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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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CHRIST HAS COME AGAIN!

CHARLES EDGAR PRATHER.



THE GREATEST MISTAKE, perhaps, in the religious thought of the world is in the use of the words Jesus and Christ, using them interchangeably as though they were one and the same or synonyms. Most people, through this beclouded mentality, commonly say "Christ" when speaking of the personality of Jesus. But this distinction must be clearly drawn and understood to appreciate the meaning of the "second coming of Christ."

By thinking Jesus and the Christ to be one and the same, thereby making *Jesus* the "only begotten son of God," but who was crucified upon the cross two thousand years ago, we have as a people been virtually worshipping a dead Christ all these years, for every time we thought of Christ we have referred it to *Jesus* alone. We have not made the distinction between that which made *Jesus* the Christ and the human *Jesus*.

Jesus became the Christ just as you and I may become the Christ. He was not always conscious of his divinity, for it is recorded of him in Hebrews 5:8, 9: "Though he were a son (as are we all), yet *learned* he obedience (conformity to good), by the things which he suffered (experience); and being (thus) made perfect (consciously realizing the truth of the allness of Good), he became the author (or revealer) of eternal salvation (full and changeless realization of the Good)."

God was formerly worshipped as an austere ruler far removed from man, but ever watchful to either reward or punish according to the acts of man. Not until Jesus came was this God recognized and known as a God of Love, whose kingdom was not afar off in the sky, but *in the hearts of men*.

This was the *first coming of Christ*—the first conscious realization that God is not a person of tyrannical power, but a loving merciful Father, "whose presence bright all space doth occupy, all

motions guide;" a realization that this Presence is Spirit—omnipresent, the Source and Substance of all, invisible and visible; a realization that "like begets like," and "that which is form of Spirit is *Spirit*;" a realization that "As I am, so are ye in this world"—all children or expressions of our common Source and of the One perfect Substance, Spirit.

The Christ is the revelation of Truth. This is "the only begotten Son of God," and this is "the light that lighteth every man that cometh into the world." The Truth is as omnipresent as God, for *God is Truth*. Love is as omnipresent as God, for *God is Love*. Intelligence is as omnipresent as God, for *God is Wisdom, Knowledge, and Understanding*. The same with Power and Joy.

This is the Truth accepted and realized by Jesus—not always perceived but unfolded into both by willingness and by the stress of experience. But he finally became conscious of his divinity, his oneness with God. Thus the title of Jesus the Christ is the correct name for the awakened soul of man, not only of Jesus, but all awakened souls.

It was the personal human Jesus who died on the cross; the Christ is ever alive, yet quickening men to the great Truth of the Universe—the Omnipresence. And when anyone perceives for himself this great fact of the *allness* of God, and therefore but one Presence and Power—the *Good Omnipotent*—to that one has the *second coming of Christ* appeared.

Jesus realized that it was God manifest in him which was the Life, Intelligence, Love, Power and Joy; that he of himself (personality) could do nothing. This was the first known realization of *God in man*—the "first coming of Christ."

What Jesus perceived for himself he saw for all. He spoke for himself as one with the race, the "son of man." He became the savior of the world by showing man the path to realization which he himself trod and demonstrated so beautifully and successfully; showing us how we may open ourselves to the same consciousness.

But as Jesus alone he could never have been the savior: it required a *something* within him—the Christ—a *recognition*, an *appreciation*, a *knowing*, and a *co-operation* with the Only Presence and Power—*God*.

This same consciousness of God in you is the Christ. Therefore the second coming of Christ is a spiritual realization, not a physical reappearing of Jesus. It is the return of man from sense conception to spiritual discernment of God, of God only, in all visible expression as well as the invisible. It is the awakening to the truth that God is the One and Only Presence and Power; that since God is *All* there is, there can be nothing adverse to the Good. It is the "stirring up of the gift of God (the Christ) in thee."

When all men perceive and accept this *fact*, the millennium will have been ushered in! For it is the Christ itself, this revelation of Truth in the soul of man, which unveils the "mystery which hath been hid from ages and from generations but is now (at the renewed awakening or second coming) made manifest to his saints * * * which is Christ in you, the hope of glory." (Gal. 2:20.)

The object of this spiritual awakening is the glorification of God the only Reality; to judge or discriminate between the Truth and mental or sense appearances, dropping all false conceptions or thought of both the visible and invisible; to utterly eliminate all thought of separation or death, the "last enemy" to be overcome; and the renewing or resurrecting the mentality into the newness of life.

Only in this resurrected state, through the appearing again of the Christ to us *individually*, can we behold the Christ within ourselves and others, and this is now being consummated in many, many souls today. The returned Christ is here!

THE MILLENNIUM

NONA L. BROOKS.

"A prophet is one who sees in advance the march of law."—C. F. Dole.



ALL ALONG THE WORLD'S HISTORY there have appeared prophets, far-seeing men; souls greater than their times; souls whose world-wide vision has made them perceive and sympathize with humanity's needs, whose God-vision gives them the spiritual insight and faith which realizes God's power to meet these needs.

With this faith, there has come to them the certainty that the race would sometime be freed from its ignorance, mistakes and sins; the conception of a Savior unfolded to them and they proclaimed it with no uncertain voice. They have spoken this glorious prophecy in many ways: sometimes in large generalities; sometimes, as was the custom of the age, in glowing imagery; but always the central point was the coming of Christ.

Some have caught the deeper meaning of these utterances, others have been held by the imagery. When attention is centered upon the objective, the how and where, externals are emphasized, and the larger truth, the principle, the spiritual significance of the prophecy, is lost sight of.

This was illustrated when Jesus was here. Not only did his race reject him, because he did not meet their expectations, but his own followers, those who had accepted him, who had heard his teachings,

were so imbued with the conception that a visible kingdom was to be established in the world that they could not grasp the thought Jesus was trying to give them, that his kingdom was not of this world but was *spiritual*.

A like mistake may be made in regard to the second coming of Christ. If we take certain Bible verses which describe vividly this second coming and dwell on them, they may become abnormally emphasized in our thought to such an extent that they shut out the larger vision.

What is vital to the race in these prophecies is that they proclaim the *coming of Christ*. It is the *coming* of Christ that is important, and not the where or how.

Many of the Bible verses quoted as referring to this event are indefinite, and would not be construed as bearing upon the second coming except by one who reads into them the reflection of his own thought. Other verses are definite in their imagery; but, surely, they are figurative and should not be taken literally.

