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☪ "The Power of the Highest shall
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CHARLES EDGAR PRATHER, Ph.D., Editor.

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AN END OF SIN

CHARLES EDGAR PRATHER



THE WORLD is not going in the way of agnosticism and unbelief, but toward a more wholesome knowledge of God and of Truth.

All *knowledge* is Truth, and therefore wholesome—the more you have of it the better you are in every way.

This awakening is general, both in and out of the church. No longer does the world accept church membership as the evidence of goodness. It now demands and expects the same justice, honesty, truthfulness and goodness from every one, regardless of church affiliation.

As the demand for righteousness is made so do people respond to it of necessity, yea, intuitively and naturally, for this is the normal state of being.

Man is gradually but surely becoming more humane, gentle and considerate to all God's expressions, through the awakening of consciousness within him which sees and knows all *life* as one; all *form* as the one Spirit substance; and conscious unity, or love, as the *nature* of each.

There are, of course, many things occurring which are not harmonious, and which are therefore called bad; but the general trend is better and higher.

The new vision of Truth, the Higher Thought, has become an irresistible force for the world's betterment which cannot be stayed. Large and influential business houses are conducting educational campaigns to awaken their employes and others to a cleaner and happier line of thinking, which results in a better class of work and output. Religious sects are being formed upon its principles of the Allness of

God and therefore the divinity of man, and the optimistic attitude which sees good (God) in everything.

It is the new covenant or agreement which man is making with his Creator—the *realization of oneness with God*, which covenant cannot be broken. What is this agreement? Listen!

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.” (Jer. 31:31, 33.)

The house of Israel is that fixed, definite aspiration of soul which perseveres in its highest and truest thought until it becomes a realization, an actuality. The meaning of Israel is “who prevails with God;” and refers to everyone who adheres to his highest revelation of Truth until a yet fuller light is manifest, thus ever ascending and broadening in consciousness.

The house of Judah represents that attitude of appreciation of the good which wells up within the heart as praise and joy, and which is given expression; for Judah means “praise of God,” and “confession.”

Through this recognition, appreciation and co-operation (the new covenant), the right rule of action—*law*—becomes the very essence of both thought and body—the vital organs of one’s being, termed “the inward parts.” This law of love, for love is the only law or right rule of action, has ever been in man as a constituent part of his being, but he is just awakening to the fact of its presence and reality within him. As he perceives its rightness and value he becomes consciously one with it in his thought and conduct, for the heart is the symbol of unity or love.

The inevitable result of such a transformation will be—(and may we help speed the day!)—the ushering in of the millennium, the perfect day, the day of full recognition of the Christ or God manifest in every man.

Then “They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: *for they shall all know me, from the least of them unto the greatest of them*, saith the Lord.” (Jer. 31:34.)

No more sin! Do you believe it? Are *you* trying to live uprightly? Do you meditate upon Truth and Goodness, and then try to practice them? You know you are succeeding just to the extent of your faithful endeavor. Your life is sweeter, truer, purer, gentler, richer and fuller because of this putting an end to all shortcoming in your thought and action.

The closing question in our review of the recent series of lessons on "The Higher Life" was this: "Are you trying to live these truths daily?" Among the answers were: "Yes, some each day." "Yes, by practicing them in my daily life, in my family, among friends and neighbors, and in everything." "Yes, *but*—." "Yes, as closely as possible, though aware that I fall short every hour." "Yes. No. Give it up. *Am trying*." "Yes. Every day gives a larger conception of what these truths are; hence I am living the truths in a broader way, extending out and covering more ground. Therefore I am receiving greater benefits from these truths."

The silent, subtle influence of such trying is powerful in arousing a like desire and endeavor; and such influence is penetrating every nook and cranny, and permeating, though seemingly all unconsciously, every soul. What must be the result? An awakened vision—a vision that sees only the Truth—God the Good—everywhere, in everybody and in everything. Then will all shortcoming, or sin, have an end.

Stop looking for sin; stop looking for mistakes; stop looking for trouble. The only way you can stop this habit is to form a new one of a different kind—Begin right now to look for good, for health, for perfection—in yourself and others.

Affirm the truth of God, and you will affirm the truth of self. Keep at it; refuse to think meanly of anything—look for the good in it, and rejoice in it. Prevail with God—affirm constantly and do your best to bring your affirmations to fruition. Now is the time to redeem yourself, and in doing so you will, through your optimistic and wholesome thought-force lift the burdens from a sin-wearied world. You are God's evangel. Put an end to every thought that is not of the purest and highest, and you will have put an end to sin for yourself and to all others who are receptive to your thought influence.

THE INDWELLING GOD.

Go not, my soul, in search of Him—thou wilt not find Him there;
Or in the depth of shadow dim, or heights of upper air.
For not in far-off realms of space the Spirit hath its throne;
In every heart it findeth place, and waiteth to be known.
Thought answereth alone to thought, and soul with soul hath kin;
The outward God he findeth not who finds God not within.
And if the vision comes to thee revealed by inward sign,
Earth will be full of Deity, and with His glory shine.
Thou wilt not want for company, nor pitch thy tent alone;
The indwelling God will go with thee and show thee of His own.
Then go not thou in sreach of Him, but to thyself repair;
Wait thou within the Silence dim, and thou shalt find Him there!

—F. L. Hosmer.

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—P. L. Hosmer.

WHAT GOODNESS DOES FOR YOU

CHARLES EDGAR PRATHER



HE WORD "GOOD" comes from the Latin root word, "goda," and has been variously translated as meaning either God or the quality or nature of God, which we call *goodness*. Be good and you will be happy; be good and you will be well; be good and you will be prosperous.

But what does it mean to be good? You see it brings us back to the basis or foundation: To be good we must know what goodness is. We must know its nature, its substance, its source. We must recognize that God, Mind, Spirit, is omnipresent, is perfect harmony, is orderly and is in unity with all things, because all things are the out-picturing of this *one Presence*.

* * * * *

Since God then is omnipresent, the nature of this substance must necessarily be also omnipresent. In other words, goodness fills all. Why then do we have the image or outpicturing of that which we call the opposite, or bad? It comes from our misconception of the mentality in not recognizing the *one* and *only* Presence filling all and being all; through our thought that there is both good and bad, or opposites. We are the ones who have made place for the devil or evil. We are the ones who have separated the manifestation from the unmanifest. We are the ones who have declared that there is spirit *and* matter. In this divided or dual view of life we have caused within *our own conception a separation*, and we have come to look upon our bodies and all the manifest world as being outside of God, which is incorrect.

