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

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CHARLES EDGAR PRATHER, Ph.D., Editor.

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PRIMARY LESSONS IN DIVINE SCIENCE

CHARLES EDGAR PRATHER.

LESSON 4—THE LAW OF EXPRESSION

The State of the Omnipresence is Uncreate, Eternal, Perfect, Expressing. Uncreate Truth, Health, Peace, Satisfaction. Eternal Truth, Health, Peace, Satisfaction. Perfect Truth, Health, Peace, Satisfaction. Ever expressing Truth, Health, Peace and Satisfaction.

In like manner this State or Condition of Being applies to all the qualities, nature and characteristics of Being: Life, Wisdom, Love, Knowledge, Understanding, Power, Joy.

Since God, the only Presence, invisible and visible, is the only Source and Substance of all, it is evident that all is Spirit. Because a thing exists, has shape and form, does not change nor destroy is substance or nature.

The Law of Expression is quite simple: "Like begets like." "That which is born of Spirit is Spirit." Only when we divert from such simplicity do we become mentally confused in so-called psychological laws. So-called "reason" is like the moonlight in comparison with Intuition, Revelation, or Inspiration—that sunlight of Truth which is known as the Christ.

Being is that which IS; the Uncreate, Self-existing Cause; Substance, invisible and visible; God—without beginning or end—omnipresent, omniscient, omnipotent.

It is the nature of Being to express. To express is to press out into form or manifestation, the process being from within outward. The effect—the expression—must of necessity be just like the cause, like producing like. Thus the cause ever exists in the effect as its very essence.

The Law of Expression, then, is the orderly process of coming forth from the invisible into visibility; from darkness to light; the pro-

cess—from Substance, as Cause, through active Consciousness, as method or avenue, into Manifestation.

There are three phases (not persons) of Being expressed in everything. The first of this trinity is always the embodiment of the whole; the second is the activity by which the expression or projection is accomplished; and the third, the manifestation. Thus in the Trinity of Being, (1) "Father" is the whole; (2) "Holy Spirit" is the activity by which the (3) "Son" is expressed.

The Perfect Mind is three-fold: Mind (the Substance), Idea (Thought Activity), Consciousness (True Knowing, the result or expression.)

Being,	I Am,	Intelligence.
Spirit,	Soul,	Comprehension.
God,	Christ,	Holy Comforter.

Mind, before it can manifest itself, must be conscious of itself, its inherencies and potentialities. Idea and Consciousness inhering in Mind are a part of Mind, yet they are not separate, the three constituting Mind—all one.

Therefore, Mind, Thought, Word (Body) is the orderly process by which Mind through its activity (Thought) expresses itself as Form. It is just as truly Mind after it is expressed as when invisible. If you separate the derived from the underived, the seen from the unseen, and put your confidence in things of the visible alone, you will be crucified upon the cross of materiality.

Humanity has covered the real Self with all sorts of false notions and beliefs, superstitions and fears, until it has lost all conception of its divinity, the only reality of being.

"Like begets like." So simple, so plain! In every seeming trouble, get back to this fundamental truth. Know that God is All, the only Creator, and therefore only the Good is true. All else is but mental illusion, delusion, a belief—the result of unenlightened thought.

Look back to the time when there was no visible universe. There was "in the beginning"—before the beginning of any form—a Something—some call it Spirit, others call it God, the One Perfect Mind, the Father; but by whatever name it is known, it was then the ONLY Presence, filling all and being all.

Its activity—Life—through its Intelligence began to formulate and express itself in form or visibility. This is Expression or Manifestation. Thus the universe came into existence. Of what did the form consist? Did God create the universe out of nothing? Only nothing from nothing proceeds. That which is manifest came forth from Something! What was there? Only God, Spirit. What, then, is the visible universe? Spirit-Substance, the Manifestation of God or Mind.

It is therefore plain that Spirit is the Substance of all form. Hence there can be no matter in and of itself. ALL IS SPIRIT, invisible and

visible. "That which is born of Spirit is Spirit." There was and is nothing else of which to be born. God is Spirit, the Only Substance, the Only Source, the Only Creator. Therefore, the visible, as well as the invisible, is Spirit-Substance, God-Substance, and not material.

God being all, and all-pervading, and since evil can not come forth from good, there is no place for anything adverse to God. "Like begets like." God only in the beginning, God only in the present, and God only forever.

Individual unfoldment is accomplished through the same Law of Expression. Repression is stagnation; the Dead Sea, which always receives, but never gives. It is a contracting and binding influence. Learn to express. What you now know of the Truth, of goodness, of life, of health, begin to use—express. Let your light shine; be a radiant center through which the Spirit will illumine the world, for where the Light of Truth shines the darkness of ignorance—with all its attendant ills—will disappear. Your highest conception of Truth, if you express it—live it—will unfold you to greater and grander realizations. This is growth, unfoldment, expression.

This growth is natural. By imagining evil you see the image of your false thought, and thus you becloud your vision of Truth and therefore impede your unfoldment in consciousness. Personal thought, believing in appearances, in duality, sees according to such untrue thinking. The result is a mixed mentality, seeing some good, some evil; some Spirit, some matter; some strength, some weakness; some life, some death, etc.

Expression meaning the representation of that which is—Reality or Truth, it is incorrect to say that anyone expresses evil, sickness, etc. They are not real, but so long as one believes in them they seem real; their power being only that which is attributed to them in thought and belief.

The work of Divine Science is to awaken one to right or true thought—thinking with God, or rather, letting the One Perfect Mind think in us as our very selves. We lift up the Christ in the wilderness of mentality as Moses lifted up the brazen serpent, that whoever is receptive to the Truth may look unto it and be saved, for Christ is the light of God unto salvation here and now.

Individual thought (true thought, spiritual and not mental) is the eye of the soul; the "eye single to the glory of God;" the vision of the soul; the channel through which the Infinite expresses orderly and perfectly. "The Father worketh in me." Repeat the trinity of your individuality until you become fully aware of its truth:

God THINKS in me as my very self.

God ACTS through me as my very self.

The conclusion of Truth: Intelligence, Love, Life, Power, Joy EXPRESS through me.

Right thinking is the activity of your mentality in harmony with the Perfect Mind and opens you to the realization of your oneness with Good, the image and likeness of God.

Since God is perfect, and since "Like begets like," its product—which you are—must be perfect. Claim your perfection and hold steadfastly to that ideal until you attain its realization; for through your affirmation of Truth you become consciously one with that which you declare your unity. This is the process of growth, unfoldment, expression.

Keep in thought that you are the offspring of the Living God, and claim your inheritance from Him. From God, the Father, you inherit life, health, strength, love, joy, perfection.

CONCENTRATES:

One Presence pervades all and is All.

"Like begets like." I am the expression of Perfection.

RESOLVES:

To think only the good and true.

To say and do only that which is good and true.

To express God in all my activities.

A LOOK FORWARD

By Mary R. Jennings.

