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POWER

A HIGHER THOUGHT MAGAZINE

Year 8

FEBRUARY, 1915

No. 8

THIS MONTH'S CONTENTS:

- Primary Lessons in Divine Science . . . 225
Lesson 7—True Prayer
Charles Edgar Prather
- Mental and Spiritual Helps 229
First Help—The Beginning of Things
Mrs. C. L. Baum
- Mrs. Fannie B. James 231
- The Law of Growth 233
Chap. 2—*The Cause of Retarded Growth*
Daisy L. Friedman
- International Bible Lessons 237
Charles Edgar Prather
- Unfolding Consciousness 241
Nellie Whipple Fawcett
- Inquiries Concerning New Thought . . 245
Dr. J. M. Peebles
- Power Society Silent Unity Helpers . . 246
- Daily Studies for the Month 248
Mrs. M. M. P. Ketner
- New Thought Meetings and Centers . 252

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.

SPIRITUAL HEALING

SEVENTH EDITION : FIFTEENTH THOUSAND

By the Editor of Power,
CHARLES EDGAR PRATHER, B.O., Ph.D., F.I.A.Sc.

Simple, explicit, practical, this little book of 128 pages is declared to be a classic in New Thought literature. It requires no deep metaphysical thinking or interpretation to understand its teachings. In many places it is used as a text-book in classes, as well as for individual study and application.

INDEX.

OUR AUTHORITY 7	
DISEASE	15
Cause of Disease	16
Knowledge the Remedy.....	18
Source of Knowledge	19
Intellect and Spirit	20
HEALING A BIBLE DOCTRINE	25
Jesus Had Power of Healing....	27
Laying on of Hands.....	28
Curing vs. Healing	31
You Can Heal	32
Healing Through Apostles and Others	34
Faith the Foundation	36
Baptism	37
NOTED EXAMPLES OF HEALING ..	39
The Leper and Palsied Man.....	41
The Servant	42
Sin and Disease	42
The Ten Lepers	43
DAY OF HEALING NOT PASSED ..	45
Unchanging Character of God....	47
Healing Now Being Demonstrated	49
The Emmanuel Movement.....	52
INSTANTANEOUS HEALING	55
Unfoldment	57
Gradual Unfoldment	59
NECESSARY STEPS TO HEALING ..	63
ON THE PART OF PRACTITIONER	65
To be Illumined	66
Steadfastness	67
Basing Decision on Principle....	68
Knowing Only the One Power...	69
Faithfulness	69
Perfect Confidence	72
Non-resistance	73
Lead to Knowledge and Practice of Truth	74
ON THE PART OF PATIENT:	
Sincere Desire to be Healed.....	75
Receptivity	76
Faith	77
All Things Possible	80
The Prayer of Faith	80
Works Accompanying Faith	82
Activity in Expression.....	83
Examples of Active Faith	83
ABSENT HEALING	85
The Omnipresence	87
No Limit to Thought-Force.....	91
Concentration	92
Renewing of the Mind	94
Becoming Attuned	95
Speaking the Word	98
Spiritual, Not Hypnotic, Treatment.	100
THE SILENCE	103
Our Chamber of Peace	105
How to Enter the Silence.....	107
How to Pray	108
FORMULAS FOR SELF-TREAT- MENT	111
For Realization of God's Presence..	113
The True Self	114
Faith	114
Abundance	115
Thoughts on Retiring.....	115
Thoughts on Awaking.....	116
For Wisdom	117
For Health	119
For the Environment	121
For Abundance	123
SUMMARY	125

Black Persian Paper Binding, (Water Proof), 50c post paid.
Cloth, Stamped in Gold, 75c. Full Leather, \$1.25.

THE POWER PUBLISHING CO.,
3929 WEST THIRTY-EIGHTH AVENUE
DENVER, COLO.

POWER.

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



A Monthly Authoritative Magazine of
THE HIGHER THOUGHT
and PRACTICAL CHRISTIANITY.

Mail Address: 3929 W. 38th Avenue.
Publishing Dept.: 3615 W. 32nd Ave.
Phone, Gallup 1525

Editor's Residence: 4231 W. 32nd Ave.
Phone, Gallup 346

DENVER : COLORADO

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 foreign countries in the Postal Union, \$1.25, postpaid.

