

\$1 A YEAR

POWER

A HIGHER THOUGHT MAGAZINE

Vol. 7

APRIL, 1914

No. 10

THIS MONTH'S CONTENTS:

Mental Man	289
Edwin G. Dean	
Divine Science and Christian Science	293
Nance Tiller Sneed	
"Easter Bells"	295
M. W.	
Sense Delusion to Spiritual Realization	296
Count V. de Lory	
The Higher Thought. II.....	298
Charles Edgar Prather	
"One"—A Statement of Being	299
Roscoe K. Stockton	
The Awakening Time	300
William Yeats More	
International Bible Lessons	303
Charles Edgar Prather	
"Resist Not Evil"	306
Flora Paris Howard	
Daily Studies for the Month	309
Alice R. Ritchie	

PUBLISHED MONTHLY BY
THE POWER PUBLISHING COMPANY
 3929 W. Thirty-eighth Avenue : Denver, Colo.

T.A. ELLIS.

Entered as second-class matter Sept. 30, 1907, at Denver, Colo., under Act of Congress March 3, 1879.

11
12

13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

11

12

13

14

15

16

POWER.

A Monthly Authoritative Magazine of
THE HIGHER THOUGHT
and PRACTICAL CHRISTIANITY.
3929 W. 38th Ave., Denver, Colo.
Phone: Residence, Gallup 346. Shop, Gallup 1525.



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

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

CHARLES EDGAR PRATHER, Ph.D., Editor.

7th Year. No. 10. APRIL, 1914. \$1.00 a Year

MENTAL MAN

EDWIN G. DEAN

(An Address Delivered before the Fourth Divine Science Assembly, Denver, and printed in response to vote of the Assembly.)



ONE PRESENCE, KNOWLEDGE AND POWER IS ALL.

From the One Perfect Mind—God—comes all knowledge. Activity of Mind constitutes a mental process, the product of which is Thought. All the visible forms of nature are expressions of the Perfect Mind—the result of Thought. Man is considered—by himself at least—as the acme of this Divine creative process. Man was created with a mentality—a realm of thought—or a machine with which to think. This fancied superiority in the realm of created things even led the writer of the Book of Genesis to say that God gave man "dominion over every living thing that moveth upon the earth."

One's conception of a thing depends upon the point of view. Hence the question arises, wherein lies man's alleged superiority over any other order of creation? Perhaps the monkey calls his chatter a language and man's jargon a chatter. Man walks erect—gracefully—but who knows what a model of grace and agility the duck, with its waddle, may consider itself? Man is a builder. Yes; but the beaver also fells trees and constructs houses that for workmanship excel those of primitive man. Man builds cities and railroads and carries on commerce. Likewise do ants, bees, prairie dogs and other of the alleged inferior creation live in colonies and cities of their own construction, and with well organized systems of government. The bear is a better contortionist, the seal a greater equilibrist, the fish a more supple swimmer, the wild goose a better aviator, the spider as great a mechanical engineer, the firefly as wonderful an electrician, the warbler a more melodious singer—and who shall say that the rosebud, as it absorbs the caress of the dewdrop, then lifts its blushing face to receive the kiss of the morning sunbeam, is not thinking sweeter thoughts?

It would be most unwise, for the purposes of this dissertation, to circumscribe the term "man" with any limitation of gender. In these

modern days when feminine man has become so insistent upon asserting her masculinity on an unsuffering world under the banners of the suffragists or suffragettes, militant or non-militant, mere masculine man is being forced to the conclusion that he is doomed to suffer more than he has ever suffered yet. Thus, in contemplating various points of view, we might be constrained to say with the psalmist: "O Lord, what is man that thou are mindful of him?"

To return to the first principle—there is One Perfect Mind—God. Man is an expression thereof. Thoughts are the most potent of forces. Power is energy. Energy, harnessed or rightly directed, is the life of the universe. Misdirected, unharnessed, uncontrolled, it becomes a destructive agency.

Man's mentality is his seeing or perceptive realm, his domain of thought, of intuition, of constructiveness, of reasoning, of poise, of understanding—the seat of consciousness and volition. Mentality does not create knowledge, but draws upon the source of all knowledge—the Perfect Mind—the great storehouse of wisdom, so to speak.

The spiritual man discerns God. Mental man puts that discernment into activity, into realization—makes it work.

Man's thinking machine may be likened to the governor on a steam engine, or the transformer on an electrical power circuit. With the great balls on the arms of the governor revolving regularly, steam is admitted steadily, evenly, into the piston chamber, its expansive energy transformed into power which drives the machinery of the factory. But did you ever see an engine when its governor belt broke? The great balls drop suddenly. The throttle valve opens wide. Poise, equilibrium gone, energy let loose, unharnessed, transforms the mighty engine into a thing of demoniacal fury that would soon accomplish its own destruction unless the energy be shut off.

Or, as the transformer on an electrical circuit takes the current at high voltage and transforms or reduces it so that it may be conducted with safety into your homes and business places, to serve humanity in its manifold functions, so too the mentality draws upon the great storehouse of knowledge—Perfect Mind—assimilating and utilizing as much thereof as the plane of development of the individual gives him capacity for.

Or again, mentality may be likened to a garden into which a seed of knowledge from the Perfect Mind has been planted, and in the warmth of Divine Love is propagated, nurtured, unfolded and developed into the full fruitage of wisdom, love and understanding. And with understanding comes the consciousness of our oneness with God—the Perfect Mind.

Mental man thinks? Yes. He can't help it. As worlds are swung through space, ever and ever onward, by the resistless power of the guiding Mind, so also is man compelled to progress—to do—to think—to unfold. And as a man thinketh, so is he.

We speak of the adolescent stage of youth—the period of development of the physical body from youth to maturity—but of mental man it may be said that he is ever in the adolescent state while on this sphere

of expression. We are continually attaining to clearer perception, to higher achievement, to broader fulfillment in the mental realm.

During the cradle-roll period of the race some one, in attempting to account for some seemingly adverse circumstance, conceived the notion of a devil, and the torrid regions were started as soon as Adam and Eve were thrown out of the Garden of Eden. Humanity grasped the thought and has clung tenaciously to it ever since. But if we desire, we may recognize the fact—for it is a fact—that adverse conditions which we feel and see, such as sickness, poverty, and all other ills which we sometimes hear called unreal, are the result of a misunderstanding or an ignorance of the laws of Truth; and their influence may be changed into the blessings of health, joy, peace and happiness through the mental recognition and application of the fundamental principle of Truth—"God is all there is."

And if God is all there is, are not the wicked, the vicious, the criminal—so-called—still expressions of that Perfect Mind? How shall we say then that they are outcasts? Rather, are not such certain stages of development, or planes of expression of mental man in his evolution Godward? Perhaps the governor belt is slipping—maybe broken altogether—in the case of the woman who pollutes the lips God created for higher purposes with the stain of cigarettes; and the mental processes are undoubtedly somewhat disordered when one attempts to justify his or her descent to a lower plane of thought with the specious argument that they have the same right as another to wallow in the wilderness of sense, or more properly speaking, senseless conditions.

Poise, equilibrium, stability, steadfastness of purpose, controlled energy, so to speak, is probably among the greatest of mental faculties. Every attribute of mind is balanced by one of opposite tendency, like the arms of the engine governor. To hate is productive of good results when such enmity is directed against any condition that tends to lower one's plane of expression or realization of Truth.

Poise recognizes the principle of right. Poise claims certain rights for its individual tabernacle, and grants the same prerogative to every other individual. Poise asks no privilege. Poise seeks no license to exploit a fellowman or to exact tribute from collective individuality called society. Poise occasionally pushes over the big dog and gives the under dog a chance. Poise sees in a man—created in the image and likeness of God—something infinitely more valuable than the almighty dollar. Poise sees a world and its resources which were created for the use and welfare alike of each and every one of God's creatures—not for exploitation by a grasping few. One of the shining examples of a poised mentality modestly appeared on the industrial horizon recently when Henry Ford made known to his twenty thousand or more employes the details of a profit-sharing plan that shall distribute the earnings of the manufacturing concern which bears his name among the men and women who produce the output of that great motor car factory. And the enlarged vision of a poised mental man is simply, but graphically shown when he said: "I've thought it all out; and I am more concerned in enabling the twenty thousand or more men who produce the wealth of this factory to enjoy

the profits thereof and attain to an independent manhood and a noble citizenship than in making multi-millionaires of a few slave drivers." Surely a God-given vision of the brotherhood of man befitting even a Lincoln!

Poised mental man is a power in the world, because Divine Mind is enabled to express through him without friction, in perfect harmony, thereby expressing highest efficiency or attainment.

We, as individuals, are here for a purpose, and that purpose is to express the glory of God. Truth is valueless to us individually and collectively, unless we live it. Had Abraham Lincoln neglected to respond to the call of duty in behalf of an oppressed and tyrannized people; had the fear of criticism or the scorn of his opponents been allowed to swerve him from the course of justice and the recognition of human rights, would he, think you, have fulfilled his mission in the Divine plan of progress? Suppose that Jesus had stopped when he realized for himself his unity and oneness with the living Father. Suppose he had not preached the gospel of Truth and Righteousness. Suppose he had neglected to heal, to comfort, and bless. Suppose he had failed to ring true to the touch of the Master Mind—would he have become the way-shower, the exemplar of our faith, the savior of mankind?