(Graduate Seattle College of Divine Science.)



IT HAS BEEN SAID, "Time is a mystery which we have arbitrarily divided into a past and a future." In itself, it is certain that it is but an immense, eternal, motionless Present, in which all that takes place, and all that will take place, takes place immutably, in which tomorrow, save in the ephemeral thought of man, is indistinguishable from yesterday or today.

One might say that man has always the feeling that a mere infirmity of thought separates him from the future. He knows it to be there, living, actual, perfect, behind a kind of wall, around which he has never ceased to turn since the first day of his coming into the world. It is only by glimmers, by casual and passing infiltrations, that future years, of which he is full, penetrate to his brain.

At all times man has tried to find crannies in that wall—that hermetically concealed brain—to pierce the partitions that separate his reason which knows scarcely anything from his intuition which knows all, but can not use.

It seems a curious limitation of our intellect not to be able to know what is going to happen to us, when we are fully aware what has befallen us. We must not believe that the march of events would be completely upset if we knew it beforehand, for only they would know the future, or a part of the future, who would take the trouble to learn it,

even as only they know the past or a part of their own present who have the courage and intelligence to examine it. But there are many of us who would neglect the counsel of the future, even as they hear, without following it, the advise of the past.

The Psalms breathe the prophetic Spirit in every age. The Prophet of old was more than a teacher; he was the revealer of God's purposes, and the exponent of His laws. Above all else, he was a preacher of righteousness. The gift of prophecy is now, as of old, but speculation and prediction, the conclusion of the finite conception, and is wholly unprofitable, for man predicts, but the Spirit prophesieth.

A Look Forward! My dear fellow students, what does the future hold for you and for me? It lies before us. The height we would surmount is within ourselves. The ineffable Presence dwells there in the secret chamber of your own soul. The highest heaven we can reach is our own unfolded spiritual nature, at its point of contact with the Divine. The aim of growth is fruition, forgetting self; for the divinest soul the world has ever known pleased not himself—loving for love's sweet sake; that love which is the Light of the World, and which passeth all understanding.

What a glorious freedom for the human race stands on the threshold of our half-open door! What a mission to be agencies in the turning of the slow rusty hinges firmly set with age and disuse! To be pioneers, in the early dawn of this millenium, should fill our hearts with gratitude and consecration. The world reflects our imperfections now, but as we all breathe forth fairer flowers of thought, when we at all times are "lifted up," what a world it will become; for the globe itself can outgrow its immaturity only as the mentality of man that works upon it is perfected.

As I look forward I see the earnest band of New Thought men and women as mighty conquerors. Why, we are wonderful creatures, children of God! Only think how we have forged our way up from such small beginnings, and where we stand now. How we have burst one bond of ignorance and then another. Do you not see that man is a scroll unfolding continually?

But we must realize that the height we would surmount is within ourselves.

"And thus every darkened place of earth
Holds some secret germ of a brighter day;
And where there seems to be mould and death,
There shall the richest glories play.
And for every struggling soul that sings
And murmurs in its march so low,
There shall bud and blossom an angel's wing;
So toil on, dear hearts, and use time—to grow."

The voice of Infinite Truth, and Peace, and Harmony will yet sound through every darkened chamber, and every soul will one day rejoice in its own Godhood.

IN THE NAME OF THE GOD WITHIN YOU

In the name of the God within ye,
By all ye hold sacred and dear,
Release the soul from its bondage,
Cast off the shackles of fear;
With all the strength of your being,
The fervent efforts of youth,
Go into the mighty Silence,
And seek ye the Living Truth.

Bow not down beneath Superstition,
Discard ye the worn-out creed;
Tear aside the Veil of the Future
And grasp the thing that you need.
All knowledge is yours for the seeking,
(No earthly pleasure or sin)
But Glory of Life and its power—
By the right of the God within.

In the name of the God within ye,
Command that the Oppression shall cease;
To toil give the fruit of its labor,
To the world the blessings of Peace.
In the name of the God within ye,
Fulfill man's duty to man;
By the light of truth comprehending
The scope of the Master's plan.

Judge not the weak and the erring,
O ye who are scarlet in sin;
Laud not to the skies your virtues,
But list to the voice within.
Go free your brother from bondage,
The poor and humble your ward;
Let Justice be tempered with Mercy,
With liberty the weaker to guard.

Lay not your hate and contention,
Through passions that flay;
Your thoughts of war and of conquest,
And your aching desire to slay.
Tear off the Cloak of Corruption,
Cast out the wrongs that ye breed;
Forswear the service of Mammon,
And purge yourselves of your greed.

Regain the soul that ye bartered,
Give back the wealth that ye wrung
From the toil of the poor and the helpless,
And heal the hearts that ye stung.
For the wrongs ye mete out to others,
Along with the good that ye do,
Alike shall ye reap in the harvest,
And to ye the measure be true.

In the name of the God within ye,
Seek ye not Life's labors to shun;
Your reward shall be in the doing,
In the sense of stern duty done.
So fail ye not in doing,
In fear of the Judgment to come;
In the name of the God within ye,
For the good of the Nations to come.

—Jacob C. Peterson.

THE PATH AND THE GOAL

WILLIAM YEATS MORE.

"Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters, its feet must be washed in the blood of the heart. Know, O Disciple! that those who have passed through the silence and felt its peace, and retained its strength, they long that you shall pass through it also. Therefore, in the Hall of Learning, when he is capable of entering there, the Disciple will always find his Master."—Light on the Path.



THE SUPREME QUESTION now has become more general than at any time in the past, and men are awakening to the necessity of a solid foundation for their faith beyond mere creed and dogma. Physics and metaphysics have joined forces in demonstrating the Law proving the Unity of Life, from the static mineral to the majesty and glory of the Christ-man who affirms, "The Father (cause) and I (effect) are one." Therefore, at the very outset of the student's course, he would do well to heed that most ancient of all apothegms, "Man, know thyself," for in this introspection he comes not only to Self-knowledge, but of all men; yea, all life becomes an open book, as expressed so graphically and simply by Tennyson in that oft-quoted couplet on the flower in the crannied wall:

"Little flower! if I could understand
What you are, root and all, and all in all,
I should know what God and Man is."

In the multiplicity of doctrine, and the tendency there is in the varied creeds to diffusion rather than concentration, it behooves us to find some great rallying point, and one as near the Absolute as possible, for our deepest consideration. This we find in the solemn adjuration of the Master Jesus, "Seek ye first the kingdom of God (Supreme Good) and his righteousness, and all else is added." This need no longer remain the occult mystery it was for ages, since physics and metaphysics have joined hands by uniting on the one primal Cause or Energy from which all proceeds, and by which all ever evolves towards one definite goal of Perfection.

This kingdom of God or Supreme Good is our heritage, not only promised, but the existence of which has been tested and proven by the great souls of all time; so we, too, may seek and find. The one indispensable condition named by Jesus is to seek first; that is, above, beyond, and to the exclusion of aught else, this kingdom; let its attainment be our "Pillar of cloud by day, and of fire by night," and lo, in unmistakable characters, the Spirit will give the undeniable answer to every problem.

