

\$1 A YEAR

POWER

A HIGHER THOUGHT MAGAZINE

Vol. 8

AUGUST, 1914

No. 2

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PUBLISHED MONTHLY BY
THE POWER PUBLISHING COMPANY

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

T.A. ELLIS.

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

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.

8th Year. No. 2. AUGUST, 1914. \$1.00 a Year

PRIMARY LESSONS IN DIVINE SCIENCE

CHARLES EDGAR PRATHER.

LESSON 1—THE OMNIPRESENCE

PURPOSE. The purpose of this Course of Lessons is to reveal to the individual (to me) the full presence of God in me and in the universe.

BASIS. To build a house one must have a firm foundation; this is the starting point, the basis. Therefore, a foundation is that upon which a thing stands. If the foundation be firm, the superstructure will be permanent. Hence, how important that we have a basis that is absolutely true. The only sure foundation for any church, belief, or religion, is Truth. God is this reality. Thus our Foundation, or Basis, upon which we must build a perfect understanding and expression, is God, **THE OMNIPRESENCE.**

MEANING OF WORDS. Every word has an inner meaning, which gives it its character; and in this inner meaning is its truth revealed. The Bible, as all other books, must be thus read in the spirit, and not alone in the letter, to gain its real meaning. The word "Divine" comes from the Latin word "Divinus," meaning God. "Science," from the Latin, "scio"—to know. Divine Science means then, literally, To Know God; exact and systematic knowledge of That Which Is!

SYNONYMS. There are many terms used for this Presence which is all; such as God, Mind, Infinite, Being, Source, Creator, Cause, Spirit, Universal, Father, etc., but to carry the fuller and deeper meaning we like to call it **THE OMNIPRESENCE.**

Omni—One, All, Only. Presence—Substance. The One and Only Substance anywhere, everywhere. The One ALL, the All ONE—Uncreate Spirit Substance. Visible and invisible, all one Substance—Spirit. All visible substance, called matter, is Spirit or God Substance. This does not deny nor destroy the form of a thing, nor change its nature or

essence. "That which is born of Spirit is Spirit." There is no separation between the visible and invisible; they are one.

Spirit is Substance omnipresent. Get this thought firmly fixed, that Spirit is Substance which is everywhere, whether seen or unseen. That which is seen is exactly in essence like that which is unseen, because that which is seen was once unseen. That which is seen has come forth from the invisible, and it was as truly Substance then as it is now. There is no separation between the visible world and the invisible world—it is all One. Many people have become developed in their psychic powers so that they can see that which to you and me is invisible. Some can hear sounds, music, etc., which you and I can not hear. You can have that unfoldment, but it is not essential; it is merely a phase with which you are apt to come in contact in your unfoldment.

Since Spirit is Substance omnipresent, Spirit is the Substance of all form. Instead of there being no life, intelligence and substance in matter, it is filled with them. There is infinite Life and Intelligence in every atom of matter, and there is infinite Life and Intelligence working in the unseen Substance which may appear later as matter.

Being is That Which Is. That part which is manifest is said to exist. God exists to the extent of all manifestation as such, but the great immensity of Spirit is not seen; just as we see only the surface of the earth or ocean.

Existence is but a very small part of God; but from what we do see we can determine the nature, character, powers and potentialities of God unseen. We find that it is all the same Substance, and thus know that all that is visible is like unto that which is invisible. Everything is interchanging, the within coming forth and becoming the without. As the undercurrents of the ocean come to the surface, they are shown to be the same. So can man also know God or Spirit or Mind.

Wisdom is the first dawn of light. It is Being revealing Itself. It is as the dawning of the morning wherein things are but dimly revealed; everything is seen as a whole, as one. As the light becomes clearer, more definite, we begin to see the different objects. This is Knowledge. As the light becomes still clearer, we perceive the right relation of objects to each other and their constituent parts. Then we get into the heart of each individual thing, where we see its law of unfoldment and expression; thus we have Understanding.

Or, in another way: Wisdom is that which reveals a machine as machine. We see it as a whole. Knowledge gives us an insight into the various parts of this machine. We see that the parts are perfect and are working together nicely, but we do not understand how or why. This fuller light of consciousness, which is Understanding, shows us all in minutest detail; not only the parts, but their relation, the office of each part, and how they all make the complete machine, producing the perfect product for which it was intended. "Get Wisdom, but with all thy getting, get Understanding," said the world's wisest man. Do not live on the surface; drink deeply of pure Consciousness!

Mind, therefore, embraces inherent powers which show forth as Wisdom, Knowledge, and Understanding. These constitute Intelligence.

The Nature of this One and Only Presence is Perfect Harmony—Love. It begins to manifest in the first dawn of consciousness. Love unifies, holds together. This power is still Love, whether you call it gravity, adhesion, cohesion, chemical affinity, human affection, or universal love. Since the nature of all is Love, it is evident that it must be harmonious, for Love is orderly, perfectly tranquil, with no ripples of unrest, dissatisfaction, or annoyance. Love is conscious unity; it unites, holds together. It is the force which produces and holds together the form of all manifestation.

Life is evidenced by activity. There is nothing so solid or dense that it is not pulsating with the activity of its own Spirit Substance. The atoms or molecules of rock or gold are revolving around each other just as accurately and truly as do the planets in our solar system.

The Strength of Spirit is shown in this activity of Life. Consciously realized and used, it becomes Power. Thus the consciousness of Wisdom, Love, Knowledge, and Understanding unfold you into the Power of the Perfect Life. Whatever you can say of the Omnipresence you can say truthfully of yourself, for are you not the manifestation of this Presence which is all? You are not only a part of it, you are included in the whole, and whatever it is, you are!

Joy is inhered not only in Spirit Substance, but in its every quality and characteristic. It is the freeing power of Consciousness, which sees and knows all as Spirit, working under a perfect law for good. It is the sunshine of the soul which scatters the clouds of fear, doubt, worry, and all the other hobgoblins of wrong thought.

Knowing the Truth, you can not help being happy; yes, more than happy—joyous. It is that "Peace which passeth understanding." It makes all things new, bright and cheerful. A sunny disposition is the reflection of a joyful heart. Joy is the realization of Good, and increases as you unfold in consciousness the divine attribute of your being. These attributes are the inherencies of the Omnipresence.

Wisdom, Love, Knowledge, Understanding, Life, Power, and Joy constitute Perfection when fully realized and expressed. Claim each one for yourself. Do not say, "I am filled with Life, Love," etc., but declare "I am Life; I am Love; I am Intelligence," etc.

To CONCENTRATE means to fix the attention upon one thing to the exclusion of all else. Its purpose is to become fully aware (conscious) of its truth.

To RESOLVE means to decide, to fix permanently, to do. It means, "I will do it." But a Resolve is such only when proven or put into effect. Its purpose is to cause one to act, to do.

CONCENTRATES:

God-Life is Omnipresent Activity.

God-Life is living me.
God-Nature is my nature.

RESOLVES:

To see only One Life everywhere.
To see Unity everywhere.

THE HIGHER PATRIOTISM

By JANE ELLIS JOY



IN MANY LOCALITIES THE FOURTH OF JULY was celebrated in comparative quietness, and parents were relieved of the terrible strain from fear of accidents to children. The protest against the general use of dangerous fireworks began with mothers and women with mother-hearts. Working in civic clubs and other associations, petitioning mayors and city councils, and agitating the subject through the newspapers, women have been largely instrumental in carrying the restrictive measure to its present degree of efficiency.

In 1913 many cities declared against the deadly toy pistol and indiscriminate use of fireworks, and celebrated the Fourth without accidents. This year many other cities and towns took similar action. Considering the comparatively short time since first the question became a public one, this work of women, which means the saving of thousands of children from death and cruel injuries; is surely a great achievement and a decided victory for mothers.

