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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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SOME PRACTICAL EASTER LESSONS

CHARLES EDGAR PRATHER.

NEWNESS OF LIFE



ALL THE EARTH AWAKES to sing anew the praises of a life-thrilling ecstasy. Spring has come. The forces of Nature, which have been taking a rest, are now responding to the impulse of renewed activity. With the passing of Winter, humanity begins to feel the impetus of Nature. Our whole being thrills with its eagerness to expand and grow. The desire to be doing something is resistless—and we get out and clean up the yard, make flower-beds and garden. This is the Resurrection of Nature.

Everything needs stated periods of rest. Even in California the trees, though remaining green, for a time do not put forth any new leaves; they are resting. Your sewing machine, when run regularly, will at times refuse to work; and the razor refuses to cut, though carefully stropped. Why? The law of Nature demands for them, as for us, a rest, a time of Silence, in which the latent inherent powers may recuperate.

The child that is permitted thus to rest (and play is restful, for it gives a change of thought and exercise), is usually the brighter mentally and stronger physically. "All work and no play makes Jack a dull boy."

THE NEW LIFE IN CHRIST

So far we have discerned that all Nature is one; that which inspires the grass and flowers to new and fuller expression inspires man and beast. But man is capable of still higher realization. The unfoldment of Truth, revealing the Reality of all expression, its source, substance and nature, is Divine Intelligence. This Divine Light fills all places at all times. We have been walking in darkness because we have kept our eyes closed to this Light; we have been blinded with seeming sense conditions.

This Divine Knowing—Consciousness—is the Christ, the "only be-

gotten Son of God," for Christ is the revelation of Truth to man, in man. It is universal, the "Light that lighteth every man that cometh into the world." It is only individual when one becomes conscious of it being his light; thus Jesus became Jesus the Christ.

While we look to Jesus and follow his precepts and example, and on this day sing glad hosannahs because of his glorious demonstration over error thought and its results—death and the grave, we should not forget the vital truth that he was triumphant through this same Power—the Power of God within him—that is within each one.

This is not detracting anything from Jesus. We recognize his divinity, we reverence and follow his teaching, and glorify the Christ in him which made him the most conscious Son of God of whom we have record. He himself steadfastly taught that the truth of one is the truth of all; "what I can do ye can do," for "of mine own self I can do nothing, the Father within me He doeth the work." Instead of lowering Jesus, we lift humanity up to him, the plane of conscious oneness with the Father.

Jesus perceived and accepted the truth of the Omnipresence—the One and Only Presence and Power—to which he ascribed all honor and praise. Never did he claim more for himself than he did for all humanity. He awoke from the sleep of sense at a very early age, and as he became receptive to the Light of God he became the manifestation of that Light—Jesus the Christ.

The injunction has ever since rang in clarion tones, "Awake, thou that sleepest, and Christ shall give thee light." When we awake as the Spring to this newness of Life and Inspiration, we also shall know the Truth which frees from all sense delusions, with their trials, sorrows, and limitation.

Then will this new life in Christ show forth in us as Holiness, Honesty, Purity and Goodness. "For it is written: Ye shall be holy; for I am holy." "In all things willing to live honestly." "Seeing that you have purified your souls in obeying the Truth through the Spirit." The result being—"A good man out of the good treasure of his heart bringeth forth good things."

THE RESURRECTING POWER

To become God-conscious is the goal of our earthly life; for, as states an old catechism, "The chief end of man is to glorify God and enjoy Him forever." This necessitates some knowledge of God, which is attained through identifying yourself with God and with all that God is.

"God spake unto Moses, saying, I am that I am." This means, I am that which is; all of that which is, for beside me there is none else! I AM is Being. I AM is Universal Substance, Life, Love, Intelligence and Power.

See how closely you are related to God. God says, "I am." You say, "I am." And when you say, "I am," you are saying, "God in me is." "I am happy" means God is the joy within me. "I am well" means God is my health.

Unfoldment—Resurrection—is an orderly process. Its action is ever from within outward. By turning to this Presence within you, and identifying yourself with it through your positive affirmation of the “I Am,” the Truth will be revealed to you as it was to Jesus, and your “I Am,” through its Revelation of Truth—the Christ—will lift you out of the tomb of sense belief, out of the tomb of personal thought, out of the tomb of death, into the newness of Life eternal.

Behold the Christ within you! Let it fill you, and thrill you, and pulsate through you with Power divine. Then can you truly say, “I am the resurrection and the life.” Thus you, who let the Christ shine in and through you, are also saviors of the world. To become Christed you must be resurrected from the sense of anything and everything adverse to the Good.

The Light is now dawning. We are awakening from our sleep. The Christ springs eternal in our hearts with joy, proclaiming that the Winter of sense delusion is gone, the Spring of Truth has come. Oh, joyous Easter!

SPIRITUAL MAN

MRS. CLARA W. GIBBS

(Delivered before the Fourth Annual Assembly of Divine Scientists, Denver, Colo.)



AND THE LORD GOD formed man of the dust of the ground and breathed into his nostrils the breath of life, and he became a living Soul. That very moment the whole mechanism of the body—every atom, from the crown of the head to the soles of the feet—began pulsating with life; perpetual, inherent, constant vibration, with an exactness that the perfect law of life perpetuates throughout the Universe.

When the Lord looked upon his creation and pronounced it good, every atom was fully equipped with all the power and strength necessary to carry on a perfect process of manifestation.

Infinite intelligence reveals to man the perfection of his being. Having reached that consciousness, he reasons how unthinkable it is that God would create all the little cells to perform a certain function, and then not endow them with strength and power to perform the work for which they were created. It is impossible in the very nature of things that God—with whom there is no variableness, neither shadow of turning, the same yesterday, today and forever—should be wholeness, completeness today and distressing sickness and weakness tomorrow.

“The Spirit of God hath made me, and the breath of the Almighty hath given me life.” Health is an inherent law within me. It is the natural result of the ever-present, uniform, orderly activity of Spirit. What would we think of a contractor who informed us that our building was now finished and ready for occupancy, and upon examining the same, before accepting it, we should find only part of the plumbing installed, no door knobs on the doors, a few boards lacking in the floor?

We certainly would refuse acceptance. God pronounced His creation complete; not a thing lacking; everything provided for; perfect action all through the body. This construction would be no nearer perfect than the contractor's house should we find no action provided for the little net-work of cells that create bile for the liver, gastric juice for the stomach, and that necessary activity in the kidneys was insufficient, and the blood deficient in red corpuscles—would we not think God was mistaken when He said, "Let us make man in our own image and likeness," and when the work was completed, found he was lacking so many essential things to keep him in running order that there was nothing else to do but sicken and die?

Spiritual things are spiritually discerned. We know man is a spiritual being, endowed with inherent desire to worship something. From the lowest type of man to the highest, there has ever been a longing to look to and adore some Power or Being considered superior to themselves. The constant aspiration to learn more of this Power has been richly rewarded as we have been faithful in turning to the Spirit within and claiming its presence as all-sufficient.

