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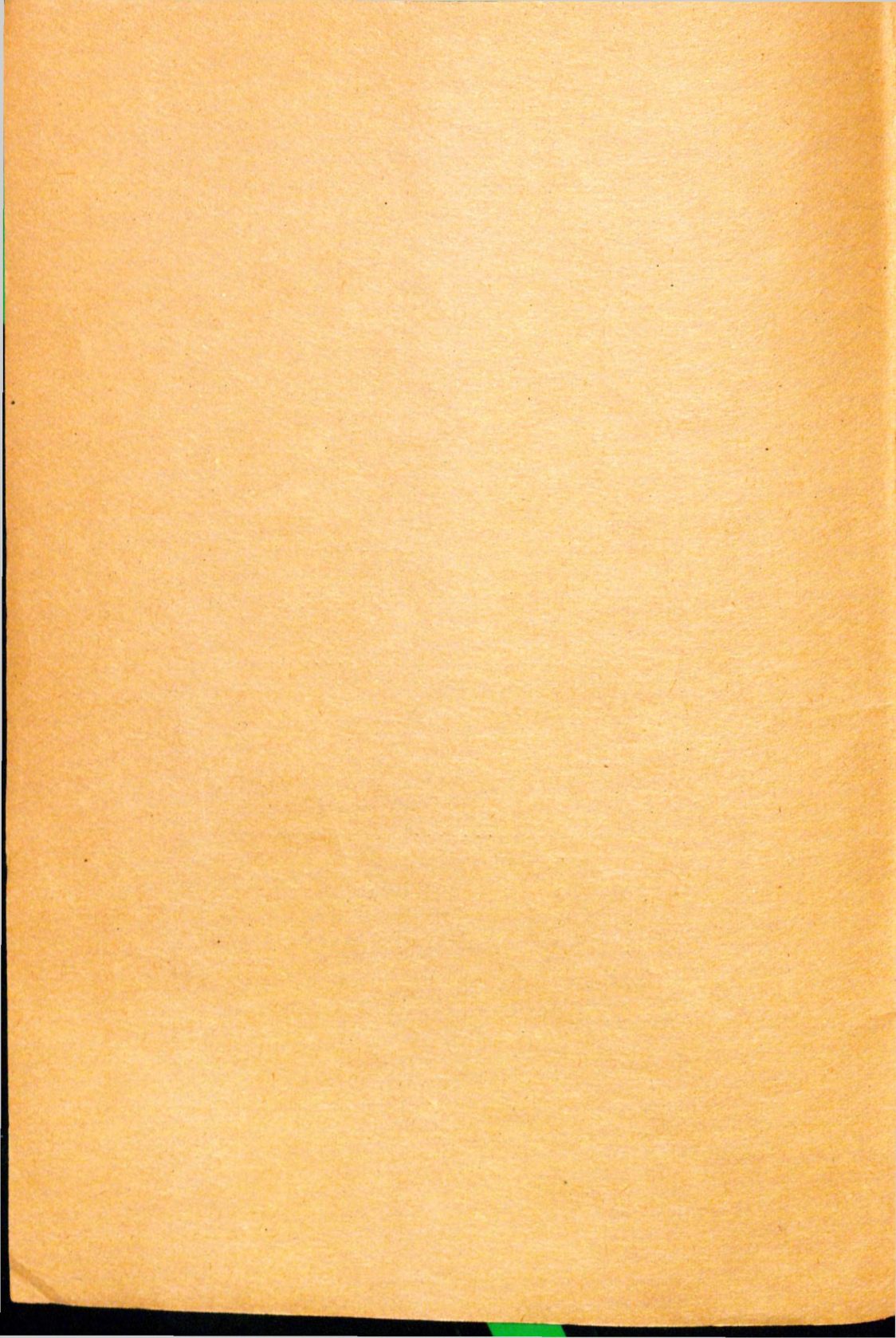
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T. A. ELLIS.



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

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CHARLES EDGAR PRATHER, Ph.D., Editor.

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## "THOU SHALT NOT KILL."

CHARLES EDGAR PRATHER.

(The following is a reply to an inquiry addressed us by one of our readers. As is it of such vital importance relative to the freedom of individual thought and action, we give it herewith for the benefit of all.)

Your question, *Why is it that you are willing to kill things for pleasure or for food—thus adding to the suffering and distress that you through your writings are trying to do away with?* seems rather startling to us, since it is the first intimation that we have had that we are willing so to do. For, in fact, dear friend, we neither approve nor indulge, knowingly and willingly, in taking life more than seems necessary in our limited perception for the perpetuation of our own organism.

Under the law of the *one* Life, each and every thing has its equal *right* to a full and free expression without interference from any source. Now this applies not only to animals, but to insects, such as flies, bugs, fleas, and also to the cabbage, radish, turnip, lettuce, etc.

The question is, Where do you draw the line? Why do you allow yourself to eat the vegetable, and deny yourself the animal? The vegetarian makes the line at what he calls "sentient life;" that is, one that "sees," or "perceives;" expanded into meaning "self-consciousness." But how does he know what is and what is not self-consciousness?

Since God-Substance is omnipresent, and God is Infinite Wisdom, then every atom of substance (Spirit) is endowed with Consciousness (God-knowing). It may *seem* to you and me only a small degree of consciousness, but the flower knows, innately, just what to draw from the air, the moisture, the elements of the earth, the sunlight, etc., to make it the flower that it is. The same is true of every manifest thing in this universe, little or big.

Simply because the cabbage has an *apparent* lesser degree of consciousness than a rabbit, does that entitle you to kill and eat it? If so, the same theory would hold good when applied to any manifes-

tation not as fully developed or awakened as another. This is the doctrine of "the survival of the fittest," which means, in other words, "the survival of the greatest brute strength."

*To be strictly true to the One Life and Its expressions, one should not eat any vegetable until it had ceased to grow or unfold, until its manifestation had been fulfilled; and when that stage comes it begins to decay. It also means that you would no longer wear leather shoes, nor feathers on your hat. Therefore, only ripe fruits and nuts are the legitimate and proper natural food for man.*

But who lives thus? You have no more right to "kill" an egg to eat (for it has a right to develop its full expression) than you have to "kill" a fly or bedbug for your comfort. Neither have you a right to destroy the expression of the vegetable any more than an animal; nor an animal than a man. "Thou shalt not kill," applies to *everything*.

We are all doing the best we know according to the light we have. The more we trust that light, the brighter it shines for us. I trust and try to follow that inner revelation. Therefore, long ago the desire for flesh-food left me. It does not tempt me, and I do not fix up some stuff and call it "vegetable roast turkey," or "roast pork," etc., trying to deceive my sight and taste in making "believe" that I am eating the "real thing." I ate meat so long as I desired it, but through the unfoldment of spiritual perception of the oneness of life, the desire has fallen from me.

As yet, I am not satisfied to live on nuts and fruits, so I "kill" some vegetables. For the same reason I have no condemnation for the one who has not yet the light to see the right of *every* creature to enjoy and fulfill its physical expression and who through earlier teachings and habits believes that the "lesser" animals, vegetables, etc., are necessary food for him.

*A proper attitude of mentality will free your house of fleas, ants, flies, bedbugs—not by destroying them, but in sending them out into their proper place where they belong, for everything has its place and purpose in God's universe, being the creation and expression of the One Presence, Infinite Wisdom and Love.*

This is the attitude we *practice*. How far does the *unity of Life* appeal to you?

The above discussion of *principle* was used by the editor as a sermonette preceding his regular discourse one Sunday morning recently. The Denver newspapers featured it as something sensational, giving it prominence on the first page, with heading in red ink. Then the Associated Press sent it out over the country—and we have been deluged with letters from almost every state. Some, who readily see the Law of One Life, commend the statement highly, while others find plenty of argument and ridicule to support their manner of living.

In fact, we stated clearly that one must be guided by his own convictions. To the degree of spiritual unfoldment—that is one's "Lord" which must be followed until he sees more clearly; and as surely as one follows the highest light he has, the more will be revealed to him. Thus the One Life and Law has been a spiritual development of unfoldment to us, and has been in no sense a forced attitude.

But you will be interested in reading some of the comments, a few of which we give here:

"Los Angeles Times."

**SWATTER, SPARE THE FLY; SLAP HIS WRIST BY MENTAL SCIENCE.**

Swatting the fly is murder; the cabbage has the same right to live as man; plants are conscious; it is a sin to kill an egg; only nuts and ripe fruit are legitimate food for man. A realization of these truths will be the next advance beyond simple vegetarianism, said the Rev. Dr. Prather in a sermon at the Second Divine Science Church of Denver, Colorado.

Flies, bedbugs, fleas and other vermin all have their proper places in the world. They can be expelled from our homes by proper mental attitude, said Dr. Prather. He admits he still kills vegetables for food, but explains that he has not reached the spiritual level that enables him to practice his theories.

"St. Louis Republic."

