

1914 YEAR

# POWER

A HIGHER THOUGHT MAGAZINE

Vol. 7

FEBRUARY, 1914

No. 8

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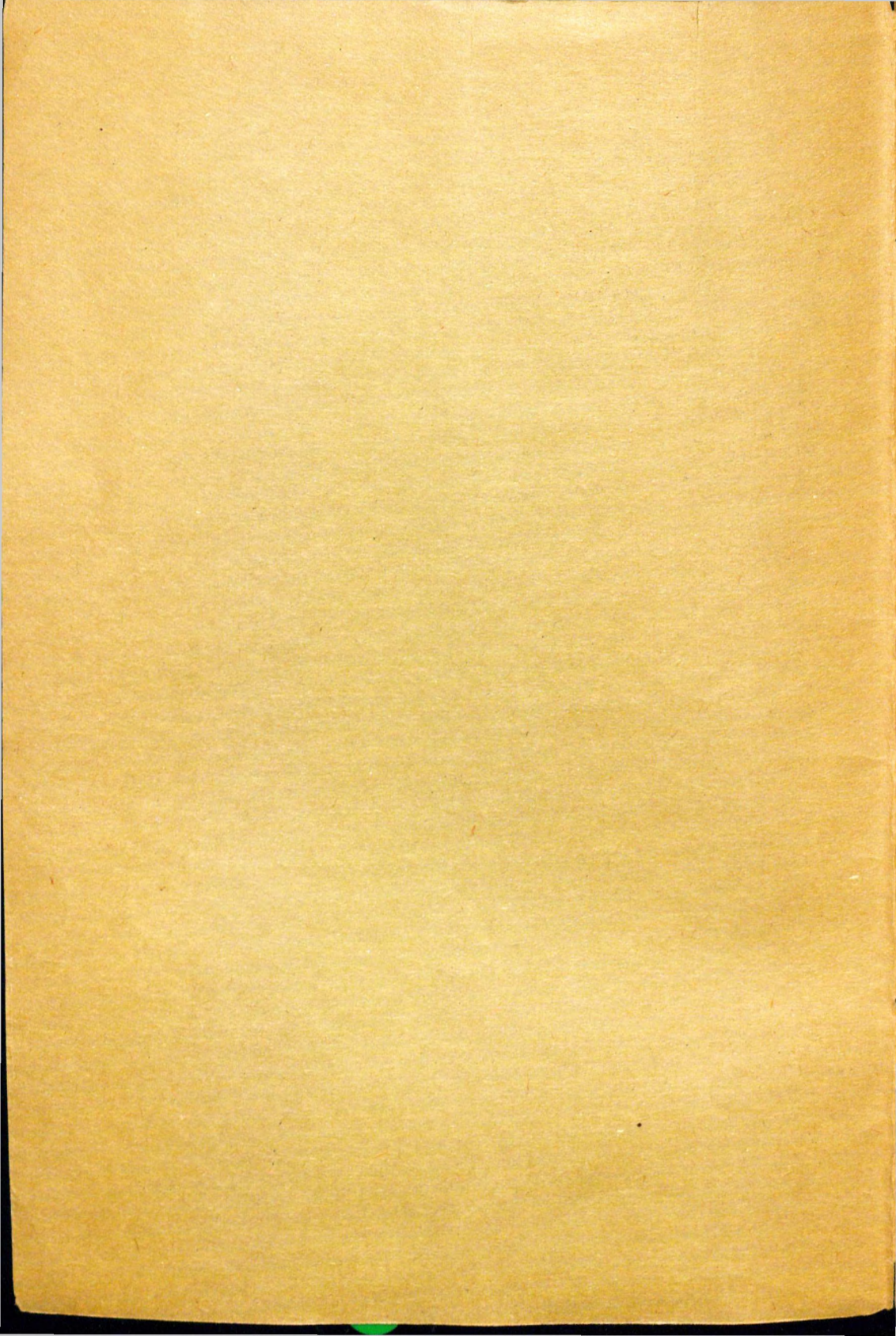
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PUBLISHED MONTHLY BY  
THE POWER PUBLISHING COMPANY

3929 W. Thirty-eighth Avenue : Denver, Colo.

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

T.A. ELLIS.



# POWER.

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

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

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

CHARLES EDGAR PRATHER, Ph.D., Editor.

7th Year. No. 8. FEBRUARY, 1914. \$1.00 a Year

## ACKNOWLEDGING GOD

CHARLES EDGAR PRATHER.

"In all thy ways acknowledge Him, and He shall direct thy paths."  
(Prov. 3:6.)



THE INSPIRATION OF THE ALMIGHTY, the Christ, the Light of Truth, within each one, if unmixed with the false conception of the external, illumines and guides into ways of pleasantness and peace; for through this Light you perceive and know the Allness of God, and therefore the Goodness of All. Only through this Christ-Light can you begin to appreciate and enjoy your rightful estate—the divinity of your humanity.

Whatever tends to awaken one to this realization is essentially helpful, whether that be by so-called hard experience or by a joyous receptivity of revealed truth; the former a blessing in disguise, the latter an inspiration.

To the open mind, the earth and the sky proclaim the goodness and love of God. As sang the Psalmist, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." (Ps. 19:1, 2.)

"Every tree and flower we pass, every tuft of waving grass,  
Every leaf and opening bud seem to tell us, 'God is Love.'  
God is Love, and Peace, and Truth; Life eternal, endless youth;  
Man and beast, each flower and stream, loud proclaim  
'God is Supreme.'"

Oh, the earth is full of the glory of God, if we have but eyes that see. This means if we have awakened from the dream of sense delusion, in which we have seen only hardship, lack, sickness and death—horrible dreams—to an appreciation and realization of the essence, qualities and nature of God, our Source, and therefore of ourselves.

It is an unmistakable evidence of an awakened soul when one is in tune with Nature; when one feels that all the world is kin, and is alive to the so-called common things of Life:

The sunshine and the gentle rain,  
 The meadow land with flower stain,  
 The clear bird song that hails the morn,  
 The swaying banner of the corn,  
 The grass that whispers to the breeze—  
 What common, common things are these!

The broad, blue mirror of the lake  
 That smiles back at the sleeping sky;  
 The billows, too, that leap and break  
 And fling their foamy jewels high;  
 The silver clouds that one by one  
 Toss back the lances of the sun.

All these are common—brook and bird,  
 And rose of red, and meadow green;  
 So common that they seem unheard,  
 So common that they seem unseen,  
 And yet there is no day or night  
 But borrows all of their delight.

No common thing is held apart  
 From us, or pent with lock and key,  
 But in the goodness of His heart  
 They all are made for you and me.  
 It always seems God loves the best  
 The things He makes the commonest.

—Selected.

Then comes the most vital instruction—directions of the inspired Word of God; a system so complete, so accurate, so practical, that an enlightened soul can not question its divine inspiration. These directions are suited to all persons, adapted to all capacities, and applicable to all circumstances.

