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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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## THE SPIRIT OF UNITY

CHARLES EDGAR PRATHER.

"Endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. 4:3.



HERE IS BUT ONE SPIRIT OMNIPRESENT. God is Spirit, not a spirit. Spirit is the only Substance—the substance of all, visible and invisible. Therefore, when we speak of unity, it is a recognition of this One that is ALL. The All is ONE; there can be nothing beside it. The more we perceive this truth, the greater the influence or spirit of unity. To unite means to join together so as to form a whole; to be merged into one. Unity, therefore, means oneness, the state of being indivisibly one. The "spirit of" anything, as used in this discussion, signifies the pervading influence of the consciousness of unity, oneness.

The Higher Thought—Practical Christianity—seeks for similarities, not differences; for the harmonies, not discords; for unity instead of separateness—in all teachings, religions, philosophies. It is not a question of "in what points we differ," but in what fundamental principles we agree.

This spirit or attitude of unity must first be cultivated in ourselves, individually and collectively, before we can be what we should be to all others—at peace.

The recognition of the Allness of God necessarily embodies the recognition of the oneness of all life, all creation. There is an intimate relationship among all things, for all are from one Source and are of one Substance. They vary in manifestation only through their rate of vibration—the higher the vibration the lighter and freer the expression.

As regards "matter" itself, there is no difference between the substance of your flesh and the substance of the grass or that of the rock. In fact, it has been definitely concluded by material scientists that what is commonly called matter—such as animal, vegetable and mineral substance—is not matter at all; that it is but an aggregation of electric charges, called electrons, grouped together according to the rate of vibration. They have also found that this electric force in one class

is the same as in any other class; thus from the standpoint of physical research proclaiming the oneness of all things. We call this oneness God or the Omnipresence.

No deep student of Nature is antagonistic to people or things, for consciously or unconsciously he feels and knows the spirit of unity.

Man has often been termed a dual being; that is, that he has two natures or two sides. The false or lower side, which believes in and acts from the sense plane, Paul calls the "old man" or "carnal mind." The higher impulses, the appeal of conscience, the aspiration for higher and better things, for perfection, is the "new man" or the "Christ mind."

In the eighth chapter of the Aquarian Gospel of Jesus the Christ we read this description of duality:

"There are two selves; the higher and the lower self. The higher self is human spirit clothed with soul, made in the form of God. The lower self, the carnal self, the body of desires, is a reflection of the higher self, distorted by the murky ethers of the flesh.

"The lower self is an illusion, and will pass away; the higher self is God in man, and will not pass away. The higher self is the embodiment of truth; the lower self is truth reversed, and so is falsehood manifest. The higher self is justice, mercy, love and right; the lower self is what the higher self is not. The lower self breeds hatred, slander, lewdness, murder, theft, and everything that harms; the higher self is mother of the virtues and the harmonies of life.

"He who knows well his lower self knows the illusions of the world, knows of the things that pass away; and he who knows his higher self knows God; knows well the things that can not pass away.

"The only devil from which man must be redeemed is self, the lower self. If man would find his devil, he must look within; his name is self. If a man would find his savior, he must look within; and when the demon self has been dethroned, the savior, Love, will be exalted to the throne of power."

This duality is the product of man's belief in some power adverse to the good. It is the evidence of ignorance of the Truth, that there is but One Presence and Power in all the universe—the Good Omnipotent. In this spiritual darkness the senses have formulated and made seemingly very real this false, untrue, illusionary "lower self." The mission of Jesus the Christ was to awaken man from this dream of sense, wherein he images separateness, competition, discord, sin, disease, and death, to a conscious realization of the Fatherhood of God, and therefore the unity of all expression, wherein is love and power, co-operation, peace, purity, health and joyous life. This is the attitude, the true seeing, which Paul urges us—"Let this mind be in you as was also in Christ Jesus." (Phil. 2:5.)

The spirit of unity may be enlarged by us in carefulness of thought and speech; not talking so much about what we don't believe and more about what we do see, feel and know is Truth; less of our own and others' shortcomings, and more of the virtues; less criticism and more

praise; less boasting and more prayer and service; less dwelling on sickness and poverty and more upon health and opulence.

"Only let your conversation be as it becometh the gospel of Christ . . . . that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." (Phil. 1:27.)

This spirit of unity sees only the one Self, and it the expression of God. There is no "lower self" to it, and that which seems to emanate from that false side is transformed and redeemed by the consciousness of the divinity of the whole. This comprehends being of the same mind, heart and soul, with a common purpose, following after the "things which make for peace, and things wherewith one may edify another."

"Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." (Rom. 15:5, 6.)

"Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." (2 Cor. 13:11.)

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#### DECISION

"Thou shalt decree a thing and it shall be established unto thee."

I believe God created me to be happy, to enjoy the blessings of life, to be useful to my fellow-beings and an honor to my country.

I believe the trials which beset me today are but the fiery tests by which my character is strengthened, ennobled, and made worthy to enjoy the higher things of life which are in store for me.

I believe my soul is too grand to be crushed by defeat; I will rise above it.

I believe I am the architect of my own fate; therefore I will be master of circumstances and surroundings, and not their slave.

I will not yield to discouragements. I will trample them under foot and make them serve as stepping-stones to success.

I will conquer my obstacles, and turn them into opportunities.

My failures of today will help to guide me on to victory tomorrow—the morrow will bring me new strength, new hopes, new opportunities and new beginnings. I will be ready to meet it with a brave heart, a calm mind, and an undaunted spirit in all things.

I will do my best, and leave the rest to the Infinite.

I will not waste my mental energies by useless worry. I will learn to dominate my restless spirit, and look on the bright side of things.

I will face the world bravely, and not be a coward.

I will assert my God-given birthright, and be a man, for I am immortal, and nothing can overcome me.—Selected.

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"I, like a sunbeam, am a constant vibration of Light."

## GET CLOSE TO NATURE

By Harry Field.



HERE COMES A TIME to every business man when things do not go with their accustomed smoothness; too close application to business has clogged the mind, too much of the eternal grind; the daily task has become a burden instead of a pleasure. This is the time to close your desk, and spend a day in the midst of Nature. Go and hear the birds sing, smell the warm breath of the pines, and walk amidst tall grasses, sit down by the little stream as it ripples on, note the beauty of the wild flowers in their richness of coloring, and drink in the fragrance of the air.

And where can you go for all these, except to the heart of our glorious hills, whose snow peaks (a constant inspiration) stand out against the calm deep blue of the sky. This is the time to forget all business cares and enter into the joy of living.

The little canon now closes in, as it were, and you are amidst the glory of God's hills. Even the path you tread is elastic with pine needles, the friendly chipmunk darts from rock to rock in your path, you begin to breathe deep and smell the soft breath of the pines.

In some quiet spot where the overhanging banks of the stream are covered with masses of green moss, so delicate and yet so beautiful, and where the water is calm and deep; you open your lunch basket and refresh the inner man, and think it is good to be alive, and you have a feeling almost of pity for the common herd toiling in the city left behind.