Spoils of victory in these modern days have come to mean new responsibilities.

It must be admitted that the din and noise of the old Fourth that is passing did appeal to the patriotism of youth. Behind the fire and smoke of exploding crackers the boy hero fancies himself a soldier doing battle for the flag. Bruises and cuts and burns—barring the more severe kind, of course—he treats with disdain on this day of days, tasting the sweets of manhood. The bursting bomb, the cannon cracker—what meanings they have!

Now that these things are going, the question of the hour is: What is to take the place of the noise and the racket? Having interfered with the established method of youthful patriotic expression, it is for mothers to interest themselves in devising and encouraging superior methods through which patriotism may be fostered.

In respect to the celebration of Independence Day, the spectacular should not be left out of account. Every boy loves a parade. He loves the movement of soldiers to the music of fife and drum. Therefore a parade of the city's or country's military organizations should be a feature of every program. Street pageants in which historical scenes are represented on floats are not only interesting as a spectacle, but may be made instructive and inspiring. Floats bearing school children singing patriotic songs appeal to many.

The day should not pass without a public meeting—or more than

one if the city is large—where young people may hear a resounding patriotic speech by some man of ability with the gift of eloquence. If the day is favorable, the meeting may take place in the park or some public square; if unfavorable, in the largest available auditorium. All the cities that celebrated quietly last year found the public address effective.

Other popular features on the various programs heard from are sports and games, the public school playgrounds being the scenes of the contests. Fireworks have not been absolutely ruled out of the new "sane" Fourth. As used, they are provided by the city. The exhibition takes place after dark and under favorable and safe conditions. The displays in several of the cities that enjoyed this kind of a Fourth last season are said to have been very beautiful and impressive.

Opportunities for inculcating patriotism do not, however, begin and end with the Fourth of July. Patriotism is an all-embracing virtue. It takes in the whole field of living—the quiet side as well as the open, public side. And the quiet, non-spectacular side is by far the largest side. Teach the young person that the man who toils in the field, or shop, or office, leading the while a sober, orderly life—a good son, a good friend, a good neighbor—faithful as a wage-earner, just and considerate as an employer—that such a man as truly serves his country as does the man who wears shoulder-straps and gold braid.

Chances to take up arms in defense of our country do not come to every man, or even to every generation of men. But opportunities to live for our country occur every day, and face every man and woman, every boy and girl. Teach the child that it is just as noble, just as patriotic, to live for our country as it is to die for it. Always the country needs men and women of high character; men and women of good principles; men strong of purpose, unselfish, not easily discouraged by the mishaps of trade or circumstance. It is for mothers to prepare boys and girls for becoming such specimens of men and women. The country needs citizens equally adapted for times of war or peace, for struggles with foreign enemies, or struggles against the lowering of moral standards. Give us good citizens, and there is no fear that we will not have good soldiers when soldiers are needed.

Impress upon older children that through the school they enter into relationship with the state; that the country needs intelligent citizens; that the diligent, painstaking scholar, scrupulous about his deportment, is daily performing acts of patriotism; that, on the contrary, the lazy scholar who is insolent to his teachers, fails to fulfill his obligations to the state and country.

Teaching patriotism to children who are naturally excitable and combative, mothers should guard against the error of encouraging a feeling of hostility to foreign countries. It is painful to hear children bragging about our country being the "biggest and richest" in the world, and boasting of ability to "whip" any nation in the world. This is the attitude of the bully, not the patriot. The noblest kind of love for one's country coexists with friendly respect for other countries, and the same kind of goodwill towards them as families feel for neighbors.

LETTING GO

By Jeannette Taylor.

(Graduate Seattle College of Divine Science.)



LETTING GO"—VERY SIMPLE LITTLE WORDS, but did you ever stop and think that the process involved is the very keynote of all progress? "We must die to the old to live in the new." Zeno, the Greek philosopher, says: "The most necessary part of learning is to unlearn our errors."

All will agree that it is at least the first step. We can not receive until we are receptive, and to be receptive we must first let go and sweep away the mental cobwebs.

I once thought it a secret, this letting go—the necessity was plain, but the "how!" The trouble was, I had been holding on to the thought that I could not let go; it was I who was making it a secret by placing limitations upon my ability to let go. I had been occupying only a small corner in my "Many Mansions," therefore, could not reach the "Place" prepared for me, as I had not prepared myself for the journey.

This "Place" or "Kingdom" is within the reach of all, and is attained by realizing that God is within us, and seeking Him there constantly. We can only know God by letting go—"It is only when man forgets himself that God possesses him." But man forgets to forget his outer self and seek the inner. He therefore lingers a long time in his old mansion before he has light enough to lay the cornerstone for a new one. God will give us the light for our building, if we seek it, but we must be willing to follow that light; and to be willing is not a passive state, but the active use of our will power. Doesn't it take will power to let go of our old prejudices, race beliefs and false standards that have their roots deep in our being?

It is not an idle process, this "Letting Go." It is growth, as all nature will testify: Look at the fruit trees with buds bursting into bloom! Very soon the blossoms will fall (let go) to make way for the fruit—tiny at first, 'tis true, but nevertheless, on its way to full growth and perfection. There must be nourishment, however, or there will be no fruit. The tree is simply following out God's plan or command that it shall draw its life forces from His bountiful supply and be fruitful, and has no will to intercept its progress. Man, however, being endowed with a will, must use that will to work out his own progress or salvation. He must not only pluck the weeds from his garden, but he must fill in those spaces with flowers, else the weeds will grow again. Someone has said that "Weeds are only flowers that ran away." If this be true, might he not be able to transform them into flowers again, and thus make his "evil" good?

Do you want the "Peace that passeth all understanding?" Then let go, make room, and you will feel it flooding your whole being—yes, I say flooding, for it is not a passive peace, but the "Divine Urge" which

impels you to give help to every living creature. Then, indeed, will your cup be brim full and running over.

What prevents us from giving up so many things that hamper our progress? Why, fear and selfishness are responsible for a great deal of it. We are so afraid to take the step that will free us—there are those watching who will ridicule, and we might have the badge "Queer" pinned on us. Then if we let go of our selfishness we couldn't help seeing the desperate needs of our fellowmen, to which it is so much easier to be blind. But most of all it is lack of love which is our stumbling block, for if we loved enough we wouldn't be fearful—we would be faithful (full of faith); we wouldn't be selfish, we would be self-less, in that we would realize the unity of all. And only then will we reach our Kingdom—when we have found our "Treasure."

"When has a man found the treasure? When he has found his soul.
. . . When he is filled with joy and peace. . . . When he knows
that love, for man and beast and things, is Life."

"You are telling me that where I find myself, there is my treasure? You are telling me that love must rule the world, and all who fight against it are but beating and bruising their wings? You are telling me that we must love, love, love . . . every human being—everything that lives and breathes in this world and out of it, every atom beneath our feet and in the sky above? . . . Now I see and I know. Love is the Treasure. It is here . . . in myself."

"Thou must be true thyself
If thou the Truth would teach,
Thy soul must overflow if thou
Another's soul would reach;
It needs the overflow of heart
To give the lips full speech."

SILENT RADIANCE

There are individuals whose very presence is a silent radiance from above and a benediction. There is something about them that inspires fresh courage and new hope to many a disheartened soul. The atmosphere they bring is that of faith and spiritual uplift. To be one of these faith inspirers is the greatest blessing of life. "It is not merely what he said to a man about eternal verities that convinced them; it was something in himself, an atmosphere surrounding him, and a silent radiance shining from him, that made it easier for them to believe in their own spiritual nature and in the Divine Existence and Presence."—S. E. Greene.

