

\$1 A YEAR

POWER

A HIGHER THOUGHT MAGAZINE

Vol. 8

OCTOBER, 1914

No. 4

THIS MONTH'S CONTENTS:

- Primary Lessons in Divine Science . . . 97
Lesson 3—Application of the Omnipresence
Charles Edgar Prather
- The "Contagion" of New Thought . . 100
J. Victor Haberman, M.D.
- The Religion of Nature 101
Robert G. Ingersoll and Roseoe K. Stockton
- Keep Your Youth 102
Jennie Carr Sarver
- Love, Abundance, Knowledge 103
Edwin G. Dean
- International Bible Lessons 105
Charles Edgar Prather
- The Law of Growth 109
Daisy L. Friedman
- Power Society Silent Unity Helpers . . 114
- Daily Studies for the Month 116
Man's Inherencies
Mrs. M. M. P. Ketner
- Mysterious Being 121
Jessie M. de Bit
- New Thought Meetings and Centers . 124

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. 4. OCTOBER, 1914. \$1.00 a Year

PRIMARY LESSONS IN DIVINE SCIENCE

CHARLES EDGAR PRATHER.

LESSON 3.—APPLICATION OF THE OMNIPRESENCE.



WE PROVE a thing by applying it. The same is true of Divine Science—Knowledge of God. Its truths are demonstrable. Little value lies in merely memorizing certain principles; its worth lies in using those principles in your thoughts, words and deeds. Moreover, you receive the joy of a deeper and fuller realization of their Source—God.

In applying the truth of Omnipresence, let us first definitely fix in our thought this statement of the One Perfect Mind:

There is but One Mind. It is perfect Intelligence. It is Omnipresence, Omniscience, Omnipotence, and Omniaction forever.

As perfect Intelligence, the One Mind is known as a trinity in unity—Mind, Idea, Consciousness.

The Perfect Mind is all Wisdom, Knowledge and Understanding.

By realization of Wisdom, Knowledge and Understanding, man unfolds into the power of the Perfect Life.

What does this mean? That this Mind is the only Thinker. Its product is Thought, which must therefore be perfect. That which images anything contrary to the good is not Thought—only belief, opinion, false mental images, arising from limited perception of the Truth or Reality. But since the world calls all such mental action "thought," we designate real Thought as "true thought" or "right thought," and all other mental picturing as "false thought" or "untrue thought."

To rid yourself, then, of "vain imaginings," affirm these statements: There is but One Mind. It thinks only that which is good, true, wholesome, harmonious. Since it is omnipresent, I recognize its presence within me. It is the Mind of my mind. I therefore think only that which is good, true, wholesome, harmonious. I refuse to image any-

thing opposite. I make a daily practice in thus dwelling upon the good, the true, the beautiful.

This is applying the Truth, and you will find that you will grow in comprehension, your vision will be broadened, and you will be thinking, speaking and being the very things you have thus imaged.

Mind is the Essence of God. Therefore, it is not only Intelligence, but the only Substance of all, both invisible and visible. It not only fills all, but is all there is.

To practice the Presence of God means that you accept its omnipresent Reality. Therefore, let us affirm, each for himself:

I accept the Omnipresence without any reserve. Since God fills all, and is all, there is no place in my thought for anything adverse to the Good.

Repeat this until it becomes fixed in your thought. Say it when there is any appearance of wrong, or anything apparently opposite, even though you may not be able to explain the appearance. You accept the truth that God is omnipresent; that God is good; that God is the One Intelligence therefore pervading all. Then steadfastly adhere to this truth, regardless of the seeming, and soon your "light shall break as the morning"—you will begin to "know with God," the meaning of Consciousness. You will be aware of, you will know, and in knowing you will be.

Now apply this to yourself and your affairs. Since God is the only Presence, there is only goodness, harmony, order, perfection displayed therein. Be true and persistent in such practice, and soon there will be manifest health, strength, and success. There is no place in God for sin, sickness, lack or death.

Mind, because of its Wisdom, Knowledge and Understanding, is the Intelligence everywhere evidenced in the purpose, law and order of the Universe. Open yourself to it unreservedly. Take the attitude that this Intelligence thinks in you and acts through you as your very self. It instructs, guides and actuates you. Trust it. Rely upon it. Respond to it. And the result will be true and definite demonstration or proof of its reality.

An inherency being a quality or thing which is infixed, a part of, and can not be separated from, we find that our being is wholly divine, endowed with God-characteristics.

"The fruit (not "fruits") of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. 5:22, 23. These are the expressions or qualities of the Omnipresence in you. The more you practice them the more evident they become. Only through application does one become proficient. Growth or unfoldment is the name given to the result of such practice.

The more you practice the Presence of God, the more God-like you become. Know that God is the Source and Substance of your being,

that the inherencies of Divine Being are your inherencies: Wisdom, Love, Knowledge, Understanding, Life, Power, Joy. These constitute Perfection. When? Now!

Application of Truth means agreeing with God, co-operating with God, conscious unity with God. When you agree with the Life in all things, no manifestation of that Life can be discordant to you. When you co-operate with this Life in its various forms of expression, you will find all things working together for your good. When you thus become conscious of your oneness with all Life you are filled with and manifest the "Fruit of the Spirit."

Therefore, resolve to make a practice of applying God in all events, circumstances and conditions.

Always begin at the foundation, the basis—the Omnipresence, the One All, the All One. Say, Since there is but one Substance, I am Spirit. Therefore, I am divine. This not only includes my mind and soul, but also my body. My conclusion is: I am Spirit-substance, endowed with God-nature. Therefore, to be true to myself I must think, speak and act lovingly in all circumstances and conditions. This I must do without any thought of personality; then every experience becomes a stepping-stone into higher and fuller consciousness. I prove God's presence by practicing it, and find that it meets every requirement and satisfies every desire.

CONCENTRATES:

Mind is expressing its nature (Love) in everything.
My nature is Divine Love.

RESOLVES:

To let Love dissolve every hard condition.
To be loving in my every thought, word and deed.

THE IDENTITY OF ALL

As the desire for spiritual freedom grows more intense, a new ideal is formed; the thoughts become centralized, and picture after picture of the ideal life—each one more vibrant and vivid than the one preceding—form in the imagination. So impression after impression is made in the consciousness, and finally the concept for spiritual knowledge is formed. Then, through contemplation and much meditation, we come at last to the effortless identification of the I—of the Real Self—with God.

Life is a mirror in which we see reflected in form-creation all our thoughts, our hopes, and our aspirations in minutest detail. If we carry the consciousness of the Allness of God with us all the time, then we finally come to see God everywhere and in everything.—Mary Elizabeth Jenkins.

I am Spirit; and Spirit is wise, strong, rich and perfectly whole.

THE "CONTAGION" OF NEW THOUGHT



RELIGIOUS CULTISM, with metaphysical offshoots, New Thoughtists, chiropractics, etc., have sprouted like mushrooms over night. These "schools" have overrun the land with undaunted persistence, have spread and fastened their propaganda, until they stand firmly as monuments of shame to the poor, belated imagination, and the poorer insight into human nature of the very men who should be trained to know men best. The secessionists to these ultra schools run up to vast thousands. No sooner do they enter than they themselves become charged with proselytism and prove an attracting source on every side.

It has taken long for the physician to recognize this. He grasps it but vaguely now, or he would stand aghast. Countless times he has read of the power of the mind over body and functions, . . . and all the time kept his myopic eye just on disease, . . . disease, the cause of which was issiduously assayed, and treated with scarcely a thought of the patient who sood beside. But disease does not always respond to treatment, or only slowly in poor hands. Besides, there are a host of morbid conditions which become protracted by inviting attention to them. And sick mortals are impatient. In the meantime the afflicted have heard the call, "The doctor gave him up," but the "Healer" got him well; and with curiosity mixed with hope, infected with the suggestion inherent in the thing, "Yes, it may be, it is so," urged the trial, and expectant and attentive saw the "miracle" come true.

Who doubts it for a moment? Who that knows an iota of expectant attention will deny its plausibility, or can doubt it to be true?

Who among us has not now heard of patients doing poorly in medical hands, who prospered when they took up "Science"? Do not our own colleges recommend "healers" for functional disease, for "imaginative troubles" and things? Who does not notice with alarm the rise of cult after cult, the glaring prosperity of these churches, the sprouting proselytes in every town—they have long since entered the universities—and the mass of books and publications launched in the cause? Indeed, there are many cures in such hands. . . . Is there, then, a specific healing unknown to medicine and ineffectual in physicians' hands so that we must call in a stranger's aid? What is the secret of this world-wide migration to another fold, this lost respect for our traditions, this spreading hope for health in a faith that makes one whole?

What do physicians know, definitely and scientifically about this activity, this energizing power in mind? What do students learn actually and practically about it? Is not medicine as taught today a matter of disease and the treatment of disease? Do we think for a moment of the personality and variations of reaction in different persons, or of the inter-relations of mind and body? In short, have we not for the most part forgotten that we are dealing with human beings . . . in whom disease is not an entity but merely shows the course of the vital processes under altered conditions?