This kingdom is not found by slavish adherence to any ecclesiastical system, or yet by the ardent devotee of any school of Occultism, but

simply and naturally, as said the great exemplar, "The kingdom of heaven is within you." The assurance is given that if we "Seek, we shall find; knock, and it shall be opened;" doing so with the simple faith of the little child, we can enter that kingdom "Prepared for us from the foundation of the world."

In these days of multiplying books, it were oftentimes a weariness and disappointment to dig and delve through tome after tome of such in search of the truth-kernel our souls are hungering for, or with unflagging zeal to copy verbatim the exact words of any teacher, expecting or relying on some vicarious merit in so doing. No, we must individualize our work, and cease to copy the expressions and idiosyncrasies of any personality, however exalted; guided, wholly and solely, by that indwelling Spirit of Truth inherent in each of us.

This is the stage that the Master's disciples had arrived at when he said, "It is expedient for you that I go away; for if I go not away, the comforter (Christ-Spirit) will not come unto you, but if I depart, I will send him unto you. . . . Howbeit when he, the Spirit of Truth is come, he will guide you into all truth; and he will show you things to come."

Thus can we draw the water of life fresh from the fountain-head, which will prove ever a virile power far beyond any intellectual perception, for, truly the "letter killeth, but the Spirit giveth life." We then become so surcharged with the Omnipresence that measurably we "think the thoughts of God," and in the purifying process all intellectual perception, gained from books and teachers, is transmuted into the spiritual awareness that knows "Our daily bread has been given and assimilated."

All fear and anxiety is supplanted by an indwelling knowledge that the Spirit is giving us, without our personal solicitation, the needed advice and assistance in every emergency, whether physical, mental or spiritual.

In ratio to our faith unfoldment, do we draw from this Omnipotent Source, and nothing but unbelief can ever shorten the supply. Truly, we can ask what we will, and it shall be given us.

The common question still is, How do we know when we are guided by the Spirit, and not merely the vagaries of the subconscious mind? The texts from "Light on the Path," quoted here, give the answer, which the sincere student can readily understand, for the Voice is heard only by the neophyte who sets his face resolutely to the task of not only knowing, but knowing that he knows.

Confusion and misapprehension belong to and inhere only to the elementary planes, having no place in the Avatar stages, the graduates of which, with Jesus, ever say, "Father, I thank thee that thou hast heard me." Again, the Master emphasized the conditions for perceiving the Voice: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent (the student of physics) and hast revealed them unto babes (the Spiritually-minded), even so, Father; for so it seemed good in thy sight."

At this time "He turned to his disciples, and said privately, 'Blessed are the eyes which see those things that ye see; for I tell you that many prophets and kings have desired to see these things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.'" Then follows that inimitable parable of the Good Samaritan, illustrative of the friendship due our neighbor, even though of a so-called foreign race, yet inherently and inalienably our brother as surely as God is our universal Father.

So much for the Path; a word in conclusion on the Goal—Cosmic-consciousness.

Let us steadily aim for that degree of awareness which makes us ever conscious of the Omnipresence, and this will so transfuse our auric world with the Christ radiance that all elementary longings, attachments, appetites and passions will fall, and we move towards and into the Avatar stage of unfoldment where the Life-Master says of us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Never doubt this inherent Law of Compensation, for it acts as consistently as gravity, and no kind thought or generous act goes unrewarded. The real life-fact is, we are all, without exception, knowingly or unknowingly, candidates for initiation into the mysteries of life, and degrees are conferred unerringly by the Father. This is the supreme truth, so well illustrated by that ancient Egyptian simile of Osiris weighing the soul in the balance, ever meeting out merit or demerit.

Since ultimate success and mastery are assured to all, why not cut short the weary grind of matter embodiment, and pass through the inevitable gateway, for as truthfully spoken by the prophet of old, "All shall see the salvation of God."

This goal is attained only through persevering faithful endeavor, turning inward towards the Light which ever streams from the Father's house. This Light has the faculty of augmentation only as we use and call upon it in our hourly duties; in every act of loving service to those in our environment, done in the highest spirit of altruism, without hope of reward; but the inner Voice will come to him as in like fashion it was said of the Master, "In that hour Jesus rejoiced in spirit."

Consistently following the Voice from day to day, without personal formulation, will inevitably bring us to the goal attained by that glorified throng of life-graduates spoken of by the Revelator: "Lo, a great multitude which no man could number, of all nations and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. . . . The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

In our present limited comprehension, the way towards the goal is long and arduous, but to "him that overcometh" is the promise given of immortality; let us seriously aim for that consummation, and in the apropos language of an inspired "New Day" poet:

We learn through our mistakes. The road is rough
And lone and long unto our weary feet;
We fain would linger with the lily sweet,
And pluck the rose, nor mind her mute rebuff.

Through our mistakes we learn. We grasp the gold,
The buttercup—and fast it fades;
So pleasure, fairy winged, pursuit evades,
Yet ever lures us on with promise bold.

'Twas our mistake that left a cruel stone
When last we came along this narrow path;
'Twas ours to help remove—shall nurse our wrath
If now we find that we are overthrown?

But we are jostled, pushed aside; we find
The friend we love most deep can deepest wound;
In ages past when our two souls communed,
Dost think that thou and I were always kind?

'Twas our mistake that sowed the thorns and briars,
Nor stayed to sort and plant the chosen seed;
'Twas he who sowed broadcast the giant weed—
The love of self, that flowered in false desires.

Oh, let us learn to love eternal things;
And, unattached, to leave our brother free;
Then living for thy cause, Humanity,
We'll learn the lesson the eternal brings.

THE BEAUTY OF THE DAWN

MISS TILLIE GARMIN.

What a sweetness and stillness in the dawn of early morn;
I love to linger at the hour when day is being born.
I should love to check the ticking of the pace of Father Time,
To realize more fully nature's forces all sublime,
That are lying round about us covered by the noisy go
Of the rush and din and bustle of the busy life we know.
I would listen to the music that is filling all the air
And feel with satisfaction God's presence everywhere.
There is quiet inspiration in the peaceful gray of dawn,
When the world is waking up and the dew is on the lawn,
When the birds are busy tuning their latest song to try,
When the air is hushed and wholesome, with an old moon in the sky,
Then wise Nature brings ideas to lovers listening low
Of the wonders all around, of the truths we yearn to know.
And the day is fairer, brighter, for this meditation sweet,
For the lesson we have gathered sitting at the Master's feet.

The International Bible Lessons

CHARLES EDGAR PRATHER.

November 1st. Lesson 5.

THE ARREST AND TRIAL OF JESUS

Matthew 26:57-68

Golden Text: Isa. 53:7—As a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.