One studying the New Testament prophecies is impressed with the fact that there prevailed at that time an expectancy of Christ's immediate return to the earth. Many of Jesus's own utterances, doubtless, gave reason for this belief. In Matthew, Mark and Luke, Jesus is quoted as saying:

"The son of man shall come in the glory of his Father with his angels. *There be some standing here, which shall not taste of death, till they see the son of man coming in his kingdom.*"

This did not come true literally; what did Jesus mean? Again, Jesus is reported in Luke 21:25-32 as giving the signs that shall attend the second coming, and he closes by saying, "Verily, I say unto you, this generation shall not pass away till all be fulfilled."

Either Jesus was misquoted or he himself was deceived, or he had a meaning deeper than a surface reading reveals. Jesus had what many in the present day call the cosmic-consciousness; he realized God's presence as the omnipotent power in his own soul, in the world. *This realization of God-presence is the first coming of the Christ.* Jesus had the certainty of this realization; he knew God, and consciously lived by God's power. This he demonstrated to the world, and by his life and works proved to them the presence, nature and power of the soul alive with God-consciousness.

There is unfolding into the race consciousness today a tremendous conception—a conception that Paul must have had, shown in such utterances as, "There is one God and Father of all, who is above all, and through all, and *in you all.*" "In him and through him and to him are all things." "I no longer live, but Christ liveth in me." "Of his fullness have all we received." To his disciples, "Christ in you your hope of glory."

John also said: "As he is so are we *in this world.*" "There is a light that lighteth every man that cometh into the world."

The race is beginning to recognize its divinity, to see itself as sons of God. When this recognition becomes a *living reality* to them, the Christ spirit will be evidenced by them. *This is the second coming of Christ.* The first coming was in the heart and mind and soul of *one*. The second coming will be in the heart and mind and soul of the *race*.

How near is this? That depends upon the race. There has been rapid growth toward this ideal in the past few years. We are taking a great step forward in our evolution. Every period of transition is marked by unrest and perplexities, by the turning from traditions, dogmas and convention. This is a great age, the greatest the world has known, but the next will be greater still, for life means progress.

Will there be a millennium? Yes, if by the millennium is meant an eternity of glorious fulfillment. Nothing less than that can be prophesied by the one who interprets with the inner vision the signs of the times. In that day, "They shall teach no more every man his neighbor, saying, 'Know the Lord'; for they shall all know me, from the least of them unto the greatest of them."—Jeremiah 31:34.

Today is your day and mine; the only day we have; the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward decay and waste.

—David Starr Jordan.

The day dawns with a benediction; it passes in holiday happiness and ends in soft and pensive regret. It could not be the most beautiful of festivals if it were doctrinal, or dogmatic, or theological or local. It is a universal holiday because it is the jubilee of a universal sentiment, moulded by a new epoch and subtly adapted to newer forms of the old faith.—George William Curtis.

As the *miga* came bearing gifts, so do we also—gifts that relieve want; gifts that are sweet and fragrant with friendship; gifts that breathe love; gifts that mean service; gifts inspired still by the star which shone over the city of David, nearly two thousand years ago.—Kate Douglas Wiggin.

This is Christmas Day, the anniversary of the world's greatest event. To one day all the early world looked forward; to the same day the later world looks back. That day all time together.—Alexander Smith.

The joy which commemorates the birth of a little child ought to be kept holy by simplicity, sincerity, absence of pretence, and joy of heart.—Hamilton Wright Mabie.

THE CHRIST CHILD

WILLIAM YEATS MORE.

“Where is he that is born King?
For we have seen his star in the East,
And are come to worship Him.”



LET US DISMISS all thought of the supernatural in this gloriously natural advent of a cosmic-conscious soul, drawing around it the physical garb for a final demonstration of life beyond and superior to death. The wise few who realized this super-physical manifestation were true *life* students, with eyes and ears open to the voice: they unhesitatingly followed the star, which led them unerringly to the humble place of nativity.

There they found a personality whom they recognized as king, master of life, though born in a hut built to shelter cattle; and if the building resembled the stables of today, it was but a rude shelter indeed. We do not propose to introduce here a lengthy discussion or argument in defence of the dogma of “immaculate conception,” but simply say that we know the super-conscious soul has knowledge of the elementary laws governing form-materialism; so in the words of Jesus, he has attained the power to lay down the body and power to take it again. Therefore, he could confidently affirm, “Destroy this temple, and in three days I will raise it up.” We also affirm that this knowledge and power is ours here and now; all we need do to express it is to boldly ascend in consciousness, for, in the words of the Master, “Believest thou? thou shalt see greater things than these.”

We disclaim not only the supernatural in connection with the birth, life and death of Jesus, but also deny anything like a special God-appointed mission beyond that of every man in his inevitable climb to cosmic-consciousness. We have all, without exception, to attain the Avatar stage, where the common path is clearly defined by the Spirit, and our life-work unmistakably outlined, chiefly in showing our love of God (Good) through loving ministration and service to our fellows. Thus will we outwork the divinely appointed plan of universal salvation, “seeking and saving the lost” in consciousness.

Ignorance of the Self is the only sin, and unity with the Divinity within the only Savior; intricate systems of theology to the contrary notwithstanding. What a flood of light does this throw on Jesus and his unfolded divinity! How it brings him close as a brother, and how much more valuable is his life-lesson to us after the plain gospel has revealed him on a level with ourselves! and what an incentive for us also to “know and know that we know.”

Life holds for us just as much, but no more, than the level of our consciousness; so if we lack anything in the physical, mental or moral realms, let us ask knowingly, and it becomes ours; we ourselves placing the limit, because in truth our heritage is boundless.

It was no hyperbolic simile when Jesus invited us simply to "Ask and receive, seek and find, knock and all doors open." In earnest faith let us practically prove this plain injunction, for we know it is no experiment with all "great souls" who have sought and abundantly found, and so may we.

This is the common path towards and into regeneration: is the "dying daily" enjoined by Paul, and must assuredly lead us to the Christ-plane—the Master life-degree, when pain, sin and death, appear to us but a nightmare of the illusionary past.

Let us practically know that the story of the Christ Child is *our* story, *our* life unfoldment, *our* growth in consciousness—the one aim and goal reached by the common path, trod by the seers, sages and great souls of all time; and the one and only consistent time to begin the "Practice of the Holy Presence" is here and now.