A House is built of bricks and stones,
Of sills and posts and piers;
But a Home is built of Loving Deeds
That stand a thousand years.

—Victor Hugo.

DIVINE INSPIRATION

By Nance Tiller Sneed.

"Thou hast made known to me the ways of life."—Acts 2:28.



HERE SEEMS TO BE A PREVALENT NOTION that Divine Inspiration is a special blessing conferred upon a favored few, and that it is unattainable by humanity in general. This circumscribed opinion is not Truth; otherwise the statement that "God is no respecter of persons" is false. Inspiration, though revered by all, is discovered by none. It is a mighty power which has ever eluded exact analysis. However, it has been observed that those who do not often come consciously under its influence do not manifest good health. On the other hand, those who have the best inspirational influences accomplish the most, and are the healthiest and happiest. Inspiration never ceases to radiate youthfulness and beauty in many and widely diversified forms. It is a veritable fountain of youth, and always to be found within.

It is truly a fact that there are "many men of many minds," and each different mentality obtains its inspiration from an apparently different source; yet all are but phases of the One Universal Whole.

Under the power of Inspiration our labors never seem burdensome, and our joys are increased in number and quality. While not yet thoroughly understood, the best that man can do is to render obedience to its influence when its presence is perceived, and thus accomplish his best works. Who would dare to estimate the increased value of the human mind, if, instead of merely obeying the occasional visits of Inspiration, it could command that wonderful power and abide in and work at will under its beneficent influence.

Just as many people sit down and wait for opportunity, even so do many wait for Inspiration. In recent years the commercial world has taught us conclusively that we should make our opportunities, and we are now beginning to perceive that we should awake and arise to our own Inspiration.

Inspiration is one form of Emotion, and Emotion is a superfine form of Motion. Everything in the universe, both visible and invisible, has motion—rate, mode, and momentum of vibration. When we become sufficiently sensitive to inner motion (emotion) we shall learn to analyze and understand our feelings as we now analyze and learn of exterior material motions which are merely a lower and coarser rate of vibration. When the natural laws of emotion, such as rate, rhythm, intensity, etc., are comprehended, then will we be enabled to utilize Inspiration according to will. Jesus understood to the extent that he could enter the state of Transfiguration at will.

Many progressive thinkers and members of Divine Science organizations are making phenomenal headway toward utilizing Inspiration as Conscious Law by keeping the mentality fixed upon the true, the beau-

tiful and the good, and positively refusing to give mental cognizance or submission to any unpleasant or inharmonious emotions. In the proportion that one's consciousness opens to the cognizance of Truth will there be found ways of individually applying that Truth to one's own advancement.

Comparisons often make facts stand out more clearly, therefore, consider for a few minutes that most common and uncomfortable emotion known as Fear. According to the degree it is felt is its mode of motion sensed. Recall some instance when you have suddenly come under the influence of fear, and you will remember how it traveled in crushing waves from the shoulders to the feet. Worry is fear in a slighter degree, but in chronic state. Its mode of motion is not so pronounced, but may be detected as a sort of steady pressure, just as though one were continuously carrying a heavy weight on each shoulder. Or as if the earth had increased its magnetism to the extent that the body was being drawn to it with twice the usual amount of force and from which condition there was found no cessation. Emotions of this kind are destructive mentally and physically.

How different the mode of motion felt under Inspiration, which is the most vitalizing, constructive, and energizing of all emotions. It starts from the very center of the body, in the sympathetic nerve system, and calmly and rhythmically radiates in concentric waves, passing out with equal force in all directions. This vibration in the body greatly lessens the sense of gravitation, causing the subject to feel light and happy, with an inclination to expand the chest and stretch the arms, and resulting in a distinct increase of mental ability and a renewal of the vital energy which permeates the body. It also gives a desire to make the world better and more beautiful, and gives a kindlier and more patient attitude toward people both in particular and in general.

Inspiration is subtly communicative by its mere vibratory energy, needing not the aid of the senses of seeing and hearing to make its presence known to a receptive person. Its constructive waves continue to pulsate through space beyond the body of the person radiant. Another person coming into the presence feels the vitalizing influence and is made happy by it.

It is our privilege to choose whether we shall think thoughts that produce destructive emotions, or vitalizing, constructive ones. The same laws that promote Spiritual Healing, if practically applied, will promote Divine Inspiration, and it is possible to work at will under its blessed influence.

At certain times one may receive the highest Inspiration from a conscious sense of Divine Love moving out from the center, through every nerve, to the surface of the body. These experiences, the joy of which abides for many days, do not come by chance nor in any haphazard way, but in direct obedience to Divine Law. Seek to establish its operations within your own soul.

I have faith in the Law of Love that is operating in the lives of those near me.

The International Bible Lessons

CHARLES EDGAR PRATHER.

Lesson 5, August 2, 1914.

THE TRIUMPHANT ENTRY

Mark 11:1-11.

GOLDEN TEXT: Zech. 9:9—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee."

Truth is self-revealing, and they who are open to its inspiration are ever ready to proclaim its sovereignty. Thus the disciples of Jesus, perceiving his higher understanding of spiritual things, proclaimed him the Messiah.

But when one takes such an advanced step as this, which is out of the usual course of affairs, his faith must stand the test. The two disciples proved their fidelity in obeying the commands of Jesus. The ass was an inferior animal and therefore commonly despised, yet their mission was the humble task of bringing it to him.

Most people desire to do great things, something in which there is honor and praise; but how they hesitate to do the menial tasks, the trifling things, the unobserved duties of everyday life! This teaches us that things which may be lightly valued by both ourselves and others may be the highest means in Infinite Wisdom for strengthening our faith, developing character, and proving our true discipleship of the Christ.

The Christ within you is ever directing you in the way of obedience and loving service. The instruction may seem out of the ordinary and strange, but your first duty is to obey its prompting. As you do so, your thought will be illumined, and

the reason therefor will in time be made clear to you. Obedience is the first law of harmony. You are not to apologize or try to explain away the commands of your Lord, but it will be entirely sufficient to give exactly what you have been bidden to say, just as these disciples repeated the words of Jesus upon being questioned about taking away this animal—"the Lord hath need of him."

Are you willing to admit the Spirit's rightful claim upon you—all that you are and all that you possess? If so, you are also verily a disciple of the Christ, and you will gladly give what you can in every way to the advancement of this Light of Truth, that it may be proclaimed the Lord of all.

As Jesus rode upon this despised animal of the poor man, the path of the royal procession was strewn with palm branches as a symbol of peace, thus being accepted by people generally as the Prince of Peace; the masses singing "Hosanna," which means "Salvation is now!"

He who accepts the Christ as his revelation of Truth, and who follows its direction, realizes that he is whole, saved and satisfied, for through it he recognizes his oneness with that which is Perfect—God the Father.

Then take this honey for the bitterest cup;
There is no failure save in giving up;
No real fall so long as one still tries,
For seeming setbacks make the strong man wise;
There's no defeat in truth save from within;
Unless you're beaten there, you're bound to win.

—From a Canendar.

Lesson 6, August 9, 1914.

THE BARREN FIG TREE AND THE DEFILED TEMPLE

Mark 11:12-33.

GOLDEN TEXT: Matt. 7:20—"By their fruits ye shall know them."

Actions are the pictures of thoughts. As a man thinks so he acts, and you can usually interpret how one thinks by the way he acts. "By their fruits ye shall know them."

Sometimes people try to deceive others in pretending to be something different from their general thought, which is so aptly used in the illustration of the fig tree. It having leaves, gave a promise of fruit, but when they came to see if it was what it seemed to be, found it nothing but leaves—only a show and pretense, like many of the Jewish people who had been shouting loud hosannahs in Jesus' triumphal march.