Man must have ideals. Our ideals are no higher than our mental caliber is able to encompass. But we are ever evolving, ever growing, ever developing, as we respond to the work laid out for us individually in the Divine plan. We are the way-showers of today. We are not living next week, nor sixty, nor two thousand years ago. Jesus met the problems of his time and conquered them. Lincoln bravely faced and grappled with the situation that confronted our fathers. We, living today, right in the state of Colorado, and in the city of Denver, this moment, have our own problems, individual and common.

Shall we ask ourselves this question? Am I in the light of Truth as revealed, living it as did Jesus, or as did Lincoln?

Living is made up of little things, but they form a momentous whole. We get health, peace, love, happiness and all other good things out of these events, according to our mental attitude toward them. With our individual wills adjusted to catch the ethereal waves of Divine Wisdom, we receive inspiration from the Master Mind, and harmonizing therewith, our thoughts are quickened; our bodies being responsive, take on the glow of health; our lives are transformed through the renewing of our minds; a new heaven and a new earth are opened before our vision; and others, seeing our good works, will learn to glorify the Father in heaven—a condition right here, and the time of realization right now.

THE BASIS

In spiritual unfoldment—character building, as in house building, the great essential is a sound and sure foundation: one that will insure safety and strength to the structure raised upon it; a basis from which we can reason and draw logical conclusions.

When the foundation is true and accurate, we can build, unfold, step by step with perfect confidence that the result will be the full and abiding realization of Truth.

The basis or foundation of all Truth is the Omnipresence—God, the All-Good.
—Maggie Swink.

DIVINE SCIENCE *and* CHRISTIAN SCIENCE

(From a Student's View-point.)

By Nance Tiller Sneed.

The fundamental conceptions of Infinite Mind as held by Divine Scientists and as held by Christian Scientists are virtually the same. Yet the style of voicing these conceptions is much clearer and more comprehensible in the terms used by Divine Scientists.

Christian Science is more technically stated, therefore the value of its terms and phrases must be understood before trying to proceed with the study of its logic.

Besides deducing Spiritual Law expressive of Universal Mind (Infinite Harmony), Divine Scientists seem to have a special faculty for explaining Spiritual Law in the natural world. Or, it might be said, that they give—in such a way that it can be grasped by the intellect—explicit directions for letting Spiritual Law express through the mentality, thus enabling each individual to come more quickly and directly into conscious unification with Infinite Mind; whereas, Christian Scientists seem to think all that is necessary is to give the fundamental truths of Infinite Mind, disregarding the mentality and the consciousness of the individual will apprehend these truths, and in some way conceive a method of solving his or her problems. That is, according to their phraseology, "if you are ready for Science."

It is admitted and has been proven that this latter plan of salvation is quite sufficient for a large number of people, and there is yet, apparently, an inexhaustible field of labor for the Christian Scientists. However, realization of Divine Harmony after this manner demonstrates the same aptitude as that of the spiritualist medium, though it be used for a different purpose.

But there is another class of people, just as large, who do not have this aptitude and who must be reached, if at all, through their capacity of comprehension. Therefore if they are awakened to a realization of their unlimited power of expression in unity with Infinite Mind, we must find some means of defining a pathway to this consciousness by the way of intellectual understanding. Realization once awakened, each person will utilize his individual illuminations and manifest them for the general good of mankind.

The mentality has a vastly wider range of usefulness than has heretofore been conceded. However, it is the Christian Scientists' verdict that intellectual reasoning is an impediment to arriving at spiritual consciousness.

That the goal of the individual is to express Divinity, in other words, to make manifest the Christ principle, is taught by both Divine Scientists and Christian Scientists. The manifestation of the Christ principle is the fulfillment of the law spiritually, mentally and physically. The ability to bring forth this manifestation must be accompanied by a thorough understanding of the unity of law on the three planes. To do

anything in the name of the Father and of the Holy Spirit and of the Son, it is necessary to understand the nature of each.

The Father is the omnipresent Substance, Source and Supply, the Holy Spirit is the omnipresent life, energy, ever active through the individual. The Son is the expression or manifestation of Perfection.

Divine Science is also the most recent explanation of law on both the visible and invisible planes. Our former teacher, the theologians, gave us hard lessons to learn from one arc of the circle—Evolution; then our friends, the Christian Scientists, taught us from an entirely different arc—Involution; and the Divine Scientists, seeing the dilemma of separation, hastened to explain the whole truth and join the arcs of the circle, giving us the complete idea: God, omniscient, omnipotent, and omnipresent in both Involution and Evolution.

"FOR ME TO LIVE IS CHRIST."—Paul.

Christ is the revelation of Truth, the light of our life. To live each day to our highest vision, doing the best we know; and loving and helping others, saying a kind word to the disheartened, lending a helping hand to the needy—is to live Christ.

To let the light shine from our faces, to smile, to be joyful, to be filled to overflowing with the realization of God's goodness, and assisting others to this realization, is to live Christ.—Anna Horal.

NEW CENTURY IDEALS

To weigh the material in the scales of the personal, and measure life by the standard of live; to prize health as contagious happiness, wealth as potential service, reputation as latent influence, learning for the light it can shed, power for the help it can give, station for the good it can do.

To choose in each case what is best on the whole, and accept cheerfully incidental "evils" involved; to put my whole Self into all that I do, and indulge no single desire at the expense of myself as a whole.

To crowd out fear by devotion to duty, and see present and future as one; to treat others as I would be treated, and myself as I would my best friend; to lend no oil to the foolish, but let my light shine freely for all.

To make no gain by another's loss, and buy no pleasure with another's pain; to harbor no thought of another which I would be unwilling that another should know; to say nothing unkind to amuse myself, and nothing false to please others.

To take no pride in weaker men's failings, and bear no malice toward those who do wrong; to pity the selfish no less than the poor, the proud as much as the outcast, and the cruel even more than the oppressed.

To worship God in all that is good and true and beautiful; to serve Christ wherever a sad heart can be made happy or a wrong be set right; and to recognize God's coming kingdom in every institution and person that helps men to love one another.—William Dewill Hyde in "Vick's Magazine."



EASTER BELLS

M. W.

Listen! Catch the strains of music,
 All so sweet and clear;
 'Tis the Easter bells a-ringing;
 The risen Christ is here.

Yes, here and now, the bells are ringing,
 And they echo, far and wide;
 We are One in Love and Spirit,
 This blessed Easter-tide.

How they peal forth joy and gladness
 To the Christ who came to stay;
 Not dead, but resurrected,
 In the soul of man today.

Resurrected from all sorrow,
 Free from fears of death, or strife;
 Is the nature of the Christ-child,
 The bloom of Immortal Life.

'Tis the truth of every nature,
 On this blessed Easter morn,
 To shout the praises of his birthright,
 God's true heritage,—born.

Then keep on ringing, bells of joy,
 May you peal throughout the land;
 God's love is Omnipresent.
 Our Easter is at hand.



FROM SENSE DELUSION TO SPIRITUAL REALIZATION

(AN ALLEGORY.)

By Count V. de Lory.

I.

INTUITION



COUNT CHRISTIAN had lived like so many men have lived and are still living, idly, and seeing in life only the material side of things. No lofty desires had entered his thought; his soul had not been lifted by entrancing illusions; and the beautiful ideals of a perfect life had passed unknown and unseen both to his senses and to his eyes. And it happened that at the age of forty, when he had begun to at last see the emptiness of life as conceived by him until then, he had suddenly felt that his heart was dead, that there was no more response to any feeling, that his life was false, that he had become a mere automaton, and that there was nothing left for him; he found himself wandering in a great desert peopled with phantoms as repulsive to his eyes now as they had been beautiful visions in the past. He felt that a sinister force was dragging him to perdition; he experienced all the pangs of doubt and the sufferings of misery; he looked around and saw that he was lost forever amidst these memories of a past life that stood before his eyes like sepulchers containing the carrion of his iniquities; and one night when all was silent in nature his heart was shedding burning tears of blood, he saw a little cross that long ago, in the time of his childhood, his mother had hung by his bed, and in despair he knelt before this image of the Redeemer!

II.

REGENERATION

A great joy permeated all his being; he felt new and vigorous life flowing into his soul; his senses acquired new perceptions, and in his thought he heard a silent voice speaking to him and telling him to arise and go forth—that the day of Regeneration had come, that his life was just now beginning, that the Eternal Hand had wiped out all the past; and at that moment he heard a great commotion through the invisible ethers, and from the bosom of the Infinite the Angel of Light flew to the earth to illuminate his being with the effulgence of Eternal Life! And then in his new consciousness he heard the revelation of his divine origin, he knew that he was a Son of God, that the Everlasting Arms of the Christ extended over his head were showing him the way, and he heard a loving voice telling him of a sacred duty that impelled him to go forth and bring the divine message of love into the hearts of men, that they might follow their eternal ascent of progression toward the Eternal Throne where the Creator in His glory awaits amidst the marvels of the

unseen universe the souls whom Regeneration has touched and where forever they rest in His loving bosom.

III.