To know God aright is to daily practice His Presence. We are assured that whatsoever we ask we shall receive. To know that the creature is part of the Creation, that spiritual circulation is a process requiring no external assistance, that this secret Presence is the same in every atom, is to be aware that there is just One Power and that power, God, ever expressing the same perfect manifestation.

God has given us of His own Perfect Life, Intelligence and Substance. "Of his fullness have all we received." All is complete, and we now behold the Spiritual Man, made in the image and likeness of God.

It is true that love can not be forced, that it can not be made to order, that we can not love because we ought or even because we want. But we can bring ourselves into the presence of the lovable. We can enter into friendship through the door of discipleship. We can learn love through service.—*Hugh Black.*

The following quotations are from the teaching of a great Egyptian sage, who was contemporary with Abraham:

"That which is Fundamental Truth—the Substantial Reality—is beyond true naming, but the Wise Men call it **THE ALL.**"

"The **ALL** must be **ALL** that Really Is. There can be nothing existing outside of the **ALL.**"

"The **ALL** is Infinite Living Mind—the Illumined call it **SPIRIT.**"

THE TRUTH OF PHYSICAL MAN

MISS HELEN E. KNIGHT

(Read at the Fourth Annual Assembly of Divine Scientists, Denver.)



IN THE BEGINNING was the word, and the word was with God, and the word was God. The word is the creative activity of Being by which God expresses Himself, bringing forth the qualities and nature of God, and yet all form in which these are expressed remaining in God, as a part of Him. "In whom we live and move and have our being."

When we realize this—that our bodies, as well as our mind and spirit, are within God, then indeed shall we be in heaven. Then shall we realize that the Kingdom of Heaven is within us.

"Have we not all one father? Hath not one God created us?" Since God is Spirit, and Spirit is the only Substance, physical man, the body, is Spirit, for "Like begets like." "That which is born of spirit is spirit."

Seen from the standpoint of the Omnipresence, there can not be two kinds of substance—spirit and matter. It is all Spirit, whether invisible or visible.

Thus we begin to know the truth of body; that it is perfect, pure and undefiled; that it is the living substance of God made manifest, inheriting the nature and qualities of Perfection.

Its seeming limitations and afflictions are our untrue mental conceptions, arising from a belief in there being substance separate and apart from God, and unlike God.

In knowing the Truth of God, and therefore of God's expressions, we find that since man was made in the image and likeness of God, he has ever remained so, and is so today, even though he does not perceive it.

Our conclusion, therefore, must necessarily be that the substance of the body is perfect. It can not be diseased, imperfect, weak, subject to accident and decay. Its atoms are neither deficient nor out of place.

Therefore the body does not need building up, correcting or healing. A treatment is not for the purpose of changing substance or conditions. Its object is to clear away the false opinions and beliefs which have blinded us to the Truth, awakening our mentality whereby we see, know and feel the One and Only Reality—God the Good, expressing in and through us as our very selves. This is Realization. Healing is a change in the mentality from a belief in sin, sickness and lack to a knowledge of the Truth. This is the transformation spoken of by Paul, accomplished or effected by the renewing of our mind—an enlargement of our vision from the things of sense to a clear perception of the Truth.

Thus the body is seen, not as "mortal error," neither as merely a "reflection" of Spirit, but as living perfect Spirit-Substance. Being

of Divine origin, it has the qualities of its Source: Love, Health, Harmony, Strength, etc.

As the spiritual vision becomes clearer the body is released from its bondage to sense-thralldom, and shows forth the strength, purity, harmony and goodness which it really is.

Such is the truth of physical man.

THE WAY, THE TRUTH, AND THE LIFE

WILLIAM YEATS MORE.

"In all acts whatever, whether of commission or omission, there is nothing save Degrees of Attachment to distinguish the fool from the man of wisdom. * * * The wise man, not straying from the path of wisdom, should so conduct himself that foolish men, feeling ill at ease, should seek not his company. * * * The wise having found the path of wisdom direct and indirect from the study of books, should then cast them away, even like straw after threshing the rice out of it."—*Hindu Upanishads*.

"Wisdom is the principle thing; therefore get wisdom, and with all thy getting, get understanding. * * * For whoso findeth me findeth life, and shall obtain favor of the Lord. How much better is it to get wisdom than gold, and to get understanding rather to be chosen than silver. * * * Wisdom excelleth folly, as far as light excelleth darkness."—*Solomon*.

"They were astonished, and said: Whence hast this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary, and his brethren, James and Joses, and Simon and Judas, and his sisters, are they not all with us? Whence then hast this man all these things? Jesus said unto them: A prophet is not without honor, save in his own country, and in his own house. * * * And he did not many mighty works there because of their unbelief."—*Bible*.



THE LIFE OF THE GENTLE TEACHER fully illustrates these ancient texts regarding varying degrees of attachment, as well as degrees of unfoldment of the SELF, towards ultimate emancipation. What a marvelous commentary on Soul-growth is the fact that the life of Jesus shines with ever increasing lustre as the ages unroll, while we know nothing of his fleshly brothers and sisters, more than that they lived contemporaneously.

It is clearly apparent that Jesus prayed for, and earnestly sought wisdom, even more zealously than Solomon, who prayed at the time of his anointment as king, "O, Lord God, give me now wisdom and knowledge." The answer of the highest within him came in no uncertain strain, and God said to Solomon: "Because this was in thine heart, and thou hast not asked riches, wealth or honor, nor the life of thine enemies, neither yet hast asked long life, but hast asked wisdom and knowledge, wisdom and knowledge is granted unto thee; and I will give thee riches and wealth and honor, such as none of the kings have had that have been before thee; neither shall there any after thee have the like."

Solomon's life plainly testified to the fulfillment of all that was promised, "The Lord therefore hath performed his word that he hath spoken." Then wherein lies the difference between the consciousness of Solomon and Jesus? And why does not Solomon's influence and memory extend beyond the domain of the Jewish historian? Simply because Solomon, like his father David, fell from the mountain top of realization they stood on in early life. When fired with holy zeal they followed the voice of the Highest, but as Life-Masters they were failures; and it is recorded of Solomon, "He kept not that which the Lord commanded."

On the other hand, Jesus fully justified the words of Luke, when relating the incident of the temple discussion; how at the age of twelve, he confounded the logicians of his day; for the fact of the Omnipresence to him was so real that to his parents he said: "Wist ye not that I must be about my Father's business?" and his biographer adds: "And Jesus increased in wisdom and stature, and in favor with God and man." This means complete unity with God the cause, and man the effect; seeing man in his full majesty as "Son of God," and not in the pitifully low state of his persecutors, who, though they wrung his agonized soul, could still say, "Father, forgive them, they know not what they do." This indeed was an exemplification of the old adage, "'Tis human to err, but God-like to forgive."

Need we say more, explanative, why the name of Jesus wields a power and influence which Solomon in all his glory and reputed wisdom never did approach, as explained in the simple words of the quoted text, or in the language of the Sons of Light, "Being unworthy to enter, was devoured by the guardians of the threshold; though king in outward guise, utterly failed to merit and win the crown of immortality, i. e., Cosmic-consciousness."

