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# POWER

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# POWER.

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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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## IN TIMES OF AFFLICTION

CHARLES EDGAR PRATHER



IF THERE ARE ANY PEOPLE who should be whole-hearted, joyous and free, it should be such Higher Thought people as the readers of "POWER." You have caught at least a glimpse of your rightful inheritance, your divine birthright, as a child and expression of God. You, like Moses, have viewed the "Promised Land" from the summit of Pisgah mountain, which at times you have reached in your journey from sense beliefs to spiritual realization, but because of mental confusion you have turned back again and again to the bleak wilderness of experience, there to learn other lessons to fit you for that mastery and dominion of self-control through self-knowledge, which is verily the goal of attainment—the "Promised Land;" a fixed, real and enduring realization of your divinity, your oneness with God.

Because of these higher and broader visions of Truth, the Higher Thought man or woman (*you*) should be a shining light to all the world, whose sweet and healing rays should be a healing and blessing influence near and far.

Yours is a mighty mission—far greater than the one who believes in duality, the good and the bad, the well and the sick, the rich and the poor; for you have attained that point on your journey from which you have perceived the truth that there is but oneness, the Omnipresence, and it wholly good, perfectly harmonious and orderly, the source and substance, the *fullness* which cannot be diminished. I say, because of this higher perception, the world looks to and expects more from you than it does from others.

Because you believe in a God of Love and Harmony as the only Presence and Power, people naturally expect you to practice your accepted inner convictions, and thus prove or demonstrate them in getting well and staying well.

Because you accept the truth that this Presence is your all-suf-



ficiency, they expect you to rely upon it, without turning to the schemes and appliances of the external, and prove that you "*know*" in whom you have believed."

Not only other people demand this from you, but there is an impelling demand within yourself which ever urges you on and on into this realm of realization and demonstration. And as you fulfill—as you see, accept and practice these very fundamental principles of true living, the Truth in you verily becomes a light set upon a hill which cannot be hid, whose radiance dispells the darkness of sin, ignorance, poverty, disease and death.

You spiritually-awakened children of God, let us make a covenant today that we will try our very best, individually and collectively, to fulfill the statement of that man who in speaking of us declared, "They are a people who have no troubles."

I do not mean that you will ever find a time or place while here in this school of human experience that you will not have occasions which in your old thought you would have called "troubles," but which you now know are only incentives to growth, steadfastness, and achievement. It depends upon your attitude just what afflictions are to you—a weight or an uplift.

I wish your life to be just as free and easy as you will permit; just as fully as you unify and co-operate with God. For this reason I desire to suggest to you the proper attitude of thought in times when afflictions seem present and real to you.

Know, first, that God the Good is all there is; that whatever comes or goes, it is under and by virtue of the law of Good; that come weal or woe, all things are working together for your good and for the good of all. What if you do not understand *why* and *how*? Accept it as a fact; trust the Intelligence and Power that created and sustains the universe!

Implicit confidence in the Good will drive from your thought all fear and apprehension of evil. And when you have banished *fear* from your mentality, you have destroyed the only devil known to the Higher Thought or to Truth.

These principles are not simply to be read as an interesting discourse, but to be actually put into *daily practice* and *lived*, if you wish to achieve their beneficent effects. You must constantly affirm for yourself that *you see and welcome the Good*, that *you are one with it*, that *it is now expressing you*; that *only the Good is true*, and *now fills your environment*—and when you realize this fact, your environment will be harmonious; that *Good supplies all your needs*, and you are therefore unmoved by any seeming lack; that *Good is omnipresent*, the fullness of God, in which you live and move and have your being, ready to be used and enjoyed when you attain that consciousness with Jesus the Christ, "All that the Father hath is mine."



Mere affirmation is not sufficient—you must *act* your declarations. Take the attitude that you are *now* that which you hope to be; that you have *now* that which you long for. “Pray as if ye had already received, and ye shall have.” Give thanks to God that you are now wise, loving, well, strong, joyous, and opulent. This is the royal law of attainment.

All trials and afflictions are an evidence that you have not yet attained that consciousness which knows only the Good, their mission being to awaken and establish you in that realization. This perception of the worth of affliction, when it comes, caused Paul to declare: “But we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope.” When hope, which is the promise, is actualized—brought into the *now*, then it is fulfilled as *realization*.

To stand unwavering in times of distress you must turn to the Source of strength and peace and harmony. “Is any among you afflicted? Let him pray.” Let him affirm the *truth of God*, and since the Cause exists in the Effect, the *truth of himself*. This is the highest and truest form of prayer.

You will be helped by turning to history and remembering those who have relied upon this Presence in time of trouble. “Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure.” (Jas. 5:10, 11.)

Recall the attitude of Jesus, when you feel overwhelmed with your troubles. “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” (Heb. 12:2, 3.)

And “though he were a son, yet *learned he obedience by the things which he suffered*; and being (thus) made perfect, he became the author (revealer) of eternal salvation.” (Heb. 5: 8.)

*The law of Good is working, ever working in you and your affairs.* Resist not the seeming evil; it is only good in disguise. Look behind the mask and there you will find God, and thus you will not become antagonistic but co-operative with the Good.

Therefore, be patient. “In your patience possess ye your souls,” commanded Jesus. (Luke 22:19.) To be patient means to be serene, calm, firm, steadfast, unmoved. You cannot be in possession of your senses otherwise; neither can you *comprehend* in consciousness, which is the *soul*, when you are excited, worried, anxious and fearful.

“Knowing this, that the trying of your faith worketh patience.



But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (Jas. 1:3, 4.)

Then let come what will, you will be found steadfast, rejoicing in the new visions of Truth coming to you even through afflictions, and with Paul you will exclaim, "I am filled with comfort, I am *exceeding joyful* in all our tribulations." (2 Cor. 7:4.)

In this way, and only in this way, you will be enabled to turn your curses into blessings, your mourning into joy, heaviness of heart into happiness, and remove the sting of death and rob the grave of victory. Great is our God of Truth who transforms us in the renewing of our mind from creatures of circumstance and affliction to "children of God: and if children, then heirs; *heirs of God*, and *joint-heirs with Christ*." (Rom. 8:17.)