* * * * *

Since God is the one and only Presence, and the one and only Substance, then all, whether visible or invisible, is God-substance, Spirit-substance; and since the law is accurate that like begets like, "that which is born of Spirit is Spirit," then the very nature of all things must be love, harmony, joy, peace, just like its source. The great lesson for us to learn is this: *Since God is All, since I am in God, and God is in me, only goodness fills my world.* Then to be good means to be not only *thinking* in harmony with this Presence, but *acting* in accord with it. It depends upon one's attitude, his desire, his activity, whether he is at peace with himself and the world, or whether he sees only discord. We should so steadfastly adhere to the primal truth that there is *only goodness everywhere* that no thought of badness or limitation could ever enter the mentality. Be so filled with

God that you cannot see any devil. Be so filled with good that you cannot see any bad. Be so at one with good that you recognize yourself as this goodness expressed. Know that you are one with the Infinite Mind, and that you partake of its nature, of its substance, and manifest it.

This gives "peace of mind." We are happy because there is no discord. Everything is in perfect harmony, perfect unity. Therefore, to live in accord with Spirit, to know that the visible is also spirit, and is governed by the same laws as is the invisible substance, is to be in perfect harmony and peace. This is happiness, satisfaction. Therefore, *be good and you will be happy*. When you do that which you know is not in accord with the divine, it makes you miserable, you are in discord, pain, sickness, lack. The way to get rid of all this limitation is to *come back* to the source; and that is where we get the word "religion," a binding back to God.

* * * * *

Be good and you will be well. That is a fact. I know that if I am lacking in my body, if it does not manifest perfection, it is my own fault. I am not seeing the fullness of God, of good; I have not lived in harmony with God or good. This comes through lack of unity, lack of understanding what God is and how to co-operate with Him. This is the unconscious action of my self. I may know what is right and yet purposely not do it. The result is just the same whether it is done purposely or not. Lack of consciousness is the cause of all sickness and poverty and limitation of every kind. Therefore to be well we must first be receptive so that Spirit may illumine our minds with its wisdom, may vivify not only our minds but our bodies with its energy.

In becoming at-one with Spirit, we find that it is us; it acts through us as well as within us, it permeates all our being and fills all our environment. Therefore when I attune with this Presence, I become *one with it*, and therefore have *health*.

But I must become like God, because God is good. Therefore to practice goodness I must practice God; and by practicing goodness or God we are practicing God's nature, and that nature is wholeness or harmony, and that means health.

* * * * *

Be good and you will be prosperous. Some people think that is not the way, and thus they try to cheat their neighbors and practice deception in business dealings, to gain advantage over others, but after a time they will find that they never gain something for nothing. It does not pay to go around to bargain counters to get something for

less than its value. You may for a time seem to have the advantage, but there is a *perfect law of equalization*, and you must pay full value. This law of equalization is spiritual and is working in and through everybody. Otherwise we would soon have a topsy-turvy condition.

The law is just as spiritual in this as Jesus gave in the model prayer: "Forgive us our debts *as we forgive* our debtors." You see there is a balance. You can be forgiven only as you forgive. You can attain only as you give. Otherwise you become dead and stagnant. The Dead Sea always receives and never gives, and it is stagnant; but a short distance away is the Sea of Galilee which is alive and sparkling, because it gives as it receives. All nature is impressing this lesson upon us.

Jesus recognized the law that he was like unto that from which he came forth, and so he could claim for himself all the powers of that source, and he said, "The Father and I are one." "All that the Father hath is mine." He said he was nothing in and of himself, but that God acted through him and for him, and for all the world through him, and therefore he was the possessor of all that God is and the channel for God to act through.

It is not necessary to save for a "rainy day" or for "old age," if we depend upon God as the *abundant supply ever filling us*. The great lesson is to get rid of limitations of the senses. When you provide for "old age" or the "rainy day" you are providing for the material appearance and not the reality. God is the living substance, ever ready and ever expressing, and if you keep yourself open and receptive God will express to, in, and through you.

You know that the air is as free and abundant as you can desire, and you partake of it almost without thought, and too often without thanks. We should partake with thanks not only for the air but for all abundance, whether of strength or vitality, of money or wisdom.

* * * * *

I would impress these things: *Live in harmony with God, and you will be harmonious*. That means you will establish heaven consciously within yourself. When you have that harmony within you will see it everywhere without.

* * * * *

See God and God only within yourself, and you will begin to see God in everybody and in everything. *See God in every experience*, and that which you call a curse you will find that the activity of God within you changes it into a blessing. *Be good, and you cannot fail to be happy*. Others may not understand, but you will be at peace with yourself and all the world, and their misconception or misunderstanding-

ing of you will not disturb you. As you live to your highest they will catch your vision of Truth, and the misunderstanding will vanish.

* * * * *

Be good, live in accordance with the Spirit, and your body will respond and will show forth the *fullness of health*. *Be good and all your needs will be supplied*, because you are then one with God, and God is the fullness that filleth all. *Live with God, make God your companion*. Know as you go about your household duties that *God* is your wisdom, your strength, your provider. Talk with God just as you would do to another person; feel that God is at your side, just a loving companion and friend.

This is the very essence of the Higher Thought—the *practice of the Presence of God*. It cannot fail. It is just as exact as the law of mathematics. Live Godly and you will be like God, *one with God*. God is your health, your happiness, your supply, your all. Be one with God, and you cannot fail in perfect demonstration.

THE DISEASE CALLED "WORRY"

Concentrated thought is virtually irresistible. All the vast edifice of modern science and industry is obviously the produce of thought, much of it of our own time and observation. The birth of an idea in the human mind is clearly the one and only dawn of empires and revolutions, of engines, philosophies, trade routes, civilizations.

To class worry under the head of thinking, therefore, seems a glaring sacrilege. Yet worry is thought, for all that—diseased, impure, adulterated thought. It means an admixture of emotion, of the worst of all the emotions—fear—into one's thinking. Instead of concentrated, clear, serene thinking on the problem in hand, worry is thinking, muddled black with fear. It is about as helpful as clapping the brakes upon wheels toiling uphill.

Yet all the world is laboring under that Egyptian heaviness of the wheels and almost every spirit is a spirit in the dark prison of fear. But once we grasp this truth clearly, once we convince ourselves that we can rid our thought of emotionalism, of fear, the day of our deliverance is at hand. And the substitution of encouraging, healthy thought, of new channels among the worn ruts, is a powerful aid.

There may be failures and backslidings, as is customary in all mortal effort and human endeavor. But fear is weakened like a choking thing, and more and more clear and unimpeded becomes our thinking. For we realize at last, once for all, that where thinking cannot help us, fear certainly will not. And we have worry by the throat.
—*Collier's Weekly*.

All that is good for me is mine now.

CHRIST'S SECOND COMING.

FRANCES G. HANCHETT.

Behold the second coming of the Christ!
 Not with the pride and pomp of worldly power,
 But like the gentle falling of the dew,
 Or blooming of a sweet and tender flower.