As for Mind, so impalpable a thing could be left to the metaphysician and the quack! Nor must that platitude be constantly repeated that mentally one can influence only functional disorders—belittling these just as if they were in laymen's terms, "imagination." Of course, in the field of psychogenic disorders (and it is a vast field, let it be remembered), one can accomplish the most. It is in this field that psycho-therapy is, so to speak, a specific. But the mind may also influence metabolism, secretion, etc., and may therefore also directly or indirectly influence organic change. Long ago Galen said, "He works most cures in whom faith is most."—J. Victor Haberman, M. D., of Columbia University, in "The Journal of the American Medical Association."

THE RELIGION OF NATURE

I would rather go to the forest, far away, and build me a little cabin—build it myself—and daub it with clay, and live there with my wife and children; and have a winding path leading down to the spring where the water bubbles out, day and night, whispering a poem to the white pebbles, from the heart of the earth; a little hut with some hollyhocks at the corner, with their bannered bosoms open to the sun, and a thrush in the air like a winged joy—I would rather live there and have some lattice-work across the window so that the sunlight would fall checkered on the babe in the cradle—I would rather live there, with my soul erect and free, than in a palace of gold, and wear a crown of imperial power, and feel that I was superstition's cringing slave, and dare not speak my honest thought.—Ingersoll.

[A sentiment patterned after that which Mr. Prather last Sunday read from Robert G. Ingersoll, which, while not approaching the original either in thought or beauty of language, still expresses (as a request) those things which I may already consider myself as having]:

ROSCOE K. STOCKTON.

Give me a pine-hid cabin in the hills, where breezes sway the trees, and bird-things light the stillness with their songs. A cabin simple, roughly built, but snug, with windows to admit the sun, and pictures on the wall to cheer. Well-roofed and stoutly rafted may it be, that winds which journey from the mountain tops and knock in Winter on its sturdy door, may sigh and shriek, but go away. And in the Summer, down a winding path the aspen trees will shake their heads, and at the end a crystal stream which splashes o'er a threshold in the rocks and murmurs childlike to the air above, will tell cool stories of the underground. And round the cabin lofty trees, spruces and cedars, pines and firs will drop their needles and their cones upon the roof, which, when the wind shall come again, will rattle off upon the ground, and, soft and odorous, await the bleaching rains of Fall. Give unto me an open heart, a cheerful mind, and in my solitude the knowledge that I still have Friends; give unto me all these, and Love, and in this place I'll weave my life a fabric of great joy. For joy is knitted out of simple threads like these, to those who do not want for much.

KEEP YOUR YOUTH

By Jennie Carr Sarver.



BELIEVE ONE REASON why some people are "lonely" is because they get in the habit of thinking they are "too old" to do a great many of the enjoyable things that make one popular. I am very glad to say there are less people who call themselves old nowadays than there were even a few years ago, but there are too many yet. People who write us often say, "I am eighty years young," and I always like to hear it.

When the young folks have company, suggest that you help with the refreshments or the games. Hear the talk and laughter of the young folks. Try not to be shocked if they say or do things you were not used to as a girl. Times are changing. Young men and women are more like pals than sweethearts nowadays, and it is much better that they are. One good laugh with the young folks will erase more wrinkles than any skin food made. Elderly people need young people so badly, just as much, in fact, as the young need the old. Old people need the joyous, care-free attitude of the young. Young people never get in a rut. They are always changing, taking up new things, interested in anything up to date—in fact they possess the spirit of youth that "lonely" old people often envy.

Of course I know it is no easy problem to make yourself acceptable to the young people of your household or neighborhood. Young folks are not blessed with much veneration these days, but they are warm-hearted, impulsive creatures, and if you take them just right and overlook occasional little snubs you will soon see to your delight that they need and appreciate you. First of all, don't criticize,—or quote what your mother or aunt or grandmother thought on certain subjects. What they did or thought is ancient history. Agree whole heartedly with all of their plans that you conscientiously can, but if you can't agree, try and suggest something better. Don't be discouraged if you are set aside once in awhile. Bob up the next time with a clever suggestion for a party or lark just as though you had never been rebuffed.

Then again—don't vainly try with hair dye and powder and rouge to look young, thinking to make yourself more like the young folks. They are merciless in their jokes and criticisms of such a person. Be your own middle-aged, dignified self, but be unbiased, ready to be amused or to receive a confidence, never be shocked, always be ready to solve any problem by some bit of common sense advice. If your hair is beginning to turn gray, glory in it. Perhaps for the first time you will have the chance to be a beauty, for beautiful gray hair is wonderfully softening to an elderly face.

In other words—don't strive frantically to look and dress as though you were twenty if you are fifty, but wear your fifty years so gracefully that daughter or niece or the young folks of the neighborhood will welcome your presence because they recognize the eternal youth in you, and respond to it.—Columbus Medical Journal.

LOVE, ABUNDANCE, KNOWLEDGE

BY EDWIN G. DEAN

"That your love may abound yet more and more in knowledge."—
Phil. 1:9.



THREE VITAL PRINCIPLES OF LIVING are touched upon by Paul in this brief clause in the beginning of his letter to the Phillippians: Love, Abundance, Knowledge. To begin with, let us remember the first principle of being, God is All there is: Perfect Life, Intelligence, and Substance. Knowledge comes from this one Perfect Mind. Each individual expression—be it man, the animal, the plant, or any of the countless worlds that swing through the infinity of space—has its own wireless connection, so to speak, with this Source of Knowledge. We acquire knowledge through the use of this means of communication.

Within the shell of the tiny acorn lie dormant the possibilities that will develop into the mighty oak. The process of development, we call Growth. We are like the acorn.

At first we know unconsciously, as the infant knows its mother. As we grow, this germ of inherent knowing becomes a Consciousness to us.

We see—we perceive—through the various senses of our physical organism. This process we call Learning. We consciously recognize the Source of our being—Divine Intelligence, and commune more and more with it—thus growing in stature and in wisdom. The more we learn from this Intelligence—of which we are, indeed, a part—the more we use that which becomes a consciousness to us; the more we improve the opportunities for service to our fellow beings that come to us daily, the more we give of the love that God has given us—the more copiously is our supply replenished.

Thus we realize the Abundance; and thus the desire to be of greater usefulness becomes a part of our nature.

We catch the divine truth that the goal of highest attainment lies in unselfish devotion to the service of others, helping them to attain to the higher consciousness. This is the manifestation of that Love which Paul speaks of in the lesson—a realization of that broad plane of the Unity of all things with each other, and with their Creator, the Infinite Spirit of Love, Intelligence, and Power we call God.

Truth is changeless; eternal, never ending. That which Paul prayed for the church at Phillippi nearly 2,000 years ago is applicable today. We are not living in the past, but right Now. And unless we apply the truth to our affairs now, we shirk our own responsibility, we fall short, we miss the mark of our high calling.

In the realization of the right relationship of ourselves to the Infinite Intelligence, we recognize for each other the same rights, privileges and prerogatives that we claim for ourselves. The law of Divine

Love grants to us freedom of action; but with that freedom there come responsibilities—and the higher the attainment the greater become these responsibilities.

To make a concrete application to a very live issue at the present time: We know that God made the earth and its supply for the use of all mankind. No one individual or set of individuals has any right to a monopoly of any of its natural resources. This is truth—a vital principle. When collective mankind in the form of organized government realize this, no one will be permitted to hold the land, the water, the mineral, the oil, the coal, or any other of nature's by-products for industrial exploitation. If selfishness could get a corner on the atmosphere, you and I would be compelled to pay tribute to some representative of Shylock for even the breath that invigorates our bodies. But the Spirit of Truth is working on men's hearts through the physical as well as the spiritual perception, and when the awakening comes—as it inevitably must come—no more will there be any shameful repetitions of the farcial display of tawdry misgovernment that have disgraced our national life in the years gone by.

But through it all we are developing. God's hand is at work, and blind indeed is he who can not see the writing on the wall. Truth crushed—will rise again. Right does prevail because righteousness is from God.

Individually and collectively we are in a state of growth—of development—of the attainment of Perfection. It is idle to attempt to still the Voice of God—our individual consciences—with the plea that perfection is impossible, that we are but human.

Humanity is the expression of God, therefore, divine. God imaged—pictured—designed the being Man. God made man in that image—His own image—after His pattern, if you please—and God saw all His work and pronounced it very good.

God's ideal is Perfection. Our duty is to rouse ourselves daily to the attainment of this ideal—each individual for himself or herself, through conscious unity with the Spirit; and this habitual application will bring the Realization in every individual experience—that Love does abound more and more in Knowledge.

WHAT IS THE NEW THOUGHT?

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

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

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

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

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

There is no Source but God, and in it is the fullness of freedom. I manifest this freedom, and am not bound to sense appetite. This gives me power to achieve, to supply, to transform, to be whole.

The International Bible Lessons

CHARLES EDGAR PRATHER.

Lesson 1, October 4, 1914.

JESUS ANOINTED FOR BURIAL

Mark 14:1-11.

GOLDEN TEXT: Mark 14:8—"She hath done what she could."

Every event in the life of Jesus carries a lesson of vital importance to each of us, if we have an understanding heart. Were it mere history it would be interesting in showing us his progress in spiritual mastery over mental darkness and sin; but it is far more than this, for it reveals to us the way we may likewise triumph over all sense conditions.

