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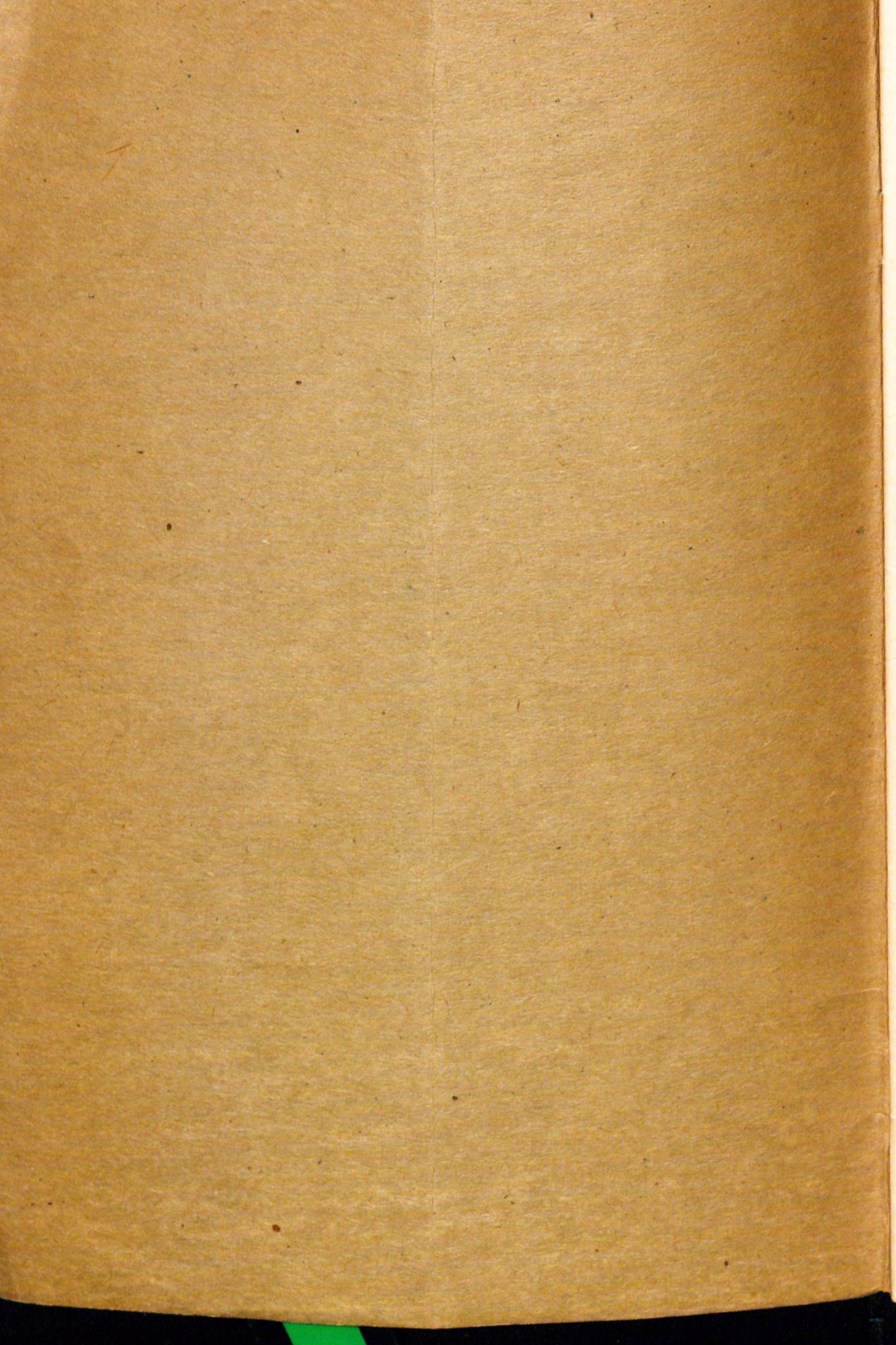
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¶ "The Power of the Highest shall
overshadow thee."—Luke 1:35.

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CHARLES EDGAR PRATHER, Ph.D., Editor.

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MEMORIES

Let us forget the things that vexed and tried us,
The worrying things that caused our souls to fret;
The hopes that, cherished long, were still denied us,
Let us forget.

Let us forget the little slights that pained us,
The greater wrongs that rankle sometimes yet;
The pride with which some lofty one disdained us,
Let us forget.

Let us forget our brother's fault and failing,
The yielding to temptations that beset,
That he perchance, though grief be unavailing,
Cannot forget.

But blessings manifold, past all deserving,
Kind words and helpful deeds, a countless throng,
The faults o'ercome, the rectitude unswerving,
Let us remember long.

The sacrifice of love, the generous giving
When friends were few, the hand-clasp warm and strong,
The fragrance of each life of holy living,
Let us remember long.

Whatever things were good and true and gracious,
Whate'er of right has triumphed over wrong,
What love of God or man has rendered precious,
Let us remember long.

So, pondering well the lessons it has taught us,
We tenderly may bid the year "Good-bye,"
Holding in memory the good it brought us,
Letting the evil die.

—Susan E. Gammons.

LOVE: THE TRUE SERVICE

MRS. LODISKA J. HAYS.

(Given at the Second Divine Science Church of Denver.)



THE GREATEST THING in the world is Love: Love of God—God in us *is Love*—so strong and full as to include *all* of life. Love that in our individual lives means Light (understanding), Strength, Faith (perfect trust) through *every* experience.

When we have really grown to *know God* in our lives as an *ever present, loving Power*, we are content to accept and *do* the service nearest us; and *every day* is filled with the joy of living, thinking not of reward, but rather of expressing—giving out—in our homes, or out in the world, *wherever* we are, *the message which the Father* has entrusted to each of us *individually*.

We each must express the good (God) in us, in our own way. This is why we must make clear the way by affirming and living the Truth. *To me*—unselfishness is patient, loving *service*, filled full and running over with *joy in doing*. Jean Ingelow says: "Joy is the grace we say to God."

The spoken word, the radiant faces, in which shine love, consecration, willingness to do the work—and—such joy incheases the ability to *live the Truth*. Absence of the slightest criticism—just God's love felt everywhere! surely, ours is indeed "God's House of Blessing." During *much* of my life, I have been privileged to hear the word regularly from several of the most noted pulpits in this country, but none have so impressed me with the desire to *continually abide* in the *Presence*, and so filled me with the earnestness of the word as has Mr. Prather.

I just go home wanting to live my *best* every day and hour of the week. In God's Presence there is such happiness all along the way.

Our pastor cannot reprove me for saying this, because he knows that it is the Father within him who doeth the works. It remains with us, as a church, to co-operate this coming year more than ever with the earnestness of him who serves us so lovingly and truly.

Dr. Lyman Abbott says something like this:

We are in the world like a child who plays upon the floor with a disintegrated map, which he does not know how to put together. Here is some father-love, some mother-love, brother-love, wife-love; love merciful and compassionate toward the sinful—love all broken up in fragments. Put them together.

Take *your life* for this task. You will find the map is *Love*, for Life is God and God is Love.

THE PATHWAY TO REALIZATION

CHARLES EDGAR PRATHER.



WE ARE ALL SEEKING OUR INDIVIDUAL GOOD. But we have been seeking it in the wrong way. It has been too personal, and not enough universal. The two standards are as far apart as day and night; and the personal striving for accomplishment ends in disappointment and failure, while the universal opens one to the realization of the fullness of present good here and now.

It is not in the hustle and strife of the external that we find peace, health, and supply, but in our own hearts, in the consciousness within one's self, when one recognizes the very nature of the One and Only Presence and Substance. And the way to true attainment is easy!

But we need to know the steps, the *process*, because it is through this orderly process that we come into full realization. The first step for the realization of any good is to *recognize* the Source. Omnipresence means *all*; all the Presence there is, the One Substance, God, Spirit, Mind, Father. This recognition is the door through which the Spirit reveals itself to the individual. "One God and Father of all, who is above all, through all, and in you all."