The Christ is not one God-like man alone,
 It IS the God-like part of EVERY man;
 It is the SPIRIT manifest in the flesh
 In most men latent since the world began.

How SACRED is that little SPOT of EARTH
 Where one man lived a PURE and PERFECT life;
 Where PEACE and LOVE and SERVICE took the place
 Of all the ugly brood of SELFISH strife!

How hallowed will the whole round world become
 When PEACE and LOVE shall reign in every clime;
 When Christ shall come in ALL the hearts of men,
 Transforming life 'till it becomes sublime!

Nor need we think the race will be as slow
 As in past ages it has seemed to be;
 The seers and sages of our century
 A greatly quickened step can clearly see.

The cumulated force of ages past
 Is pressing forward fast, these latter days;
 The time of man's redemption draweth nigh,
 "When all shall know the Lord" and learn his ways.

The knowledge of the ONE, the LIFE of ALL;
 The science of religion, old and new;
 The purpose of "the ways of God to man,"
 Are growing clear from the NEW point of view.

O happy men of this enlightened age,
 Send out the healing waves of TRUTH and LOVE.
 And you shall see upon this lovely earth
 "Peace and GOOD WILL" descending like a dove!

Behold the second coming of the Christ!
 The lives of men shall be as beautiful
 As landscapes that surround them, and as tranquil
 As the stars that shine serene and dutiful.

Oh that men would praise the Lord for his goodness, and for his wondrous works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. *Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.*—Ps. 107:8, 9, 43.

For the *invisible* things of him from the creation of the world are *clearly seen*, being *understood by the things that are made*, even his eternal power and Godhead.—Rom. 1:20.

A HIGHER CONCEPT OF "DUTY"

WILLIAM YEATS MORE.

Let us build altars to the blessed Unity, which holds Nature and Souls in perfect solution, and compels every atom to serve a universal end.—Emerson.



DUTY HAS TOO LONG BEEN LIBELED and held as the stern, unrelenting monitor, and from the outer standpoint it is so, but from the deeper esoteric side it assumes another and more benign aspect; and it is this almost unknown or forgotten truth we wish to discuss.

In the infancy of the race men had no concept whatever of duty, their actions were governed solely by instinct and expediency, but through the evolution of human legislation, as well as a growing understanding of natural law, a more rational basis of duty has developed; tho still after the lapse of nigh 2,000 years since the gospel of emancipation was proclaimed, the real spirit of duty is but dimly apprehended by the masses, as plainly shown today in warring sects and clashing creeds.

It was mistaken duty that bound the martyr victim to the stake; nailed Jesus to the cross; yea, has been and is still the cause of all war and dissention. It seems almost cruel to state that even patriotism, the much extolled virtue, is too often nothing but mistaken duty; thus, at the many stages of unfoldment, we find duty ever rising in degree, so that what at one time was deemed the highest, later on is held akin to a crime. In this way does duty become a great index of individual and national growth, that can be readily gauged by the earnest Pneumatologist, who knows that consistent duty is ever fulfilling the voice of "the higher Self," as against "animal desire," and which faithfully adhered to will surely bring us to the threshold. Great care must be exercised that we attend strictly to our individual duty, without censure or interference with the duty of our brother, for in the words of a Hindu Sage, "Better one's duty tho destitute of merit, than the duty of another's well discharged; yet, better death in the discharge of one's own duty; the duty of another is full of danger."

Well meant friendly advice is good, but unless our friend is willing or prepared to receive it, we had better withhold its oral expression. We should never usurp the function and duty of another, unless perhaps in great emergencies, such as saving life and property, doing so however without ostentation or condemnation for our brother's neglect, for example is always more effective than precept.

The standpoint of the old testament is tersely put by Ecclesiastes, "The conclusion of the whole matter; fear God and keep his commandments, for this is the whole duty of man."

In contrast to this strictly exoteric viewpoint of duty, we have the new testament's higher revelation in the Master's own words, "When ye shall have done all those things which are commanded you,

say, we are unprofitable servants, we have done (only) that which was our duty to do." Jesus also gave this higher key-note of duty in his advice to the young man who had carefully kept the old testament's mandate from boyhood, and the Master's answer beautifully gives the differentiation of the new from the old concept, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."

This was so much higher than the young man ever dreamed of, that he went off sorrowful, for all his convictions declared it impossible. The Teacher well knew his thought, and as the disciples were themselves somewhat puzzled, he gave them that immortal aphorism, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."

At their questioning rejoinder, "Who then can be saved?" he replied truly Christ-like, "With men (physical man) this is impossible, but with God, (Christ-man) all things are possible."

Paul writing to the Romans, reminds them that duty to their brother is infinitely broader than outgrown beliefs, when he says, "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things."

This teaches that it is our manifest duty to relieve a brother physically as well as spiritually, even tho of another nationality, thus inculcating universal brotherhood; the highest postulate in the "New Thought" of our day.

We find a marked unanimity regarding duty, alike in ancient and modern literature, as for instance when Carlyle says, "Our chief duty is not to see what lies dimly in the distance, but to do what lies clearly at hand." Nearly identical words were uttered 2,400 years ago by Confucius the Sage of China, and we quote Jening's translation, "The path of duty lies in what is near, while men seek for it in what is remote; the real work of duty lies in what is easy, but men seek for it in what is difficult." However, the wise Mongolian very properly qualifies men's right perception of duty, by saying, "Sincerity is the end and the beginning of things; without sincerity there would be nothing: on this account the superior man regards the attainment of sincerity as the most excellent thing; the first requirement of duty."

A poet of our "New Day" paraphrases the thought of Confucius beautifully when she says,

"Fill the nearest spot with gladness,
Fill thy home with goodness sweet;
Wider fields shall ask thy sowing,
If thou first sow at thy feet."

In duty we see the beautiful blending of the Mosiac law with the golden rule of love; no arbitrary law outside of us, but each individual life an indivisible part of the one great whole; therefore duty the stern unrelenting dictator, through unity, becomes the celestial angel to guide the trembling Neophyte to his final triumph and crown of life's endeavor—At-one-ment.

In the higher interpretation we are now led to speak of Duty as reverently as Von Eckartshausen does of religion. "Religion (Duty) can never remain mere ceremony, for hidden and holy mysteries penetrate through symbol into the outer worship, to prepare men properly for the worship of God in spirit and in truth."