**AN ASSASSIN OF VEGETABLES.**

The most tender-hearted human being has been discovered. The Rev. Dr. Charles Edgar Prather of the Second Divine Science Church of Denver may claim that distinction. He believes that swatting the fly is murder; killing an egg is sinful; assassinating garden weeds is a heinous crime against sensitive and conscious beings, and cabbage eating is almost an act of cannibalism.

He would expel bedbugs, cockroaches and red ants from the home by a mental attitude, believing that they have their proper place in the world. He neglects, however, to indicate their proper place. He is well nigh heartbroken because he is so far unable to live on that spiritual plane where he will not be forced to kill vegetables in order to keep his body and soul from parting company.

There is undoubtedly an affinity between the consciousness of a cabbage and the cerebral functionings of such well-meaning souls as Dr. Prather. He is the champion shudderer of the world. His mental horizon is red with murders. He makes mere vegetarianism look like a carnival of slaughter, and Bernard Shaw like Tamburlaine the Great.

"The Denver Record."

Last Sunday morning, at the Second Divine Science Church, Rev. Charles Edgar Prather gave a short sermonette, being a reply to an inquiry recently addressed him. The discourse was not sensational in the least, as some of the daily papers declared, but was a plain discussion of the principle of the One Life. It was not an espousal of vegetarian, fruitarian, or meat diet, the speaker declaring that "the only safe guide for any individual to follow is that inner voice or light called "conscience." Below we give the sermonette in full, leaving you to draw your own line, according to your conscience, as to what you should or should not eat, but which can in no way affect the principle involved.

"New Thought News."

This is the way the Newspaper Boys get it, and spend money in sending dispatches about us, saying what, to their minds, is the oddity of it, not clearly perceiving a great underlying principle. If some one in the days of Benjamin Franklin had declared sermonwise the true vision of what the universal of Electricity might be worked out into, transforming our civilization, the Newspaper Boys of that day would have had their laugh, but the present development of the Electrical Era would have laughed them back a merry ha-ha. Even so when we learn fully to see the Divine Love hallowing everywhere, the evil of killing transformed into the good of loving, then this laugh of the Newspaper Boys will seem ridiculous, if indeed it is remembered at all.

But read for yourself, the words with which they have enfamed our quiet preacher brother of Denver, giving his name a wide printing.

St. Louis, Mo.

Reading of your radical attitude in a sermon of the Second Divine Science Church, which I have attended while in Denver, I feel as though I want to get in the right light with the Creator. This article must certainly be newspaper talk, for you certainly must be alone in your convictions, especially on bedbugs and rats. Rats are carriers of bubonic plague, and certainly have no more right to live than the murderer.

Yours very truly,

C. W. SATTERFIELD.

In the beginning—before the beginning of any form or shape—there was only God. Of this One Presence or Substance were all things made—insects, rodents and all. God is Spirit, and Spirit is the substance of all form. How could there be any vile substance? Only through man's selfish thought of fear has he accredited to the lesser manifestations natures and qualities of danger, disease and annoyance. This has become the common attitude of the world, which has thus projected its thought as the very thing it didn't want. Job cried, "The thing I feared has come upon me."

What is bubonic plague? Man's belief in, fear of, and feverish anxiety concerning some power opposed to the Good. In *fact*, there is no such thing: it is simply a bugaboo of man's own thought—for *belief* in a disease is the disease itself.

Here is a note addressed to "Bedbug and Flea Expert," from Brooklyn, N. Y.:

Brooklyn, N. Y.

What I would suggest is that you come to this glorious city of ours and sleep for one night only, in my bed, and I am quite sure you will change your views in this matter. As for flies, do you know that they spread more sickness and ill-health than any hospital could inject into your noble body?

Yours very truly,

JOHN D. LEAVENS.

How strange the poor little fly is such a menace today, when you and I can remember it wasn't so many years ago when it was considered a beneficial scavenger. We didn't have so many diseases then to contend with, either. Why was it that only a few years ago the disease of appendicitis was unknown? Just as soon as someone with a lively imagination invented it, how prevalent it became. The more the world believes in diseases, and the spreading of them by the fly, the more prevalent will they become. Don't you see that it is *belief*, and

not the fly, that does the work? If the fly is such a breeder of disease, how is it that for these thousands of years, during all of which time it has had free rein, the earth's population has not been wiped out by disease which it spread?

Friend, only bedbuggy thoughts make your bed and body a home for such vermin. Your attitude draws them to you.

Mr. Emil Edward Kusel, of Los Angeles, has sent me a copy of his little book, "Humanitarian Philosophy," from which we quote:

"The individual who professes religion, and says it is right to slay and eat, when he can live, without taking sentient life, on the vegetation which nature so bountifully provides, is a liar, a murderer, and a hypocrite in his own higher conscience."

"When we reach the Holy Mountain (consistent religion), we will abstain from eating flesh food, and have a heartfelt desire for all creatures to live and enjoy life as we wish to live. (Golden Rule.)"

"Sift mankind down to his noblest thought, and he must admit the life of an animal is just as sacred as his own."

"Is not the survival of the fittest a natural law? That's your idea because the 'fittest' is yourself—in your own estimation and power; but there is no godliness in such a contention."

—HUMANITARIAN PHILOSOPHY.

Here is a plain, courteous, sensible statement by a woman of culture who is following honestly the light of her conscience, which must be the basis for each one—not what another thinks on the subject:

Menlo Park, California.

I long so for the day to come when "They shall neither hurt nor kill," etc., but it seems so far distant. I cannot agree with what you say about vegetables having the same right to live as animals. It finds no responsive chord at all in my heart. I do not believe there is the slightest suffering entailed. It has always seemed a pity to me to pick flowers, ferns, etc., and I seldom do it. I never buy a hat whose decoration has caused suffering as far as I know, nor do I wear fur of any kind. I often think what a pitiful sight it must be to those whose eyes are opened to see so many human beings decorating their bodies with fur and feathers, and filling their stomachs with roasts and steaks, and all unconscious of any wrong or harm. How they must long to shout, "Awake, thou that sleepest!"

Each one must live up to his light. The question of condemnation is very complex. I condemn everything that seems to me murder or causes suffering, but I do not judge the one who does it, and remember that, were I at their stage of development, I should be doing as they.

I agree with you that a proper attitude of mind frees a house from insects. I am sure I could do it if I gave the time to it, but this is one of the many places where I fall short in not even trying; I seldom kill them; but get rid of them in other ways.

—MRS. NANNIE VAN WYCK CHINN.

Jesus taught us to declare the truth as though it were already evidenced. In his native tongue—the Aramaic—he prayed, "Thy kingdom is come. Thy will is done on earth as it is in heaven." Just so long as we pray for it to come, just so long have we put it off in the distance. The true prayer is the affirmation that this day of days is now here. Try to see it, live it, and it will be the greatest power in causing others to do likewise.

The wearing of feathers which were shed by moulting, helps maintain the custom of wearing feathers from slaughtered birds.

You do the things, friend, your conscience permits. It is not pricked concerning the vegetable, but is sensitive as to the flowers. We greet you as one who is trying to live according to the highest revelation of Truth given you, which will grow brighter and brighter unto the perfect day.

Chicago, Illinois.

I read an article in the "Chicago Daily Tribune" where you condemn the swating of flies, and as I consider you a strictly sober gentleman with an honorable position, you ought to be differently inclined. That does not correspond with the Bible's teaching. "Cleanliness is next to Godliness." No one can lead a healthy, clean, respectable life with surroundings of lice, fleas, bedbugs and flies, as they are condemned by our health department. My advise is to deliver a more civilized sermon to your congregation. Otherwise you may contract a complication of serious diseases, such as fly-fever. Pray take no offence as I am merely revealing the truth, furthermore it may enlighten your brains.

—MRS. D. CUTHBERT.

The quotation, "Cleanliness is next to Godliness," is not found in the Bible. It was said by Shakespeare, but it is just as true as though it were found in the Bible. We don't advise harboring vermin, but just the opposite. They do not belong in a clean home, but that does not mean they have no place in this world of ours. God knew what He was doing when He made them. They have their place and purpose. Keep your thoughts clean and pure and wholesome, and your very attitude will be a defence to you against them encroaching upon you. If you will recognize the omnipresence of intelligence (God), you can appeal to that innate knowing in the insect, telling it just as you would an undesirable person to get out, and find its own proper place of abode, and you will probably be surprised to see it responding to your word.

We are afraid of no disease. To us one is no worse than another, for there is no reality in disease.

To think in a rut, along with the common race-thought, is so easy! As Helen Wilmans used to say, "Few people *think*; they only think that they think." It requires effort to be a thinker, to picture something that is worth while. How refreshing to us, then, to receive such words of approval as the following from a *thinker*, who has investigated and perceived the realities of Life. Dr. Newton Alden Bolles, has some published researches of his own along these lines which we will review later.

Denver, Colorado.