RENUNCIATION

Oh! the long days of sorrow when the recollections of his past life followed him like so many specters! Oh! the silent and sleepless nights of horror and misery when abject terror, spreading its wings like a vulture of ill omen, pounced on his bleeding and sorrowful heart to tear it to pieces with the cruel talons of remorse! And his senses would have left him, but always near him he felt the Eternal Presence, and in his heart he heard the loving voice of the Christ speaking to him and telling him the way! This suffering he knew then was the proof that he was ascending the paths of Truth, and because he repented, he felt that to cast off the last sorrows of his senses he must constantly bear in thought new ideals and gradually see the shadow of the "old" and "carnal" man cast away for the Eternal and Spiritual Being that his soul was yearning for! And he continued on the dreary way, helping the sufferers along the road, he himself before the shrine of all vanities, he humbled himself before men, to glorify his soul before the Lord, and gradually he felt the death of all his senses, his personality merged itself into the great All-in-All; he forgot that Count Christian had ever existed, and one night he received the Divine Revelation that there was only One Mind, that this Mind was God, that all men were one in the Lord, and from the Infinite the music of the spheres sang to him, RENUNCIATION!

IV.

RESURRECTION

The beautiful and solemn forest in the horizon was singing its everlasting song of praise; the birds in the branches sang melodies of nature; the nightingale in the blue summer nights warbled beneath the stars the Eternal Melodies; the days and nights were resplendent with joy; and Count Christian, in unity now with God, saw before his mental vision the crowd of human souls gravitating towards the great goal of Realization that All is Spirit, and a vision of the future passed before his eyes. He saw all these souls radiant with the Light of Glory, the great procession of humanity following its course to be finally merged in the "One Soul." No more contentions, no more hatred, nothing but love remained; all men were brothers; there were no men nor women; they were all like little children. These little children were angels, and they shone like the stars in the firmament. He saw palaces of gold, indestructible mansions of the invisible ethers; he saw the never-ending procession passing under the eternal porticos, the fires of heaven shone like glorious suns, all the voices were hushed. In brotherly embrace, all humanity was advancing in the paths of Eternity, and the bodies were no more flesh; the thoughts were all spirit; human passions had vanished, the souls were all crowned with an eternal aura of glory, and the celestial lyres were singing silently when suddenly a great light permeated the universe and the voice of God from the fathomless recesses of the Infinite murmured—RESURRECTION!

THE HIGHER THOUGHT

CHARLES EDGAR PRATHER.

II.



O-OPERATION is the key-note of the Higher Thought, the result of the perception of the truth of the Fatherhood of God and the Brotherhood of Man. It is because of this awakened vision we find all religions becoming broadened, unified and strengthened. The Omnipresence (the All and Only Presence) is the very basis of what is commonly called New Thought. Upon this truth are founded the teachings of Metaphysical Societies, Divine Science, the Unity Society of Practical Christianity, the Homes of Truth, the Circles of Divine Ministry, and others. The difference among them lies chiefly in method of application and in minor details. Each feels that its view and way is the right one, but all are essentially one and are generally classified as New Thought.

New Thought as a name is a misnomer, for there is nothing new in any of these teachings. They but emphasize, and in a way systematize, the Truth which has been perceived by the spiritually-awakened of all ages. Truth has ever been "the same yesterday, today and forever"; but it has not been perceived, appreciated and realized by man's sense-darkened mentality. When it is recognized, it is not a new truth made, but man's new perception of that which has ever been. For this reason, he calls it a new thought. Whereas, he once thought all sorts of things and conditions as being opposite to Good, he now begins to see that they were false, untrue images of his own mentality, whether his personal opinions or his acceptance of the beliefs of the race. Now he has risen above sense appearances and delusions, and begins to know that this all-pervading Presence the world calls God is ALL there is. All else is mere belief!

This is not only a new thought, but it is a higher thought than that which man has been thinking. By it he lifts himself out of sin, sickness, poverty, sorrow and trouble; or, more correctly speaking, it is through the higher thought, the truer thought, he perceives that these limitations are but sense-delusions and have no part or place in his being. He begins to see and know that like begets like, and therefore that he is divine, a son or expression of God; that in this realm of pure ideas—the highest thought—there is full and perfect expression of wholeness, harmony, health, peace, success, opulence, joy and satisfaction.

While there may be many questions as to what this or that sect in the New Thought believes and teaches, there can be no doubt about the meaning of Higher Thought. Every one instantly knows that it is above the sordid or common-place thought of the race; and the urge in every New Thought society is to think higher, truer thoughts—ever higher, ever truer—just as it should be in every orthodox and unorthodox church. The higher the thought the purer the life of the individual.

This aspiration for the higher and better, this Higher Thought, is of universal application. It is not a creed of belief, with set rules of action to be observed, but ever the inner impulse to live the highest and truest one sees, in thought, word and deed. In this way, and in this way only, can Unity of all New Thought societies be attained. The great central truth—the Omnipresence, being the goal of realization, each practicing his highest vision of Truth, brings all into accord and co-operation.

ONE!

(A STATEMENT OF BEING.)

ROSCOE K. STOCKTON.

There is but One, for One is All
 In earth, in air, in sea;
 Unseen and Seen alike extol
 One Great Infinity.

One Presence only, and One Power,
 Forever guides our course;
 It dwells within the gentlest flower,
 It rules the earthquake's force.

And One Intelligence exists,
 Supreme, throughout the world;
 It moves the atoms of the mists—
 By it the spheres are whirled.

One Substance only, pure and whole,
 And born of Spirit, is;
 "I am" is spoken of that Soul,
 For all that speaks is His.

Responsive to the laws which bind
 All things unto their Source,
 Man is at one with this Great Mind,
 Responsive to its force.

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.

THE AWAKENING TIME

WILLIAM YEATS MORE.



IN SCRIPTURE AND LEGEND OF ALL LANDS we find incorporated the basic principle of the resurrection, and there is not a barbaric tribe that has not its teaching in one form or another, orally handed down for ages. The aborigine plainly sees this inherency in nature, for does not the mineral, vegetable and animal kingdoms tell plainly the story of ever renewing life: if the fallen autumn leaf be reproduced each spring from the nuclear bud, why should the ego known as man be an exception? Thus unconsciously is the child-mind of the race imbued with the principle of continuous life, and it is only when trying to define it, is the thought of the animal-man cast adrift on a sea of doubt.

The savage is closer to nature than the average human; therefore, to him the sighing of the wind and the many noises in the lower animal kingdom is the voice of the "great Manitou," and his limited comprehension is filled with awe and reverence. On the other hand, his civilized brother, full of academic lore, weighs all this natural phenomena to his own satisfaction, stating that beyond matter there is nothing, and that life is but a question of a few short years, the inevitable goal an endless sleep—annihilation. This pride of intellect is a serious bar to the Spirit's revelation, for until the puffed-up erudite assumes the attitude of the little child, to him the glorious fact of omnipresent life is a sealed book; hence, spiritually, he is below the untutored savage.

It is in the deep stillness, within the sanctuary of the soul, that the Spirit speaks; revealing the real Self: the very Christ that spake through the man Jesus; given assurance of the truth to declare, "I am the Christ, the savior of the world." This Spirit ever waits our recognition, as said the revelator, "Lo, 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. He that hath an ear, let him hear what the Spirit saith."

This is the same Spirit that the Master said would "lead us into all truth, and show us things to come." Until the animal-man relinquishes his "little I," and becomes willing to accept the Father's Universal Will, he is outside of the Eden-gates; for him still waves the flaming sword; terrorized by the lions of the path and the fiends of the gateway. The turning point from death to life is simply and beautifully expressed in that oft-quoted allegory of the prodigal son: how he comes to Himself—the God-like Self—the very Christ.

Immortality is but a dream to the common man, a flickering light, made so by the curtain of gross matter which shuts out the radiance, for as said Ecclesiastes about the animal-man, "As one dieth so dieth the other. All are of dust and return to dust."

All exoteric teachings are but bugle calls to awaken us to the voice of the Spirit "that leads into all truth," and until we heed the warning

we are still travellers in the wilderness—our home-land only a promise, and immortality to us yet a dream.

This is a problem we must solve individually. All exalted souls declare it our manifest destiny **THAT WE KNOW**. It lies with us whether it be achieved by the rosy or the thorny path. What a stupendous thought is immortality! Naught but life; eternal life; death but a nightmare of the matter-encased human. Then in the one and only Name, let us hear the Gabriel trump, awaken from the dead; for, as said the olden prophet, "Those that hear shall live."

Let the Easter season be a perennial reminder of **DEATHLESS LIFE**; rising above the merely intellectual concept into Soul Perception, where with inspired souls like Ella Wheeler Wilcox we may contact the Christ Spirit, and realize here and now the Holy Presence in ourselves and others. Truly know that the Easter-morn is now, if we but awake to its supreme consciousness. Oh! that the parabolic trump would so startle our inner ears that we awake from the dead and become partakers in the first resurrection.

Let us practically enter into the spirit of our "New Day" seer who pens this modern symposium on the immortal text; realizing that it applies to us and not merely to an exalted soul, who lived in a far-off land in a past age: know that we too are the Christ, therefore, must act and be the Risen-one:

"How will Christ come back again?
How will he be seen, and when?
Where His chosen way?
Will He come at dead of night,
Shining in His robes of light,
Or at dawn of day?"

"Will it be at Christmas time,
When the bells are all a-chime,
That He is reborn?
Or will He return and bring
Wide and wondrous wakening
On some Easter morn?"

"When will this sad world rejoice,
Listening to that golden voice
Speaking unto men?
Lives there one who yet will cry
Loud to startled passers-by,
'Christ has come again'?"

"List to the answer, Christ is here!
Seek and you shall find Him near,
Dwelling on the earth.
By the world's awakened thought
This great miracle is wrought;
This the second birth.