The second step is the *acceptance* of this Omnipresence. Humanity has looked at it in this way: that God is spirit, and spirit is ethereal, has no substance, and can therefore easily fill everything. That is, God fills us, but, God being spirit and spirit being of no substance, of course it could easily fill us. But know this *Truth*: Since God is the One and Only Substance, then *all* that we call substance, all that really is substance, must be Spirit-Substance, God-Substance. Therefore, a chair, a tree, the body, every form and shape is this Substance made visible. It is Spirit Substance. Like begets like, and that which is born of Spirit is Spirit.

This gives us a new view, and we no longer think of our bodies as material and something different from Spirit, for we see them now *as Spirit*. They are pure, divine, living substance, as truly God-Substance as Spirit itself, for they *are* Spirit. What does this do for us? It changes our old *conceptions*. We have been looking into the dark, and have imagined that we are something outside of God. Now we see that we are *in* this Presence, *of* it, *like* it.

Jesus accepted this Truth, and taught us to do likewise, through such statements as, "The Father and I are one." There is no separation. Whatever God is, you can truly claim for yourself. God is omniscience, all the wisdom there is. As I am of this Presence, I am expressing wisdom. "I of myself can do nothing, the Father that dwelleth in me, he doeth the works." When I do away with person-

ality, and let God work through me, then I know that I am a channel for God to express through, and that I am the very wisdom which God is.

All lack comes from the mental conception of separation. When we unite with the Source, and *know* that the *Father and I are one*, then we know that *all that the Father hath is mine*.

We should no longer claim for ourselves ignorance. We should no longer say that we do not know, but should *let God reveal the Truth within us*. If we would *implicitly trust* this Presence, it would reveal itself in every step of life, so that we could make no mistakes. It is the great aim of our development to reach the place where we can say *we know the Truth*.

The third step is *trust, confidence*. After we have recognized God, the living Substance, the One and Only Presence; after we have made our *unity* with it by knowing that we are one with the Father, and that there can be no separation, then to have *confidence* in this Presence, to *trust* it. We try it a day or two, then we get discouraged and say it does not work. That is not confidence or trust. That is simply taking God on suspicion. We are just "trying" it, and we do not let it work; but it is through persistency, through that quietness and peace within, knowing that it is working, unfolding—that is confidence, trust.

As we co-operate with it and *let* it express, we find that it is accurate and true. Speak the word of Truth, formulate if necessary for the time being a definite statement of Truth which to you will be a guide, and *know* that it is *fulfilling*. After a while you will not need to formulate statements. You will simply know without any definite rule or formula, because you have become established.

Faith is co-operation or doing. It is not simply believing. We often assent to things which we do not really have faith in, but when we begin to co-operate, to do that which we believe, we find that constitutes *faith*. You come to me and say you would like to borrow a dollar, and I say yes, but I do not really want to let you have it. I lack faith. If I had real confidence in your honesty, I would have no hesitation in letting you have the dollar. That would be faith.

Now this third step requires this element of co-operation, of doing. Do you believe God to be omnipresent? Then *act* that way. But here is something in your life which may seem bad. Are *you* going to call it bad? If you do, you are not using faith in the One and Only Presence; you have turned away from it. Remember that "Faith without works is dead." That is, it is not faith at all. It may believe, but it does not co-operate. Therefore if you do not live that which you say you believe, you are not using faith.

These three steps are found in all unfoldment. It is the orderly manifestation of Being from the invisible to the visible. They are frequently called the trinity. The whole Christian church has accepted the trinity as relating to this Presence, but people do not

understand how there can be three "persons," and these three persons constituting *one*. But listen; these three steps are revealed to us in the trinity. Take it as *God*; the *Holy Spirit*, the activity of this Presence, which brings forth its manifestation, the *Son*. Take it as *Mind*, the Substance, the Source; *thinking* then is its activity, and the result is the *word*, the *body*, the *manifestation*.

Creator: the activity of the Creator (creative action); and the *creation*;—all *one*. Or, *Mind-thinking-its expression*.

Idea is underived, self-sustaining, self-sufficient. The idea of anything is dependent upon the Absolute for its existence. Its relation to the Absolute is not that of diversity, of separation, of partialness, but of the same nature, and by reason of the relation is in its way an absolute one, and has within itself the possibilities of its source, or the Infinite.

Therefore God thinks in you, individually, as your very self. Know that "the Father and I are one," and then whatever you think you will know that it is God thinking in you. Knowing this unity, whatever you do you will know that it is God acting through you. And this is the one great supreme lesson of life; as we were taught in the old song "Less of self (personality) and more of Thee"—to know more of this One Presence and less of personality. The more you do this, the greater will you be, the more good will you do.

Let us take these three steps and live them. Recognize only God, become one with God, and your manifestation, your conditions, your environment, will be like God.

FAIR PLAY.

BERTON BRALEY

Now this is the rule of the game,

A rule that the player must learn,

The deal that you GIVE is the same

As you'll probably GET in return;

So, if you have given out hate

And hate's what you get while you live,

Don't grumble and rail at your fate—

Be ready to take what you give.

If you've trampled the weaker ones down,

Be game when you're trampled yourself;

If you've flouted the poor with a frown

When you were just rolling in pelf;

Don't clamor for help when your gold

Has drained like a drink through a sieve,

Remember these words you were told:

"Be ready to take what you give!"

If for somebody's ruin you plot,

And the plot is the ruin of YOU,

If you've handed out words sizzling hot

And for each that you give you get two,

Don't swear that the world is amiss,

A place where it's dreadful to live,

But—whether a blow or a kiss,

Be ready to take what you give!

THE TRIUMPH OF GOD IN MAN

CHARLES EDGAR PRATHER.



THE ETHICAL SPIRIT of the Higher Thought is the recognition and cultivation of the *divinity of man*. Within man lie all the potentialities of Being. They need only to be recognized and appreciated to be called into active expression.

Christianity is scientific, for science is knowledge classified. It is more than that: It is the comprehension or understanding of Truth. Since God is the All-Reality, we are partakers of its nature and substance. Like begets like. All our love, wisdom, joy, life, power, is God in us, and acting through us.

Only by keeping in communion with God are we conscious of these truths, just as the branch can be a perfect expression of the tree only so long as it keeps in direct communion with its source. So God manifests through us as rapidly and fully as we open ourselves to the Omnipresence.

But mankind is blinded by the things of sense. We wander in the wilderness of mental confusion of fear, doubt and despair. All experience of humanity has ever been the same. Its purpose is to awaken one to the Truth. Sickness and suffering are necessary to the one who will not see a higher and better way except through these strenuous means. Every experience is a teacher, and bears us a lesson of good.

We are the children of Israel wandering in our own sense thoughts and opinions. We will never enter into the realization of fullness until we drop our false thoughts, and let the light of God guide us completely.

This land of promise—perfection—is ready for us. Are we ready for it? To forsake the Truth, the Light, means further discipline in the wilderness of experience. But once ready, through the qualities of confidence and courage (Caleb) and help of God (Joshua), we enter into our divine inheritance here and now.

The result is peace, rest, health, opulence. The days of mourning and suffering are passed—*realization* is at hand. No longer the Canaanites (unregenerated material conceptions) menace us. The Hittites (fears); the Hivites (craftiness, deceit); the Perizzites (self-will, stubbornness); the Girgashites (terrors, anger); the Amorites (sensuality), and the Jebusites (overbearance)—all the limitations of sense conceptions—have been subdued by the power of the Good. Thus the consciousness of the supremacy of God in all and as all is the goal of man's unfoldment.

“Nobleness of life depends on its consistency, clearness of purpose, quiet and ceaseless energy.”

THE LAW OF SUPPLY

MRS. ALICE C. EATON.



ONE OF THE GREAT QUESTIONS of the day is that of Supply and Demand. Very often demand seems much in excess of supply, and from all sides is heard the rumor of "hard times." Then, too, harder times are predicted when our natural resources are exhausted, or, at least, greatly diminished.

How often the cry of distress is heard—the high cost of living and the inadequacy of salaries paid the majority of wage-earners throughout the country for all kinds of work. One of our foremost financiers has said, "The trouble is not the high cost of living, but the cost of high living."

Numerous tables, showing upon how small an allowance a family may live, have been compiled. Various other suggestions in favor of greater economy have also been made from time to time, but because this reasoning of the problem has been almost wholly from externality no satisfactory solution has yet been reached.