Noting the recent newspaper accounts of your views of diet, I find myself prompted to assure you of my heartiest approval, speaking from the standpoint of the physician, the biologist and the physiologist.

I have often heard of you also touching your advanced views in theology, ethics, etc., and would be glad to have you review some thoughts that have come to me in these lines, convictions received while endeavoring faithfully to live the Christ-life as I have understood my duty therein.

—N. A. BOLLES.



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## “LEGAL ‘MURDERS’ RELIC OF SAVAGE PASSION TO KILL”

—The Rev. Charles E. Prather.

PASTOR DECLARES COLORADO YIELDS TO BARBARIC LUST  
FOR REVENGE.

“Denver Republican.”

The Rev. Charles Edgar Prather, pastor of the Second Divine Science Church, preached yesterday on the subject: “What’s the matter with Colorado?” He discussed the blessings of humanity, and urged that the custom of seeking revenge was tending toward barbarism.

“The enjoyment of a dog fight is an evidence of brutality in the individual,” he declared. “To neglect or mistreat your own offspring or kind shows depravity. To take wilfully the life of another is savagery. Murder is a soft word for it.

“Only the savage instinct, cultivated by gross sense thought, cries for revenge. ‘An eye for an eye and a tooth for a tooth’ belongs to the dark ages. It is the voice of prejudice, ignorance, selfishness, intolerance and revenge.

“Colorado yet retains her place in Egyptian darkness. She belongs to the past, not to the present. Her attitude is that of the old Mosaic law, not that of the Christ. And she will remain in sense conditions, wandering in the wilderness of political, mental and moral confusion until we awaken to a higher and better, a saner plane of thinking and living, or at least until we elect a governor who is broad enough and has that strength of character not to be swayed by the cries of the rabble, who thirst for blood; a governor who is both mentally and spiritually awake, who lends a hand of uplift to the fallen, fostering and encouraging the cultivation of the elements of character which will make true, honest and moral men and women whatever their former state or condition.

### EXECUTIONS MAKE MURDERERS OF VOTERS.

“Yesterday you and I were made murderers by the execution of a condemned man in our penitentiary at Canon City. Yes, we were a party to it, for by our votes we chose the members of our legislature who re-enacted the Mosaic law of ‘a life for a life.’ You shudder at the thought, but excuse yourself in being only one among thousands, and how little your vote is! Yet the aggregate vote of the majority is made up of single votes, yours as important as any.

“But how would you feel to cast the one, single deciding vote which ties a rope around another human being’s neck and hangs him until he is dead? ‘But it is the law,’ says Governor Shafroth. Yet the same law grants the governor and pardoning board the right of reprieve, commutation or pardon. Under our statutes one is as lawful and legal as the other. Therefore, it was not a question of law, but of choice; for, be it remembered, the board of pardons was equally divided. Two members were in favor of the legal murder by the state,

while the other two were in favor of commutation to life imprisonment.

"There was no 'ifs' and 'ands' about it—Governor Shafroth's single, individual, solitary vote sent the unfortunate to the gallows! Are we ready to send him to the United States Senate as the highest representative of our civilization?"

**NO STATE IS MADE BETTER BY HANGINGS.**

"No state is made better by or through its executions. Statistics show that the states which retaliate in kind are less educated, more corrupt morally and otherwise, and have more murders in proportion to the population than the states which do not have capital punishment.

"But a better day is dawning. The ray of this new day is already penetrating the gloom, and in its purifying influence poverty and crime, sickness and sorrow, including our almshouses, insane asylums and jails will vanish as the dew before the rising sun. Then will Colorado no longer be a laggard in the line of progress, requiring a man openly to confess his readiness 'legally' to murder before he is permitted to sit as a juror in a murder trial, thus eliminating the noblest and highest of our mankind, and leaving the fate of the accused to those who are yet in the Mosiac plane of thought."

**REDEMPTION.**

JOSEPH R. HOOD.

A patch of purple twilight,  
 A bird-song in a tree,  
 A blue-grey radiance rising  
 From out a summer sea:  
 A gentle breeze at evening,  
 A whisper from a pine,  
 A longing of the spirit  
 In answer line for line.  
 An em'rald tinted pasture  
 Where crystal water springs,  
 A golden warmth at noontime,  
 A whirr of insect wings,  
 A modest hidden flower,  
 The undulating corn;  
 A soul a-throb with hunger  
 Thro' pulsing fields is borne.  
 A perfume softly stirring,  
 An incense pure and sweet;  
 A call to hearts awakened  
 The Greater Heart to meet:  
 A voice across the silence  
 Like temple-bell, deep-toned;  
 A mem'ry roused and trembling,  
 To claim what once it owned.

## THE HERE AND NOW HEAVEN

BY MRS. MARIE MAYNARD PATCH.



MAN'S VISION broadens his thought of heaven changes, and he comes to see that it is not a place afar off, to be reached only after death, but that it is a State of Harmony, a Consciousness of Peace and Satisfaction, a Spiritual Realization within us and at hand. We hear a great deal about how to attain this heaven, this realization, but we do not find many people who feel that they have done so. The majority of people seem to be seeking a very material sort of heaven; a heaven of *things*. They are seeking externals: riches, power, position, intellectual attainment, possessions of every kind. They are seeking the gratification of personal will and personal desire.

Very much of the modern teaching is along this line. It is looking to something outside, to something external, and all over the world there are hundreds and thousands of people who are working hard mentally, putting forth strenuous mental effort, to make external conditions fit their own personal formulation of good. They are using their personal will to bring to them the things and conditions which they have decided are for their happiness and good.

But we never find heaven in any of these things. We can never take the kingdom of heaven by force or by self-seeking. Heaven comes to the one who is fit for it—the one who is in tune with it; and the one who is holding to personal will or self-seeking is *not* in tune, for the very attitude of personality or self-seeking is inharmony, turbulence, unrest.

We do not say that desire or self-seeking is evil. It is the only guide man has on the lower stages of his unfoldment, the only urge or impulse he has to keep him going. The pain of suffering it brings him drives him on, keeps him moving, until he sees something bigger than his own little personal concepts of life, and begins to understand what this urge is and what it is doing.

It is part of the plan of Divine Love that *only as we seek the best and highest* can the peace of God enter our souls. Jesus saw this law two thousand years ago. He said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added." It is a law. We shall never realize permanent, abiding joy or peace or health or any other good thing, so long as we seek the thing itself for our own personal comfort or satisfaction.

We talk a great deal about healing. We believe in healing, but we know that the only real healing comes through our own right (righteous) living. Some one has said that healing is "a mode of living."

A healer may help, a teacher may help, just to the degree that he helps one to find the center of his own Being and to live from that center; to live the life of righteousness.

To seek the kingdom of God and His righteousness is to seek the consciousness of oneness with God, of *identity* with God; to seek to

know God and to know the Self in God; to seek to know and love God's law, to seek the life of highest principle and purpose.

Long before Jesus lived David sang unto the Lord these words: "I will behold Thy face in *righteousness*; I shall be satisfied when I awake in Thy likeness." Nothing less than to awaken in that likeness, to awaken to the consciousness of our identity with God, the consciousness of our God nature, will ever satisfy the soul of man; and nothing less than a life of highest principle and steadfast devotion to Truth will ever bring us to that awakening.

To live a life of highest principle does not necessarily mean to do some great and important work in the world, or to be a great teacher or preacher or healer, or a great leader. It means infinitely more than this. *It means the application of the highest principles not only in the big things, but in the smaller things of life, the things we are so apt to call trifles.* It means steadfast, consecrated *daily living*, meeting everything in faith and love. It means integrity in thought and word and deed. It means finding the Principle of Life and living by it; not just knowing it and talking it, but *living* it.

Paul said to the Corinthians, "Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God." Do all for the highest principle, the impersonal motive.

"Ye shall seek me and find me when ye search for me with all your heart." We shall find heaven when we seek Truth for Truth's sake, without one thought of personal consideration; when we take that attitude which one has called "The intelligent surrender of the personal will to the Universal Purpose." It is not an attitude of submission or resignation, but one of understanding faith and joyful co-operation with God.

God's Presence is Eternal Life; and Eternal Life is the fullness and richness of life *right here and now.*

"Earth's crammed with heaven, and every common bush aflame with God; but only he who sees takes off his shoes."

The "spiritual life" is not the "emotional life." The one is permanent, enduring, free and perfect, while the other is fleeting, unsatisfying and only superficial. One often glosses over the *real* of himself by these false sensations. Look within. Cease giving so much attention to the outer. Take off the coverings of Self and let it stand revealed in all its purity and goodness. In other words, *practice the spiritual life.* Then the emotions will adjust themselves.

A Sage recently said in *Harper's Weekly*: "If you can remember that all that you find outside is also inside, and that you can get it there by just a little quiet and reflection, perhaps it will help you. Never turn outside for help; turn *inward*. All the help there is *is there*, if you are quite open to receive it. *All that any man can say or write is in you as much as it is in him.* Only listen to yourself, and do not be disturbed by the noises of existence."