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#### REFLECTING AS A MIRROR THE GLORY OF THE LORD

What is the "glory" of the Lord? The word "glory" is a stranger in current speech, and our first duty is to seek out its equivalent in working English. It suggests at first a radiance of some kind, something dazzling or glittering, some halo such as the old masters loved to paint round the heads of their *Ecce Homos*. But that is paint, mere matter, the visible symbol of some unseen thing. What is that unseen thing? It is that of all unseen things the most radiant, the most beautiful, the most divine, and that is Character. On earth, in Heaven, there is nothing so great, so glorious as this. The word has many meanings; in ethics it can have but one. Glory is character, and nothing less, and it can be nothing more. The earth is "full of the glory of the Lord" because it is full of His character. "The Beauty of the Lord" is character. "The effulgence of His Glory" is character. "The Glory of the only Begotten" is character, the character which is "fullness of grace and truth." Glory, then, is not something intangible, or ghostly, or transcendental. If it were this how could Paul ask men to reflect it? By reflecting as a mirror the glory of the Lord we are changed. Reflect the character of Christ, and you will become like Christ.—*Henry Drummond, in "The Changed Life."*

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#### WHAT IS THE NEW THOUGHT?

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

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

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

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

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



## THE REWARD OF INDUSTRY

CHARLES EDGAR PRATHER



HIGHER THOUGHT people need but little urging to good works, for the fact that they are *higher thinkers* shows that they are keen of perception, willing to seize and apply newly discovered truths, and are therefore an awakened and energetic people.

The Higher Thought recognizes that belief in the good is essential, but to stop with mere belief leaves one short of its realization. When belief is applied—worked out—it is no longer *belief*, for it has been transmuted into *faith*.

Not until a truth is accepted and applied does it become manifest to you as a reality. This acceptance (belief) and application (works) constitute *faith*, which produces *results*, and since the cause exists in its effects the results are faith itself. Therefore, Paul declared faith to be “the *substance* of things hoped for.”

The apostle James emphasized the value of *applying* one's perception, one's belief, in order to become conscious of its fruition, for without it being *worked out* it remains only an intangible hope. So earnest is St. James in his urge to good works that he openly declares that what is commonly called faith is not faith at all until it is applied and proven. “Faith without works is dead.” “Show me thy faith without thy works, and I will show thee my faith by my works. Even so faith, if it hath not works, is dead.”

He who wishes to be prosperous in temporal affairs must therefore apply his faith in God's abundance. It is unnatural and illogical to expect success to come to you unless you look for it and *work for it*. God answers your prayers just to the degree that you answer them yourself by co-operating with God.

You can pray and affirm as much as you please, but if you stop there your prayers will remain unanswered. The prayer of faith is that of having already received—acting upon that inner conviction that that for which you affirmed is already yours, although it may not be tangible to the senses. God has supplied you the means, the material, the plan, the opportunity, your part is to use them to the best of your ability, the result of which will be its demonstration or visible expression.

Illustration: For our mountain cottage we desire a large fire-place. God has supplied the sand, cement, stones, and even the wood for the forms. Now I could pray forever for a fire-place, but unless myself or someone would co-operate with that which is already at our disposal, it would never be realized. We must do our part. What is that? *Work*—not labor, but joyful co-operation, *divine exercise*.



He who works thus is not depleted in strength and vitality, but is renewed in mind and body.

You may affirm health and happiness as much as you please, but unless you actually apply the principles of wholeness and harmony in your daily thing and living you will never realize them. You are rewarded according to your industry and diligence.

James gives us an example of vain affirmation, which he calls "faith without works," and which does not accomplish anything: "If a brother or sister be naked, and destitute of daily food, and one of you *say* unto them, Depart in peace, be ye warmed and filled; notwithstanding ye *give* them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not *works*, is dead, being alone."

You have certain needs which must be supplied. What are *you doing* toward meeting them? By being industrious God supplies them *through yourself*. "For we are laborers together with God." "Trust in the Lord and *do good*; so shalt thou dwell in the land, and verily thou shalt be fed." In Proverbs we read that "He that tilleth his land shall have plenty of bread;" and "The hand of the diligent maketh rich."

The world estimates a man's thrift by the condition of his dwelling house, buildings, and improvements generally, just as Solomon did a thousand years before Christ. "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I considered it well: I looked upon it, and received instruction."

As idleness leads to want, poverty, hunger, dependence upon others, and disappointment, so industry and diligence lead one into the realization of satisfaction, opulence, fullness, self-reliance, and joy.

The reward is not alone to self, but to others through you. "I have showed you all things, how that so laboring, ye ought to support the weak, and to remember the words of our Lord Jesus, how he said, It is more blessed to give than to receive."

Diligence in temporal affairs is closely connected with spiritual prosperity. "Not slothful in *business*; fervent in *spirit*; *serving the Lord*." "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to his saints, and do minister."

The reward of industry, accompanied by the right attitude of confidence in the Omnipresence as your all-sufficiency, is as sure and certain as the sum of a column of figures when added correctly. The method, as described by Paul, is to "study to be quiet, and to do your own business, and to work with your own hands; that ye may walk



honestly toward them that are without, and that ye may have lack of nothing."

The lesson is this: Live in harmony with Divine Law which brings a realization of peace, satisfaction, and the abundance of every good; not for the sake of the *things* which they bring in themselves, but because that Law is orderly and unfolds you into a fuller realization of your oneness with God, so that you know that "all that the Father hath is yours," and thus the more fully express the divinity which you are.

God is steadfast and true; it is man alone that wavers and fails. Faithfulness is always a condition to every promise under Divine Law. Success depends upon yourself. If you will *do* the things revealed to you by the light of Truth, your reward is sure. "This book of the *Law* shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to *do* according to all that is written therein; for *then* thou shalt make thy way prosperous, and then thou shalt have good success. Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Josh. 1:8, 9.)

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NOT HEREAFTER, BUT NOW.

Our religion is for the *here* and *now* as well as the hereafter. With the Rev. A. D. Fairbanks let us join in this *present heaven*:

The kingdom of God is within you.—Luke 17:21.

I'm not waiting for the coming of the bridegroom in the air;  
I'm not sighing for the gathering of the ransomed over there;  
I'm not thinking of the glory which I trust some day to share;  
But I'm thinking of the treasures which are now and everywhere.

I'm not missing any pleasures for a treasure in the skies;  
I'm not overcoming error for some final, future prize:  
I am setting my affections on the goal that nearer lies,  
And upon a heavenly mansion that's not in nor o'er the skies.

I'm not looking for the signal of some future morning's ray;  
In my heart the beams have risen as the harbinger of day;  
"Christ in me the hope of glory" every moment seems to say,  
All I need and ask of heaven I can have in full today.

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"I did not write that book; it was written through me. I was only the instrument through which it was given to the world," said Harriet Beecher Stowe of *Uncle Tom's Cabin*. "Where do you find all the incidents from which you write your poems," some one asked James Whitecomb Riley, and the poet replied, "God sends them to me and tells me how to use them. My only anxiety is lest I get too much Riley in them."



## DRUGLESS HEALING

CLARE D. OLIN.