As the fruit of the fig tree precedes its leaves, the leaves were a proclamation of fruit—fullness. The condemnation of the tree was not a curse pronounced by Jesus because it bore no fruit—for the tree had leaved prematurely, "for the time of figs was not yet," the record reads; but it furnished the basis of a most needful lesson to the disciples. What was that?

Profession of goodness will not suffice. To claim to be a Christian is good—very good—if that claim is backed up, proven, in living a Christian life. That's the lesson. Fruitfulness is the essential. Without it all profession of Godliness is hollow mockery. The one who only claims righteousness but never does good, who professes fruitfulness, but who has "nothing but leaves," by such false pretenses shuts himself out of spiritual unfoldment and thus condemns himself to perpetual fruitlessness. "And his disciples heard it." You must also hear the inner lesson for yourself.

The second phase of our study today is the story of the desecration of the temple. Temples are erected for the worship of God. The thought is an holy one. The material of which the church is built is no different from other similar material; the difference lies in the intent, the purpose,

the thought for which it was intended. Therefore that which is intended for a certain purpose should not be diverted from that object; otherwise it is desecrated or defiled.

Yet, learn this important lesson: Let nothing disturb the harmony of your thought. If you do not agree with what others do, and can correct the wrong actions in a calm, holy attitude, it is your opportunity, your duty to do so; but under no provocation or circumstance can you afford to become angry and resistant.

There is no "righteous anger." Jesus fell from his higher realization of the overshadowing presence of God when he found the temple converted into a "country fair," where they trafficked in cattle, doves and merchandise—and he became angry. Having dropped into the sense realm he beheld evil, and for the moment accepted it as a reality which must be resisted and fought. And *Jesus took his first great step toward the cross of crucifixion*—to which we must all come if the sense-self, the personality, is not previously crossed out by consciousness of the Truth which sees and knows only the Good—omnipresent.

The third part of our lesson is the cleansing of the mentality of sense conditions through *faith and forgiveness*. Doubt is man's greatest stumbling block next to fear. The way to have faith in God is to desire it, and practice what little faith you have. Trust, and stop anticipating an evil outcome. Speak the word of Truth, and then rely upon it to work out for you; but if you doubt it you place a barrier to its progress. Pray, believing that you now receive, and ye shall have. But this kind of prayer demands freedom from all bondage; therefore, "forgive, if ye have aught against any," for you shall be free just to the extent you set others free. "By their fruits ye shall know them."

Lesson 7, August 16, 1914.

THE WICKED HUSBANDMAN

Matthew 21:33-36.

GOLDEN TEXT: Matt. 21:42—"The stone which the builders rejected, the same is become the head of the corner."

Hear another parable: As the foreman of the vineyard, taking advantage of the owner's absence, through the thought of selfishness, worldliness, ambition, and evil company, sought to turn the profits of the vineyard to his own personal possession, so often do the laborers in God's vineyard of life defeat their own spiritual success for the time being through the same sense desires.

But the triumph of the wicked is always short. Then comes displacement from the vineyard, the loss of fruit, and finally ruin. So it was with Belshazzar, Herod, and the "fool" whose soul was required of

him. Those who reject the Light of Truth—the Christ—are only hurting themselves; for finally the very stone (Truth) which is rejected by the builders must become the cornerstone of every structure which is to endure.

Christ is this cornerstone of Truth upon which you must build. Have you thus far rejected it, depending upon your own knowledge and reason? Then learn once and for all that you of yourself (personality) are nothing; God is the only Wisdom, Life and Power, the revelation of which is the Christ—the only sure foundation upon which to build.

Lesson 8, August 23, 1914.

THE WEDDING FEAST

Matthew 22:1-14.

GOLDEN TEXT: Luke 13:34—"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, but ye would not."

Marriage is an acknowledgment of a consciousness of unity. As such it is a beautiful symbol of oneness, the basis of all revealed Truth. Hence Jesus sanctioned and took part in marriage festivities, and here uses a wedding feast as an illustration of a great truth which we should all understand.

Jesus compares the kingdom of heaven unto a royal feast, fraught with joy, suggesting that the Christ's relation to all who are open to the Truth is as husband to wife.

Invitation after invitation is given to this wonderful wedding feast of soul and spirit. The religious sectarian thoughts (Jews) refuse it. They were shut out simply because they refused to accept the invitation. The one who does not find peace, health and harmony is the one who refuses to unite in the realization and joy of oneness with them.

Oh, if the world only had eyes that really see! and ears that hear! No, as a race we have been blind to the eternal truths of goodness and perfection through the deceitfulness, wickedness and blindness of the sense thought of the mentality—the realm of personal thought.

Fixed religious belief is harder to convert, to open to the Truth, than the dense sense thought of physical conditions. This latter (the Gentiles) were bid to the feast, and responded. All were invited, even urged, as all are today urged to accept and know the Truth.

The wedding garment is a symbol of the robe of righteousness, which we must put on if we are to be true participants in this consciousness of unity. This is to really accept the invitation by putting on the robe of Christ-consciousness, knowing our oneness with God.

Lesson 9, August 30, 1914.
A DAY OF QUESTIONS
 Matthew 22:15-33.

GOLDEN TEXT: Matt. 22:21—"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

The day of questions is now and every day. There is something within you which ever keeps asking you as well as prompting you concerning the right and true. It might be termed plain common sense—Divine Sense, the true meaning of Divine Science. It was the direct teaching of Jesus that we should cultivate this inner light—the Christ—by which we will do justice to everyone and to ourselves. Be just, do right, live the Truth. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

You accept the money of any government, which binds you to the responsibilities of it in its degree. If you use Cæsar's money you must pay Cæsar's toll.

In the same manner, accepting the benefits of spiritual law, you must conform to it; obedience to the laws of health, purity of thought, gratitude and praise for your countless blessings, and reverence to God. See that you are as honest with God as with earthly authority.

Truth is self-revealing if you are open and responsive to it. There is no question too hard for it to answer, which is always from the universal and never personal. Earth life is largely personal, but in Spirit there is "neither Jew nor Greek, bond nor free, male nor female, for we are all one in Christ."

"God is not the God of the dead, but of the living."

FOUR SIMPLE RULES FOR PRACTICE IN HEALING.

- 1st. Relax—by carrying the thought of Peace throughout your body.**
- 2nd. Affirm One Presence—Omnipresence—everywhere—here present, now present.**
- 3rd. Acknowledge your union with this Omni-Presence.**
- 4th. Have faith in this Presence to bless and heal you.**

LAND OF PARADOXES

China is the land of paradox. If it is an absolute, despotic monarchy, it is also a very democratic country, with its self-made men, its powerful public opinion, and a "states' rights" question of its own. It is one of the most corrupt of nations; on the other hand, the standard of personal and commercial honesty is probably higher in China than in any other country in the world. Woman, in China, is made to serve; her status is so low that it would be a discourtesy even to ask a man if he has a daughter; yet the ablest ruler China has had in many centuries is a woman. It is a land where the women wear socks and trousers, and the men wear stockings and robes; where a man shakes his own hand, not yours; where white, not black, is a sign of mourning; where the compass points south, not north; where books are read backward, not forward; where names and titles are put in reverse order, as in our dictionaries—Theodore Roosevelt would be Roosevelt Theodore in China, Uncle Sam would be Sam Uncle; where fractions are written upside down, as 8-5, not 5-8; where a bride wails bitterly at her wedding, and a man laughs when he tells you of his mother's death.—Success Magazine.

TRUTH, A PRACTICAL RELIGION

By Bessie L. Kirk.

(Graduate Seattle College of Divine Science.)