Whatever the intent of Judas, he betrayed Jesus to the officers and members of the Sanhedrin; that is, for the usual price paid for the death of a slave, Judas pointed out to them this one who had done so much to upset all traditions and the established customs of the church.

So Jesus was arrested by the Roman soldiers and was taken bound to the Jewish high priest. It was difficult to find any to testify against him, for he had always gone about doing good to all. Since the Jews were subject to Rome, Jesus had to undergo two trials, being first taken before the Jewish ecclesiastical court, the Sanhedrin, which tried all religious offenses.

Jesus was first led before the high priest Annas, where he was questioned informally. He was then conducted before the acting high priest, Caiaphas, the son-in-law of Annas, who was bitterly opposed to the teachings of Jesus, and who, therefore, had gathered together such members of the Sanhedrin who were also hostile to him.

Contrary to the laws of the court, its officers and members "sought false witnesses against Jesus" and violated the rules of procedure in many ways.

Jesus' life had been stainless, but because he preached a new doctrine, the old religious and ceremonial rites were being disrupted—and blind

prejudice knows no bounds; they would condemn and execute the one responsible!

This is ever the way of sense. It seeks self-gratification, and resists all efforts to purify and uplift. Sense-thought is blind. It sees nothing beyond or above the physical plane. It is the darkness of ignorance and malice and prejudice.

The example Jesus gave us in meeting such attitude and opposition is strong and eloquent. He kept quiet and answered not the accusations of sense. Truth is its own vindicator; it needs no defender.

When the high priest directly asked him if he were the Christ, the Son of God, Jesus replied, "Thou hast said." People called him such, but Jesus always spoke of himself as the "Son of Man," one with every other human being. Yet he tried to awaken everyone to his divinity, the Christhood of God.

However, the Sanhedrin claimed by his reply that he had thus professed being God or the Son of God, and thus then and there condemned him to death for blasphemy.

We may wisely profit by his demeanor, in never becoming angry and fighting even unjust accusations, but being calm and serene, our very silence will be eloquent and powerful, and will carry us to final triumph over sin.

All reforms and all mental healing must result from changing the thought. When the thought is changed the man is changed.—Orison Swett Marden.

Whatever you can aspire to, and imagine, and believe in, you can demonstrate in your character and in your life.—Elizabeth Towne.

November 8th. Lesson 6.
SOWING AND REAPING
 Galatians 6:1-10.

Golden Text: Gal. 6:7—Whatsoever a man soweth, that shall he also reap.

Temperance means moderation, balance, poise. Never too much nor too little. This is the normal condition of being. The name indicates every attitude and action of life, and not alone to the drinking of beverages.

Actions, after all, are but indications of the way one thinks. Temperance is a matter of attitude, of thought. The desire to do wrong lies in the thought of such. One gratifies his appetite because he thinks such indulgence will appease it; it is his own wrong thought he is trying to satisfy.

But the law of God and the universe (for they are one) is so plain and simple that it is strange all do not recognize and profit by it: "Whatsoever a man soweth, that shall he also reap."

For instance, there is no physical causation for sickness; all disease is mental. That is, when you mentally image some adverse or perverse condition, you see the picture of such thought, and you call it real. It is no more real than many of the weird and abnormal dreams you have after over-eating at dinner. But so long as you mentally harbor such pictures they will seem living realities to you. I say "seem," for that is all there is to them.

So long as you believe (mentally see) such things as wickedness, poverty and disease, your world will be full of them, for your belief (your acceptance as real your false thoughts of such inharmonies) is the wrong, the lack, the disease.

Our lesson, then, can rightly be worded: As you think, so it is unto you. As you think, so you act. Think disease, and you will see sickness. Think lack, and you will see poverty. Think badness, and you will see discord.

For this reason Paul exhorts us to think (mentally see) the things which ennoble, bless and cheer, harmonize and inspire: "Whatsoever things are good, true, pure, honest, just, of good report, or any virtue—think on these things." Stop thinking their opposites if you don't want them in your world. Think only that which you do desire.

Thinking does not change the truth, the reality. It is changeless. But false or untrue or personal thinking obscures your vision of the Truth; and right thinking unveils the spiritual eyes whereby you see and know the Truth, and are therefore healed of all false mental conceptions.

Prove this for yourself—"Let every man prove his own work," and thus have real cause for rejoicing.

November 15th. Lesson 7.
JESUS AND PETER
 Mark 14:53, 54, 66-72.

Golden Text: 1 Cor. 10:12—Let him that thinketh he standeth take heed lest he fall.

How sensitive are most people to the opinions of others! This is because they are not convinced of the truth of which they speak. There is a desire, and to a certain extent, a glimmer of light of its reality, but the realization of its fullness has not been attained. Hence, the timidity

shown in its espousal in face of those who, through ignorance or prejudice, are openly opposed to it.

Every time you acquiesce to such attitude you are making a denial of the Truth, just as surely as though you yourself openly denied it, as did Peter.

There come times of testing to us all. When all goes smoothly, how strong we think we are! Nothing could ever turn us or shake our faith; though all others, we think and probably say, should forsake the Truth, we will stand by it openly and bravely! Yes, this is a splendid attitude, and how easy to maintain when all goes well.

But wait; here comes a noisy, blustering, gymnastic crowd—self-righteous in their own esteem, but who scoff and persecute any and all others who dare to think independently from set creed and established customs. No name is too vulgar, no criticism too harsh, no treatment too severe for such an one!

What are you doing now? Standing by your colors, with firm yet loving confidence in and loyalty to the Truth which has led you out of

the wilderness of sin and mental confusion? How do you act when some good church member or preacher sneeringly remarks about there being no Christianity in Science, and that they thought you really had better sense than to believe in such stuff? Ah, how is it then? Where is Peter—your Faith—now? Is he skulking with the servants while your Christ is being thus openly and unjustly condemned by such self-righteous sinners? And, letting sense approbation get the better of you, do you, like the blundering, self-confident, censorious, yet fearful Simon, deny that you are even interested in Divine Science!

Never be over-confident in your own strength. Take heed, give careful thought, when you boast of your loyalty and steadfastness to Truth, that you rest in the Only Power, lest you fall when opposition comes.

November 22d. Lesson 8.

JESUS AND PILATE

Matthew 27:11-26.

Golden Text: Matt. 27:22—Pilate saith unto them, "What then shall I do unto Jesus, who is called Christ?"

The Sanhedrin having condemned Jesus, he was bound and led to the Judgment Hall of the Roman governor, Pilate, where he was accused of treason.

Here Jesus answered clearly and convincingly the questions of Pilate, showing that the kingdom he was endeavoring to establish was one of heart and mind, and not a worldly kingdom which would endanger the Roman government. Jesus evidently knew the attitude of Pilate, that he was an honest man and open to the truth, and thus freely responded to Pilate's inquiries.

The result of this private examination was that Pilate came out before the people and announced, "I find in him no fault at all."