CHARLES EDGAR PRATHER, Ph.D., Editor.

8th Year. No. 8. FEBRUARY, 1915. \$1.00 a Year

Primary Lessons in Divine Science

CHARLES EDGAR PRATHER.

LESSON 7—TRUE PRAYER



HAVING LEARNED HOW to enter the "Secret Place of the Most High," how to still the body and all the without that we may be open and receptive to the inspiration of TRUTH from within; how to realize the Presence of God through concentration and meditation, and finally commune with "Our Father," we are now ready to PRAY. But what is Prayer, and HOW shall we pray aright? What is meant by that "effectual fervent prayer" that "availeth much"?

Prayer, in a general sense, is to make request with earnestness or zeal for something desired; a wish for anything, a sincere desire, a longing, a reaching out after something; whether that thing be material, mental or spiritual. Thus we find prayers that are ignorant, as well as wise prayers; good prayers, and bad ones; poor prayers, and good ones; worthless prayers, and true prayers. All men pray: the saloon keeper prays as earnestly for success in his business as does the preacher for success in his spiritual work; but their prayers are different.

We hear on every hand the great necessity for prayer, and people are urged to pray, pray, pray. They already pray; what they really need is to know how to pray aright. The man who believes that one can succeed only as another fails, just as earnestly prays for the failure of his competitor as he does directly for his own success. This is ignorant prayer, the prayer of selfishness, unkindness, injustice; yet it fulfills the general definition or notion of prayer.

There is a higher conception of Prayer, which the religious thought of the world has popularized: the prayer of supplication, of beseeching, pleading, entreating, begging whatever we might desire from a Supreme Being who may or may not grant our request, as it pleases Him. This is a step higher than the darkened sense prayer of pure personal selfishness, for this recognizes a Source from which all supply of Good is derived. Yet this is not the highest form of prayer.

Because all mental action is called thinking, whether that be personal (mental) or universal (spiritual), it is necessary to designate right thinking, in contrast to that of mental conceptions, as **TRUE THINKING**; so also is it necessary to designate the right mode or attitude of Prayer from all other forms of prayer by the term **TRUE PRAYER**.

Evidently this was perceived by the disciples of Jesus, two thousand years ago, for we read: "One of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." And Jesus taught in that lesson the **TRUE** prayer, the prayer that accomplishes—the effectual prayer.

"After this manner therefore pray ye: 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. Amen."

It was distinctly a prayer of affirmation of the Truth of Being. Jesus spoke in the Aramaic tongue, the language or dialect of the Semitic known as "Palestinian Aramaic." This is now a dead language, but when in use was peculiar in this respect: it had neither past nor future tenses. There was no other way of speaking of anything except as in the present. Therefore, literally, the prayer as given us as a model by Jesus is one of present recognition, of fact, of reality. Its change of form to that of petition was made by translators of the original manuscripts, to conform to their beliefs and opinions.

This seemingly new, but **ORIGINAL**, form of Prayer is the truest, highest order of prayer. It is the prayer of recognition, of appreciation, of co-operation. "Our Father" is the **ONE UNIVERSAL SOURCE**; "that which is born of Spirit is Spirit;" of His Substance are we made, and of His fullness have we all received. Only when the mentality (the realm of personal thought) is stilled, when we are consciously in tune with the Infinite, in the realm of perfect peace and harmony—"in heaven"—can this truth be realized, for God is Love.

Holy, whole, complete, perfect, is the nature, qualities, characteristics of God. This is the meaning of "name." Realizing that "like begets like," then is the effect seen embodying its cause. Not only does God reign supreme in the Universe, but this is the Only Power; therefore the kingdom of God is now here, and His will is done on earth. We do not always see it because of our mental blindness, but God is running

this Universe through Infinite Intelligence, Law, and Love. As we attune ourselves to the Universal, as we get into that harmonious realm called heaven, then do we perceive the Presence of God in all things, affairs and conditions.

This Source is our Storehouse of All Good. It is our Infinite Bank of Supply. As soon as we realize our rightful inheritance, then are we privileged to draw upon its fullness. "All that the Father hath is mine"—is yours, each and every one of us; for "Hath not one God created us? have we not all one Father?" Therefore are we supplied, God being the Source and Substance of "our daily bread."