Do not overdo it, but now that you are there, take it easy; you will soon learn that the woods are alive. Lie under the shade of a friendly spruce or pine, and note the beauty of its branches with their spreading canopy of green; be quiet, watch and listen, you will soon hear the hills talking to you; things that creep and things that fly will take their accustomed paths.

Away up in the heavens, slowly circling round and round, a big hawk, with its wings widespread, is an interesting sight. Sometimes one, sometimes two or three, always moving, the white feathers of the breast glistening in the sun's rays, and showing clear against the blue of the sky.

And then slowly the sun in a blaze of glory sinks to rest behind a distant peak; and oh, how still it is, and what wonderful colors for a painter's brush! No artist can paint the sky as the hand of God. And oh, how small we feel, and oh, what a glorious old world it is, after all! And we are glad that we are alive.

Then, next day, next week, next month, at our daily task once more, we feel refreshed, invigorated and inspired to carry on that which it is our duty to perform.

## THE SECRET OF A LONG AND HEALTHY LIFE

(A Personal Experience.)

By J. M. Peebles, M. D.

An English friend of mine, Will Phillips, of Manchester, in his neat little booklet, "The Songs of Life and Love," writes thus:

"I know thy features passing well  
Old milestone on life's varied way;  
Tonight I rest me by thy side,  
Tomorrow, pass along the way."

Yes, tomorrow, March 24, 1914, I pass, healthy and happy, on the way to the ninety-third milestone with an eye on the century castle, of which I now and then catch glimmering shadows.

Though a fervid optimist, with soul afire with hope and faith in the final reign of the good, the true and beautiful, I feel to further quote these lines from Phillips:

"Farewell the old, with sorrow fraught,  
Farewell the joys that might have been,  
Farewell the battles we have fought,  
Farewell the grain we did not glean."

While all are the sons of God, poets dreaming of a Utopia are the souls of inspiration. They stand upon the mountain-tops. They are the brothers of God's prophets. They seize the first sunbeams of immortal truths, radiating them as incisive helps to earth's waiting millions, under all skies.

While Emerson's philosophy was profound, bordering upon the mystical; while Longfellow's poems were flowery and uplifting; while Whitman's were daring and enchanting; while the Quaker Whittier's were tender and sweetly religious along the line of peace and brotherhood; the poem from over-the-wide-waters, Abou Ben Adhem, written by the angel in that book of gold, and whose name "led all the rest," so led, because written as one that "loved his fellow men." Heaven grant that Ben Adhem's tribe "may increase." Such poetic words are comparable to a garden of violets and roses, glittering with morning dew.

There is no statement afloat more incorrect than that those old in years think of, talk of and glorify the past. The grim, bald-headed past is dead—bury it and epitaph it with the words, Goodby. Yes, bury it and pass on. "Scale the next loftier alps," is the general voice of the aged.

The disgraceful Osler theory, that men after sixty are useless, and should be chloroformed, died in being born. It is now only a memory of infamy.

Personally I am not only alive, but on the warpath, fighting for the

right. My armor is in trim; my mental gatlin loaded, contending for equal suffrage, for total abstinence from all intoxicants, from all tobacco using, from all drastic drug administrations, from all death-inducing serums, from the murderous cruelties of vivisection and the horrible conscienceless scourge and curse of vaccination. The chivalry of our pioneers is not dead.

Speaking of serums, invented and administered by physicians, reminds us that a few weeks ago in this city eight persons died in the county hospital from the administration by the physicians of that serum, Neo-Salvarsan. The press pronounced this affair criminal. The case is now before the grand jury. Whatever the decision, the lesson is this: Shun these serums as you would dens of rattlesnakes.

Legally graduated and orthodox in the line of bleeding, blistering, cupping and calomelizing, I followed for a time the books in my medical treatment; but now, after a post-graduate course, after critical observation and hospital investigations in this and foreign lands, I state without the least hesitation that physicians who inoculate serums, who vaccinate and who administer pungent and drastic drugs, are the enemies of health and happiness, if not murderers. In this twentieth century ignorance is inexcusable.

The phrase "old age" should be abolished. The conscious spirit is never old. It is eternal. The cycle through which each must pass, youth, manhood and old age, is not only a menace, but a heathenish myth. Crush the cycle and cling to the upward spiral. "Upward," said the prophet-poet, "all things tend."

On this balmy and beautiful 23d March day in California the blest, walking among the roses, the white plumed lilies, and inhaling the fragrance of orange blossoms and working many hours each day in my library, I am younger now than when at fifty. It is a foolish habit to grow old.

The lazy are criminals. Sickness is sinful. Its meaning is disobedience. My recipe for such is, Think, repent, obey nature's laws, and, above all, keep busy—do something. This playing game of being ill and delicate to get sympathy and pity is contemptible. Often charity helps people to get rid of work.

Heaven, using a church phrase, as a place of "eternal rest," is to us a moral abomination. The next morning after my transition I expect to commence work in that wider, higher field of industry, termed eternity, and, returning earthward, only to aid others yet clothed in mortality.

Wisely has this life been termed a drama. If so, each should act his part vigorously and bravely.

Considering the brain to be—as it undoubtedly is—an electric storage battery of thought forces, the body is only a piece of wonderful machinery thereto attached. While deep thinkers are careful not to use the words fact and truth interchangeably, they should be even more careful not to confound the two words, individuality and personality. The former relates to character and is an abiding permanence. The im-



partial Ego is the conscious, unseen man; and as such desires a healthy, sound body; and so every day should be a festival day.

Retiring when God so regularly and tenderly lets down the evening curtains, no one should think of what he has failed to accomplish during the day. Bury the past and think, that through purpose and an unbending will, what great accomplishments he may perfect tomorrow. The future should be radiant with hope and faith.

The human body, briefly stated, from the physical standpoint, is simply an outward shell. During the many tribulations and extensive travels of over ninety years and more, I have shed or dispensed with fully fifteen bodies of flesh. These have been resurrected into the vegetable kingdom of plants and grasses. This is literally a resurrection of the body. The conscious spirit—the real man—is an emanation from God and is ever afire with millions of activities. It is continually throwing from the body the old, unsound atoms and accreting new forces for recuperation and the upbuilding of the interior etheric soul-body. Interior to this soul-body is the celestial body, which encircles the Ego—the immortal spirit—the I AM—God incarnate.

Considering our number of years, the inquiry continues to come: How have you lived so long and kept so vigorous? The question is easily answered.

It is because of my unbounded faith in God, my rigid obedience to nature's laws, my purpose to help my fellowmen, my vegetarian diet for over sixty years, and my sterling activities in all the great leading reforms that graced the last seventy years.

Why do you not rest now? asked my intimate friend—why not recline in your rocker and read your library volumes?

What strange advice, to rest!—to rest when every atom, every electron in the universe is in motion! Rest is the paralyzing compeer of laziness, the prophet of rust and the brother of death.

When the Shaker Elder, F. W. Evans, was away beyond the eighties I caught him one day at Mount Lebanon, up in the top of a tall apple tree, trimming away the dead limbs.