In conclusion, we thoroughly agree with Seneca, "There is no condition of life that excludes a wise man from discharging his duty." We need not strive strenuously to know our duty in every condition and circumstance that the daily life presents; simply know with Job's young friend, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." This spirit is with each one of us, and in our calm moments speaks to us unmistakably, so that joyously and independent of the many conflicting elements in the seeming, we will ably fulfill our part, and in the words of a dweller in the sunshine, will

"Do the kindly loving deeds
 Springing from the heart,
 Such as help a brother's needs,
 Then forget thy part.
 Serving, singing, gladness bringing,
 Shed abroad thy light,
 Shine into a life that knoweth
 Naught but dreary night."

This is our highest concept of Duty, which, when fulfilled, will assuredly bring the more exalted ideal.

RECEPTIVITY.

LIZZIE A. SCHANTZ.

Though Thy Presence fill all space,
 All things Thy creation be,
 Not until I feel Thy grace
 Thou'rt a living truth to me.

Though in anguish I beseech
 Thee to show mine eyes the light,
 Not until the heights I reach
 Will disperse the shapes of night.

Though Thy tenderness be great,
 Free and wide as heaven above,
 Not until I banish hate
 Can I manifest Thy love.

Wealth of joys the soul to cheer
 All about us there may be,
 'Tis but list'ning ears that hear,
 Only open eyes that see.

"Every morning compose your soul for a tranquil day."

PRACTICE FOR SPIRITUAL REALIZATION

JOSEPHINE S. PRESTON.

THE SILENCE. The purpose of the Silence is to consciously establish the individual in the full Presence of God.

To enter the Silence, close the eyes, drop every thought of the outer, and without effort think **Peace** through the body. Breathe in deep breaths of Peace until you are consciously relaxed from your head to your feet. Then in child-like faith declare:

There is only One Presence everywhere.

It is present here and now.

Unite your thought with It, and trust It fully to manifest you and for you.

Never hurry your Silence. The best time is early morning. Never doubt that God hears you. Keep your attitude one of fixed receptivity. Your every affirmation is Prayer. Your remedy for every condition is always within, always at hand. Remember, the Omnipresence is in Quality, Perfection; and in Quantity, Abundance.

TREATMENTS.

FOR WISDOM.

To demonstrate that God is your Wisdom, practice (exercise) in your Silence the following:

The Omnipresence knows itself to be perfect Wisdom throughout. I am enfolded in this Infinite Light, and I trust it to lead me, to direct me and decide for me in every detail. I receive with joyous faith the Light that reveals the true foundation of my own might and Wisdom. I now understand my entire life to be a Center of Limitless Intelligence and Ability—God expressing me always; God and I, One Wisdom, One Knowledge, One Understanding. I rest in this conscious unity.

FOR HEALTH.

That you may prove to yourself that God is Health in your body, practice in your Silence the following statements:

The great All-knowing presence of God is Omnipresent Perfection. Health is the changeless state of this Perfect Presence—its Substance, Activity and Nature actually expressing me now. Every moment I am renewed in its abundance of Life. All habits of unrest and anxiety are dissolved in the perfect loving Now. My thoughts are health thoughts. My words are Health words. My wholeness is in God. I consciously cooperate with the highest I know. I do not watch the body.

I trust God to unfold it in its own perfect way. God is living me now. God is strengthening me now. God is manifesting me now. God is healing me now.

FOR THE ENVIRONMENT.

That you may realize Joy in your environment, silently concentrate your thought with the following statements:

The perfect Mind of God is present in its fullness here and now. This is God's place. I am one with God, and in this (Love), and this nature radiates me in potent and silent influence. I give the highest expression to all, and the glory is God's. The proof of His Love is everywhere. All things belong to me to-day—Love meets response everywhere. I am in no haste to change my environment. Each day is God's pathway. I abide in conscious strength with the sacred and eternal Now. I consecrate this day—my family—my friends—my home—to the Father's Loving Presence.

FOR ABUNDANCE.

Take the following statements into your Silent Communion and come out of it being One with the One-All-Source of Supply in your every expression:

One God, who is above all, through all, is manifesting its fullness everywhere. I accept the full measure of the present moment. Now I enjoy all the Divine Gifts. In every event I prove my Unity with God's ALL by trusting the Loving Father to supply my every need. I begin right now to practice abundance by seeing everyone abounding in God's Omnipresent Fullness; by blessing every dollar that comes to me, and consecrating it in its circulation. Abundance of God's Companionship is also mine. God's Nature in me is attracting the fullness of all things.

WHAT IS THE NEW THOUGHT?

The New Thought is the new interpretation of universal and eternal Truth.

God—Universal Spirit, Mind, Principle—is omnipresent, omniscient, and omnipotent.

Man is the individual expression of God, possessing inherently, and capable of manifesting, all the aspects of God.

Man unfolds in a continuously expanding consciousness and manifestation of these aspects through right thinking and right living.

The consciousness of harmony is heaven, here and now: in the realization of which abide peace of mind and health of body.

“Ideals: Industry, truthfulness, faithfulness to trust, and doing the best one can day by day.”

TRUE WORSHIP: ITS PLACE *and* PURPOSE

CHARLES EDGAR PRATHER.

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TO WORSHIP implies courtesy or reverence to merit or worth; honor, respect.

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 Jesus declares that self-esteem and selfishness is debasing, while the recognition of the worth of others in preference to self is the royal road to true advancement. Being humble—really forgetting the personality of self—is such a rare and valuable trait of character that it is at once the power by which one rises to greatness. "Then shalt thou have worship (recognition of worth) in the presence of them that sit at meat with thee." (Read the parable of Jesus on Humility—Luke 15:7-11.)

The act of paying divine honors to God is the highest and truest form of worship. This necessitates the recognition of the qualities of God which call forth your reverence and adoration. Among these are: Intelligence, Love, Peace, Joy, Holiness, Uprightness, Goodness, Faithfulness, Perfection.

A perception of these qualities and states of Being can be had only through the imaging of them in your mentality. You discern the Truth by *seeing in thought* that the Source of such harmonious expressions must of necessity be the very essence from which they spring.

As you desire more and more of these soul-satisfying virtues in your life, you find that the way to their realization is through an habitual practice of meditating upon the characteristics of God, for the more you give your attention to them the more rapidly and fully do they unfold to you in consciousness.

All thoughts are forces—dynamic forces, and leave their impress, their image stamped upon your being, not only in the mentality but upon the very cells and atoms of the body. For this reason you appear like unto your thoughts. A mean, niggardly disposition shrivels up the body. Thoughts of goodness and beauty are revealed in a beautiful face. Be not deceived: your thoughts are an open book to him who knows how to read the laws of Nature!

Therefore, to become more Godlike, to show forth—as *yourself*—the qualities of goodness, true worship is most essential. Enter the Silence often; at least once a day, and oftener if convenient. Take time for concentration and meditation upon the Omnipresence. Sit quietly and comfortably, and calmly think of God, the Absolute Good, filling all and being all. Name the various qualities of Goodness, and think of them as being everywhere, since God is omnipresent. Try to feel and see them above, about, beneath, within you.