Only as we co-operate, as we fulfill, are we entitled to the blessings of the Law. As we do unto others so do we receive. As we give, to us is given, whether that be love, strength, courage, or material sustenance. As we forgive, holding the attitude of oneness, that which we forgive in another we forgive ourselves; and on the contrary, that which we bind upon another we bind upon ourselves. "Forgive, and ye shall be forgiven."

Recognizing the nature of God, we readily see that we are led into temptation and sin by our own ignorant and false beliefs, opinions and desires; and we freely make confession that all our sufferings are the result of our misguided thought, with which Perfect Mind, "Our Father," had nothing to do. But when we turn to the Light (for "God is Light, in whom there is no darkness at all") then do we know of a truth that our misbeliefs, our sense dreams, are "vain imaginings" which the Light of Truth dispels, and we are delivered from all evil. There is but One Reality, One Presence, One Power: to Him, to It, belongs all the praise, now and forever.

Since Affirmation of the Truth, and its practical application, is the highest form of Prayer, what, then, is the purpose of "asking"? "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." This is the receptive attitude, your willingness and readiness to receive. In other words, desire, aspiration, prayer, opens your mentality to see and know the Truth. It is the turning to the Light that dispels all shadows. Prayer, therefore, changes us, not God. It neither induces God to give us anything or do anything for us; but it does open our eyes to see that for which we have longed—the Good, the True, the Perfect—is now ours, and has always been ours, but we knew it not.

Emerson had this enlarged vision of Prayer: "Prayer is the contemplation of the **FACTS OF LIFE** from the **HIGHEST POINT OF VIEW**. It is a soliloquy of a beholding and jubilant soul. It is the Spirit of God pronouncing his works Good."

The more you pray aright, the more you expand in consciousness; the more of His "fullness" do you perceive, realize and enjoy. So pray, pray earnestly, devoutly; ever aspire, onward and upward; but unless you use what you already have perceived you will not be prepared for

further realization. Your prayer therefore must be a **LIVING PRAYER**; and such is the Prayer of Divine Science.

This True Prayer is Receptiveness to the Truth, the earnest aspiration for Truth, the Affirmation of Truth, thankfulness for Truth, and the living of the Truth. Such a prayer is fraught with Divine Power, and the "signs" spoken of by Jesus are fulfilled by it: "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

THE LARGER PRAYER

At first I prayed for Light:
 Could I but see the way,
 How gladly, swiftly would I walk
 To everlasting Day.

And next I prayed for Strength:
 That I might tread the road
 With firm, unfaltering feet, and win
 The heaven's serene abode.

And then I asked for Faith:
 Could I but trust my God,
 I'd live enfolded in His peace
 Though foes were all abroad.

But now I pray for Love:
 True love to God and man;
 A living love that will not fail
 However deep His plan:

And Light and Strength and Faith
 Are opening everywhere!
 God only waited for me till
 I prayed the larger prayer.

Mrs. E. D. Cheney.

PRAYER IN ACTION

They who wait on the Lord, they who trust in His word,
 They who search for the secret of living,
 All of self who withhold, like the Master of old,
 With a purpose as firm and unswerving:
 They shall mount up with wings, like the eagle that springs
 With a strong, fearless sweep to the sky;
 For with aim firm and true, they their strength shall renew,
 Who on God's changeless Truth thus rely.

Ye who wait on the Lord, ye who send forth the word
 To a world that is fettered in sadness,
 Seek thy neighbor in love, and in tenderness prove
 That our God is a Fountain of Gladness;
 Lift the veil from the eye, bring the glad gospel nigh,
 Help the tempted and faithless to see
 That the warmth of His love every pain can remove,
 As the sun drives the mists from the sea.

Clara H. Scott.

Mental and Spiritual Helps

For New Students of Truth

By MRS. C. L. BAUM.

—First Help—

THE BEGINNING OF THINGS



HERE COMES A TIME in the unfoldment of the race, even as with the Individual, when men ask, "From whence comes the visible universe?" "What started all this wonderful creation?" "Is it only the result of a blind force, or is there another cause for existence?" and, after all, "What was the beginning of things?" These great race questions are answered more fully today than ever before, since more individuals have reached the place in consciousness where they are able to receive revelations from the Universal Spirit.