When the illustrious Cato was nearly ninety he took his first lessons in Greek.

Sophocles wrote his grand Edipus when beyond his fourscore years.

Goethe was past eighty when he completed Faust.

Often, said Cicero, "the oldest trees bear the choicest fruits."

Rest—bodily rest? Never, no never, till the summons comes: "Put off thy sandals, drop thy pilgrim staff and move forward to the higher life!"

Who will fill the places of the old pioneers as they pass, one by one, into the sunshine realms of immortality? Let a poet talk about this matter:

"I've wondered what kind of a man he'll be  
And I have wished I could take his hand,  
Just to whisper: I wish you well, dear friend,  
In a way that he'd understand.

Will he see all the sad mistakes I've made  
And note all the battles lost,  
Will he ever guess of the tears they caused,  
Or the heartaches which they cost?  
Will he gaze through the failures and fruitless toil  
To the underlying plan,  
And catch a glimpse of the real intent  
And the heart of the vanquished man?  
I dare to hope he may pause some day,  
As he toils as I have wrought,  
And gain some strength for his weary task  
From the battles which I have fought.  
Then here's to your health, good friend,  
I drink as a pilgrim to his son;  
I leave an unfinished task for you—  
But God knows how I tried;  
I've dreamed my dreams as all men do,  
But seldom one came true;  
And my prayer today is, that all these dreams  
May be realized by you.  
And we'll meet some day in the great unknown,  
Out in the realms of space;  
You'll know my clasp as I take your hand  
And gaze in your tired face.  
Then all your failures will be success  
In the light of the new found dawn;  
So I'm drinking your health, blest friend,  
For you'll take my place when I'm gone."

The name of this person need not be mentioned to those who have read my articles and kept an eye on my travels of the past few years.

Prophecy, with seers and adepts, is a science; and it is often said, coming events cast their shadows before. The heavens are chiefly the spheres of thought, inspiring the higher mental activities. When, by the will of God, I descended into matter, I came for observation, for investigation and experiences; that, thus tarrying for a time in the external, I might return the wiser helper with many comrades in enlightening and lifting those peopling the tartarian spheres of darkness, up onto the highlands of progress and spiritual unfoldment.

While there are over 5,000,000 of people, according to statistics, in this country, too ignorant to either read or write, there are doubtless 500,000,000 and more of ignorant, vice-stained spirits of this, of oriental climes and darkest Africa, wandering like restless ghosts within the atmosphere of this planet. They are literally earth-bound rovers, belong to the category of those spirits in prison, to whom Jesus preached after being quickened by the spirit. These, all these imprisoned souls, are to be reached, are to be educated and brought up onto the highlands of progress and ultimate blissful peace.

As an Aries man, I was born to travel and to teach, and I have a

haunting desire to encircle the world—a world growing smaller and yet lovelier each time that I encircle it—and lovelier because of numerous friends in Britain, India, Ceylon, Australia, New Zealand, Jerusalem, South Africa and other countries. To us, while acquaintances are interesting, friendships, as cementing principles, are as enduring as the stars.

And here comes the almost heartless words from friends: "You have traveled enough—seen enough—now be content." To this, I call a poet to reply:

"Not for us are content and quiet and peace of mind,  
For we go seeking cities afar off and hard to find;  
We seek the cities of love and the haunts where beauty dwells,  
And we find the noisy mart and the sound of burial bells.  
We travel the dusty road 'till the light of the day is dim,  
And sunset shows us spires away on the world's rim;  
We travel from dawn till dusk, till the day is passed by  
Seeking a holy city beyond the rim of the sky."

This city, or these cities beyond "the rim of the sky," is the summerland of the Seer Davis; the "land far away 'mid the stars" of the poet, James G. Clark, where "life is a treasure sublime." It is a land substantial—a land of diversified fields and fountains, of groves and gardens, of Lyceums, Libraries and Universities; and every possible charm to educate and exalt human souls.

The Revelator John was introduced in a measure into those paradisaic realms when he said: "I saw a door opened in heaven and I heard, as it were, a trumpet, talking with me; and which said, 'Come up higher and I will show thee things which must be hereafter.'"

Speaking somewhat timidly upon this psychic subject, I have to state that in what are termed "night visions" I temporarily leave my body, traverse the higher spheres, speak to vast audiences, and I have there met those whom I knew in the mortal; have also, accompanied by an Indian spirit, done healing work and sat in councils with sages of the past. Paul of old had this blessed experience when hearing those unspeakable words in paradise. God's laws have not changed. People—many of them—have similar experiences today and others might, if they would abstain from animal flesh-eating, from intoxicants, from tobacco, from the "unfruitful works of darkness," and live clean, calm, prayerful and spiritual lives.

To many external things I long ago said goodbye; to the last day of mortal life, one can get rid of the old and can start off briskly in the purpose-paved highway that leads to regeneration.

God is a bountiful giver and His divine Supremacy consists in eternally giving and never receiving. And, in imitation of the great All-Father-Mother, those who give most in thought and word and deed, enjoy now the blessedness of the beatific vision. Such is my experience. How beautiful these lines:

“Who gives to whom naught hath been given,  
 His gift in need, though small indeed  
 As is the grass blade’s wind-blown seed,  
 Is large as earth and rich as heaven.”

These springtime days of March, though away along past ninety years, are my happiest. Seeking the good and reaching upward for the ideal, I take no pleasure in hearing of the mistakes of others. The wisest sometimes err and the worst have their good qualities. All are members of God’s family. These are not only the happiest, but they are really the harvest years of a long, stirring, active life.

“And with law and gospel, sweet it is to find  
 That when sowers perish, reapers rise behind.  
 Praise the god of harvest, what is wrought in tears,  
 Brings someone blessings in the after years.”

---

#### MY PRAYER

By F. H. Pomeroy.

For more of life I do not pray,  
 But help me, God, to see  
 Thou art the Life of all that is,  
 Therefore the life of me.

And more of love I do not need,  
 But that I may express  
 To fellow-beings every day  
 The love I now possess.

Not more of peace, but just to feel  
 Its soothing, healing touch;  
 Not more of power, but just to know  
 The strength I use as such.

Not sweeter songs, but poise to hear  
 Thy music everywhere:  
 A carol in each babbling brook,  
 Each whisp’ring breeze a prayer.

And may the light of wisdom show  
 The gladness that may be,  
 In being now a friend to all,  
 And they, in turn, to me.

In unity to live each day,  
 A joy to do and be;  
 A unit in Thy Perfect Plan—  
 Harmonious, fearless, free.



## The International Bible Lessons

CHARLES EDGAR PRATHER.

### Lesson 10, June 7. THE COMING OF THE KINGDOM Luke 17:20-37.

*Golden Text.* Behold, the kingdom of God is within you.—Luke 17:21.

There are at least five essentials to the establishment and existence of a kingdom. These essentials are a present reality, and therefore the Kingdom of God is here. God's will is done, for there is no power to hinder or change it.