No intelligent person today claims the infallibility of the Bible. It contains much that must have been merely man's mental conception, contrary to the very nature of God; but with Paul we affirm the truth, "All scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3:16, 17, R. V.)

The Proverbs of Solomon abound with such inspired directions; short, concise, to the point, easily understood, and not difficult to practice. Listen to him as he proclaims, probably from personal application and experience, with its attendant beneficent results: "In all thy ways acknowledge him, and he shall direct thy paths."

While the Old Testament often refers to God as our King, man being subject to authority, the higher conception given us by Jesus Christ that God is our loving Father unites us the closer in bonds of affection and agreement. As a loving child, appreciating and enjoying the blessings of "all that the Father hath," you naturally (divinely natural) obey His revealed laws or "right rules of action": principles that relate to the control of your thoughts, to the sweetening of your temper, to the regulating of your conversation, and to the government of your conduct. To conform to these principles of wholesome and normal living is true acknowledgement of the source from whence they came—God.

As a father this loving Presence has your interests at heart. God teaches you, protects you, provides for you, and heals you. Acknowledge it.

Since God hath given of Himself to all creation, it is God-life which causes that expression to grow or unfold. Hence, even our daily bread is God's gift. Your part has only been that of co-operating with God when you tilled the soil and cultivated the plant. Paul says, "I have planted, Apollos watered; but God gave the increase." (1 Cor. 3:6.) How prone are we to not only forget these material blessings, but even to complain of what we have! Be thankful, acknowledge their Source; for only the thankful heart enlarges the capacity to receive. Give thanks for that which you have, and more will follow.

Ever keeping the perfections of God before you as your ideal, you acknowledge their excellencies, and "grow in grace," being "changed into the same image from glory to glory as by the Spirit of the Lord." You are that which you think. Thinking God-thoughts (good thoughts) reveals to you the goodness which you are—the image and likeness (the substance and expression) of God.

This is not only idealistic; it is intensely practical. Acknowledgement of Good, of God, should be made in every phase and detail of life—"in all thy ways." Are you prosperous? Give God the credit, for it is He that giveth thee power to get wealth. Then use it for good. Are you seemingly poor? Still acknowledge the Infinite Wisdom which is keeping you from destruction. Have the confidence of Habakkuk, who declared, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." (Hab. 3:17, 18.)

Are you perplexed? Are you worried over plans—what to do, how to do it, or where to go? Acknowledge God—the One Perfect Mind—by listening to the "still small voice" within you, ever ready to instruct and guide you, if your attitude is that of serving the Good rather than for personal, selfish ends.

There is an unseen hand guiding your destiny. Openly receive and acknowledge it, and what sweet contentment, what harmonious progress will be consciously yours. Mentality is short-sighted; often blind. It needs something more than human intellect to guide it—it needs Infinite Wisdom. It is about you, within you, only awaiting your recognition and acknowledgement to be of service to you.

To acknowledge Good—in yourself, in your family, in your business, in all conditions, and under all circumstances, is the path to peace, harmony, health, happiness and success. It precludes any acknowledgement of anything not good: it sees only God and His fullness.

"Earth's crammed with heaven,  
And every bush aflame with God!"

*God is Everywhere.*

Behold, I fill heaven and earth, saith the Lord. I am and beside me is none else.

## OPTIMISM VS. PESSIMISM POSITIVE AND NEGATIVE VIEWS OF LIFE

WILLIAM YEATS MORE.



HERE IS A REASON for the marked difference in facial expression of the optimist and pessimist, and we purpose to briefly discuss the subject which has ever been a disputed one with the various schools of philosophy for ages. The optimist stands for the constructive, the real and abiding, while pessimism is a general denial, based solely on the fleeting life-scenes of animal existence.

Naturally, from their respective viewpoints, one believes in immortality; the other either boldly denying or doubting; one ever sees the silver lining to the cloud; the other, nothing but a dark impenetrable fog. One feels the joy of life, disconnected and apart from any of the evanescent impulses of the animal-man, while the other claims them as the only happiness.

The optimist claims and fully believes in the continuity of life, amid surroundings the most congenial and agreeable, among friends that enthuse and stimulate to yet higher degrees of bliss; while the pessimist grows more gloomy and morbid through living in naught but the dungeon of his own dark imagery.

It is certainly incumbent on each one of us to probe deeply into life-causes for the secret of happiness. I am certain of one point, that in working for the happiness of others we will find the very Mecca we longed for; just as Sir Launfal did after a lifetime spent in weary search for the ever-elusive "Holy Grail." This is the lesson we all must know and realize, that:

"The Holy Supper is kept indeed  
In whatso we share with another's need;  
Not what we give, but what we share—  
For the gift without the giver is bare:  
Who gives himself with his alms finds three—  
Himself, his hungering neighbor, and Me."

Let us take up this universal quest, and avoid if possible the weary wandering of the parabolic knight, by quietly and lovingly doing our duty each day, making every one we contact better and happier for knowing us. Speak ever words of courage and cheer to the physically and mentally weak; and commensurately as we benefit our fellows, our moral fiber will strengthen; our faith in God and man will expand, and the "Holy Grail" of happiness will be found close to our bosom.

This is the great alchemical secret of the ages. Its power of transmutation is limitless; for by its application the veriest dross becomes the current gold of the heavenly kingdom.

Selfless love is the master-key which opens every gate in the celestial glades, in which we walk straight away from matter-encased condi-

tions into that delectable state spoken of by John, when "God shall wipe away all tears: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

It is safe to say that the great majority of pessimists are distinctly material in their views, denying the existence of spirit, with arguments based solely on the outer senses. Therefore with them metaphysics has no place; so we readily understand how the ancient logicians and philosophers wrangled over the question, based on such contrasting premises.

In all the early philosophies, as well as in the schools of medieval times, this seeming mixture of good and evil occupied a conspicuous place in the mentality of the race, and it was not until 1700 A. D., that Leibnitz published his work, entitled "Theodicea," the main trend of which sought to prove that the Infinite Intelligence created as perfect a world as conditions would allow; and that evil was the necessary sequence of finite mental conception. The question was propounded thus: "If the present universe be not the best possible, it must be either because God did not know of the (supposed) better universe, or because He was either unable or unwilling to create that better one." The conclusion, however, was that all these hypotheses were untenable, because irreconcilable with God's attributes, His omniscience, omnipotence and supreme goodness.

The materialistic schools were not the only pessimists, for many of the good old Puritans loudly decried all physical enjoyments, advocating a life of austere asceticism, preaching that the home of unalloyed joy, peace and satisfaction, was alone in the heaven above—beyond the skies. We have this bigoted class with us today; nevertheless, the old dogmatic materialism is well-nigh extinct; the glorious light of a "New Day" is fast dispelling the medieval gloom. As there is but One Life, there can be but one true interpretation of it; and the one astounding proof of it all is the fact that when a soul unfolds into our life sufficient to let the spirit guide there are then no contrasting views of Life, for all substantially endorse the plain optimism of our "New Time" poet, Mrs. Wilcox:

I'm no reformer; for I see more light  
Than darkness in the world; mine eyes are quick  
To catch the first dim radiance of the dawn,  
And slow to note the cloud that threatens storm.