Since this Spirit is Universal, and "no respecter of persons," as many as are ready may and do receive, and as they receive they, in turn, become revealers of Truth to the race.

If there were no Source of Wisdom, man would have no place to turn for help in times of need, nothing higher or wiser than himself from which to receive Truth. Each man would be a law unto himself, and the Unity and Solidarity of the race would not be thinkable.

But man has found something greater than himself, hence his inquiries become more concrete, and we find issuing from the ever seeking, yearning, unfolding realization of man, three definite questions, and answers to all are demanded.

These questions are terse and go directly to the point:

1. "What is the Power that has created me?"
2. "Where is it?"
3. "What will be the result of knowing it?"

During all the ages, even as now, men have recognized a Power higher than themselves, a Power which they did not understand, but feared, revered or loved according to the age in which they lived. They have given to this unknown Power many names, such as Jehovah, God, Creator, Source, First Cause, Father, "Life, Love and Truth," "Divine Love," "Origin," "The Great Good," "Divine Mind," "The I Am," "Universal Spirit," and many others; but back of all the names, was and is the changeless Idea, and the Idea has persisted through all the ages. Therefore if we understand the Idea, we need not put much stress upon the name that it is called.

The first question asked is, "What is the Power that has created me?" and each student of Truth will understand when I say simply, "It is the Silent, Invisible Intelligence."

To the second question, "Where is it?" comes the answer, "Omnipresent," everywhere, all pervading as well as that which is pervaded.

The answer to the third question, "What will be the result of knowing it?" is somewhat more complex; for results depend upon degrees of knowledge, and degrees of knowledge vary with each student.

The first, and perhaps the most important result is that as we begin to know our source, we shall reason, not from a material but from a Spiritual Basis.

As we reason, from Cause to Effect or from the Invisible Creator to the visible creation, we shall feel a certainty of Divine protection; then as we depend upon it still more, it will give inspiration to meet the needs of each day, conscious trust in its Love will increase, and eventually we unfold into such knowledge of Truth that we find ourselves free from sin, sickness, sorrow, poverty and disease, and as a final result our individual experiences will be harmonious instead of discordant and unwelcome.

Men have said with their lips, "God is the only Creator of Heaven and Earth" (Heaven and Earth stand for the Invisible and Visible Creation) but they have denied it in word and deed, by fearing, doubting and mistrusting almost everything in the universe.

Yet today, those who know only a little Truth, realizing but faintly that God, the Universal Spirit, is everywhere, will at once begin to think of Life and Health everywhere, Joy everywhere, Peace everywhere, Love everywhere, and there comes a serene confidence which is unmoved by the external appearances that seem to contradict this Truth.

As we become more and more conscious of the Divine Goodness and Love everywhere we soon realize health of body and peace of mind—the real joy of living.

In conclusion, we would say to each seeker for Truth, the Universal Spirit that is creating the Universe is within you; the Creative energy that brought and is bringing forth worlds is the Life that lives in you.

The all-pervading Intelligence that knows when the sparrow falls is the Great Love that holds you within its protecting Power. Listen for its voice in the deep stillness of your own soul, look back of the visible forms about you and realize its Presence, then think of it as Light, penetrating and permeating the visible universe; thus may you become acquainted with God, the Universal Spirit, and knowing your source, you will know yourself and find, here and now, your true nature, complete, harmonious and perfect.

Realization of the Spirit.

Moving upon and within all creation is the Invisible, Silent, Infinite and Changeless Spirit of Wisdom, Power and Love.

This Spirit with its ceaseless creative Activity is bringing Form into expression out of its own substance.

This Spirit is not mesmerized or influenced by human beliefs or opinions. Its creation is like unto itself, pure, perfect and harmonious. As I, the Individual, realize this truth, I perceive that my body, coming into existence through the External Law of Divine Expression, is at peace with its Source and is now perfect and complete. So let it be!

MRS. FANNIE B. JAMES

In response to the call of her own Soul to wider fields of usefulness, under a divine and intelligent law, after an earth-life rich in good works and the teaching of Truth, Mrs. Fannie B. James, president of the Colorado College of Divine Science, passed from mortal view at Kingston, N. Y., Friday morning, December 4, 1914.