TRUTH IS THE CONSCIOUSNESS OF THE GOD WITHIN US, which is Love, Wisdom and Understanding. We are individual expressions of God, and the more we express the Truth that is within us the more perfect do we become. We influence by our thoughts and deeds those with whom we come in contact and those with whom we never come in contact, and they in turn influence others; thus the more perfect the individual expression the more perfect the universal expression. From this it is evident that all we need concern ourselves about is the expression of Truth in ourselves.

To live the Truth is all the religion we need, and Jesus' mission was to demonstrate the Truth in order to give us a practical basis for working out our problems. The way to use the Bible is to make its teachings applicable to our individual problems. Jesus said, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull the mote out of thine eye, and behold a beam is in thine own? Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye."

When we criticise another for some undesirable trait, which, if we will but examine ourselves, we will find we have also probably shown, and are only hypocrites, for we make it appear that we are perfect. We are only in position to criticise another when we have cast out every trace of that which we have criticised, and when we have reached such a state of perfection we will then be too advanced spiritually to criticise. Our only thought then will be how to bring that person out of his imperfection through the power of love.

What is jealousy? It is intense criticism or condemnation. Can you be jealous of another without criticising him? Remove the criticism, the jealousy disappears. This applies also to malice, hate and envy. We can not bear malice without condemning another; we can not hate unless we have judged him for something which in all probability is not nearly so worthy of condemnation as the hate we express. We envy another for attaining something we have not attained. How are we selfish? By withholding something from others because we do not deem them as worthy of it as ourselves. How often we criticise others for not being what we consider our equal.

When we remove all this criticism and condemnation, Love remains. Love or Truth enables us to work out any problem, does away with the limiting conceptions we had in the old thought, brings us into the realization of our oneness with all creatures, shows us that we can help others far more by living for them than by dying for them, and brings our heaven to us here and now.

THE NEW THOUGHT MOVEMENT

By Judge H. H. Benson.



WHENCE came this New Thought movement? Why is it called "New" Thought? Is it new? What is new about it? What is its significance? What power does it manifest? What promise does it give to humanity? These are all pertinent questions which are daily being asked by many, and which demand not only an intelligent, but scientific answer.

Remember, these are my individual views as to the New Thought and bind no other messenger of this beautiful Gospel of Hope.

Whence came this New Thought movement? Who was its founder? It has no founder; it seems to have manifested out of that world-wide unrest, which is causing the very pillars of the earth to tremble, and is shaking the foundations of the most firmly established and time honored institutions. Everywhere on the earth today there is an ominous unrest. Men and women everywhere are seeking for something better and more soul-satisfying than they have known in the Old Thought; the eternal urge is driving them to seek a personal knowledge of the imminent, near-by, indwelling God: which would not only satisfy soul hunger, but be their actual, practical, present help in every time of need. They are seeking a religion, not so much to fit them for death and a future world, but one which makes the present life worth living, by bringing into it health, happiness, illumination, plenty of material things and length of days.

Out of this yearning, this aspiration of the race, came this movement. Men and women in all lands who had been seized by this impulse began at about the same time to assemble in little groups, drawn together by some strong law of spiritual attraction, and to form themselves into study and realization circles, with no form of organization. They soon began to manifest health, peace and prosperity in their lives, together with the power to help and to heal others. This, all, without organization, press or money.

Nobody knows, or ever will know, where it was said, or who said, "This is a new thought." And "New Thought," given as a name by the world (as "Christian" was to the disciples of Jesus, and "Methodist" to the followers of John Wesley) was fixed upon this world movement. Many do not admire the name, and refuse to accept it at first, only to accept and adopt it later.

This then is the name given by the world to this great spiritual movement, and we might as well accept it and live such lives and do such acts, and manifest such power that we will glorify the name. This is the New and Living Way, sunlit and flower strewn, leading to the eternal city, the City of Realization.

What is its significance? This movement is so individualistic, and being without creed or authority, outside of man himself, that each one who comes into it has a new thought of his own. However, the very

life blood of this movement is the conscious Divinity of Man; the incarnation of God in me, and my consciousness of it; placing the kingdom of God, who doeth the works within, as Jesus did.

We claim (and each of you can prove this claim to be true, if you will try it with persistence) that we can so permeate and saturate our minds and bodies with this consciousness of Divinity that we become immune from sickness, unhappiness and poverty. Any one, who comes into the Jesus Christ plane of consciousness of oneness with the Father, can manifest the works which Jesus did, and he said we should do even greater works.

Is it new? What is new about it? It is new! All that is scientific and practical about it is new. It is true that only one in millions, in all time, has become conscious of this divine indwelling, and has proclaimed it, but to the great mass of the race this consciousness is startlingly new today, and ever has been. This is new and scientific: that disease is mental in its origin, and if you can change the thought which is destructive, and disease-producing, to one which is constructive and life-producing, you get the results in life and health.

The distinguishing characteristic of the New Thought is its individuality and its freedom—for we know that only in freedom can the human soul unfold and have its greatest growth. This individuality and freedom is evermore guided and prevented from becoming lawless by conscious at-one-ment with the Omnipresence—"I in Thee and Thou in me!"

Jesus is our one great demonstrator, teacher and way-shower. We are beginning to learn what the Master meant when he said: "Ask what ye will in my name and it shall be done." In this mystical and mighty name of Christ, we, today, literally cast out demons, and in his name, we daily lay our hands on the sick and they recover, and we realize that there is none other name under heaven, given among men, whereby we must be saved.

And the promise is: That through this conscious and indwelling Omnipresence, the God of Love, and of the presence and the power of the Christ, philosophy, governments, man, all are being lifted from force to Love.

And this is the Gospel: "Love never faileth." This is the way by which the race is mounting to its holy destiny. "Verily the kingdom of heaven is at hand."

This is the opportune moment for the herald of the New Way to go into the highways and byways proclaiming a full, complete salvation; a salvation for the whole man, spiritual, mental and physical. In this great upheaval of human thought, the masses, breaking loose from age-long thralldom, from tradition and priestly authority, were driven to the other extreme of agnosticism and unbelief, and are wandering in the desert of rationality in a Godless world.

But there are signs of a reaction, soul hunger is driving these wanderers back to the Father's House, but they are like sheep without a shepherd. They can never return to the old beliefs, to what is called

orthodoxy, to the old lifeless theology, to the old thought of God. The awakened and thinking world is done with all this forever.

To the shepherdless millions the New Thought offers this complete salvation. To these hungry, homeless children, it offers the Love of God, and the fellowship of the sweet Holy Spirit; the guidance of that Spirit of Truth which leads into all Truth.

The New Thought has upon it a great responsibility. It has a large place to fill in this day. This is literally the Great Day of the Lord; and this New Thought in its purest and highest import is the freest, highest, most advanced and potential thought on the earth today.

A TRUE SPORTSMAN.

I go a-gunning, but take no gun;
I fish without a pole;
I bag good game, and catch such fish,
As suit a sportsman's soul.
For the choicest game that the forest holds,
And the best fish of the brook,
Are never brought down by a rifle shot,
And never are caught with a hook.

The woods were made for the hunters of dreams;
The streams for the fishers of song.
To the hunter who hunts for the gunless game
The woods and streams belong.
There are thots that moan from the soul of the pine,
And thots in a flower-bell curled.
And the thots that are blown with the scent of the
fern,
Are as new and as old as the world.

So away for the hunt in the fern-scented wood!
Till the going down of the sun.
There is plenty of game still left in the wood
For the hunter who has no gun.
So away for the fish in the moss-bordered brook
That flows through the velvety sod!
There are plenty of fish still left in the streams
For the angler who has no rod.

—Anon.