If thoughts of seeming opposites come, shut them out by affirming steadfastly and positively, "I accept the Omnipresence without any reserve. Since God is all and fills all, there is no place for anything adverse to God."

The reiteration of these images (you think only in pictures) stamp and restamp them upon your body, just as a picture is caught

upon the camera plate. Practical application is the developing process which produces the perfect likeness.

True worship, then, is the recognition and service of God, not as an abstract and far-away deity, but as the very life and substance of all existence; as the very constituency and perfection of the body as well as the mentality and spirit. This is the practical religion of Jesus the Christ, who proclaimed that he that hath seen any visible form *aright*, hath seen God. It is a religion that embraces the *whole*, both invisible and visible; a *present salvation* for both soul and body; a realization of *heaven* here and now.

One of the recognized traits of worship is *prayer*, which is not supplication, entreaty, but the affirmation of the Truth. Yet we are told to *ask*, to ask largely that our joy might be full. The efficacy of asking is not to induce God to give us anything or to do anything for us, for "of His fullness have all we received;" but the *process* by which we open ourselves to perceive or receive that which has always been ready for us.

How worship? Listen! "The hour cometh, and *now is*, when the *true worshippers* shall worship the Father in spirit and in truth. God is Spirit; and they that worship him must worship him in spirit and in truth." (John 4:23, 24.) Drop the mental conception that matter is gross, impure and perishable substance. See all as God, for there is but one substance—Spirit. Get out of sense thought and conditions by rising to the consciousness of Spirit. This is the reverence, honor, and praise which is true worship.

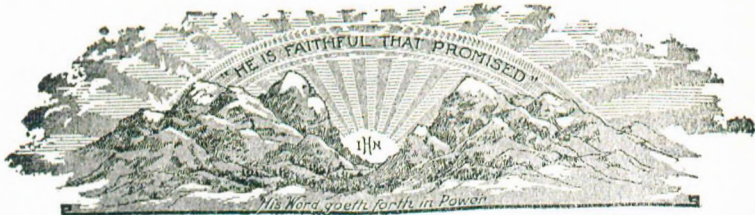
This is the new attitude which Ezekiel calls the "new spirit" and the "new heart" which the Lord God gives to those who are ready for it. "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." (Ezek. 36:27.)

Through this awakened vision you are led into the realm of *perfect knowing*; for "When he, the Spirit of truth, is come, he will guide you into *all truth*." (John 16:13.)

The Psalmist enjoins us to "worship the Lord in the beauty of holiness." (Ps. 29:2.) What can be more beautiful and perfect than wholeness, through which is the inherent purity and harmony of itself, termed holiness? Delight yourself in the order and symmetry of substance—God—now expressing as you! Train your thought to see only goodness everywhere, in everything, and especially in yourself, and your worship will have the true ring of sincerity and worth, not that of "brass and tinkling symbols."

Another element of true worship is that of praise and thanksgiving. "I will sing with the *spirit*, and I will sing with the *understanding* also." (1 Cor. 14:15.) "Let the word of Christ dwell in you *richly* in all *wisdom* . . . singing with grace in your hearts to the Lord." (Col. 3:16.)

Know the Truth; rejoice in it; show your appreciation of it and reverence for it by appropriating it and using it in your every thought, word, and deed, and your worship will be wholly acceptable unto God and man.



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

INSTRUCTIONS TO THOSE WHO WOULD UNITE WITH US.

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

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

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

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

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

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

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

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

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

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

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

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

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

Be Silent. For the 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."

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

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

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

Address all communications concerning treatments to

THE POWER SOCIETY OF SILENT UNITY HELPERS,

3929 West 38th Ave., Denver, Colo.

DIVINE SCIENCE STATEMENT OF BEING.

God is all there is, both invisible and visible.
 One Presence, Knowledge and Power, is all.
 This One that is All is perfect Life, Intelligence and Substance.
 Man is the Expression of God, and is ever *one* with this Perfect Life,
 Intelligence and Substance.

THE LORD'S PRAYER.

(In present tense.)

Our Father which art in heaven,
 Hallowed is thy name.
 Thy kingdom is come; thy will is done on earth as it is in heaven.
 Thou givest us each day our daily bread.
 Thou forgivest our debts as we forgive our debtors.
 Thou leadest us not into temptation; but dost deliver us from all
 evil.
 For thine is the kingdom, the power, and the glory, forever and
 ever. Amen.

ROSTER OF DIVINE SCIENCE REGISTERED GRADUATE WORKERS.

- | | |
|---|---|
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tioner. |

Daily Studies for the Month

ALICE R. RITCHIE.

APPLICATION OF TRUTH

IN THE QUIET, INNER LIFE.

Monday, September the first.

Each one lives a quiet, inner life within himself. The closest friend cannot know of all the thoughts that make up this life; no one can know of all the decisions that are constantly being made in this inner life.

We all have a conception of what is highest and best. Today let us live true in this secret, inner life to our highest conception of good.

Tuesday, September the second.

All growth in understanding is from within outward. "Consider the lilies how they grow." If we wish a beautiful lily, how may we obtain it? Shall we begin by trying to make the flower? We cannot reproduce the blossom in that way. We must plant a lily-bulb deep in the earth that in due time will unfold its stems, its buds and its full bloom.

God is the Perfect Life. Man in God, one with God, is the "bulb" of existence.—"Truth and Health." (Col. 3:3).

Wednesday, September the third.

Be faithful in true thinking—good thinking—until the flower of right deed, word and body, comes forth from and in its Source.

The individual life sees all to which it opens itself, all that it acknowledges for itself. If it acknowledges or recognizes evil, it will see evil; if good, it will see good.—"Truth and Health." (Phil. 4:8; Prov. 3:6.)

Thursday, September the fourth.

Until you have freed your subconscious thought from the claim of accident, or ills, you are not safe from the belief of these. While you agree with the prevailing opinions about ills, you are subject to these claims at any time without special thinking about them.—"Truth and Health."

Are we agreeing with the race-beliefs of sickness and lack or are we firmly anchored in the consciousness of Health and Abundance? (2 Cor. 6:17.)

Friday, September the fifth.

Conform every thought to the Consciousness of Omnipresence. Declare it to the exclusion of all else.—"Truth and Health."

In the Omnipresence is the fullness of Wisdom, Love, Power, Life and Joy. When we conform every thought to the Consciousness of Omnipresence there will be no thought of ignorance, fear, weakness, sickness or sorrow. (Read 2 Cor. 10:5.)

Saturday, September the sixth.