The essence of each lesson lies back or within its recital. This is what we seek. What is the real significance or meaning, should always be our question when reading scripture.

Jesus had taught many strange doctrines, upsetting the traditions of the church, and speaking as one having authority. His manner, in general, was one of tender sympathy, desirous of bettering each one's condition by causing him to see the truth of his being; and yet, when blind ignorance, prejudice and selfishness was so fixed that his gentle teachings had no effect, he sometimes spoke with stinging sarcasm or blunt denunciation.

Thus he had aroused the religious leaders to open enmity, especially as so many of the church had readily responded to his higher revelation, truly good news—"gospel." And they "sought how they might take him by craft, and put him to death."

Out of the gratitude of her heart Mary, the sister of Martha and Lazarus, brought her most precious treasure, an alabaster box of ointment of spikenard, and poured it upon Jesus' head. She above all others had listened to him, understood

him, believed and loved him. She understood his predictions of his death, and she had purchased this ointment with her savings of many months, for these 300 pence, or about \$45, meant far more than the same sum would today; and had saved it for use at his burial.

But as he sat in the house of Simon the leper that Friday evening her unbounded gratitude to the one who had raised Lazarus from the dead counted not the cost—it was a spontaneous act of love which prompted her to show him her devotion.

The disciples present, still bound by sense conditions, criticized her act as a wasteful extravagance. How much more good would the money therefor been if it had been used for the poor! This was the sense conception—but Jesus looked at the intent, the motive, and indeed it was wholehearted, pure and good. And Jesus commended her, declaring that her act would ever be a memorial unto her "wheresoever this gospel shall be preached throughout the whole world."

What a beautiful lesson that we should show our love for others while they are yet with us in this plane of expression, and not wait until they have gone from physical view to receive our gifts of flowers and words of praise!

What a blessing it would be to have the consciousness for ourselves what Jesus said of Mary: "She hath done what she could." God or man could ask nothing more. Let us measure up to this ideal in loving service.

I am free in the freedom of the Spirit, and am no more under the bonds of the "sense man."

Lesson 2, October 11, 1914.

THE LAST SUPPER

Mark 14:12-25.

GOLDEN TEXT: I Cor. 11:26—"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

It was in Jerusalem that Jesus sat for the last time with his disciples at a meal. Eating is a symbol of appropriation; and as we nourish the body by partaking of food, so do we appropriate spiritual life and substance by mentally assimilating (through affirmation or prayer) the Truth. The fact that strong affirmations will cause one to become hungry shows that there is an intimate relation between soul and body.

The passover, observed in commemoration of the escape of the Jews from Egyptian captivity, is used by Jesus to represent the freeing of one's thoughts from the thralldom of sense.

Water typifies cleansing, and when the thought is purified, the "guest-chamber"—the abiding place of the Most High—will be found in a "large upper room." This means higher than sense conception—spiritual realization.

The place was Jerusalem—the seat of spiritual wisdom; the location was the "upper room"—the personal attitude of spiritual receptivity. In response to such an attitude cometh the revelation of Truth—the Christ, ac-

companied by the awakened faculties of being, represented by the twelve apostles.

The prediction made by Jesus that one should betray him was not an accusation or condemnation, but merely a statement that he discerned that such should occur. Yet he foresaw the sad consequences. While Jesus openly stated that it needs must be in order to fulfill prophecy, yet sadness would entail to the one by whom it comes.

The betrayal of Jesus means the misappropriation of life and substance. Sometimes we do not keep every faculty true to the highest, and it honestly, maybe, but nevertheless betrays the whole expression "into the hands of sinners," whereby the whole body suffers.

Jesus emphasized the *oneness* of all substance in proclaiming the very food and drink to be the body (manifestation) and blood (life)—that the invisible and visible are forever one. This revelation is the coming of the Lord, the important lesson of eating and drinking. Life and substance are poured out abundantly for all. Spiritual Light (the Christ) reveals them unto us.

Lesson 3, October 18, 1914.

IN THE GARDEN OF GETHSEMANE

Mark 14:32-42.

GOLDEN TEXT: Matt. 26:41—"Watch and pray, that ye enter not into temptattion."

Gethsemane means "oil press," a symbol of suffering, trial and opposition. There are times when we all must tread the oil press alone. When such occasions come, then is the time we should not forget to take the right attitude that we may be so strengthened from within that we will be the better for the experience.

The spiritually enlightened have found that Jesus acted solely from

principle, under the direction of inspiration, and in his triumphs we find the way also through which we may master every adverse condition.

"And he saith to his disciples, Sit ye here, while I shall pray." The first step is to sit down, be still, cease from all anxiety; compose yourself and rest. This is the preparation for the Silence, or true prayer.

Then taking Peter (Faith) and James (Strength) and John (Love),

the Spiritual Self (the Christ), bids them to be awake and active. Now is the time when they are most needful. Now is the time when these constructive qualities are to be used. Little need of Faith and Strength and Love when everything goes well and pleasantly, but when adversity comes, when you are "very heavy," your soul "exceeding sorrowful unto death"—then, then is the time they should be called into active operation.

Until these faculties of your mind have been thoroughly aroused and thus illumined by Spirit, they may be slow in action and dilatory in execution. Man is asleep in sense, and perceives not the great importance of spiritual understanding. In this negative condition the mentality readily takes on all sorts of conditions, the result of wrong beliefs and thoughts.

Therefore, the injunction is to guard your thoughts—be awake, be alert; think (mentally picture) only

that which you wish to see in your world; for as you esteem a thing, so it is unto you.

Take into your communion these vital qualities of Faith, Strength and Love, first having awakened them to the Higher Vision. If they sleep while you meditate (pray), awaken them as did Jesus these disciples, and impress upon them the necessity of active co-operation for their own development—"Watch ye and pray, lest ye enter into temptation."

The highest form of prayer is affirmation of the Truth, which includes both recognition and appreciation, followed by co-operation.

So long as we let them sleep in sense delusion we are betraying the Christ into the hands of his enemies. Thus the experiences of Gethsemane must be repeated time and again in each of us until these saving qualities are finally and fully awakened to the Higher Self, the Christ, the Savior.

Lesson 4, October 25, 1914.

JESUS AND JUDAS

Matt. 26:14-25; 47-50; 27:3-10.

GOLDEN TEXT: Matt. 26:24—"Woe unto that man by whom the son of man is betrayed!"

I frankly declare my conviction that Judas was honest at heart; that his betrayal of Jesus was not made from the selfish desire for the thirty pieces of silver (\$19); that his viewpoint, though mistaken, was one of supreme confidence in his Master. He verily believed Jesus to be the Son of God, yes, God Himself, and that no man or set of men could put him to death.

Jesus had been persecuted and opposed by religionists, who feared that he was destroying the very foundations of their beliefs. He had borne these insults graciously, and continued doing good to all.

Judas had deep convictions of the truths taught, and had been a faithful follower of them. He was a man of sterling integrity, honest in his dealings, and was made the treasurer of the Apostolic band, which position he held to this very time. This is sufficient evidence that his companions had implicit faith in him—for

they entrusted him with all their money, drawing from the treasury as they had need.

Again, the wisdom of Jesus, though the illumination of the Christ, selected from the many disciples this man to be one of the twelve to be ordained to the ministry of faith and works. Shall we discredit the insight of Jesus? We must do so if we accept the resentful attitude of the gospel writers who after this event spoke disparagingly of him, his motive and his deed.

While Jesus himself had predicted that one of them should betray him, and knowing the sad result of such an act to the man himself, said, "Good were it for that man if he had never been born." Just as you or I would say of some friend whom we knew was making a grievous mistake, although done with the very best intent.

But no such prediction could shake Judas' faith, for to him Jesus was

verily God. This was his great opportunity to prove it to all the world. Let the rabble try to take him for execution! Jesus would then proclaim himself, and using his Divine Power would smite all his enemies, and thus be free to establish unmo- lested the Kingdom of God upon earth! Yes, Judas thought this was his opportunity to help bring this day of Fulfillment. The chief priests were seeking Jesus, but were not positive that they could identify him, and Judas, with his honest but mis- taken motive, saw here the moment to force the issue when Jesus would thus proclaim himself God!

The thirty pieces of silver was not the bribe we had been taught to be- lieve, but the regular price fixed by law as compensation for the life of a slave. Were he a thief, he could have enriched himself from the treas- ury without the stain of innocent blood!

No, let us be honest with Judas. Let us recognize his *intent*, look from his viewpoint, and our hearts will well with sympathy and forgiveness.

Another point in Judas' favor is this: When he had indicated Jesus to his enemies by a kiss, and Jesus was arrested, he saw him led away submissive to law, without a protest;

when Jesus failed to fulfill Judas' cherished dream in smiting down the officers and thus display his God- given power, Judas for the first time realized his sad mistake; his heart was crushed—was Jesus not what he had honestly believed him to be?