PRAY WHILE YOU'RE HIKIN'

The "Boston Globe" tells a good story of two little girls who were hurrying to school in Parsons, Kan., fearful lest they would be late or would not arrive until after the last bell had rung for the morning session. One said: "Let's kneel right down and pray that we won't be tardy." "Oh, no!" said the other, "let's hike on to school and pray while we're hikin'." This is a fine illustration of what it means to "watch and pray."—S. E. Greene.



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

Open to All Subscribers of "Power." Observe Following Instructions:

In His Name. "Blessed be the Lord God, and blessed be His glorious name forever; and let the whole earth be filled with His glory." Whatever service is rendered, whether in receiving or giving, will be "In His Name." As Jesus said, The doctrine, the words, the works, the good, are not mine, but His that sent me.

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

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

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

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

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

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

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

sellor, the Great Physician, the True Provider.

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

Be Silent. For the sole purpose of knowing conscious Unity, communion with God, wherein you receive guidance each day for every activity of thought, word and deed.

Concentration. Love the Lord thy God with all thy mind and heart and strength. Do all things heartily (wholly) unto Him. Keep your faculties united. One moment of absolute concentration on Omnipresence is "all powerful."

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

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

Correspondence. Send us one letter a week. You must be faithful in this for your own good.

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

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

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

Address all communications concerning treatments to

THE POWER SOCIETY OF SILENT UNITY HELPERS,

3020 West 38th Ave., Denver, Colo.

DIVINE SCIENCE STATEMENT OF BEING

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

THE LORD'S PRAYER

(In present tense.)

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

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Daily Studies for the Month

MRS. FRANCIS GAVIN RITCHIE

JUST ONE POWER

Saturday, August the First.

We acknowledge the Omnipotence without any reserve. That which is all Presence must be all Power. Spirit is the Power of Life, Truth and Goodness that is everywhere present. I see, I accept and I purpose to apply this Truth. (Selected Bible Readings.)

(Study page 22 in "Truth and Health.")

Main Thought for the Week:

God is the only Power in my friends and relatives.

Sunday, August the Second.

I know that it is God which worketh in my friends and relatives to will and to do of His good pleasure. Today I am going to be so busy knowing this Truth that I shall have no time to worry.

(Read I Cor. 12:6.)

Monday, August the Third.

Knowing that God is the Only Real Power that is working in the lives of others, I put all my faith in this One Power. That child, or brother, or husband, or wife, needs our faith in the Good that is within that one.

(Job 22:21, 29.)

Tuesday, August the Fourth.

No one needs our thoughts of fear, there is no market for fear, but the one who has faith in God, the Good, can find plenty of places to use that faith. Someone today needs just what your faith in God will give him.

(Matt. 10:8.)

Wednesday, August the Fifth.

I refuse to criticise or condemn others. It makes no difference what others do or say, I will know that God the One Power is the only reality. If a power contrary to God seems to be working, I will know that this seeming power is unreal and that God reigns.

(Rev. 19:6.)

Thursday, August the Sixth.

There is but One Law, the Law of Love. The God-Power works according to this Law. Judge your friends not according to appearances, but according to the Law of Love. Know that the Law of Love is working in their lives. You can trust this Law.

(Study page 55 in "Truth and Health.")

Friday, August the Seventh.

There is just One Power in my home. This is the Truth, even though I do not know it. Blessings that can not be described come to the one who knows this Truth. No matter what stares you in the face in your home, say to it, "There is just One Power in this home." Know it. Live as if you believed it.

(John 8:32.)

Saturday, August the Eighth.

I dictate to no one, I make no decisions for others, I take no personal responsibilities. I help others by knowing the Truth about them. I trust the One Perfect Power.

(Romans 13:1.)

Main Thought for the Week:

There is but One Power in my body.

Sunday, August the Ninth.

Read Colossians 2:9, 10.

I am complete in Him. Today I want to realize this Truth more than I have ever realized it before. My body is complete in Him.

(Study page 180 in "Truth and Health.")

Monday, August the Tenth.

The Power that is within me is greater than all the false beliefs of the world. The world's beliefs are unreal because God did not make them. The Power within me is real because it is God-Power.

(Matt. 28:18, 19, 20 and John 14:12.)

(Study page 18 in "Truth and Health.")

Tuesday, August the Eleventh.

The God-Life is the only life in my body. There can be no disease in God-Life. If there seems to be inharmony in my body it is because I believe in sickness. I decide to stop thinking sickness.

(Study page 96 in "Truth and Health.")

Wednesday, August the Twelfth.

When we want to remember a few lines of a poem we say it over many times. Perhaps some of us keep our ailments because we talk about them over and over again and in this way remember them. Let us try in this manner to remember the God-Power. "There is just One Power in my body." Say this to yourself many times today. Remembering the God-Power in my body will make me forget the seeming inharmony in the body.

(Study page 182 in "Truth and Health.")

Thursday, August the Thirteenth.

"For whatsoever is born of God overcometh the world."

I am born of God so I can overcome the race or world beliefs about my body. I do not fight these beliefs for that would show that I thought they were something. I overcome them by knowing the Truth of my body. There is just One Power in my body, this Power is perfect. I can trust this Power.

(Study page 293 in "Truth and Health.")

Friday, August the Fourteenth.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—I Cor. 3:16.

(Read also I Cor. 6:19, 20 and II Cor. 6:16.)

"Think on these things."

Saturday, August the Fifteenth.

The body needs no treating. My work is to clear my vision of mortal conceptions.

Open thou mine eyes, that I may behold wondrous things out of thy law.—Psalms 119:18.

The hearing ear and the seeing eye, the Lord hath made even both of them.—Prov. 20:12.

Mine eyes hast thou opened.

(Study page 127 in "Truth and Health.")

Main Thought for the Week:

There is just One Power in my affairs.

Sunday, August the Sixteenth.

There is the One Power at work in everything in which I am interested. When I know this I feel harmonious and peaceful. When I do not know this I have work to do, I must change my mental attitude.

(Study page 115 in "Truth and Health.")

Monday, August the Seventeenth.

If I ever feel tempted to think there is a power working against me, it is because I believe in two powers. There is just One Power. This is Truth. No matter how things look to the outer eye, if I will but stick to this Truth I shall find deep inner satisfaction and shall experience joy in seeing the Divine adjustment going on in the outer. Prove this for yourself.

(Read Malachi 3:10, last part of verse.)

Tuesday, August the Eighteenth.

If things seem to be going wrong what shall I do? Shall I begin to condemn or to pity myself? Not if I want a life of joy and harmony. My work is to know that right in the midst of seeming confusion God is the Only Reality. God is the One Power there.

(Isaiah 26:3, 4.)

Wednesday, August the Nineteenth.

"Our sufficiency is of God."

(Study carefully page 352 in "Truth and Health." II Cor. 9:8.)

In the Great Love-Presence is the Supply to meet every demand. Acknowledge God as your supply of all things.

Thursday, August the Twentieth.

Fear is just one of those temporary beliefs that can be disposed of by knowing Truth. But which side are you on, day in and day out? Are you on the side of these false beliefs of which fear is the leader, or are you standing firmly on the Truth side? If you are on the side of Truth you declare in the face of any condition that God is the only Power in your affairs.

(Prov. 3:6. Page 253 in "Truth and Health.")

Friday, August the Twenty-first.

"God is light, and in Him is no darkness at all."

"Take heed that the light that is in thee be not darkness."

(Study page 109 in "Truth and Health.")

Saturday, August the Twenty-second.

Always think and talk on the Truth side. There are no "hard times," no unpleasant experiences to the one who knows that there is but One Power controlling all things.

(Study page 113 in "Truth and Health.")

Main Thought for the Week:

There is just One Power, and now I know it.

Sunday, August the Twenty-third.