If anyone is to be true to Truth, I shall be that one.

# The International Bible Lessons

CHARLES EDGAR PRATHER.

Lesson 1. October 6th.  
**JESUS WALKING ON THE SEA.**  
 Mark 6:45-56.

**Golden Text.** Matt. 14:27—Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

Many demonstrations of Truth are sometimes necessary before one becomes awakened to the power of God in him. There are cases of healing, of relief from trying circumstances, of change in disposition, wrought by the Christ, in every hamlet and city, yet those who are often the sincerest in trying to follow Jesus do not see and comprehend.

It is the old story over and over again. The events described in the Bible are today being re-enacted in our lives; we are passing through the same experiences for the same purpose—to become awakened to and conscious of the Truth.

You have yourself overcome obstacles by following the light. You may have fed your clamoring desires through a recognition and application of the Law of Supply, but when a sudden and unexpected storm of sense assails you in the midst of your journey on the Sea of Possibility—have you forgotten already the Source of your former help?

This is just what the disciples did. They had first doubted the possibility, then stood amazed and rejoiced to see the multitude fed with so small an apparent supply of food. It was a demonstration which they could not deny, but they did not understand it. They still depended upon themselves for material sustenance—not upon God. And this was the reason Jesus bade them to repair to Bethsaida, (which means **fishing-place** or **place of supply**).

Sea signifies spiritual possibility, and it must be crossed and re-crossed time and again, until you

perceive and lay hold of these potentialities as your very self and become their embodiment. There are two ways of attainment: One through willingness, desire, receptivity, prayer; the other through experience. The one is the way of pleasantness, and whose paths are peace; the other is hard, filled with suffering, doubts and fears. You must progress; you must go one way or the other.

The disciples chose the way of experience. They were not readily receptive to the Truth they saw demonstrated, so Jesus said, Go on your own way; go back to your personal efforts to attain your food; I will look after the wants of the multitude alone.

It was probably a serious moment for Jesus. His disciples had not proven what he might have expected; they had fallen short. He must alone stand steadfast to Truth, to Principle. He could not do it in his personal strength, but he knew the Source from which to draw. That Source is on the mountain-top. He therefore "departed into a mountain"—the higher realms of thought. What for?—"to pray;" to open himself willingly to the inspiration of Truth which would guide him; to the power of God which would protect and sustain him, and work through him.

Friends, if it was needful for an enlightened soul like Jesus to pray, how needful it is for us all. But prayer is not petition; it is not pleading or begging. **Prayer is the recognition and affirmation of Truth.**

It was the laying hold of Truth for himself that lifted Jesus above

the laws of sense; that enabled him to walk upon the water without sinking. Yet no law of Nature had been violated or set aside. It was, rather, Jesus' recognition of his oneness with nature which wiped out all fear, and fear alone is what sinks any man.

How different was the experience of the disciples. They were in the midst of a contrary wind. The

way of mentality or sense thought always makes hard rowing. The Christ (awakened consciousness) brought peace and confidence; the wind ceased. This same illumination guides, not to material means (Bethsaida), but to that of divine supply (Gennesaret). "They came into the land of Gennesaret" (garden of the prince). "And straightway they knew him."

Lesson 2. October 13th.  
CLEAN AND UNCLEAN.  
Mark 7:1-23.

**Golden Text.** Rom. 14:17—For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

The student of Truth, the follower of the Christ—"the way, the truth and the life"—is quite often made to stand by that Truth which he has perceived, by the taunts and jests of those yet unawakened. Questions are asked, seemingly contrary instances cited, arguments offered to disprove the principle espoused; or violent criticism made without reason.

But when you are convinced of a truth—when you really **know** it—you are as firm as the Rock of Gibraltar, and nothing can swerve you. You may not be able to explain the how and why of appearances, yet down deep within you you know the truth of it. You see through the appearance into the very heart of the appearance. This is righteous judgment.

The one who lives in the sense of things, influencing and being influenced by them, is disquieted, restless, unsatisfied. He finds fault with this and that, and seems ever ready to complain. This was the attitude of the Pharisees and scribes. That which did not conform to ritual and custom was denounced; no thought was given to the true inner light or understanding.

The washing before meals was not for hygienic purposes, but ceremonial exclusiveness—"an holier than thou" attitude. The Pharisee was so exclusive that he would not eat after coming in contact with ordinary people until he had baptised not only himself, but the rups, pots and other vessels.

Obedience to custom is practiced without due consideration; followed simply because it is the custom, nothing more. (And yet many of the old English customs, religious and otherwise, have instructive meanings.)

Why were not the disciples following the ancient customs of the Jews? was the critical question put to Jesus. And the Christ (spiritual revelation) in Jesus proclaimed this truth:

He who lives in ceremony and rite of his own making, or follows that of the "elders," and casts aside that inner guidance, conscience, which is God speaking in the heart of man, is artificial, a pretender, and a deceiver. This is the meaning of the word "hypocrite" which Jesus called them.) The one who thus lives only in externals makes the "word of God of none effect," for the mentality is closed to that "still small voice" within. He therefore follows not the Truth, but serves and worships only in pretense.

Washing is good, even as a ceremony. Cleanliness, however, must first be a desire and recognition from within. This is the only starting-point. When a man's heart is pure, he will keep his body clean and pure. Growth, or unfoldment, is from within outward, and not from without to the within. Externals do not satisfy until one is first satisfied in thought, and only Truth satisfies.

This inner realm of contentment is the Kingdom of God. It is the

realm of rightness, peace and joy. It must be found and consciously entered into in realization. When this is done, all actions will be in complete accord, whether that be in line with the "traditions of men"

or utterly contrary to them.

"As a man thinketh in his heart so is he"—in his daily conduct, in his speech, in his companionships, and in his moral and spiritual relations.

Lesson 3. October 20th.

**JESUS' MISSION TO THE GENTILES.**

Mark 7:24-30; Matt. 8:5-13.

Golden Text. John 6:37—Him that cometh to me I will in no wise cast out.

This is a little lesson on Faith. Now faith is the reaching out and laying hold upon Truth, then using it. Belief is not faith, though it may be the door opening into it. Faith is recognition, acceptance and co-operation.

Here was a Syro-phenician woman, a mother praying for her child. Matthew calls her "a woman of Canaan," which means unregenerated or spiritually unawakened. Her country lay between Syria and Phoenecia. Her daughter was afflicted, possessed by an unclean spirit, her tendency perhaps to licentiousness. There were only dreary prospects for her, seemingly hopeless. The mother's prayer was more than a petition—it was faith, for she did her part in answering it. She sought Jesus, though a Jew, while she was a Greek (Gentile); she put her prayer into action.

And thus only is prayer answered. The one who prays, "Mine own shall come to me," and sits with folded hands waiting for that prayer to be answered, continues to wait unsatisfied. Only by doing your part in fulfilling that desire do you accomplish, and find your prayer answered.

Again, true prayer must be earnest, definite, humble, brief, direct, and persistent. Even then it may be tested—for your good. This establishes these qualities mentioned. If you have done all you can, and your prayer still remains unanswered, and you doubt and question, or feel like giving up, stop a moment and see if you have fulfilled each of these essentials.

In confidence and quietness is your strength. Don't falter, don't waver; be steadfast, and keep on doing all you can to fulfill your aspiration (which is co-operation, the chief element of faith), and sooner or later that prayer is bound to be answered, bringing with it probably far more than you sought, for each of these qualities exercised brings also its fruitage of good. This mother sought healing for her daughter, and she received not only this, but instruction, strengthening and commendation for herself.

**Absent Healing.**

The healing of the centurian's servant is an illustration of that faith which is essential for what we call "absent treatment." It is implicit confidence in the power of the spoken word of Truth.

No matter what your station in life—whether you are a man of authority, whose every word is law to those under you, or whether you are but an humble toiler of the soil, a laborer—here is common ground upon which we all must meet to receive the blessings of Infinite Love. Here we practice the same principles, trust the same Power, co-operate with the same law.

Sickness is as absolutely subject to the word of Truth as were the subjects of the Roman officer. This Word of Truth is God. Man is its expressor—God speaks through him. The law of absent healing is as accurate and sure as present treatment if one recognizes it, appreciates it, accepts it—**practices faith.**

"The kernel of the everlasting Self is in each of us, however deeply buried, and its discovery is open to whomsoever will persistently seek."

Lesson 4. October 27th.

WANDERINGS IN DECAPOLIS.

Mark 7:31-8:10.

**Golden Text.** Mark 7:37—He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

There are many persons who believe in the power of God to heal sickness through those who have been quickened by the Spirit, yet think personal contact (present treatment) is necessary. They have been so used to having something done externally, or taking something, that it seems to them hard to let go their hold of these material "aids." When medicines and appliances have finally been cast aside, they turn to the laying on of hands or hypnotic suggestion, etc., some power from another, to give them relief.