Sudden was the remorse—which does not come with premeditated acts; the full import of his mistake came instantly upon him. He rushed back to the chief priests and cast down the money, saying: "I have be- trayed innocent blood." Such sudden and deep remorse comes not from a heart of wickedness. His dream had proven false; and he hastened out and hanged himself! Far better, as Jesus said, had he never been born than to suffer the effects of his er- roneous notions and actions concern- ing the personality and mission of Jesus, who taught not of himself but of the Christ, the "Light that light- eth every man" whose heart is re- sponsive to Truth.

Poor Judas, honest at heart, pure in purpose, devoted in spirit, sincere in motive—but lacking in judgment, how sad your end! History damns you, but Truth redeems you and wipes out through your own self- sacrifice your great mistake!

THE WORTH OF A SMILE

The thing that goes the farthest towards making life worth while,
That costs the least and does the most, is just a pleasant smile.
The smile that bubbles from a heart that loves its fellowmen
Will drive away the cloud of gloom and coax the sun again;
It's full of worth and goodness, too, with manly kindness blent—
It's worth a million dollars, and doesn't cost a cent.

There is no room for sadness when we see a cheery smile;
It always has the same good look—it's never out of style—
It nerves us on to try again when failure makes us blue;
The dimples of encouragement are good for me and you.
It pays a higher interest, for it is merely lent—
It's worth a million dollars, and doesn't cost a cent.

A smile comes very easy—you can wrinkle up with cheer
A hundred times before you can squeeze out a soggy tear.
It ripples out, moreover, to the heart-strings that will tug,
And always leaves an echo that is very like a hug.
So, smile away. Folks understand what by a smile is meant,
It's worth a million dollars, and doesn't cost a cent.

THE LAW OF GROWTH

DAISY L. FRIEDMAN.

(CHAPTER I—Continued)

Every part of the flower has its use in helping the pistils receive and protect the pollen; for without pollen there can be no seed or fruit. The pollen is carried to the pistils, either by the wind or by insects. If insects, attracted to the flower by the gaiety of the colors, are the means to distribute the pollen, they are given for their trouble the nectar, which, as in the example of the honey bee, is prepared for us in the form of honey. If the wind is the medium of sending the pollen to the flowers, then the shape of the flowers differ with this purpose so that the wind can quickly loosen the pollen and bear it to its destination.

The pistils are covered with a sticky gum to catch the pollen and after the pollen adheres to this sticky gum then the process of fertilization is enacted. The pistils not only form the seed, but nourish and shelter the seed until the seed is able to reproduce its kind.

There seems to be an inherent principle or force or intelligence in the plant, enabling the plant to send its own pollen away and to reach out for pollen from another plant. The seed or plantlet is more vigorous if the pollen is from another flower. The plants seek that which will bring the best for their own development. There is a force or intelligence which impels or attracts the best unto the plant.

After the fertilization, everything serves to bring to maturity the fruit from which emanates the seed for a new tree. Perfection is the message carried out in the cycle of a tree's growth. If there is perfect seed, that which emanates from that seed has the possibility of perfection when matured, unless hindered by man's misunderstanding of the laws governing tree-life.

After the labors of Spring are over, and before Summer is on the wane, the making, folding and protecting of the leaves and of the next Spring's blossoms are completed. The result of this co-operation of forces is called a bud. During August, by using carefully a needle to open the bud, and by means of a pocket lens, we can readily see how these leaves and blossoms are arranged and how they are shielded and protected from the Winter's dampness and freezing in such an orderly manner and with such wisdom revealing unmistakably a Perfect Mind in action.

Many different ways are used to protect from the Winter's frost and moisture. In some cases there is a hairy covering, which, when softened by the warmth of Spring days, is eagerly sought for by bees for building material. Ofttimes buds are protected by overlapping scales, which look as if these scales were made of a substance resembling tortoise shells.

A transformation of scales into flower-leaves takes place in the dogwood. The scales, purplish in color, which have protected the buds through the Winter, have been retained and used to form the four white leaves of the blossom, and the purplish top of each is one of the original

scales. This transformation makes us think of the magic wand of which we read in our childhood days, and which was invoked to produce such a pleasing change out of old material.

The correlation existing among birds, insects and trees calls to our mind the provision and care given to every living creature. We discern the order and system in the Divine Plan, of every expression and activity of Nature, and we realize that under a close analysis the exact cause and reason exist, and that all expressions serve a purpose and fit in a place prepared for them.

The sleep-like conditions into which the trees enter during late Fall and Winter, serves to hold the forces or energies so that the trees may burst forth in renewed and greater activity in Spring, when the greater activity needs and uses the stored-up energy from the Winter's rest although there is action ever going on to meet the climatic changes.

The same rest through which the tree passes to give greater energy when needed, is necessary for us. The trees, to bring forth blossom, leaves and fruit, go through a cycle or process of work. Every part of the tree responds to the call of Spring, and is alert and ready to serve its purpose. When we feel that in our affairs an extra amount of energy will be needed; if, instead of worrying and using up our energy needlessly, we are calm and peaceful, ever knowing and trusting that we are capable of doing our best, we will find that energy and strength comes to us and enfolds us just as the bud enfolds the stored-up energy of the Winter's rest. Herein lies the reason for the need of concentration, because by means of concentration, we learn to conserve our energies and to use these energies through the same Mind that guides the trees.

During the rest of the trees—this preparation and conservation of energy for the needs of the trees in Spring—to meet the immediate use, the tip-end of the tree-roots are ever active absorbing moisture from the ground, even in zero weather, but its busy season does not begin until Winter is on the way. These root-tips play a very important part in the tree's growth; for through them and the slender rootlets is collected all that part of the tree's food that comes from the ground.

The largest root's purpose is merely to anchor the trees to the soil; therefore we see the need of their being so strongly built, and also we understand the reason of their being forked in shape, so as to give greater endurance and resistance; for unless builded upon a firm foundation the tree would be at the mercy of the winds and easily dislodged from the soil, where it is enabled to receive of the bounties prepared and to gain the needs for their purposes.

After the Winter's rest and the awakening processes of Spring are upon us, each root-tip is ready for its work with its abundance of root-hairs. The white, furry root-hairs, covering each tip, are tubes, although of minute dimensions, and fulfill their duty by reaching in between particles of sand and clay to absorb moisture. While the soil to all appearance seems dry, these little root-hairs know where to seek; for around each grain of soil is a wet film which they find and absorb, sending the moisture through root, trunk and branch by means of cells to the tops of the trees. This water oozes from cell to cell in response to natural laws,

and nourishes every part of the tree in its course. The movement of the water in its upward course depends upon the number of active cells.

When the tree is full of leaves, the water absorbed by means of root-hairs is needed by the leaves, which take out of this soil-water the food needed for the growth of the tree. To prevent the water from being dried up or wasted in its upward course, the tree is provided with a covering of cork on roots, trunk and branches. The cork made for this purpose has the same qualities as that which is obtained from the cork trees of Spain. What a clear evidence of the action of a Mind in tree-life!

A seedling tree is protected at first by a delicate, green skin, but this serves only a temporary purpose in that it does not protect from frost and parching. This protection is secured by a cork covering which is of fine texture, brownish in color and transparent.

This cork skin is composed of cork cells, but these cells are arranged differently than the plant cells in order to serve a double purpose. The cells are arranged in rows and are joined as accurately as tiles in a floor, instead of lying loosely. When several layers of cork cells, one behind the other, are formed, they act as a barrier to the Summer's sun and the Winter's cold. Sap can not get through the cork, so all the tissue that is to be conserved must be within these layers of cork. This again proves the selective quality or an intelligent working force, or a Mind to bring forth perfect result with the least expenditure of energy.

Under the covering of cork, there is a layer of young cells making more cork. Owing to conditions existing around every tree, on account of climatic changes and the nature of the soil, each tree differs as to the whereabouts of the cork and differs as to quantity.

The change needed to meet the tree's growth for the Summer is visible in the cork covering; for it is neither quite air-tight nor water-tight. It has little rifts which breathe away the excess moisture and gases. The cork-tissues, having fulfilled its purpose, becomes the outer bark.

The cork-cells during Summer are not brick-shaped and are not arranged in rows, but are rounded and look as if they were tumbled into a loose mess.

Between them are spaces where air gets in to the wood, and the moisture and gases find their way out. As summer wanes these vents are sealed with cork, because the tree needs to conserve more of the moisture and gases rather than to throw off as it did in mid-Summer. These seals help to protect the wood from bitter frost; however, their chief purpose is to check the breathing away of the tree's moisture during the Winter; in order to give the rootlets (so busy all Summer taking water from the ground) their needful rest.

When Spring returns, a number of new cork cells form beneath the seal; and once more by the vigorous growth of these cells, the seal is split and the vent is opened. This covering of cork now envelops trunk and boughs and also extends below the ground. It envelops the thicker part of the roots, but not the root-tips.

What foresight is used! for the root-tip's mission is to suck up

water from the soil, and these tips must be uncovered, the young cells are busily forming new ones for more roots and these newly-made cells are always brought in contact with fresh soil when they fulfill their purpose. When growth is most active, the end of each rootlet is protected by a thimble of old, dead tissue. Above this thimble of dead tissue, a ring of new hairs is springing forth to take the place of the dying root-hairs; for these root-hairs are short-lived.