In the unfoldment of a great Soul into a fuller life, the earnest student of Truth witnesses an event, an incident, in the ongoing of the individual that transcends any description that even the hand of Love would desire to write.

When Fannie Brooks James, with such rare calmness "put her house in order," not overlooking the slightest detail, and despite the clinging touch of students, friends and family, stepped upon the shore of her new life, it was only one more expression of a radiant beam of that inextinguishable Light that illumined her soul.

Her chosen work of twenty years, the establishment of the Colorado College of Divine Science and Church, was from the beginning, and has ever been, a labor of love. She has been the President of the College for several years.

Possessing exceptional executive ability, clear insight of character, an unusually developed comprehension of the Truth, the different departments of the College curriculum under her supervision are doing a wonderful work in the developing and training of its students. Without exception, every teacher in the College at the present time has been a student under this splendid teacher.

The text-book of the Divine Science College, "Truth and Health," written and published by this gifted woman, is the product of the deepest spiritual illumination. Its statements of Universal Truth, absolutely devoid of the slightest personality, are marvelous in their simplicity of expression and in their depth of meaning.

On the second page of this volume is found the epitome of the heart desire of this great soul: "Lovingly dedicated to the world"—for all humanity is her divine message; and the fact that in all parts of the world the steady demand for this message is increasing, shows us that her work has but just begun its eternal voyage.

On behalf of THE BOARD OF TRUSTEES OF THE COLORADO
COLLEGE OF DIVINE SCIENCE,

Charles Edgar Prather,
Ada B. Fay,

Committee.

THE LAW OF GROWTH

DAISY L. FRIEDMAN.

CHAPTER II—Continued.

THE CAUSE OF RETARDED GROWTH

The mind, in complying with the laws governing plant or tree-life, in order that it should attain and maintain its perfection, is to that plant or tree what our recognition of Divine Mind is to us—a stimulus or quickening power, which directs us how to give the proper care and nurture so as to manifest perfection; how to attain the stimulus, that Universal Energy emanating from Divine Mind, and which so harmoniously and intelligently works to bring growth to the tree; how to utilize the God-given material that we can give the proper care and nurture without wasted energy and worry; how to comply with the Divine Laws by applying them so as to remove us from conditions which would revert us to a lower degree of development.

We have made our problems, and these problems need to be solved individually; but the knowledge is ours when we fully understand our part in the Divine Plan; and when we, through complying with the Divine Laws, have communion with the Divine Mind, so that It can give to us of Its attributes by using our minds. Only through our permitting the mind to receive can we manifest our purpose, and unless we co-operate with the Divine Mind through opening the mentality to receive can It co-operate with us.

Taking mankind as analytically as we did the tree, we find as the leaf is the chemical laboratory upon which so much of the growth of the tree depends, so the mind is the laboratory through which the Divine Mind produces growth and perfection. As in tree-life, leaf and root are so correlated that no perfection is in one without perfection in the other, and no perfected growth in the tree unless a perfect balance is kept; so the same relationship exists between the mind and body, for a perfect mind reveals to us a perfect body. Since the mind is the laboratory, we should study the mind in all its possibilities and relations in order to know our purpose. "Go, know thyself, O man! there yet remains the undiscovered country of thy soul."

We can not manifest perfection or find our place in the Divine Plan unless we understand fully the relationship of the mind to the Divine Mind; unless we understand the action of the Mind or thought emanating from it; unless we understand how conditions in mind and body are produced through the creative power of thought. Each thought has energy in itself, and this energy has power to draw unto it thoughts of like character. Through our accepting the part thought performs in the making or marring of our lives, we are taking the first step in perfecting our development and fulfilling our purpose in the Divine Plan.

We can not describe the mind, nor the force through thought emanating from the mind; nor can we describe thought itself. We can

describe minutely the cellular construction called the brain, all of which is the result of thought. But the physiological description of this cellular structure does not give us the knowledge of "How we grow." Since the cell is the unit of growth and the medium through which the body takes form, the important factor to know is how the cells grow or develop. The development of each cell depends upon its use, and its use depends upon thought.