It is important that we strengthen, day by day, our inner life, so that our decisions will be in accord with Truth. When we are all alone, when we think perhaps no one will ever know of our decision, let us see to it **then** that our decision is on the side of Wisdom, of Love, of Power, of Health, of Joy. (Ps. 19:12; Matt. 6:4.)

APPLICATION OF TRUTH IN THE HOME.

Sunday, September the seventh.

For through him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.—Eph. 2:18, 19.

Monday, September the eighth.

Some students of Truth have said that they have found their own home the hardest place to live the Truth. I have watched people unfold, spiritually, and I have observed that the people who steadfastly and patiently and quietly applied the principles of Truth in their own homes were the people who unfolded quietly and steadily.

Have you tried and thought you failed? Just keep on trying and God will take care of the results. (Read Gal. 6:9.)

Tuesday, September the ninth.

If, in your home there seems to be a problem, why not arise a half hour earlier each morning and before you begin the day's activities, have a quiet time, a time when you can acquaint yourself with God. (Job 22:21-24.)

In your Silence know these truths:

Love brought me forth.

I abound with Love.

I radiate Love.

Our home is founded upon Love.

Love is the only Presence in this home.

Each one in this home is a child of Love.

Father, I thank thee that I am right where I am. I know but One Law, the Law of Love. (1 John 7, 8, 16, 18.)

Wednesday, September the tenth.

My home is the Lord's house. I have awakened to his Presence and know that I dwell in that Presence forever. (Ps. 23:6.)

The service of my home is the service of the Lord. I do all heartily, as unto the Lord.—"Truth and Health."

Thursday, September the eleventh.

Read in Genesis 28th chapter, 16th and 17th verses.

There is no holier place than my home. Every thought, word and deed therein shall be consecrated to Truth's service.

I recognize only good in my home, and in its every service.—"Truth and Health." (Josh. 5:15, and Ex. 3:5.)

Friday, September the twelfth.

The value of Truth is its practice. By the power of Truth I purpose to speak only pure, loving, fearless and harmonious words.—"Truth and Health."

Today I will watch my words. I want every word I utter to be on the Truth-side and never on the downward side of false beliefs. (Ps. 19:14.)

Saturday, September the thirteenth.

Let us be patient and loving in our homes. That shortcoming you see in another will never be blotted out through your impatience.

There is great need in our homes for patience. (Rom. 15:5.) Read it.

I am not moved by the false beliefs of another.

I am rooted in the consciousness of Love. Today I practice Love.

God is Good. God is omnipresent. Therefore, goodness is everywhere about me and within me.

No longer do I look for evil, for now I know only the Presence of Life and Love and Joy.

APPLICATION OF TRUTH IN BUSINESS.

Sunday, September the fourteenth.

He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he.—Prov. 16:20.

Monday, September the fifteenth.

The Lord of all rules my business. I acknowledge God, as the brain, the heart and the nerve of my work. I leave to Omnipresence the perfect accomplishment of all that I do.—“Truth and Health.”

For it is God which worketh in you both to will and to do of his good pleasures.—Phil 2:13.

I have dropped that strenuous personal effort. I let God work in and through me.

Tuesday, September the sixteenth.

The Intelligence that is perfect Wisdom guides and directs my way. I live not unto myself; I work not unto myself; I succeed not unto myself.

With unselfish purpose, seeking the good of all, I go forth this day trusting the one Power.—“Truth and Health.” (Col. 4:13.)

Wednesday, September the seventeenth.

The Perfect Law of Life plans each day and I follow this Light of my Life, seeking above all to obey the Law of Right.—“Truth and Health.” (Jer. 7:23.)

Thursday, September the eighteenth.

I realize freedom. There is no law to limit God's full expression in and through me.

The Omnipresence is my full supply.

I rejoice in another's success as in my own.—“Truth and Health.”

Friday, September the nineteenth.

These thoughts on the Application of Truth in Business are not only for the business man but for the business woman, and every man and every woman is to a certain extent in business. The woman who is the home manager is as important as the owner of a large mercantile business. Today let us all meditate upon these truths and carry them out in our daily living:

1. I practice perfect justice, the Christ Spirit within being my guide. (Ps. 89:14; John 16:13.)

2. My aim is to know Truth and not to possess much. (Matt. 6:33.)

3. What I have, I bless and use to the glory of God. (1 Cor. 10:31; Ps. 67.)

4. I will not spend beyond necessities until all that I owe is paid.—“Truth and Health.”

5. I have Wisdom. I use Wisdom in handling money and time. (Read in “Truth and Health,” page 253.)

Saturday, September the twentieth.

There must be absolute justice in receiving and giving; making adequate recompense for everything that you receive and asking only just acknowledgement from those indebted to you. No merchant could sustain his business if he failed to observe these rules. To give and refuse to receive, is as unwise as to try to receive without giving.—“Studies in Divine Science.”

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.

I am in the midst of this Fullness, and am one with it. I refuse to feel limited in any way, for God supplies all my needs.

APPLICATION OF TRUTH WHEN THERE SEEMS TO BE SICKNESS.

Sunday, September the twenty-first.

Health is a natural possession but has not been fully realized because man has not centered his thought upon it or established his faith in it. All disease implies a lack of consciousness of health and as long as we believe in the reality of disease we are subject to our own belief: we have results according to our faith.—“Studies in Divine Science.”

Health is real, disease is unreal.

I do not believe in sickness.

I have faith in God, my Health.

Monday, September the twenty-second.

As we begin to put faith in the Omnipresence as perfect health, life and substance, unreal conditions pass away and we are free.—“Studies in Divine Science.” (John 8:32.)

Knowing the Truth is the only thing that will free you from that appearance of sickness. Today you are willing, yes, even glad to have Truth destroy your preconceived opinions.

The Truth is—God is your Health.

Tuesday, September the twenty-third.

Teaching and healing are truly one and should always be one. To be healed is to attain to such a degree of understanding and realization of the Truth that no beliefs contrary thereto can enter into the mentality. As the teaching is received, accepted and put into daily practice, healing is accomplished. It comes from the consciousness of the Spirit within and not from without.—“Studies in Divine Science.” The Truth is—“I and my Father are one.” God is perfect and changeless Health. I am perfect and changeless Health.

Wednesday, September the twenty-fourth.

To live in sickness, pain, poverty or inharmony, no matter how cheerfully, is not a mark of spirituality. It is a lack of understanding of the real spiritual nature of the universe and of the all-sustaining and infinite Abundance of the Omnipresence.—“Studies in Divine Science.”

My eyes are opening to Truth. I see, today, more clearly than ever before that Health is a reality and that sickness is an unreality. Health is everywhere. I know that this is the Truth.

Thursday, September the twenty-fifth.

STATEMENTS OF TRUTH FOR MEDITATION.

God is the source and cause of my health.

My health does not depend upon external things.