The coming of the kingdom means man's awakening to a realizing sense of it. Humanity has so long believed in duality—the good and the bad, the right and the wrong, health and sickness, life and death—that it has seemed a mighty conflict for supremacy; and many well-meaning people today still believe that sin has a greater power than righteousness.

Hence, the race has been wandering in the maze of sense belief, experiencing the dual effect of its own thought, both of which at times seem intensely real. The one who is thus "double-minded" may have moments of inspiration when he is conscious of the dominion of Love and Truth. But, believing in an adverse power, sometimes things "go wrong," and then he imagines in his thought the power of sin in a thousand forms. To such an one the Kingdom of God is not really come.

This, then, is the meaning of the "coming of the Kingdom"—the awakening from sense belief to a knowledge of the Truth; that God was all there was "in the beginning," all-pervading, omnipresent; that God is Spirit and therefore the only Substance out of which to form or create the visible expression; that, therefore, the Universe, including every one of its myriad forms, is the expression of God—made of God-Substance, endowed with God-Life and God-Nature. Since God was all, everywhere present, there could

possibly be no place for any presence or power adverse to God. Therefore, there can be no duality—no place for the devil.

That which limits, deprives, sickens, impoverishes—every ill to which the "flesh is heir"—is nothing more nor less than *man's own wrong beliefs and opinions*. They are but horrible nightmares in the fitful dream of sense.

When man turns to the Light, it will reveal to him that only the *Good is true*—all else is but a *seeming*. Then he perceives the Truth with Paul, that "there is nothing of itself unclean; but that which a man esteemeth (thinks, mentally pictures) to be unclean, *to him* it is unclean." To him the Kingdom has been revealed; the realization of the Truth that God the Good is all there is, both invisible and visible, and this One Presence and Power reigns supreme.

But *where* is this realm of consciousness to be found? *When* is the kingdom of righteousness and truth to be realized? Jesus clearly and definitely replies to all questions of the intellect (Pharisees), saying that the Kingdom of God is not an external affair, but an inner realization of that what God is. It comes not from reasoning, neither with any visible display. Again, it is not local, neither here nor there, but *everywhere* it is revealed to the soul who is looking for it. That seeking is an attitude within the individual—hence only *within* can it be discerned and recognized.

Hence Jesus proclaims the Truth is each and every one: "Behold, the Kingdom of God is *within you*." "Behold" means to stop, look, listen,

see. The Power which worketh in you is supreme. Recognize it, believe in it, trust it wholly, and you will be delivered from all inharmonies, and thus find Heaven reigning in you—for where the Kingdom of God is, there is the Kingdom of Heaven.

The essentials of this Kingdom which now is—in you—are: 1. *Christ*, the revelation of Truth, is your ruling power (king), guiding you continually into fuller consciousness. 2. The *throne* from which all decrees are given is *Love*, these decrees being those only of holiness, purity, goodness and truth; embracing every attribute of Divine Being in you, which conjunctively consti-

tute "the grace of God." 3. The *territory* governed is *all-encompassing*—"in heaven and in earth," in the invisible and the visible, for our God is *omnipresent*. 4. The *subjects* of this Kingdom are those whom He hath created. "Submit *yourselves* therefore to God." Even "angels and authorities and powers are subject unto Him." 5. The *law* which demands our obedience is known as "The Law of Christ"—the unity of all life in every form of expression, hence loving, helpful, in thought, word and deed—"bearing one another's burdens."

These essentials are found in every heart; so here we find the Kingdom of God here and now.

**Lesson 11, June 14.**  
**THE FRIEND OF SINNERS**  
**Luke 18:9-14, 19:1-10.**

*Golden Text.* I came not to call the righteous, but sinners to repentance.—Mark 2:17.

To sin is to fall short, miss the mark. Whether wilful or unintentional, the result is the same, "we come short of the glory of God." None of us has attained full consciousness, hence "all have sinned." We have reached the point, however, where we do not sin or fall short purposely; our sins are those of ignorance.

The more we are receptive to the Truth, the more we aspire to the higher and better, the less we sin, and the broader our comprehension of goodness. God, through His "only begotten Son," the Christ, is quickening our mentalities, purifying our thoughts, redeeming our bodies. This is the only salvation of the world!

The mission of the Christ is therefore to enlighten the hearts of men, that they may know the Truth, and thus be set free from every false conception of thought, fear and limitation. As we turn to this Light (shining within each of us) the shadows of sense belief disappear, and we see and know the wholeness and harmony of our being and the universe.

Jesus became conscious of his divinity, and knew himself the Son of

God. He kept himself open to the unfolding revelations of Truth, and hence became known as Jesus the Christ. It was this inner Light—the Christ—which not only redeemed and saved him from sense delusion, but shone through him as a Light for all the world. He triumphed and became the expositor for each and every one. "In his light we see light." Jesus is thus rightly known to all Christians as "the savior."

Those who are self-righteous, who stand upon their own opinions and conclusions, are not receptive to the "inspiration of the Almighty," and hence do not receive the power of the Christ. They "trust in themselves that they are righteous," and set themselves above others. This ignorant, blind and egotistical attitude of self-importance is typified by the Pharisee, who even in his prayers boasted that he was not as other men, and counted over the good things he did.

The other man, a publican or public servant, stood afar off, where his prayers could not be heard by every passerby. He realized the feebleness of personal thought, the inaccuracy of human decision, the utter unworthiness of human effort.

His attitude was that of meekness, and thus was open and receptive to God. Jesus declared that this man was rewarded by realization of freedom from the sense of guilt and selfishness, and filled with a holy joy.

When we become as earnest in our desire to see and know the Truth as was Zaccheus, who climbed up into a tree to see Jesus, we will also

be rewarded with the consciousness that through our attitude of humbleness and our efforts to realize our aspiration, the salvation of Truth has come unto us, not only personally, but unto our house—all that we have. The gospel of the Christ is for everyone ready and willing to receive it—to only such comes the Christ to save.

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**Lesson 12, June 21.**  
**THE GREAT REFUSAL**  
**Mark 10:17-31.**

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*Golden Text.* Ye can not serve God and mammon.—Luke 16:13.

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One can not find perfect satisfaction in merely observing outwardly moral and legal law. It demands an awakened consciousness, wherein every thought, desire and act spring from a recognition and love of God.

The young man of our lesson had outwardly observed the moral law in every detail, but still his heart longed for something, he knew not what. He came to Jesus because he perceived that Jesus was conscious of that peace for which he was seeking.

Jesus brushed aside all personal praise, going directly to the very basis of all Truth, when he said, "Why callest thou me good? There is none good but One, that is God." Then I imagine I hear Jesus explaining it unto him: You have been looking for satisfaction from others. You have thought that your good deeds would bring you peace. Why, you have been looking for *effects* to bless you, instead of going to the *cause*. That cause is God. The good I do, I do it not of myself; I simply let God act through me. When you do this, recognizing, appreciating and co-operating with the one All Good, then will you find peace and contentment in your good deeds; then will you love and enjoy your friends the more, for you will recognize what is that good you see in them. One thing you lack. You have clung to externals, and hence miss the realization of the Perfect Essence (God) of which they are

but the expression. Let go the things of sense; go, "sell whatever thou hast and give to the poor." Learn to depend wholly upon Spirit. Then and then only "thou shalt have treasure in heaven"—in consciousness or knowledge of Truth. This is what I have done, what I have proven—come, follow me.