In no golden age of a mythical past, or in any fanciful heaven or nirvanic bliss ever outlined, has there been, or will there ever be, any greater privileges open to us than the unlimited bounties of the Father, waiting our recognition and acceptance. Truly, in the words of that much quoted text, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

This is the great good ever awaiting our invitation to enter, as portrayed by the revelator, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

Let us seriously consider the entertainment of this celestial guest, bid Him a hearty welcome, let Him dwell with us; and this Holy Presence will assuredly lead us to the supreme at-one-ment—the final goal of every aspirant to cosmic-consciousness.

The nativity of the Christ is thus brought home to every soul; therefore, let us sincerely say:

"Welcome, O Christ child! peace thou hast brought me,
Through an eternity, abide Thou with me."

With Campbell's "Last Man" we may boldly affirm:

"The eclipse of Nature spreads my pall,
The majesty of darkness shall receive my parting ghost,
This spirit shall return to Him who gave its heavenly spark.
Yet think not, Sun, it shall be dim when thou thyself art dark!
No! it shall live again, and shine in bliss unknown to beams of thine;
By Him recalled to breath, who captive led captivity;
Who robbed the grave of victory, and took the sting from death!
Go! Sun, while mercy me up, on Nature's awful waste,
To drink this last and bitter cup of grief that man shall taste,
Go! tell the night that hides thy face, thou saw'st the last of Adam's
race

On earth's sepulchral clod; the darkening universe defy
To quench his immortality, or shake his trust in God."

And now in the words of the Rev. Ralph Hoyt's "World for Sale," we may fittingly close:

"By death, stern sheriff! all bereft
I weep, yet humbly kiss the rod:
The best of all I still have left—
My faith, my honor, and my God."

This consciousness carries us to the awakening in mortal guise, when we too became the conscious Christ Child, whose star shall shine with an irradiancy sufficiently luminous to the keen awareness of the wise few; and our one prayer is, "God haste the day."

CHRIST IN GALILEE

RUBY ARCHER-DOUD.



HE HOUR that is not born of day or night, but stays eternal in the mind of man, that was the hour the brooding life of the world found birth of all its yearning love in him. He came to found a kingdom for the soul refuge amid the empires of brute force, a realm for all the pure and meek of heart. Words of eternal life were on his lips, and humblest ones of earth were called to hear. Noblest of all the great he left at home among the people, for he deeply knew there is no poverty save that of heart, and man is measured by the love he bears.

He held the children in his tender arms; he touched with blessings babes at mothers' breasts; in wayward hearts the charm of virtue woke, till with their perfumes and their ointments rare, sad women gave their sorrows, and found peace. Strong fishermen forsook their nets to hear, and loved, and went with him; and, being taught, made bold to enter strangers' homes and bless their firesides; sowing all the way a childhood rapture, full-pulsed with content, the cheer and charm of the Beloved's voice: "A new commandment—Love ye one another!"

Defenseless, but inspired, they knew themselves guided by sovereign spirit, love of Truth. He found their hearts' deep craving, balm and peace; illumined ways for all their faltering souls. The luxury of power he envied not in those idyllic days of Galilee: the hut, the wine-press, and the threshing-floor, orchards of figs and olives, cooling wells, and perfect truth and beauty—all were his. If large, dim outline of events to be found secret image in his prophet-soul, he spake it not in those joy-blessed days.

Child-young in fancy, he was rich in gifts of Nature; perfume of the fields in harvest-time; the dumb things at their play; clouds and the dawn-sky; storm and wave and night. Nature, obedient, bowed her gracious neck, docile, as unto all that love the One. In simple goodness all he claimed was taught: Religion pure—not ritual nor priest, temple, nor forms of righteous, fair pretense; the Pharisaic prayer in the market-place.

"Be perfect!" was the pleading of his word. Not good for recompense—mere slave's intent—but large, free-thoughted, virtuous of soul. Embodiment of Joy in somber days, a soul full-grown, breathing the breath of God, creator of the liberty of life—Jesus, the Christ—Messiah of the world.

He spake in poetry and parable, yet knew not Buddha, Plato, nor the Greeks. His words are theirs, but more sublimely said! truly the same, for greatest souls unknown are all in sympathy, respond to pulse of the age, the world, the infinite universe—One breath in all, one rhythm, one Great Life. Companioned thus by wisdom of the pure, the eyes of Jesus look across the years, and will through cycles of millenniums to end of time, if end of time shall be.

The Christ shall live through all the lives of men—perpetual beauty, strong within the soul! We need not perish for that magic air, thrilled through with unforgotten happiness. Still as of old the seasons fall in place orderly in the rhythm of the spheres, and in the realm of soul is naught destroyed.

The streets he played in while a little child, where his plain dwelling stood, and where he toiled years of his youth, in dreams of happiness for kingdom not of this world—those village ways are lovely still with fig-trees and young vines. And through rose-laurel and the tamarisk walk graceful Syrian women bearing jars with languorous ease and comely courtesy, to loiter by the fountain where he drank.

The shore of Gennesareth, his dear love; the valley of the Jordan, cup of gold; the little world that bore his foot-prints then, smile o'er the march of empires, tombs of kings; the pilgrim shrine of all the hearts of men. Yea, villages of Galilee are fair as when he loved them; mountain, vale and sea are eloquent to name the ways he went. The sacred airs of ancient mystery flow round us now—there is no past for Truth. We need no burning-bush, nor tempest-bolt, nor oracle, nor angel, to believe that God is present every glorious hour. Now all the dreams of ancient prophecy are brought to pass, for in our conscious hearts the Christ is loved as once in Galilee.

Gracious and seemly, gentle, unafraid, the soul of History, forevermore greater than Nature, stronger far than Death, he writes in triumph of our better thoughts, the tender poetry of human kind. The Mount of Inspiration beckons on for stricken ones; the petty bonds of race, with somber fury riven, hold no more: far mightier than country, blood or laws, rings down the centuries his word of LOVE.

Before him came the prophets; after him, THE KINGDOM OF THE LIVING GOD IN MAN!

Yet Love and Truth abide!
 Love bursts the tomb and breaks the bonds of Death
 And Hate, as ancient prophet saith,
 Sweet Bethlehem's star
 Still shines afar;
 And Christ himself doth dwell
 In every heart that doeth well.

So keep we still our Christmas-tide.

—Celia Parker Woolley.

The International Bible Lessons

CHARLES EDGAR PRATHER.

Lesson 9. December 1st.

THE LUNATIC BOY.

Mark 9:14-29.