Advanced scientists have proved that thought builds structures. Through desire, which is a result of a continuance of thought of the same character, and through the desire realized, Darwin discerns the constructive power of thought. He gives an example as: When the protoplasmic cell desired light and sent forth its impulses, gradually the eyes were formed; through constant reaching for leaves which grew high, the long neck of the giraffe was built cell by cell. If animals or fishes wish to live where any of the senses is not in use (since thought is not sent to that part to develop and build through use those cells) the use of that sense is lost. Drummond gives the mole, a burrowing animal, as an example. Its time is spent underground where it has no need of eyes, and its eyes are closed. "By neglect to make use of their eyes, these animals made it plain that they did not want them." This is the negative side that thought builds structures.

We can not describe Divine Mind. We can only study the result of that Mind, which is the Universe; and in which Universe man is the highest organism, so far as we now know. When we study the mind, and when we understand the creative power of thought, we discern how the Divine Mind acts and creates. "God creates and moves creation through the power of Mind." It is through our minds that we shall find God and do His will.

Everything that is seen was first an idea in mind; and every manifestation denotes an idea put into expression. House, picture, poem, song, garment, or aught in concrete form, was first an idea in mind. An idea is the result of thought. We realize the mind had to conceive it, or had to collect thought and hold it in definite shape, before an outline could be made and that outline put into execution.

When we create a design, compose music, write a book, we feel that we have an intimate relationship with it; we feel the sense of possession or that it is an offspring of the mind. In that same sense are we related to the Divine Mind; for we are its offspring.

We can conceive of no mind without thought. Thought, then, is the result of a mind in use. Since thought is an action from or of Divine Mind, all that was or is, is first formed in Divine Mind and created and made manifest. The same creative power of thought is now, for the manifestation of Divine Mind is with things eternal, and not with times as we reckon. We are created from an action from the Divine Mind and made manifest. "Man's mind must be like the mind from which it sprang."

The mind is endowed with all the attributes of Divine Mind. It rests with each of us whether we will choose to demonstrate our Divine qualities or not. If we choose to do so, we are proving that we are

made in the "image and likeness of God." The image or picture of perfection is with all of us, and through understanding how to use the mind properly do we manifest that image. By properly using the mind, so as to receive thought that represents the Divine Mind, we are complying with the Divine Law, and are given strength to apply them.

Perfection is not unattainable. Just as the trees are given of the Universal Energy to grow, so are we given in the form of Thought since we have a mind to utilize that thought. It has been proven that plants form impressions, as when an obstruction of glass was placed so the roots could not reach into the soil, the tracings of its movements were left upon this glass which was smoked. We make our own impressions with the thoughts received, and according to our impressions do we grow.

We are given a perfect Model—the first one who knew how to use thought and its creative power properly. As Burbank demonstrated so fully the law in plant life, so Jesus stands as the demonstrator in our life. Jesus appealed to the Divine Idea in him, for he knew that he must retain or inherit from the Divine Mind. We receive the same inheritance, and we need to permit it to use the mind if we wish to form correct impressions.

"Before there could be a man, there must have been an idea of the man in Divine Mind." This idea is perfect. Therefore we say the Divine Idea of man is implanted in each of us, and is our gift or inheritance. It is always present, all-knowing, and all-powerful. This Divine Idea, Jesus the Christ permitted to use his mind which made him the perfected man demonstrated. He manifested perfection in that the Divine Idea gave him the knowledge of the laws and strength to apply them. This Divine Idea guides us harmoniously and intelligently, keeping us calm, peaceful, joyous and thankful; enabling each of us to manifest heaven here and now, for heaven is a state of mind, not a place.

The Divine Idea in us, if unhindered by adverse thought, will bring us out of the sufferings and injustices of the past, which have come to us through our failure to know the creative power of thought and through our failing to depend upon the Divine Idea to give us of Its thought.

Unless we depend upon the Divine Idea in us for our thoughts, and permit It to act as a judge before we act upon any thought, we are in danger of building structures that are destructive to our growth. According to the nature of the thought, if we deviate from wisdom, love and justice, we build structures contrary to our peace and harmony.

* * * *

I hold it true that thoughts are things
Endowed with bodies, breath and wings,
And that we send them forth to fill
The world with good results or ill.
That which we call our secret thought
Speeds to the earth's remotest spot;
And leaves its blessings or its woes,
Like tracks behind as it goes.