So, while this young man had many admirable traits, they were all apparently nullified by his attachment to material possessions. He loved these better than he did his spiritual riches; and "where one's treasure is there is his heart also;" and he turned away sorrowful.

Are you refusing the abiding joy of true knowledge, life, health, and the realization of the real wealth of your being, by giving your thought and devotion to only their shadow—material possessions?

The divine law of prosperity is: "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." Where do you place your faith? Which treasure is of greatest worth?

Relying upon God, you have the assurance that by practicing the Presence of God—living the life—you shall lack no good thing. You can not serve Truth and sense delusions at the same time; therefore, choose wisely, accept the Fullness which filleth all in all, and the result will be joy and satisfaction within and without.

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With Paul, I am not disobedient to the heavenly vision.

## Lesson 13, June 28.

## REVIEW

*Golden Text.* The Son of man is come to seek and to save that which was lost.—Luke 19:10.

**Lesson 1—Central Truth:** Impersonal love and service is the royal road to power and glory.

**Lesson 2—Central Truth:** Through the Christ we become conscious of everlasting and ever-renewing life.

**Lesson 3—Central Truth:** It is no longer a sacrifice, but a joy in giving up sense pleasures for the joys of spiritual realization.

**Lesson 4—Central Truth:** There is always rejoicing in the awakening of the mentality to Truth, thus saving every wandering or lost thought.

**Lesson 5—Central Truth:** First perception, then decision, followed by action, is necessary to the realization of our good.

**Lesson 6—Central Truth:** Faithfulness in the little things, in detail, insures fulfillment in great things, for big things are composed of little ones.

**Lesson 7—Central Truth:** Living in sense thought leads to tor-

ment, while spiritual or true thought gives eternal peace—heaven.

**Lesson 8—Central Truth:** Aspiration for the Truth, appreciation of the Truth, living the Truth, show forth in a harmonious life—hence profitable.

**Lesson 9—Central Truth:** Responsiveness to Spirit, in thankfulness and praise for its blessings, establishes us in the consciousness of their realities. Gratitude is a great virtue.

**Lesson 10—Central Truth:** The Kingdom of God is now established in my heart. The Good reigns there supreme.

**Lesson 11—Central Truth:** The mission of revealed Truth (the Christ) is to redeem all shortcomings—our “sinners.”

**Lesson 12—Central Truth:** Only Spiritual realities are enduring, hence we put our trust in God through divine understanding.

Remember that in reality there is only Good, because God is Good, and God is everywhere present. Man often refuses to see this good, and obscures it from his mind by his thoughts of doubt, fear and belief in weakness.

Remember that as children of God we are entitled to share God's abundant good. We must drive away doubt and fear and all thoughts that obscure the good from our mental vision.

Remember that we can bring the good clearly into our minds by affirming its reality. This is prayer.

Remember that through prayer we affirm the Good, and we have faith that our good desire is answered.

Remember that our affirmations and prayers of faith and praise do not make God any more powerful, because He is already all-powerful, but they bring us into a realization of His goodness.—Weekly Unity.

A man's enemies are in his own thoughts. His enemies are his thoughts of limitation, haste, greed, fame, enmity; his impatience, his desire to “get even;” his fear of poverty, of being injured or defrauded. Well has it been said, “There is no devil but fear.”



## THE JOY OF COMPANIONSHIP

By Anna Hayes Darling.

(Delivered at the Luncheon of the Fourth Divine Science Students' Assembly, Denver.)

THE DESIRE FOR COMPANIONSHIP is a universal one. To satisfy it we go out amongst our comrades on the highway of life seeking for some congenial soul, and going thus we find that half of the world is seeking, too, for every heart craves a friend. When Benedict Arnold lay dying in his garret his physician, moved to pity by his forlorn condition, asked him if there was anything he needed. Arnold answered, "Yes, a friend."

Cicero says: "A true companion is a gift of the Immortal Gods," while Lubbeck speaks of such as a "Masterpiece of Nature."

Ben Johnson, giving his definition of true happiness, says: "It consists not so much in the number of our friends as in their worth and choice."

How then shall we choose that we may realize the joy of companionship?

First, seek as a companion one who has high aims in life; aims that, like your own, will demand the highest and best there is in them to attain. Then see that they have somewhat similar opinions to your own as regards the method of attaining these aims. Do this that there may be a unity of purpose and a harmony of action as you walk together.

But do not require too great a similarity of views. You are not looking for an echo, but a companion. An echo may flatter, but it does not instruct. Besides an echo becomes very monotonous.

You have perhaps heard the story of the newly-married man who thought to make himself a more appreciated companion by agreeing with all his wife's opinions. At first she felt flattered, and, for a time, she enjoyed it. Later on she endured it; and then a little later she applied for a divorce. In her bill of divorcement she said: "To have nothing but an echo for a companion wore upon my nerves and caused me great mental anguish."

Second, next to high aims, seek for a companion who has that foundation-stone of all good character-building—Integrity. Someone has said that the laws of companionship are like the laws of morals and of nature, and require equal integrity to carry them out.

"Companionship, like every other blessing, derives its value from its use alone," and I would add, its use should be for the highest good of all concerned.

Thirdly, this companion, who will from close relation to you naturally know much of your private affairs, has he or she discretion?

William Rader says that more friendships are wrecked on the shoals of selfishness than from any other cause. I would mark those shoals

"indiscretions." The selfishness of your companion, if she is selfish, may cause you deep disgust and possibly some discomfort, but you will be the only sufferer. Their indiscretions generally involve not only yourself, but often many others in much inharmony.

Two-thirds of the wrecks of companionships found on the ocean of life are there because some indiscreet friend could not keep behind their lips the things they should have kept there.

'Tis an old saying that "an indiscreet friend is worse than an open enemy," and they are; for before the latter you put up the shutter to the windows of your soul, knowing with whom you are dealing, but before the former you take them down only to find they have not appreciated the compliment you have paid them by that act.

Insist, then, upon your companion being discreet if you seek a lasting comradeship.

Do not feel you must choose for a companion one with exactly similar tastes. It is not always the most agreeable thing to find that the thing you especially want is the very thing your dearest friend also desires. In fact, radically different tastes often lead to most harmonious results. Look, for instance, at the noted Sprat family:

"Jack Sprat he'd eat no fat,  
His wife she's eat no lean,  
And so between them both  
They licked the platter clean."

No scraps in meat or speech; perfect harmony in such companionship!

Fourth, has your companion poise? If not, if of the emotional kind; if, in other words, they are a "gusher"—beware! The pendulum that swings so far one way will swing just as far the other. The prodigal use of one's energies to "gush" over this and over that, often leads to a seemingly (notice, please, I say "seemingly") exhausted and frazzled state of the nerves which sometimes shows itself in bursts of temper or in fits of the "blues," either of which conditions in a companion requires an angel to put up with!