IN WRITING ON THE SUBJECT of drugless healing, I am aware of the fact that much criticism may be offered by persons who have made no study of the subject themselves, and, while having no basis for forming an opinion in regard to it, still look upon the whole matter as an absurdity. The wisdom displayed in heaping ridicule upon this great question calls to mind the wisdom of the owl:

“The owl is like some men:  
He’s rated wise, but not  
For things he ever did,  
Or thoughts he ever thought.

And, like some men I know,  
And men that you know, too,  
The owl just sits and hoots  
At things that others do.”

No progress is ever made by assuming an attitude of intolerance towards the beliefs of others. It is well to bear in mind that it may always be possible that the other person is in the right after all.

Occult Therapeutics, or what is known as drugless healing, has been practiced in many and varied forms from the earliest days of primitive humanity down to the present time. All nations, races and peoples have, in some manner known and made use of the healing power. Although surrounded, as it was at first, by degrading superstition and most revolting rites and practices, even the untutored savage and barbarian was able to apply the law and succeeded in making cures. And while the various systems were grotesque and seemingly absurd, they were based on the highest conception possible at the time, and according to the plane of mental intelligence of the age.

Even in this enlightened age, many of the theories advanced to account for Psychic Healing seem little better than the ancient superstitions, and this is true even of some of the most polished metaphysical cults of this day—that endeavor to shroud the whole matter in mystery.

But the fact remains that each and every system, no matter how seemingly irrational or absurd, has been able to make cures—marvellous cures—many people doing so without having any real knowledge of the power that they are using. They cure in spite of their foolish theories, and claims. In some way, they have complied with the law, and results followed. A child can turn on the electric light, and still know nothing of the source of that light or of the laws governing the use of electricity. But when the law is complied with, either ignorantly



or otherwise, results follow, because the law is immutable and never changing.

But, while the greatest rivalry exists among the many schools and cults of the present time, each one claiming that all others are wrong, it is evident that each and every one of them are using the same force, either ignorantly or with scientific knowledge.

The more one studies this subject the more he becomes convinced that no sect or school can possibly have any monopoly of this power to heal, but that it is a manifestation of a great law of Nature, a subtle force, that may be used with unfailling results—when it is understood and intelligently applied; that it is not a special gift conferred upon a few favored ones, but that all may learn how to cultivate and develop this wondrous healing power.

In this study many people seem to think that they must find some mysterious or fanciful thing—some supernatural force—instead of which all is simple and along scientific lines, and has not only a psychological basis but has also physiological reasons behind it. It does its work over the wonderful nervous mechanism of the body, which is likened to a great “telephone system,” the brain being the “central office,” the spinal column being called the “cable,” and the emerging nerves that communicate with the remotest parts of the body, being the “connecting wires.”

All true healing, drugless or otherwise, employs the same power finally, the only difference being in the methods of applying it.

In the means and methods used at this time, we see many absurd practices, but should bear in mind that all of these methods contain some good, and produce results as they are adapted to varying grades of intelligence. The methods that would succeed with one person would not answer at all in another case. The man who believes that he can be cured by getting and using the left hind-foot of a rabbit—caught in the graveyard after midnight—would not be amenable to treatment if one attempted to convince him that the cure would be brought about by some other agency than the rabbit foot.

As a man “thinketh in his heart, so is he,” and it would be folly to try to effect a cure by making an elaborate explanation of the psychology of the cell and the law of suggestion to the savage who believes that his disease is caused by evil spirits, and that he may be cured by making hideous noises, to drive them away—or to the man who believes in the efficacy of “Pink Pills for Pale People.”

No one of intelligence will question the statement that mental influences and emotional disturbances will affect and change the action of the organs of the body.

Every thought we think produces a vibration that is registered in the cells of the brain, and is telegraphed over the wires—the nerves. So, thoughts of anger, and of like character, affect the various organs of the body by producing undue tension of the nerves, contracting the



muscles and tissues, and cause distress and disease by preventing the free circulation of the nerve fluids and of the blood.

Violent paroxysms of pain may be caused by thought. You have all heard of the man who swallowed his false teeth. He awoke one morning to find that his plate with four teeth upon it was missing. He was certain that he had swallowed it while sleeping. Soon he began to suffer most excruciating pain and became so alarmingly ill that he was taken to the hospital for treatment. Every effort of the physicians failed to relieve his distress, but his pains increased and he shrieked in agony. Finally, when all efforts to relieve him had been exhausted, a message came from his wife that she had just found the teeth—UNDER THE BED—and the man became well at once. What caused this violent pain to manifest itself? Thought, and thought only.

Thought has a positive and decided effect upon the circulation. By concentrating your thought upon any part of your body you can cause an increased flow of blood to that part—and increased nutrition. This has been strikingly demonstrated by the experiments made by Dr. Anderson of Yale university, in tests made with the famous "Muscle Bed." The fact that the circulation will follow the concentrated attention will explain how the emotions of fear and expectancy can cause such diseases as cancer and tumor.

The Hindu-Yogi has, for centuries, known what we of the Western world are only now discovering; that below the threshold of our ordinary objective consciousness there exists a "primary intelligence," and it is this intelligence—this mind—that is influenced and controlled by the suggestions sent down to it by our active conscious minds—and it is to this subjective mentality that ye may trace the inherent healing power.

In saying that mind controls the body, we are apt to think of the intellect—of the conscious or objective mind that uses the brain as its instrument, whereas it is not on this plane of mentation that we must look for manifestations of our greatest power. Scientists tell us that this primary intelligence "was in active operation in lowly animal and plant life, millions of years before brains capable of manifesting thought were produced, and before any animal sufficiently advanced to have a brain was in existence."

The Yogi calls it the "Instinctive Mind." It is that intelligence that resides in all the cells of all the tissues of the body.

The study of microscopic anatomy and the psychology of the cell reveals the fact that every cell is an intelligent entity, and is endowed with mind. Edison says that his "experience has taught him that every molecule has three things: intelligence, substance and action. It has form, it moves, and it KNOWS WHERE IT WANTS TO GO." This intelligent action of the cell is forcibly demonstrated by Dr. Lindsay in laboratory work. He says this: "You may examine under the microscope a cell taken from muscle, nerve, brain or blood

or from any other animal tissue you please—by placing within the field the cell and the smallest portion of nitro-glycerine. You will observe the cell removing itself with all of its powers of locomotion from the intense stimulant mentioned—yet, separated from its fellows it needs the aid of stimulation. Instead of the above, now use capsicum—just as great a stimulant—and the microscopic cell will weave itself into touch with that which is friendly to it, for the capsicum is not poisonous in the ordinary sense, while nitro-glycerine is. As frequently as you are pleased to test this live cell experiment, you will find it holds true that discrimination between the sanative and the poisonous agencies is evident.”