“While you wonder where and how
 Christ shall come—behold Him now!
 Patient, loving, meek,
 Looking from your neighbor’s eyes,
 Or in humble toiler’s guise,
 Lo! the Christ you seek.

“Search for Him in human hearts;
 In the shops and in the marts,
 And beside your hearth;
 Search and speak the watchword, ‘LOVE,’
 And the Christ shall rise, and prove
 He has come to earth.”

FRAGMENTS

W. E. GORDON.

Through valleys of fatigue He guides me to the heights.

I would be strong: He has given me the Peril of myself to wrestle with, that my prayer might be answered.

I would be serene: He has enmeshed my Soul in this tumult of life that I might learn poise.

I would be free: Through the natural law of growth has responsibility been forced upon me, that I might receive the discipline that leads to freedom.

The heights are only reached by those who have overcome this peril of the self.

All the evils in the world are but incidents in man’s normal development.

The way is painful, the flesh will be bruised and torn, and the Soul wounded many, many times, for in this way only do we learn.

Through the progressive development of time and circumstance all men will attain the heights, for in God’s world there are no lost.

A TREATMENT FOR HEALTH.

Since God is All, since He created all that is manifest of His own Substance and Perfection, you are now conscious of wholeness, for you are the expression of God.

You are Spirit, since Spirit is the only Substance. God is Spirit; therefore you as Spirit are endowed with Perfection and Harmony. Your being abounds with Health, for the Harmony of God makes your body glow with its radiance.

You now recognize Wholeness, Harmony, Peace, Joy—Health. You rejoice and give thanks that your eyes of understanding have been opened to this Truth. Rest in confidence; for “in confidence and quietness shall be your strength.”—Helen E. Knight.

“In larger consciousness I each day affirm, I am.”

The International Bible Lessons

CHARLES EDGAR PRATHER.

Lesson 1, April 5.

CHRIST'S TABLE TALK

Luke 14:7-24.

Golden Text. Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 14:11.

Jesus spoke much in parables, giving illustrations and drawing lessons from various things and conditions with which the people were accustomed. How common it was—and is today—for people to seek self-preference. This is personality, which is only pretense, a mask, behind which the real self—individuality—is hid.

When you are invited to a dinner, it is this false self-esteem which causes you to take the chief place, the seat of honor. Probably the host may invite you to "kindly exchange seats"—and "thou begin with shame to take the lower place."

Jesus forcefully illustrates the path to honor. It lies in being *impersonal* in thought, desire and action; giving preference to others in all things. The worth, the strength, the ability of a character is evidenced, not in one praising his own mental acquisitions, his superior judgment, his self-importance in various ways, but in that attitude of calmness, serenity and meekness which is ever ready and willing to serve, to do good, to bless, though unrecognized or appreciated.

This true attitude, however, does not go unnoticed and unappreciated. Having taken the "lower seat," the wealth of your real Self will be honored and advanced to higher position

of influence: "Then shalt thou have honor in the presence of them that sit at meat with thee." To be humble, or rather submissive, simply to achieve this preferment and advancement, is selfishness and therefore personal; and for this reason honor and advancement do not come—the attitude in which it was done has defeated its own purpose.

Jesus further teaches that the giving of dinners or the making of presents to those whom you expect the same in return is purely personal, selfish, and therefore limiting. To develop the soul of helpfulness, love, general service, rather invite those who are needy—the poor, the maimed, the lame, the blind—"and thou shalt be blessed." This is the ideal *selfless* life.

Even then there will be many who are not yet ready to receive the blessings of your unselfish service. They will find one excuse or another, and in so doing shut themselves out of the delights and realization of God's bounty and fullness. Personality is ever limiting, depriving the real Self its freedom and satisfaction. Those who feel their *need* of spiritual help, the physical having failed them, are responsive to the call of the *Selfless Self*, and partake of the feast of Consciousness, which heals, rejoices and strengthens.

Lesson 2, April 12.

THE JOURNEY TO EMMAUS

Luke 24:13-35.

Golden Text. It is Christ that died, yea rather, that is risen again.—Rom. 8:34.

After the crucifixion of Jesus many of his disciples were disconso-

late: their faith had been shattered, their hopes blasted, for they had ver-

ily believed Jesus to be God himself—and now he had been crucified and buried! They had not clearly comprehended that Jesus as a man was subject to the mental conceptions and acts of humanity—and that it was the inner—the Real Self—the consciousness of Truth—which was the *Christ*, the “only begotten Son” of God, which could not be subject to afflictions, persecutions and death.

Since life is the essence of matter, and consciousness the essence of life, it was through the power of *consciousness* in Jesus, which is the Christ, he revitalized, renewed and resurrected his physical body. To the majority of his personal believers his death had ended all their cherished hopes of a kingdom of righteousness here on earth; and they had no expectation of a resurrection, notwithstanding Jesus' own prophecies or declarations of the same.

On the occasion of our lesson, two of these disciples had turned their backs on Jerusalem, and were on their way to Emmaus, filled with perplexities, discouragement, and on the verge of despair. They were discussing the events of the preceding days, when a stranger to them drew near and joined them on their journey. Their thoughts being filled with the image of death, and believing that Jesus was dead, they failed to recognize in this stranger the one whom they had revered and whose teachings they had accepted.

Jesus began to ask them questions. They explained to him that one “Jesus of Nazareth, a prophet mighty in deed and word,” whom they had

hoped to be the redeemer of Israel, had been crucified, and they had been sadly disappointed; that they were astonished by the report of some of their women, who had gone early to the sepulchre, that the body had disappeared, saying that they had seen angels who said he was alive.

Then the Christ—the Revelation of Truth—began to awaken their understanding, through the words of Jesus as he explained to them the prophecies of Scripture, and their connection from the time of Moses to the present, concerning the elimination of the sense-man and the bringing forth of the spiritual-man—the Christ in each one; that it was necessary that Jesus demonstrate to all the world the truth of the one and only resurrecting power.

“And their eyes were opened, and they knew him; and he vanished out of their sight.” This as he sat with them at the table, when he gave the blessing in consecration, praise and thanksgiving. And they *knew* the truth of the resurrecting power from all sense-delusion through spiritual realization.

“When we discern these truths and accept philosophically and cheerfully all the changes that come to us, and pronounce them good and of God,” says Charles Fillmore, “we are breaking and blessing the bread, and as our true thoughts and words go forth we are feeding our disconsolate disciples the *true life*, the Word proceeding out of the mouth of God. The eyes of the thinking, meditating mind will thus be opened.”

Lesson 3, April 19.

THE COST OF DISCIPLESHIP

Luke 14:25-35.

Golden Text. Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.—Matt. 16:25.

Do you think it hard to be a Christian? Is it a sacrifice for you to give up the “pleasures of sin”? Is it hard for you to be good? If so, you have not the right conception of true Christianity. The gospel of the Christ is the good news of freedom from all anxiety, worry, inharmony, sin, sorrow, and suffering.

What are all these sense-pleasures,

after all? They are but for the moment, and leave in their wake the very things from which all seek release. People seek satisfaction, pleasure, even for a moment, though they know they must suffer afterwards for it.

What they are really seeking is an abiding realization of *good*; being an ever-present satisfaction without

any "after effects." But people generally do not know its source or its nature; they think happiness comes from without, in possessing things, or according to circumstances and conditions. This is the blindness of sense.

Only by quickening and enlarging the spiritual vision does true contentment come to the individual. This is the mission of the Christ, the revelation of Truth, whose light is ever burning, either dimly or brightly, in every soul. "Take heed that the light which is in thee be not darkness," said Jesus. It is obscured when the thoughts are turned to appearances, to sense conditions; but when one turns within and contemplates the Truth, desiring that harmony which comes only from the good, the light grows with a new brightness and the whole being is filled with light.

Then is realized the joy of life, because while the visible has its proper place and use, it no longer is de-

pended upon to give peace and satisfaction: these come only from the consciousness of the reality and nature of the Omnipresence, of which all things are the expression; that this Presence is Life, Love, Wisdom, Joy, Perfection—for which each has been so earnestly searching.

This is true Christianity, and whoever is following this aspiration of the soul, whether or not a member of any church, is a Christian! How little to give up for such a recompense!—even though that be the giving up of all earthly and family ties, which in this day of spiritual enlightenment is seldom necessary in order to espouse the Truth.

The cost of discipleship today is no longer the sacrifice it once was, but the reward of a fuller *consciousness* of all that is *good*, through aspiration, concentration, meditation, inspiration, illumination and realization.

Lesson 4, April 26.

THE LOST SHEEP AND THE LOST COIN

Luke 15:1-10.

Golden Text. There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15:10.

Heaven is the realm of harmonious thought, of realization of the good. In this realm there is great rejoicing because of the awakening to the Truth of any mentality; the influence of such thoughts being largely responsible for the transformation.

To sin is to fall short, to miss the mark. What joy when such a thought is redeemed, when fulfillment is attained! The way of redemption is to listen to the voice of Truth, the Christ, which will lead into all Truth. Thus they drew near to hear Jesus, through whom the Christ spoke. Yet sense-thought finds fault, complains, and a parable is given them to impress a needed lesson.

What if you have a flock of sheep and one became lost—what would you do? Would you not search for it until you found it? Then would all rejoice with you. What if a woman lost a coin in her home—what would she do? Would she not

light a candle, sweep the house, and continue her search until she found the lost coin?