The fragrance and the beauty of the rose  
Delight me so, slight tho' I note its thorn;  
And the sweet music of the lark's clear song  
Stays longer with me than the night-hawk's cry.

And e'en in this great throe of pain called Life  
I find a rapture linked with each despair,  
Well worth the price of anguish. I detect  
More good than evil in humanity.  
Love lights more fires than hate extinguishes,  
And men grow better as the world grows old.

## HOW TO STAY YOUNG

CHARLES EDGAR PRATHER

THOUGHT DOES NOT CREATE nor change anything. True thought reveals and stimulates clearness of spiritual vision, wherein one knows the Truth—consequently sees and expresses Wholeness, Harmony and Goodness. False thinking, error thought, does not produce sickness, discord, old age, etc., but it does befog one's vision so that he does not perceive Health, Happiness and Youth. As you think—mentally see or image (you think only in pictures), so you seem, feel and appear. Notwithstanding, your being—your whole being, spirit, soul and body—is and always has been the same—Perfect, for it is the expression of an Infinite Perfect Source—God. The purpose of Right Thought is to see this Truth. As a consequence of your thought you act; and your actions are the interpretation of your thoughts. Orison Swett Marden in his book, "The Miracle of Right Thought," writes definitely on the effect of one's thought out-pictured in either youthfulness or old age, according to the mental image one holds concerning himself.

Every one dreads to see the marks of old age, which are symptoms of decrepitude.

One of the greatest delusions is that man begins to decline, mentally and physically, when he has lived forty to fifty years. It is not true of either the animal or vegetable kingdom.

There is no analogy anywhere in Nature that shows that anything declines more rapidly than it matures. In fact, animals live usually from four to six times the length of their maturing period.

Man alone begins to decline in only twice the years he requires in reaching maturity.

What is the reason for this?

The only answer known to science is that it is because of man's false thought concerning himself.

We literally think ourselves into old age. The world has so long held this limitation over man that by a conviction of race thought we are involuntarily forced into old age. And we will continue to grow old until we learn to change our thought.

So deeply have the wrong lessons concerning life been implanted in us that, resist it as we will, the marks and ravages of old age show upon us. These signs are evidences of our convictions.

Bodily conditions follow one's faith and attitude. No physician or practitioner can save the man who is settled in the conviction that he is going to die.

Just as surely as you watch for the signs of old age, you show your belief in it. While protesting that you believe in the eternal youthfulness of life, you watch for and bemoan the appearance of gray hair, or the scarcity of it; the increasing depth and length of the lines in your face; the stiffening of your joints and muscles.

You doubly impress upon yourself these beliefs in age by declaring



that you are not as young as you once were, and can not now do the things you did then; and by affecting the kind and style of dress denoting age.

This is the old heathen thought of the Chinaman, who never permits his beard to grow until he has reached the age of fifty; and a distinguishing dress denoting class as well as age.

Few of our women today are brave enough to break the custom of wearing only somber black and a dinky little hat or bonnet after she reaches the age of fifty, and she submits to the disintegrating thought influences of age with the rest.

Such thoughts are that we can not stand as much as we used to stand; that we tire more readily; that there is a meridian of life which has been reached, and we are now on the downward side of life; that the games and good times of life are passed, since they are for the young, thus putting ourselves outside the boundary of youth.

These are some of the plain, everyday reasons why we grow old.

How to Keep Young.

Since by an attitude of thought this seeming has taken possession of us, it is as legitimate and reasonable that by reversing the process we can renew our youth. Then by the exercise of right thought we can retain and enjoy our youth.

Remember, youth is the buoyancy of spirit. We all see that age has no place in God, who is the "same yesterday, today and forever." It is a vision of the Promised Land from afar. We fail in its attainment because we are like the Israelites—we fear to go in and possess it; we fear to claim that which is rightfully ours. We give too much time in thinking of the years we have lived, to the neglect of the present.

Buoyancy of spirit—youth—can be attained here and now by every one, regardless of the number of years he has lived, by a proper course of mental discipline.

1. Faith in the fundamental principle that God is perfect Life, Substance, Intelligence, Love, and Harmony—eternal and changeless.

What God is can not age, and time can have no effect upon it.

2. A high ideal. Whatever tends to make man look up—a high aim, a noble purpose—is a spiritual tonic that stimulates life in him. Hence, thoughts of truth, justice, goodness, beauty, are rejuvenating, for they are broadening, and better the one who practices them. Only when such progress or unfoldment stops, does one begin to age, for it is an evidence that we have stopped reaching up, that our ideals have become dim and our aspiration withered.

3. Be awake. The man who takes interest in things, who keeps abreast of the times, who is filled with hope and earnestness, is continuing to grow—not age; and such a man feels the tingle of youth in his veins, the spirit of youth surging through him.

4. Be optimistic. Only he who sees the end, who is ever looking into the grave of despair, old age, failure and death, sours upon life. Nothing will so quickly age a person as this malignant form of thought. Therefore, to keep youthful, look on the bright side of everything; refuse to see any other side to it. Be enthusiastic, whole-souled, sweet-tempered, if you wish to keep young.

Optimism is a care-killer, a worry-destroyer, and a healthy aid to digestion. It promotes sociability, kindly feelings, good will.

Only pessimists, over-serious, selfish people, have dried-up skins, hard and repellent features, and wrinkles. Perfect health and buoyancy of spirit are an impossibility to them.

5. Associate with the young. Their bright mentalities, exuberant spirits, quick wits, vivacious manners, are infections. Be one with them in their sports and amusements. The word "dignity" is only a bugaboo. Only when you insist upon forcing ossified thoughts and actions upon them will the young not desire your association. Ossified bodies are the effect of ossified thinking. The hardening tissues, the shriveling-up process, the wrinkles, all are in thought before shown in the body.

Variety is characteristic of youth. Don't get in a rut. Take an active interest in the things which interest children. Lots of play will erase those lines of care, and will even restore the color of your hair. Make the most of life and get the most out of it you can; don't take it so seriously as to cramp and impede your activities and enjoyments.

6. Keep busy. No one ever died of over-work, but most people die from over-worry. To grow, to keep young, you must keep active, you must achieve in some form or other. If you are not doing anything you are already dead. A man is old, no matter how few years he has lived, when he is out of tune with the universe, out of touch with youth, and has lost interest in life, when he has ceased to be progressive.

7. Think youth. Why should a man begin to decline just when he has learned how to live? Keeping young in thought shows youthfulness in body, but old age, with all its effects and defects, is pictured forth by the one who believes he is on the decline.

By living mentally in youth, picturing constant self-renewal going on in every cell of the body by the "power that worketh in us," the mental images of old age and decrepitude can not be reproduced, for there is no place for them.

Dwell in thought upon the eternal youthfulness of God expressed as you, holding to the divinity of yourself which can not grow old, and you will be rejuvenated in appearance. And this is not so hard to do, after all, but it requires holding the right thought resolutely, vigorously, constantly.

