. Substance is the foundation upon which all expression stands; literally meaning to "stand under." This basis or foundation of all things we call God.

Sunday, August 4th. Substance is everlasting, and though forms may change and disappear from physical view, it is yet real and imperishable.

Monday, August 5th. The visible and invisible are eternally one. I am now in the eternity of Good.

Tuesday, August 6th. My vision is open. I no longer see limitations of Substance, but freedom and peace and joy.

Wednesday, August 7th. He that hath seen any form *aright* hath seen God—the Substance of the One and Only Presence. Jesus, in speaking of the Christ, said, "He that hath seen me hath seen the Father. . . . The words that I speak unto you I speak not of myself" (Jesus, the personality)—but every form of manifestation. (See John 14:9, 10.)

Thursday, August 8th. Only through the revelation of Truth (the Christ) within me am I able to see God in all. "Not that any man hath seen the Father, save he which is of God (the Christ revelation), he hath seen the Father."—John 6:46.

Friday, August 9th. There is but one God, the Father, of whom are all things, and we in him.—1 Cor. 8:6. For in him we live, and move, and have our being. . . . for we are his offspring.—Acts 17:28.

Saturday, August 10th. "Like begets like." Therefore, what God is, I am, for God is my Source and Substance. I am not God, but to the extent of my individuality I am God-Substance as spirit, soul, body.

Sunday, August 11th. Since God was the only Substance filling all, there was nothing else of which to make the universe and all that is therein. God is ALL, both invisible and visible.

Monday, August 12th. I see no Substance as "matter" separate and apart from God. All matter is Spirit.

Tuesday, August 13th. The visible or external has no power in and of itself. God is now expressing and acting in all His effects—the Only Presence and Power.

Wednesday, August 14th. Only wrong thinking images imperfect, impure and corruptible substance. As a man thinketh so things seem to him. Today will I think the Truth of God and myself.

Thursday, August 15th. My body, being Spirit, or God-Substance, is pure and undefiled, and expresses the Life, Harmony and Strength of Being.

Friday, August 16th. Job said, "Yet in my flesh shall I see God." (Job. 19:26.) Not from, or without, but *in* my flesh, this moment, do I see God as the very substance of my body.

Saturday, August 17th. Today my body is free from aches and pains and weariness, being the expression of the vitality and energy of Divine Substance.

Sunday, August 18th. Unto Thee shall all flesh come.—Ps. 65:2. All flesh shall come to the consciousness of its true substance and nature, to its *oneness* with God.

Monday, August 19th. God is the Reality, the Substance of all. "That which is born of Spirit is Spirit." I am the Reality of God made visible—the child of God.

Tuesday, August 20th. For him, and through him, and to him, are *all things*: to whom be glory forever.—Rom. 11:36.

Wednesday, August 21st. The Source of my substance is the Source of all, of every form and shape. "One God and Father of *all*, who is above all, and through all, and in you all." (Eph. 4:6.)

Thursday, August 22nd. My substance was not hid from thee, ~~whom~~ I was made in secret....Thine eyes did see my substance, yet being imperfect.—Ps. 139:15,16. Not *imperfect*, but *unperfect*, undeveloped as form. That which comes from Perfection is perfect in essence, in substance.

Friday, August 23d. God lives and moves in all His creation. God therefore lives and moves and thinks in me. "Know ye not that

ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16.)

Saturday, August 24th. For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.—2 Cor. 6:16.

Sunday, August 25th. I now see my body as the living substance of God made manifest; that it is from God, made of His substance and endowed with His nature. "What? Know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own?...Therefore glorify God *in your body*, and in your spirit, which are God's." (1 Cor. 6:19,20.)

Monday, August 26th. I daily look to God for all my sustenance, for "God supplies all my needs." All my help cometh from Him, for He is my Source and Substance.

Tuesday, August 27th. I open my eyes to see the Perfection that is! for now I know "He that built all things is God." (Heb. 3:4.)

Wednesday, August 28th. I see God not only as the beauty in the flower, but as the substance of the stock upon which it grows, and the soil from which it springs. I practice seeing God in all things as the things themselves.

Thursday, August 29th. All substance is in Divine Order. Therefore I refuse to think or see any inharmony in my body.

Friday, August 30th. As soon as I quit thinking that substance is corruptible just so soon will I see its wholeness. I remove my thought of limitation, of sense conditions, and lo! my body is no longer mortal, but *immortal!*

Saturday, August 31st. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.—Jude 24,25.

The Colorado College of Divine Science

THE THIRD ASSEMBLY OF DIVINE SCIENCE STUDENTS

will take place at the Colorado College of Divine Science in Denver, Monday, Tuesday and Wednesday, November 11-13th inclusive, 1912. Preparations are under way to make this the most successful gathering yet held. It will be open to students of Divine Science only—to those who have received at least the certificate from the Primary Class. To all certificated students this Assembly will be of vital importance.

THE FALL AND WINTER CLASSES OF THE COLLEGE.

The Fall work of the Colorado College of Divine Science will open Monday, September 9, 1912, with Primary Classes both afternoon and evening. The Training Class will begin Monday, October 28, 1912.

An Evening Primary Class will open January 20, 1913; an Afternoon Primary Class on February 7th; and the Training Class on February 10th.

The dates of the Bible Study and Normal Classes will be announced later.

Standard Divine Science Books

BY FANNIE B. JAMES.

TRUTH AND HEALTH.

(New Edition—Just Out.)

Cloth, pages, \$1.75. Flexible leather, thin Bible paper, \$4.00.

MORNING GLORIES.

(New Edition.)

Lessons for the young. The truth told in simplest language. Paper, 30 cents.

THE REDEEMED BODY AND COMMUNION SERVICE.

A study of the body. A new revelation. Paper, 20 cents.

WORDS. SUGGESTING HOW TO HEAL.

A little pocket book of treatments; 60 pages. Paper, 15 cents; cloth, 25 cents; leather, 90c.

SELECTED BIBLE READINGS.

A beautiful course in Bible Study, consisting of selections, of two pages each, on many subjects. Paper, 30c; cloth, 60c; leather, in same style with "Truth and Health," \$1.50.

SPIRITUAL HEALING.

BY CHARLES EDGAR PRATHER, EDITOR "POWER."

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

THE TRAINING OF CHILDREN.

By the Rev. Nona L. Brooks.

The subjects discussed in this most sensible manner are: The Training of Children; Character-Building; Rewards and Punishments; and Cultivating the Imagination.

The definite instructions contained in this booklet are invaluable in any home where there are children; to "produce the all-round man and woman; the one definite and powerful in activity as well as strong and serene in meditation; the man of affairs as well as the seer and teacher. And these traits should be combined in one personality."

Price, 15 cents; in lots of ten or more, 10 cents each, postpaid.

STUDIES IN DIVINE SCIENCE.

BY MRS. C. L. BAUM.

Authorized by the Colorado College of Divine Science.

217 pages. Cloth. \$1.00 net; \$1.10 postpaid.

NEW "POWER" BOOKLETS.

Behold the Christ.....	10c
In His Name.....	10c
He Is Faithful That Promised.....	10c
His Word Goeth Forth in Power.....	10c
What After Death?.....	10c
Our Resurrection Day.....	10c
How to Handle Environment.....	10c
Affirmation and Denial.....	10c
(Any of the above by the dozen, 60c.)	
God Hath Decreed Health.....	.5c ea.; doz. 30c
The Awakening.....	.5c ea.; doz. 30c

THE POWER PUBLISHING COMPANY,

3929 West Thirty-eighth Avenue, Denver, Colorado.