Wherever a leaf falls, a scar is left; and this scar must be covered with the same cork covering to afford greater protection to the tree from the Winter's wind and frost.

Again, there is a different arrangement in the cells in the wood to suit the changing season. They are not arranged "like pigeon-holes in a post-office," but among the cells here and there are spaces and crannies. When growth is active, the cells of the younger wood are filled with a living jelly called protoplasm, resembling the white of an egg.

This protoplasm in the change from Summer to Winter becomes a stiff jelly through the waters separating, and this water finds a place among the crannies and spaces between the wood-cells. The water freezing in these cells, if a bough is broken in the Winter, is seen as tiny ice crystals. If indoors a short time, these crystals melt and the twig begins to drip.

There is a reason why the protoplasm becomes a stiff jelly; in order to retain the life-quality throughout the winter. The mind of man has not understood how or why the life-quality is retained nor does the mind of man fully understand as yet the law regulating the circulation of the sap to every part of the tree as the needs of the tree arise. We do appreciate, however, that a Perfect Mind is in action and is giving protection and sustenance wherever and whenever there is a need and in a very practical way.

The soil water creeping onward finds its way into the many cells which are the storehouse of the foods, needed for the tree's growth. These foods are the work of last Summer's rootlets and leaves and are used in early Spring to feed the buds.

The greater warmth of the Spring days causes more life at the roots, when these starch grains are converted into glucose. The soil water diluting this glucose results in a sweet liquid which is sent to the branches of the trees, oftentimes from three to four hundred feet. The farmers call this movement "the sap stirs."

The same forethought as was shown in the care given the buds in their protection from the Winter is again shown in more buds being formed than are used in the Spring. These buds are reserved or lie dormant until the need arises. Sometimes for years they are inactive and apparently lifeless, however, if drought or forest fires destroy the foliage or insects devour the leaves, these latent buds are ready to do their part in putting forth new leaves. Besides these buds, the forming of a number of new buds to meet an emergency is given to some trees, during their growing period. The willow is an example of a bountiful supply of vitality and for this reason do not succumb to adverse conditions readily. Some willows after being beheaded of that which seems essen-

tial to their lives sprout forth luxuriantly and the product from this experience are rod-like branches, straight, slender and tough, possessing the qualities needed for the making of willow ware.

We see the Principle of Life, active and ready to give to every tree the ability to overcome circumstances in order that the tree can fulfill its purpose in the Divine Plan. The same Life Principle is revealed struggling for expression, whether conditions are favorable or not. Nature is never idle. It makes a desperate effort to adapt itself to surroundings and produce the best results under existing conditions. Although a tree falls below the ideal type, yet the same conservation of energy, the same protection is extended to it, as to a tree more favorably situated. Whether a tree manifests perfection or not depends upon how much of the Universal Energy the tree can use. Expression follows, even if conditions are unfavorable, but, if all the surroundings of the tree are perfect, the expression will be fuller and the product of that tree reach a higher standard.

To a casual observer it seems incredible that the trees in their quiet, unobtrusive manner of growing undergo such wonderful processes of work and that so much depends upon the leaves. Little do we realize when we sweep up the falling leaves of Autumn what interesting and constructive lives they have lived and how faithfully they have performed their work. Nor are the Autumn leaves useless, for they possess the quality of enriching the soil and thus are carried back again into tree-life.

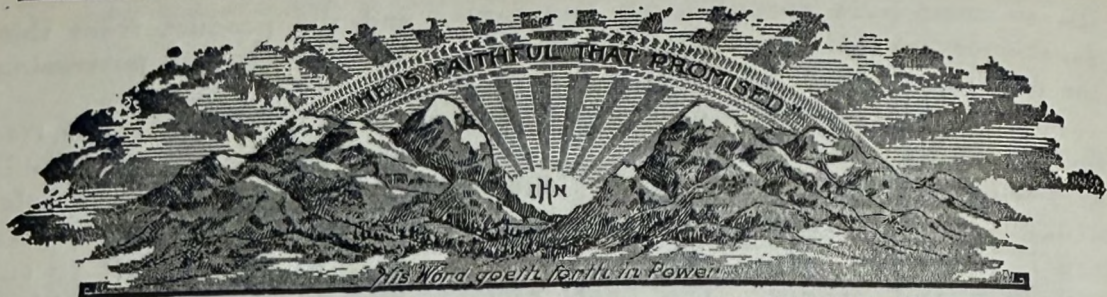
(To be continued.)

THE FALLACY OF DENIAL

It is quite impossible to deny a thing or condition without giving it some recognition. To deny a thing is to affirm that it exists. Whether it exists in reality or as an illusion, is not the question. We give it a recognition in the act of denying. What we are conscious of is real to us, while we are conscious of it, whether that thing is conditional or external. And to deny a thing or condition is an act or state of being conscious of it during the process of denial. If it did not exist, as our denial is implying, we would not have the consciousness of it to deny it. So in order to deny, we are giving it recognition, and this recognition being in the form of associating ourselves with it, or receiving an impression from it, we can easily see that we are perpetuating the very thing or condition we are so desirous to eliminate.—Ralph M. de Bit.

Nerve us with incessant affirmations. Don't bark against the bad, but chant the beauties of the good.—Emerson.

I am Spirit, and all the Power of the Infinite Spirit is now expressing itself through me. I am not subject to material thought or conditions of any kind. The Life More Abundant through Christ, is now poured out, in and through me, in a healing, purifying stream, and I acknowledge the vigor and force of its presence and its power in my whole being.



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,

3929 West 38th Ave., Denver, Colo.

THE LORD'S PRAYER

(In present tense.)

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

ROSTER OF DIVINE SCIENCE REGISTERED GRADUATE WORKERS.

Baum, Mrs. C. L., 1439 Gilpin Street,
 Denver. Teacher.

Brooks, The Rev. Nona L., 864 Clark-
 son Street, Denver. Minister First
 Divine Science Church of Denver.

Close, The Rev. Helen E., 727 W. 14th
 St., Oakland, Calif. Vice President
 and Treasurer of The California Col-
 lege of Divine Science.

Dalziel, The Rev. Ruth, Minister First
 Divine Science Church of Oklahoma
 City, Okla. 112 W. 7th St.

Dameron, Mrs. Pearl W., 1347 Emer-
 son Street, Denver. Practitioner.

Downey, Mrs. Eva M., 1475 Humboldt St.,
 Denver. Practitioner.

Eaton, Mrs. Alice C., Secretary Colo-
 rado College of Divine Science, 730
 E. 17th Ave., Denver. Practitioner.

Elliott, The Rev. Ida B., 727 W. 14th
 St., Oakland, Calif. President Cali-
 fornia College of Divine Science.

Fay, Mrs. Ada, 1018 South York St.,
 Denver. Individual Instruction.

Galer, The Rev. Agnes J., 618 Crary
 Bldg., Seattle, Wash., Minister First
 Divine Science Church.

Galigher, The Rev. Maud Fletcher, 2107
 Beachwood Drive, Hollywood, Calif.
 Practitioner and Teacher.

Gilbert, Mrs. Warren, 538 High St., Den-
 ver. Practitioner.

James, Mrs. Fannie B., 730 E. 17th
 Avenue, Denver. President Colorado
 College of Divine Science.

Ketner, Mrs. M. M. P., 4015 Umatilla St.,
 Denver. Practitioner.

Knowles, Miss Lillian R., 1543 Gilpin
 Street, Denver. Healing and Indi-
 vidual Instruction, Adults and Chil-
 dren.

Palmer, Mrs. Anna L., 1250 Ogden
 Street, Denver. Individual Instruc-
 tion.

Parsons, Mrs. Mary Dean, 121 Pearl St.,
 Denver. Practitioner.

Patch, Mrs. Marie Maynard, 1002 E. 17th
 Ave., Denver. Teacher and Practitioner.

Prather, The Rev. Charles Edgar, 3929
 West Thirty-eighth Avenue, Denver.
 Residence, 4231 West Thirty-second
 Avenue. Editor "Power," Minister
 Second Divine Science Church of
 Denver.

Preston, The Rev. Josephine S., 315-
 316 Owl Bldg., corner 4th and Broad-
 way, San Diego, Calif. United Truth
 Students' Reading Rooms.

Ritchie, Mrs. Francis Gavin, 964 Emerson
 St., Denver. Practitioner.

Shinn, Mrs. Minnie A., 3245 Perry St.,
 Denver. Practitioner.

Stark, Mrs. Martha J., 1434 Corona
 Street, Denver. Individual Instruc-
 tion. Practitioner.

Walsh, Mrs. Louise K., 781 South
 Pearl Street, Denver. Practitioner.

Wooton, Mrs. Lydia J., 329 Magnolia St.,
 Long Beach, Cal. Practitioner.

ANNOUNCEMENT.

The College Classes will begin on the first Tuesday in October. Pri-
 mary Classes will be opened on the afternoon and evening of October
 6th. Bible and Normal Courses will be announced later.

Daily Studies for the Month

By MRS. M. M. P. KETNER

MAN'S INHERENCIES

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.

Thursday, October First.

Definition: 1. Inherencies—Native qualities or attributes of a thing which determine its character, infixedness, or being.