Old age is unnatural and unnecessary, caused largely by old age thoughts, habits and convictions. To keep your youth, think youth; talk youth; live youth. Say: "I am the expression of the ever-renewing life of God, which constantly rejuvenates every cell of my body."

8. Subconscious training. Night worrying is exhausting, nerve-racking and ageing. Troubles are always exaggerated and appear more vivid in the night than in the day. As one drops to sleep, finally, it is with those impressions which keep up their active reproduction, while the brain and body sleep, wearing out the physical organism.

Before falling to sleep one should fill the mentality with bright, cheerful, encouraging and inspiring thoughts. These then have control in the subconsciousness, and will continue their renewing and rejuvenating influences.

9. A joyous religion. A religion that is dominated by the inspiration of life, love, joy and goodness, displaces those disintegrating forces of false sense thought of fear, vengeance, sin and death, which rapidly age all those who indulge in them. Piety and joy should be synonymous.

10. The simple life. Live naturally; obey the laws of nature, of health; keep clean. Abused nerves and mental faculties must pay the penalty. If neglected or abused, the body gets out of order and wears out; but perfectly adjusted, like a watch, it should run smoothly and accurately for a century or more.

As any expression should be full and complete to at least four times the maturing period, and as man does not fully mature until he is about thirty, his natural period of usefulness should be up to the age of 120; and certainly he should be in the prime of his power and vigor at seventy-five.

Remember, you grow old by thinking old age thoughts. You can regain and retain youthfulness by the simple process of steadfastly thinking and living youth; and you can do it in no other way.

### HYMN TO COLORADO

ROSCOE K. STOCKTON.

Colorado! Child of Light!  
Born of wedded Hill and Plain!  
Golden Day and Silver Night  
Sang thy infant slumber-strain!

Colorado! Child of Life!  
Canopied by Heaven's blue!  
Air with vigored balsams rife  
Fans the happy face of you!

Colorado! Child of Wealth!  
This thy heritage untold:  
Bounding Joy and Boundless Health,  
Soul of Peace and Heart of Gold!

Colorado! Child of Heaven!  
Favored child thou art of earth!  
Gifts divine to thee are given,  
Love celestial blessed thy birth!

## The International Bible Lessons

CHARLES EDGAR PRATHER.

Lesson 5, February 1.

### THE UNFRIENDLY NEIGHBOR

Luke 11:1-13.

**Golden Text.** Luke 11:9—Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.

Prayer is of such great importance that we all feel our need of knowing how to pray aright. This was the desire of the disciples of Jesus, one of them saying, "Lord, teach us how to pray," and it has ever since been the desire of humanity.

Strange, indeed, that for all these ages we have ever insisted on following the old method of supplication, pleading and begging! This method came from the sense of unworthiness, a "worm of the dust" notion, lost sinners, outcasts, etc.

Before the time of Jesus man was taught to be afraid of God—much in the same way people now try to scare others into being good, through fear of punishment if they do wrong. But with Jesus came a new light into the world—the Christ, and man was taught that God is our loving Father, with whom we are ever at one.

In this model prayer given by Jesus we have the very fundamental principles of life clearly and definitely stated. Remember, the Aramaic language which Jesus spoke, had no past nor future tenses, and hence his statements did not partake of petition or supplication, but were definite affirmations of Truth in the present (now) tense.

Jesus realized and declared that "All that the Father hath is mine;" hence he did not beg God to give him his daily bread. He acknowledged his abundance in a thankful spirit.

How should you pray? Listen! "Our Father" (source and substance of our being), "which art in heaven" (realm of harmony),

"hallowed is thy name" (holy, perfect, complete is thy nature or character). "Thy kingdom is come" (God rules!). "Thy will is done on earth as it is in heaven." (This acknowledgment opens our eyes to see the harmony and good everywhere prevalent.) "Thou givest us each day our daily bread." (All substance is of God, hence He is our constant supply.) "Thou forgiest us our debts as we forgive our debtors." (Only as we free others in thought from all limitation do we ourselves become consciously free.) "Thou leadest us not into temptation" (it is our own blinded sense desires and delusions), "but dost deliver us from all evil." (When we turn to God the darkness of sin is dispelled and we are set free.)

What is the efficacy of prayer, since God has already given us of His fullness? Simply this: Prayer changes us—not God. It turns us from darkness to light, from sin to righteousness, from poverty to affluence, from sickness to health, from misery to happiness.

Prayer is opening the windows of our soul to the sunlight of Truth, the joy of Life. The truest and highest form of prayer is the positive affirmation of Truth. The effectual prayer is the one which does not become lax in its vigilance, but is persistent in its declaration and thankfulness until the heart's desire is attained.

It is this demand of the soul for Truth which is sure of its realization, illustrated by Jesus in our lesson of the unfriendly neighbor, who finally responded to the incessant demand of his neighbor for sup-

plies. Jesus laid down this law of prayer for all who would have their prayers answered: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." **Ask, seek, knock.**

Prayer, then, is activity upon your part—you must do these things, and you will find that for which you seek has been yours all the time, though you knew it not. Then pray as though you had already received—give thanks—and ye shall have.

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**Lesson 6, February 8.**  
**DARKNESS AND LIGHT**  
**Luke 11:14-26, 33-36.**

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**Golden Text.** Luke 11:35—Take heed therefore that the light which is in thee be not darkness.

The whole question of life and death, happiness and sorrow, opulence and poverty, health and sickness, is that of **light and darkness.**

The more light you perceive the less you have of the effects of darkness or sin. For all sin is the result of mental and spiritual darkness.

Light, light, more light, is the crying demand of the world. The prayer is being answered, for the light of Truth—the Christ—is being realized in the hearts of men more and more.

This light has always been here, filling all. It is the "true light which lighteth every man that cometh into the world," but because the race has been wandering in the maze of ignorance, in sense beliefs and fears, it has not perceived this light of Truth.

Knowledge is light. By it we see and know the Truth. True knowing is consciousness of Truth. There is no other knowledge. When you know the truth of Life you will have no sense thought of death. When you know the truth of body you will have no sense-

seeming of sickness and weakness. When you know the truth of God you will be free from every sense-delusion of some other presence and power—for you will know **God is All.**

It was through such a clear and strong consciousness Jesus was able to cast out the demons of false-thought, superstition, and mental delusions. There is but one source of strength and power; there is but one Presence and Power—the Good omnipotent. Knowing it, you are one with God-power, and nothing can withstand your word of Truth.

Use your Christ-light. Keep it burning. Don't be ashamed of it and try to hide it. It has shown you the way of peace, power and plenty; let it shed its radiance upon others. Don't mix the Truth you perceive with thoughts of sin, sickness, poverty. This is "double-mindedness." To see clearly you must keep your "eye single"—keep your thought in line with the Truth, with God, and your way will grow brighter and brighter unto the perfect day.

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**Lesson 7, February 15.**  
**JESUS' HATRED OF SHAMS**  
**Luke 11:37-54**

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**Golden Text.** Gal. 6:7—Be not deceived; God is not mocked.