So long as the outer is looked to for help or attempts are made to lay a sound foundation thereon, disappointment will be the result. Then, though, when dependence is placed upon externality one's way is long and indirect, and his path seemingly beset with sharp experiences.

However, there is the straight or direct way to the goal (the realization of abundance *here and now*). This direct way is God's way. By *faithfully looking to God for all supply*, and never to the outer, is complexity or indirectness overcome by simplicity or directness.

Divine Science teaches that formulation is limitation; therefore we should not formulate. That is, we should not declare just what our supply must be and through just what channel it shall come. Rather, our attitude should be one of trust and confidence, *knowing* that the All-Wise and All-Loving Father knows our need better than we ourselves and that He *will* supply that need; *for God is the supply for every need*. Trust then that the One Perfect Mind knows the best channel of expression, and be not swayed by man's belief.

"All that the Father hath given me shall come to me." It is the Law—God's Law—and that Law never fails. What is this All that the Father hath given me? It is All-Fullness, and as I unfold in the realization of the Consciousness of God's Presence and Power I consciously possess the All-Fullness. We lose nothing, but gain all, as we lay down the personal will and "Wait upon the Lord."

Moses told the children of Israel many things concerning their supply. He told them clearly and concisely that "God alone giveth wealth." He warned them, too, that when they had realized abundance they were to remember the Giver thereof and not to say, "My power hath gotten me this wealth."

The Truth of supply is the Truth *now*. Sarah was old and barren in the world belief, yet she brought forth (to the glory of God) Isaac. Elizabeth, though old and beyond the period of child bearing in the world opinion, yet brought forth (to the glory of God) John the Baptist. Mary brought forth Jesus, the perfect type of man, whether under the so-called mortal law or otherwise, no man can say.

In each instance, in man's judgment, a law was set at naught. The point is that man forgets the Source of All. He remembers at times, but, as yet, is not thoroughly established in his realization so that he knows to the very depths of his soul the Limitlessness of Supply.

In the time of Sarah and Abraham the world need was Isaac. They were the channel, not the Source, for this soul, called by man Isaac—the Perfect Idea of God Mind manifest as a Living Soul. In the realization of Faith (Abraham) there is Joy (Isaac) and the promise of greater realization of the Consciousness of the Presence and Power of God.

Zachariah was an High Priest; Elizabeth, his wife, was a godly woman, descended from Aaron of the Tribe of Levi. They were more developed in every way, undoubtedly, than Sarah and Abraham, and had a clearer understanding of the Law of God. Again the law of birth, as man understands it, seemed set aside. Zacharias and Elizabeth were but the channel of a wonderful message to the world—a living soul whose gift it was to give to the world a living message; to make ready the way by bearing witness of the Light.

The world need at that time was more light. John brought the message that the Light was at hand, and warned all to make ready. Thus John bears out the message that lies within his name, "Jehovah had mercy."

Each and every form of Life is a channel, never the Source of supply. Our labor, our effort to earn a living, is not the Source of our supply. Neither is the salary we receive for such work, nor he who pays the salary, nor the property from which we receive an income. These are but avenues of expression of Divine Love. God is our supply. The fullness we see evidenced all about us is but the symbol of His Abundance, His Opulence, His Riches untold.

The sooner we drop all conception, all personality, the sooner shall we realize the Fullness of His Presence and Power here and now. Then, since the Only Source of Supply is God, let us not limit ourselves by formulating, but in trust and confidence accustom ourselves to the Broadness of God's Love.

As we think largely we more nearly realize the Consciousness of Fullness or Wholesomeness and are affirming God's Presence and Power everywhere and not seeing lack.

The story of finding the tribute money in the mouth of the fish clearly illustrates the truth of the teaching that it is limitation to try to set the channel of our supply.

HOW TO HANDLE CONTAGIOUS DISEASE

CHARLES EDGAR PRATHER.

Disease is either a lack of ease, lack of comfort, or uneasiness, trouble, vexation. It is the non-recognition of one's true state of being—harmony.

Materia Medica declares disease to be an alteration in the state of the body or of some of its organs, interrupting or disturbing the performance of the vital functions.

When closely analyzed the truth is discovered that disease is a mental attitude or belief; a derangement or disorder of the personal thought. That which is called physical disease is but the untrue appearance engendered by false thought, opinion and belief. In other words, **disease is ignorance.**

When light is perceived there is no darkness. When one knows the Truth he can be conscious only of wholeness, harmony, health.

Healing, therefore, is a process in the realm of personal thought, the mentality, being a change from ignorance or belief in sin, sickness and limitation to a **knowledge of the Truth.** Hence the only place for healing or the handling of disease is in thought.

All substance is of God, for "like begets like." Spirit is the substance of all form, pure and undefiled. Only as one sees it corrupt, impure and perishable, is it so to him. Paul perceived this Truth 2,000 years ago, when he declared: "I **know**, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean." (Rom. 14:14.)

Thoughts are forces, and awaken the mentalities open to them, leav-

ing the impress of their mental image, whether that be so-called good or so-called bad. For this reason the teaching of the Higher Thought on right thinking is of supreme importance, for "As a man thinketh, so is he."

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings or its woes
Like tracks behind it as it goes.

It is God's law. Remember it
In your still chamber as you sit
With thoughts you would not dare
have known,
And yet make comrades when alone.

These thoughts have life; and they
will fly
And leave their impress by-and-by,
Like some marsh breeze, whose
poisoned breath
Breathes into homes its fevered
breath.

And after you have quite forgot
Or all outgrown some vanished
thought,
Back to your mind to make its home
A dove or raven, it will come.

Then let your secret thoughts be
fair;
They have a vital part and share
In shaping worlds and molding
fate—

God's system is so intricate.
—Ella Wheeler Wilcox.

We are all more or less susceptible to the suggestions of thought, climate and environment, etc., until we are really awakened to the Truth, and knowing that we know and live it, thus transcending all sense conditions.

He who has actually accepted and put into practice the teachings of Truth as given by Divine Science knows for himself, and can never question its purity and efficacy.

Since all contagion is the susceptibility of thought to thought, to suggestion, the **place** and the **how** to handle it is in clarifying one's own vision, and then the light of Truth shining through it dissolves all shadows.

You cannot combat disease. The more you fight it, the more vicious and powerful it seems to become. Having no reality, no substance of itself, it must necessarily pass away of its own debility. Truth is ever supreme and glorious, not because of its conflicts, but in spite of them. The more investigation you give to disease the more prevalent it becomes to you. Stop looking at the shadows; turn your face to the Light of Truth.

Fear, selfishness, pride, egotism, personal worship are virulent forms of disease, which are more or less infectuous. They have no place in the teaching of Truth.

Fear is the worst prevalent form of contagion. It is because we fear much in life that the so-called ills come upon us. Verily, the experience of all mankind is that of Job: "The thing I feared has come upon me."

Why do not the doctors contract the various diseases they treat? Because, chiefly, they do not fear them. Because they believe more firmly in the power of the disinfectant they use than in the disease. Because they take the attitude of superiority to disease, thus in their thought not giving it power over them.

No disease is of physical causation, and when one looks to and lives in the physical sense of things it is his thought that gives them seeming power over him. Living in

the external, and not in conscious realization of the Omnipresence, of Good, Life, Health, Love and Truth, one's **belief** in the opposition and limitation of the outer is the disease—the only disease—which appears to him in the body, in the home, and in environment as sickness, discord and hardship.

How handle contagious disease? Handle your own thought! See that **you** are giving no place to the evil. See that you are sincere and steadfast, cleaving only to that which is **good**.

Every thought less than perfection must be healed. And a good thought is more contagious than a bad one! Try it and see. The bad thought has no substance, no enduring power back of it or in it, and soon runs itself to death. A good thought is an unfolding, inspiring, establishing idea of God, containing the very substance and nature of God, which is perfect and everlasting.

You have no business in seeing in another anything less than Divine Perfection—God. And remember, that which you see in another is but the reflection of your own thought in you! In seeing another the image and likeness of God, you are yourself unfolding consciously more and more into that same image. In so doing, your patient or the one for whom you have realized perfection, being desirous and thus receptive to the higher and better, receives the impress, the stimulus, the **contagion** of your thought—which is wholeness, health—and he is strengthened and quickened in spiritual insight so that he perceives and accepts the Truth for himself. This is the efficacy of spiritual treatment.