Then came the clamor of sense-thralldom, the old religious attitude—the Jews—demanding that this New Thought should be squelched, and the only way to do that was by crucifying its chief exponent—Jesus—and his trial was then held before the

mob, but to all their accusations he answered never a word.

Pilate sought by various means to bring this strict sectarian attitude to a broader view of individual right, and thus to gain their consent to Jesus' release, but they became more frenzied as they cried, "Crucify him," declaring that Pilate was not the friend of Cæsar if he let Jesus go.

Finally, to calm the rabble, he delivered Jesus to be executed, after having tried to free himself from all blame by washing his hands, saying, "I am innocent of the blood of this just person."

Intuition prompts one to take no part in wrong, represented by the wife advising Pilate to have nothing to do with the case. He listened and meant to follow its guidance, but the clamor of sense soon became so loud and strong that it drowned the finer soul impulse and he yielded to its temptation.

Thus we have the battle of the lower and higher self. We are either

cursed or blessed in our final decision. Do we stand for the Christ—the perfect Self of each one, in whom there is no fault at all—or do we let mental confusion, malice, envy, hatred and other distorted thoughts prevail, and we become the slave of sense?

Pilate, the unfortunate man of good intent, but weak in resolution and action, fell the victim of the “mortal self,” and upon being recalled to Rome, was banished to Gaul, where he committed suicide, leaving his name as a moral coward to the world as an example of unfaithfulness to the higher vision.

November 29th. Lesson 9.

JESUS CRUCIFIED

Mark 15:22-37.

Golden Text: Isa. 53:4—Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

The Christian world, especially the church, confuses the names Jesus and Christ. It is even written in our Scriptures that “Christ died for sinners,” etc. It is important that we be careful in our use of words, that there be no confusion arising therefrom.

Jesus was the human, a man like unto the rest of us. The Christ is the Light of Truth, the Revelation of God, which shines in the heart of everyone. It is the “Light that lighteth every man that cometh into the world.”

When one becomes aware of this Light—conscious—knowing that it illumines and guides, sustains and inspires, then that one becomes Jesus the Christ, or, used as a name, Jesus Christ. Thus Jesus, it is recorded, “though he were a son, yet learned he obedience by the things which he suffered, and (thus) having become perfect, he became the author and finisher of our faith.” So Jesus himself through unfoldment of this inner Power, this Light of Truth, became truly the Christ. So may you and I.

Jesus knew his divinity by this Christ-light. You and I may also know our divinity by the same means. Jesus alone, however, represents humanity, with a mentality and body.

It was this alone that was possible of crucifixion.

The Christ is universal, all-pervading, and thus is incapable of being destroyed. It was Jesus who died on the cross; the Christ was never crucified.

Delivered by Pilate to the Roman soldiers, Jesus was led out of Jerusalem to the place called Golgotha, which means “The place of the skull.” Here the external was crossed out. So must you reach that mental state where you cross out every thought of sense to be resurrected into spiritual realization. This takes place in the mentality—where all healing, or conversion, or regeneration, occurs; for such transition from darkness to light is the process of a change from belief in sin, disease and death to a knowledge of the Truth.

Go, if you insist, along the hard and rough road of bitter experience—go the way of mental and physical torture, if you will; but there is the higher and better way, the way of the Christ, which insures present salvation by wiping out the two thieves—the Past and the Future—which were crucified on either side of Jesus; the one eliminated entirely and the other redeemed by the revelation that *now* is eternity, whose realm is harmony, or paradise.

The Christ-consciousness is the perception and realization of Universal Purpose, Universal Unity, and the Universal Presence.—Benj. Fay Mills.

THE LAW OF GROWTH

DAISY L. FRIEDMAN.

(CHAPTER I—Continued)

THE STUDY OF TREE LIFE

"Each leaf does its own work, in its own place, yet all the little individual efforts combined add to the tree's size, majesty and strength, just as the individual efforts of successive generations of men, each doing the duty that lies nearest, may be the means of building a society after a Divinely ordered plan. Each leaf works for the common weal and takes for itself only so much of the communal possessions as shall sustain life and enable it to continue its work, and dying gives what goods it may hold in possession to the general fund for the use of the community." This is an excellent example of unselfish devotion for the good of the whole, or in other words, an example of brotherly love. And throughout their labor of love they present to those who have eyes to see and appreciate "a thing of beauty and a joy forever;" thus serving a two-fold purpose, beauty and utility.

The leaves are matured on supplies which are gathered last year, usually in the form of starch, dry, compact, convenient for storing, but which can not be used until changed into glucose, and as stated, it is then taken up by the mounting sap to the opening buds.

The leaf, when unfolding from the bud, retains its creases from its close winter quarters, and we can discern that skill was required to fold it in its narrow confines. The need of the folding in its various ways oftentimes determines the shape of the leaf for all times. "The tongues and scallops in the oak leaves have just the form which facilitate close folding in the buds.

Soon the leaf is ready to do its work—the preparation of the plant's food. Each leaf is a little laboratory where minerals and gases are made over into nourishment for living tissue and into living substance from which new tissue can be built. The part the leaves perform is so important that if there are no leaves, no wood is formed, nor are there any roots until the leaves come again. The correlation between roots and leaves is in this proportion: just as high as the leaf branches are, do the roots extend beneath the soil.

With the soil, water and gases to work upon, and sunshine to work with, the leaves not only make wood, but cork, tender petals of flowers, fruits, oils, essences and gums. The leaf is planned through its structure to do this work well. Every leaf is composed of a net-work of woody threads which, dividing and sub-dividing, give shape and strength. It also serves as veins and arteries, through which the sap circulates. Long lines of vessels and tubes ascend and descend to and from the roots, forming the connecting medium between the leaf-veins and leaf-stalk.

Lying between the veins somewhat similar to the honeycomb, there

is a green pulp made of cells ranged row after row. Those on the upper side of the leaf are long, narrow and stand upright, pressed closely together and for this reason are called "palisade tissue." On the lower side of the leaf the cells vary in shape and size and lie loosely among each other. The arrangement varies according to the exposure of the leaf to the sun's rays. The compass plant has palisade tissue on both sides on account of the exposure. If the leaves growing in the middle of a large tree are shadowed by the boughs, there is very little palisade tissue, but the cells are light and spongy. The purpose of the palisade tissue is to diminish the intensity of the light before it enters the leaf. Not only economy, but reason, is shown in these different variations in order to meet the circumstances, and a Mind is revealed in the plan of tempering the sun's rays so that the leaf is able to make use of these rays without being scorched. Controlled power or energy causes continuous growth.

The cell of the leaf, a little bag of delicate transparent skin, is filled with colorless jelly or protoplasm which is composed of nitrogen, hydrogen, phosphorous, oxygen, carbon, and sulphur, varying in degree as the growth and work goes on. While the jelly is clear and colorless, the floating specks of green, the chlorophyll bodies, give their color to the whole leaf. These bodies are only formed under direct sunlight, and serve the purpose of catching the sunbeams, for without sunbeams or the sun's rays, the leaves can not do their work of food-making and tissue-building.