Love and Truth never hate anything. Jesus never hated anything or anybody. He was so full of divine sympathy that he yearned to help the world rise from discord into harmony. He clearly saw the

law and knew that all suffering was the result of its violation. He therefore spoke positively of the effects of sin in order to awaken those who yet did not comprehend the Truth.

The Pharisees were a self-righteous sect or class. They had a "form of godliness but denied the power thereof." The words of Jesus to them was not so much in condemnation of their pretenses to goodness, when they were in their thought just the opposite, as it was pity for their shallow understanding of Truth. "Woe unto you" would better be translated "I am sorry or grieved for you"—for "ye have taken away the key of knowledge." This "key" is the "still small voice" within you which is thrust aside for mental beliefs, opinions, called "learning." The outer has obscured the inner. You live in the sense of things, the seeming, and not in the consciousness or reality of being. The re-

sults must necessarily be like what you have been pretending. The consequences will be sad for you. I am sorry you have not seen clearer, understood more perfectly, and lived more truly than you have in the past.

Get the inside right, make clean the inside of the cup, be humble in spirit, ready to serve in the "lowest" place, with sincerity and truth, then spiritual illumination and holy living will result which will be rewarded by peace, health, happiness, and satisfaction, and you will become the "key of knowledge" to others, thereby leading them into the Truth whereby they may enjoy the same blessings of "Our Father."

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Lesson 8, February 22.

**FAITH DESTROYING FEAR**

Luke 12:1-12.

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**Golden Text.** Luke 12:8—Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

Thoughts are living forces, and may be read by those who understand the law of thought transference. You think only in pictures. These images are caught by other mentalities which are open to them, and leave their effect just as though they had been thought directly by them. By a little practice one is often enabled not only to catch clearly the thought of another, but to determine from whom it came.

Therefore, to him who knows, the world is an open book. Nothing can be hid. Thought—there is no such thing as "secret thought"—is the means of enlightenment. It uncovers all false pictures, or reveals the sincerity and purity of heart, as the case may be.

Thought being thus potent, influencing more or less the one who is unconsciously open to it, is like the leaven of bread. It spreads and grows, enlarges that mental picture, whether it be good or bad. Therefore, how vital the injunction of Jesus for you to beware or refrain from the "leaven of the Phar-

isees"—false pretenses, untrue and impure thoughts.

How important, then, that you think right! You are not only affecting yourself, but others—you can't tell how many. Stop giving so much attention to appearances. Why fear what may take place in the external? Turn your thoughts to the Highest and Holiest. This is reverencing God, who is the only Power.

This Presence is the only Wisdom, Life, and Power. In it is Love, Health and Joy. As you think such realities your thoughts will be inspiring, strengthening, healing, and illuminating forces which will bless others who are seeking the light.

This is confessing God in you; confessing God in all humanity, as you perceived God in Jesus. The Holy Spirit will thus direct, instruct and protect you, for you will have become consciously its avenue, the messenger of Truth.

Have faith in God, and all fear is banished. He who careth for the sparrow careth for you. In His Presence you are ever at peace.

## A GROWN-UP FAIRY TALE

MISS ISAAC HARPER



A, LA," came a song so soft and sweet that it sounded like the rustle of autumn leaves. But it wasn't. It was a really song, and it came from the queerest of queer looking little creatures sitting upon a tall fern by the roadside. This queer little creature was Happy, the fairy who had a secret, and the reason for choosing the tallest fern was part of his secret.

Now, Happy's friends down among the mosses and bluebell buds knew that he had a secret, for ever since the day that a bad boy had broken his arm, he had been different. The difference had something to do with his secret, and the secret had something to do with the old gray bag that hung at his side. But how the change came about, and just what the bag had to do with it all, they did not know. Not that they had not asked about his secret and this old gray bag, for they had time and again. But their asking had been from curiosity; when they really wanted to know, he would tell them.

So out into the sunlight he swung and back into the shadow singing with all the gladness he knew, until Miss Grumpy called, "Goodness me, Happy, where are you, and what can you find to be so joyful about? The sun is blazing, and the road nothing but a dust heap; it seems to me that you had better make less noise else another bad boy will spy you and break the other arm."

"Oh, come now! Don't be so cross," answered Happy, peering over the edge of his leafy perch; "it's really a beautiful day, and if you'll just come up here you would soon know that there are no such things as bad boys and trouble."

"If I come, will you tell me—" But Miss Grumpy put her fingers to her lips. "No, I will not ask him to tell me what he has in his bag; I'll just go up and find out for myself." So up she jumped, and was soon swaying out into the sunlight and back into the shadow as gayly as her companion.

"Now I shall soon know all about it," she mused. "And, oh, how envious the folks will be! But how lumpy the bag is. I remember it is always a trifle so, but today it seems different. Perhaps it contains nuts or berries, or even honey-balls."

Once she tried to pinch it, then she decided to cut the leather thongs which held it so snug to Happy's shoulder. But just as she had her scissors ready, he raised a-tiptoe upon his perch and whispered: "Ah-a, here she comes!"

Grumpy began to ask, "Who?" and "Where?" and to declare that she saw only some school children. Happy did not answer. Then quicker than it takes to tell it, a tiny stone arched the road and fell at the feet of a little girl.

"Why, that is the cross-patch girl!" cried Grumpy; "I often hear her snarling about things on her way to school."

For a moment the cross-patch girl looked cross-patchier than ever—then she stooped and picked up the stone.

"That is the fifth time I have tried—see, she is really smiling!"

"And here comes Master Greedy-One and his poor old dog," cried Happy, springing to a nearby leaf that seemed a trifle higher. But before Miss Grumpy could say that she considered him the very worst boy in all the country-side, another stone had left Happy's hand to fall in the road close by.

"Why, he is giving all his bread to his dog! Did you ever see the like?"

"Yes, that is always the way, when they once know," answered Happy.

Other children were coming now, but Grumpy did not notice them; she was wondering, wondering what it all meant. She had never seen Happy so happy; why, she was beginning to feel quite different herself.

"Oh, he is really coming!" exclaimed Happy. "If—if he only will!"

"Why, that is the boy who broke your arm! Run, run, else he will get you again." But in answer to this, Happy raised a quieting finger, and tossed a stone so bright that when it fell at the feet of the boy it sparkled like a sunbeam.

"Surely you did not mean it for him?"

"Yes, the brightest and best that my Others' Bag can give."

"Your 'Others' Bag'?" cried Grumpy, her eyes ashine with wonder.

"Why, yes; my Others' Bag, where I keep my love gifts. They come from the thoughts I have for others." Then, with a quiet sigh, as he glanced at his one little arm, "Truly, sister mine, it is the only thing that makes life worth while."

Grumpy came very close to his side now. "Do—do you think that I could have an Others' Bag, too?"

No sooner had Miss Grumpy wished for an Others' Bag than she had one, and when she put her hand into it there was a stone, a beautiful one, the first fruits of her wish; for to truly wish love is to have it, and to have it is to give it away.