Exactly so with this harmonious attitude of mind called heaven. Here are thoughts that have gone astray—they are out of the fold, they have become lost. They must be found and returned to their rightful place. They are out in the cold, in hard conditions, because of their wrong beliefs and opinions; they must be saved, redeemed; brought again into conscious right relation with the whole, which is the state of heavenly bliss.

These stray thoughts must be gone after and brought back to divine adjustment. Vigilance is necessary in our thinking that no thought may fall short of the divine ideal—perfection. And as a true thought is the power of God, there is no thought of sin or shortcoming that can not be redeemed if we will seek it out and "save that which was lost."

Every thought must tally up to the

ideal. Even if ninety-nine of your thoughts are good, and only one bad, that too, must be brought into the fold. Such was the teaching of Jesus; such is the teaching of Truth today. Then rejoice over its demonstration, that Truth saves to the uttermost.

“RESIST NOT EVIL”

By Flora Paris Howard.



THE BEST WAY not to resist evil is to know that there is no evil to resist. Why should one consider temptation as good or as evil, or consider it at all? Why should one think that temptations broaden one's consciousness? We gain nothing by having them, but much in not having them. We gain nothing by falling into a ditch, but much by keeping out of it.

Temptations are not necessary for our development, as are wisdom and understanding. Courting experiences or temptations shows a lack of wisdom. The right attitude to take is this: The “prince of this world” cometh and findeth nothing in me to resist.

It makes no one a coward to be called such. Why care? Why resist? You know what you are, and that is enough for you. You need not worry as to what another thinks, says and does; it is what you think, say and do which is of importance to you.

Temptations are not opportunities to prove one's standing in life—that is shown by your rising to a state of consciousness where you do not have temptations. We hear much about demonstration: why not rise above demonstration? It is easier to keep out than it is to get out. Keeping out is true demonstration.

The one who works along the line of least resistance finds there is nothing to resist. The one who goes with the tide of Truth and knows only Good, makes good all along the line. Row with the stream and paddle your own canoe, but don't attempt to paddle another's—you will have plenty to do to keep your own right side up.

Truth does not consist of a chain of experiences or temptations, but rather in freeing us from them by knowledge of that which is, which is Truth itself. The one who thinks he has to have a lot of experiences to pass through in order to know himself has forgotten the words, “Ye have an unction from the holy one whereby ye know all things.”

We do not have to help the Spirit to make us what we already are—perfect. From the absolute our lives are peaceful, orderly, active, and effortless; but we use effort until we find this out. It is not method we need, but vision; but we use method until vision comes.

The best treatment for the realization of any good is to know that you have it now. “Pray as if you had already received,” giving thanks therefor, and ye shall have.

Let us contract the habit of courtesy and kindness, not alone with others, but especially in our homes let Love inspire every word and act. Then the inevitable result will be truly Heaven.—W. Y. More.

THE ONLY BASIS

MARY M. HUMPHRIES



MIND is the Perfect Law of Creation, and is manifesting through Life its activity. All that is visible is its expression, man being its highest expression, Living Soul. Harmony is true expression of Mind. That which is not in harmony is the result of a belief in limitation of lack of Mind. Harmony is Love, which is the nature of Mind, and in the degree that we love the manifestations of Mind, are we in pleasant relationship with the universe, and therefore powerful. No one can realize power that is not conscious of this great dynamic Power as All and in All.

Go within and search the real you. You will find such a store-house of treasures as you little dreamed of, for you are one of the "many mansions in the Father's house" which the Christ hath prepared.

Infinite Mind is the store-house which is your real riches, and there is no limit except as you place upon yourself. In the degree that you realize your oneness with Mind—to that degree will life be real to you.

Mind is the Perfect Law of Liberty—"All its way are pleasantness and all its paths are peace."

To be conscious of this Law of Being is to continually give out, "ex-press," to put forth, to grow, and thus "we have life and have it more abundantly.

To be Life is to let God be you, and this is to let be all that is Truth, rejecting that which is not according to God, or the Mind-Perfect Law. This is the resurrection of all Creation.

God is Omni-Present Mind, which is being its own Being.

EASTER

M. L. H.

All days are Resurrection Day,
 Since Christ the stone doth roll away:
 Clearing the thought of mist and gloom,
 Delivering us from Error's tomb.

Every day is Ascension Day.
 We gauge our flight by how we pray;
 Plainly the way to us is shown
 To mount the Heights
 And reach the Throne.

"For this reason was I born, and for this cause came I unto the world, that I might bear witness unto the Truth."

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.

ROSTER OF DIVINE SCIENCE REGISTERED GRADUATE WORKERS.

- | | |
|--|--|
| Baum, Mrs. C. L., 1439 Gilpin Street, Denver. Teacher. | Ketner, Mrs. M. M. P., 1647 Clarkson Street, Denver. Practitioner. |
| Brooks, The Rev. Nona L., 864 Clarkson Street, Denver. Minister First Divine Science Church of Denver. | Knowles, Miss Lillian R., 1543 Gilpin Street, Denver. Healing and Individual Instruction, Adults and Children. |
| Close, The Rev. Helen E., 727 W. 14th St., Oakland, Calif. Vice President and Treasurer of The California College of Divine Science. | Luedtke, Mr. G. R., 525 Twelfth street, Denver, Colo. |
| Dalziel, The Rev. Ruth, Minister First Divine Science Church of Oklahoma City, Okla. 112 W. 7th St. | Palmer, Mrs. Anna L., 1250 Ogden Street, Denver. Individual Instruction. |
| Dameron, Mrs. Pearl W., 1347 Emerson Street, Denver. Practitioner. | Patch, Mrs. Marie Maynard, The Shirley, Denver. Practitioner and Teacher. |
| Eaton, Mrs. Alice C., Secretary Colorado College of Divine Science, 730 E. 17th Ave., Denver. Practitioner. | Prather, The Rev. Charles Edgar, 3929 West Thirty-eighth Avenue, Denver. Residence, 4231 West Thirty-second Avenue. Editor "Power," Minister Second Divine Science Church of Denver. |
| Elliott, The Rev. Ida B., 727 W. 14th St., Oakland, Calif. President California College of Divine Science. | Preston, The Rev. Josephine S., 315-316 Owl Bldg., corner 4th and Broadway, San Diego, Calif. United Truth Students' Reading Rooms. |
| Fay, Mrs. Ada, 1018 South York St., Denver. Individual Instruction. | Stark, Mrs. Martha J., 1434 Corona Street, Denver. Individual Instruction. Practitioner. |
| Gallagher, The Rev. Maud Fletcher, 2107 Beachwood Drive, Hollywood, Calif. Practitioner and Teacher. | Walsh, Mrs. Louise K., 781 South Pearl Street, Denver. Practitioner. |
| Galer, The Rev. Agnes J., 618 Crary Bldg., Seattle, Wash., Minister First Divine Science Church. | Wooton, Mrs. Lydia J. |
| James, Mrs. Fannie B., 730 E. 17th Avenue, Denver. President Colorado College of Divine Science. | |

Daily Studies for the Month

ALICE R. RITCHIE.

“ACQUAINT NOW THYSELF WITH THE OMNIPRESENCE, AND BE AT PEACE”

Wednesday, April the First.

If today we are not at peace with ourselves and our world it is because we are better acquainted with mortal beliefs than we are with the Omnipresence. If you earnestly desire to be at peace, turn to the One Presence of God that is all about you and within you. “Be still and know that I am God.”

(Study page 56 in “Truth and Health.”)

Thursday, April the Second.

Taking this All-Presence into your thought as Divine Love pervading and filling all, would bring you into realization of peace and rest in greater measure than any other Truth you could possibly meditate upon. To become conscious of this Divine Presence is the one thing needful today; to know it as eternal Life, all-caring Love, infinite Abundance and all-pervading Health, is the supreme desire of every aspiring soul.—“Studies in Divine Science.” “Acknowledge me in all thy ways, and I will direct thy path.”

(Study page 50 in “Truth and Health.”)

Friday, April the Third.

As you meditate on the eternal Truth that the Infinite Spirit of Love and Life is the reality of the universe, the result will be that you will learn to commune with the Omnipresence, learn to lean upon it, learn to trust it; for in the One that includes all there is an eye that never sleeps, an ear that always hears.—“Studies in Divine Science.”

Is it not strange that there are some who trust a bit of medicine, a change of climate, a lower altitude more than they trust the Omnipresence? See to it that you trust God, and God only.

(Study “Truth and Health,” page 59.)

Saturday, April the Fourth.

Let yourself feel the companionship of Love, work within yourself to feel the comradeship with the All-Good, not afar off, but *here*, within you.—“Studies in Divine Science.”

Do you ever think you are lonely? Let the God-Presence be your companion; let the One Presence be to you the Great Living Reality that it is. Do not *seek* comrades but let God bring to you just the right companions. As you *know* the Presence and *trust* the Presence everything in your world will be adjusted. Do you believe this? It is according to Law.

(Malachi 3:10—the latter part of the verse.)

Sunday, April the Fifth.

Do you ever feel sensitive? Are your feelings hurt when some one thoughtlessly says something that does not sound real kind? Do you want to know what to do when those sensitive feelings come creeping all through you? If possible, go where you can be quiet and alone. Say to yourself something like this: “If I had been better acquainted with the Love-Presence than I was with personal admiration these feelings would never have

come to me. I do not want sensitiveness. I want peace. I can find peace only by acquainting myself with God." Then have a Silence. *Know only God*; know that the God-Presence is all about you, is within you. Feel the *nearness* of this Presence.