This was the attitude of these people at Decapolis, the region of "the ten cities" on the east of the Sea of Galilee. They were just awakening to the Truth, and still thought they needed these physical applications. Probably, as yet, it was only a belief with them, for they had heard of the wondrous works performed by Jesus. Yet belief is the doorway to faith; and better to trust God as far as possible, even while continuing external remedies, than not to trust Him at all. "They beseech him to put his hand upon him."

One of the most beautiful illustrations of the ministry of Jesus is that he met people upon their own plane of thought, and from that led them into fuller and higher realization. They had a degree of faith—that is, they believed, and were willing to try it—that this Higher Power could and would heal this blind and stammering man if Jesus would only apply the hand! He therefore met them on their own ground, acceded to their request and took the man aside from the multitude (mixed sense thought—

some believing, some doubting, some denying), and "put his fingers into his ears, and he spit, and touched his tongue."

This met the demand of the yet unawakened senses of the people, wherein he harmonized and did not antagonize; but the healing did not take place until Jesus, in the consciousness of the power of the spoken word, and the source of that power ("looking up"), spoke with authority, "Be opened."

How astonished are most people when their word is thus fulfilled. This astonishment is because they do not know the Truth as a conscious, living, acting power. Only the half-awakened are thus amazed.

Jesus was poised and confident, for he knew whereof he spoke. No appearance of limitation found lodgment in his mentality. The clamoring desires of the senses are even to be ministered unto; let the multitudes be fed.

This in itself is a remarkable demonstration—to relieve the immediate call of the external so that the thought might then be led to higher realizations.

The abundance of God can only be perceived in the attitude of faith and praise; and this must come before the visible manifestation of the supply. First, all anxious thought must be allayed; "he commanded the people to sit down." This is calmness, serenity—the silence. Second, take the little you have, however little it may be, and "give thanks." Third, co-operate, use that little; "brake, and gave to his disciples." And lo, in this doing, how the supply multiplies! Enough and to spare. It is the law. Use it.

There is but one Law. The Law of Life is the Law of Health. The Law of Health is the Law of Supply, and the Law of Supply is the Law of Business. Is it any wonder why one seems sick if he violates the Law of Business or the Law of Love or the Law of Harmony in any of its phases?



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## HELL-FIRE AND BRIMSTONE REPUDIATED

CHARLES EDGAR PRATHER.



AT THE MID-SUMMER CONVENTION of the International Bible Students at Glen Echo Park, Washington, D. C., General W. P. Hall, U. S. A., called for the public repudiation of the doctrine of a future place of punishment composed of fire and brimstone. He claimed that to do so would create a situation in America that would enable thousands of ministers to publicly declare what they freely admit privately. The desired repudiation was made in the following resolution, which was adopted unanimously, and the general spontaneous approval by ministers of all denominations is indeed gratifying.

**RESOLVED:** That it is the sense of the International Bible Students' delegates here assembled, that we do not find the Bible to teach the doctrine of a literal "hell-fire" or place of "fire and brimstone" for the punishment of the wicked; but that secular history of the formation of the creeds of the Middle Ages reveals the fact that for various reasons, either wisely or unwisely, the doctrine of torment in "hell-fire" was added to the Gospel as taught by Jesus and the Twelve Apostles, necessitating many ridiculous interpretations of the Lord's parables. We, therefore, now unreservedly repudiate as thoroughly unscriptural the teaching of a place, state or condition of a literal "lake of fire and brimstone" for the torment of the wicked; and, further, we believe from many personal testimonials that the vast majority of ministers of all Protestant denominations have privately repudiated the "hell-fire" theory, but have for supposedly good reasons hesitated to fully inform their congregations; and, further, we believe, on this account thousands and perhaps tens of thousands are being driven into skepticism or infidelity; therefore, it is further

**RESOLVED:** That we appeal to every minister in the United States to publish in his local newspaper, over his own signature, a statement declaring whether or not he believes the Bible to teach the doctrine of a literal lake of fire and brimstone as a place, state or condition for the eternal punishment of the wicked, and that every editor of a newspaper in the United States be requested to invite the ministers of his constituency to avail themselves of his columns for their statements. We believe that in this one act they can just now serve their readers better than in any other way; and be it further

**RESOLVED:** That the Secretary of this Convention be instructed and authorized to mail a printed copy of this Resolution to every Minister and Editor in the United States.

The impressions gained in childhood that the Bible was the authority for the fire-and-brimstone hell is seemingly hard to erase, but Truth is slowly and surely awakening mankind. It is acknowledged that seventy-five per cent of the people reared under sectarian instruction, when arriving at the age of discretion, discard as unchristian and unreasonable the hell-fire mythology of the Middle Ages, and as they believe the Bible responsible for the doctrine, they lose respect for the Bible and for the Church, and discard both and

join the big congregation composed of detached Christians and skeptics.

Until the passing of the Washington Resolution few ministers could safely publicly repudiate the hell-fire error, lest they be charged by other ministers with seeking personal notoriety, as a sort of unwritten code of ethics in Ministerial Associations forbids individual action on this and kindred matters. Now that the theological atmosphere has been cleared of a discrediting and deterring fallacy the clergy feel relieved, and attention will be given to the higher qualities which make for peace, happiness, health and goodness; more of the love of God will be preached, and its hormanizing effect realized here on earth among men; the result being that people will desire to be good, well, happy and prosperous, because that is their rightful inheritance to which their consciousness has been awakened, and not merely outwardly "good" for fear of eternal punishment.

#### The Teaching of Divine Science.

Divine Science has long been proclaiming the truth of the *allness of God*, the full Presence of God everywhere. Since God fills all, and is all there is, both invisible and visible, and since I accept the Omnipresence without any reserve, there is no place in my thought for anything adverse to God.

Heaven is not a place or condition, but is the consciousness (knowing with God) of perfect goodness, peace and harmony. It is the realization that "God is all and in all," the one and only Presence and Power in the universe. "Do not I fill heaven and earth? saith the Lord." "In whom we live, and more, and have our being."

"Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there." When one can realize God's presence in any difficulty or adversity—in the most inharmonious condition of mentality, called hell—behold, it no longer is torment or suffering, but *heaven*, perfect harmony; for God is love, and love is harmony, and harmony is heaven. This realization or consciousness is attainable here and now, and all experience is for the purpose of forcing us into it.

Hell is just the opposite attitude; not a place somewhere below. It is the plane of mentality that believes in an opposing presence and power to God. In it one sees limitation, discord, disaster, hardship, poverty sickness, suffering, and death. And this hell is experienced here and now. It is figuratively spoken of as "fire and brimstone."

#### The Way to Salvation.

But there is a way of escape: Turn from the ignorant belief in anything opposed to God, and open yourself to the inspiration, the revelation of Truth—the Christ—and the Light will reveal only God anywhere, everywhere, filling your world with Love, Joy, Peace, Satisfaction, Harmony, Health, Power and Goodness.

Fear is no longer the mighty power it once was credited with in

religion. People today think for themselves. They demand of the God they worship to be *at least as humane and compassionate as themselves*. Christianity is a gospel of Love and Reverence and Service, and this is the only redeeming Power by which man can be freed from the effects of his own mental misconceptions and ignorant fearful beliefs which have raised so much hell on earth.

From among the hundreds recently published expressions from leading clergymen of all denominations on the Washington "anti-hell-fire" Resolution we quote:

Canon Henson of Westminster Abbey, in confirming repudiation of the eternal torment doctrine of the "dark ages," said: "I think the American religious public is generations behind us, although I don't say that individual American divines aren't the equals of ours."

The famous R. J. Campbell, of London, representing the Non-Conformist view, said: "This seems to me to be a very belated pronouncement. I don't know any clergyman here who believes in eternal punishment; nor do I think any educated clergyman has done so for many years."

Rev. Arthur L. Odell, a St. Louis pastor, said: "I do not know of any Presbyterian minister who believes or preaches this idea. Of course, this literal hell was an idea widely held in earlier years, but the church is breaking away from many of the conceptions of past ages."

The "Christian Leader and Way" prints the following: "The American Association for Bible Study has solemnly stated that there is no hell. A conference of English ministers has adopted the same view. A few days ago the Ministerial Association of Marietta solemnly promulgated or indorsed a like doctrine. In other words, the authorities of the Christian churches seem to agree that the old Biblical conception of a hell of unending torment, of fire and brimstone, is illogical and untruthful."

Pastor Russell of London and Brooklyn Tabernacles says: "If the Bible does teach that Eternal Torture is the fate of all except the saints, it should be preached, yea, thundered, weekly, daily, hourly. If it does not so teach, the fact should be made known and the foul stain dishonoring God's holy name removed."

Rev. David S. Phelan, Editor "Western Watchman," stated: "Catholic priests do not preach a hell of fire. The church has not taken a definite position on the subject."