Certain conditions are needed for perfect growth; sunshine, carbonic acid gas mixed with air; the temperature not too low, so that the water may come up from the roots into the leaves and green stems. Each part of the plant absorbs from the air those elements needed for its growth, and after the leaves have made starch enough for the tree's use, surplus oxygen is breathed away. The animal world needs the excess of oxygen while the animal gives off the carbon which the plant needs.

The newly-made starch grains, forming in tiny grains inside the chlorophyll, or near them, do not grow into larger ones; but when sunlight is removed they are changed into glucose, a fluid. This fluid glucose travels from cell to cell until it reaches some growing part where it is used at once or it finds a resting place where it is again stored as starch, having been changed to the dry form convenient for packing for future use. When spring is with us, all the starch which the leaves make is used for growth, but in the latter part of summer it is conserved to be again converted into glucose in the spring, which expands the buds into leaves; in order that more starch be prepared for continuous use; or it is stored in the form of seeds for another tree.

The co-operation, as seen in the work of the leaves, the storing of the starch for their future work, the chemical changes from starch into glucose and from glucose into starch during the different seasons to meet each need as it arises, all show the wonderful activity and energy ever going on, and the forethought of the Divine Mind in every cycle of the tree's growth. There is no idleness in tree-life, for wherever energy

is expended there is work among the cells, each doing each part without shirking, or else the plan so correlated would fail to produce perfection and continuity.

Besides the starch-making, which is the food the tree subsists upon in order to live, the leaves are making ready to prepare substances which are needed for man's use. For this purpose, great quantities of soil-water must be sent to the leaves in order to receive nitrates, and phosphates from the mineral matter in the water extracted from the soil. To conserve the soil-water until it reaches the leaves, the trees are wrapped in cork, but as soon as the water reaches the leaf laboratories, evaporation is necessary, so as to deposit the minerals in a saturated form for use; therefore the leaves are broad in order to expose the largest proportion of surface to the air and light. To quicken the evaporation, the lower surface of the leaf is full of little pores through which air and vapor can freely pass. Some have these pores upon the upper surface as well. They are called stomata, or mouths.

When these mouths have given off superfluous moisture they close. In this manner the evaporation is regulated and controlled, so that sufficient remains for the needs of the leaves. If the leaves become soaked with water, the little mouths are choked with the excess and transportation ceases, bringing the work of the leaves to a standstill. To overcome this, many leaves are so arranged by position and structure as to shed water like an umbrella. In many plants the water runs off toward the main stem and so reaches the roots. In others it runs from leaf-point to leaf-point, shedding earthward. Sometimes the leaf-skin is so smooth that water runs off of the leaves, and again the leaves are waxed with a substance called cutin.

In most cases, since the leaves do their work in sunshine, these little mouths close at sundown, but through the thin quality of the leaves transpiration or breathing is carried on. Unless the excessive transpiration is checked the chlorophyll bodies so essential to the life and work of the leaves are in danger of being chilled and their usefulness marred. These bodies are protected in a very simple and easy way through the change in the position of the leaves. Different trees assume different positions, but all carry out one intent—to present less surface to the sky. This is usually done by presenting the edge of the green surface to the leaf instead of the broad surface of the leaf and is called the "sleep of the leaves." Since this is the means of checking too much breathing away of moisture as well as protection from the chill of the evenings, it is found that the leaves will turn their edges to the sky in day time as well.

When summer is over the life-work of the leaves is almost completed and they are preparing to sever their connections with the branches. Frost does not cause their death, but their work or purpose is accomplished and they are no longer useful. The chlorophyll bodies are the first to change and in this change is the reason for some of the rich colorings the autumn leaves display.

What an appropriate farewell! A fitting climax to well-spent lives, a triumphal array of harmony, similar to the grand finale of an orchestra

under a perfect master; every instrument in accord and giving forth its best in a glorious concordant chorus.

During mid-summer a very thin layer of cork is prepared just at the point where the leaf-stalks join the branches. This thin layer of cork is incomplete and porous and fulfills the purpose in the softer parts of the leaf-stalk, but does not come in contact with the woody threads which are the connections between leaf and branch until the leaves' work is done. Through this consideration, we again see the action of the Perfect or Divine Mind.

The tissues of the leaf-stem are changing; the forming cork-plates are gaining their full thickness; soon all is in readiness for the trees to lose their leaves. Frosty nights and sunny mornings cause the necessary changes among the cells and cause what little sap that remains in its woody threads to seek its winter quarters. The final severance is due to the freezing nights, then the morning sun brings the leaves down in showers. Wherever a leaf was, is now a seal of cork, and above this sealing is found the buds for next year's leaves cared for in a scoop or cradle made from the spreading or curving of the leaf-stem, which joins the branches.

To make use of the result of the leaves-work in April, May and June the trees are making new wood and new bark. "Around every trunk, between the wood and the inner bark, a cylinder of cells instinct with constructive life, is busy building up tissue." These cells are called cambium. These cambium layers or tissues are active and are needed during spring not only in forming new wood, but in repairing damages. To these cambium layers is due the credit of doing the inner work for perfect grafting while the gardener does his part in bringing together the cambium layers of stalk and graft. If the vital connections are not made properly the gardener's skill will avail naught, because a severance has been made which prevents the systematic flow of the sap into the grafting, and proper nourishment can not be brought to the part, hence growth ceases. Unless the sap-wood is lost, the trees meet adversities with agility by sending an excess of sap to the injured part, for all things tend to resist death and produce perfection.

When trees do not perfect themselves they can not overcome adverse conditions or aught foreign to growth, because the Life-force has been severed from that part, but an excess of sap is sent to it to heal, to renew and to make it a part of the harmonious whole. Sometimes the aid of man is needed to help the cause. When the sap-life does not enter every part of the tree, the tree does not die, but imperfections follow, which lowers the vitality; so that the tree does not retain the standard of perfection outlined for it by that same Perfect Mind which created a standard for us.

Many striking examples can be given to show the Mind ever active, which responds to meet conditions, conserving not only energy, but time, soil and substance. The oak, king of the trees, is noted not only for its size, but for its strength of resistance to adverse circumstances. More parasites live off of this tree than any other and yet it is enabled to withstand unflinchingly the winds and to have greater tenacity of

life. Seeking to find the cause why it is enabled to do this without suffering any loss or being hindered from its purpose, we discover that its rootlets are given help in the form of little plants which send more nitrogen for the need of the tree. In return for this service, since they must work without sunlight, these plantlets are given chlorophyll. The weak help the strong to do their work, but are amply paid for their service.

In this study of the oak a sense of justice to a fine degree is shown not only in the plantlet, but to the oak itself in providing help to overcome the disadvantages of being host to an army of parasites, which are small plants that live off of trees without giving any return for their sustenance. Owing to the oak receiving its nourishment from the deeper layers of soil, acorns find a home under the pines. These acorns produce plants which thrive with very few leaves. The most of the energy is used to form strong, powerful roots. When the forest fires destroy the pines, the oak trees take their places, thus showing conservation of soil.