"Why should I be gloomy when I can be glad? Here inside me is a force that can drive away the clouds."

THE ANSWERING PRAYER

WILLIAM YEATS MORE.



IT IS DIFFICULT indeed to phrase anything on this question that has not been expressed in one form or another, but the subject is ever uppermost; a live problem that confronts us and challenges our solution. We were seriously reminded of this lately, when an old friend dropped into our consulting chair with the ejaculation in rather a despondent tone of the ever new-old-query, "What's the use of prayer if it has no answer?" We replied: Prayer is always answered, and our inspiration is always aligned with aspiration; we are such creatures of law that we can't escape its jurisdiction if we try. Let our prayer emanate from a comparatively high or low plane, the answer will invariably come on a like level; so in truth, all we ask is granted.

My visitor demurred strenuously at this; but we replied that the great law of cause and effect was beautifully illustrated in prayer, ever true to the axiom, "As a man thinketh so is he." To receive best results we must pray as Jesus taught: "All things whatsoever ye ask in prayer, *believing*, ye shall receive." The faithless prayer is equally proven by its negative results; and, remember, that all the omnipotent forces are co-operating when we blend in unison with the Will, but if unattuned, our attitude is away from and not towards Power; provocative of trial and sorrow. The agnostic will, through hard-earned experience, be brought to realize that there is a way to know the archane mysteries of life in the simple manner implied by Pope:

"Know then thyself, presume not Got to scan;
The proper study of mankind is man."

Thus shall his awakened spirituality open his understanding to the eternal facts of which his unaided physical senses had no cognizance; but now can appreciate Addison's strong affirmation:

"'Tis the Divinity that stirs within us;
'Tis Heaven itself that points out an hereafter,
And intimates Eternity to man."

With this unfoldment the soul appreciates to a great degree the value of prayer; not as an appeal that moves God to arbitrarily change any law, but man so harmonizing himself to envioning law that he blends with the Self—relatively becoming the Christ-man. How true is it, "These things have to be spiritually discerned."

Prayer is an apt illustration of the law of cause and effect, or may be likened to hydrostatics, as shown in a fountain: Let aspiration or prayer be the dynamic force godward; the resultant inspiration will be a shower of blessing in exact ratio to consciousness, as

implied in the oft-quoted words of Jesus, "Whatsoever ye desire when ye pray, believe that ye receive and ye shall have."

We must realize that faith in our divine possibilities is vitally essential, for the old adage, "He that doubteth is damned," is proved up daily in our experience. Since we are an integral part of life, we possess the innate power to consciously focalize the omnipotent forces, so that sweet peace and harmony rule our world, independent of material seeming conditions, and the results are as sure to us as they were to Jesus.

Physical life is but a continuous trial—series of our faith in the Self; the God-man gradually awakening to the stupendous fact of his divinity, until like the Master he truly knows and can say, "I am the Christ, the Son of God." Beware always of the "Little I" conceit that claims Napoleon-like victory, for it ends in inevitable defeat and death, whereas the trustful attitude of Jesus ever knows that "It is not I but the Father." We must attain this seemingly impossible apex of consciousness, or remain the animal-man, subject to successive revolutions of the wheel of birth and death, and this wheel will turn until the self knows the SELF; or in the words of a Hindu scripture: "The man of fortitude, forbearance, self-restraint, has no desire for other's wealth: purity, control over the senses, conscious intelligence, spiritual culture, truthfulness, absence of anger—these make up the sum of all true religion. * * * The wise man not straying away from the path of wisdom, should so conduct himself that foolish men, feeling ill at ease, seek not his company."

This radical change from the animal to the Christ-man is tersely put in a few words of another scripture: "When all desires infesting the heart are entirely given up, the mortal becomes immortal, and lives in Spirit even here. The slough cast off by the serpent lies dead and lifeless on the ant-hill; so even lies the body; and the mortal who is thus disembodied while yet here, becomes and is immortal; all life, all spirit, all light. * * * Who has no desire, who is beyond desire; who has all desires fulfilled in the supreme; who knows and holds the Self as the object and end of every desire; being Self, he knows and is Self in Truth."

This is the identical principle taught by Jesus in that inimitable parable of the prodigal son, who through dire experience came to a knowledge of the Self, and his inevitable welcome from the Father. We may term this the atom becoming conscious of its partnership with the Whole; a living, moving entity coming to know its unity with all life, from the rock to the archangel. This Whole being Power, then we as integral parts must also be that Power; therefore, consciousness of possession is all we need to supply us with physical and spiritual bread.

We then see that prayer is a stairway into life's primate or ultimate principle, and to wield power in ratio to our ascension: is the word that creates by its own inherency; proving the affirmation of the Ancient Wisdom, "Ye are Gods." Prayer is truly the connecting link between the finite and the Infinite; can be tried and tested without the indorsement of creed or dogma; using it as a means of

co-operation with the omnipresent life-force: it is life-mathematics, the study of which is open and incumbent on us all.

To get the real significance of Prayer, we must blend with the attitude of Jesus at the tomb of Lazarus, viz., a consciousness so imbued with the fact of Omnipresent Life that he thanked God for its presence in him called dead. This is living the Self; the Christ-man risen above the Adam-man; the Master so harmonized to environment that all in his atmosphere obeys him as readily as raising the hand by the impulse of will, and is the high note of Unity implied in all of Walt Whitman's writings.

Briefly, prayer answer is the response of the ALL to the atom-son, to the degree that said son accepts the relationship. The Ancient Wisdom furnishes the key-note for awakening us to the fact of our heritage, and if sounded from the depths of our being, will work miracles for us: "I Am that I Am, and beside Me there is none other." This is what R. W. Trine calls "Attuning with the Infinite," and we have no hesitation in saying that were it generally practiced, it would in truth give us "A new heaven and a new earth wherein dwelleth righteousness."

In view of this fact, our only prayer should be for *growth in consciousness*, that we may contact higher and higher realms; for prayer answer is invariably from the attained level, as naturally as water rises to the level of its source. Let us ever keep the thought away from process; be satisfied to leave the outcome with the Law (Lord): know absolutely that we the parts have the innate power of the Whole, and the revelation ever ascends to the level of our consciousness.

How sublimely simple is our common life, and with what awe and reverence should we as high priests meet with God in prayer within the "Holy of Holies," knowing that the supreme blessing awaits ever our conscious acceptance: not a yielding or relenting mood of a God who is Infinite Love. To put it strongly, we can become as God-like as our highest ideals prompt us.

The prayer of the average man is that kaleidoscopic attitude, shifting and changing in the realm of animal desire, with no anchorage to the great principles; therefore, the answer is wholly to the Adam-man in bondage to the physical senses. To one who in a degree has the abiding consciousness there comes an assurance of peace and joy which "the world cannot give or take away," and as realization grows it blossoms forth into the culminating epoch when he can truly say, with Jesus, "I am the Christ." This is the meridian goal; the prodigal safe in the Father's house: to him the book of life is now open, and forever beyond the bondage of birth and death. Let us here and now so blend and unify with the Self that prayer, as we know it, is no more, because *all is fulfilled*. Let us address prayer in the words of a Modern Master:

"O Prayer! immerse me in the Universal Soul—
The Over-Soul which lies so close around my head—

A spark divine to burn when all the worlds are dead,
Until I feel myself an Atom of the Whole,

O Conscious Prayer! extend thy realm until
Through thee I rest in Him. With every breath I draw
Transmute each fond desire to one—to do His Will,
And show the world the mighty workings of His Law.

Then let the veil be drawn upon the transient earth,
The semblance and the show of passing things which seem
Reality—the rainbow bubbles, or the mirth
Which vanishes in tears, less real than dream.

But keep unveiled, O Prayer, the inner vision clear,
Relating me to all the wond'rous host above
Who touch our tiny world, and change its atmosphere
Into song celestial, sweet peace, joy and love."

TO MAKE THE BEST OF LIFE

MISS ELIN KIRKGAARD.