Rev. Dr. James W. Lee, of the Methodist Episcopal Church South, stated: "I do not believe in a fire-and-brimstone hell, and I think I have never heard but one sermon in which that belief was expressed, and that was down in Georgia years ago."

Rabbi Adolph Rosentreter is quoted as saying with emphasis: "The resolution passed by the Bible Students at Washington ought to have been passed 1,500 years ago. I do not believe in a literal hell of fire, of course. Orthodox Jews do not hold that idea."

He only is wise who is illumined by Infinite Intelligence—God, for God is the only Wisdom. The wise man, therefore, is he who is not "wise in his own conceit," but knows of a truth that the One Perfect Mind is the Light of him which reveals the true nature and substance of all things, and its harmonious law of relation and expression.

## CHEERFULNESS

DWIGHT L. PARKER.



CHEERFULNESS is a state of moderate joy; or, in other words, being calmly joyful or happy. How indeed must the spirit of cheerfulness have filled the hearts of the mothers of the children whom Jesus took in his arms and blessed; for it was not a time to be hilarious, but calmly joyful.

To be cheerful is one of the chief requisites necessary in healing; and as Jesus so often in healing commanded the sick to be of good cheer, we too should not forget to impress it clearly and forcibly upon the thoughts of those desiring to be healed that they should be of good cheer—that “a merry heart is good medicine.”

Perfect obedience to God is perfect happiness, and to realize this happiness the more readily we must in all ways obey God cheerfully.

Cheer up. If you intend to be happy, don't be fool enough to wait for a “just cause.” Be cheerful! You have not fulfilled every duty unless you have fulfilled that of being cheerful. Lowell says, “Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come.”

God loveth a cheerful giver, be it of time, money, prayer, or service of whatsoever nature, even to giving a smile for every frown. What sunshine is to flowers, smiles are to humanity. They are but trifles to be sure; but scattered along life's pathway the good they do is inconceivable.

Shakespeare says, “I had rather have a fool make me merry, than experience make me sad.” Wondrous is the strength of cheerfulness, and its power of endurance. The cheerful man will do more in the same time, will do it better, will persevere in it longer, than the sad or sullen. Burdens become light when cheerfully borne.

There is no greater every-day virtue than cheerfulness. We are refreshed by the presence of cheerful people. Let us not forget to confer that pleasure on others. An ounce of cheerfulness is worth a pound of sadness to serve God with.

To be cheerfully disposed at hours of meals and of sleep, is one of the best precepts of long living. Cheerfulness is health; its opposite (melancholy) is disease. The cheerful live longest in years and afterwards in our regards.

Cheerfulness is a friend to grace; it puts the heart in tune to praise God, and so honors religion by proclaiming to the world that we serve a *good* Master. Be serious, yet cheerful. “Rejoice in the Lord always.”

Just being happy, is a fine thing to do—  
Looking on the bright side rather than the blue.  
Sad or sunny musing  
Is largely in the choosing;  
Just being happy is a brave work and true.

## THE POISE THAT IS POWER

WILLIAM YEATS MORE.



THE WISE MAN, not straying away from the path of wisdom, should so conduct himself that foolish men, feeling ill at ease, should seek not his company. (Hindu Upanishad.) It is an old truism that "Like attracts like," and as the soul unfolds step by step into the kingdom, we realize that power is ours; therefore, we belong and fraternize with the "Salt of the earth." This feeling or knowledge of fellowship with the wise few of earth, is a daily inspiration and incentive to continue on the path that leads to the goal of immortality.

All men who leave their imprint on the race consciousness are upheld by principle, unaffected by either praise or blame, growing into the strong, self-reliant, noble and generous souls the Christ-Self would have them. This is somewhat expressed by Balzac when he says, "To live in the presence of great truths and eternal laws, to be led by permanent ideals; that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him."

John Ruskin strikes a higher note in defining the true poise that is power: "He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace; and the men who have this life in them are the only true Lords and Kings of the earth—they, and they only." The practical outworking of this desideratum is simply and directly given by that Master of life-didactics, John Stuart Mill: "There is only one plain rule of life eternally binding, it is this; try thyself unwearyedly, till thou findest the highest thing thou art capable of doing, and then do it."

This is as simple and direct as the multiplication table, and if we will, just as easily tested and proven, so that with Paul we soon might testify, "We know that the law (Lord) is good." This is the same profound truth that the Psalmist uttered a few centuries before, when he enjoined us to "Taste and see that the Lord (law) is good; blessed is the man that trusteth in him."

The poise that is power forever eludes the man who is full of "personal I conceit;" or whose aim is entirely selfish; we must really and truly become self-effaced, as grandly voiced by Henry Drummond: "Put a seal on your lips, and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself."

This self-abnegation is truly "losing our life that we may find it;" freely "casting our bread upon the waters," never doubting that the Law will return it many fold. There is absolutely no sacrifice in this pure altruism; it is simply letting go the selfish personal interest that we may grow into the cosmic-consciousness of the race, and our spiritual evolution is dependent on this transformation. Today,

the Messiah is with us in a larger and truer sense than when Jesus walked the earth, for instead of being embodied in one man, the Avatar Spirit is unfolding daily in the race-consciousness, and thousands know assuredly that "The kingdom of God (Divine Unity) is at hand," yea, now is.

From time immemorial, in one form or another, that basic admonition has come to us—"Man know thyself;" the same seed-thought that unfolded in Tennyson's brain, when he penned that couplet on the flower in the crannied wall. The life principle in the rock, in the vegetable, in all animal life including man, is one and the same—the one and only Life, and in the degree that we incorporate and assimilate that principle, is our power to manifest.

Let us come now to its practical application. In the words of the "Ancient Wisdom," let us seriously analyze the statement quoted by the Psalmist and Jesus, from the eternal archives of the "Sons of Light": "I have said ye are Gods and all of you (without exception) are children of the Most High." Jesus expressing this mighty truth to the multitude, asks, "Say ye of him, whom the Father hath sanctified, and sent into the world; thou blasphemest, because I said I am of God?"

This so transcended their ability to comprehend that the text says, "They sought to take him, but he escaped out of their hands." If this plain statement of the "Ancient Wisdom," voiced by Jesus and the illumined of all time, be true, and if we passively accept it, let us affirm it consciously and rest satisfied that the Christ in us will demonstrate that the God in us is the Father that the disciples begged Jesus to show them; then, in the oft-quoted phrase, "Nearer is He than breathing, closer than hands or feet."

Again, how clearly does this explain the Master's statement, "The kingdom of heaven is within you;" then in the most holy name of the God that you are, "Believe that ye have received, and ye shall have;" for, as said Paul, "All is yours in heaven and in earth." Let us now assert our greatness; our heirship to incalculable treasures, compared with which the so-called wealth of earth is but dust and ashes.

This conscious assertion is the keynote of health, wealth and power, and he who develops faith no greater than the traditional mustard seed cannot lack, for he is the Life-Master that the powers of the elemental kingdoms bow down to and worship as God, and, like the wise men at Jesus's nativity, deem it an honor and privilege to lay their treasures at the feet of the risen one.

There has been so much spoken and written on this all-important subject that it is confusing to all but the spiritually awakened. In the One and Only Name, let us here and now get the awakening of the prodigal, and come to our Self, and our new eyes of perception will welcome the heavenly guest who for ages has stood at our door patiently waiting this spiritual renaissance, saying in harmony with the language of John; "Lo, I stand at the door and knock."

It is undoubtedly a more damning sin to reject the God within

us, than it is to doubt the God in the heavens, for, remember, "He that doubteth is damned," and when we come to know that we are the only devil engaged in the work; in the name of the pure sinless Christ of the race, "Bless and not curse," and the glorious light will stream in, consciously proving to us our immortality.

We cannot close this lesson without a word on the simple initial steps necessary to put us on the road that leads to the gate-way, and the one word, *Renunciation*, is the keynote. The "little I" must be lost in the Universal, as said the Teacher, "Not I but the Father." The contrite spirit of the publican, when in his extremity he exclaimed, "God be merciful to me a sinner," was expressed beautifully in a 16th century tale, by one who was officially known as the King's jester, but who proved the old adage that it takes a wise man to be a fool. The incident related in verse by Edward Rowland Sill was an actual occurrence at the court of James 1st of England, and the wise man who acted the fool knowingly prayed for personal self-effacement, and that the awakening time would bring the true Self to his consciousness, and, like the prodigal, be enfolded in the Father's arms. May we all in that spirit repeat "The Fool's Prayer":

The royal feast was done; the king  
Sought some new sport to banish care,  
And to his jester cried: "Sir Fool,  
Kneel now and make for us a prayer."

The jester doffed his cap and bells,  
And stood the mocking court before;  
They could not see the bitter smile  
Behind the painted grin he wore.

He bowed his head and bent his knee  
Upon the monarch's silken stool;  
His pleading voice arose: "O Lord,  
Be merciful to me, a fool!"