(Study page 68 in "Truth and Health.")

Monday, April the Sixth.

"Acquaint" means *to know with*. When you enter into the Silence you just *know with God*. This brings peace. If you are filled with thoughts of discord did you ever think that it is because you neglect to have your Silence? We need our times of prayer.

"More things are wrought by prayer than this world dreams of."

(Study page 121 in "Truth and Health.")

Tuesday, April the Seventh.

Do you ever feel depressed? You can feel depressed only when you forget God, the One Presence. Acquaint *now* thyself with this One Presence. Drop those personal thoughts and identify your thinking with God. Take the time to sit down and get acquainted with God. This is the only way you will ever find peace.

(Psalm 42. God has not forgotten us, but we forget God. Do you not thirst for God? Read all of this Psalm, please.)

Wednesday, April the Eighth.

A woman who had the habit of having times of discouragement was shown that she could break this habit if she would but turn her thoughts God-ward and not little-self-ward. She was given this verse to use in handling her problem: "Acquaint now thyself with the Omnipresence and be at peace." Whenever the *first* thought of discouragement came she would go to her room and acquaint herself with the One Presence. In those moments of commission, of prayer, she knew only the Good and herself one with the Good. She was faithful. She broke herself of this habit that she had indulged in for fifteen years.

(Study page 173, "Truth and Health.")

Thursday, April the Ninth.

If you would live a strong, helpful life, *pray*. Turn to the Father in secret. It is in the quiet times when you are alone with God that you get the realization of the God-Strength, the God-Power in yourself. Knowing this Strength, this Power, you are prepared to go into the world of activity.

(Study page 102, "Truth and Health.")

Friday, April the Tenth.

Do you ever feel any personal glory when some one praises you for work that you have performed or for words that you have spoken? Everything that we do is done through the God-Power within us. We can do nothing of ourselves, so to God belongs all the glory. Practice meekness. Thank God for thinking, speaking and acting in and through you. (Read St. John 5:30, and Philippians 4:13.)

(Study page 138, "Truth and Health.")

Saturday, April the Eleventh.

Do you think that there is some one in your world who annoys or irritates you? No one can do this. It is *your thoughts about* that one that causes the inharmony. Acquaint now thyself with the God-Love in that one and be at peace. We are all one in God.

(See page 147 in "Truth and Health.")

Sunday, April the Twelfth.

There is but one All. Form the habit of acknowledging this One who is your very life and substance; let the Presence mean more and more to you all the time.—"Studies in Divine Science."

(Page 78 in "Truth and Health.") (Jer. 23:24.)

Monday, April the Thirteenth.

God is all there really is and I am a part of this one great reality. Do not lose, but find yourself in God, and endeavor to realize for yourself the truth of the Omnipresence.—“Studies in Divine Science.”

(“Truth and Health,” page 79.)

Since the above is true, what is there for us to fear? Let us use the Truth we know. No matter where we are, we can say, “There is nothing to fear for *God is here.*”

Tuesday, April the Fourteenth.

All fear and worry in the world is a lack of understanding; therefore, a lack of faith and trust in the Omnipresence of God, the All-Good, in which there is no sin, sickness, disease or death.—“Studies in Divine Science.”

When we put our faith in the Omnipresence of All-Good, we are putting our faith in the One, Great, Infinite and Eternal Reality. Think about this when you are tempted to fear and worry.

(Study page 109 in “Truth and Health.”)

Wednesday, April the Fifteenth.

The more we dwell in thought on the Omnipresence, the more we will realize that if we are filled with this Divine Presence there is no place left for anything unlike, or separate from the One that is All.—“Studies in Divine Science.”

If a belief of a cold presents itself, shall we hurry to get acquainted with it by first acknowledging it and then introducing it to our family and friends? If you want to keep that cold, do just that, but if you want to realize harmony in your body, do not think about the cold but *know* that you are right now filled with the Divine Presence of Perfect Life. That belief of a cold does not belong to you. Try it; it works when you are faithful and steadfast in declaring the Truth and then living what you have declared.

(Study page 27 in “Truth and Health.”)

Thursday, April the Sixteenth.

If you could only *realize* the all-pervading Presence, the Substance of God, how changed things would be! If you could but realize that God, Mind, Spirit, the Universal, fills *every atom*, what a different attitude you would have to everybody and everything!—“Spiritual Healing.”

Let us try each day to make the Presence more real to us and mortal conceptions of separation from the Presence more unreal.

(Study page 237 in “Truth and Health.”)

Friday, April the Seventeenth.

If you could but realize, even for a moment, that God is *All*—all of you, all of everything, it would work a revolution in your thoughts and feelings right here and now. “Then shall thy light break forth as the morning, and thine health shall bring forth speedily.”—“Spiritual Healing.”

As we study Truth each day and try to use what we study by living it, we are bound to unfold into a greater and greater realization.

(Turn to page 113 in “Truth and Health.”)

Saturday, April the Eighteenth.

The reality of you and of me is this Presence, which is Love, Life, Spirit, Substance and Health. This is what we are to realize.—“Studies in Divine Science.”

(Page 130, “Truth and Health.”)

Sunday, April the Nineteenth.**Thoughts Upon God.**

Thou Infinite Presence, Thou art all and in all, “the fullness that filleth all.” Thou art the Source and Substance of all things; therefore All is Good. Thou art Power expressing through me. Thou art my Love, by which I

realize how everything works together for good. Thou art All. I now know myself as Thy expression. Beside Thee there is none else.—“Spiritual Healing.”

Monday, April the Twentieth.

If we are dwelling much on health, harmony, peace and happiness, we will find that they will become such a reality to us that they will exclude sin, sickness and evil from our thought.—“Studies in Divine Science.”

“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.”—Psalm 91:1.

Tuesday, April the Twenty-first.

Acquaint *now* thyself with the Omnipresence.

Begin *today* to be more earnest in *your* study and living of Truth than you have ever been before.

(Read page 48, “Truth and Health.”)

Wednesday, April the Twenty-second.

When we know God we know light, for “God is light, and in him is no darkness at all.”

The Silence is a very important part of our daily practice of Truth, so the remaining lessons of this month’s study will be on the Silence. Of course our work does not end with the Silence; we must *live* hour by hour the Truth we see in the Silence, but the Silence is necessary to acquaint ourselves with the Omnipresence. Peace can come only through knowing God, the One Presence.

Thursday, April the Twenty-third.

The Silence is a silent period of meditation and concentration for the purpose of coming face to face with the invisible Presence within; that in this inner stillness we may be able to feel and know this Presence with us always. No one can get this consciousness of this presence for us.—“Studies in Divine Science.”

“And that ye study to be quiet.”

Friday, April the Twenty-fourth.

The Silence is a period of withdrawal from the external and of concentration on the inner truth. It is well to observe it at a certain time each day, and if possible, at a certain place. Take some simple statement into the silence and concentrate the thought on it.—“Studies in Divine Science.”

I joyfully accept the Omnipresence without *any* reserve. Do not reserve your home but joyfully accept the Love-Presence that *is* in *your* home.

Saturday, April the Twenty-fifth.

“Thou art the only Presence.” “I am filled with the peace of the one Presence.” “My eye is single to truth, therefore my whole body is full of light.” These and many others are good statements for silent concentration, and will bring us into a realization of truth.—“Studies in Divine Science.”

In the Silence try (restfully) to realize what the truths you are saying mean to you. Mere words do not get us into the realization of Truth.

Sunday, April the Twenty-sixth.

I have faith in God.

I have faith in myself.

I have faith in my health.

I have faith in life.

I have faith in my abundance.

I have faith in God to express perfection through me.—“Spiritual Healing.”

Meditate upon these statements on faith, in your times of Silence, today.

Monday, April the Twenty-seventh.

Whatever God is, we are.

It is therefore untrue to affirm of our real selves those things that we would not and could not affirm of God.

I am calm, strong and serene.

I am joyous, fearless and free.

All that I am is eternal in God.

The Lord my God in the midst of me is mighty.—“Studies in Divine Science.”

When you have your Silence, drop all thought of time. Do not let the belief of lack of time get a foothold in your thinking.

Tuesday, April the Twenty-eighth.**Thoughts Upon Abundance.**

There is but one Presence and Power in all the universe—the Good Omnipotent. This Presence is the Source of all, therefore the Substance of all. I now see this living Substance in me and in my affairs—in everything. God is my abundance of life, health, substance, supply. I steadfastly see the Allness of God, and therefore see only Abundance.—“Spiritual Healing.”

No matter what your problem is, you can take it to the Omnipresence in prayer.

Wednesday, April the Twenty-ninth.

Of all that God has given me I can lose nothing.

God has given me strength.

God has given me health.

God has given me faith.

God has given me wisdom.

God has given me love.—“Studies in Divine Science.”

(Page 190 in “Truth and Health.”)

Thursday, April the Thirtieth.

If you are not realizing health in your body or in your affairs, you are not at peace. If you are not at peace, it is because you do not know God, the One Presence, the One Power. What are you to do then to find peace? *Acquaint now thyself with the Omnipresence, and be at peace.*

May these Daily Studies be to you guide posts to show you the way.

Friends, family, possessions, can not of themselves give you the peace you crave. The peace that passeth understanding is *yours* when you know God.

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

COLLEGE COURSES

The Colorado College of Divine Science.

TEACHERS AND PRACTITIONERS' COURSE.

(Five Classes Required for Diploma.)