2. That which is rooted in the very constitution or makeup of a thing—hence inseparable from it; identical with it.

Friday, October Second.

Our inherencies—what are they? Briefly, the All Good. We know this when we know God our Source. Jesus knew it when he said: "I and my Father are One." Paul glimpsed it when he wrote (Col. 3:11): "Christ is All, and in All."

"Filled with all the fullness of God!" Yes, you and I. Surely, my cup overflows.

Saturday, October Third.

Inevitably, then, all things are Divine! God—All—visible and invisible! The invisible God permeating, encircling, sustaining, controlling the visible. The visible embodying the invisible and expressing it to him who hears. Behold! Our God—in me—in all!

Main Thought for the Week:

God is Wisdom. God is Love. I am Wisdom. I am Love.

Sunday, October Fourth.

Wisdom first, the Light that lighteth;
Love, the Pathway to the skies;
Knowledge opens wide the portals,
Understanding bids me rise;
Power to be and do must follow,
Life eternal is the goal.
Joy! Perfection is discovered
As the state of every soul.

The seven inherencies, or substance words, suggested in this verse, like rainbow colors blended in your life and mine, form the White Light of Truth, that I Am.

Monday, October Fifth.

"I am the Light" of my world. From the first faint flush of dawn to high noon, Wisdom lights my path. I walk in Light, for we are all "Children of Light." "God is Light." "Our Father!"

Tuesday, October Sixth.

God is Wisdom, God is Love. All potent, complementary inherencies are these. Our Father-Mother God. I revel in my Father's bounty. I am nourished at my Mother's loving breast. Wisdom and Love guide and teach me all the way.

Wednesday, October Seventh.

Wisdom—my Father! Love—my Mother! As was said of our elder brother, I am "subject unto" my parents. I grow strong in Spirit. I increase in wisdom and stature, in knowledge and understanding.

Thursday, October Eighth.

All treasures are with you, my Father, my Mother—Wisdom—Love. All you are and have you've given to me!

Wondrous Wisdom! Wondrous Love! Your loyal, loving child I am! (Hymn 55.)

Friday, October Ninth.

This legacy empowers me to live the life abundant. I revel in its fullness, its completeness, its joy. (Hymn 519.)

Saturday, October Tenth.

Let us be sincere. Do you and I, in the face of the tremendous Truth of the words we repeat daily, believe we lack any good thing? Can we say, I am sick, weak, poor, or sad? Never! Come home; let us use our own.

Main Thought for the Week:

Truth, the Power of God unto all who believe.

Sunday, October Eleventh.

Believing is the key to the kingdom. Believe, and receive; believe, and be whole; believe, and be free. "All things are possible to him who believeth."

Monday, October Twelfth.

What! Believe I am perfect—every whit whole—free and joyful—when every appearance contradicts this? When my body writhes in pain? A paralyzing fear haunts me? Yes! Child, now is your opportunity to let God be true. Now is your time to "trust Him wholly" and "find Him wholly true."

Tuesday, October Thirteenth.

Let us not forget to remember that "my attitude determines my condition." I am a responsible partner, a "co-worker with God," for my perfect wholeness; and directly according to my faithfulness is it (wholeness) unto me.

Wednesday, October Fourteenth.

When I take the true attitude (be-attitude), Attitude of Being (simply be true), I see, I know only the Almighty One that I Am. Hence, I am fearless; "none of these things" can move or touch me. I know they will pass—but Truth endures forever.

I am sheltered in Jehovah. Not a foe can touch or harm me.

Thursday, October Fifteenth.

"According to your faith" is it to you. Oh, let us be honest; let us be true; let us assume our responsibility, assert ourselves, and steadfastly, faithfully, in this busy day, "be all I am in all I do."

Friday, October Sixteenth.

Do not wait for an emergency to demonstrate Truth, but today; yes, in this common busy day, prepare for the emergency which will never come as you are faithful; as you "abide in Me, and My words abide in you." (Study John 15:1-8.)

Saturday, October Seventeenth.

Oh, wondrous Wisdom! Wondrous Love! Wondrous Truth! "To the Greeks foolishness, to the Jews a stumbling block," but to me because I believe (let it be) "the Almighty Good" that I am! The Truth that I am; the Life that I am!

Main Thought for the Week:

"That they may be made Perfect in One."

Sunday, October Eighteenth.

The joyful attitude of praise expresses a true concept and appreciation of Truth. "Rejoice ever more. Again I say, rejoice."

Monday, October Nineteenth.

All Truth is purposeful—inevitably so. Our watchword for this week indicates very tersely Life's ultimatum. Step by step we reach it. "I must be about my Father's business."

Tuesday, October Twentieth.

Then said they unto him, "What shall we do that we might work the works of God?"

Jesus answered and said unto them: This is the work of God—that ye believe on him whom he hath sent.—John 6:28, 29. (Read John 6:30-63.)

Wednesday, October Twenty-first.

Believing this Truth, I shall not, can not fail to declare it. By my faithful word and act I am Truth's willing, joyful witness.

Thursday, October Twenty-second.

So high a calling, so great a purpose is only possible of fulfillment by the Wisdom and Love "that I am." God in me—I in God.

Friday, October Twenty-third.

"The gift of God is eternal Life."

This Life is your life and mine. The life of all. One Life, one Law. With our "Elder Brother," we will declare constantly (by being It), "I am the Way, the Truth, and the Life."

Saturday, October Twenty-fourth.

I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me; and hast loved them as thou hast loved me—Jesus.

This wonderful Ideal and ultimatum is yours and mine to actualize and hasten.

Main Thought for the Week:

Remember your inherencies and be true.

This week we hear the conclusion, summary, of "the whole matter." Make each day's message your own. Hear, use, give it, and "rejoice evermore."

Sunday, October Twenty-fifth.

God is. I am. God inherencies, my inherencies—"Almighty Good." I am fully equipped to live; to meet and fulfill every demand and purpose of Life. Lest we "hear not" this, put it this way: Infinite Wisdom, Infinite Love, inseparably blended; "Spirit Divine," forever present to reveal and impel, unfolds in me Knowledge, Understanding and Power to live the Perfect Life of Joy. Recognizing this—we pray!

Monday, October Twenty-sixth.

"Our Father which art in heaven, hallowed is thy name!" (Being infinite, harmonious, I am Wholeness, Perfection.)

Tuesday, October Twenty-seventh.

"Thy kingdom is come, thy will is done on earth as it is in heaven." (One Substance is [pure as the dew—mighty as the avalanche]: "All Conscious Mind of Love." I reign supreme, in calm and storm.)

Wednesday, October Twenty-eighth.

"Thou givest each day our daily bread." ("Bread of God"—"water of Life." I am self-sustaining, perpetually nourished from my source—"Fountain of Life" in me.)

Thursday, October Twenty-ninth.

"Thou forgivest our debts as we forgive our debtors." (Perfect Life, Perfect Law, Perfect Fulfillment I am. For every seeming lack or imperfection, I give fullness—Perfection. I "restore all inequalities"—I "heal all diseases.")

Friday, October Thirtieth.

"Thou leadest us not into temptation, but dost deliver us from all evil." (My path, lighted, warmed and beautified by the Love Light I am, is the "highway of holiness," of Peace, of Joy evermore.)

Saturday, October Thirty-first.

"For thine is the kingdom, the power, and the glory, forever and ever, Amen." (All this—because—my Source is eternally my power, my glory! So It Is!)

(Note—Hymns mentioned found in "Song Hymnal of Praise and Joy.")

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.)	

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.

Statements for Meditation.

My vitality is not material, but spiritual.

I draw from the Infinite Source of All-Good all that I need, and manifest what I am in reality—a perfect child of God.

I am upheld by the Power of the Spirit, and the strong, swift, vigorous Life of the Spirit now fills me with healing power.

In God I live, move and have my being. This realization brings health to my body, peace to my soul, and power to my life.

This is my day. I rejoice and am thankful for the health and strength which are mine. I am whole with the wholeness of Spirit.

The healing power of the Spirit is now pouring itself out upon me, filling me with life, with strength, with vigor, and every atom of my organism responds to this divine influx of power and spiritual wholeness.

QUESTION

"A thousand cults and a thousand creeds:
Is one a rose and the rest but weeds?
Or is each one suited to meet some needs?
Is your own so great that the rest seem small?
Then keep it and live it. That is all."

ANSWER

"A thousand cults and a thousand creeds!"
Each serving God's plan and humanity's needs,
The greatest among them? The one that can show
To the lovers of each what few of them know.

That all are but paths to the self-same goal,
Various methods for training the soul,
The Source of all of them, One; and the same
Common purpose in all, differing only in name.

The mission of each, to lead us to Him.
When this is accomplished, our sight no more dim
Will see them all One, and united indeed
Will be all of His children, with never a creed.

The Truth which can prove to the lover of each
Not only the truth of his own, but can teach
Him also to love and believe in them all,
Sounds the loftiest note in Divinity's call.

So, brother, my truth is great only because
It reveals to me all of the beauty of yours
And helps me to live in sweet concord with many
While "The Glory of God" has freed me from any.

No truth is demonstrable save by the living,
All Truth surely needs demonstration in giving,
For unless one can live daily what they profess,
To their Cause they're small honor and to themselves less.