"No pity, Lord, could change the heart  
From red with wrong to white as wool—  
The rod must heal the sin; but, Lord,  
Be merciful to me, a fool.

"'Tis not by guilt the onward sweep  
Of truth and right, O Lord, we stay;  
'Tis by our follies that so long  
We hold the earth from heaven away.

"These clumsy feet, still in the mire,  
Go crushing blossoms without end;  
These hard, well-meaning hands we thrust  
Among the heart-strings of a friend.

"The ill-timed truth we might have kept,  
Who knows how sharp it pierced and stung?  
The word we had not sense to say,  
Who knows how grandly it had rung?

“Our faults no tenderness should ask,  
The chastening stripes must cleanse them all;  
But for our blunders—Oh, in shame  
Before the eyes of heaven we fall.

“Earth bears no balsom for mistakes;  
Men crown the knave and scourge the tool  
That did his will; but Thou, O Lord,  
Be merciful to me, a fool.”

The room was hushed; in silence rose  
The king, and sought his garden cool;  
And walked apart and murmured, “Lord,  
Be merciful to me, a fool.”

### THE SEASONS OF ONE'S LIFE.

ANNA H. HORAL.

Spring arrived one sunny morning, and how joyful the world was.  
Its happiness spread to every corner, and all things picked up the  
spirit.

It was one with the rose buds, the cooing and chirping of birds, and  
dancing little sunbeams.

Oh! how peaceful, lovely and good was God in this little world.  
And then on another bright morning,

Spring found it had been unfolding, had gained many things in a  
broader plain;

Had grown like the rose buds, which were now nearly full bloomed,  
And like the little birds and sunbeams which had grown too.

It was no longer Spring, but beautiful Summer.

It was still joyful like the birds singing in the trees,  
And like the gay butterflies and bees flitting about.

God was more than good in this larger world.

The sun was still shining when Summer found it had awakened to  
a great world,

That it had more than ever before;

That it, like all of its former friends, had unfolded to a marvelous  
growth;

That this was the Golden Period of its Life, and that Joy and Love  
were greater than they had ever been before.

This was the higher plain known as Autumn.

And now the birds were ready to go to another country.

The butterflies went to sleep, the sunbeams shown more upon other  
lands,

The rose was dropping its petals, and Autumn knew it had taken  
one step more in its unfoldment, which is known as Winter.

Still Winter was happy because it knew that it, like the birds, bees,  
flowers and sunbeams, would again visit its friends,

And always leave a sweet remembrance which made more Joy and  
Love and to know that God is All.



## THE THIRD ANNUAL ASSEMBLY OF THE STUDENTS OF DIVINE SCIENCE

Will open at the College on Monday morning, November 11th, at 9:30 o'clock. Three days will be devoted to the review of Divine Science Principles and Practice, and to the exposition of such new revelation as has been the natural result of faithfulness.

Home students will welcome the return of this consecrated season, and we hope that many students out of Denver will avail themselves of this opportunity.

Each of the past two Assemblies has been rich with blessings. All students who attended have felt the benefit and uplift of the sacred lessons learned. This promises to be the best of all, and will be as we come to it with heart yearning for Truth and loving Truth without personal thought.

Let us begin **now** to consecrate our thoughts and lives to the great Purpose that is to be expressed in fullness at our coming Assembly. Let coming together be the signal of the purest and truest realization that heart and soul, confident in spirit, expectant and joyous; above all, with the great impersonal love that shall lift us out of sense into consciousness of Unity and Peace.

Let us devote ourselves in this interval before our Assembly meets to a more consecrated life of Truth than we have known—so shall our coming together be the signal of the purest and truest realization that has ever blessed us.

A fee of \$1.00 is required to defray expenses.

We shall be glad to hear from the students at a distance who hope to attend; also from those whose interest will be with us though they do not expect to be present.

FANNIE B. JAMES,  
President Colorado College of Divine Science.

### THOUGHTS ON HEALING.

Speaking the word brings us to a perception of the Truth, reminds us of the Truth of Life, which is God omnipresent. Instantaneous healing is the healing that goes forth not to heal at all, but in the consciousness of the Perfect Life that is there. The healing power resides in the patient. Our consciousness may illumine the consciousness of the other. That is the only work we do. When we think there is some big disease to heal, we go to work in personal effort, but when we know the Perfection of the Universe we can walk through life in perfect joy.—*Miss Nona L. Brooks.*

God and God manifest. God invisible and God visible. Isn't it reasonable? God the Omnipresence. No room for anything else. Why don't we see the Truth? We have been looking at so-called "matter" as something outside and unlike God. We have attributed certain powers and limitations to the visible, and to that extent have the things of sense held us in thrall. This is disease. Healing is the awakening from this dream of sense. This awakening comes through the process of being "transformed by the renewing of our minds," as Paul says. And when we are awake we see things in their true nature and appearance—just like their Source, which is Perfect.—*Charles Edgar Prather.*



## 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.

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

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

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

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

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

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

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

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

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

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

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

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

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

Address all communications concerning treatments to

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

**DIVINE SCIENCE STATEMENT OF BEING.**

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 leadest us not into temptation; but dost deliver us from all  
 evil.  
 For thine is the kingdom, the power, and the glory, forever and  
 ever. Amen.

**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.
- Fay, Mrs. Ada Brown, 1018 South York Street, Denver.  
 Individual Instruction.
- Galligher, Rev. Maud Fletcher, 727 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.
- Ketner, Mrs. M. M. P., 1015 E. 25th Avenue, Denver.  
 Practitioner.
- Knowles, Miss Lillian R., 1543 Gilpin Street, 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., 781 South Pearl Street, Denver.  
 Practitioner.
- Wooton, Mrs. Lydia J., 1317 Oak Street, Los Angeles, Calif.  
 Practitioner.



## Daily Studies for the Month

### THE SILENCE.

Those who are beginning the practice of a daily silence sometimes find it difficult to still the thoughts that through their mentality, and that hinder a perfect consciousness of the Omnipresence. If you are one of these, the following suggestions will prove helpful:

The first thing to do is to decide that this time of silence is the most important part of your day, and that so far as possible you will keep it free from interruption.

Choose an easy chair in some quiet room where you can completely relax.

Close your eyes and picture to yourself scenes of beauty and grandeur with which you are familiar—snow-capped mountains towering to the skies; broad rolling prairies, rivers flowing swiftly to the ocean, mighty forests, the stars and planets rushing with speed and certainty in their orbits, placid blue lakes mirroring fleecy floating clouds.

Then ponder on the divine power that animates all these scenes, the divine love that fills them all with beauty, the divine intelligence that controls all activity—until your petty problems have vanished and you feel yourself one with the inflowing Spirit that heals and blesses and guides.

—Annie Laurie Fitzgerald.

### LIGHT.

(Contributed.)

### FOREWORD.

"And God said, Let there be light."—Gen. 1:3.

"Out of the darkness of night  
The world rolls into light:  
It is daybreak everywhere."

It is an age of glorious preparation for the grandest spiritual manifestation of history. Slowly as yet, but surely, we are perfecting a spiritual philosophy that shall banish disease, that shall destroy death, that shall cause all men everywhere to look not upon the things that are seen and temporal, but upon the things that are unseen and eternal. It is not inconsistent with the methods and discoveries of modern science; it is not inconsistent with past revelation to believe that the world of reality is about to be more fully apprehended by men.—B. F. M.

### LIGHT IN OUR WORSHIP.

Tuesday, October 1. **The only true way.** "God is spirit, and they that worship him must worship him in spirit and in truth."—John 4:24.

Wednesday, October 2. **Be earnest.** And ye shall seek me, and find me, when ye shall search for me with all your heart."—Jer. 29:13.

Thursday, October 3. **God in the Silence.** "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek."—Ps. 27:8.

Friday, October 4. **Observe steadfastness.** "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7.

Saturday, October 5. **In eternity now.** "And this is life eternal, that they might know thee the only true God."—John 17:3.

### FOREWORD.

The art of giving produces as much joy as the act of receiving, because both add to the richness of existence. When we give much, we bring forth much from the depths of Divine Being, and what we bring forth becomes a part of actual life. When we give much we add much to life from the within; when we receive much we add to life from the without; and when the richness of the within is harmoniously blended with the without, then life really begins.—C. D. L.

### LIGHT IN OUR GIVING.

Monday, October 7. **To give is but to receive.** "Cast thy bread upon the waters: for thou shalt find it after many days."—Eccl. 11:1.

Tuesday, October 8. **It is not enough to go through the form of giving.** "There is that withholdeth more than is meet, but it tendeth to poverty."—Prov. 11:24.

Wednesday, October 9. **The gift must be full, spontaneous, and free.** "There is that scattereth, and yet increaseth."—Prov 11:24.

Thursday, October 10. **An infallible guide.** "With what measure ye mete, it shall be measured to you again."—Matt. 7:2.