To make the best of life I must have the right attitude toward it,
to look for the good in everybody and in everything, and know that
there is something good for me even in the hard experiences of life.

I must think only true thoughts: thoughts of life, health,
strength, love, peace, power, abundance, success, joy, etc. And I must
make myself open and receptive to such thoughts only, for it is these
expressions that I truly desire.

To attain them I must realize that "The Father and I are one,"
thus making my unity with the Good.

To come to this realization I must practice communing with
God, affirming the Truth, having faith in my prayers, living the
Truth: thus will I show forth the image of my Ideal.

PRAYER

By Lara Brower.

*Prayer is a close communion sweet
With God the Source of all;
A listening in the silence oft
To hear the Spirit's call.*

*Prayer is that aspiration high
Which draws unto the soul
All that can truly satisfy,
All that can make it whole.*

*Prayer is a consecrated life
On loving service bent;
One asking nothing for itself—
With giving well content.*



The International Bible Lessons

CHARLES EDGAR PRATHER.

Lesson 5. February 2.

THE FLOOD.

Genesis 6:9-22.

Golden Text: Rom. 6:23.—The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

He who lives in the senses alone will in time be overwhelmed by them, even to the extinction of the physical. God, Man and Nature all demand progress—a fuller and better expression; and when that unfoldment is obstructed by man's adverse thought the Higher Law cleans the whole process by wiping it out. This is the "deluge."

Only good thoughts have power in and back of them. Since God is the only reality, good thoughts are the **ideas of God**, embodying enduring and changeless substance and the very nature or qualities of God.

Bad thoughts have no substance, being only the false images of the personal thought, and therefore vanish as soon as the mental picture is dropped. All sensual, selfish, limited thought of every degree is of this kind.

The story of the Flood was one of the first illustrations of the law that "Where there is no vision, the people perish." Sense thought—belief in sin, sickness and limitation; attempting to satisfy the senses by external means; fearing adversity, etc.—is darkness, soul darkness. This ignorance, or lack of spiritual or true vision, is pictured forth as disease by which the people perish.

This mental darkness, in which one believes in anything adverse to good, is the only disease. According to the **belief**, the disease appears in various forms and power. "To him that esteemeth anything to be unclean, to him it is unclean." To him that believeth in a power adverse to God, to him there is a devil. To him that believeth in contagious disease, to him there is danger of infection. The only power evil and sickness and trouble seem

to possess is that given it by one's own thought.

Another illustration of this attitude is given by Jesus: "All they that take the sword shall perish by the sword;" "If thine eye be evil, thy whole body shall be full of darkness." Also by Paul: "They who are after the flesh do mind the things of the flesh;" "If ye live after the flesh, ye shall die;" "For to be carnally minded is death."

Such was the condition of the race thought in the time of Noah, and the story of the Deluge is but an illustration of the evolution of man in awakening to its unerring law. "The earth was corrupt before God, and the earth was filled with violence." Into the darkness must shine the light. All beclouded thought must be cleansed, and as the thought is purified harmonious and right living is established.

However bad a people may be there is a redeeming and saving power, an illuminating light, sufficient to transform them all. Those who are ready for this "open vision" of Truth are saved. These higher, truer thoughts in you are your salvation; all lesser or lower thoughts must be washed away: they perish in the flood of Truth.

Not a quality or element of the true nature is destroyed. Representatives of every form of life were taken into the ark. All gross accumulation of sense possession is obliterated: man has returned to first principles, ready to make a fresh start on his journey to Spiritual Realization.

But you should not have to go literally through such experiences of hardship and devastation to reach this goal. The true way is

that taken by Noah—walk with God. That saves you, when you follow implicitly the instruction of Spirit, as did Noah in building the ark, but you should save all your people—not simply your specially few good thoughts (children). This is possible only when one has passed from mere spiritual perception of Truth (Noah) to full realization (Christ).

That which is visible has no origin in itself, but is the expression of that which was before there was any form—God. Noah, the first spiritual apprehension, perceived that the **thought of materiality** as something in and of itself must perish; that every material sense must perish in the floods of its own conception. Hence he conceived the ark of safety.

Lesson 6. February 9.

GOD'S COVENANT WITH NOAH.

Genesis 9:8-17.

Golden Text: Gen. 9:13.—I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

A covenant is an agreement or contract between two parties. Unless the terms of a proposition are accepted there is no agreement.

God has given us of His fullness, but if we refuse to accept it, we shut ourselves out of its realization and joy. Only by conformity to the law do we receive its beneficent results.

By co-operating together greater good will be made manifest than by working single-handed. One's light added to another's light makes greater illumination for all.

The history of humanity from Adam to Jesus the Christ is a record of unfoldment from sense perception to spiritual consciousness. Noah, Abraham, Jacob, Moses, Joshua, Samuel, David, Solomon, Isaiah, John the Baptist, and Jesus are each expressions of the ever-rising scale of realization in Truth, and which are of vital import to the world today.

Each succeeding degree of unfoldment draws nearer the Christ—man's comprehension of the truth of his divinity. I mean by "comprehension" neither a final nor full realization, but the attitude which accepts without any reserve the Omnipresence. Life and immortality mean continuous unfoldment throughout eternity.

Beginning with Adam, the first conception of man of himself as a material, mortal being—"of the earth, earthy" (Adam meaning red earth), man advances step by step into purer, higher planes of consciousness.

The Idea of God—the perfect man—is revealed in the light of Truth, but the senses suggest a man of physical causation; and this dual thought is the root of all the troubles of humanity.

Noah is the first step of advancement from the Adam condition. His eyes were opened, just a little it may be, but he was awakening to the Truth; and "Noah found grace in the eyes of the Lord."

This communion with God, this willingness to be led of the Spirit was the acceptance of God's promise to the race which constituted the agreement or covenant.

Obedience to the highest will ever bring into recognition the overshadowing presence and power of God. When darkening trials and sorrows encompass you, in those clouds will you see the token of your covenant, the radiant bow of hope and promise.

The very fact that you have made an agreement with the Good will cause you to trust and rely upon it, thus eliminating your fears and anxieties. You have made progress, and though you may have trying experiences because of your former habit of thought in believing in evil, you will yet have that assurance deep within you that the cleansing power of Truth has wiped out that former sense conviction, and while you now and then have fears and apprehensions, yet you **know** the things of sense have no power of themselves over you.

To strengthen and encourage you to thus hold fast the **true**, God ever

gives you a ray of sunlight somewhere in every dark experience; every cloud has its silver lining; the bow of promise can always be seen if you will look for it.

The covenant between God and you not only includes yourself and family, but "every living creature of all flesh." That good you see for yourself is for all. You now see but one substance—Spirit. Every-

body and everything is of this One Presence. One Expressor, one expression.

In the revealed light of Truth there is nothing to fear. God cares for, sustains and protects. To be conscious of this and thus recognize this truth for yourself you must ever fulfill your part of your covenant with God—which should be: "I accept the Omnipresence without any reserve."

Lesson 7. February 16.
THE CALL OF ABRAM.
Genesis 12:1-9.

Golden Text: Gen. 12:2.—I will bless thee, and make thy name great, and thou shalt be a blessing.

Abram, whose name was later changed to Abraham, is the next step in spiritual realization onward and upward.

As man progresses in consciousness—knowing with God—he drops his beliefs, opinions, fears, speculations concerning materiality. He sees more clearly that matter is not something gross and separate from Spirit, but is Spirit expressed, and is permeated with life and love, intelligence and power, order and harmony.

Thus man puts off, gradually, his former conceptions, which Paul calls "the old man and his deeds," and enters into higher, truer and purer realizations of the "new man, which after God is created in righteousness and true holiness."

This is the path to immortality.

"Out of Egypt (ignorance, sense beliefs) have I called my son." All belief in physical causation must be cleansed, erased from mentality. There is but one Source—God.

It matters not where our earthly residence may be, we live in the land of mental darkness until we hear the call of the Higher. Intellectual perception does not suffice. Spiritual knowing is the only true light. "If the light that is in thee be darkness, how great is that darkness!"

All mortal belief must disappear as you rise into the light of Spirit, until at last the darkness of sense gives place to consciousness. Only as you become aware that you are not mortal, but spirit, is your true identity revealed.