Golden Text. Mark 9:23—Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

Though the world insists upon believing in and seeing disease and affliction, it is ever yearning for release therefrom. Every possibility is tried, and yet hope urges one onward. Great multitudes followed Jesus and his disciples, not because they were seeking enlightenment by which to attain and maintain health, but simply to be relieved of their discords.

But Truth does not argue. Jesus did not dispute with the scribes, for he knew that Truth needs no defense. The disciples however, had not yet perceived this fact. Jesus had been illumined by the Light of God at the transfiguration, but the disciples yet mingled thoughts of good and bad. The cause of all misery is the lack of comprehension, the ignorant belief of the mentality. This, coupled with the lack of true prayer, was why the disciples were unable to cast the demon out.

The Revelation of Truth, the Christ, appears on the scene as Jesus just at the right time. It is always waiting your recognition and salutation to disperse all your false images of sin, sickness and limitation.

Here was a plain case of obsession. The entity of another with a mean disposition had taken possession of the boy's mentality at a time

when he was negative. This adverse attitude of mentality was the demon. It was an intruder, and the boy became its abject slave. He wasted away, could not speak, and acted so utterly different from his usual manner, that his father was much distressed over his condition.

The boy was unable to help himself, for the foul spirit had control of his mental faculties. Help must come through other channels, and as Jesus always required co-operation or a willing obedience in cases of healing, he turned to the father and said, "Believe;"—co-operate with me in true faith or laying hold of the One Power. The answer was prompt, "I believe; help thou mine unbelief."

The law of process having been fulfilled, it remained only for the word of Truth to be spoken. It was a word of authority, of right, and the evil personality departed, though it was so violent that the boy was left as one dead. Then Jesus took him by the hand—symbolical of the application of Truth, the hand representing Power—"and he arose." This can be done only through the right attitude of thought, the forgetting of self, "fasting," and the recognition of the One who doeth the works—which is "prayer."

Lesson 10. December 8th.

THE CHILD IN THE MIDST.

Matt. 18:1-4.

Golden Text. Matt. 18:10—In heaven their angels do always behold the face of my Father which is in heaven.

Where God is, there is heaven. The kingdom of God and the kingdom of heaven are the same. Since God is omnipresent, heaven is everywhere, and here and now, if you have your eyes open to see it. Ah! that is the great secret.

People blind themselves to the good by either keeping their eyes closed to the Truth, or obscuring it by their false mental imaginations of discord and inharmony. This is the reverse of heaven. Selfish interests, personal pride, and strife for preferment belong to the unenlightened. They are the clouds which obstruct the rays of the sun.

This personal thought caused Jesus' disciples to question as to "who is the greatest in the kingdom of heaven." Each thought he was the greatest factor for good in their little company, and now they would settle it by a direct decision of Jesus himself.

The little, innocent, sweet and happy child, which Jesus set in the midst of them, was the answer. Here is simplicity, gentleness, goodness, purity; ready to trust, to believe, to share, to enjoy, to love; no worry, no anxiety, no selfishness, no grasping, no envying, no pride.

This is the highest, richest, truest attitude in the Kingdom of Harmony and Peace. These are the very qualities of God, and he who recognizes and receives anyone because of those qualities is truly receiving God, for these essentials of Goodness constitute the very Nature (name) of Being.

Simplicity, humility and teachableness are the requirements of the kingdom. Self-seeking has no place there. Self-seeking leads to arrogance and overbearance, offending all the delicate, sensitive and docile instincts of the soul. The result is naturally severe, yet useful in arousing one to a proper recognition of his real or higher Self.

The fire of hell is in reality God's all-consuming Love. The result of wrong doing is sad and bitter, and the consequent burning of conscience is the process by which one's attitude and thoughts are cleansed and purified.

Only in pure, good thoughts (angels) can you behold the face of the Father, the Source and Substance of the good, and when you think such thoughts you are harmonious—in heaven.

Lesson 11. December 15th.

FORGIVENESS.

Matt. 18:15-35.

Golden Text. Eph. 4:32—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

When you learn to forgive yourself, you will find no one else to forgive. To have anything to forgive implies a hurt, resistant, resentful attitude which you have held toward another for some wrong they had done you. But that unkind word or act toward you is a question which they must handle and settle in their own conscience; you really have nothing to do with it.

That which vitally concerns you is your attitude, not only toward such people, but toward yourself as to your thoughts and feelings. When you get yourself right, and free from an accusing conscience, you will not take offense at anything, and therefore will see nothing to

forgive. You will see all standing on the same equality with yourself, just as good and honest and truthful.

It matters little what others think and say of you, but it matters much what you think and say of others.

So long as you let anything disturb the harmony of your thought, it will be well for you to practice forgiveness. Keep it up, for there is no limit where you can safely stop. But first forgive yourself for being sensitive, for sensitiveness means selfishness. Keep that practice up until you are appreciative but never sensitive. In this way you will profit by every word and experience.

Be patient with yourself, and you will be patient with others. Be honest and true to yourself, and then you cannot be false to any man. Be kind and considerate of others, and others will be kind and considerate of you. As you sow so shall you reap. It is the law.

Forgive, forget your shortcomings (sins). If you hold to them, regretting and mourning over them, you have not forgiven them, but keep them alive as forces in your

life. There is but one unpardonable sin—the sin of unforgiveness, the shortcoming you refuse to forgive, and this is in itself the sin of sins against the Holy Spirit.

Forgiveness also means a giving for: For frowns give smiles; for criticism give praise; for unkindness give loving service; for hate give love. And it will not be long until only goodness will be given you by all, for "like begets like."

Lesson 12. December 22nd.

FOR AND AGAINST HIM.

Luke 9:49-62.

Golden Text. Luke 9:50—He that is not against us is for us.

It is your opportunity, your business, to stand for the right, the good, the true. It matters not what church to which you may belong, or whether you are a member of any. If you are living to the highest you know, and doing all the good you can, you are a representative of true Christianity.

Every sect and denomination is meeting a need of those who are drawn to it; and every church is doing good. Because they do not do just as you think the highest and best, because they do not believe just as you believe, is no reason why you should refuse fellowship with them. The Salvation army is reaching men and women, and changing their thought and living to a higher attitude, whom you and I could not reach.

"Every one that doeth righteousness is righteous." He who uses the law of life and applies it to his physical organism or affairs, gets beneficent results from so doing. The Law is open for all. Use it in your own way, but see that that way is the highest and best you know.