How many today, like Solomon, fall before the severe initiatory trials; continue to be tested time and time again, before they fully comprehend the short and easy road to wisdom given by Jesus?

Those simple but deeply significant words have been quoted so much that they too often fall on ears dulled to comprehension, but they clearly and imperatively call for the one essential that shines so resplendently above all else, in science, ethics and religion; so much so, that all of earth's lore might go by the board if only an understanding of this superlative injunction remained. Compliance with it is sufficient to redeem the universe; bring us to the SELF, which is the SELF of all; endow us not only with knowledge, but unlimited wisdom to direct, yea, make us the cosmic-conscious soul Jesus was, when grandly and naturally he declared, "I am the Christ."

This kingdom we are enjoined to seek is the universal goal of all personified life, the least ego of which must come to see and know immortality: death but a temporary illusion of the sense-life. Its righteousness (God-rightness) is Divine Wisdom which unravels all mysteries, unlocks all dungeons of self-imposed "outer darkness;" leading us towards and into the freedom "whereby Christ has set us free;" en-

lightening us, so that with Paul we can say that never again will we be entangled in the yoke of bondage.

This glorious freedom is achieved through unfolded wisdom, and ever unfolding knowledge of the Self:

"To thine own Self be true." Behold a brother stands
Expectant to receive the gift thou canst bestow!
The choice remains with thee to feed, or let him go!
To thine own Self be true; do what thy soul demands.

Perhaps thy brother lacks the wisdom Work conceals
Beneath her honest robe. His sorrow may be sent
To rouse him to a state of timely discontent
With self that clings and craves. E'en so the Law reveals.

Be true to his own Self; hold not his lesson back;
But see thou judgest not; and when he asks thee, give!
Give light, or truth, or love, or what he needs to live,
Consider not thyself—the sparrow shall not lack.

And should a conflict come when each one must decide,
Resist not, but be strong! be strong! thy life a prayer.
The Power will send thee light; there is not darkness where
The Master is the Sun. Then trust; in Him abide.

Delay thy step, if so thy brother may take two—
'Tis better thou shouldst wait; but narrow not thy gaze,
Stand not on miry ground—stand firm! So shalt thou raise
Thy Brother to Himself—"To thine own Self be true."

God speaks to me in every nodding flower;
I hear His Voice in every wind that blows;
It calls me from the depths of leafy bower,
And echoes in the heart of every rose.

—FROM HEGEL—

All that has happened and happens every day not only comes from God, but is the work of God himself.

Courageous trust in Truth, faith in the Power of the Mind is the primary requisite. . . . The secret nature of the Universe is powerless to resist a courageous trust in knowledge. It is bound to open its doors, reveal its riches, and bid us rejoice in their possession.

THE HIGHER THOUGHT

CHARLES EDGAR PRATHER.

III.



OD IS ALL THERE IS, BOTH INVISIBLE AND VISIBLE. There is no other presence or power; no other substance. This is the basis of all Higher Thought teaching. It is self-evident, and by reverting to it in every event, circumstance and condition, every problem of life may be worked out easily and satisfactorily.

It is only through false mental conceptions, through untrue thinking, judging from appearances, and forming untrue conclusions, that humanity is afflicted by a thousand ills. The way out of any or all of them is sure and certain. It is by taking the Higher Thought—up out of these sense conditions into the sunlight of Truth. This is the “highway of holiness,” open alike to the Methodist, Catholic, Baptist, New Thoughter, Divine Scientist, Christian Scientist—and all. It can be claimed by no sect, can not be curtailed by creed or dogma; but is open to all alike “without money and without price.”

This is the Truth which will break down all barriers, all walls of partition, and unite the whole world in the common brotherhood of man, with one God, the Father of us all.

It sees only God, the Good, in everybody and in everything, and refuses to accept anything less. Let those who insist upon looking for faults and shortcomings in themselves and others do as they will; the Higher Thought has risen above the “worm of the dust” notion; above giving recognition or place in thought, or even by assent, to that which has no place in God. That which seems not good is instantly supplanted by the positive recognition and acceptance of that which is known to be Good. Then when experiences do come, they are not given place as “evil” or “error,” but as messengers of Truth to awaken to a higher and fuller understanding; therefore good.

Man is capable of manifesting all the attributes of God, and as he perceives these qualities of his Source, knowing that “like begets like,” he shows them forth in true living.

The Law of Expression reveals in the product, the manifestation, the same substance and nature as its Source. Every quality inherent in God is therefore implanted in man. Every potentiality of Being is latent power in man.

Through right thought, and therefore unfoldment in spiritual understanding, man interprets universal and eternal Truth and manifests the One Presence in his thought, word, deed, and body. He knows himself to be the individual expression of God.

As you, through right thinking and right living, become one with Truth, with God, you will unfold in a continuously expanding consciousness, manifesting all its aspects of Perfection.

Whatever your religious belief, learn to live in the absolute. Know

only God, visible as well as invisible. When you look into another's eyes, see only divine intelligence and love shining through them. Give a good interpretation to every action and event. Learn to see God, learn to look for and expect only the Good, everywhere and at all times. When things or people don't seem good, quickly turn to the very foundation of all Truth—"God is all there is," and persistently adhere to it until its truth in each case is consciously realized. Thus the Kingdom of God will become a living present reality to you.

THE WAY OF REALIZATION

God's image in man is a puzzle only to those who have a hazy, confused or darkened mental perception. They are yet asleep in the dream of sense. They judge by their false conceptions and opinions of the appearance, and have not yet awakened so that they see with the eye of Truth, the true eye of Spirit.

The clarion voice of Paul is still ringing in the ears of the race: "Awake thou that sleepest, and Christ shall give thee light"—"for whatsoever doth make manifest is light."—Eph. 5:14, 13.

Things do not need changing. Affairs do not need adjusting. The atoms of your body are not out of place. You do not need a change of altitude or climate. What you do need, and must have, is the Higher Vision—the vision or realization of Truth whereby you do not mix or confuse personal thought with true or God-thought—Divine Idea.

The product or creation of God is perfect, and Infinite Intelligence pronounced it not only good, but very good. This is your mission—to see as God sees. That time will come only when you erase personality—your beliefs and opinions, believing in things as something in and of themselves—and let God be all and in all.

Knowing but One Presence and Power, the quickening spirit of Intelligence—the Christ—will reveal to you that One is your Father, even God; that all that the Father is—in nature, quality and substance—you are; causing you to know with Jesus, "The Father and I are one."

To know the Power within,
 To meet the world in Love,
 To cherish for Mankind a boundless Hope,
 To hold Divine Relationship with all that is,
 To have the Mind a Perfect Instrument,
 To make wise use of every Circumstance,
 And to be all I am in all I do:—
 Such is the Perfect Life of Man.

—Victor E. Southworth.

Peace be both unto thee, and peace be to thine house, and peace be unto all that thou hast.—1 Sam. 25:6.

And into whatsoever house ye enter, first say, Peace be to this house.
 —Luke 10:5.



The International Bible Lessons

CHARLES EDGAR PRATHER.