The catalpan with its tubular-shaped flowers and its change of color is a lesson in the economy of substance and time. Another example of economy of substance is as follows: Owing to the different degrees of sunlight, it has been found that leaves of the same family vary. "When light is scarce, leaves reach out many points and tongues in quest of what little light there is." The English oak is deeply toothed, while our southern oak is almost without scallops on account of the abundance of light.

In the texture of the seeds and their coloring, there is a purpose in protecting and conserving the seeds so as to bring to them the best advantages for reproducing their kind. While every needed precaution is taken to have a sufficient supply, there seems to be a liberal allowance made for birds, squirrels and insects. If a service is done through them as a medium, they are rewarded for their services with sustenance.

Many more illustrations, existing throughout Nature, such as the cause of evergreen trees, the use of plantlets that live off of decaying vegetable matter, could be given to prove a Mind in action, as seen from the view-point of tree-life, but we have already been shown that all things work together for a common purpose and with a peace and harmony that is an inspiration to mankind.

Blest is the man of high ideals,
Who fails today, tomorrow, and for days to come,
But never lowers his standards, nor surrenders to defeat,
Till hand and foot, till eye and ear,
Till vocal chord and tongue,
Till mind and heart—are disciplined;
And all abilities of body and of soul
Are marshaled by the will
And move onward to the drumbeat of Perfection.

—Anon.

FAITH AND REASON

Two travelers started on a tour
With trust and knowledge laden;
One was a man with mighty brain,
And one a gentle maiden.
They joined their hands and vowed to be
Companions for a season.
The gentle maiden's name was Faith,
The mighty man's was Reason.

He sought all knowledge from this world
And every world anear it;
All matter and all mind were his,
But hers was only spirit.
If any stars were missed from heaven,
His telescope could find them,
But while he only found the stars,
She found the God behind them.

He sought for truth above, below,
All hidden things revealing;
She only sought it woman-wise
And found it in her feeling.
He said, "This earth's a rolling ball,"
And so doth science prove it.
He but discovered that it moves;
She found the strings that move it.

He reads with geologic eye
The record of the ages;
Unfolding strata he translates
Earth's wonder written pages.
He digs around a mountain base
And measures with a plummet;
She leaps it with a single bound
And stands upon the summit.

He brings to light the secret force
In nature's labyrinth burning;
And binds it to his onward car
To do his mighty working.
He sends his message o'er the earth
And down where sea gems glisten;
She sendeth hers to God Himself,
Who bends His ear to listen.

All things in science, beauty, art,
In common they inherit;
But he has only clasped the form,
While she has clasped the spirit.

He tries from earth to forge a key
To ope the gate of heaven;
That key is in the maiden's heart,
And back its bolts are driven.
They part! Without her all is dark;
His knowledge vain and hollow;
For Faith has entered in with God,
Where Reason may not follow.

TWO KINDS OF CONCENTRATION

The New Thought includes concentration of thought in its teaching; and he who learns that important art is not liable to frequently forget either small or large duties.—Ella Wheeler Wilcox.

One of the best elements of character is Concentration. This may be described as the power by which one closes the mentality and sense to all outside subjects, and focuses the entire thought upon one particular topic as the most important for the time. It is highly valued in business life, where it gives power and momentum to the most important enterprises in hand. In the professions it gives the highest effect to equipment in any given case. In art it is the avenue to glorious inspirations.

Hence the man who concentrates is recognized as the man of force, in whatever sphere of life.

New Thought, however, has a most valuable word to say on Concentration. It discriminates. It perceives that one sort of concentration is normal and healthful, and another sort abnormal and exhausting. The keyword of the former is "Power." The keyword of the latter is "Intensity," which is another word for "Fear."

The man who concentrates with intensity may be known by deep furrows in his brow, and by impatience of interruption. It is as if he could not lose his grasp of the subject in hand because of fear that some one else should outstrip him in the race, or because of fear that he should drop or forget or lose some vital point. These fears are depressing. His intensity exhausts his vital force. Too often, also, the outside topics which he thrusts aside are important and suffer from neglect, so that his concentration has phases of injury as well as profit. He comes to be known as a "narrow" man, not capable of grasping all phases of the business. His intensity weakens his power.

Now observe the New Thought man in action. He concentrates, but has no fear. He has confidence in his powers. He is calm, smiling, hopeful. He summons his qualities of analysis, his technical equipment, his divine inheritance of judgment. He fully expects to make progress in the matter in hand. There are no hysterics. He is master of himself and of the situation. If interrupted, he meets the new topic with calmness and judgment, because he has kept judgment upon its throne. And finally he comes forth from his concentration fresh, vigorous, and with vital force unimpaired.

Let us learn to concentrate aright.



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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."

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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.

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THE LORD'S PRAYER

(In present tense.)

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

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Daily Studies for the Month

By MRS. M. M. P. KETNER

LIFE—GROWTH—FRUIT

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.

Main Thought for the Week:

“Man became a Living Soul.”

Sunday, November First.

Activity is an innate quality, a first principle or Law of Being. Life implies Self-expression, expansion, unfoldment from within out, growth. Life's first impulse is to do, to come forth; and, unfettered, as all Nature declares, it readily responds to the Divine Intuition. “In the beginning God created the heaven and the earth.”

(Read “Truth and Health,” page 41.)

Monday, November Second.

A wise man carefully selects good seed for planting. God made no mistake here in His planting. “In the beginning—GOD.” Only God, nothing else. God the Seed, God the Sower, God the Harvest—God all in all.

(Read “Truth and Health,” pages 50 and 51.)

Tuesday, November Third.

1. God—Creator. 2. God—Creative Action. 3. God—Result of Action or God Manifest. The old story tells, and the universe confirms, the truth of it, that all was “good, very good.” “God formed man . . . and breathed into his nostrils the breath of life; and man became a living soul.”

(Study “Truth and Health,” pages 60 and 61.)

Wednesday, November Fourth.

How great I am! “A Living Soul.” I—Life! Capable of infinite self-expression, growth! My dream a reality!

I that “Sweet Presence of a Good diffused, and in diffusion ever more uncreate.”

(Read “Truth and Health,” page 65.)

Thursday, November Fifth.

Read Gen. 2:15.

You and I are placed—each in a garden—“to dress and to keep it.” Your garden and mine are already planted with all Good. I will remember to “stir up the Gift” within me.

(Read Truth and Health,” pages 79 and 80.)

Friday, November Sixth.

“The Gift of God is Eternal Life.” “Stir up this Gift” of Life. Things

that are cultivated, grow. Cultivating my garden—the Life that I am—is my work.

(Read pages 76 to 78 in "Truth and Health.")

Saturday, November Seventh.

Born of God. I am God Life, God-Nature. I abide in God, and God in me. I grow in the knowledge and Understanding of God—into the realization of the Living Soul, God-Man "That I Am."