He who relieves suffering, heals diseases, cleanses a mentality of wrong thinking, converts a soul, brings happiness into view, banishes the sense of poverty—this one is doing God's work just as truly as are you, no matter what doctrine or method he employs. "He that is not against us is for us," said

Jesus, in answer to the complaints of the disciples concerning others doing good works, but who did not join them as direct disciples of Jesus.

Inspiration ("to be received up") comes only to one who "steadfastly sets his face toward Jerusalem"—spiritual illumination. When this Light is revealed there is no malice or revenge to be meted to those who are not yet ready to receive it, for the true Spirit is all love and mercy. When you feel resentful, you may know that you are like the disciples who yet did not comprehend fully "what manner of Spirit ye are of."

This Christ-light is the savior, not a destroyer. When it is permitted to shine in the heart, it dissolves all personality, and the whole being becomes flooded with an intense desire to minister and bless and inspire others with Truth. Therefore to follow the Christ means self-denial, the putting away of all personal interests, and devoting all your energies to the one purpose, that of awakening the world to the One Presence and Power. Looking back to personal interests, recounting what you have sacrificed, shows that you are not yet fitted to enjoy the harmony and peace of the realm of consciousness called heaven. Unflinching trust, persistent steadfastness, faithful application—these are the essentials in the work of Truth which make you a child of the kingdom.

Lesson 13. December 29th.

THE BIRTH OF THE CHRIST.

Golden Text. John 7:17—If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

The story of the birth of Jesus is a beautiful illustration of the awakening of the Christ or realization of the Truth in the individual.

It is the coming forth of the highest expression of God in man. It is the ideal made real. It is the conviction of the Truth which before had been only a belief or theory. It is the unfoldment of the bud into the beautiful rose. It is the fulfillment of the hopes and prayers of ages. It is the assurance of God in man, and that God is the Only Reality of the Universe.

Note this truth: Jesus represents humanity. Jesus is the individuality of man. In speaking of himself he always called himself the "Son of man;" others called him the "Son of God." He never claimed anything for himself he did not claim for all. He kept reminding the people that his words, his works, his life and power, were not of himself, but the Father in him. "I of mine own self can do nothing. The Father within me he doeth the works." He always led one to the Truth—God, and to the revelation of that Truth—the Christ.

The Christ is universal. It is the "Light that lighteth every man that cometh into the world." The same Light—the Christ—is in you as it was in Jesus. But you must open your inner vision to behold it, then open your being that it may come forth in expression through you. This first perception of the Truth in you expressing as you is the birth of the Christ.

Then the "child grows in wisdom and in stature" through obedience to the Truth. If this obedience is not glad willingness, then you are forced along by experience. This is the record concerning Jesus: "Though he were a son, yet learned he obedience by the things which he suffered (by experience), and being (thus) made perfect, he became the author of eternal salvation."

The consciousness (knowing with God) of your oneness with God

makes you John the Christ, or Mary the Christ, or Henry the Christ, or Charles the Christ, or Anna the Christ—just as the same realization made Jesus the Christ. This is not sacrilegious, but the living Truth. "As I am so are ye in this world." Claim your right, believe in it, then live it. Then will you be able to do the "greater works."

Some may ask, "Do you believe in the divinity of Jesus?" Certainly. But "the only begotten Son" does not refer to any personality; it does not mean Jesus alone, but is the Christ in Jesus, in you and in all. This universal Christ is the "only begotten Son" whom God hath given to humanity, that "whosoever believeth in him (Revealed Truth) should not perish, but have everlasting life." The divinity of Jesus proves the divinity of all. You are included in this "all," for "That which is born of Spirit is Spirit," God being Spirit, the Source and Substance of all.

"Christ is spiritual understanding; Jesus is practical demonstration. Christ is Divine Spirit; Jesus is human nature. Christ is the anointed baptism; Jesus is the outward expression. Christ is knowing; Jesus is doing. Christ is the preparation; Jesus is the performance. Christ is the sunshine, Jesus is the flower and fruit. Christ is the ideal; Jesus is the actual. Christ is the Being; Jesus is the existence. Christ is the realization; Jesus is the practice. Christ is the faith; Jesus is the works. Christ is inward guidance; Jesus is the outward action. Christ is the inner glory; Jesus is the outer shining. Christ is Principle; Jesus is the solving of the problem. Christ is perfect health; Jesus is the healer. Christ is the universal force; Jesus is the localized power. Christ is impersonal; Jesus is personal. Christ is Godhood; Jesus is manhood. Christ is the "Light which lighteth every man that cometh into the world;" Jesus is man walking with God in the Light. Christ is

everywhere; Jesus is somewhere.
 Christ is Law; Jesus is obedience.
 Christ is the Way, the Truth, and
 the Life; Jesus walks in the Way,
 knows the Truth, lives the Life.

Christ is the Prince of Peace; Jesus
 is the loving peacemaker. Christ is
 the Son of God; Jesus is the son
 of man."

IN THE SILENCE

MRS. JENNIE KELLY.

When everything is calm and still,
 And we have made our peace with God,
 How grand it is to feel that thrill
 That binds us nearer to His word.

O, Great Redeemer, where art Thou,
 But in the silence of each soul;
 So far away and yet so near,
 We hear Thy voice as a bell would toll.

He leads us through the paths unseen,
 He guides us through our daily toils,
 The Father that has always been,
 So good, so true and oh, so loyal.

Into that haven where we find rest,
 He leads us truly on and on.
 Ah, friends, is this not sure a test
 That God and man are truly one?

God is the Substance of each soul,
 The enlightenment into Eternity
 That brings us nearer to the goal,
 And leads us to the Holy City.

We love to be alone with God,
 To hear His voice, so calm, so still.
 Oh, Precious Maker of our souls,
 We will try and do what Thou dost will.

We need the strength of Power, of Peace;
 We ask of Thee to give us this,
 God grant this prayer of love and grace,
 And let us then rejoice and bless.

Perfect Love is perfect Power. The wisely loving heart commands without exercising any authority. All things and all men obey him who obeys the Highest. He thinks, and lo! he has already accomplished! He speaks, and behold! a world hangs upon his simple utterances! He has harmonized his thoughts with the imperishable and unconquerable forces and for him weakness and uncertainty are no more. His every thought is a purpose; his every act an accomplishment; he moves with the Great Law, not setting his puny personal will against it, and he thus becomes a channel through which the Divine Power can flow in unimpeded and beneficent expression. He has thus become Power itself.—JAMES ALLEN.