So may we trace this mental energy in all forms of life, from the crystal upward; through all the varied forms of plant life; upward, still upward, in the monera, amoeba, and all the forms of animal life; up to the highest known form—man, the creature with brain and intellect—the creature who has arrived at self-consciousness, and who KNOWS—and who “KNOWS THAT HE KNOWS.”

Then we learn that these cells—these intelligent entities—are all under the control of a central intelligence—that resides in every organism. Even that great materialist, Ernst Haeckel, recognizes this central intelligence. He calls it the “tissue soul,” and says that it “controls all the separate cell-souls, the mutually dependent citizens which constitute the community.”

In man we see this mind constantly at work, building up, nourishing, repairing and carrying away waste, and all this is done without any act of the intellect or reasoning powers.

Then this law of healing is based upon the fact that there is a law inherent in the body that controls all its functions; the action of the heart and circulation of the blood; digestion, nutrition, assimilation and excretion; the building up of new tissue and carrying out of the system the used up and worn out materials. Its work is easily seen in the healing of wounds and the knitting of fractured bones. It is always conservative—ever striving to maintain the body in perfect physical condition, and to repair it, and restore healthy action when disease has become manifest because of any violation of the laws of being.

But, while it is true that this subjective mind has absolute control of every function of the body, it is also true that it, in turn, may be controlled by suggestions sent down to it by the conscious or objective mind, and that it will obey orders thus given. That it will thus obey orders is easily proven. Every person has had this experience. You have at some time found it necessary to be awakened at some certain and unusual hour in the night, or early morning. Upon retiring, you have, as you say, charged your mind with the thought of awakening at that certain hour. You sleep soundly all night, but when that specified hour arrives you find yourself wide awake at the very minute. What awakened you? It was not your active, conscious



mind that did it—that mind was in abeyance in sleep. Do you say it was your brain? A moment's thought will convince you that the brain has no power in itself, it is only the instrument used and it will still be in the body, inert and useless, when that body is laid away in the grave. Then what is it that keeps count of time, and obeys orders in this manner? Is it not that part of you that never sleeps, that never tires and never forgets, and that is always on guard to protect the organism over which it presides?

If this never-sleeping soul can, and will, obey that order, then it will obey any other orders you may see fit to give it. It is not a question of conscious will-power. The conscious mind may make the suggestion, but it is the sub-conscious, the subjective, or in other words, it is the soul that executes.

But the advanced and most successful healer of this day does not deny the existence of matter. He knows that all forms of matter—animæ, and so-called inanimate matter—are but varified manifestations of the One Life throbbing and pulsating through all. And so he does not ignore the physical body or treat it with contempt. He looks upon it with reverence, for he knows it to be the handiwork of an All-wise Creator—a wonderful structure that has taken long ages of growth to bring to its present state, and which the real man, the ego, in his unfoldment and evolutionary growth will one day discard. He understands that this "real man" requires a perfect physical body in which to live, in order to reach his highest spiritual growth. He knows that right living as well as right thinking is necessary in order to keep the body in perfect physical condition, and that when man ignores or violates the laws of his being, disease will be the result, and that pain and distress are real experiences in this earth-life.

But he also knows that the Power that built up the beautiful human body has endowed it in health and has instituted within it the great law of repair, providing it with the means of correcting any ills arising from a violation of the law. Knowing these things, and knowing the mental law governing physical ills, the healer sets himself to work to effect a cure by bringing this inherent healing power into active operation. He appeals directly to the power that presides over the body, knowing that it is absolute supreme over the organism in which it lives.

The healing power, this great law of repair, resides in every living thing. It is yours to use. Do you doubt it? Can you think for one moment that the power that created and perfected the human body forgot to do as much for its safety and perpetuation as it did for the most lowly form of animal life, or for the great tree of the forest, or the tiny plant that blooms by the wayside? It is unthinkable.

It matters not what you may call this great primary intelligence. You may call it instinctive mind, nature, vital force, or the life principle, but back of it all is that great Intelligence that caused you to

exist. It took you in its keeping then, it has cared for you ever since, and will care for you to the end. If you will but grasp that thought, and make it your very own, then you will learn to trust that power in every changing circumstance, through all the days and nights of life.

Vibrations from the divine source of all healing surrounds you; like electricity and other great forces, they have always been close to you, only awaiting recognition and use. They reach you across wires that were laid ages ago; the lines have always existed, but it rests with you to make the connection. This is no fanciful thing, but it based on a great physical law and is capable of demonstration.

## A BEAUTIFUL MENTALITY THE SECRET OF BEAUTY

LILLIAN RUSSELL.

—From the "Denver Post."



THE HOUR is at last reached when books relating to anatomy, physiology, generation, and the science of being are no longer eschewed in the American household.

Women repudiate the old fashioned idea that these books are too indecorous to fall under the eye of lovely women. The development of mentality today opens the road to the highest science of life and the best condition of living.

The body, its worth, and its beauty, is the external expression of interior excellence.

This fact explodes the old theory that all women who pursue the intellectual life are necessarily scarecrows.

Mental culture and occupation in the arts and professions lend an exalted charm to the person. For inasmuch as the mind opens to the realization, and absorption of the beautiful, just so much shall the face reflect it.

And forasmuch as the mind is made pliable to the reception of myriad matters, so much by culture shall the expression become subject to an infinite variety of beautiful light and shade.

Aside from mere personal beauty, the development of the mental faculties is a bulwark against disease.

Ailments are always prone to attack the most vulnerable parts of the organism, and it is a well known fact that exercises of an organ strengthens its functions.

Our insane asylums are filled yearly with an increasing percentage, not from scholastic classes, but from those social ranks where labor is manual, where minds are inert, where lives are humdrum, and from those orders which exist only in the animal functions and the free indulgence of brute instincts.

Spiritual activity, from mental cultivation, gives grace, health, and animation to every curve of the body, every movement of the limbs. Under the influence of mind alone, the cheek will flush and pale, the



voice grow rich and deep and tender, and convincing, the flesh bathe itself in a lustrous pallor which illuminates the brow and throat with an unspeakable beauty.

The tone of the skin is a reflection of thought in actual life.

The development of spiritual beauty is only attained by retiring within oneself, if for only half an hour daily, where lies the higher world of thought. Alone one finds instructive culture without effort or assumption.

The unfolding of this life and its marvelous lessons are gradual but enduring.

Beautiful mentality is the culture that grows out of discipline, generosity, gratitude, and the courage that issues from suffering.