There is just One Power in my disposition. This Power is Love. The beliefs of impatience or irritability have no power over me. I am controlled by Love only. I know this and I practice this in my daily living. I claim my Real Nature.

(Page 147 in "Truth and Health." I John 4:7, 8.)

Monday, August the Twenty-fourth.

There is just One Power in my religious activities and my unfoldment.

If someone sees things differently than I do, I neither condemn them or myself. Love alone can satisfy. I must be sure my religion is founded upon Love which is conscious unity, oneness. Oneness should be the keynote of a religion and never twoness. There is but One Power.

(Page 132 in "Truth and Health.")

Tuesday, August the Twenty-fifth.

There is just One Power in the neighborhood where I live. This is Truth. Am I trying to know this Truth or am I busy picking out the imperfections of my neighbors? Let us always try to see as God sees. "Thou art of purer eyes than to behold evil."

Wednesday, August the Twenty-sixth.

Personal power is not a reality. There is just One Power in myself. I use this Power. I acknowledge at all times this One Power. I drop all personal effort and let the One Power work in and through me.

(Study page 135 in "Truth and Health.")

Thursday, August the Twenty-seventh.

There is just One Power when I am making those quiet decisions when I am alone in my room. I identify myself with this One Power.

(Study page 262 in "Truth and Health.")

Friday, August the Twenty-eighth.

Know no power but that of Life, which is God. Therefore, there is only the one Power in any kind of weather. When you fear catching cold, you are mentally thinking that there is an adverse power to the Good. This is the "adversary" or "devil," and your false conclusions picture forth as inharmony. Give your whole attention to the Good, and there will be no place in your thought for the bad. See God and you will know only the power of Life, ever beneficent, in every phase of expression.—"Spiritual Healing."

Saturday, August the Twenty-ninth.

Statements for Meditation:

I am strong with the strength of Omnipotence.

There is no power adverse to God.

I am controlled by the living, loving Presence that is with me now and always.—"Studies in Divine Science."

(John 13:17.)

Sunday, August the Thirtieth.

Of myself I can do nothing.

The Father that dwelleth in me, he doeth the works.

Not that we are sufficient of ourselves, to think anything as of ourselves.

But our sufficiency is of God.—"Selected Bible Readings."

Monday, August the Thirty-first.

Through knowledge of the One Presence as all in all, we are made conscious of the Power that is greater than the might of men—the unfailing Power of the Universal Spirit. This Power is for all alike, and is ever present within each soul.—"Selected Bible Readings."

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The summer address of Charles Edgar Prather, editor of "Power," and Minister of The Second Divine Science Church of Denver, will be

PINE CLIFF, COLORADO (on the Moffat Road),

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

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TO THE CLERGY OF THE UNITED STATES

A Letter from the Secretary of The Church Peace Union.

Gentlemen:

Through the kindness of the press, I am taking this opportunity of addressing you concerning some matters in which you will be greatly interested, and of asking your kindly co-operation in the great cause of furthering international goodwill.

In the first place, The Church Peace Union has authorized me to offer to the churches five thousand dollars (\$5,000) in prizes for the best essays on international peace. The sum is apportioned as follows:

1. A prize of one thousand dollars (\$1,000) for the best monograph of between 15,000 and 25,000 words on any phase of international peace by any pastor of any church in the United States.
2. Three prizes, one of five hundred dollars (\$500), one of three hundred dollars (\$300), and one of two hundred dollars (\$200), for the three best essays on international peace by students of the theological seminaries in the United States.
3. One thousand dollars (\$1,000) in ten prizes of one hundred dollars (\$100) each to any church member between twenty (20) and thirty (30) years of age.
4. Twenty (20) prizes of fifty dollars (\$50) each to Sunday school pupils between fifteen (15) and twenty (20) years of age.
5. Fifty (50) prizes of twenty dollars (\$20) each to Sunday school pupils between ten (10) and fifteen (15) years of age.

In the accomplishing of the desired results among the church members and the Sunday school pupils, and in the awarding of the prizes, The Church Peace Union will have to depend largely upon the assistance which the pastors can render. It is earnestly hoped that the pastors will make the announcement of these prizes in all of the churches and Sunday schools of the United States. In competing for the prizes only one essay should be sent from each church and from each Sunday school, the essays of the local church and Sunday school being read by a local committee and the one winning essay forwarded.

It is hoped that from the thousand dollar (\$1,000) prize offered to clergymen one or more essays may be found which will be worthy, not only of the prize, but also of publication and distribution by the Foundation.

All essays must be in by January 1, 1915.

Further particulars about these prizes, as well as literature to be used in the preparation of the essays, and lists of books can be secured by addressing the Secretary of The Church Peace Union, Rev. Frederick Lynch, D.D., 70 Fifth Avenue, New York City.

The churches of the country will be interested in knowing that a world conference of ministers interested in the peace movement has been called by The Church Peace Union for the first week in August (3d to 8th) in Switzerland. The German Church Peace Council and the British Church Peace Council are arranging to carry a large number of delegates to this conference, and they hope to meet there many clergymen from America. It will be a rare opportunity for the American clergymen to meet their European brethren. This conference will be of an intimate nature rather than of the nature of a great public demonstration, but it is hoped that it may lead up to a great world congress of the churches in the near future. While the Union is asking the churches to

appoint official delegates, and while several of the leading peace workers among the clergy have been especially asked by the Union to attend this conference, every clergyman traveling in Europe in August is not only invited most cordially to be present, but if he is interested in the great world movement toward closer brotherhood and goodwill and the union of the churches in all social reform, he is strongly urged to take part in the discussions. The only credentials demanded will be the desire to help the cause. A great many American clergymen will be traveling in Europe this summer, and the Union earnestly hopes that they will adjust their tour so as to be in Switzerland for this first week in August. I would like to hear as soon as possible from any clergyman who is to be in Europe this summer and who would be interested in taking part in this gathering. It will be a very unique meeting, the first of its nature ever held, perhaps the beginning of a great movement. Whoever attends will have the opportunity of meeting some of the leading pastors of both Great Britain and the Continent.

(Signed) FREDERICK LYNCH,
Secretary.

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NEW THOUGHT MEETINGS, TEACHERS AND HEALERS.

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

CALIFORNIA.

The California College of Divine Science, 727 West 14th St., Oakland, Calif. Rev. Ida B. Elliott, president; Rev. Helen E. Close, vice president and treasurer; Mrs. Geraldine Otey, secretary. Services: Sunday, 11:00 a. m.; healing lesson, Wednesday, 8 p. m.

Judge and Mrs. H. H. Benson, Teachers of the New Psychology, and Practitioners of Christian Healing, 1327 West 11th Street, Rosemont Apts., Los Angeles, Calif.

Free and Independent Christian Science Church, Jefferson Square Building, 925 Golden Gate Ave., San Francisco, Calif. Dr. J. deC. Hathaway, Pastor. Services: Sunday, 11 a. m. and 8 p. m.; Wednesday, 3 p. m., healing meeting.

The House of Blessing (New Thought), 2109 Second St., San Diego, Calif. Myra G. Frenyear, Ministrant. Services: Sunday, 11 a. m.; Wednesday, 10:30 a. m.; Friday, 8 p. m.

Home of Truth, 1109 Franklin St., San Francisco, Calif. The Christ Ministry in all its branches.

Home of Truth, Grant St. and Alameda Ave., Alameda, Calif. Harriet H. Rix, Minister. Services: Sunday, 11 a. m.

Los Angeles. Tuesday Noon Meetings, Blanchard Hall, 233 Broadway, Practical New Thought Talks by Annie Rix Miltz.

Los Angeles. Blanchard Symphony Hall, 232 So. Hill St. Services: Sunday, 11 a. m. Annie Rix Miltz, Speaker.