When the song of the angels startled the shepherds keeping watch over their flocks by night, it was the first strain of a harmony to sound on till it is completed where it was begun—in heaven.—*Bishop Huntington.*

WHY NOT A MERRY CHRISTMAS?

RAYMOND A. EATON.



WHY SHOULD THIS not be a Merry Christmas for everybody?

There are many of us who have not had all that we want during the last year. There are many sad places scattered through the last twelve months. There were many roses we plucked to find them filled with thorns.

But there were very many bright places, too. If we had taken a careful count we would find that, after all, there was more brightness than sadness. We would find that there were many more roses without thorns than with thorns.

Let us look back to this closing year. We will find that our troubles were only passing, and that very many of them were imaginary. Life is what we make it. God lives in the heart of every man and every woman. It rests wholly with ourselves if the year coming on is to be happy or sad.

There is sadness in every life, as there are cloudy days in every month. A land where there was never a cloud, but where the sun was brilliant every day would be monotonous to madness.

In life we have our little troubles. We have our clouds that we may better appreciate the sun. We have our trials that we may better appreciate our pleasures. Our road is fraught with rocks that we may appreciate more the long, smooth, level reaches.

In looking back today there is not one of us but can see that that which we considered our greatest trial was, after all, not so serious as we thought it was. There is not one of us who looks back and recalls the greatest pleasure of the year but we smile and realize that it was even greater than we thought at the time.

If we are reminiscent we find that it is pretty hard to tell just what our real troubles were. It is difficult to enumerate them. We can count many, but on sober thought, on analysis, on a careful inspection we find that they were not so very important—and if we are frank with ourselves we find that most of them were of our own making, and we can trace it directly to ourselves, and very many of them we smile over, this Christmas day, and realize that they were imaginary.

We can count our pleasures, and find that many were of our own making. Even the horrors of death are our own creating; created out of the age-old superstitions that were born into the heart of man in the beginning, and which even time and education and science and common sense reasoning hasn't eliminated from the heart of man this day.

In every man's heart is his own God.

Every man governs his own heart and is a God unto himself.

And so—why should not this be a Merry Christmas?

There is a new year coming on, represented by a young child. The child is emblematic of the heart. If we start the new year with our hearts young, then it will be a glorious year.

There are some of the trials and the troubles of the old year that will, of a necessity, be carried over into the new year, but if our heart is young and buoyant and glad, the troubles will soon pass, for Pleasure is always the ruler over Sorrow. Laughter is the king over Tears.

And so—why should this not be a Merry Christmas and 1913 a Happy New Year?

“ON EARTH PEACE”

Editorial in “Denver Express.”

“Glory to God in the highest, and on earth peace, good will towards men.”

The most holy day in all the calendar is this celebration of the birth of the Man of Galilee, whose entrance into the world was trumpeted by the doctrine of peace and good will.

“On earth peace, good will towards men” is no empty phrase, no pretty platitude to satisfy the vagrant, penitent mood of selfish souls.

It is vital, living, practical and—INEVITABLE.

Through all the ages, the prophecy and promise has lived. The passing of paganism; the downfall of the Dark Ages; the failure of feudalism; the strangling of slavery; the present peril to Privilege, can trace their destruction to that morning centuries ago when the Star of Bethlehem paused above the manger and gave to the world the great and inevitable Law of Love.

On Christmas Day men’s hearts are mellowed by the spirit of the day, and for a day at least there is “good will on earth.”

On Wednesday in every great city of the land there will be outpourings of gifts. Those that go to immediate relatives and friends; those exchanged from motives of pride, need not be counted. There still remain the great works of sacrifice and labors of love that on this day seek out the forlorn and the distressed and minister to their wants.

And, as ever, the giver is more blessed than he who receives. The man who, from a full purse, contributes to a feast of newsboys or the dinner of a Salvation Army, gets much more than does the ragged urchin or the hopeless, beaten man whose stomach is given an unaccustomed treat of food and whose heart may gain a trifle of new strength to again take up the battle of life.

But the man who gives is more blessed. He gets that thrill of the Divine Spirit that makes him a brother to all mankind. For the moment the dross is gone, the gilding of life is shown to him in its true worthlessness, unless there comes with it the companionship, the sympathy and the love of other human beings.

The world moves quickly. Perhaps from the Christmas gift of mere money, the time will soon come when there will be given to the less fortunate such an abundance of "good will on earth" that the very necessity for newsboy dinners and Salvation Army baskets may pass away.

"On earth peace" means more than quiet among nations. It means more than the absence of bloodshed on battlefields and the slow tortures of camp.

Peace, in its true significance, will come only when the great civic and industrial warfare is wiped away. There can be peace only when justice rules, and when the hate and the bitterness and the misery that come from inequalities that make it possible for one man to take the product of another's toil are abolished.

The world is beginning to see that it is not only un-Christian, but most unprofitable. It is beginning to see, as never before, that the triumphant note of praise that came from the clouds twenty centuries ago was not only a divine note of hope for the hopeless, but the soundest rule of economic law.

Each Christmas Day brings a greater flood of light and love. The day is near its dawn when each star of the Stars and Stripes will be but a reflection of that Star of Bethlehem, and when useful, happy lives will re-echo the song of angels, declaring that there really and truly is

There is but one hand in the universe. It is God's hand. Whenever you have felt that your hand was empty it has been because you have believed yourself something separate from God. Have you not felt at times great desire to give to others something they needed or wanted and have not been able? Have not you said many times within yourself, "Oh, if I only had money, how I would relieve anxiety and distress. If it was only in my power, how quickly would I give to this one needing work a lucrative position; to that one needing release from material bondage, freedom," etc. Have you not often said, "If I could only afford it, I would so gladly give my time and service to others with no thought of return."

From whence, suppose you, comes this desire to give? Is it from the mortal of you? Nay, Nay, it is the voice of the Giver of all good gifts crying out through you. It is God's desire to give through you. Cannot He afford to give whenever and wherever He will; and not be made poorer but richer thereby? Your hand is God's hand. My hand is God's hand. Our Father reaches out through these, His only hands, to give His gifts. We have nothing to do with the supply. Our part is to pass out freely, and without ceasing the good gift. This we can do only by making a complete consecration (as far as our consciousness goes) of these hands, this entire being, to the service of God, the All-Good. When we have given anything to another we no longer recognize it as ours, but as theirs. So this conscious consecration of our hands to God helps us to recognize them as God's hands in which is (no longer "shall be") the fullness of all things.—
H. EMILIE CADY.