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Denials have almost disappeared. And wherever used there is an excuse for them. No excuse is needed for affirmations. In Hibbard's Journal, probably the foremost of all journals in Higher Thought and Criticism, I find in an article by one of the world's foremost scientific thinkers—Sir Oliver Lodge—the following which sustains Emerson and "Now" in their reliance upon Affirmation. He says:

"I always mistrust negations. They commonly signify blindness and prejudice—always except when thoroughly established and carefully formulated in light of experience and mathematical proof. And even then be ready to admit the possibility of higher generalizations which may uproot them. They are safe only when thrown into a form of a positive assertion. . . . A positive form should be demanded of every comprehensive desire and whatever can not be thrown into positive form, it is wise to mistrust. Its promulgator is probably stepping out of bounds into cheap and easy region of negative speculation. He is like a rationalistic microbe denying the existence of a human being."—Henry Harrison Brown in "Now."



## THE MYSTERIES OF A PACK OF CARDS

A private soldier by the name of Richard Lee was taken before a magistrate for playing cards during Divine service. It appears that a sergeant commanded the soldiers at the church, and when the minister read the prayers, he took his text. Those who had a Bible took it out, but this soldier had neither Bible nor Prayer-book, but, pulling out a pack of cards, he spread them before him. He just looked at one card and then at another. The sergeant saw him, and said, "Richard, put up those cards; this is no place for them."

"Never mind that," said Richard.

When the service was over, the constable took Richard before the mayor.

"Well," said the mayor, "what have you brought the soldier here for?"

"For playing cards in church."

"Well, soldier, what have you to say for yourself?"

"Much, sir, I hope," replied Richard.

"Very good; if not, I will punish you most severely."

"I have been," said the soldier, "about six weeks on the march. I have neither Bible nor common Prayer-book. I have nothing but a pack of cards, and I'll satisfy your honor of the purity of my intentions."

And, spreading the cards before the mayor, he began with the ace.

"When I see the ace, it reminds me that there is but one God. When I see the deuce, it reminds me of the Father and the Son. When I see the tray, it reminds me of the Father, Son and the Holy Ghost. When I see the four-spot, it reminds me of the four evangelists that preached, Matthew, Mark, Luke and John. When I meet the five, it reminds me of the five virgins that trimmed their lamps—there were ten, but five were wise and five were foolish, and were shut out. When I see the six, it reminds me that in six days the Lord made heaven and earth. When I see the seven, it reminds me that on the seventh day He rested from the great work He had created, and hallowed it. When I see the eight, it reminds me of the eight righteous persons that were saved when God destroyed the world, viz., Noah and his wife, with three sons and their wives. When I see the nine, it reminds me of the nine lepers that were cleansed by our Savior—there were nine out of the ten who never returned thanks. When I see the ten, it reminds me of the ten commandments which God handed down to Moses on tablets of stone. When I see the King, it reminds me of the King of Heaven, which is God Almighty. When I see the Queen, it reminds me of the Queen of Sheba who visited Solomon, for she was as wise a woman as he was a man. She brought with her fifty boys and fifty girls, all dressed in boys' apparel, for King Solomon to tell which were boys and which were girls. King Solomon sent for water for them to wash; the girls washed up to the elbows, and the boys washed to the wrists. Solomon told by that."

"Well," said the mayor, "you have given a good description of all the cards but one."

"What is that?"

"The Knave," said the mayor.

"I will give your honor a description of that, too, if you will not be angry?"

"I will not," said the mayor, "if you do not term me to be the knave."

"Well," said the soldier, "the greatest knave that I know of is the constable that brought me here."

"I do not know," said the mayor, "if he is the greatest knave, but I know he is the greatest fool."

Richard continued: "When I count how many spots in a pack of

cards, I find 365, as many days as there are in a year. When I count the number of cards in a pack, I find there are 52, the number of weeks in a year; and I find four suits, the number of weeks in a month. I find there are 12 picture cards in a pack, representing the number of months in a year; and on counting the tricks, I find 13, the number of weeks in a quarter. So you see, sir, a pack of cards serves for a Bible, almanac and common Prayer-book."

"You are discharged," replied the mayor.

#### WHAT GOD IS, MAN IS

Man is the Expression of God, the Expression of Divinity. "Of His fullness have all we received."

"Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:13.

"God created man in his own image."—Gen. 1:27.

An image is an exact likeness; a perfect resemblance; a visible representation.

Before a thing can be outwardly presented it must first be inwardly perceived. This is creative action of Mind, and is called Idea. To represent is to re-enact by the power of the One Mind in you, the God-Thought or true Idea. Therefore all forms are the creation of God even though they be produced through the agency or avenue of man. God is alike creator, whether He made us or made us make ourselves.

Hence man is the thought of God expressed. So is every other visible thing. Not only is the thing the real substance of God—Spirit—but inherent within it is every quality and attribute of God.

What God is, you are! Not all of God—oh, no; but **ALL THAT YOU ARE IS GOD**. You are the universe in miniature. The drop of ocean water is a miniature ocean in itself. And man is an embryo God in essence, potentialities, qualities and possibilities.

#### WAYS OF SHOWING TRUE LIVING

"What doth the Lord thy God require of thee, but to fear (reverence) the Lord thy God, to walk in his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul?"—Deut. 10:12.

1. In Loving God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10:27.

2. In Serving God. "In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit, serving the Lord."—Rom. 12:10, 11.

3. Walking Worthily. "To the end that ye walk worthily of God, who called you into his own kingdom and glory."—I Thess. 2:12.

4. In Worshipping Omnipresence. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth. . . . God is Spirit, and they that worship him must worship in spirit and truth."—John 4:23, 24.

5. In Doing All to God's Glory. "Whether therefore ye eat, or drink, and whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

## Daily Studies for the Month

ALICE R. RITCHIE.

### “SING UNTO THE LORD A NEW SONG.”

Main Thought for the Week—

Sing a Song of Wisdom.

#### Sunday, February the First.

Let us resolve today to try very earnestly this month to break up our old habits of talking on the negative side. If we talk of sickness, of weakness, of sorrow, or lack of any good thing, we are talking on the negative side. You very much desire, I know, to rid yourself of any and every disagreeable habit. Everyone can improve in this matter of talking.

No matter how much you have studied Truth, or how little, these lessons are written in **Love**, for **you**. If you have studied Truth for a long time, and think that there is no need for you to watch your words, pray, “God is now cleansing me from secret faults.” If you have studied Truth just a little, study each day’s lesson very carefully and earnestly; meditate upon it. Take the thought of the lesson with you as you enter into each day’s activities, trying calmly and joyfully (not strenuously) to live according to the lesson you have studied.

#### Monday, February the Second.

“The tongue of the **wise** is health.”—Prov. 12:18.

If our song is to be a song of Wisdom, we will no longer chant of past operations and past attacks of illness. We see **today** filled with Health. Today we talk on the Health-side. (Study page 124 in “Truth and Health.”)

#### Tuesday, February the Third.

The quickest way to make ourselves stop talking about sickness is to stop believing in sickness.