Lastly, has your companion discrimination? Can he or she sift the wheat from the chaff, and, having formed their opinions as to the relative value of each, will they stand by it? In other words, do they know the things that are "worth while" in this world, and have they energy and ambition enough to achieve them? If so, you are fortunate in your choice, for with a companion that has high aims, integrity, discretion, poise and discrimination, you have only to see that you have the same in order that you both may realize the truth of Lillian Whiting's words: "A satisfying companionship is at once the gift, grace and enchantment of life." May each one here know the joy of such a companionship.

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Nothing can limit the allness and fullness of God. If I lack money, or any good thing, it is because I do not realize the full Presence of God, which is Abundance.

## WHAT SHALL WE DO WITH CRIMINALS?

By Frederick W. Keith.



IN THE SCALE OF BEING, God has created each and every soul on an equality. There is but the One Life, expressed in many forms, human and otherwise. This life, in each human form, expresses according to its individual viewpoint, largely intellectually to a greater or less degree, for a time, and then advances to a spiritual conception. Then, and then only, can it become conscious of its oneness with Life, regardless in what form expressed.

Each soul thinks and decides for itself, and while life can not be killed, as it lives on forever, though perhaps invisible to most mortal sight, it realizes that, apart from a lack of desire, it has no moral right to sever life from the human body, for being but the one life, all souls are one in spirit.

Who has the right to criticize, and say this or that is wrong? Each soul can but decide for itself as to what is right for it to do, leaving other souls the freedom of doing the same, without coercion, criticism, or interference, for each is responsible for his own acts only, and as he sows he must surely reap.

Each soul is sincere, and is expressing life according to his highest conception of truth, so why should one blame another for doing the very best he knows, for if he knew better he would not do as he does.

Personally, I do not believe capital punishment to be right, for apart from a spiritual standpoint, it seems an act of retaliation, or the "eye for an eye" doctrine, instead of justice. To me it would be far better, when some soul transgresses the law, to place it in an institution, built for such a purpose, where proper conditions and surroundings have been created, where an interest is manifested in its affairs, properly guided and directed, surrounded by love, and taught spiritual truths, that it would feel and know how it, itself, might realize its oneness with Divine Life, thereby disclosing possibilities heretofore undreamed of, not only helping it to a realization of itself, but in turn, through its influence, helping others to know themselves, thus not only greatly benefitting them from a spiritual standpoint, but converting them into useful citizens who would obey and respect every law.

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### Statements for Meditation.

*God creates all that is created.*

*God never withdraws His Presence from His creations, else He would cease to be omnipresent.*

*If it were possible for God to do so, the body would dissolve, for, in itself, it is nothing.*

*In this consciousness, I live.*

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"Pleasant memories are arranged for in advance."



## 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.

### "I CAN DO ALL THINGS THROUGH CHRIST"

#### LIFE'S MIRROR

There are loyal hearts, there are spirits brave,  
 There are souls that are pure and true;  
 Then give to the world the best you have,  
 And the best will come back to you.

Give love, and love to your life will flow,  
 A strength in your utmost need;  
 Have faith, and a score of hearts will show  
 Their faith in your word and deed.

Give truth, and your gift will be paid in kind,  
 And honor will honor meet;  
 And a smile that is sweet will surely find  
 A smile that is just as sweet.

For life is the mirror of king and slave,  
 'Tis just what we are and do;  
 Then give to the world the best you have,  
 And the best will come back to you.

—Madeline S. Bridges.

#### Seed Thought for the Week:

Through Christ which strengtheneth me, I have the right attitude toward money.

#### Monday, June the First.

The Christ-Spirit of Wisdom within me shows me how to *appreciate* what money I have. I begin, today, to stop complaining, and to busy myself with blessing what I have.

(Matt. 14:19. Truth and Health, page 253.)

#### Tuesday, June the Second.

The Christ-Spirit of Wisdom within me shows me how to *use* my visible supply. When I put money out into circulation I remember our national motto: "In God we trust." I remember that the one to whom I am giving the money trusts in God, and I remember that I trust in God. I deny the belief of hard times, and affirm the Omnipresence of Abundance.

(Philippians 4:19. Truth and Health, page 352.)

#### Wednesday, June the Third.

The Christ-Spirit of Love within me makes me want to *give* freely. If I have money to give, and I feel led to give money, I will give gladly.

Today I will give freely of Love; in my home I will give out Love blessings; in my work I will bless others, and show Love by doing efficient work and by doing my work joyfully.

(Truth and Health, page 148.)

#### Thursday, June the Fourth.

The Christ-Spirit of Love within me shows me how to *receive* freely. I gladly give out my best to the world, and I gladly receive the compensation that comes to me, knowing that the Law is perfect. I am purified from all pride.

(Truth and Health, page 138.)

#### Friday, June the Fifth.

The false belief that people can get something for nothing has no power over me. I am not a bargain-hunter, I am filled with *integrity*. I know that no one can get something for nothing. The cheapest things are in the end the most expensive. I gladly give full value for what I receive.

(Matt. 7:2; Luke 6:38.)

#### Saturday, June the Sixth.

The Christ-Spirit of Love within me is showing me that God is not limited as to *channels* of expression. God is my Supply and my Supplier. I do not mentally formulate how my supply is to come to me. I put my faith in the Omnipresence. The fullness of the Omnipresence is here.

(Page 56, in Truth and Health.)

#### Seed Thought for the Week:

Through Christ which strengtheneth me, I have the right attitude toward people.

#### Sunday, June the Seventh.

The Christ within is our *guide*. It guides us away from false beliefs about people, into the *knowledge* that we are all *one*. Let us today try to realize this oneness.

(Truth and Health, page 31. John 16:13.)

#### Monday, June the Eighth.

If there is some one who seems unlovable, do not try to change that one, but work with yourself. Try finding the good qualities in that person—they are there. The diamond is still a diamond even if it be all covered with mud. Remove the "mud" from before your eyes and see the "diamond"—the *Christ within*. Do this today, do not wait until tomorrow.

(Truth and Health, page 35.)

#### Tuesday, June the Ninth.

I accept the Christ within as my *guide*. I will not be led astray by appearances or beliefs of the past. I will look for the Christ-Spirit within each person. It is guiding everyone.

(Truth and Health, page 40. Colossians 1:27.)

#### Wednesday, June the Tenth.

I condemn no one; I fear no one. The Christ within me is my *light*. It illumines me so that I see no darkness in others.

(Truth and Health, page 44. Ephesians 5:14.)

#### Thursday, June the Eleventh.

Do not depend upon anything outside of yourself for your happiness. *People* can not add to your happiness or take away your happiness. Your *attitude of love* toward people makes you happy.

(Truth and Health, page 47.)

#### Friday, June the Twelfth.

I John 3:1, 2.