(Read "Truth and Health," pages 81 and 82.)

Main Thought for the Week:

I am alive unto God.

Sunday, November Eighth.

Sing, Oh my Soul, "for the miracle of Life is thine!" Wondrous, "Un-speakable Gift" of the Father! Self-existent, Self-sustaining, Self-perpetuating—All Glorious, yet Mysterious (more-to-be-known) Life! Mine! Aye, Me! I am Life!

"Life of ages, richly poured,
Soul of worlds unspent and free;
Nature's uncreated Word,
Atom and Infinity!"

Monday, November Ninth.

O Life! My Mother! Incomprehensible, yet soul-satisfying Life! Nestle in thy warm embrace; I rest tonight from the day's toil in thy restoring Love. I inbreathe Thee, Almighty One! I am quickened into fuller Life.

"Omnipresent Life of Life, now all our Being filling,
Life, Life, only Life, through all our Senses thrilling,

* * * * *

While we love and praise the Life of Life."

Tuesday, November Tenth.

To live is to grow—to inbreathe, outbreathe, radiate the Life that I am. To enter each day—alive unto God—awake

"To the bliss of growth,
The glory of action,
The splendor of beauty."

Oh, Life—Light—Love! To be—to breathe, to Live is Joy—all Joy!

(Read "Truth and Health," pages 93 and 94.)

Wednesday, November Eleventh.

Blessed, Eternal Life, forever expressing, revealing to the Soul alive unto God new Glories of Thy Love and Power! At Thy almighty touch—"dry bones live again," the "dead come forth," the "blind see," the "deaf hear," the "lame leap;" all "sin," "sickness," "death" are swallowed up in Life—Almighty, Omnipresent Life of Life.

(Read "Truth and Health," pages 127 and 128.)

Thursday, November Twelfth.

So, I—yes, I Am Life—indescribable Life, a radiating center—of and in the Life of Life—how great I am! How great the atom! How great the universe! "Great is our God and greatly to be praised."

(Read "Truth and Health," page 142.)

Friday, November Thirteenth.

"Whoso offereth praise, glorifieth me." I can only "offer praise" and so glorify God by remembering and practicing the nature of God—my nature. Being true to God's nature, and mine, in thought, word and deed.

(Read "Truth and Health," pages 125 and 126. Hymn 492.)

Saturday, November Fourteenth.

"Spirit of Life, O, breath divine,
With ceaseless action thrill
My Being into Oneness with
God-Life, God-Love, God-Will."

I respond to this Life impulse. "I must be about my Father's business." I let the One Perfect Mind express—think in, through—as Me. "I am alive unto God."

(Read "Truth and Health," page 130.)

Main Thought for the Week:

"Thou, Father, art in me, and I in Thee."

Sunday, November Fifteenth.

Why, again these oft-repeated words of the Master, say you? Until we eat them—drink them—identify with the Truth they stand for—we know not Life—we "have no (realization of) Life in us."

(Read "Truth and Health," pages 110 and 111.)

Monday, November Sixteenth.

"In the beginning was the Word and the Word was with God and the Word was God. In him was Life—and the Life was the Light of men. That was the True Light which lighteth every man."

(Read "Truth and Health," page 48.)

Tuesday, November Seventeenth.

"He came unto his own and his own received him not; but, as many as received him, to them gave he power to become the sons of God," * * * "which were born, not of the will of man, but of God." "And of his fulness have all we received."

(Read "Truth and Health," pages 49 and 50.)

Wednesday, November Eighteenth.

"And I saw, and bear record, that this is the Son of God." Jesus said, "Verily, verily, hereafter ye shall see heaven open—and the angels of God ascending and descending upon the Son of Man."

(Read "Truth and Health," pages 42 and 43.)

Thursday, November Nineteenth.

"And this is the will of Him that sent me, that every one which seeth the Son and believeth on him, may have everlasting Life, and I will raise him up at the last day."

(Read "Truth and Health," page 261.)

Friday, November Twentieth.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man (you and I) be lifted up." "For God so loved the world that he gave his only begotten Son (the one Universal Christ) that whosoever believeth in him (the Real Self) should not perish, but have everlasting Life."

(Read "Truth and Health," pages 262 and 263.)

Saturday, November Twenty-first.

"And he that sent me is with me." "The Father hath not left me alone; for I do always those things that please Him." "If ye know these things, do them." "My words are Spirit and they are Life." Feast upon them; practice the truth of them. Be Life—Be Truth.

(Read "Truth and Health," page 265.)

Main Thought for the Week:

"The fruit of the Spirit is Love, Joy, Peace, Long Suffering, Gentleness, Goodness, Faith, Meekness, Temperance."

Sunday, November Twenty-second.

Love's first impulse is to give, and, so, attract; to equally distribute or relate itself to all for it sees and knows all as One; knows no inequality. Love is the Law and its perfect fulfillment.

Monday, November Twenty-third.

Joy naturally inheres in Love's activity. Consciousness of the Self is Joy. To know the Perfection of Life and its Law—Self-expression, Comradeship, Communion, Co-operation—this is Life, Love, Joy.

Tuesday, November Twenty-fourth.

Peace—abiding, Soul-satisfying Peace; wonderful Peace, known only through the Living Christ. "Abide with me."

Wednesday, November Twenty-fifth.

Long Suffering; Gentleness; an unfaltering trust in Love's perfect purpose, power and plan, begets in me (rather calls out) my attitude of patient forbearance, long suffering, gentleness toward all appearances of inharmony.

Thursday, November Twenty-sixth.

What I put into a thing, that it is to me. To the pure all is pure. My faith in my sight, my certain knowledge of All Good everywhere compels expression of good.

Friday, November Twenty-seventh.

Meekness.

In the complaint, yielding, adaptable, conforming quality of Life (or Love) lies our great potency, ever drawing from Infinite Supply for perfect expression.

Saturday, November Twenty-eighth.

Temperance—the crowning quality in the rounded-out ripe fruit of the Spirit; the normally developed, poised character, conscious of itself, and true in expression.

Sunday, November Twenty-ninth.

The fruit of the Spirit is Love, Joy, Peace, Long Suffering, Gentleness, Goodness, Faith, Meekness, Temperance; against such there is no Law. Thus is the Law fulfilled.

Monday, November Thirtieth.

"Mark the perfect man and behold the upright." "Till we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

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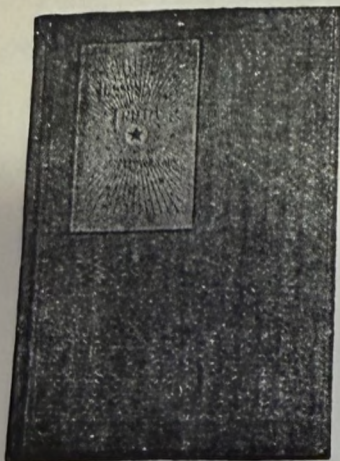
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