Intense feeling and restraint amounts to a fervor, in which the body only participates by reflection. It belongs purely to the soul and creates the noblest beauty of womanhood.

Remember: Woman can never be perfectly beautiful until she has found her inner shrine where she may retire from the thoughts that tend to drag her down to their level.

#### FULL OF THE GLORY OF THE LORD.

You try to look on this life of Christ as the life you desire to make your own; you are following after, but all your religious life is a struggle. It is a perpetual pursuit. It is expressed by that modern phrase, "Christian Endeavor." *The highest type of religious life is not a perpetual endeavoring.* I want to put before you the highest type, rooted in law, inspired by loyalty, and yet having as its consummation and its climax *God dwelling in you*: you so near to Him, and He so near to you, that all your life flows spontaneously out of His life that bubbles up as a fountain within the soul. The fruits of such a life are love and joy and peace. Let a man have the Spirit of God dwelling in him, let him have a great love for God, a great hope, because God is in the world, and his life will be one of joy and peace. Truly it is a peace that passeth all understanding. Such a life is no longer a wandering in the wilderness, a following the pillar of cloud by day and fire by night; it is resting in the Temple at Jerusalem, full of the Shekinah, the Glory of God.—*Lyman Abbott, in "The Outlook."*

Let your religion be bright, cheerful, spontaneous. Keep yourself young. Don't let your religion go to seed, for if you do it will be, like Phillips Brooks says:

"A religion with very little song about it, new or old. It wails and groans. *True religion sings here.* Distrust your religion unless it is cheerful, unless it turns every act and deed to music, and exults in attempts to catch the harmony of the new life. Let the saints be joyful in glory; let them sing aloud upon their beds—that was David's exhortation. Blessed be our Christian faith that does not let us creep dolefully along the path, but turns each new advance into a hymn of triumph."

## GOD—THE OMNIPRESENCE

CHARLES EDGAR PRATHER.

There is but *one place to begin*—GOD.

There is but *one place to end*—GOD.

There is but *one continuing Reality*—GOD.

There is but *one creative Energy*—LIFE.

There is but *one Intelligence* directing that creative Energy—  
INFINITE MIND.

There is but *one Substance* in which this Mind operates—  
SPIRIT.

There is but *one unifying Influence*—LOVE or Conscious Unity.

\* \* \* \*

In the beginning—GOD. In the end—GOD.

That which was, is now, and ever shall be.

The same yesterday, today, and forever, Alpha and Omega, the  
beginning and the end, the first and the last.

One Source, one Substance, one Expression.

\* \* \* \*

Like begets like. That which is born of Spirit *is Spirit*.

There is nothing else of which to be born, else God is not the  
Omnipresence.

To be born means *to be brought forth into form, into existence,  
into expression*. And to be expressed (pressed out of) is to be com-  
posed of the Substance in and of which you are formed.

You do not come *out of* God: the whole process is still *within*  
this Ocean of Infinite Substance.

You are the drop of water in the Ocean—a part of it. It sur-  
rounds you; is above you; is beneath you; is within you.

“In whom we live and move and have our being,” says Paul.

\* \* \* \*

## TREATMENT.

*God is Wisdom.* In *Wisdom* you live and move and have your  
being.

*God is Life.* In *Life* you live and move and have your being.

*God is Love.* In *Love* you live and move and have your being.

*God is Peace.* In *Peace* you live and move and have your being.

*God is Health.* In *Health* you live and move and have your being.

*God is Power.* In *Power* you live and move and have your being.

*God is Joy.* In *Joy* you live and move and have your being.

*God is Good.* In *Goodness* you live and move and have your being.

*God is Truth.* In *Truth* you live and move and have your being.



## SELF-RELIANCE

Self-Reliance is declared to be one of those virtues which go to make a man thorough and perfect. Poets and philosophers, saints and sages have unanimously said it to be the one indispensable quality for real growth and progress in our life. Really everybody is sure to be benefitted by its acquirement. And also it is undoubtedly helpful in all walks of our life.

All those great men in various fields of activity who make real achievements in their life are invariably possessed of self-reliance. They stand on their own feet, rely on their own judgments and convictions, and struggle on patiently and calmly to the end.

One may assert that it is not always safe to depend on our own strength, or rely on our own poor judgment. It may be partially true in not a few cases, but it is a dangerous attitude of the mind. Whatever line of action one takes up, one should never indulge in cherishing such poor opinion of oneself. *If you want to be successful in your career and realize your special ambition in life, have faith in yourself.* Give up that degrading and weakening line of thought that you are insignificant and worthless. Thereby you would make yourself weaker and less useful in your life.

Thus begin with that sort of confidence in yourself that *you can do something* and will surely achieve something. Does that mean that we should have a false opinion of ourselves and try to deceive our own minds with a sort of false belief by declaring inwardly that we are strong and wise, while we are not really so?

Such puzzling questions and difficult problems regarding self-reliance can be clearly solved and understood if we try to grasp the idea of self-reliance as applied in religious life. Spiritual aspirants looking at the vast universe with its wonderful and stupendous phenomena and infinite energy working in and through everything, get bewildered and become overwhelmed with their puny and insignificant nature. They weep, cry and pray with fear lest the whole Nature would crush them into atoms.

The whole difficulty arises out of lack of self-analysis and want of proper understanding of the *Self*. Have you ever stopped to think what is *Self*? Very few can understand its two phases. The one is lower or outer, and the other is higher or inner. The higher or inner *Self* is hidden by the lower or outer self. The higher or inner *Self* is the source of endless wisdom and strength, as it is connected with the Supreme Spirit or essentially one with the Divine, while the lower or outer self is limited in various ways and naturally weak and ignorant. The more we rely or depend on our higher or inner *Self*, the more successful we become in our life endeavors, as thereby we draw real inspiration and strength from the Fountainhead.—“*Voice of Freedom.*”

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“There is but one failure; not to be true to the best one knows.”

## THE LAW OF COMPENSATION

WILLIAM YEATS MORE.



MODERN MASTER recently said, "How can any one expect to receive if he has not first given? The true Lanue (Disciple) remains ever humble and unobtrusive; he does not seek after gifts or desire them; he asks for nothing but gives everything in his power, for well he knows that if the Truth offers and bestows all things, it likewise demands all in return. All or nothing it asks, all or nothing it gives."

This is the same law that the Master Jesus unfolded nearly 2,000 years ago, "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

We must accept this definition of compensation, for it has been tried, tested and proven by the wise of all time, and is as true today as when Jesus demonstrated it at the tomb of Lazarus. The boon asked then was the reanimation of the body; the degree of his faith and consciousness, expressed in his spontaneous thanksgiving, demonstrated fully his affirmation, "If ye shall ask anything in my name, I will do it."