Let us meditate today upon the Omnipresence of Love. The Father's Infinite Love is with you *now*. It is all *about you*; the Christ Spirit of Love is *within you*. There is in everyone this same Christ Spirit of Love. This Truth is very real to me.

(Study page 149 in Truth and Health.)

#### Saturday, June the Thirteenth.

I no longer believe that I am separate and apart from my fellowman. I put away this ignorant belief. I now see that we are all one in the great Infinite, Changeless, God-Life. I resolve to take this Truth with me in my daily living, and then my thoughts, words and actions will be in accordance with this Truth of Oneness.

(Truth and Health, page 143. Ephesians 4:6.)

#### Seed Thought for the Week:

Through Christ which strengtheneth me, I have the right attitude toward myself.

#### Sunday, June the Fourteenth.

I will still all thoughts of weakness and affirm the Truth about *myself*. I am the child of the Most High. I am made in God's image and likeness; I am Spirit, and am governed by Divine Law.

(Study page 84 in Truth and Health.)

#### Monday, June the Fifteenth.

An eight-year-old child was taught by the mother that "I am" is our *family name*, and that God is the One Father of us all. A few days later the child was taken suddenly ill with a belief that the doctors think takes a couple of weeks to get over. Much to the surprise of the friends of this child's family, she commenced to affirm, "I am well." A quick demonstration was the result. The child and the mother knew why.

(Page 85 in Truth and Health.)

#### Tuesday, June the Sixteenth.

The Christ within reveals to me the Truth about my *body*. I now see my body as pure Spirit Substance. I am the creation of a Perfect Creator. I claim *perfection* for my body.

(Page 86 in Truth and Health. 1 Cor. 3:16.)

#### Wednesday, June the Seventeenth.

The Christ within reveals to me the Truth about my *environment*. I know that I am environed by God and not by mortal concepts. It is my work to see this perfect environment. I begin today to declare the Omnipresence of Perfection, the One Reality.

(Page 190 in Truth and Health.)

#### Thursday, June the Eighteenth.

The Spirit of Truth within me reveals to me the Truth about my *thinking*. Thought is the activity of the One Perfect Mind. This activity is perfect. I acknowledge that the One Perfect Mind is thinking its Perfect Thought in and through me. This is Truth. (John 8:32.)

(Study page 179 in Truth and Health.)

#### Friday, June the Nineteenth.

The Christ within reveals to me the Truth about my *words*. These words of Wisdom, of Love, of Joy, are not my words, but they are *God's words*. The Truth is, that *God speaks in and through me*.

(Study page 362 in Truth and Health. Matt. 4:4; John 6:63.)

#### Saturday, June the Twentieth.

I no longer believe that I am separate in any way from God. I know that *I am one with God*. I know that *I am what God is*. I know that the



*God Substance is my substance; that the God Nature is my nature.* My living shows that I know these truths.

(John 10:30 and 5:30; also Philipians 4:13.)

**Seed Thought for the Week:**

Through the Christ which strengtheneth me, I meet everything with poise.

**Sunday, June the Twenty-first.**

The Christ-Spirit within me is greater than *anything that is personal*. I am not affected or controlled by the personal. The Spirit of Love and Wisdom within me controls me. None of these things disturb me.

(Psalms 42:5, 6; Acts 20:24.)

**Monday, June the Twenty-second.**

The Christ within me is *greater than weather, climate, altitude*. My attitude is one of Love. This is a new commandment—"Thou shalt love all kinds of weather."

(Ephesians 1:23; Psalm 100.)

**Tuesday, June the Twenty-third.**

The Christ within me is *greater than any condition of lack*. I keep my eye single. I do not see two powers. I see the One Power. The God-Power in me is *mighty*, and *I know it*.

(Matt. 28:18; John 14:12.)

**Wednesday, June the Twenty-fourth.**

None of the little *experiences* (some people call them "annoyances") of the everyday life disturb me in any way. The Christ within is the supply to meet every demand of the outer. I have the supply of patience to meet every demand. This is the Truth whether I know it or not.

(John 14:16-21.)

**Thursday, June the Twenty-fifth.**

The *experiences* that come to me *are opportunities*. They come to help me, not to hinder my spiritual growth. My attention is not fixed on what experiences are coming to me; my attention is fixed upon my inner attitude. How am I meeting the opportunities that come? Do experiences make me waver in my faith in a God of Love?

(James 1:6-8, 22.)

**Friday, June the Twenty-sixth.**

Read Matthew 14:28-32.

As long as Peter kept his eyes on Jesus he walked on the water. It was when he turned his attention to the wind and waves that he became afraid and began to sink. Let us keep our attention fixed on the *Christ-Love and Wisdom*, and then will we walk through life courageously and joyfully.

(Matt. 23:10.)

**Saturday, June the Twenty-seventh.**

"Cleanse first that which is within."

Let us no longer work with the outer, but let us cleanse our attitude toward the outer. Love is a wonderful cleanser. Apply it.

(Ephesians 3:19; I John 4:7, 8.)

**Sunday, June the Twenty-eighth.**

"What is that to thee? Follow thou me."

What is that disappointment to you? Drop all thought about it and follow the Christ-Spirit of Joy that is within you. (John 15:11.)

"Enter thou into the joy of thy Lord."

**Monday, June the Twenty-ninth.**

What is criticism or condemnation to thee? Follow the Christ-Spirit of Love that is within thee.

(Hebrew 13:1, 6. Page 160 in Truth and Health.)

**Tuesday, June the Thirtieth.**

Has June, "the Month of Roses," been full of the fragrance and the beauty of Love for you? If not, it is because you are not *seeing things aright*. What is to be done? "Not by might nor by power, but by my Spirit, saith the Lord." We can change our mental attitude by taking the Christ-Spirit of Love, of Wisdom, of Joy, as our *guide*.

(Prov. 3:5, 6. Truth and Health, page 121.)

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A special summer class will be given at the College of Divine Science, Denver, Colorado, during the summer, beginning Wednesday, the first day of July. This course will include Primary and Training lessons, and is arranged especially for out-of-town students and teachers. The course extends through July, August and part of September. Those from a distance contemplating taking this class would do well to write at once to the president of the Colorado College of Divine Science.

**BOOKS ESPECIALLY RECOMMENDED BY THE COLLEGE:**

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## The Publishers' Corner

### A COURSE OF PRIMARY LESSONS

This issue of "Power" closes the seventh year of its existence. It has been a blessing to thousands in showing them the Highway of Wholeness, Happiness and Prosperity. It has ever been true to Principle, always dependable, and is universally recognized as one of the purest and most spiritual magazines of advanced thought. Many new names are constantly being added to its subscription list, and its power for good is ever increasing. Beginning with the next issue—July—there will appear a simple course of Primary Lessons in Divine Science, running through the year.

### NOTICE OF SUMMER ADDRESS OF EDITOR

The summer address of Charles Edgar Prather, editor of "Power," and Minister of The Second Divine Science Church of Denver, will be  
PINE CLIFF, COLORADO (on the Moffat Road),

from June 1 to October 1. Any personal communications may be mailed him there, or at the regular business address—3929 West Thirty-eighth avenue, Denver. Mail sent to the latter address will be received by him on Saturdays, as he will return to the city each week to speak to his good congregation on Sunday morning.