It is God's law. Remember it,
In your still chamber as you sit
With thoughts you would not dare have known
And yet make comrades when alone.
These thoughts have life; and they fly
And leave their impress by and by
Like some marsh breeze whose poisoned breath
Breathes into homes its fevered breath.

And after you have quite forgot,
Or all outgrown some vanished thought,
Back to your mind to make its home
A dove or raven it will come.
Then let your secret thoughts be fair;
They have a vital part and share
In shaping worlds and molding fate,
God's system is so intricate.

—Ella Wheeler Wilcox.

A modern French scientist photographed thought, and discovered that it took form in varying degree from the beautiful to the hideous according to the character. Thus proving that it is no poet's dream that "Thoughts are Things."

The world and all it contains is an evidence of the power of thought, systematically held as idea in Divine Mind. Thought is the medium through which all things take form in and around us. The mind has the same formative power as the Divine Mind, since we are given the faculty of thinking. If we use that faculty systematically and properly by utilizing the ideas from Divine Mind, we re-create heaven on earth. We do not vie with the Divine Mind in creating, but we re-create by bringing into form all that is needed to manifest our purpose in the Divine Plan.

Each of us is given a world individually our own, to fill with such forms as are needed to bring heaven into it, through right thinking. Are we re-creating a heaven in our world? Are we thinking thoughts that bring peace, harmony, love, wisdom and justice?

"Matter is a form of mind." This matter is changed into any form we desire through the power of thought; changed to perfect surroundings or inharmonious ones. We need not feel cramped or hindered by our surroundings, since we have the medium of thought in our world—the mind. All matter or form is unstable and has found a resting place only so long as we hold thoughts that cause it to retain that resting place. Since thought is the medium which makes or mars our lives, we now understand how the past becomes the present and how the thoughts of the present make the future. Our future should be a heaven, for heaven is a state of mind in which the attributes of Divine Mind take expression or form. It is ours to have and to hold, when we make the proper requisites. Is it not written, "It is your Father's good will that you have the Kingdom"? Our future is a heaven when we learn to guide and control our thoughts constructively, and learn to receive thoughts from the Divine Mind, through the Divine Idea which is our inheritance.

The International Bible Lessons

CHARLES EDGAR PRATHER.

Lesson 6, February 7, 1915.

RUTH CHOOSES THE TRUE GOD

Ruth 1.

Golden Text: Thy people shall be my people, and thy God my God.
—Ruth 1:16.

How refreshing is the beautiful domestic story of Ruth, springing up in the midst of the stressful times in which she lived. It is a touch of the sympathetic, the pure, the good; a burst of sunshine through the clouds of mental darkness. Instead of wars, we see love, consecration, fidelity, a happy home life, and domestic virtues.

As in every life there are seven great periods of unfoldment or development (seven being the symbolic number of earthly fulfillment), so in this story of Ruth we find: The home life in Bethlehem; the famine; the emigrants; dwelling among the Moabites; the return home; and Ruth the gleaner.

Bethlehem (the house of bread), representing the Spiritual source of supply, was Naomi's home, and both by instinct and training she was readily awakened to the idealistic life. The very meaning of the name Bethlehem was ever a subtle influence upon its inhabitants. Jacob's wife, Rachel, was buried here, and her tomb still remains. Here was David's home; and here occurred the birth of Jesus the Christ. It was in one of its picturesque retreats or caves that Jerome translated the scriptures into Latin for the Romans, called the Latin Vulgate, this translation being the Bible used by the Roman Catholic church.

The names of the immediate family of Naomi are significant, for names then were given or appropriated because of their meaning. Naomi means the gracious; the winsome; contentment. Her husband was Elimelech, meaning the recognition of God as King. The two sons were Mahlon, "the sickly," and Chilion, "the pining one," both weak thoughts, probably because of too much "meekness" or "piety" on the part of their parents—and these boys died in their young manhood. This attitude is negative; it dies of its own ennui.

Some people become so pious, so good that they are good for nothing. What a person needs to be a real Christian is a "backbone with cement in it," as Billy Sunday says; some aggressiveness, some determination, some stick-to-it-ive-ness; some "grin-and-bear-it" attitude. You can accept God as the only Presence and Power, and yet be a "co-worker" with God, as Paul says; for indeed you have a vital part to play in this world drama. You can be sweet, kind-hearted and good, and still have a "mind of your own," still be an individual of strong convictions and powerful influence, and thus progress instead of losing ground, if you utilize the power within you.