This leads us to consider the old-time concept of a specially holy or sacred name, which gives unlimited power to the possessor, but all this has been lost, tho' reputed to be retained by an advanced few in India and Thibet. However, we fully believe, this will be revealed by the Spirit, to each aspirant when he has overcome the demon of self and separateness; giving freely of his love to all, whether saint or so-called sinner; truly risen to the avatar unfoldment.

As we ascend in degree towards this summit of attainment, we receive direct answers to prayer, and this is probably better shown in healing than in any other realm, tho' it will assuredly prove out in all, if we but assume the same child-like attitude. This is the faith we should all strive for, as simply expressed by Jesus, "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them."

This attained, we have the attitude requisite for the spirit's revealing to us the long lost sacred name: that to become ours for the asking. Let us always remember that the pre-requisite of receiving is giving; so if we desire the love and esteem of our fellows, we must cherish for them the very quality we expect in return. In spite of appearances, let us hold in universal love, even the seemingly low and vile, for they are lost souls only in elementary consciousness, which shall evolve as surely as ours did to perceive the eternal fact expressed by the prophet, "All shall see the salvation of God."

Never let us do a kind act or treat another for health or success, with a desire for a monetary return; it has a blasting effect, and productive of no good. Remember always, that, "The laborer is not



only worthy of his hire," but know assuredly that "The heavens may fall but our recompense never." Compensation is an eternal inherency, meeting out to us ever in ratio to attainment, as meant in the clause of the Lord's prayer, "Forgive us our debts as we forgive our debtors." Don't infer from this that we deery payment of healing practitioners, for one who devotes all his time and energies in that field, should be remunerated in specie that buys immediate bread, but at the same time there is a higher compensation that is relatively lost, when circumstances seem to compel this immediate money remuneration.

When the loving healing vibration is sent winging its way, it may be a few yards or across a continent, with sufficient faith-volts to lift a patient from a sick-bed; we know that it leaves the practitioner, an inherent spiritual compensation, of a value far beyond the limitations of language to convey, or compute in material currency.

We have this point beautifully expressed by Paul in the second chapter of First Corinthians, where he makes the bold declaration, "Your faith should not stand in the wisdom of men, but in the power of God." When faith attains this attitude, we may with Jesus, "Ask what we will and it shall be given us." This is no miracle, simply the law of cause and effect; the animal man risen up to know his relation with the Infinite, who has delegated all power to the conscious Son. Intellectual development is good, but the one may reach even the dignity of a philosopher, it were all vain and useless, unless his exalted perception be transmuted into the spiritual consciousness, expressed by Tennyson, in a moment of true poetic inspiration:

"Speak to him thou, for he hears, and spirit with spirit can meet,  
Closer is he than breathing, and nearer than hands and feet."

Then, and not till then do we realize the mighty truth, that we think the thought of God after, or with Him, and knowingly affirm with the Apostle, "God is love; and every one that loveth is born of God and knoweth God."

To say more on this subject seems superfluous; let us practically know and test the supreme injunction of the Psalmist, "O taste and see that the Lord is good; blessed is the man that trusteth in Him." Therefore, let us heed the words of an exalted soul, who says:

"Resist—thou shalt be tost upon the shore  
Or sink beneath the surface; be upborne  
By faith and will, and lo, the waking morn  
Shall find thee safe amid the deaf'ning roar.

And as the mighty river's banks recede,  
Thy soul shall feel the sea's tremendous calm  
And know the strength of Love's all-potent balm,  
Whose law doth wait the multitudes to feed.

Then take the yoke the law imposes. Yield  
Thyself unto God's purpose. Linked to Him  
Life's river broadens and its shores grow dim  
Till ocean's boundless vision stands revealed."

## THE SUBTILE POWER OF FEAR

U. S. SENATOR WORKS, of California.  
(A Christian Scientist.)



THE DANGERS of disease and death are kept constantly in the public mind. People are warned to avoid this and shun that, and taught to believe this means one disease and that another, until the weak in body or mind are brought under the influence of this powerful suggestion, and the strong are not always able to throw it off.

Man is afraid of the food he eats, the water he drinks, and the air he breathes. Possessed with fear, he shuns certain foods that he thinks are hurtful; he shuts out the fresh air, drinks boiled or bottled water. He has become a very craven, the slave of his unreasonable fears. I have heard a member of this body declare that he could not ride from the Capitol to the Office Building in a closed subway without taking cold, and therefore he walked while others rode. Another is afraid to take a drink of ice water, because if he drinks it it paralyzes the stomach.

Last summer when the thermometer hovered about 90° the Sergeant-at-Arms had electric fans placed in the Senate to relieve the heat, but if one was put in motion it was ordered stopped. Some one was afraid it would give him cold. And so it would probably; not because a little fresh air could give anyone cold, but because of his fears.

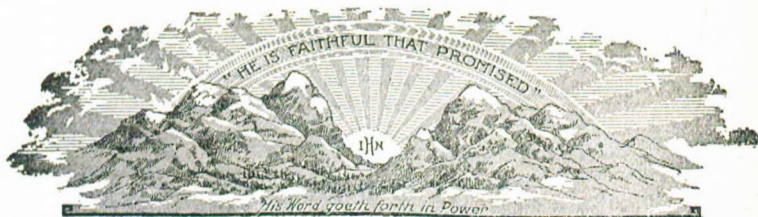
Job said, "That which I greatly feared hath come upon me." So it is with the man of today. To fear disease is to invite it. *Disease is wholly mental.* The material body, without mind, has no sensation. Destroy consciousness and the body does not feel. The condition of mind reacts on the body and makes it sick or well, according to the thought either of the individual or others who think about him. Hatred, malice, revenge, fear, and other wrong thoughts are the breeders of disease. Every competent physician will tell you so. And yet these same physicians are doing more to excite the fears of the people than everybody else. And they are here now, urging Congress to authorize the Government to put out printed information that will feed the fears of the people of the whole Nation, and engender more diseases and sacrifice more lives than ever the doctors will heal or save.

*If the people could once be taught to think and talk health and not disease, harmony and not discord, faith and trust, and not fear, life and not death, a health department need not be thought of.*

*If the people could only be taught to trust in an omnipotent and good God instead of the doctor and his remedies, and thereby cast off all fear, disease would be unknown.*

To one having some of this faith and trust that dispels fear in the degree that one trusts and understands, the thought that is bestowed upon disease, sickness, and death, and the power that is given to them in the human mind is little less than appalling. I can not keep silent and allow this Nation to become a party to this monstrous propaganda of fear and devastation of its people.