Orders for subscriptions, books, etc., should be sent to The Power Publishing Co., at regular address.

Mr. Prather will respond, as usual, to calls for weddings and funeral services at any time in any part of the state. There may be telephone connection to Pine Cliff, as there was last summer, but we do not know at this time; but where there are two or three days' time, mail will reach him promptly, as the train service is excellent.

There will be regular Sunday morning services at 11 o'clock during the summer at the Second Divine Science Church of Denver, but no Wednesday evening service. The Sunday School will also meet regularly at 10 o'clock instead of taking a vacation. Visitors are always welcome.

### THE PACIFIC COAST NEW THOUGHT CONVENTION

Portland, Oregon, June 25-28, 1914.

(Christensen's Hall, on 11th near Morrison Street.)

Mrs. Elizabeth Towne, editor "Nautilus," Holyoke, Mass., will give an opening lecture, "What New Thought Is and What It Does," and a closing lecture, "Some Revelations and Experiences That Have Made Me."

Dr. Charles Littlefield, of Seattle, will give an illustrated lecture, "The Fixing of Image in Matter, and the Development of Life from Inorganic Matter."

Dr. A. C. Grier, of the Spokane Church of Truth, will speak on "The Lost Trail."

Henry Harrison Brown, editor "Now," San Francisco, will speak on "Dollars Want Me; or, Economy, the Road to the Poor House."

Mrs. Helen Close, of the California College of Divine Science, will speak on "The Power of Gladness."

John W. Ring, of San Diego, will speak on "The Universality of New Thought."

Ex-Rabbi Joseph Goldman, who has recently been converted to New Thought, will speak on "The Power of Truth."

All these lectures will be free to the public.

People wishing programs should write to Rev. Perry Joseph Green, 510 Eilers building, Portland, Ore.

### NEW THOUGHT OFFICIALLY RECOGNIZED

On the official program of the Panama-Pacific International Exposition to be held in San Francisco in 1915, there appears this item:

Saturday, August 28, "New Thought Day." This is but two days in advance of the opening day of the International New Thought Congress, which will convene under the auspices of "The National New Thought Alliance," August 30 to September 5, 1915, inclusive, in the exposition auditorium, one of the group of new structures forming San Francisco's civic center.

It is proposed to hold three sessions a day and accomplish the greatest possible amount of work within the allotted time.

The "world's" greatest exposition is to be distinctly educational. One of the main buildings is named and entirely devoted to "education." Is it not appropriate that this Congress should be held at this time and place; and that, at least, one day should be officially dedicated to "Truth" and its great educational message to the world?

The California New Thought Exposition Committee has been formed for the purpose of promoting and serving the best interests of the Congress. To this end, we now, in the name of Truth, call on Truth Centers, Workers and Devotees of Truth everywhere for active co-operation in arousing interest in this great event and giving it the widest publicity, whereby a vital appreciation of the educational value of such world meetings will be awakened. This Congress, largely attended, will rivet the attention of the thinking world and form an added nucleus of powerful import in spreading the blessed message of Truth.

We are assured that your love of Truth will urge you to heartily unite with us in the promotion of this gigantic undertaking.

Cordially yours,

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**NEW THOUGHT MEETINGS, TEACHERS AND HEALERS.**


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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.

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**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.
- 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. Suite 10, Dunsmuier Apts., 1515 Alice Street, Oakland.
- San Diego**. United Truth Students' Reading Rooms, 315-316 Owl Bldg., cor 4th and Broadway. Rev. Josephine S. Preston.
- San Francisco**. Soul Culture Institute, 589 Haight Street. Henry Harrison Brown, teacher and healer. Sunday evening free lecture, 8 p. m.
- St. Helena, Napa Co., Cal.** A beautiful country "Rest Home" in Napa Valley for Truth Students and Patients. Room and board reasonable. Treatments, free-will offerings. Write Mrs. R. E. Wilson for particulars. R. F. D. 2.
- 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.

**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.
- Chicago. Science of Being. Sunday services and classes for children at Masonic Hall Building, 4229 Cottage Grove Avenue (second floor), at 10:45 a. m. Teaching and treatments at 521½ East Forty-first Street by Mrs. Augusta Boulter.
- 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.

## KANSAS

- Topeka. New Thought Society—Practical Christianity, 1300 West Tenth Avenue. A. B. Smith, president. Sunday service, 4 p. m.

## 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.

## MINNESOTA

- Duluth. Higher Thought Centre, 931 East Fifth Street. Mrs. Harriet R. Kraemer and Miss Elizabeth D. Meeker. Daily meditation, 12 to 12:30 m. Reading circle, Mondays, 3 p. m. Individual and class instruction in Self-Unfolding and Spiritual Healing. Metaphysical Library and Reading Room—open daily.

## 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. Mystic Light Library, 49 John Street (eleventh floor). Free Reading Room. The largest assortment of New Thought and Occult books in America. Catalogue and Lecture programs on application.
- 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.
- New York City. Unity Center, 305 Madison Avenue. Mrs. Sophia VanMarter in charge.

## 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 Eilers 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, Eilers Bldg. Silence meeting, Friday at 8 p. m.

## OKLAHOMA.

- Oklahoma City. First Divine Science Church, 727 North Robinson Street. Rev. Ruth S. Dalziel, minister. Office hours, 9 a. m. to 12 noon daily except Sunday and Wednesday. Sunday service, 11 a. m. Health class, Thursday, 7:30 p. 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.
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- Christian**. Thomas J. Shelton, Editor. Denver, Colo. \$1.00 a year.
- The Column**. Julia Seton Sears, Editor. New York City. \$1.00 a year.
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- Emmanuel Press**. Rev. Thomas Parker Boyd, Editor. Berkeley, Calif. \$1.00 a year.
- Expression**. Alma Gillen, Editor. London, England. \$1.58 a year.
- The Gleaner**. Rev. W. John Murray, Editor. New York City. \$1.00 a year.
- The Labor Union**. P. G. Moran, Editor. \$1.00 a year. Columbus, Ohio.
- The Master Mind**. Annie Rix Millitz, Editor. Los Angeles, Cal. \$1.00 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.
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- 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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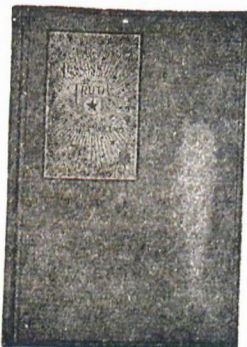
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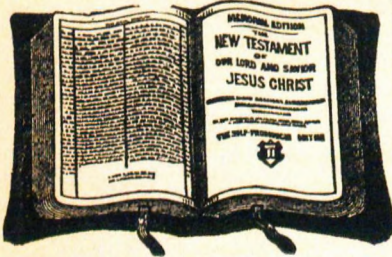
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