LOVE ONE ANOTHER

B. F. GURLEY.

The best Christmas sermon the world ever heard was the first. It was short and simple:

“GLORY TO GOD IN THE HIGHEST AND ON EARTH
PEACE, GOOD WILL TOWARD MEN.”

And the child whose birth those words heralded came among men to preach that simple gospel.

Theologians have with a strange and perverse blindness obscured and darkened the appealing beauty and simplicity of that divine message.

Jesus went up and down the world holding out white hands of love and peace in benediction upon humanity, saying, in his tender compassion, “Let us love one another.”

And because his words were so simple, so understandable, the world has clung to Him through ages of fear and doubt and disputation.

More and more the Christ spirit triumphs among men, and it triumphs because it is the spirit of perfect love.

It takes no scholar to grasp that spirit. Every human heart has felt some measure of the love that makes for human brotherhood; there is none who cannot understand what “peace, good will toward men” means.

Only as that spirit of love works its way among men, touching them to new kindness, to mercy, to justice, can Christmas really be celebrated in the world.

Whosoever has hated his human brother; whosoever, high or low, has wrought against his fellow; whosoever has withheld sympathy and service from his neighbor—that man, be he ever so pious and prayerful, has never entered into the spirit of Christmas.

And wherever men love one another, and help one another, and bear each other's burdens, and dedicate life and hope and aspiration to the good of their fellow men, eager to achieve a world in which Justice and Truth and Charity prevail—there indeed is the spirit of Christmas manifest.

For there they have learned the new commandment, the eleventh, and the greatest of them all:

“LOVE ONE ANOTHER.”

The Christ in me is my glory.
I am the living son of the living God.
I am one with everlasting Truth.
I am one with the good in everybody and everything.
I am one with the ever-present Love.
I am one with life eternal.
I consciously live in the Realm of Gladness.

SOME CHRISTMAS THOUGHTS

"Denver Republican."

The bell-ringer who sounds the chimes on this Christmas morning may be so deaf that he cannot hear the harmonies he produces, and so blind that he cannot see the smiles that make beautiful the faces of all about him, but probably he feels the spell of Christmas day deeper than any of the rest of us.

One sometimes hears the remark, "Oh, well—Christmas is only for children, anyway!" No greater fallacy has ever been uttered. Christmas always has been, and always will be, for men and women—even to those whose hair is white as a Christmas snowfall. The laughter of the children intensifies the pleasure of the elders, but there will always be quietly happy Christmases spent by those in the lonely places, who are not fortunate enough to be within sound of a child's laugh. The day casts its spell over all alike. It is for children only in the fact that it makes us all children. There is no Christmas monopoly and can be none. The little folk simply get their share of the Day of Days.

In all the wonderful literature that Christmas has called forth, how little there is of bitterness and regret. Men seem to save such thoughts for other occasions. Among the poets, how many there are who have written gladly and spontaneously of Christmas, and how few there are who have seized upon the occasion for repining. In Kipling's "Christmas in India," one of the greatest of his poems, there is an undercurrent of sadness that just approaches bitterness—but the Christmas spirit is there none the less, and one feels that even the Indian exiles, so far from the holly wreaths of home, are finding pleasure in their retrospection, even though the sun is coming up like saffron in a snowless land.

Sometimes the prudent cry out that there is too much giving, and that Christmas is impoverishing the generous. But there is a little lesson in that respect to be learned from the American Indians. Nearly every tribe has celebrations and dances in which it is an honor to give away all one has. The Indians of the Northwest call such an affair a "potlatch," and there are other names among other tribes for variations of the same ceremony. Rich men strip themselves of all their earthly possessions and face the world happily, feeling that the pleasure of such wholesale giving has more than compensated for the vanished herds of ponies, and the disappearance of the goodly blankets and the silver jewelry. The Indians had practiced such forms of giving for hundreds of years before they ever saw a white man. There was something of the Christmas spirit about it all—the desire to see one's neighbor happier than one's self. Yet it is not on record that any medicine man ever rose in any tribe and chided his people for exhibiting too much generosity. Are the white people less altruistic than their red brethren, that they should heed the protests of the parsimonious on the Day of Days?



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 *realisation* of One Presence. Each name enrolled will be called and a special blessing will be given.

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

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

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

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

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

Address all communications concerning treatments to

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

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.

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- Brooks, The Rev. Nona L., 864 Clarkson Street, Denver.
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- Close, The Rev. Helen E.,
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Daily Studies for the Month

ALICE R. RITCHIE.

PEACE.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. (Romans 14:19.)

Let us follow each day of this month after the things which make for a greater realization of Peace. Let us meditate for a few moments each day on Peace. Let us commune together each day of this blessed Christmas month, the month when the glad tidings of Peace and Good-will are brought anew to us. And it may be that when the New Year comes to us so bright and shining with its newness, we may have a far greater realization of Peace than we have ever had before.

Sunday, December the First.

"God is Peace, that Peace surrounds me,
In that Peace I safely dwell;
'Tis above, beneath, within me,
Peace is mine, and all is well."

Monday, December the Second.

Everyone wants Peace. Everyone is seeking Peace. We may call it by a different name, such as riches, honor, health, power or knowledge, but we really want that great inner Peace. Let us want it—really want it now more than we have ever wanted it before. May we want it enough to let go, perhaps, of some old beliefs and opinions. Let us begin this month with an earnest desire to know God and God only.

Tuesday, December the Third.

We all realize some Peace at sometime, but we want a great realization of Peace all the time. It is a Truth that Peace surrounds us; we dwell in Peace; Peace is ours. But it is knowing this Truth that makes us to consciously abide in Peace.

Wednesday, December the Fourth.

Paul tells us a way to find Peace. To be spiritually minded is life and peace. (Romans 8:6.) To be spiritually minded is to have that great spiritual insight that sees the inner meaning, and does not dwell upon the surface. We want this spiritual insight. In our Silence today we affirm, "My eyes are opened, and I am beholding wondrous things out of Thy Law, the Law of Love."

Thursday, December the Fifth.

"I judge not by appearances. I settle everything by what I know of Truth—I see only health in others." Health is of God. When we have the spiritual insight, we see back of any appearance and see the perfection of the God-Life. "I cannot be wholly conscious of health while I see lack of it in others." To see only health is being spiritually minded. To be spiritually minded leads to Peace.