Adam is the troubled, restless dream of sense, of mortal man. Noah caught the first faint glimpse of the truth of his being. The next step upward is Abram, who hears the call of the Higher still more clearly to leave all sense associations; to be no longer enslaved to country or kindred.

This is the awakening of the mentality to better things, and is therefore not content to remain in present conditions. Safety is found only in forsaking limitation of sense. The affections, the purposes, the aims of one must be centered in Good. Thus Abram left all earthly possessions and ties—his country, kindred and his father's house.

Only in following the light of Truth implicitly as revealed within your own being, can you reap the reward of faithfulness; only then can you come into the land of attainment which the Spirit will show you.

This fulfilling on your part makes you Abram—"Father of a multitude": A multitude of peace, joy, life, love, wisdom, power, and supply; a multitude of good works; a multitude of blessings; a multitude of healing powers; a multitude of awakening influences to others.

This promise is as true for you as it was for Abram. Get out of the country, kindred and house of mental belief in mortality, sin, sickness and limitation, and the belief in physical causation. It is a barren abode, a desert.

Your origin is Spirit. Your true domain is heaven. Get out of the

force into the true. Know but One Substance, One Presence, One Power. Move out of the desert into the land of plenty.

Don't let the fallacies of false thought drag you down again into Egypt—mental darkness. Once free, stay free. This can be done only in being constant and obedient to Truth. "So Abram went as the Lord had spoken unto him."

You are then receptive to the blessings of God; awake to per-

ceive, appreciate and enjoy the good. You will expand your nature—grow in grace; unfold the qualities of divinity within you just as the bud unfolds its petals into the beautiful rose. "I will bless thee, and make thy name (**nature**) great."

Not only do you find satisfaction in growth, but you thus become a blessing unto others, an inspiration and power, as well as example: "In all things showing thyself a pattern of good works."

Lesson 8. February 23.

ABRAM AND LOT.

Genesis 13:1-18.

Golden Text: Prov. 10:22.—The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

Lot was an orphan boy who lived with his Uncle Abram and Aunt Sarah. They lived in Ur of Chaldea until God called Abram into a new and better country. Their journey took them first to Haran, then across the rivers Euphrates and Jordan till they came to Canaan.

Abram had lapsed from his spiritual perception to things of sense, which is recorded as his return to Egypt. He had given much importance to the famine in the land, and in submitting to the apparent stress of circumstances, although he himself was rich, he let other sense thoughts control him. He feared that because Sarah was beautiful the Egyptians might kill him to get her, so he resorted to deception in claiming she was his sister instead of wife. This soon got him into more trouble as it always does, but it was the thing needed to awaken him to the right.

"So Abram went up out of Egypt." "Into the South" signifies receptivity. Up again would he go to Bethel where he had made the altar in the beginning. He was following the light out of darkness.

Both Abram and Lot had great possessions in flocks, and herds, and tents. The land was apparently insufficient to care for them both at the same place, and suddenly Abram remembered his first direction of Spirit—to leave even his associations: Lot was still his constant companion.

So Abram said to Lot, after trouble had arisen among the herdsmen, "Let there be no strife, I pray thee, between thee and me, and between my herdsmen and thy herdsmen; for we are brethren." This was the attitude of love and fellowship. The land was before them—"Lot, take your choice, and I will take what is left."

Lot, not yet having been awakened from the dream of sense, lifted up his eyes and beheld the fertile plain of the Jordan—and chose the best, although he was much the younger man. "And Lot pitched his tent toward Sodom," clearly indicating his attitude of a worldly desire which caters to the physical senses.

"Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." High up into the mountains of realization he advanced because of the purity of both his intention and thought; and there angels appealed to him as he sat in his tent door. (Gen. 18:1.)

This was such a wonderful advance over the physical sense of things that Truth revealed the fact that in such an attitude not only himself but all the nations of the earth should be blessed.

Abram saw in the distance the day of full revelation—the Christ. He saw it in anticipation as we now see it as a race, and realized now

by a few. He saw, as do we, that a faithful adherence to Truth will stimulate and awaken to the consciousness of the allness of Good, as it was unfolded in Jesus the Christ.

We have made this goal a distant future attainment, but to the beholding eye it can be perceived today as here and now. It has too long been a theory; it is now being consummated in our midst. Earthly or sense thoughts are rapidly being supplanted by spiritual realization.

Be thou magnanimous! Magnus! great; animus—mind. Greatness of mind lifts one above that which is mean and petty. Let the other per-

son have the best of the bargain if he wishes. See that you are too great to take any advantage. Webster says Magnanimity means that quality or combination of qualities in character which enables one to encounter danger and trouble with tranquility and firmness, to disdain injustice, meanness and revenge, and to act and sacrifice for noble objects. Such was Abram.

We must learn to detach ourselves, says Ivan Panin, from all that can be lost, that we may become attached to the only One that is ever ready to be found. And thus there is no touch of regret or sorrow we blessed of the Lord, and row with it.

CLEANLINESS

BY CHARLES EDGAR PRATHER

"Cleanliness is next to Godliness." This is not a Scriptural quotation, as many think, but it is truly gospel.

A clean soul reflects itself through a clean body. Every day we all do more or less work which soils our hands, but only unclean thought keeps one in such a condition.

Soap is not only a delight but a necessity to the pure in thought, as much so as food. If our bodies, our clothes, our homes, are unkempt, then our thoughts need the purifying influence of soap, which dissolves and cleanses the accretions of gross or sense conceptions reflecting in the without just as the cleansing power of soap lies largely in its power of emulsifying fatty substances.

One who is cleanly, though not always able to keep clean, will never remain dirty by choice.

Clothes may become old and worn, but they can be kept tidy and clean. Some of the happiest homes I have ever been in, contained very little furniture and bric-a-brac, but they were clean and wholesome, giving one a breath of the fresh and pure air of heaven.

One's mental attitude or vision is extended from this radiant center of Self into his environment, and you find the rubbish, tin-cans, and other waste gathered up and disposed of from time to time, so that the whole premises reflect the

clean, wholesome and orderly attitude of the owner's thoughts and living.

The Higher Thought people should have the best kept homes, lawns and gardens, because of this very thing, and while they may not be extensive, what we do have should shine with purity, neatness, beauty and grace.

Each of us—man, woman and child—have our part to do in making the place we are in a good one in which to live. Let us make it more attractive and therefore, indirectly at least, more prosperous, by beautifying our homes and keeping ourselves clean within and without.

WISHIN'

Every day I'm wishin'
Lots o' things for you,
Soft, sweet winds caressin',
Diamond's in the dew.

Flowers around you springin',
Friends to make you glad;
Hear Love's angels singin'
When your heart is sad.

'Taint no use o' talkin'—
Wishes do come true:
Once I wisht a Blessin',
And God sent me You.

—Henry Victor Morgan.



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

INSTRUCTIONS TO THOSE WHO WOULD UNITE WITH US.

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

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

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

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

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

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

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

Trust. Trust God for Wisdom, Health, Supply, and Happiness. He is

the ONLY Source, the Mighty Counsellor, the Great Physician, the True Provider.

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

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

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

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

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

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

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

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

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

Address all communications concerning treatments to

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

DIVINE SCIENCE STATEMENT OF BEING:

God is all there is, both invisible and visible.

One Presence, Knowledge and Power, is all.

This One that is All is perfect Life, Intelligence and Substance.

Man is the Expression of God, and is ever *one* with this Perfect Life, Intelligence and Substance.

THE LORD'S PRAYER.

(In present tense.)

Our Father which art in heaven,

Hallowed is thy name.

Thy kingdom is come; thy will is done on earth as it is in heaven.

Thou givest us each day our daily bread.

Thou forgivest our debts as we forgive our debtors.

Thou 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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- | | |
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Daily Studies for the Month

COMPILED BY SUSAN MOFFETT HAYWARD.

HEALTH.

(All quotations accompanying the Bible verses in this month's Daily Studies are from "Truth and Health," a text-book in Divine Science by Fannie B. James.)

Seed Thought for the Week:

I have found myself in Health (God), hence I am whole.

Saturday, February First.

It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are spirit; and they are life.—St. John 6:63.