Health is real, sickness is unreal. It is the part of Wisdom to believe in the Reality. No matter what appearance of sickness you may see today, try to realize the reality of Health, and to know that the appearance is but a false belief that can be removed by knowing the Truth.

(Study page 26 in “Truth and Health.”)

#### Wednesday, February the Fourth.

Think well before you speak. If you have a thought that is not worthy of you, just let that thought slip away without being put into words. But speak that word of appreciation, of thanks, of praise. You will have the opportunity **today**.

(Study page 54 in “Truth and Health.”)

#### Thursday, February the Fifth.

“In the multitude of words there wanteth not sin; but he that refraineth his lips is wise.”—Prov. 10:19.

Very often it is wise **not** to talk. Today the Spirit of Wisdom in you is showing you when to talk and when to refrain from talking. Listen to the Christ Spirit; obey the Christ Spirit.

(Read in “Truth and Health,” page 362.)

**Friday, February the Sixth.**

Some Truth students have not yet seen the importance of watching their words, and they prattle on and on about the unrealities, and then wonder why they do not seem to grow in the realization of Truth. You can not talk one thing and be another. A life of Truth is a life of the utmost integrity.

For "By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12:37.

(Meditate upon what you read on page 84 in "Truth and Health.")

**Saturday, February the Seventh.**

We do not have to tell any one how much Truth we know. It is not wise nor necessary to tell of our demonstrations. The living of Truth is more convincing than talking. As you practice the Truth that you study, you unconsciously convince others of the Truth that you have laid hold of, not by telling them about it, but by your very presence. Always be glad and ready to tell of these great, Universal Truths, but talk little about yourself in a way that might appear boasting.

("Truth and Health, page 64.")

**Main Thought for the Week—**

Sing a Song of Love.

**Sunday, February the Eighth.**

Read Paul's Love Song, I Cor., 13th chapter.

"Love never faileth." Unkindness, impatience, irritability, fail in accomplishing good results, but apply the words of Love spoken from the Love-consciousness, and you can have no failure.

**Monday, February the Ninth.**

"A soft answer turneth away wrath: but grievous words stir up anger."—Prov. 15:1.

Let us see to it that we give the "soft answer." It does not denote weakness, but **God-Strength.**

(Read page 160, "Truth and Health.")

**Tuesday, February the Tenth.**

"A wholesome tongue is a tree of life."—Prov. 15:4.

Keep your thought from evil and your lips from speaking guile:

(a) Do not read the "horrors" in the newspapers. Do not talk about them.

(b) Do not discuss inharmonious conditions.

(c) Do not worry, fear, nor doubt.

(d) See the good in every one and in everything. ("Studies in Divine Science.")

Use the above to help you sing the Song of Love.

**Wednesday, February the Eleventh.**

"Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."—Romans 13:10.

If our words are words of Love, they will work no ill to our neighbor.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."—Col. 4:6.

(See Titus, 2:8, and page 201 in "Truth and Health.")

**Thursday, February the Twelfth.**

Let us no longer criticize anything or anybody, but with faith in the Creator, look for the good in all, and more and more will the good be seen. ("Truth and Health," page 363.)

May we say about other people just the things we would enjoy having them say about us. This is a rule of Love. (Prov. 10:20.)

**Friday, February the Thirteenth.**

**Three Gates of Gold.**

"If you are tempted to reveal a tale  
Someone to you has told about another,  
Make it pass, before you speak,  
Three gates of gold—  
Three narrow gates: First, **Is it true?**  
Then, **Is it needful?**  
And there is last and narrowest,  
**Is it kind?"**

(Study page 149 in "Truth and Health.")

**Saturday, February the Fourteenth.**

**Statements for Meditation.**

I will love all things; I will bless all things; I will praise all things.  
I dwell in Love, and Love forever dwells in me.

I am controlled by the living, loving Presence that is with me now and always.

In Him I am complete.—("Studies in Divine Science.")

(Study in "Truth and Health," page 147.)

**Main Thought for the Week—**

**Sing a Song of Abundance.**

**Sunday, February the Fifteenth.**

Let us talk of abundance, **never** of lack. One who wholly believes in God cannot believe in lack.

"But my God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. 4:19.

(See page 352, "Truth and Health.")

**Monday, February the Sixteenth.**

"Lay up his words in thine heart." "His words" are words of Wisdom, of Love, of Abundance. If we "lay up" **these** words in our hearts, then we will talk on the Truth-side and never on the negative side. We cannot be laying up "his words" in our hearts and talk lack and "hard times." No matter how hard a time you think you are having, do not talk about it. Go to your room and turn your thoughts to your Omnipresent Supply. Divine Love is your Shepherd; you are guided, protected and sustained by Divine Love. You gladly co-operate with Divine Love. You are purified from all pride and all fear.

(Study page 253 in "Truth and Health.")

**Tuesday, February the Seventeenth.**

We can sing a Song of Abundance without saying or singing a word. Have you not seen people who had such a great realization of Love that their attitude toward their work was so beautiful, and just to see them at their work made you feel good all over. They abounded with and radiated an abundance of Love. The life of such a person is one continual Song of Abundance. Some people say that money talks. I know that a life founded on Truth talks. It is the daily quiet living that counts.

(Page 146 in "Truth and Health.")

**Wednesday, February the Eighteenth.**

Today let us watch our words and see that they express Strength

and not weakness. We believe in God as our abundance of strength, so we cannot say that we are weak.

"Let the weak say, 'I am strong.'"—Joel 3:10.

"In quietness and in confidence shall be your strength."

("Truth and Health," page 138.)

**Thursday, February the Nineteenth.**

"Let the word of Christ dwell in you richly in all wisdom."—Col. 3:16.

Refuse to entertain a thought or speak a word of sinfulness, of sickness, or of weakness.

(Page 113, "Truth and Health.")

**Friday, February the Twentieth.**

"Only let your conversation be as it becometh the gospel of Christ."—Phil. 1:27.

This is good advice; may we heed it today.

(Read page 117 in "Truth and Health.")

**Saturday, February the Twenty-first.**

I will speak always of Fullness for others and myself. ("Truth and Health," page 123.)

I know the Fullness of my Supply. (Page 122; study page 164.)

"For the word of God is living and effectual."

**Main Thought for the Week—**

Sing a Song of Joy.

**Sunday, February the Twenty-second.**

"For the joy of the Lord is your strength."—Neh. 8:10.

"Behold, I bring you good tidings of great joy, which shall be to all people."

Do not forget the "good tidings of great joy." Health is yours, Love is yours, Wisdom is yours, Strength is yours, **Abundance of All Good is yours.**

("Truth and Health," page 5.)

**Monday, February the Twenty-third.**

No matter how things look, keep on singing your Song of Joy.

"The righteous shall be glad in the Lord, and shall trust in him."—Psalm 64:10.

Joy is that calm inner state of blessedness which depends on no external thing. ("Studies in Divine Science.")