Friday, December the Sixth.

The spiritual insight sees no lack of Joy, no matter what the outer conditions may appear to be. Today I see the very fullness of Joy in

others and in myself. The Christ Spirit in us all is an inexhaustible Fountain of Joy, the Joy that cannot be affected by externals. Today I claim the Mind that knows Joy.

Saturday, December the Seventh.

Only good can come to us. We take one large optimistic view of life today. In spite of everything that might tend to discourage, we expect only the good. The One Mind knows that Good is the Only Power.

Sunday, December the Eighth.

"Just to trust Him, this is all!
Then the day will surely be
Peaceful, whatso'er befall.
Bright and blessed, calm and free."

Monday, December the Ninth.

We feel so encouraged today. We have practiced being spiritually minded but one week, and those who have been faithful have already a greater realization of Peace. Let our silence today be one of **thanksgiving** for what we have learned of Truth. We have found that Truth works when we are faithful in applying it.

"Rejoice with me! I've found the Truth,
Glad Truth that sets me free."

Tuesday, December the Tenth.

Great peace have they which love thy law; and nothing shall offend them. (Psalms 119:165.)

We love the Law for we know that we can apply it to everything in our daily lives. As we love the Law of Love and use it we find the path of Peace.

Wednesday, December the Eleventh.

"When love, health, happiness and plenty hear
Their names repeated over day by day,
They wing their way like answering fairies near,
Then nestle down within our homes to stay."

Let us try this with the word "Peace." If any experience comes that might seem to disturb us, let us repeat the word, "Peace," over and over again. Let us try this today and all the days until we have an abiding sense of Peace.

Thursday, December the Twelfth.

"God is my all; in Him I've found
Health, Peace and Harmony."

Friday, December the Thirteenth.

"There is naught but Peace in the realm of the true." Let us resolve to live in the realm of the true where Health, Love, Life, Joy, Peace abide.

Saturday, December the Fourteenth.

There is the fullness of time for Peace. Confusion, discord, inharmony are truly a waste of time. "Think on these things."

Sunday, December the Fifteenth.

God is with me every moment of this day as Rest and Peace. I am still, and I know that God is Peace.

Monday, December the Sixteenth.

Are we rushing and hurrying with our Christmas wark, and have an inner feeling of rush and hurry, or are we filled with uttermost Peace, although we may be very active? If we lose the Spirit of Christmas, of what real value are the gifts we give? Let us keep to the Christmas Spirit of Peace on earth.

Tuesday, December the Seventeenth.

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. (Isa, 26:3.)

Wednesday, December the Eighteenth.

"The Spirit of Christ, which is the Spirit of Truth, forever proclaims its presence by the utterance of 'Peace on earth, good-will to men.' This proclamation of Perfect Love presages the healing of every ill, here and now. The peace it declares is for earth, not heaven; the good-will is for men, not angels."

Thursday, December the Nineteenth.

And let the peace of God rule in your hearts. (Col. 3:15.)
It is simply a matter of letting.

Friday, December the Twentieth.

"Peace I have most full and free,
Peace from simply trusting Thee;
Joy serene I hold all day
When I follow Christ, the Way."

Saturday, December the Twenty-first.

There are people who say that they dread to have the Christmas season come each year; there are some who have an indifferent attitude toward the Christmas time. Let us use our Spiritual insight, and see not the surface of things, not the symbols, but let us go back to the great inner meaning of Christmas. The story of the birth of the baby Jesus is a beautiful story, and our Christmas commemorates this birth. But does our Christmas end there? The same Spirit of Love, of Life that was in Jesus is in you and in me, and when we awaken to this Christ Spirit, then for us there has been the glorious birth of Christ, and Christmas truly brings glad tidings of great Peace and Good-will.

Sunday, December the Twenty-second.

"Let me know that perfect peace
Passing understanding
Bidding all my sorrows cease,
All my fears commanding."

Monday, December the Twenty-third.

Hear the Christ Spirit within us say:

"Come rest within my love,
And know this peace of mine."

Tuesday, December the Twenty-fourth.

Love makes Christmas a happy time.

Wednesday, December the Twenty-fifth.

From the very depths of a new Spiritual awakening, may we say today, "Glory to God in the highest, and on earth, peace, good-will toward men."

Thursday, December the Twenty-sixth.

We may have Christmas Joy every day of the year.

Friday, December the Twenty-seventh.

Peace is ours for the taking.

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

Saturday, December the Twenty-eighth.

Acquaint now thyself with God and be at peace; thereby good shall come unto thee. (Job 22:21.)

Sunday, December the Twenty-ninth.

And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. (Phil. 4:7.)

Monday, December the Thirtieth.

“As drops uniting blend in one,
Or flames commingled seek the sun,
So let these human hearts around
In kinship true be ever found.

“May trust with widening concord grow,
And peace and love together flow,
Till o'er the lands from sea to sea
Man unto man shall brother be.”

Tuesday, December the Thirty-first.

The Lord bless thee, and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace. (Numbers 6:24-26.)

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NEW THOUGHT MEETINGS, TEACHERS AND HEALERS.

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

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.

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

Cincinnati.—New Thought Temple, Literary Club Rooms, 25 East 8th Avenue. Miss Leila Simon, Minister. 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 Crary 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.

London, England.—Higher Thought Center, 10 Cheniston Gardens, Kensington, W. Teacher and Individual Instructor.

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

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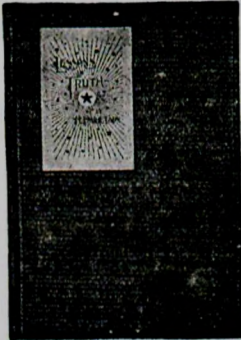
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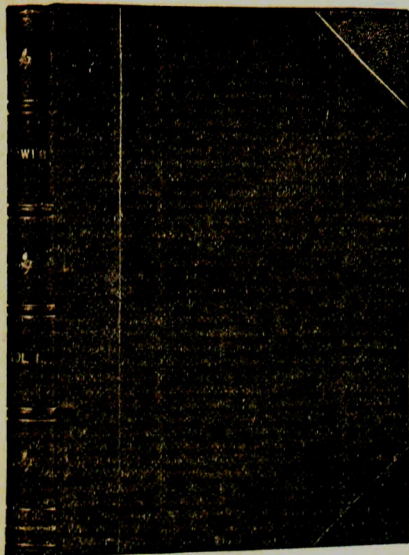
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