## 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.

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**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.

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**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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Wooton, Mrs. Lydia J., 1317 Oak Street, Los Angeles, Calif. Practitioner.



## Daily Studies for the Month

ALICE R. RITCHIE.

### WATCH!

#### Wednesday, October the first.

Our responsibility is two-fold; first, to obey by putting into practice the Truth we see; second, ever to be alert for fuller revelation of Truth, ready to catch a hint of something beyond what we have yet seen. "There is nothing new under the sun." The light of electricity that now brightens our homes might have illumined the "Garden of Eden" if man had then known its presence and its laws!—"Truth and Health."

"My eyes are opened and I do see God revealing Himself to me."

#### Thursday, October the second.

The Mind of God manifests only good.

Asleep, man knew not this but supposed an opposite to be Truth. In sleep, man conceives of himself as mortal, sinful, dying; he suffers all the consequence of this dream.

Awake, man knows himself one with God, Son of God, Heir of God, Likeness of God, hence, one with Truth unchangeable, Substance incorruptible, Power limitless, Life eternal, and Nature perfect.—"Truth and Health."

(Romans 13:11.)

#### Friday, October the third.

Now, we must think in a new way because we are seeing things by a new light. Man can be only what God is. To "Be still and know that I am God" is to still all past opinion, to cease thinking our own thoughts or beliefs, and to know that all that can say "I am" is God. I will say, "I am Wisdom, Love, Life, Wholeness, Strength, Health, Peace."—"Truth and Health."

Today I will watch my words.

(Matt. 12:36, 37. Psalms 34:13.)

#### Saturday, October the fourth.

Affirm over and over the eternal facts that Truth reveals. Recognize that these are verities of your own very Being or Life. Accept the revelation; think and speak by its light. Be positive, be firm and unwavering and Consciousness of Truth will be your reward. Every hour in the day—yes, every moment be on your guard not to admit anything opposite to perfect good, and affirm the Love-Presence in everything.—"Truth and Health."

This day I will stand guard at the doorway of my thought.

(Read 2 Corinthians 10:5.)

#### Watch-word for the week:

Take ye heed, watch and pray.—Mark 13:33.

#### Sunday, October the fifth.

As you pray (affirm), watch. Be expectant; look for good everywhere in everything.

We all see what we are looking for. Those who look for trials and tribulations, sickness and suffering, see much of these. "To as many as look for him shall he appear."—"Truth and Health."  
(Isaiah 45:22.)

**Monday, October the sixth.**

When our eyes are opened to Omnipresence, we see that we "have received"—that the All-Good is waiting our recognition, waiting only to be accepted.—"Truth and Health."  
(Psalms 119:18.)

**Tuesday, October the seventh.**

Prayer opens the eyes to see and the mouth to be filled and the only limitation is the room we make to receive.—"Truth and Health."

"When the poor widow applied to Elisha for aid, he met her need by increasing the oil she had in the house and the limit of increase was set, not by the Giver of every good gift, not by Elisha through whom the blessing came, but by the widow, who measured for herself. The oil ran until it had filled every vessel she had set to contain it."

Let us watch ourselves and see that today we do realize the very fullness of good that we have received.

**Wednesday, October the eighth.**

When Hagar wept and prayed for water to quench the thirst of her boy, "God opened her eyes and she saw a well of water." It was there when she saw it not.—"Truth and Health."

(Genesis 21st Chapter. Proverbs 20:12.)

Are you seeing Abundance? Watch!

**Thursday, October the ninth.**

The prayer of Science is recognition and thanksgiving. We know that Divine Love always hears—no pleading more for that. Accept good as Omnipresence. This is the highest prayer. The "one thing needful" is recognition.—"Truth and Health."

This day I will take heed that I recognize only the Real. Wisdom is real, Love is Real, Power is Real, Life is Real, Joy is Real.

(Philippians 4:8.)

**Friday, October the tenth.**

The student of music begins practice at once, and in anything we undertake to learn, we expect to set aside time every day for its exercise.

Just as surely must we put into practice whatever of Truth we have comprehended if we wish to see more and more of Truth and to be able to take hold of the good we seem to need.—"Truth and Health."

I will watch and see that I never neglect to have my daily Silence. Learn to still your thought, and listen while only God speaks. Nothing in the daily life of the Truth student is of so much value as the times of stillness.

(Psalms 46:10.)

**Saturday, October the eleventh.**

The practice of Truth consists in a willing acknowledgement of whatever it has revealed, and a readiness to drop from thought whatever opinions we have been holding contrary to this.—"Truth and Health."

"Take ye heed" that all opinions are in harmony with the Truth of the Omnipresence.

**Watch-word for the week:**

I will watch and pray lest I enter into the temptation of leaning upon the outer. All Power is in Consciousness.



**Sunday, October the twelfth.**

We do not work with the outer in Science; we learn to reform from within. To remove weeds from a garden, we would accomplish little by cutting off the tops. We know if we dig out the roots all else will disappear. Using pills and plasters for the body is like cutting off the tops of weeds without getting at and removing the hidden belief of ill.—“Truth and Health.”

**Monday, October the thirteenth.**

Our work of thought is not with the outer world of forms. Thought is to be diligent in perceiving Knowledge in One Presence and Power; to hold to the Consciousness of ever present Fullness; to form the habit of thinking of and in Love, Life, Purity and Perfection.—“Truth and Health.”

**Tuesday, October the fourteenth.**

There is a real outer world and we are now seeing it as it is by Understanding. We have looked with unilluminated eyes upon this world of form, and have heard its voices with untrained ears. Man's thought, unenlightened by Wisdom, has been the interpreter of his world. It is his thinking, and not the world, that needs the change. Illuminated thought sees the world perfect as God's creation. Ignorant belief, looking through its own shadow, sees all things imperfect. We must form new habits of thinking.—“Truth and Health.”

**Wednesday, October the fifteenth.**

We cannot perform good acts without a basis, or foundation, of good. Holy deeds and perfect conditions must unfold from within Perfect Mind through the action of pure thought. The thought that is open to Truth sees it.—“Truth and Health.”

**Thursday, October the sixteenth.**

Our work is to see within our souls the Perfect Idea of good only, “until Christ” (Perfect Idea) “be formed in you.”—“Truth and Health.”  
(Read the remainder of page 119 in “Truth and Health.”)

**Friday, October the seventeenth.**

As our thought clears our world seems to clear. To improve the world, to better conditions, Science teaches us to begin in Perfect Mind, see the work of thought, and know the outer as the unfolding of true Consciousness.—“Truth and Health.”