Lesson 5, May 3.

THE PRODIGAL SON

Luke 15:11-32.

Golden Text. I will arise and go to my father, and I will say unto him, Father, I have sinned against heaven, and before thee.—Luke 15:18.

The lesson of the prodigal son shows to what extremities one may go and yet find a welcome awaiting his return. The one who insists upon indulging sense delusions, living in the superficial appearances and seeming of the senses, finds experiences similar to the illustration here used by Jesus of the prodigal son.

There were two sons—the one here described represents the personal and therefore limited thought which lives solely for self. It is the attitude which leads to selfishness, and is always narrow and bigoted.

This is the first inclination of the senses, the “younger son,” and its impulse is to acquire, accumulate for its own use and gratification. When permitted to have its way, the result is the accumulation of experience, which in the end teaches the instability of “things” in and of themselves; that “riches have wings;” that, after all, real wealth is of another nature and quality—*soul worth*.

Therefore, to the one who insists upon living in the senses, to him must necessarily come experiences of the senses until he “comes to himself,” until he begins to discern that the outer is but a symbol of the *real* from which it springs, and to enjoy the fullness of Life and its expressions he must know both the Source and Substance of the visible. This is returning unto the Father.

The other son is spiritual under-

standing. He finds peace and satisfaction in loving service, and enjoys the blessings not only of the fruit of his own hand, but all that the father hath. To this same realization must come every wayward thought, the prodigal sons.

God is our loving Father. “Of His fullness have we all received.” It is our divine right and privilege to claim our inheritance, but if we use spiritual means for worldly or personal ends, we will find only failure and disappointment. The “carnal mind,” the personal thought, must be aroused to the abiding place of the One Perfect Mind, which is the Father's home and which is filled with every desirable good.

You have free will to act as you choose, but beware of the consequences. As you sow, so also shall you reap. Sow to the flesh, and of the flesh you will reap corruption, but sowing to the Spirit, you will reap life everlasting.

The return to Spiritual Consciousness—our original state—is gradual, really an unfoldment step by step, just as this son wended his way homeward. But we finally arrive at the goal—realization, and there find a welcome far beyond our expectations, a welcome of gladness, unity and harmony. We are clothed with renewed life, spiritual power is given us, and understanding established, symbolized by the robe, ring and shoes.

“Most of the shadows of this life are caused by standing in our own sunshine.”

“The law of progress is to use what you already have, and more will follow.”

Lesson 6, May 10.
THE UNJUST STEWARD
 Luke 16:1-13.

Golden Text. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.—Luke 16:10.

There is nothing lost in Nature, for there is constant interchange; such as the exhalations of plant being received and utilized by animal, and vice versa. Only man, through his false thought, ignores this natural balance, and often becomes wasteful and careless. This excess disturbs his mental poise, and he sees failure instead of success.

The essentials of success are poise, faithfulness and persistency. The lack of any of these qualities is a waste of natural resources. Poise is the balance which establishes self-confidence and effectiveness in execution. Faithfulness in detail permeates the whole, for the whole must necessarily be just like its component parts. Perseverance is steady, regular, normal progress through application.

The steward of our lesson was unjust because he did not use to the best advantage his master's goods. He had not appropriated them to his own use, but merely neglected his opportunities of doing the best for both his master and himself with them; and he was discharged.

This is the action of Law. Use rightly what talents you have; grasp every opportunity of doing good; in your work for others put your whole heart and energy; fill every moment with good, helpful thought and action—and don't watch the clock. In other words, be conscientious, honest, faithful in your service of oth-

ers, and with their property, as you would for yourself.

The steward was shrewd when he was called to account, and began to look after his own interests by being unjust in another manner. He had each debtor of his master bring his account, and which the steward would reduce materially, thus pleasing the debtor and making him a friend of the steward. This was done from the selfish desire of providing a place for himself when he was out of office, and even his master commended his shrewdness.

Jesus uses this illustration to impress the necessity of living as wisely for the spiritual world as for the material. If you improve its opportunities in your daily living you will have a supply of spiritual riches from which to draw in every need.

There was a Syrian god named Mammon, who presided over wealth. The getting of much money has been associated with unrighteousness in its method of acquisition. Jesus, however, does not denounce wealth, but urges that this "mammon of unrighteousness" be used wisely and to the best advantage, helping those in need, blessing others with comforts and pleasures, and thereby "make to yourselves friends."

Being faithful in the little details insures success. The whole is the sum of all its parts. Each part being fulfilled, the whole becomes perfect. Being faithful in little proves faithfulness in much.

Lesson 7, May 17.
THE RICH MAN AND LAZARUS
 Luke 16:14, 15, 19-31.

Golden Text. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.—Prov. 21:13.

Probably this parable was the most drastic ever uttered by Jesus. It is the emphatic statement of principle. Centering your thought upon worldly

riches and honor, you miss the real joy of life.

Sense thought and spiritual thought are the two attitudes which Jesus

considered in all his discourses: "Out of the false into the true; out of the 'old man' into the new." The personal thought, judging largely from appearances, is narrow and limited, and he who lives in the *sense* of things is blind to his true riches. He thinks himself rich because he has money, and wears fine clothes, revels in that which gratifies the appetites; living only for himself and sense gratification.

This is one side of the parable. The other is of a poor man, a sickly beggar lying at the rich man's gate, longing for even the crumbs from the sumptuous table.

The contrast is striking. The scene shifts. Time has wrought its changes. The rich man is now in the depths of torment, while the poor man is a guest of the heavenly feast.

What does it all really mean? The selfish sense attitude, while indulging itself here on earth, loses all its substance when material things dissolve from sight. It is now in darkness—hades, the place of the *dead*. No light, no understanding, no joy—all

despair, sorrow, regret—*hell*. Selfishness—living for self and sense pleasures—shuts out the true Light; and when the sense disappears with the physical, what is left? Darkness! Solitude! Burning remorse!

Lazarus the beggar is now the prince of God! He was weak, poor and miserable in all sense conditions. In his afflictions and helplessness he turned to a higher peace and satisfaction—God. The material world seemed to have failed him, Spirit proved a strength and consolation. The result was that he reached the goal of peace and comfort in the light of Love and Truth—*heaven*.

Each one has sufficient light, if he will but walk in it, to reach the heights of realization. Everything in Nature teaches us to turn *within* and not to the without for peace and satisfaction. The external is unreliable. It seems to change just in proportion to our change of thought concerning it. The Truth revealed within is always sure and steadfast. Which do you trust? Which do you live?

Lesson 8, May 24.
UNPROFITABLE SERVANTS
Luke 17:1-10.

Golden Text. He that glorieth, let him glory in the Lord.—I Cor. 1:31.

That which enlarges, or brings more plainly to view, the *good*, is profitable. Whenever one turns to the external and is governed by the sensations, beliefs and opinions of the mentality, he retards his perception of the Truth, and hence fails in its realization. How unprofitable such an attitude!