We can never, here or hereafter, perceive our true bodies while we believe them to be without any presence of Spirit in them.

Monday, February Third.

And the people, when they knew it, followed him; and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.—Luke 9:11.

In Jesus, above all others, we have the teaching and example of Divine Healing.

Tuesday, February Fourth.

O Lord my God, I cried unto thee, and thou hast healed me.—Psalms 30:2.

Remember, Jesus said, I am not doing these things: God is doing them. We may be sure that we see in Jesus' works the eternal will of God.

Wednesday, February Fifth.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.—Isa. 35:5.

Jesus says to all as he said to the centurion's messenger, "As thou hast believed, so be it unto you." To the deaf ears and blind eyes Jesus said, "Be open," as though to say, "It is your privilege."

Thursday, February Sixth.

To another faith by the same Spirit; to another gifts of healing by the same Spirit.—1 Cor. 12:9.

Recognizing Spirit as all, living to the Spirit you shall see that the body is being cared for by the Spirit.

Friday, February Seventh.

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.—Matt. 14:14.

It is evident from this that the disciples did not believe that Divine Healing was limited to the students of Jesus or to any age of the world.

Saturday, February Eighth.

And the prayer of faith shall save the sick, and the Lord shall raise him up.—James 5:15.

James says that in healing by the prayer of faith, sins are forgiven. The Power of love that forgives all our iniquities also heals all our diseases.

Seed Thought for the Week:

As I abide in God's love, my health is established.

Monday, February Tenth.

And into whatsoever house ye enter, first say, Peace be to this house * * * and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.—Luke 10:5, 9.

We must come to a knowledge of God's presence with us, and must learn that the Presence of the Kingdom means the Presence of Peace.

Tuesday, February Eleventh.

But ye are not in the flesh, but in the Spirit; if to be that the Spirit of God dwell in you.—Romans 8:9.

This indwelling Spirit is both teacher and guide. It was this teacher that guided Jesus and lifted him above human opinion into Divine Understanding.

Wednesday, February Twelfth.

And when he called unto him his twelve disciples he gave them power to heal all manner of sickness.—Matt. 10:1.

Only God's power can truly forgive and heal. Jesus healed as he preached, and he commanded every minister of his to do the same.

Thursday, February Thirteenth.

And he sent them to preach the kingdom of God and to heal the sick. And they departed, and went through the towns, preaching the gospel and healing everywhere.—Luke 9:2, 6.

If the command to preach is given to all ages, as we are taught, so must the promise of healing belong to all ages.

Friday, February Fourteenth.

And whithersoever he entered into villages or cities—they laid the sick on the streets, and besought him that they might touch if it

were but the border of his garment. And as many as touched him were made whole.—Mark 6:56.

We may be sure that we see in Jesus' works the eternal will of God, and that in this is displayed the true law of Life.

Saturday, February Fifteenth.

Lord, grant unto thy servants that with all boldness they may speak thy word. * * * By stretching forth thine hand to heal.—Acts 4:29, 30.

Why not ask God's blessing upon *our* prayer of faith which His own word has promised for our healing?

Seed Thought for the Week:

As the light abides in the sun, as the fruit abides in the vine, so do we abide in God's Omnipresence.

Monday February Seventeenth.

But that ye may know that the Son of man hath power upon earth to forgive sins, he said unto the sick of the palsy, I say unto thee, Arise and take up thy couch, and go into thine house.—Luke 5:24.

I believe with all my heart in *one* Power, and that *good*. By this Power I am made strong every moment, for it was and is my maker.

Tuesday, February Eighteenth.

I create the fruit of the lips: Peace, peace to him that is far off, and to him that is near, saith the Lord, and I will heal him.—Isaiah 7:19.

I now adjust every thought to this Truth of Wholeness, by thinking, believing, and abiding in the Consciousness of health.

Wednesday, February Nineteenth.

I have seen his ways, and will heal him: I will lead him also, and restore comforts into him.—Isa. 57:18.

I judge not by appearances or feelings, but by Truth. By the light of understanding I see my body as health.

Thursday, February Twentieth.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—Third Epistle of John.

I judge not by appearances. I settle everything by what I know of Truth—I see only health in others.

Friday, February Twenty-first.

Then shall thy light break forth as the morning, and thine health shall spring forth speedily.—Isa. 58:8.

The individual as expression of the Universal Life can be only

what that Life is. This Infinite creates us out of its own health; healing is the realization of this health.

Saturday, February Twenty-second.

Heal me, O Lord, and I shall be healed.—Jer. 17:14.

It is beautiful to know that health is as much a part of our religion as are goodness and truth. Health is Wholeness.

Seed Thought for the Week:

I now see my body as the living substance of God made manifest.

Monday, February Twenty-fourth.

Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.—Jer. 33:6.

I see only wholeness, which is health. I see the whole as perfect. Living Substance is all health or wholeness.

Tuesday, February Twenty-fifth.

In whose hand is the life of every living thing, and the breath of all mankind.—Job 12:10.

The Order of the One Perfect Mind teaches us to begin with the Mind of health, think the thoughts of health, speak the words of health, *always*.

Wednesday, February Twenty-sixth.

I have heard thy prayer, I have seen thy tears: behold, I will heal thee.—2 Kings 20:5.

We do not attempt to change the body in healing. Its pure substance and Perfect Life need no changing—cannot be changed.

Thursday, February Twenty-seventh.

He sent his word, and healed them.—Psa. 107:20.

One Life is the Life of all. I recognize the perfect Life of myself and others. Life lives me perfectly this day.

Friday, February Twenty-eighth.

And the prayer of faith shall save the sick, and the Lord shall raise him up.—James 5:15.

If faith will do such mighty works, should we not prefer that our faith be fixed in God, our Eternal Good?

**No service in itself is small or great,
Though earth it fill;
But that is small which seeks its own,
And great which seeks God's Will.**

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OUR MOUNTAIN SUMMER HOME.

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Already quite a number of "Power" subscribers have purchased sites, and we are going to have a delightful company of New Thought people in pretty mountain cottages with us at this delightful outing place. Besides, the owners of the land have promised to donate us a building site for an assembly hall where we can have meetings, classes and entertainments.

How we wish you all could join us. We will at first live in our tents while your editor plays carpenter in building the house—and we are so enthusiastic about it that we know it will really be play. And we know how to do it, too! Your good thoughts, as well as new subscriptions to "Power" you may send us, will make the financial part of it easier for us.

Henry Harrison Brown, editor of "now," has issued another most helpful book—"Success: How Won Through Affirmation." It is written simply, yet with great power, for his positive attitude inspires conviction. It is indeed a stimulus for all who have struggled in blind effort, for it opens their eyes to fundamental laws and how to co-operate with them.

The titles of the sections are: 1. Faith in Self. 2. The Ideal. 3. What is My Ideal? 4. I can! 5. Health. 6. Do Right. 7. Reputation. 8. Dare and Do! 9. Hold Fast, and Let Go. 10. Silence. 11. The Dollar Side. 12. The Test. 13. The Purpose of Life. 14. Resume.

Pocket size, 100 pages, making the chapters short and to the point. Paper covers, 50 cents. Published by "Now" Folk, Glenwood, Calif.

Out in Balboa Park, San Diego, Calif., there stands a beautiful Christmas tree which has been used for the third time. It is a living perpetual blessing throughout the year, for it has not been disturbed by the woodman's axe. The House of Blessing, presided over by Myra G. Frenyear, beautifully decorated it, and with the numerous presents for their little guests—the children whom the Associated Charities knew would otherwise be unprovided for—it was a typical Christmas tree of rare beauty, as indicated by the souvenir photo cards.

THE HIGHER THOUGHT IN BUSINESS

Every day we hear of some new field of activity opening up to the light of Truth, and now it will be of interest to our readers to hear that a New Thought Business College has been founded in Portland, Oregon.

New Thought does not satisfy its followers as a theory, or as a speculation for future fulfillment, but it has taken its tremendous hold upon aspiring humanity because of its practical application to present-day needs and because of the fulfillment that it has to offer in the eternal Now.