Then whatever your cult or whatever your creed,
You will find me in all the essentials agreed,
For "Love Universal" will not draw a line
And you living yours will help me to live mine.

I am health. I am strength. There is but one Life, and that Life
is living me. "I and my Father are one," and "all that the Father hath
is mine."

MYSTERIOUS BEING

By Jessie M. de Bit, in "Christian Yoga Monthly"



MYSTERIOUS ELEMENTS WITHIN EACH LIVING THING, unseen and unheard! Where do you get your power and force to make all things come to life? How can you speak to us out of all the inanimate things, and yet never show your face? Whence comes the music that is in each sound of nature? In the babble of the brook, in the song of the bird, in the hum of the eagle's wing, in the buzz of the insect, and in the slow quiet tread of the animal; even in the voice of man! And it is all harmonious and always in tune, each with the other. Wherewith comes the rhythm to harmonize all these?

As I listen to the rustle of the wind in the trees, I seem to find you there; then, standing beside the babbling brook I seem to hear your voice more clearly; and, then again, I listen to the singing of birds, and you seem to speak to me through the notes of the song. Even in the chirping of the cricket and the croaking of the frogs, I find your voice, and then from afar off I listen to the bray of a donkey, and it is you again speaking to me.

My little ones come to me with their books, and with questions in their eyes, and again I see only you. You Great Mysterious Being! Who are you and What are you? Will we ever be able to fathom your mysterious nature? Will man ever be able to reach you?

I know men think they have seen you and found you, but it was like catching a bird and holding it in the hand for just a second. You think you have him fast, then he is gone, and then again the chase is renewed.

Men think they have found you, you Mysterious Being, but it is only for a moment, yet having once glimpsed you, they will never cease to chase after you until they have found you. I wonder if we ever will find you and know what you are! You Great Mysterious Being, seen and yet unseen.

A MOTHER TO HER SON

My dear Boy:

You ask, Why, in these many years that you have sought, and thought you had the Truth, yet, your realization of what you conceived Truth to be, has not given you completeness and full satisfaction?

It is like this: Life never had a beginning, or ending, and since you have been going through this dream, this Adam creation, or "experience," as we designate it, sometime, somewhere, you by fear and ignorance created a dwelling place, and furnished it with sorrow, gloom, disappointment, and failure—and with them, you dwell much of the time; yet, not all of it, for the true Self of you longed for its own, or that "Light that lighteth every man that cometh into the world," and that Light wanted so much "to Be," act and shine through you, and so thrilled was your being with an urge to come forth that you awakened,

just a little, to the realization; and you thought, "Oh, how pleasant, joyful and happy I am. I will let it act and govern all my affairs, and will here always abide."

But your dwelling was so filled with rubbish of all kinds, you stumbled against sickness, with all its pains and torments. The Light, always there, kept urging you to walk right over and out of such seeming clutches. You had associated so long, though, with the furnishings that you could not, or did not, break away. You gave up to that which seemed so real, and there was howling and gnashing of teeth; though you soon grew weary with such conditions, and again opened to the Light which is always there. It shone forth, and, true to its being, inspired you again to venture and enjoy its beauty. The urge within was so strong, you felt nothing could prevent your reaching out and gaining all you desired. You sought for wealth. When it was within your grasp, it slipped away. Why? Because you stumbled against fear and failure—your furniture, your own thought creation, and since they were not immediately destroyed you fell by the wayside, with discouragement and despair, thinking, "What is the use?" A "little more sleep, a little more slumber"—dealing with things that seemed to be real, but which led nowhere, "blind leading the blind" and falling into the ditch.

Yes, I know you want, oh, so much, to arise, take up your bed from all such furnishings, and not merely creep, but walk, yea, even run. You can do it, too, but not until you have destroyed every piece of sense-furniture within your dwelling. How are you going to do it? Each time you listen to the urge, open wider for the Light to enter. You see it is you who will have to "let," for God said: "Let there be light," and it is you who must let there be that "lamp that is a light unto thy feet"—understanding; therefore no stumbling. It is here and now waiting, never changes. It is you who must change. Yes, and I wish it were "in the twinkling of an eye." When disappointment, fear, hate, evil, lying, envy, all of which seem to say they are our masters, try to embody and encompass you, it is for you to meet them at the door, refuse admittance, and look them squarely in the face with, "Depart, I know you not; I have no place for such masters. I am Lord God of my creation."

Stand fast, for you are on the rock, not sands. The waves, which once encompassed you, no longer have power or dominion. It matters not how many, many times you have tried to hold on, you just can not let go once you have gotten a ray of that beautiful Light.

"Be ye perfect," means to see yourself as you really are, not as you seem to be, full of doubts, sickness, despair and failure. The Master never would have made such a command if it were not possible. Open the door a little wider. Let Light, the Real Life, the Perfect One, fill your whole being, for "Ye are the temple," dwelling, and when Light enters, where is the darkness?

You say this all reads good on paper? But it sounds heavenly when failure walks up and stares you in the face, and you again can say: "Depart, I know you not." It matters not how much it insists, hold fast: "I am Lord God of my creation." I have nothing to fear, for, "I am with you unto the end" of all these things that you must overcome. These walls of Jericho must fall, even if we do have to march around them seven times, or even "seventy times seven."

Bless your heart! You just love to do it, too, and may this be the day, time, and hour, is the wish of

"LITTLE MOTHER."

"God is the health of his people." Divine Mind in all of its perfection is now here manifest, and there is no fear of disease, discouragement, failure, or mortal discord of any kind. The love of God is established, and harmony and health reign supreme.

SEND "POWER" TO YOUR FRIENDS FOR A GIFT.

(Three Subscriptions for One Year, \$2.00.)

Dear Friend:--When you send your dollar for renewal, why not enclose one dollar more and send "Power" to TWO of your friends for a Christmas Gift for the coming year? What could be better or more appropriate, as well as a constant reminder of your well wishes and greetings?

We will send them both an attractive notification card with your name as donor. Let us hear from you promptly--then it won't be overlooked by you.

THE POWER PUBLISHING CO.,
3929 West 38th Ave., Denver, Colorado.

Enclosed find \$2.00 for which please send "POWER" the coming year (also including the Christmas number) to the two friends named below, with my greetings, and renew my subscription for another year.

Name.....

Street or R. F. D.....

City..... State.....

Name.....

Street or R. F. D.....

City..... State.....

My renewal.

Name.....

Street or R. F. D.....

City..... State.....

(If Foreign or Denver, add 25c each for postage.)

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 Militz.

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

Los Angeles. Home of Truth, 802 So. Union Ave. Take West 8th St. car. Annie Rix Militz, 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.

St. Helena, Napa Co., Cal. A beautiful country "Rest Home" in Napa Valley for Truth Students and Patients. Room and board reasonable. Treatments, free-will offerings. Write Mrs. R. E. Wilson for particulars. R. F. D. 2.

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

COLORADO.

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

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

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

DISTRICT OF COLUMBIA.

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

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

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

ILLINOIS.

- Chicago.** Home Center, Library, Reading and Rest Rooms, Flat 2, 164 W. North Avenue. Instruction and Healing. Mrs. Laura B. Gay.
- Chicago New Thought Fellowship,** Whitney Opera House. Benjamin Fay Mills, Minister. Services: Sunday, 11 a. m.
- Chicago Truth Students,** 913 Masonic Temple. Second and fourth Wednesdays, 2 p. m.
- Chicago.—The North Side Unity Center,** 545A Wellington Avenue. Mary A. Howard, teacher and healer (Divine Science). Concentration Class Wednesday, 2:30 p. m.
- Chicago.** Science of Being. Sunday services and classes for children at Masonic Hall Building, 4229 Cottage Grove Avenue (second floor), at 10:45 a. m. Teaching and treatments at 521½ East Forty-first Street by Mrs. Augusta Boulter.
- New Thought Federation,** 913 Masonic Temple, Chicago. Services: Sunday, class studies, 10:15 a. m.; public meeting, 11 a. m. Noon meeting, 12:30 to 1 daily in Room 419, 87 Washington St.
- Purdy Publishing Co.,** Room 1000, New Mallery Bldg., 5 So. Wabash Ave., Chicago. New Thought books and magazines. Agents for "Power" publications.

KANSAS

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

MASSACHUSETTS.

- Boston.** The Metaphysical Club, 30 Huntington Avenue, Reading Rooms and many helpful meetings.
- The Church of the Higher Life,** Metaphysical Hall, 30 Huntington Avenue, Boston, Mass. Sunday service, 3 p. m. Rev. Lucy C. McGee, Ph.M., minister.
- Lawrence New Thought Center,** 5 Fair Oaks Avenue. Miss Emma E. Carr, President, 5 Fair Oaks Ave. Mrs. John A. Brackett, Vice-President, 48 Abbott St., Miss Elizabeth McKillop, Secretary, and Miss Henrietta Durant, Treasurer, 4 Berkeley St.
- Springfield.** Unity Center of New Thought, Room 403, 356 Main Street, Circulating library; "Power" and other New Thought magazines. Mrs. Mary Margeson, healer and teacher.

MICHIGAN.