**Tuesday, February the Twenty-fourth.**

Joy is of the soul, and is rooted and grounded in God. It belongs to the wealth of one's own being; it is one of the blessed possessions of the soul. As we come into the consciousness of joy we will enter a beautiful life of service. ("Studies in Divine Science.")

(Psalm 16:11; John 16:24.)

**Wednesday, February the Twenty-fifth.**

Even if we have friends who come to us with dark and gloomy tales, let us listen and know the **truth of joy** for them, for we will thus bring them into a better state of consciousness. ("Studies in Divine Science.")

Always keep the Song of Joy in your heart, no matter what other people believe.

**Thursday, February the Twenty-sixth.**

Let us have a note of joy in our voices; we should not affect a complaining attitude in the hope or expectation of receiving pity from others. Self-pity or the pity of others is weakening, and should not be indulged. ("Studies in Divine Science.")

Give thanks to God by being joyful.

"Joy is the grace we say to God."

"My mouth shall praise thee with joyful lips."

**Friday, February the Twenty-seventh.**

"Sing unto him a new song."—Psalm 33:3.

"And he hath put a new song in my mouth, even praise unto our God."—Psalm 40:3.

I am a radiant center of joy.

I rejoice and am glad.

**Saturday, February the Twenty-eighth.**

"Sing unto the Lord a new song, and his praise unto the end of the earth."—Isaiah 42:10.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."—Psalm 19:14.

**COLLEGE COURSES**

The Colorado College of Divine Science.

**TEACHERS AND PRACTITIONERS' COURSE.**

(Five Classes Required for Diploma.)

PRIMARY CLASS.....	\$10.00
TRAINING CLASS (Individual, \$25.00).....	15.00
BIBLE STUDY.....	25.00
NORMAL CLASS.....	25.00
GRADUATING CLASS.....	25.00
(Students enter Graduating Class by special permission of the Board.)	

**FOR HEALTH**

In time of sickness, do not give attention to *dis-ease*, but, at all times as well as in the silences, give yourself unswervingly to the truth of God's Presence. In the silence affirm it earnestly and rapidly until you feel the Presence, until all anxiety and fear fall away and you sense the peace and freedom that comes whenever we turn *wholly* to the One that is the Life of our life.

When the soul is thus filled with peace, speak the word for the one who needs to realize his health:

*God's Presence in you and around you is your surety of perfect health. Health is your normal condition, your eternal state. The Life-power is active within you. It is the intelligent and loving Power of God that never withdraws Itself from you. It is, at this moment, fulfilling in you God's perfect harmony. We trust this Presence and Power absolutely for the maintenance of your perfect health.*

God-Wisdom, God-Life, God-Love should radiate from you, and *will* when you are steadfastly unwavering in your practice of God's Presence.

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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 ledest 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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**ROSTER OF DIVINE SCIENCE REGISTERED GRADUATE WORKERS.**

- |   |   |
|---|---|
| Baum, Mrs. C. L., 1439 Gilpin Street,<br>Denver. Teacher.   | Ketner, Mrs. M. M. P., 1647 Clarkson<br>Street, Denver. Practitioner.   |
| Brooks, The Rev. Nona L., 864 Clark-<br>son Street, Denver. Minister First<br>Divine Science Church of Denver.                                  | Knowles, Miss Lillian R., 1543 Gilpin<br>Street, Denver. Healing and Indi-<br>vidual Instruction, Adults and Chil-<br>dren.   |
| Close, The Rev. Helen E., 727 W. 14th<br>St., Oakland, Calif. Vice President<br>and Treasurer of The California Col-<br>lege of Divine Science. | Luedtke, Mr. G. R., 525 Twelfth street,<br>Denver, Colo.  |
| Dalziel, The Rev. Ruth, Minister First<br>Divine Science Church of Oklahoma<br>City, Okla. 112 W. 7th St.                                       | Palmer, Mrs. Anna L., 1250 Ogden<br>Street, Denver. Individual Instruc-<br>tion.  |
| Dameron, Mrs. Pearl W., 1347 Emer-<br>son Street, Denver. Practitioner.   | Patch, Mrs. Marie Maynard, The Shir-<br>ley, Denver. Practitioner and Teach-<br>er.   |
| Eaton, Mrs. Alice C., Secretary Colo-<br>rado College of Divine Science, 730<br>E. 17th Ave., Denver. Practitioner.                             | Prather, The Rev. Charles Edgar, 3928<br>West Thirty-eighth Avenue, Denver.<br>Residence, 4231 West Thirty-second<br>Avenue. Editor "Power," Minister<br>Second Divine Science Church of<br>Denver. |
| Elliott, The Rev. Ida B., 727 W. 14th<br>St., Oakland, Calif. President Cali-<br>fornia College of Divine Science.                              | Preston, The Rev. Josephine S., 315-<br>316 Owl Bldg., corner 4th and Broad-<br>way, San Diego, Calif. United Truth<br>Students' Reading Rooms.   |
| Fay, Mrs. Ada, 1018 South York St.,<br>Denver. Individual Instruction.  | Stark, Mrs. Martha J., 1434 Corona<br>Street, Denver. Individual Instruc-<br>tion. Practitioner.  |
| Gallgher, The Rev. Maud Fletcher, 2107<br>Beachwood Drive, Hollywood, Calif.<br>Practitioner and Teacher.                                       | Walsh, Mrs. Louise K., 781 South<br>Pearl Street, Denver. Practitioner.   |
| Galer, The Rev. Agnes J., 618 Crary<br>Bldg., Seattle, Wash., Minister First<br>Divine Science Church.  | Wooton, Mrs. Lydia J., 315 Owl Bldg.,<br>San Diego, Calif. Practitioner.  |
| James, Mrs. Fannie B., 730 E. 17th<br>Avenue, Denver. President Colorado<br>College of Divine Science.  |   |



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


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

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**CALIFORNIA.**

- The California College of Divine Science**, 727 West 14th St., Oakland, Calif. Rev. Ida B. Elliott, president; Rev. Helen E. Close, vice president and treasurer; Mrs. Geraldine Otey, secretary. Services: Sunday, 11:00 a. m.; healing lesson, Wednesday, 8 p. m.
- Judge and Mrs. H. H. Benson**, Teachers of the New Psychology, and Practitioners of Christian Healing, 1327 West 11th Street, Rosemont Apts., Los Angeles, Calif.
- Chico, Calif.** New Thought Club. Mrs. John Daly, 514 Ivy Street.
- Free and Independent Christian Science Church**, Jefferson Square Building, 925 Golden Gate Ave., San Francisco, Calif. Dr. J. deC. Hathaway, Pastor. Services: Sunday, 11 a. m. and 8 p. m.; Wednesday, 3 p. m., healing meeting.
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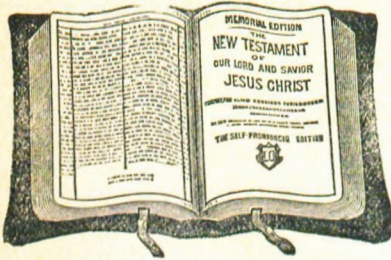
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