**Saturday, October the eighteenth.**

If we look outside for help it is because of ignorance. If the branch of a tree should look upon its fruit and say, “I will sustain myself upon this fruit,” it would soon perish for lack of supply.—“Truth and Health.”  
(Read page 87. “Truth and Health.”)

**Watch-word for the week:**

I will watch and pray lest I enter into the temptation of postponing my good.

**Sunday, October the nineteenth.**

I do not believe in postponing any Good.—“Truth and Health.”

Behold now is the accepted time, behold now is the day of salvation.—1 Cor. 6:12.

**Monday, October the twentieth.**

Now are we the sons of God.—1 John 3:2.

Just think of what it means to be a son of God. Are you living as if you were conscious of your Sonship? You had better watch.

**Tuesday, October the twenty-first.**

Speaking in the name of Truth, we should claim the Omnipresence or presence now of All-Good.—“Truth and Health.”

**Wednesday, October the twenty-second.**

God Omnipresent means Good everywhere present.

We should likewise disclaim any lack—any postponement of Good.—“Truth and Health.”

**Thursday, October the twenty-third.**

God is the Universal One, All.

Here and Now is the All since it is Omnipresence. God is All.—“Truth and Health.”

(Jer. 23:24.)

**Friday, October the twenty-fourth.**

I am now the pure and perfect child of the living God.—“Studies in Divine Science.”

This is the Truth now, and I am realizing it.

Postponement is folly.

Truth never delays our Good.

I drop the belief of postponement of my Good.

**Saturday, October the twenty-fifth.**

Study this Divine Science definition for Heaven: “Spiritual realization, not above us but within us and at hand.”—“Truth and Health.”

“The Kingdom of God is within you.”

“The Kingdom of Heaven is at hand.”

**Watch-word for the week:**

I will watch and pray lest I enter into the temptation of making false estimates of life.

**Sunday, October the twenty-sixth.**

One says, Let an hundred men guess at the size of a hall and there will probably be an hundred different guesses. Let a measuring rod be used, and, though its measurements may disagree with every one of the one hundred notions, all of these will be readily yielded to the exact standard.

Our estimate of Life has been guess work. The hundreds of different creeds prove this—no fixed standard of measurement. Science is exact. It estimates Truth from a changeless basis.—“Truth and Health.”

**Monday, October the twenty-seventh.**

In Divine Science the term Omnipresence is used more than any other word, and it is really the foundation principle of all our work. Wherever we use the term Omnipresence, we mean to convey to the student the eternal fact of the all-inclusive, all-pervading, all-infilling, all-sustaining Life, which man has pleased to call or name God, and of which he is a part.—“Studies in Divine Science.”

Our estimates should be based upon the Truth of the Omnipresence.

**Tuesday, October the twenty-eighth.**

Having Consciousness of the Infinite Truth, we shall now “measure” things by that standard. All that is true must be included within and be the nature of Infinite Truth. We find that Life Eternal and Changeless is Truth; that Wisdom and Knowledge belong to Truth; that Perfect Love is the Nature of Truth.—“Truth and Health.”



**Wednesday, October the twenty-ninth.**

Everything may be estimated from this standpoint of Truth—that whatever God is, is Truth; what God is not, is not Truth, hence is not Eternal. Otherwise God would not be Infinite.

It is plain from this what estimate we now place upon sin, evil, sickness and death. To be verities, these must be part of the Divine Nature, must originate in the Perfect Source and must be eternal. This compels us, if we accept God's Omnipresent, Infinite Being as Truth, to know the opposites of that Being as false.—"Truth and Health."

**Thursday, October the thirtieth.**

We see that our past estimate of Life has been false. We have said with our lips that God is Omnipresent and Omnipotent, but have denied this in our hearts by admitting another presence and power opposed to Good.—"Truth and Health."

We cannot estimate Life by appearances. Let us watch and see that we estimate Life by our basis—the Omnipresence.

**Friday, October the thirty-first.**

How are we estimating people, according to beliefs and opinions or according to the One Presence of Wisdom, of Love, of Power, of Life, of Joy?

Perfect Love gives us a new view of all persons and things. Through the eyes of Love, I look upon all and see all in the Light of Divine Nature.

I do not think or speak ill, or condemnation since I look at all through Love.—"Truth and Health."

Watch ye, stand fast in the faith, quit you like men, be strong.—1 Cor. 16:13.

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(Students enter Graduating Class by special permission of the Board.)	

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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.

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**The Fourth Divine Science Assembly.**

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.

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The Preparatory Readings for the College Bible Course are now ready, and may be had from the Secretary. These printed readings are free to those who are in any of the College classes; to others, 5c.

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When one conforms in thought, and therefore in his living, to externals, to appearances, to the *seeming*, without this true understanding as to what they are and how they operate, he is the "foolish man" who builds upon the sands, which are ever shifting and changing, and therefore unstable as a foundation.

### 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. Freyner, 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, 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, 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.** 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.** The New Thought Church, Aeolian Hall, 32 West 43d St. F. W. Sears, M. P., Speaker. Sunday services will be resumed November 9, 1913, 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 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 Crary 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.

The Financial Age. Weekly, \$5.00. New York City.

The Master Mind—New Thought. Annie Rix Miltz. 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.

Our Dumb Animals. Monthly, \$1.00. 45 Milk St., Boston, Mass. chusetts Ave., Boston, Mass.

Power—Advanced Spiritual Truth of Practical Christianity. Charles Edgar Prather. Monthly, \$1.00. Denver, Colo.

The Public—Fundamental Democracy. Louis F. Post. Weekly, \$1.00. Chicago.

The Stellar Ray—Science, Occultism and Philosophy. Monthly, \$1.00. Detroit, Mich.

The Sunflower—Spiritualism. Weekly, \$1.00. Hamburg, N. Y.

Scientific American Weekly, \$3.00. New York City.

Teachers Magazine—For primary grades. Monthly, \$1.00. A. S. Barnes & Co., 11 East 24th St., New York City.

Unity—Practical Christianity. Charles and Myrtle Fillmore. Monthly, \$1.00. Kansas City, Mo. With Power one year, \$1.50.

Washington News Letter—Evangelical Christian Science. Oliver Sabin. Monthly, \$1.00. Washington, D. C. With Power one year, \$1.50.

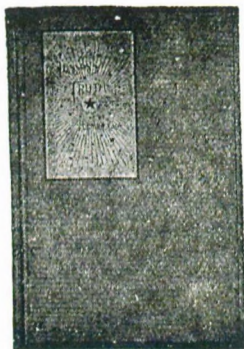
Woe Wisdom—The only New Thought magazine for Children. Myrtle Fillmore. Monthly, 50c. Kansas City, Mo.

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