Every time you give place in your thought to sin, sickness and limitation of any sort, you are an unprofitable servant. Your mission is to see only the *true*, the *beautiful*, and the *good*; to proclaim it, to live it. This is practicing the Presence of God, and revealing it more and more unto yourself and the world.

Begin at once to forgive yourself for ever having given place to any thought or appearance not good or true. Do it over and over again, always putting in place of the lower thought the higher and better. This

is true forgiveness, and as you dismiss all conception of anything adverse, you are not only freeing yourself, but everyone, from that which binds.

Seven is the symbolic figure of material fulfillment. Jesus removed all limit by declaring that you should forgive seven times all human fulfillment. This can be done only in living in the realm of conscious divinity. "If thy brother trespass against thee, rebuke him." That is, enlighten him; show him the true way, and forget the seeming injustice.

To be a profitable servant of Truth you must first *desire* to know it. This is *aspiration* or *prayer*, which is *receptivity*. Perceiving the Truth, you begin to *appreciate* it, and *co-operate* with it, thus becoming *one* with it; then *live* it.

The more you know the more you

see there is to be known. Even as you fulfill your highest visions of Truth, day by day, the greater opportunities and possibilities present themselves, so that you feel, after all, that you have accomplished but little. You have done only that which was your duty to do. Therefore, live higher and fuller yet. Reach up into the Heights! Do more

than you are required to do, and your faith will grow and expand; knowing that it is God which worketh in you; for *faith* is the laying hold of Truth perceived and using it in every department of life. The more Truth is used the more it increases; that is, the more it is realized.

"There is one word, all else above,
One word of Power and Peace—His Love!"

Lesson 9, May 31.

THE GRATEFUL SAMARITAN

Luke 17:11-19.

Golden Text. There are not found that returneth to give glory to God, save this stranger.—Luke 17:18.

There is wonderful power in *praise* and *thanksgiving*. It springs from the attitude of appreciation, which means that qualities of goodness have been discerned. To *appreciate* is to add to the price or worth; and it is a metaphysical fact that whatever you praise responds with renewed vigor in expressing those qualities appreciated.

Recognition of worth has never harmed anyone. Instead, it enriches both the giver and receiver. The appreciation of any good quality in another quickens that same quality within yourself. Let us catch the meaning of this lesson and profit by it in learning to always aspire and "in everything give thanks."

In the realm of the intellect the things and appearance of sense conditions often find lodgment. The vital functions of the organism picture forth these mental beliefs, and so-called disease appears. Jesus was passing through this realm of intellect (Samaria) and life activity (Galilee) on his way to Jerusalem (consciousness). There is no phase of being in which Spirit does not operate to heal and bless.

In this mental plane were ten lepers, which signifies their belief in the external aspect of things as separate from the great Within. The only way for their purification is by observing faithfully the rightful law of procedure—turning from darkness

to light, from disease to purity, from sin to righteousness.

There is no detail too insignificant for faithful observance. There were certain rules established ages before, and although the world had come to believe that leprosy was incurable, nevertheless if these men really hoped to be healed by spiritual power through Jesus, he pointed out to them that they would have to obey the regulations therefor: "Go show yourselves unto the priests." "And it came to pass, that, as they went, they were cleansed."

Obedience—that is the word. Suppose you do see a higher way than the laws provide. Truth demands that you observe them until your higher way is perceived and accepted as the law. If you don't know any better than to have the measles, obey the law and report it, and let your house be placarded! In this way you will free yourself the quicker, and be cleansed.

Only one of the ten returned to give thanks. How ungrateful were the nine Jews, but how rejoicing it was to Jesus when the one humble Samaritan returned with thankful praise for the good which he had received.

Let us resolve—and really put it into actual practice—to ever be responsive to the Spirit, giving it all the glory and praise for all the good perceived by us, giving thanks unto the Source continually.

GOD HELPS US TO HELP OURSELVES

DAISY L. FRIEDMAN.



HE MAXIM, "GOD HELPS THOSE WHO HELP THEMSELVES," when changed into "God helps us to help ourselves," brings an entirely different view of God in relation to mankind, and mankind in relation to God. God is principle or Divine Mind which manifests through each soul, and directs that soul to properly utilize that which is given it. This is the view that should be accepted rather than that of a personal God sitting on a throne and giving forth arbitrarily for good or evil.

By helping ourselves, that is, making ourselves useful, we are manifesting the God-part within us. The more useful we are, the more we utilize the Inheritance given us, the more are we permitting the God within to help us help ourselves. That does not mean that we should be constantly employed or active with either manual or mental work. If we are, and do not take time for absolute freedom from mental and bodily action, we do not gain the wisdom that is needed to utilize the God-given energy in such a way so as to maintain ourselves in harmonious surroundings.

Unconsciously, that which is called God has helped each soul to help itself by endowing it with energy and the intelligence to use that energy aright. It rests with the individual to do his part, to know when and how to use this energy; and how not only to be alive with energy at one time, but at all times. If we are in conscious touch with our Inheritance, which is the attributes of Divine Mind, we are manifesting an abundance of Life, Love, Power, Wisdom, Strength and Substance, that is, all of the Good of Being is ours. God is made manifest.

Each one is endowed with the same attributes or faculties as in the Divine Mind or Perfect Mind. This is the inheritance of one and all alike. It is in the making use of this endowment or inheritance wherein it rests with the soul to lay hold of supply in every phase of living.

Undoubtedly, the brain with its intricate parts, and the body in its wonderful construction, were formed from use and for use. That which is inactive becomes atrophied, or a process of dying is enacted. A soul which expects to grow or develop every part of its nature must do its part in the Universe; for every soul has a purpose, and is here to fulfill that purpose. "You need the world and the world needs you."

Only through the right using of all material given us (our inheritance) comes perfect growth or true development. Right thinking, which is God-thinking, is the key to proper development. The soul's duty is to manifest a perfect body. The soul, including both the conscious and subconscious realms of the mind, does the thinking. And as we think, so do we act. The body is inert without the soul, which is the motor.

The body needs the Spirit, or the superconscious realm of the mind;

for in this realm is every attribute of the Divine Mind as the governor or the judge to cast out every error thought and wrong belief.

The attribute, Wisdom, is needed to guide the soul in order that peace and harmony prevail. Wisdom is the attribute that has discriminating power, and the ability to act as leader. It must act in conjunction with every attribute. If each attribute does not find an outlet, or does not act in conjunction with each other, the soul fails to manifest perfectly and fails to complete its purpose. Inharmonies follow, and finally death of the physical ensues.

The soul must seek Wisdom; that is the soul's first step to pursue. Faith in that Wisdom is the next step. Wisdom, then, directs the soul how to help itself or use the Divine attributes. "Of myself I can do nothing. It is the Father within me who doeth the work," is another way of expressing that the body is inert without the soul; and the soul is dependent upon the spirit or the Father to make proper use of these faculties.

Every attribute in the Divine Mind lies dormant within each soul, ready and willing to manifest through the respective centers which are designed for the outlet of these attributes: Life, through the Life center in the generative organs; Love, in the upper part of the solar plexus near the heart; Substance, in the lower part of the solar plexus back of the pit of the stomach; Wisdom, at the top of the head; Power, in the throat; Strength, at the back; and Order, at the navel—all must be in unison; no one attribute developed at the expense of another. Each attribute must be under the guidance of Divine Intelligence to attain these results.