PRIMARY CLASS.....	\$10.00
TRAINING CLASS (Individual, \$25.00).....	15. 0
BIBLE STUDY.....	25. 0
NORMAL CLASS.....	25. 0
GRADUATING CLASS.....	25.00
(Students enter Graduating Class by special permission of the Board.)	

My body is now Living Substance. I know no other Substance. Inherent in the Substance of my body is the Life and Intelligence that cares for it. I trust these fully.

Henceforth, I see God in my flesh.

Henceforth, I know only the perfect body, God's Body.

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.

- The California College of Divine Science, 727 West 14th St., Oakland, Calif. Rev. Ida B. Elliott, president; Rev. Helen E. Close, vice president and treasurer; Mrs. Geraldine Otey, secretary. Services: Sunday, 11:00 a. m.; healing lesson, Wednesday, 8 p. m.
- 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.
- 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. Frenyner, 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.
- Los Angeles. Tuesday Noon Meetings, Blanchard Hall, 233 Broadway, Practical New Thought Talks by Annie Rix Millitz.
- Los Angeles. Blanchard Symphony Hall, 232 So. Hill St. Services: Sunday, 11 a. m. Annie Rix Millitz, Speaker.
- Los Angeles. Home of Truth, 802 So. Union Ave. Take West 8th St. car. Annie Rix Millitz, Speaker. Bible Lessons, Tuesday and Wednesday, 10:30 a. m. Healing Meeting, Thursday 8 p. m. Individual healing, daily.
- The Order of the 15, 123 McCadden Place, Hollywood, Los Angeles, California. F. Homer Curtiss, M. D., Secretary.
- Oakland. Mrs. Mary Cummings, teacher and practitioner of Divine Science. Classes and individual training in Practical Christianity. Absent treatments. Office hours, 2 to 5 p. m., and by appointment. 615 27th Street, Oakland, Calif.
- San Diego. United Truth Students' Reading Rooms, 315-316 Owl Bldg., cor 4th and Broadway. 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.

- 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.
- Pueblo. The Truth Center of Christian Living and Healing, 108 W. 10th St. Mrs. Lydia M. Keeling.
- 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., Lessons in Self-Culture.

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.
- Washington, D. C. Divine Science Center, 1418 Euclid Street, N. W., Washington, D. C.; open daily. Dr. John D. Miles, healer and teacher. Write for particulars. Phone Columbia 1973.

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 Truth Students**, 913 Masonic Temple Second and fourth Wednesdays, 2 p. m.
- Chicago**.—The North Side Unity Center, 545A Wellington Avenue. Mary A. Howard, teacher and healer (Divine Science). Concentration Class Wednesday, 2:30 p. m.
- Science of Being Principles** taught and treatments given by Mrs. Augusta Boulter at the Exous Home School, Room 31, Oakland Music Hall, corner Cottage Grove Ave. and East 40th St., 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.
- Purdy Publishing Co.**, Room 1000, New Mallers Bldg., 5 So. Wabash Ave., Chicago. New Thought books and magazines. Agents for "Power" publications.
- Unity Society of Chicago**. Services Sunday at 11 a. m., Hall 901 Masonic Temple. LeRoy Moore, speaker.

KENTUCKY

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

MASSACHUSETTS.

- Boston**. The Metaphysical Club, 30 Huntington Avenue, Reading Rooms and many helpful meetings.
- 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.
- Lawrence New Thought Center**, 5 Fair Oaks Avenue. Miss Emma E. Carr, President, 5 Fair Oaks Ave. Mrs. John A. Brackett, Vice-President, 48 Abbott St., Miss Elizabeth McKillop, Secretary, and Miss Henrietta Durant, Treasurer, 4 Berkeley St.
- Springfield**. Unity Center of New Thought, Room 403, 356 Main Street, Circulating library; "Power" and other New Thought magazines. Mrs. Mary Margeson, healer and teacher.

MICHIGAN.

- Detroit**. The Higher Thought Assembly, 10 Witherell Street. Devoted to the latest, best and highest in science, philosophy and religion. Daily services from 4 to 4:30 p. m.; circulating library; healing circle.
- 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.

MISSOURI.

- Divine Science or Practical Christianity**, Eighteenth and Pestalozzi Sts., St. Louis, Mo. Rev. H. H. Schroeder, Minister. Services, Sunday, 10 a. m., German; 11 a. m., English.
- St. Louis New Thought Truth League**, Alexandria Bldg., 509 No. Newstead Ave. Divine Science services, Sunday 11 a. m.
- The Unity Society of Practical Christianity**, 913 Tracy Ave., Kansas City, Mo. Charles Fillmore, Speaker. Services: Sunday, 11 a. m.; Wednesday, 2:30 p. m.; Healing Meeting, 8 p. m.

NEW YORK.

- Divine Science—The Church of the Healing Christ**, Duryea's Hall, 47 West 72nd St., New York City. Rev. W. John Murray, Minister. Services: Sunday, 11 a. m.
- New York City**. Unity Center, 305 Madison Avenue. Mrs. Sophia VanMarter in charge.
- New York City**. The New Thought Church, Aeolian Hall, 32 West 43d St. F. W. Sears, M. P., Speaker. Sunday services at 11 o'clock. Finest Pipe Organ in the world. Business office of Church, 110 W. 34th St.

OHIO.

- The Eloist Ministry**, 2057 East Sixty-ninth Street, Cleveland, Ohio. Walter DeVoe, healer and teacher.
- Cincinnati**.—New Thought Temple, Literary Club Rooms, 25 East 8th Avenue. Miss Lella Simon, Minister. Services, Sunday 11 a. m.

OREGON.

PORTLAND—New Thought Temple of Truth, 510 Ellers Bldg. Rev. Perry Joseph Green, ministrant. Phone, Main 9117. Hours, 1 to 5 p. m. and 6 to 8 p. m. by appointment. Sunday lecture at 8 p. m., Recital Hall, Ellers Bldg. Silence meeting, Friday at 8 p. m.

OKLAHOMA.

First Divine Science Church of Oklahoma City, 731 North Robinson Street. 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.

WASHINGTON.

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.

Seattle. The First Divine Science Church and College. The Rev. Agnes J. Galer, Minister. Services: Sunday, 11 a. m., in I. O. F. 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 the Class Room, 518 Crary Bldg.

Spokane. The Church of the Truth. Corner Jefferson Street and Sixth Avenue. Rev. A. C. Grier, Pastor; Rev. H. E. Mills, Associate Pastor. Sunday services, 11 a. m. and 7:30 p. m. Mid-week meetings, Tuesday, 2 p. m., and Wednesday, 8 p. m.

FOREIGN.

London, England—Higher Thought Center, 40 Courtfield Gardens, Cromwell Road, London, S. W., England. Miss Alice M. Callow, Secretary.

Sydney, Australia. New Thought Church, 3 Macquarie Place. Pastor: Rev. Dr. Wm. Adams. Services: Sunday, 7:15 p. m.; Wednesday, 7:45 p. m.

MAGAZINES AND PERIODICALS.

- Boston Cooking School Magazine**, 372 Boylston St., Boston. \$1.00 a year.
- Bible Review**. Hiram E. Butler, Editor. Applegate, Cal. \$1.50 a year.
- Columbus Medical Journal**. Dr. C. C. Carr, Editor. Columbus, Ohio. \$1.00 a year.
- Christian**. Thomas J. Shelton, Editor. Denver, Colo. \$1.00 a year.
- The Column**. Julia Seton Sears, Editor. New York City. \$1.00 a year.
- Das Wort (German)**. H. H. Schroeder, Editor. St. Louis, Mo. \$1.25 a year.
- The Etude**. (For Music lovers everywhere.) 1712 Chestnut St., Philadelphia, Pa., \$1.50 a year.
- Emmanuel Press**. Rev. Thomas Parker Boyd, Editor. Berkeley, Calif. \$1.00 a year.
- Expression**. Alma Gillen, Editor. London, England. \$1.58 a year.
- The Financial Age**. Weekly, \$5.00 a year. New York City.
- The Gleaner**. Rev. W. John Murray, Editor. New York City. \$1.00 a year.
- Health Magazine**, Holyoke, Mass. \$1 a year.
- The Master Mind**. Annie Rix Militz, Editor. Los Angeles, Cal. \$1.00 a year.
- Man's Friend**. Wm. Porter Townsend, Editor. Clinton, N. J. 50c a year.
- Nautilus**. Elizabeth Towne, Editor. Holyoke, Mass. \$1.50 a year, with "Power," \$2.10.
- Now**. Henry Harrison Brown, Editor. Glenwood, Cal. \$1.00 a year.
- Our Dumb Animals**. Guy Richardson, Editor. Boston, Mass. \$1.00 a year.
- The Public**. (Fundamental Democracy.) Louis F. Post, Editor. Chicago, Ill. Weekly, \$1.00 a year.
- The Stellar Ray**. Henry Clay Hodges, Editor. Detroit, Mich. \$1.00 a year.
- The Sunflower**. (Spiritualism.) Frank Walker, Editor. Weekly, \$1.00 a year.
- Scientific American**. Weekly, \$3.00 a year. New York City.
- Teachers' Magazine**. (For Primary Grades.) A. S. Barnes & Co., 11 E. 24th St., New York City. \$1.00 a year.
- Truth**. Rev. A. C. Grier, Editor, Spokane, Wash. \$1.00 a year.
- Unity**. Charles Fillmore, Editor. Kansas City, Mo. \$1.00 a year.
- Washington News-Letter**. O. C. Sabin, Editor. Washington, D. C. \$1.00 a year.
- Wisdom**. (New Thought for the Young.) Mrs. Myrtle Fillmore, Editor, Kansas City, Mo. \$1.00 a year.
- The Youths' Companion**. Boston, Mass. Weekly, \$2.00 a year.