Los Angeles. Home of Truth, 802 So. Union Ave. Take West 8th St. car. Annie Rix Miltz, Speaker. Bible Lessons, Tuesday and Wednesday, 10:30 a. m. Healing Meeting, Thursday 8 p. m. Individual healing, daily.

The Order of the 15, 123 McCadden Place, Hollywood, Los Angeles, California. F. Homer Curtiss, M. D., Secretary.

Oakland. Mrs. Mary Cummings, teacher and practitioner of Divine Science. Classes and individual training in Practical Christianity. Absent treatments. Office hours, 2 to 5 p. m., and by appointment. Suite 10, Dunsmuir Apts., 1515 Alice Street, Oakland.

San Diego. United Truth Students' Reading Rooms, 315-316 Owl Bldg., cor 4th and Broadway. Rev. Josephine S. Preston.

San Francisco. Soul Culture Institute, 589 Haight Street. Henry Harrison Brown, teacher and healer. Sunday evening free lecture, 8 p. m.

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True Life Center, 2115 Bush St., San Francisco, Calif. Dr. Nellie Wood. Services: Sunday, 8 p. m.; class meetings, Tuesday, Wednesday and Friday, 8 p. m.

COLORADO.

First Divine Science Church of Denver, Seventeenth Avenue and Clarkson St. Rev. Nona L. Brooks, Minister. Services: Sunday, 10:30 a. m.; Wednesday, 8 p. m.

Pueblo. The Truth Center of Christian Living and Healing, 108 W. 10th St. Mrs. Lydia M. Keeling.

Second Divine Science Church of Denver, West 38th Avenue and Perry St. Rev. Charles Edgar Prather, Minister. Services: Sunday, 11 a. m.

DISTRICT OF COLUMBIA.

Divine Science Center of Washington, D. C. 1746 S St., N. W. Conducted by Mrs. R. J. Field, Teacher and Healer. Residence, Kensington, Maryland.

Evangelical Christian Science Church, at Rauscher's, Conn. Ave. and L St., N. W., Washington, D. C. Bishop Oliver C. Sabin, Speaker. Services: Sunday, 3:30 p. m.

Washington, D. C. Divine Science Center, 1418 Euclid Street, N. W., Washington, D. C.; open daily. Dr. John D. Miles, healer and teacher. Write for particulars. Phone Columbia 1973.

ILLINOIS.

Chicago. Home Center, Library, Reading and Rest Rooms, Flat 2, 164 W. North Avenue. Instruction and Healing. Mrs. Laura B. Gay.

Chicago New Thought Fellowship, Whitney Opera House. Benjamin Fay Mills, Minister. Services: Sunday, 11 a. m.

Chicago Truth Students, 913 Masonic Temple Second and fourth Wednesdays, 2 p. m.

Chicago.—The North Side Unity Center, 545A Wellington Avenue. Mary A. Howard, teacher and healer (Divine Science). Concentration Class Wednesday, 2:30 p. m.

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

New Thought Federation, 913 Masonic Temple, Chicago. Services: Sunday, class studies, 10:15 a. m.; public meeting, 11 a. m. Noon meeting, 12:30 to 1 daily in Room 419, 87 Washington St.

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Lawrence New Thought Center, 5 Fair Oaks Avenue. Miss Emma E. Carr, President, 5 Fair Oaks Ave. Mrs. John A. Brackett, Vice-President, 48 Abbott St., Miss Elizabeth McKillop, Secretary, and Miss Henrietta Durant, Treasurer, 4 Berkeley St.

Springfield. Unity Center of New Thought, Room 403, 356 Main Street, Circulating library; "Power" and other New Thought magazines. Mrs. Mary Margeson, healer and teacher.

MICHIGAN.

Detroit. The Higher Thought Assembly, 10 Witherell Street. Devoted to the latest, best and highest in science, philosophy and religion. Daily services from 4 to 4:30 p. m.; circulating library; healing circle.

Grand Rapids, Mich. The Soul Culture Club holds regular meetings on Sunday, 7:30 p. m. in Good Templars' Hall, over West's Drug Store, 89 Monroe Avenue. All interested in New Thought invited. J. H. Carter, Teacher and Healer.

Kalamazoo, Mich. Home of Truth, 211 W. Dutton St. Mrs. A. C. Dillingham and Miss Amy L. Moffett.

MINNESOTA

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

MISSOURI.

Divine Science or Practical Christianity, Eighteenth and Pestalozzi Sts., St. Louis, Mo. Rev. H. H. Schroeder, Minister. Services, Sunday, 10 a. m., German; 11 a. m., English.

St. Louis New Thought Truth League, Alexandria Bldg., 509 No. Newstead Ave. Divine Science services, Sunday 11 a. m.

The Unity Society of Practical Christianity, 913 Tracy Ave., Kansas City, Mo. Charles Fillmore, Speaker. Services: Sunday, 11 a. m.; Wednesday, 2:30 p. m.; Healing Meeting, 8 p. m.

NEW YORK.

Divine Science—The Church of the Healing Christ, Duryea's Hall, 47 West 72nd St., New York City. Rev. W. John Murray, Minister. Services: Sunday, 11 a. m.

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Cincinnati.—New Thought Temple, Literary Club Rooms, 25 East 8th Avenue. Miss Lella Simon, Minister. Services, Sunday 11 a. m.

OREGON

PORTLAND—New Thought Temple of Truth, 510 Ellers Bldg. Rev. Perry Joseph Green, ministrant. Phone, Main 9117. Hours, 1 to 5 p. m. and 6 to 8 p. m. by appointment. Sunday lecture at 8 p. m., Recital Hall, Ellers Bldg. Silence meeting, Friday at 8 p. m.

OKLAHOMA.

Oklahoma City. First Divine Science Church, 727 North Robinson Street. Rev. Ruth S. Dalziel, minister. Office hours, 9 a. m. to 12 noon daily except Sunday and Wednesday. Sunday service, 11 a. m. Health class, Thursday, 7:30 p. m.

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

Seattle. The First Divine Science Church and College. The Rev. Agnes J. Galer, Minister. Services: Sunday, 11 a. m., in I. O. O. F. Bldg., E. Pine St., near Broadway. Mid-week meeting, Wednesday, 8 p. m. Healing classes, Tuesday, 10 a. m., and Thursday, 2:30 p. m., at the Class Room, 518 Crary Bldg.

Spokane. The Church of the Truth. Corner Jefferson Street and Sixth Avenue. Rev. A. C. Grier, Pastor; Rev. H. E. Mills, Associate Pastor. Sunday services, 11 a. m. and 7:30 p. m. Mid-week meetings, Tuesday, 2 p. m., and Wednesday, 8 p. m.

FOREIGN.

London, England.—Higher Thought Center, 40 Courtfield Gardens, Cromwell Road, London, S. W., England. Miss Alice M. Callow, Secretary.

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

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Boston Cooking School Magazine, 372 Boylston St., Boston. \$1.00 a year.

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The Column. Julia Seton Sears, Editor. New York City. \$1.00 a year.

Das Wort (German). H. H. Schroeder, Editor. St. Louis, Mo. \$1.25 a year.

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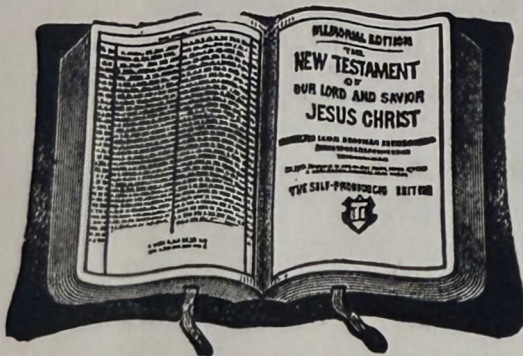
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