- Detroit.** The Higher Thought Assembly, 10 Witherell Street. Devoted to the latest, best and highest in science, philosophy and religion. Daily services from 4 to 4:30 p. m.; circulating library; healing circle.
- Grand Rapids, Mich.** The Soul Culture Club holds regular meetings on Sunday, 7:30 p. m. in Good Templars' Hall, over West's Drug Store, 89 Monroe Avenue. All interested in New Thought invited. J. H. Carter, Teacher and Healer.
- Kalamazoo, Mich.** Home of Truth, 211 W. Dutton St. Mrs. A. C. Dillingham and Miss Amy L. Moffett.

MINNESOTA

- Duluth.** Higher Thought Centre, 931 East Fifth Street. Mrs. Harriet R. Kraemer and Miss Elizabeth D. Meeker. Daily meditation, 12 to 12:30 m. Reading circle, Mondays, 3 p. m. Individual and class instruction in Self-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.
- New York City.** Mystic Light Library, 49 John Street (eleventh floor). Free Reading Room. The largest assortment of New Thought and Occult books in America. Catalogue and Lecture programs on application.
- New York City.** The New Thought Church, Aeolian Hall, 32 West 43d St. F. W. Sears, M. P., Speaker. Sunday services at 11 o'clock. Finest Pipe Organ in the world. Business office of Church, 110 W. 34th St.
- New York City.** Unity Center, 305 Madison Avenue. Mrs. Sophia VanMarter in charge.

OHIO.

The Elolist Ministry, 2057 East Sixty-ninth Street, Cleveland, Ohio. Walter DeVoe, healer and teacher.

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

OREGON

PORTLAND—New Thought Temple of Truth, 510 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.

WASHINGTON.

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

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

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

FOREIGN.

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

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

MAGAZINES AND PERIODICALS.

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

Bible Review. Hiram E. Butler, Editor. Applegate, Cal. \$1.50 a year.

Columbus Medical Journal. Dr. C. C. Carr, Editor. Columbus, Ohio. \$1.00 a year.

Christian. Thomas J. Shelton, Editor. Denver, Colo. \$1.00 a year.

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.

Emmanuel Press. Rev. Thomas Parker Boyd, Editor. Berkeley, Calif. \$1.00 a year.

Expression. Alma Gillen, Editor. London, England. \$1.58 a year.

The Gleaner. Rev. W. John Murray, Editor. New York City. \$1.00 a year.

The Labor Union. P. G. Moran, Editor. \$1.00 a year. Columbus, Ohio.

The Master Mind. Annie Rix Militz, Editor. Los Angeles, Cal. \$1.00 a year.

Nautilus. Elizabeth Towne, Editor. Holyoke, Mass. \$1.50 a year, with "Power," \$2.10.

Now. Henry Harrison Brown, Editor. Glenwood, Cal. \$1.00 a year.

Our Dumb Animals. Guy Richardson, Editor. Boston, Mass. \$1.00 a year.

The Public. (Fundamental Democracy.) Louis F. Post, Editor. Chicago, Ill. Weekly, \$1.00 a year.

The Stellar Ray. Henry Clay Hodges, Editor. Detroit, Mich. \$1.00 a year.

The Sunflower. (Spiritualism.) Frank Walker, Editor. Weekly, \$1.00 a year.

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

Teachers' Magazine. (For Primary Grades.) A. S. Barnes & Co., 11 E. 24th St., New York City. \$1.00 a year.

Truth. Rev. A. C. Grier, Editor, Spokane, Wash. \$1.00 a year.

Unity. Charles Fillmore, Editor. Kansas City, Mo. \$1.00 a year.

Washington News-Letter. O. C. Sabin, Editor. Washington, D. C. \$1.00 a year.

Wisdom. (New Thought for the Young.) Mrs. Myrtle Fillmore, Editor, Kansas City, Mo. \$1.00 a year.

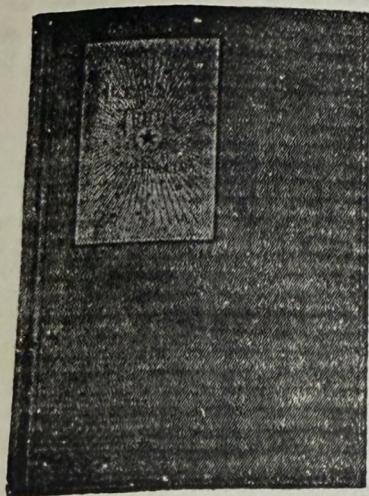
The Youths' Companion. Boston, Mass. Weekly, \$2.00 a year.

(Any \$1.00 Magazine in this list, together with POWER, for \$1.50 a year. Foreign subscriptions, postage extra.)

Back numbers cannot always be supplied, therefore subscribers should notify us promptly of any change in residence, and should send renewals of their subscriptions without delay when notified.

Lessons in Truth.

By H. EMILIE CADY



Paper, 50 cents.
Cloth, gilt top, \$1.00.

A Course of Twelve Lessons in Spiritual Unfoldment. Very simple, practical, inspiring; a book which appeals to your higher nature.

The editor of POWER said in November, 1908, issue: "I know of no better book than 'Lessons in Truth' to recommend to new beginners in the study of spiritual unfoldment."

CONTENTS.

1. Statement of Being.
2. Thinking.
3. Denials.
4. Affirmations.
5. Faith.
6. Definitions.
7. Spiritual Understanding.
8. Secret Place of the Most High.
9. Finding the Secret Place.
10. Spritual Gifts.
11. Unity of the Spirit.
12. Bondage or Liberty—Which?



God a Present Help.

Those who know the wondrous helpfulness of the works of this writer will be glad to hear of this, her latest publication.

CONTENTS

- | | |
|-------------------------------|---------------------------------------|
| 1. Good Tidings of Great Joy. | 6. Giving and Forgiving. |
| 2. The Will of God. | 7. Power in the Name of Jesus Christ. |
| 3. Life More Abundant. | 8. Life a Ministry. |
| 4. Christ in You. | 9. The Life Beyond. |
| 5. Faith. | |

In this work, Dr. Cady interprets to the reader the teachings of Jesus, in her simple penetrating way. It will be found of incalculable value on the one hand to those seeking tranquility and rest from overwrought conditions, and on the other to those needing a safe, reliable guide in religious life.

The time is especially ripe for this book, when so many are looking along such lines of progress as "The Emanuel Movement" and many others.

Neatly bound in Cloth. Price \$1.00 Post Paid

THE POWER PUBLISHING CO.,
3929 West Thirty-eighth Avenue, Denver, Colorado.

STUDIES IN DIVINE SCIENCE.

BY. MRS D. M. BAUM.

A volume devoted to the basic principles of Divine Science as taught by the author at the Colorado College of Divine Science. The work comprises 220 pages, divided into fifteen studies of Principle and Truth. It is endorsed by the College, in which the author is one of the leading teachers and practitioners, as a careful and concise treatment of the subject. It should be studied by every seeker after Truth.

"POWER" BOOKLETS.

Behold the Christ.....	10c
In His Name.....	10c
He Is Faithful That Promised.....	10c
His Word Goeth Forth in Power.....	10c
What After Death?.....	10c
Our Resurrection Day.....	10c
How to Handle Environment.....	10c
Affirmation and Denial.....	10c

THE POWER PUBLISHING COMPANY,
3929 West Thirty-eighth Avenue, Denver, Colorado.

.. "THE MASTER MIND" ..

SPECIAL OFFER!

PROSPERITY AND THE "MASTER MIND"

For One Year, \$1.25.

"The Master Mind" is a New Thought Magazine, which stands for the Absolute Truth as applied to everyday, practical life and affairs. Edited by Annie Rix Miltz, Teacher and Healer of national reputation and Founder of the Homes of Truth, in California. Two leading articles now running: Hearing the Inner Voice, and Scientific Faith. Every number contains Bread from Heaven for each day. Regular price \$1.00; Canana \$1.25, and foreign \$1.35; 10c a copy; 12c by mail.

Prosperity is a Course of Lectures and Treatments, in book form; regular price 50c.

This offer in foreign countries, \$1.60.

THE MASTER MIND PUBLISHING CO.

649 South Flower Street, San Francisco, Cal., U. S. A.

CALIFORNIA COLLEGE OF DIVINE SCIENCE.

727 West Fourteenth Street, Oakland, Calif.

(Incorporated, 1913.)

MISS IDA B. ELLIOTT,
President.

MRS. HELEN E. CLOSE,
V.-Pres. and Treasurer.

MRS. GERALDINE OTEY,
Secretary.

Teachers' and Practitioners' Course.

Primary Class

Training Class

Normal Class

Bible Study Class

Graduating Class

Calendar for the Week.

Sunday, 11 a. m.—Sermon, Lecture or Lesson.

Tuesday, 10:30 a. m.—Truth and Health.

Wednesday, 8 p. m.—Health Class.

Thursday, 10:30 a. m.—Emerson Class.

Friday, 10:30 a. m.—Bible Class.

(Sunday Services held in Starr King Hall, 14th and Castro Sts.)

WISDOM
IS THE
LAMP OF LIFE
LOVE
IS THE OIL

MLH