It rests with the soul to be helped, to help oneself, or to attain the guidance of Wisdom, is the desire and willingness of that soul to be helped. "Knock and it shall be opened unto you; ask and ye shall receive."

This is the first step in right thinking. Only through thinking right thoughts are we as individuals enabled to bring forth God or Good. The ability to lay hold of our inheritance and make proper use of it depends upon our efforts to free ourselves from wrong conceptions of God, wrong conceptions of our duty to God, to mankind, to oneself.

Through understanding the value of right thinking and the power invested in every thought, do we learn to think constructively. Thoughts are forces; therefore it is necessary to have and to hold only those thoughts sanctioned by the attribute Wisdom. Faith in that Wisdom and a dependence upon it, will bring to everyone the consciousness of that attribute in everything we do. Then "We are the captains of our souls." We are the master of every emotion; therefore, we are not victims to our feelings. Reason is used, or common-sense is displayed. Common-sense is the Divine Wisdom made manifest. That which we call Nature evidences common-sense in every process of development. There is not a superfluous movement; for all is guided by a Law evolved from the Perfect Mind.

Since God is Perfect Mind, all activities of that Mind must be perfect. Therein lies the reason for that statement that "Man is made in

the image and likeness of God." The image and likeness is the Perfect Idea resulting from the activity of that Mind. Within each is the Divine or Perfect Idea imaged or pictured. This is the Christ, the only begotten Son, the Helper which helped Jesus to manifest his perfection.

Healing, as Jesus did, is the bringing forth of this image or expression into manifestation. The same can be done today. Jesus understood thoroughly the relation of spirit, soul and body. He understood the Law of Thought by which he manifested the Ideas from the Master Mind. He made himself One with that Mind.

How to make ourselves one with the Perfect Mind, so as to take our rightful place in the Perfect Plan and conform to the Laws for the accomplishment of this Plan, is by seeking willingly to become one with it. The desire to be one with the Perfect Mind constitutes the first step in right thinking.

Every act of the mind is a thought. Continued thinking of the same thought creates a desire. Desire crystallizes in an image which seeks an outlet of the energy used. The subconscious realm of the mind is the means used as the outlet for every thought. It acts as a sensitive plate which absorbs the thoughts; thereby, an impression of the image held is made. Whatever is impressed upon this sensitive plate is executed, thus releasing the stored energy. There has been no manifestation, nor can there be any except through this process.

The unity of Spirit (which is the superconscious realm) with its attributes; the soul (which is both the conscious and the subconscious realm); and the body (which is the manifestation of the soul) must be maintained. Each has its part to perform. The superconscious uses the soul as its instrument or medium; and the soul expresses through the body as the medium for the outlet of the Divine attributes. The soul must be impressed with the attributes of the superconscious realm if a perfect body is to be realized and maintained.

The duty of the superconscious realm or spirit is to send perfect impressions to the soul. The duty of the soul is to execute through the different centers which compose the body. The body consists of myriads of cells, which respond to the activities of the conscious and subconscious. These cells unite and form small brains or ganglia or centers which have different purposes according to the thoughts sent unto them. The finger tips can be so trained so as to perform intelligent and constructive activity independent of any further activity of the mind so long as there is a use made of them. A pianist and a typist, if efficient, are examples of the trained finger tips.

The cell is the servant of the soul; the soul, the servant of the spirit; and the body, the manifestation of the soul, acts as the messenger of the Spirit. The cell by which the body is formed responds to the soul's activity, and is made alive, virile, perfect, when in touch with the attribute Life. To the degree that the thoughts held are guided by the Spirit, do the cells manifest perfection. Thoughts of the attribute Love refine the cells, manifesting a body accordingly. Every feature undergoes a change; every movement expresses gentleness and charm.

Thoughts attract thoughts of the same kind, thereby manifesting

according to that which has been absorbed. Keep watch over your thoughts that they may correspond to Paul's instructions to the Philip-
pians: "Finally, brethren, whatsoever things are honest; whatsoever
things are just; whatsoever things are pure; whatsoever things are
lovely; whatsoever things are of good report; if there be any virtue,
and if there be any praise, think on these things."

How to think, what to think, and when to think, in order to mani-
fest the Perfection with which we are endowed, is every soul's question.
The all-important answer is found in the attribute Wisdom. Each
soul must seek Wisdom with the whole heart, exercising faith in that
seeking and faith in the following of the Wisdom gained. Wisdom is
the attribute which controls and unites every attribute; and only
through unison of every attribute are we thinking rightly.

Wisdom is the Father within who knows our every need.

Wisdom is the Christ-Mind that overcomes every adverse condition.

Wisdom is the God within that teaches us to help ourselves; to let
the perfect, the true, the good, envelope every cell bringing forth whole-
ness, thereby making manifest "the image and likeness of God."

"The Lord hath done great things for us, whereof we are glad."

Bless the Lord, O my soul, and forget not all his benefits:

1. Who forgiveth all thine iniquities.
2. Who healeth all thy diseases.
3. Who redeemeth thy life from destruction.
4. Who crowneth thee with loving kindness and tender mercies.
5. Who satisfieth thy mouth with good things.
6. Thy youth is renewed like the eagle's.
7. The Lord executeth righteousness and judgment, for all that
are oppressed. (Ps. 103:2-6.)

The absolute Existence, the Substance (call it what you will), is
God. From Him all concrete individual existences arise. All that exists,
exists in and by God; and can only thus be conceived. Here then the
mystery of the world begins to unfold before the patient thinker; he
recognizes God as the fountain of life; he sees in the universe nothing
but the manifestation of God; the finite rests upon the bosom of the
infinite; the inconceivable variety resolves itself into unity. There is
but one reality, and that is God. Such was Spinoza's solution of the
problem. To live with God, to know God with perfect knowledge, was
the highest point of human development and happiness; and to this he
consecrated his life.—George Henry Lewis.

"I am Power to be and do as I desire."

"Love means self-sacrifice. It is what we give which enriches
us."

"Kind words are benedictions; blessing both the speaker and the
hearer of them."

"I WOULD — IF —"

By Stella G. S. Perry in "St. Nicholas."

When Abraham Lincoln was a lad
And lived in a hut in the wood,
No books, no lamp, no time he had,
And yet it is understood
He truded many miles to borrow a book.
The light of the flickering fire he took
And studied whenever he could.
And none of his friends ever heard him say,
In a self-excusing and hopeless way:
"If I had this or that, I would."

When Joan of Arc was a little maid,
Untutored, gentle, good,
And France was conquered and dismayed
By England's masterhood,
She had no wealth or armament;
Alone with her faith, the little maid went
And freed her land as she could.
And nobody ever heard her say,
In a listless, longing, empty way:
"If I had this or that, I would."