My health does not depend upon climate, altitude or weather.

God is my health now and forever.—“Studies in Divine Science.” (Ps. 103:1-4.)

Friday, September the twenty-sixth.

Truth always existed, although we perceived it not. Electricity always was, although we waited thousands of years before man discovered it.—“Spiritual Healing.”

Right now Health is in you and all about you. Your belief of sickness cannot change this Truth. Put your faith in Health.

Saturday, September the twenty-seventh.

TREATMENT FOR HEALTH.

The One Perfect Mind is the Source of all. I now turn to my unailing Source and acknowledge my oneness with it—understanding it to be the only surgeon, the only physician. Every belief or opinion held over me by myself or anyone else is now absorbed in Love, the true nature of

God. My eyes are open to the real, and a flood of Light and Truth permeates me. All that has seemed ungodlike is surrendered to Truth—"Spiritual Healing."

Sunday, September the twenty-eighth.

The laws of health are spiritual, ordained of God; they are not of man's making. It is true that man has devised his own rules and has become subject to them. If we believe in the divine law of health and continually think that everything in our world is contributing to that health, we will be exempt from man-made law. We are Spirit, governed and controlled by Divine Law, and no material concept can touch or harm us.—"Studies in Divine Science."

Monday, September the twenty-ninth.

If a thought of sickness comes, right there I will stand loyal to Truth and know my oneness with God, my Health.

Tuesday, September the thirtieth.

I see only wholeness, which is health. I see health in everything, in every clime; as much in one place as another.—"Truth and Health."

COLLEGE COURSES

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BIBLE STUDY.....	25.00
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The Fall College Classes.

The Fall Primary and Training classes of the College will open on the first Tuesday in October. Mrs. Baum will conduct the afternoon classes, and Miss Knowles the evening classes.

BOOKS ESPECIALLY RECOMMENDED BY THE COLLEGE:

BY FANNIE B. JAMES.

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Paper, 15 cents.



Notes of General Interest

We thought we surely would find plenty of time to write while enjoying our vacation in the mountains, but lo, the days have been slipping by with unusual rapidity—so you have had no interpretation of the Bible Lesson during the summer. They will appear again in the November "Power."

We appreciate the many inquiries and requests for them, but when you realize that your editor is just about the busiest man in Colorado, you will be glad to grant him this little rest.

The mountain cabin is about completed—we are living in it and are very happy. 'Tis some work to build a house all by yourself, but it is a change from our general line of work, and therefore restful and refreshing. It is some house, too! The living room being 14x24 feet, kitchen and dining room 10x24 feet, and porch 10x24, all screened. The dining room has eleven windows surrounding it; the floor is of good matched pine, and oiled. The roof required ten thousand shingles, coated with oil and plumbago. Cement piers support the structure, which is situated with a charming view of the surrounding mountains and the beautiful South Boulder Creek. All the work has practically been done by your editor alone, and there remains now only the completion of the slabbing and building the large fire-place.

When "The Garland" is completed a set of photographic views will be sent each one of the loving friends who contributed toward its cost.

The Rev. Annie Goddard Shackelford, of Denver, is the presiding genius for two months at the Unity Center, 305 Madison Avenue, New York City, in the absence of Mrs. Sophia Van Marter, who is visiting her daughter, the Countess of Tankerville, in England. Mrs. Shackelford is a charming speaker, graceful and forceful and brilliant.

"Wee Wisdom" has outgrown her childhood days, and now appears in a more attractive style with various departments for the home—and will be known hereafter as "Wisdom," the subscription price of which will be \$1.00 a year. It is published by Unity Tract Society, Kansas City, Mo.

Judge and Mrs. H. H. Benson, of Los Angeles, have been doing most effective evangelical work in the Higher Thought during their summer vacation in the cities on the Coast in Northern California, and Washington. Their spirit of sincerity and goodness is always a benediction.

The various publications—"Cosmic World," "Efficiency," "Eternal Progress," and a child's magazine—edited by Christian D. Larson, Los Angeles, it is announced will soon be merged into the one publication—"Eternal Progress," the price of which is also to be reduced to 50c a year.

The annual Assembly of the students of the Colorado College of Divine Science will be held the coming year in January instead of November as formerly.

SIGNIFICANCE OF COLORS.

1. RED—*emotion or human love or feeling; pertaining to the body.*

Dark or mottled red—*sensuality.*

Scarlet or carmine—*forwardness, frivolity.* Dissolute persons use this color because it is in tune with their plane of development.

Brown—a mixture of the above. Pertains to the earthly; *coldness, repulsion, indifference.*

Ecrú—*earthly or human passion.*

Straw Color—*the budding spiritual consciousness, or intuitive perception.*

2. ORANGE—*aspiration.*

3. YELLOW—*wisdom, intuition.*

Cherry—*devotion or family love, connubial love, not mixed with sensuality.*

Pink—*love, gentleness, fondness for friends.*

4. GREEN—*life, growth, immortality.*

Apple green—*hope.*

Dark green—*life in the lower orders.*

5. BLUE—*truth, faithfulness; also intellect, thought.*

Light blue—*goodness.*

6. INDIGO—*spiritual perception of Truth; spiritual intelligence.*

Dove color—*innocence, patience, steadfastness.*

Pearl grey—*taste, refinement, spiritual recognition.*

Purple—*power, success, glory, honor.*

7. VIOLET—*high state of spirituality.*

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

POWER is filling a great need among spiritually-awakened people, and is doing a vast amount of good in showing the relation of God and man, and the laws of perfect expression.

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E. H. PRATT, M. D., Author, Physician and Surgeon, Chicago: "Your book on 'Spiritual Healing' is very helpful, and entitles you to an expression of gratitude from every real Truth-seeker. It evidently emanates from a ripe life, for mere head-knowledge cannot yield such an output."

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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, Thursday, 8:00 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.
- Coronado. Divine Science Home of Truth, 487 Avenue A. The Rev. Josephine S. Preston.
- Free and Independent Christian Science Church, Jefferson Square Building, 925 Golden Gate Ave., San Francisco, Calif. Dr. J. deC. Hathaway, Pastor. Services: Sunday, 11 a. m. and 8 p. m.; Wednesday, 3 p. m., healing meeting.
- The House of Blessing (New Thought), 2109 Second St., San Diego, Calif. Myra G. Frenyear, Ministrant. Services: Sunday, 11 a. m.; Wednesday, 10:30 a. m.; Friday, 8 p. m.
- Home of Truth, 1109 Franklin St., San Francisco, Calif. The Christ Ministry in all its branches.
- Home of Truth, Grant St. and Alameda Ave., Alameda, Calif. Harriet H. Rix, Minister. Services: Sunday, 11 a. m.
- Los Angeles. Tuesday Noon Meetings, Blanchard Hall, 233 Broadway, Practical New Thought Talks by Annie Rix Miltz.
- Los Angeles. Blanchard Symphony Hall, 232 So. Hill St. Services: Sunday, 11 a. m. Annie Rix Miltz, Speaker.
- Los Angeles. Home of Truth, 802 So. Union Ave. Take West 8th St. car. Annie Rix Miltz, 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, 2 to 5 p. m. and by appointment. 81 Madison Park Apts., 9th and Oak Sts., Oakland, Calif.
- San Diego. Divine Science Teaching and Healing. Old Marston Building, corner 5th and C Streets. The Rev. Josephine S. Preston.
- True Life Center, 2115 Bush St., San Francisco, Calif. Dr. Nellie Wood. Services: Sunday, 8 p. m.; class meetings, Tuesday, Wednesday and Friday, 8 p. m.