Friday, October 11. **Gratitude is expressed in giving.** "Freely ye have received, freely give."—Matt. 10:8.

Saturday, October 12. **A most important giving is thanksgiving.** "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."—1 Thess. 5:18.

### FOREWORD.

The body cannot be spiritualized through fasting or any form of self-denial. We cannot spiritualize the body by taking certain physical things away from the body, but by giving the body more and more of the Spirit. And the more we give to the body of the Spirit, the more conscious we become of the Spirit.—C. D. L.

### LIGHT IN THE BODY.

Monday, October 14. **Radiate wholeness.** Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—Isa. 60:1.

Tuesday, October 15. **See only health.** "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light."—Matt. 6:22.

Wednesday, October 16. **Accept God.** "Then shall thy light break forth as the morning, and thine health shall spring forth speedily."—Isa. 58:8.

Thursday, October 17. **Obey the law.** "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways and to love him?"—Deut. 10:12.

Friday, October 18. **The body longs to be quickened.** "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."—John 6:63.

Saturday, October 19. **Reward is sure.** Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee."—Deut. 4:40.

**FOREWORD.**

"The spirit of Christ is awake and alive,  
 In the work of the world it is shown,  
 Crying loud, crying clear,  
 That the kingdom is here,  
 And that all men are heirs to the throne!  
 There was never a time since the making of man  
 When love was so near its own."

**LIGHT IN ALL UNDERTAKINGS.**

Monday, October 21. **Nothing to fear.** "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."—Ps. 91:2.  
 Tuesday, October 22. **God makes it possible.** "For as a prince hast thou power with God and with men, and hast prevailed."—Gen. 32:28.  
 Wednesday, October 23. **Do not waver.** "The land whereon thou liest, to thee will I give it."—Gen. 28:13.  
 Thursday, October 24. **The victory sure.** "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."—2 Chr. 20:15.  
 Friday, October 25. **Nothing from the outer can overcome.** "It is God that girdeth me with strength."—Ps. 18:32.  
 Saturday, October 26. **Ask with the certainty of receiving.** "And lo, I am with you alway, even unto the end of the world."—Matt. 28:20.

**FOREWORD.**

As he applies these principles to his social problems, the heaven predicted from the beginning of the world, and still predicted from the bottom of the heart, will organize itself as do now the sun, the air and the rose. He will transform his world, until the last cry of the oppressed shall have ascended to the ears of the Lord of Sabaoth. The inhumanity of man to man shall cease, and his work shall become luxury and his politics divine communion.—B. F. M.

**LIGHT IN ALL RELATIONSHIPS.**

Monday, October 28. **Love works miracles.** "This is my commandment, that ye love one another, as I have loved you."—John 15:12.  
 Tuesday, October 29. **Enemies no more.** "They shall beat their swords into ploughshares, and their spears into pruninghooks."—Isa. 2:4.  
 Wednesday, October 30. **All sons of God.** "But ye, brethren, be not weary in well doing."—2 Thess. 3:13.  
 Thursday, October 31. **Peace everywhere.** "And one cried unto another and said, Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of his glory."—Isa. 6:3.

**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.**

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.

## NEW THOUGHT MEETINGS, TEACHERS AND HEALERS.

We will be glad to have notices of regular New Thought meetings sent up 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, 719 Fourteenth St., Oakland, Calif. Rev. Helen E. Close and Rev. Ida B. Elliott, Ministers. Services: Sunday, 11 a. m.; Thursday, 8 p. m., healing lesson.
- 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.
- Divine Science Reading Rooms, 401-2 Commonwealth Bldg., Denver. Noon-day Health service, 12:10 to 12:40 daily, except Sunday.
- 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.  
 Exodus Home School, Suite 31, Oakland Music Hall, N. E. corner 40th Street and Cottage Grove Ave., Chicago, Ill.  
 Prof. LeRoy Moore, Teacher and Healer, Chicago, Ill. Office, 414 LeMoyné Building, 40 E. Randolph St.  
 New Thought Federation, 913 Masonic Temple, Chicago. Services: Sunday, class studies, 10:15 a. m.; public meeting, 11 a. m. Noon meeting, 12:30 to 1 daily in Room 419, 87 Washington St.  
 Science of Being. Sunday service, 10:45 a. m., Oakland Music Hall, 40th Street and Cottage Grove Ave., Chicago, Ill.

## MASSACHUSETTS.

- The Church of the Higher Life, Metaphysical Hall, 30 Huntington Avenue, Boston, Mass. Sunday service, 3 p. m. Rev. Lucy C. McGee, Ph.M., minister.  
 Miss Leonora Hsley Joslyn, 616 Blake Bldg., 59 Temple Place, Boston, Mass. Progressive Thought books and magazines, handiwork, artistic gifts.  
 Lawrence New Thought Center. Mrs. John A. Brackett, President; Miss Emma E. Carr, Secretary; Miss Henrietta Durant, Treasurer. 5 Fair Oaks Ave.

## MICHIGAN.

- Grand Rapids, Mich. The Soul Culture Club holds regular meetings on Sunday, 7:30 p. m. at the Rest Home, 735 N. Ottawa Ave., formerly Bissell House. Class, Wednesday, 7:30 p. m. Free-will offerings. 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.  
 First Church Divine Science, Brooklyn, N. Y. 339 Classen Avenue. Services: Sunday, 10:45 a. m.; Wednesday, 8 p. m.

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

## OREGON.

- Medford, Ore., Home of Truth, 132 N. Ivy Street. Christian Teaching and Healing. Metaphysical literature for sale.

## 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 Cray Bldg.  
 The Universalist Church of Divine Science, cor. 5th and Howard Streets, Spokane, Wash. Rev. A. C. Grier, Pastor. Services: Sunday, 11 a. m. and 7:30 p. m.; mid-week meeting, Thursday, 8 p. m. Residence, 728 W. Montgomery

## FOREIGN.

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



## The Colorado College of Divine Science.

## COLLEGE COURSES.

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## WHAT IS THE NEW THOUGHT?

The New Thought is the new interpretation of universal and eternal Truth.

God—Universal Spirit, Mind, Principle—is omnipresent, omniscient, and omnipotent.

Man is the individual expression of God, possessing inherently, and capable of manifesting, all the aspects of God.

Man unfolds in a continuously expanding consciousness and manifestation of these aspects through right thinking and right living.

The consciousness of harmony is heaven, here and now: in the realization of which abide peace of mind and health of body.

## MAGAZINES AND PERIODICALS.

- Boston Cooking School Magazine. Monthly, \$1.00. 372 Boylston St., Boston.
- Bible Review—Advanced Esoteric Thought. Hiram E. Butler. Monthly, \$1.50. Applegate, Calif.
- Columbus Medical Journal—Drugless Healing. Monthly, \$1.00. Columbus, Ohio.
- Das Wort. The only New Thought magazine in the United States published in the German language. H. H. Schroeder 3537 Crittenden street, St. Louis, Mo.
- The Etude—For Music Lovers everywhere. Monthly, \$1.50. 1712 Chestnut St., Philadelphia, Pa.
- Eternal Progress. Christian D. Larson. Monthly, \$1.50. Los Angeles, Calif.
- Efficiency. Christian D. Larson. Monthly, 50 cents. Los Angeles, Calif.
- The Financial Age. Weekly, \$5.00. New York City.
- The Master Mind—New Thought. Annie Rix Millitz. Monthly, \$1.00. Los Angeles, Calif. With Power, one year, \$1.50.
- Now—A Journal of Affirmation. Henry Harrison Brown. Monthly, \$1.00. Glenwood, Calif.
- The New Thought News. John Milton Scott. Weekly, Free-will offerings. Los Angeles, Calif.
- Our Dumb Animals. Monthly, \$1.00. 45 Milk St., Boston, Mass.
- Power—Advanced Spiritual Truth of Practical Christianity. Charles Edgar Prather. Monthly, \$1.00. Denver, Colo.
- The Public—Fundamental Democracy. Louis F. Post. Weekly, \$1.00. Chicago.
- Practical Ideals—Right Thinking and Right Living. Monthly, \$1.00. 331 Massachusetts Ave., Boston, Mass.
- The Stellar Ray—Science, Occultism and Philosophy. Monthly, \$1.00. Detroit, Mich.
- The Sunflower—Spiritualism. Weekly, \$1.00. Hamburg, N. Y.
- Scientific American Weekly, \$3.00. New York City.
- Unity—Practical Christianity. Charles and Myrtle Fillmore. Monthly, \$1.00. Kansas City, Mo. With Power one year, \$1.50.
- Washington News Letter—Evangelical Christian Science. Oliver Sabln. Monthly, \$1.00. Washington, D. C. With Power one year, \$1.50.
- Wee Wisdom—The only New Thought magazine for Children. Myrtle Fillmore. Monthly, 50c. Kansas City, Mo.
- The Youths' Companion. Weekly, \$1.75. Boston, Mass.