When young James Watt sat by the fire
And watched the burning wood,
He saw the kettle's lid mount higher,
Observed and understood;
He had no need of a laboratory
To plan his great steam engine's glory;
He used his eyes as he could.
And he never once was heard to say,
In a shiftless, thriftless, futile way:
"If I had this or that, I would."

If now you will read your histories o'er
(As I earnestly think you should),
The fact will impress you more and more
In the lives of the great and good,
That they were those who never held back
For circumstance or material lack—
But arose and did what they could.
And never a one was heard to say,
In a weak, surrendering, doubting way:
"If I had this or that, I would."



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

Open to All Subscribers of "POWER." Observe following instructions:

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." Whatever service is rendered, whether in receiving or giving, will be "In His Name." As Jesus said, The doctrine, the words, the works, the good, are not mine, but His that sent me.

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

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.

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.

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.

Trust. Trust God for Wisdom, Health, Supply, and Happiness. He is the ONLY Source, the Mighty Coun-

sellor, 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.

Be Silent. For the sole 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."

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.

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. You must be faithful in this for your own good.

Our time is given ye conscientiously, but we have little time to reply by letter. Know that you are being remembered so long as you report regularly.

Compensation. We hold all in Universal Abundance. We believe in giving and receiving—Divine circulation. We will lovingly receive whatever you send, "In His name." "Freely ye have received, freely give."

If you wish a personal treatment by the editor, with letter of instruction, enclose \$1.00 offering therefor, stating same when writing.

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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Daily Studies for the Month

ALICE R. RITCHIE.

FAITH

Friday, May the First.

Now faith is the substance of things hoped for, the evidence of things not seen. (Hebrews 11:1.)

Substance is that which stands under. Faith stands under everything you hope for. If you have hoped for health and have prayed for health and are not realizing health, it is because you lacked faith. Faith is the very substance of the realization of health. Have faith in God, your Health, and you will realize health. (Read Hebrews 11:1-20.)

Saturday, May the Second.

"Faith is the evidence of things not seen."

We see so little of the wonderful universe in which we live that it is more important to have faith in the things that we do not see than to have faith in just the things that we see. How evident to you, today, is that great Life-Presence that is *everywhere*? Think about this. Is your faith in beliefs of sickness, lack, decay, death or in the Eternal, Changeless Life? (Read Hebrews 11:20-40.)

Main Thought for the Week—

I have faith in God, the Perfect Life.

Sunday, May the Third.

You and I are earnestly seeking to know God. We are no longer content to be told by ministers about God, but there is in us a hunger to know for ourselves. Each day as we commune with God, God is to us a greater and greater reality. Each time we turn to God for our health, the Life-Presence becomes more real to us. (Read in "Truth and Health," in Introduction vi.)

Monday, May the Fourth.

Until we can put all of our faith in God, our Health, and have no faith in medicine and the world's conception about disease, God is not very real to us. We can have faith in God for our Health, because God-Life is Perfect Life and this is all the Life there is. There can not be disease in Perfect Life. This Perfect Life is always within us and about us. (Read in "Truth and Health," in Introduction vii.)

Tuesday, May the Fifth.

Many people, today, are praying for Health, but still have faith in the world's beliefs and opinions. If you are praying for Health you have nothing to do with such thoughts as—"But the doctor said"—and—"If we were in a lower altitude." The God-Life is always Perfect, so put all your faith in the Life-Presence. (Read "Truth and Health," page 13.)

Wednesday, May the Sixth.

When we put all our faith in God, the Perfect Life, we shall not be running to and fro for any external aid. All Health comes from God. The prayer of faith is all the aid we need to make us realize Health. ("Truth and Health," read page 17.)

Thursday, May the Seventh.

The husband of a woman engaged in healing work said: "I no longer think of these cases of healing as wonderful; it is all so natural and according to law. The wonderful part of it, to me, is, that we who know about the Omnipresence of God can ever get sick."

When we consciously "dwell in the secret place of the Most High" we shall know nothing of disease. Let us read together the ninety-first Psalm at 9 a. m. and at 1 p. m., and then again at 9 p. m. Let us read it prayerfully and the Christ-Spirit in each will reveal the meaning of each verse.

Friday, May the Eighth.

Let us be sure, today, that our faith is in the God-Life and not in a personal decision. Sometimes the decision is that a case is incurable. Is our faith in that decision or is our faith in the Omnipresence of Life? And Jesus looking upon them saith: With men it is impossible, but not with God, for *with God* all things are possible. Mark 10:27.

Are we with God or with a personal decision? (Read page 20 in "Truth and Health.")

Saturday, May the Ninth.

Read Mark 5:21 to end of chapter.

"Be of good comfort; thy faith hath made thee whole."

"Be not afraid, only believe."

I have faith in God, the Perfect Life.

"The prayer of faith shall save the sick."

Main Thought for the Week—

I have faith in the God-Power in myself.

Sunday, May the Tenth.

We can not estimate the value the Seed Thought for this week will be to us if we will but take it as our own and use it. Let me tell you one way to use it. Oftentimes in the early morning a picture of the busy day ahead of one will come before the eyes. Meet that picture, not with doubt and anxiety, but with this quiet declaration: "I have faith in the God-Power in myself." Live your day as if you believed what you have said. Now remember today that the beliefs of those you meet have no power over you. You need not get discouraged because a member of your family appears to be discouraged. You have faith in the God-Power in yourself. Do not waver and you will be of great help to the one who needs you. (Study page 135 in "Truth and Health.")

Monday, May the Eleventh.

In the past have you thought of yourself as a failure? Have you thought that everyone else could do things, but that somehow you could not?

Today take a fresh start and decide that you will not be bound down by past beliefs. Affirm, "I have faith in the God-Power in myself." (James 1:6, 7, 8.)

Tuesday, May the Twelfth.

Put away all doubt, all worry, put away that "if," that "but," that "I wonder" and say "I know." "I know that God is the only Reality." Today use the Seed-Thought and emphasize the word "faith." I have faith in the God-Power in myself. (Study pages 104 and 105 in "Truth and Health.")

Wednesday, May the Thirteenth.

Are you a hustler, one who enjoys working, but one whose strength seems to diminish as the hours of the day pass by? Does it remind you of a clock running down?

Exhaustion has no place in the experience of the one who lets the

God-Power in him do all his work. Today do no work from the sense of personal power, drop the belief that you of your own self can do anything, and put all your faith in the God-Power in yourself. It is God that worketh in and through you. "I have faith in the God-Power in myself." (Page 227 in "Truth and Health.")

Thursday, May the Fourteenth.

If things ever seem to be going all wrong, just stop whatever you are doing. (You have not the time? *The Silence is a time-saver.* Do not believe this because it is printed here, but just find out for yourself.) Stop working and quietly but firmly declare that the God-Power in you is the only power. "I have faith in the God-Power in myself." If you are in a store, a home, an office, no matter where you are, you can, if only for a moment, do this. (Philippians 2:13.)

Friday, May the Fifteenth.

The early morning Silence is the very best preparation for the day's work. The one who goes to his work with a faith in the God-Power in himself is going to do good work and in the shortest time possible. The God-Power in you is mighty. It accomplishes with ease and poise what it starts out to do. It does things beautifully and quietly. (Philippians 4:13.) (Page 31 in "Truth and Health.")