Send us the names of your friends. Ask them, for their own good, to subscribe for Power, which is an *authoritative magazine of the Higher Thought*. It meets the need of both primary and advanced student, giving new lessons of revealed Truth each month.

BOOKS BY FANNIE B. JAMES.

TRUTH AND HEALTH.

A Metaphysical Study for Beginners.

It presents with exactness and clearness the methods of Mind Healing. It gives systematic courses of study, rising from the simplest explanations to the highest. It answers questions that many are puzzling over today, and interprets difficult Bible texts.

"Truth and Health" is sure to be of intense interest to all students of Truth and the seekers after Health.

Cloth binding, 370 pages.....\$ 1.75

In full seal binding.....\$ 3.00

(This makes a beautiful gift book.)

MORNING GLORIES.

Lessons for the young. The Truth told in simplest language.

Paper, 30 cents.

SELECTED BIBLE READINGS.

A beautiful course in Bible Study, consisting of selections, of two pages each, on many subjects.

Paper, 30 cents; cloth, 60 cents.

THE REDEEMED BODY.

A study of the Body—a New Revelation.

THE COMMUNION.

A service for individual or church use.

Both in one booklet, paper, 20 cents.

THE BIBLE TEACHING ABOUT HEALING.

An unbiased search after the true Bible teaching on this subject. Excellent to give to invalids.

Paper, 15 cents.

WORDS SUGGESTING HOW TO HEAL.

A little book of treatments.

Paper, 15 cents; cloth, 25 cents; leather, \$1.00.

THE POWER PUBLISHING COMPANY,

3929 West 38th Avenue

Denver, Colorado.

"POWER" BOOKLETS.

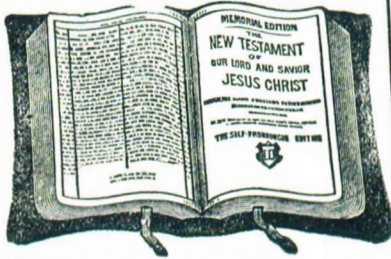
Behold the Christ.....	10c
In His Name.....	10c
He Is Faithful That Promised.....	10c
His Word Goeth Forth in Power.....	10c
What After Death?.....	10c
Our Resurrection Day.....	10c
How to Handle Environment.....	10c
Affirmation and Denial.....	10c

THE POWER PUBLISHING COMPANY,

3929 West Thirty-eighth Avenue, Denver, Colorado.

Our Great Bible Offer

IDEAL BOURGEOIS TYPE EDITION.



Printed on Fine White Paper from the sharpest, cleanest and clearest Large Bourgeois Type Plates made.

Teachers' New Ready-Reference Hand Book.

A New Practical Comparative Concordance, with nearly 50,000 references.

A new illustrated Self-pronouncing Dictionary, on nearly 5,000 subjects. Four Thousand Questions and Answers on the Old and New Testaments.

Fifteen New Maps, Printed in Colors.

Style and Binding.

Bound in FRENCH SEAL, Divinity Circuit, Linen Lining and Fly Leaves, Silk Head Band and Purple Silk Marker, Round Corners, Red under Gold Edges.

List Price, \$4.35.

This Bible, with Patent Thumb Index, and POWER one year, for only

\$3.00, delivered.

THE POWER PUBLISHING CO.

3929 W. Thirty-eights Avenue, Denver.

OVER 65 YEARS
EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. HANDBOOK on Patents sent free. Oldest agency for securing patents.

Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York.
Branch Office, 625 F St., Washington, D. C.

"Spiritual Healing"

By Rev. Charles Edgar Prather.

SOME COMMENTS.

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

Sophia Van Marter, Teacher and Healer, New York City: "I am more pleased with 'Spiritual Healing' than I can say, for I find the great truth it teaches presented in such a clear and masterly way, and yet so plain and simple, that many who have been groping in darkness must find in its clear teaching the guidance into the Light."

Bishop Oliver C. Sabin, of the Evangelical Christian Science Church, and Editor "Washington News-Letter": "I want to say to you this, that I have enjoyed the reading of 'Spiritual Healing' more than any book that has come to me in years. It is really a splendid book."

Eleanor Reesburg, Metaphysical Library, Los Angeles: "'Spiritual Healing' contains the very essence of Truth; so simple a child can comprehend it."

Paper, 30c. Maroon Cloth, 50c.
Full Morocco, \$1.25.

THE POWER PUBLISHING CO.
3929 West Thirty-eighth Avenue,
Denver, Colorado.

"THE MASTER MIND"

"Hearing the Inner Voice."

is the subject of a special series of lessons by Mrs. Militz.

"Christian Mind Healing" is a course of lessons by Harriet Hale Rix, Healer and Teacher in the Homes of Truth for twenty years.

Practical instructions for business men and women, and articles for advanced students of Truth.

Every number contains special lessons in Bible interpretation. These lessons help you to know and understand the great healing truths of the Bible, and give you a keener joy in its study.

Mrs. Militz has had years of experience in teaching. For many years she acted as speaker for the Los Angeles and San Francisco Homes of Truth. Her wide experience in healing work enables her to give a practical and workable presentation of the subject in her writings. Thousands have become teachers and healers through studying her published works.

The subscription price to *The Master Mind* is \$1.00 per year. Foreign, \$1.35; Canada and Los Angeles, \$1.25.

Send 25c for 3-months' trial subscription and get "All Things Possible to Them that Believe" free; OR, \$1.00 for a year's subscription and get *The Master Mind* Calendar Pad—uplifting quotations for every day.

THE MASTER MIND PUBLISHING CO.,
649 So. Flower St., Los Angeles, Calif.

CALIFORNIA COLLEGE OF DIVINE SCIENCE.

727 West Fourteenth Street, Oakland, Calif.

(Incorporated, 1913.)

MISS IDA B. ELLIOTT,
President.

MRS. HELEN E. CLOSE,
V.-Pres. and Treasurer.

MRS. GERALDINE OTEY,
Secretary.

Teachers' and Practitioners' Course.

Primary Class	Training Class	Normal Class
Bible Study Class	Graduating Class	

Calendar for the Week.

Sunday, 11 a. m.—Sermon, Lecture or Lesson.

Tuesday, 10:30 a. m.—Truth and Health.

Wednesday, 8 p. m.—Health Class.

Thursday, 10:30 a. m.—Emerson Class.

Friday, 10:30 a. m.—Bible Class.

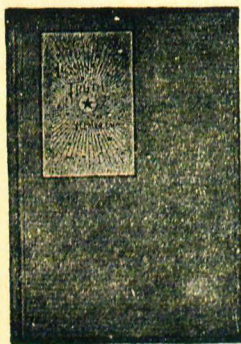
(Sunday Services held in Starr King Hall, 14th and Castro Sts.)

READ "NEW THOUGHT COMPANION."

A semi-monthly *New Thought* periodical, devoted to the doctrine of Freedom. Optimistic, cheerful and full of inspiration. Articles by some of the best *New Thought* contributors. Strong editorials and other articles by the Editor, S. E. Huff. Subscription only \$1.00 a year. A valuable little book, "Magnetic Healing Explained," by Dr. L. E. Stanhope, or "Telepathy," by W. W. Atkinson, free if you subscribe before Jan. 1, 1914. (State preference.) Two months' trial subscription (4 issues), only 10c. **PLYMOUTH PRINTING CO.,** Plymouth, Ill.

Lessons in Truth.

By H. EMILIE CADY



Paper, 50 cents.
Cloth, gilt top, \$1.00.

A Course of Twelve Lessons in Spiritual Unfoldment. Very simple, practical, inspiring; a book which appeals to your higher nature.

The editor of POWER said in November, 1908, issue: "I know of no better book than 'Lessons in Truth' to recommend to new beginners in the study of spiritual unfoldment."

CONTENTS.

1. Statement of Being.
2. Thinking.
3. Denials.
4. Affirmations.
5. Faith.
6. Definitions.
7. Spiritual Understanding.
8. Secret Place of the Most High.
9. Finding the Secret Place.
10. Spritual Gifts.
11. Unity of the Spirit.
12. Bondage or Liberty—Which?



God a Present Help.

Those who know the wondrous helpfulness of the works of this writer will be glad to hear of this, her latest publication.

CONTENTS

- | | |
|-------------------------------|---------------------------------------|
| 1. Good Tidings of Great Joy. | 6. Giving and Forgiving. |
| 2. The Will of God. | 7. Power in the Name of Jesus Christ. |
| 3. Life More Abundant. | 8. Life a Ministry. |
| 4. Christ in You. | 9. The Life Beyond. |
| 5. Faith. | |

In this work, Dr. Cady interprets to the reader the teachings of Jesus, in her simple penetrating way. It will be found of incalculable value on the one hand to those seeking tranquility and rest from overwrought conditions, and on the other to those needing a safe, reliable guide in religious life.

The time is especially ripe for this book, when so many are looking along such lines of progress as "The Emanuel Movement" and many others.

Neatly bound in Cloth. Price \$1.00 Post Paid

THE POWER PUBLISHING CO.,
3929 West Thirty-eighth Avenue, Denver, Colorado.