New Thought regards all life and all activity as one—the expression of the one Spirit—and there can be no more hopeful sign of the times than that the torch of understanding is penetrating the commercial world. Individuals have been applying the Truth in all spheres of endeavor, but now an epoch is marked in the educational and business worlds when a Business College comes right out and advertises that it is organized in accordance with the principles of the New Psychology and that it is based upon the deeper understanding of man's inherent powers and the possibilities of his attainment here and now.

Miss Mary E. Strong, of Boston, is the originator and founder of the New Thought Business College. She is a young woman of wide experience, being both a New Thought teacher and a practical business woman. She proposes to give a complete, thorough and up-to-date business training, which shall qualify young men and women to meet actual business conditions; and at the same time she will instruct them in the fundamental principles of Success, the application of which will increase their efficiency and insure their advancement.

The whole system of education will be what the word originally means, "leading out." Education has commonly consisted of storing away in the mind accumulated and classified data from the outside world, but in the New Thought Business College the method will be reversed—the consciousness of the individual student will be recognized and awakened, and the process of instruction will be from within outward.

For a long time originality, individuality and personality have been recognized as business assets, but we see now for the first time a School giving place in its curriculum to definite and systematic teaching along these lines, with a view to unfolding these qualities, or powers, in each student. Place will be given in this connection to developing the imagination, strengthening the will, gaining poise and self-control, and learning how to concentrate. Health is also recognized as a business asset, and there will be instilled in the minds of the young the principles whereby they may be set free from disease.

The race has too long looked upon its environment as a matter of course and has been reconciled to conditions as they seem to be. Now the young are to be taught the constructive power of right thinking and are to know that they may be the masters of their own fate.

The power that lies in harmony is acknowledged by the New Thought Business College, and the whole environment and atmosphere are harmonious and ideal. The inspiring, enthusiastic, purposeful and masterful spirit is contagious, each student understanding that he is a law unto himself.

While we have emphasized the New Thought and psychological side of this school, it is no less a Business College, fitting young men and women for the business world—for the ideal in the business world. And we look upon this movement as but the forerunner of what education should be—of what education really is—and when the race realizes in childhood the limitless powers latent within each individual, there will be built up a Republic composed of men and women who recognize themselves as citizens of the universe, and the whole social order will set forth the brotherhood in the actual as well as the real.

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. Wiggan, Teacher.
- The Order of the 15, 123 McCadden Place, Hollywood, Los Angeles, California. F. Homer Curtiss, M. D., Secretary.
- Rest Reading Rooms, 727 W. Fourteenth St., Oakland, Calif. Rev. Helen E. Close and Rev. Ida B. Elliott, Ministers. Services: Sunday, 11 a. m.; Thursday, 8 p. m., healing lesson.
- San Diego. Divine Science Teaching and Healing. Old Marston Building, corner 5th and C Streets. The Rev. Josephine S. Preston.
- True Life Center, 2115 Bush St., San Francisco, Calif. Dr. Nellie Wood. Services: Sunday, 8 p. m.; class meetings, Tuesday, Wednesday and Friday, 8 p. m.

COLORADO.

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

DISTRICT OF COLUMBIA.

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

ILLINOIS.

- Chicago. Home Center, Library, Reading and Rest Rooms, Flat 2, 164 W. North Avenue. Instruction and Healing. Mrs. Laura B. Gay.
- Chicago New Thought Fellowship, Whitney Opera House. Benjamin Fay Mills, Minister. Services: Sunday, 11 a. m.
- Chicago. Science of Being, 3171 N. Halstead Street, S. E. corner Belmont Avenue. Sundays at 11 a. m. Rooms open daily from 10 a. m. to 4 p. m. Mrs. Frances L. Johnstone, speaker.
- Chicago Truth Students, 913 Masonic Temple. Second and fourth Wednesdays, 2 p. m.
- Prof. LeRoy Moore, Teacher and Healer, Chicago, Ill. Office, 414 LeMoyne Building, 40 E. Randolph St.

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

New Thought Federation, 913 Masonic Temple, Chicago. Services: Sunday, class studies, 10:15 a. m.; public meeting, 11 a. m. Noon meeting, 12:30 to 1 daily in Room 419, 87 Washington St.

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 Hisley Joslyn, 616 Blake Bldg., 59 Temple Place, Boston, Mass. Progressive Thought books and magazines, handicraft work, 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. in Good Templars' Hall, over West's Drug Store, 89 Monroe Avenue. All interested in New Thought invited. J. H. Carter, Teacher and Healer.

Kalamazoo, Mich. **Home of Truth**, 211 W. Dutton St. Mrs. A. C. Dillingham and Miss Amy L. Moffett.

MINNESOTA.

Minneapolis, Minn. **The Life Power Society** (New Thought Center), 2200 Hennepin Ave. Services: Auditorium of the School of Music, 42 S. 8th St., Sunday, 10:30 a. m.; at the Power House, Sunday School, 3 p. m.; Open Court, Wednesday, 8 p. m.; Consecration Class, Tuesday, 3 p. m. Clinton Ambrose Billig, Speaker; Mrs. Anna H. Ray, Associate Worker.

MISSOURI.

Divine Science or Practical Christianity, Eighteenth and Pestalozzi Sts., St. Louis, Mo. Rev. H. H. Schroeder, Minister. Services, Sunday, 11 a. m. (English); 3 p. m. (German).

St. Louis Metaphysical League, Alexandria Bldg., 509 North Newstead Ave. Services: Sunday, Divine Science, 11 a. m.

The Unity Society of Practical Christianity, 913 Tracy Ave., Kansas City, Mo. Charles Fillmore, Speaker. Services: Sunday, 11 a. m.; Wednesday, 2:30 p. m.; Healing Meeting, 8 p. m.

NEW YORK.

Divine Science—The Church of the Healing Christ, Duryea's Hall, 47 West 72nd St., New York City. Rev. W. John Murray, Minister. Services: Sunday, 11 a. m.

OKLAHOMA.

First Divine Science Church of Oklahoma City, 731 North Robinson Street. The Rev. Maud Fletcher Galagher, 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, Oregon, Home of Truth, 132 N. Ivy Street. Mrs. Frank Andrews, Teacher and Healer. Sunday School, 10:30 a. m. Sunday Service, 11 a. m. Healing Meetings: Fridays, 7:30 p. m., at 31 N. Grape St. (College Bldg.), and Study Class, 3 p. m., Thursdays. Patients received for healing or Truth teaching, 1:30 to 2:30 daily, and 1:30 to 4 p. m., at 132 N. Ivy Street.

WASHINGTON.

Divine Science Church and College of Seattle. Rev. Agnes J. Galer, Minister. Services: Sunday, 11 a. m., in Odd Fellow's Bldg., E. Pine St. near Broadway. Mid-week meeting, Wednesday, 8 p. m.; healing classes, Tuesday, 10 a. m., and Thursday, 2:30 p. m., at Class Room, 518 Cray Bldg.

Park Universalist Church. Home of New Thought and Divine Science, corner Division Avenue and North J. Street, Tacoma, Wash. Rev. Henry Victor Morgan, Minister. Services: Sunday, 11 a. m. and 8 p. m. Healing Circle, Tuesday, 2 p. m.

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

FOREIGN.

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

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

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 Milltz. 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 Sabn. Monthly, \$1.00. Washington, D. C. With Power one year, \$1.50.
- Woe Wisdom—The only New Thought magazine for Children.** Myrtle Fillmore. Monthly, 50c. Kansas City, Mo.
- The Youths' Companion.** Weekly, \$1.75. Boston, Mass.

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.



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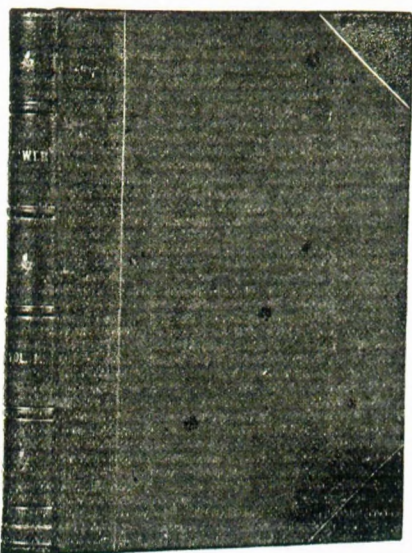
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