Saturday, May the Sixteenth.

You are a center in Infinite Life. As a center in Infinite Life you are endowed with Power from on High. Have faith in this Power. Use the God-Power that is within you. Do not lean on another, *stand up, look up*, and walk in your path of life as a child of the Most High ought to walk.

Now and forever will I have faith in the God-Power in myself. (Page 84 in "Truth and Health.")

Main Thought for the Week—

I have faith in the Love-Nature in myself.

Sunday, May the Seventeenth.

This week we are going to work definitely with our dispositions. We are going to try to heal our dispositions. Do not try this healing on anyone but your own self for this is our special work for this week.

The Spirit within each one will reveal to each where and how to work in this healing process. Let us take this statement with us today as a preparation for our week's healing work, "The Spirit is cleansing me from secret faults." (Psalm 19:12.)

Monday, May the Eighteenth.

If you really desire to be cleansed from your faults, you will be shown what these faults are. It is not always easy to face our own shortcomings. Face them, not with resistance and discouragement, but with love and thankfulness. Do not condemn yourself. Do not try to cover up your faults and make excuses to yourself. Thank God that you know of a Truth that makes free.

"If thou return to the Almighty thou shalt be built up." (John 8:32.)

Tuesday, May the Nineteenth.

We as individuals have the same nature that God, the Universal, has. God's nature is Love, therefore your nature and mine is Love. This is the Truth that we are to know in order to heal our dispositions. Today practice putting your faith not in your faults, but in the Love-Nature that is within you. Use our Seed Thought, "I have faith in the Love-Nature in myself."

Wednesday, May the Twentieth.

Do not study books this week, but study yourself and have three Silences each day and live what Truth you know.

The Love-Nature in you is a Reality because it is of God, and from God, and like God. This Love-Nature is enduring and changeless. You can trust your God-Nature. Know these Truths in the Silences today. Then think and speak and act all day as if you really believed what you affirmed in the Silence.

Thursday, May the Twenty-first.

The faults you have discovered in yourself, the quick temper or the tendency toward annoyance and irritation or the subtle selfishness—these are unrealities, for God did not make them nor are they like God. They are not enduring and can be removed through the knowledge of Truth. Today I know that my real nature is Love. I have faith in my Love Nature to dissolve all my seeming imperfections.

Friday, May the Twenty-second.

If there is a temptation to continue in my old beliefs of disposition, I will steadily, firmly turn to the Divine Nature in myself and acknowledge it as the only nature. I will not be discouraged or impatient in this healing work, but I will be faithful in applying the Truth.

Saturday, May the Twenty-third.

As we see in ourselves the process of purification, we see our environment being purified and in time we find ourselves in a new world. How? Why? Because our own mental attitude about ourselves has changed. As we find the God-Nature in ourselves, we find it in others. (Galatians 6:9.) ("Truth and Health," page 149.)

Main Thought for the Week—

I have faith in the Law of Love.

Sunday, May the Twenty-fourth.

There is a story called Hafed's Dream, in which the writer has conceived of a world of chance, a world where there was no law. The grass was of different colors, some green, some red, some blue, and part of it grew with the top downward. A fine looking apple tree bore cucumbers. The people were chance people, one arm might happen to be long, the other one short. At the end of the story when Hafed awoke he was filled with gratitude "that he lived in a world where God ruled—and ruled by laws fixed wise and merciful." God knows but one law, the law of Love. Let us be thankful today that God rules, that God's law is wise, is merciful, is beneficent always. (Psalms 119:18, 34, 92, 97.)

Monday, May the Twenty-fifth.

Study page 79 in "Truth and Health."

Try to realize today that "The One Mind is all Power and Presence." This is the Truth, no matter how we are feeling. The law of this One Mind is the law of Love and let us trust this law. Do not let us be shaken in our faith by any appearance or any belief.

Tuesday, May the Twenty-sixth.

Love is the Cause of all things.

Love is the Source of all things.

Love is controlling all things.—"Studies in Divine Science."

As we put our faith in the great Love-Presence that is over all and in all and through all we find fewer things to worry about. (1 John 4:7 to end of chapter.)

Wednesday, May the Twenty-seventh.

I will open my eyes to the Truth of Love everywhere.

God hath not given me a spirit of fear; but of love, and of power and a sound mind.

Love shall so shine from me that it will illumine all the world.—“Studies in Divine Science.”

As you go about your daily activities, practice seeing Love everywhere. If you can see Love in all places but one (perhaps in some person), try today to find the Love in that one. (Study page 147 in “Truth and Health.”)

Thursday, May the Twenty-eighth.

Do not misjudge the experiences that come to you. You need just those experiences. There is good for you in each one. Meet each experience with love and faith in the One Power, Good. It is our mental attitude that determines what kind of experiences we are to have. Have faith in the Law of Love, no matter what experience you are passing through, and the experiences that look dark will be blessings in disguise.

Friday, May the Twenty-ninth.

Let us no longer hold in the thought of bondage any friend or member of our family. Sometimes it is not so easy to know that the Perfect Law is operating in the lives of our dear ones, as it is to recognize it in our own lives. We can let the Love in us radiate and thus be a blessing to all who touch us in the daily life, but we must give everyone his freedom, knowing that he is guided by the same Love, the same Wisdom that is guiding you.

“Loose him, and let him go.”

Saturday, May the Thirtieth.

Have faith in the Law of Love that is working in the affairs of our United States. They are united by the bond of love. Love is conscious unity.

Today in the Silence, bless our country and recognize the God-Love, the God-Wisdom, the God-Power in those who make and execute the laws.

In the days to come refrain from condemnation, but give your blessing because you have faith in the Law of Love. (Psalms 33:12.)

Sunday, May the Thirty-first.

Today make your thought of God just as big as you can. Have it include all mankind. Know that the Law of Love is working everywhere.

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

Summary.

I have faith in God, the Perfect Life; I know that Health is everywhere.

I have faith in the God-Power in myself; I can do all things well.

I have faith in the Love-Nature in myself; I recognize only the Love-Nature in others.

I have faith in the Law of Love, so I drop the burden of personality.

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NEW THOUGHT MEETINGS, TEACHERS AND HEALERS.

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

CALIFORNIA.

- 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. 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.
- 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. 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.
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- The Column.** Julia Seton Sears, Editor. New York City. \$1.00 a year.
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- 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.
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- Now.** Henry Harrison Brown, Editor. Glenwood, Cal. \$1.00 a year.
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- 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.

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

Wednesday, 8 p. m.—Health Class.

Thursday, 10:30 a. m.—Emerson Class.

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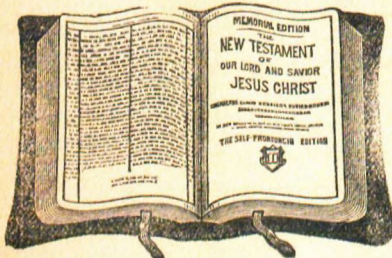
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