COLORADO.

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

DISTRICT OF COLUMBIA.

- Divine Science Center of Washington, D. C. 1746 S St., N. W. Conducted by Mrs. R. J. Field, Teacher and Healer. Residence, Kensington, Maryland.
- Evangelical Christian Science Church, at Rauscher's, Conn. Ave. and L St., N. W., Washington, D. C. Bishop Oliver C. Sabin, Speaker. Services: Sunday, 3:30 p. m.
- Washington. New Thought Teaching and Healing. Many years of successful demonstration. Dr. John D. Mills, 1418 Euclid Street, N. W., Washington, D. C.

ILLINOIS.

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

- The Church of the Higher Life**, Metaphysical Hall, 30 Huntington Avenue, Boston, Mass. Sunday service, 3 p. m. Rev. Lucy C. McGee, Ph.M., minister.
- Miss Leonora I. Joslyn**, 616 Blake Bldg., 59 Temple Place, Boston, Mass. Progressive thought books, and magazines, handicraft work, artistic gifts.
- 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.

- Grand Rapids, Mich. The Soul Culture Club** holds regular meetings on **Sunday, 7:30 p. m.** in Good Templars' Hall, over West's Drug Store, 89 Monroe Avenue. All interested in New Thought invited. J. H. Carter, Teacher and Healer.
- Kalamazoo, Mich. Home of Truth**, 211 W. Dutton St. Mrs. A. C. Dillingham and Miss Amy L. Moffett.

MINNESOTA.

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

MISSOURI.

- Divine Science or Practical Christianity**, Eighteenth and Pestalozzi Sts., St. Louis, Mo. Rev. H. H. Schroeder, Minister. Services, **Sunday, 11 a. m.** (English); 3 p. m. (German).
- St. Louis Metaphysical League**, Alexandria Bldg., 509 North Newstead Ave. Services: Sunday, Divine Science, 11 a. m.
- The Unity Society of Practical Christianity**, 913 Tracy Ave., Kansas City, Mo. Charles Fillmore, Speaker. Services: Sunday, 11 a. m.; **Wednesday, 2:30 p. m.**; Healing Meeting, 8 p. m.

NEW YORK.

- Divine Science—The Church of the Healing Christ**, Duryea's Hall, 47 West 72nd St., New York City. Rev. W. John Murray, Minister. Services: **Sunday, 11 a. m.**
- New York City. Unity Center**, 305 Madison Avenue. Mrs. Sophia VanMarter in charge.

OHIO.

- The Eloiist 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.

OKLAHOMA.

First Divine Science Church of Oklahoma City, 731 North Robinson Street. The Rev. Maud Fletcher Galigher, minister. Sunday School, 10 a. m., Service, 11 a. m. Higher Life Circle, Tuesday, 8 p. m. Hour of Blessing, Wednesday, 7:45 p. m. Health Class, Friday, 10 a. m.

OREGON.

Medford, Oregon, Home of Truth, 132 N. Ivy Street. Mrs. Frank Andrews, Teacher and Healer. Sunday School, 10:30 a. m. Sunday Service, 11 a. m. Healing Meetings: Fridays, 7:30 p. m., at 31 N. Grape St. (College Bldg.), and Study Class, 3 p. m., Thursdays. Patients received for healing or Truth teaching, 1:30 to 2:30 daily, and 1:30 to 4 p. m., at 132 N. Ivy Street.

WASHINGTON.

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

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

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

FOREIGN.

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

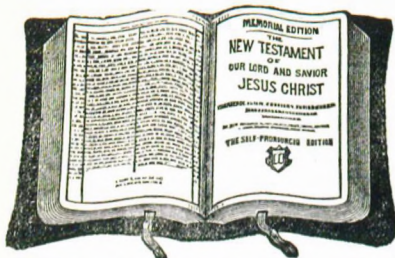
Sydney, Australia. New Thought Church, 3 Macquarie Place. Pastor: Rev. Dr. Wm. Adams. Services: Sunday, 7:15 p. m.; Wednesday, 7:45 p. m.

MAGAZINES AND PERIODICALS.

- Boston Cooking School Magazine.** Monthly, \$1.00. 372 Boylston St., Boston.
- Bible Review—Advanced Esoteric Thought.** Hiram E. Butler. Monthly, \$1.50. Applegate, Calif.
- Columbus Medical Journal—Drugless Healing.** Monthly, \$1.00. Columbus, Ohio.
- Das Wort.** The only New Thought magazine in the United States published in German, \$1.25. H. H. Schroeder, 3537 Crittenden Street, St. Louis, Mo.
- The Etude—For Music Lovers everywhere.** Monthly, \$1.50. 1712 Chestnut St., Philadelphia, Pa.
- Eternal Progress.** Christian D. Larson. Monthly, \$1.50. Los Angeles, Calif.
- The Financial Age. Weekly, \$5.00.** New York City.
- The Master Mind—New Thought.** Annie Rix Milltz. Monthly, \$1.00. Los Angeles, Calif. With Power, one year, \$1.50.
- Now—A Journal of Affirmation.** Henry Harrison Brown. Monthly, \$1.00. Glenwood, Calif.
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- Power—Advanced Spiritual Truth of Practical Christianity.** Charles Edgar Prather. Monthly, \$1.00. Denver, Colo.
- The Public—Fundamental Democracy.** Louis F. Post. Weekly, \$1.00. Chicago.
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- Scientific American Weekly,** \$3.00. New York City.
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- Unity—Practical Christianity.** Charles and Myrtle Fillmore. Monthly, \$1.00. Kansas City, Mo. With Power one year, \$1.50.
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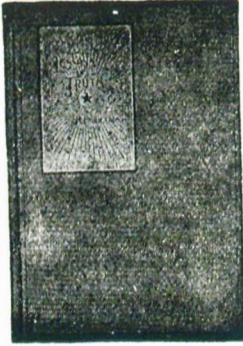
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