Because of these essentials of forceful living not being fulfilled, the product of this weak attitude was the sickly sons, and the inability of the father to establish the truth he saw because he did not co-operate with it—these sons and father all died in the land of Moab, whither they had gone because of the famine in Judah.

Moab means "immoral;" Moab being the son of Lot by his own daughter. Though the land of the Moabites was rich in its products, the people lived the meaning of their name. Thus leaving a high state of spiritual perception (Bethlehem) through the stress of the outer or material phase, Elimelech and his family descended into a sense-plane of thought, into the land of the

Moabites. This strongly infers, and illustrates, that it requires a strong realization, a high consciousness, to keep from being susceptible to sense thought and desire. It is always unsafe to permit yourself, even for a little mental reverie, to think sensual thoughts.

How doubly sad was Naomi's portion: husband and sons both gone, and she left alone with her two daughters-in-law, and in poverty. Her sweet disposition, her fidelity to her religion, accepting her griefs as blessings from the Lord, and her simple confidence and trust, won the affection of Ruth. She desired a satisfying religion like Naomi's, a religion of love, instead of a blind worship of Force, which was the religion of the Moabites, whose god was Chemosh (subduer).

Orpah ("fawn," timid, fearful) returned unto her people, but Ruth (symmetry, order, faithful), with a deeper nature and a clearer insight, full of love and fidelity to both Naomi and her true God, insisted upon returning to Judah with Naomi, making her decision without any reservation: "Whither thou goest, I will go; thy people shall be my people, and thy God my God."

Ruth's life proved her a true heroine: in the home, in her daily life, in helpful service. This without hope of reward, yet what a beautiful climax to this wonderful pastoral drama! Her attractiveness of goodness, kindness, courtesy and general wholesomeness won for her the noble lover and husband, Boaz, a man of wealth, influence, and ability, and with whom she became the ancestor of David and Jesus.

Lesson 7, February 14, 1915.
SAMUEL CALLED TO BE A PROPHET
1 Samuel 1:24-28; 3:1-21.

Golden Text: Speak, Lord, for thy servant heareth.—1 Sam. 3:9.

Yes, God needed a messenger to the people of Israel. The soul of one man was alert, responsive, to the call of the Spirit. God as truly needs messengers of Truth today to all the world. Are you answering that call? The name Samuel means "nature of God." Perceiving what this nature is, accepting it as your nature since God is your Source, you become the messenger of the Truth revealed through it.

"There was no open vision." Truth had thus far not become generally perceived; only to those who gave much thought, meditation and prayer to high ideals, and who were therefore receptive to intuition, did the Infinite Mind awaken to the call to higher and wider usefulness.

We find Samuel an attendant upon Eli, the high priest; performing various duties in the house of worship, as well as the personal attendant and aid to the now aged and dim-sighted Eli, near whom he slept, ready to respond to his call.

Thus being alert, attentive and obedient, together with his religious training in the worship of God, he was open to also hear and obey the voice of God—the promptings of Truth—within him.

Our lesson is an illustration of what takes place in each of us—if we have ears to hear! Samuel was sure he heard his name called, and thinking it was Eli speaking, he answered, "Here am I." Again and again he arose at the call, but Eli told him that he had not spoken.

"Now Samuel did not yet know the Lord, neither was the word of God yet revealed to him." He had not been taught how God reveals the Truth to one within his own soul, and this was a new experience to him. Even Eli did not readily discern the facts of the case, though he had had much experience in religious matters, but finally the truth dawned upon him "that the Lord had called the child."

Then Eli teaches us an important lesson: that we should explain, instruct and assist those who know not what or how to do; being "eyes to the blind, and feet to the lame."

He told Samuel what this voice he heard was, what it meant, and who it was speaking unto him. He told him to listen, and if he heard it again, to answer, "Speak, Lord, for thy servant heareth."

And it was so, as it will be to you if you listen and obey. Then comes the consciousness of the Lord being with you, instructing, strengthening and protecting you, establishing your words of Truth—and calling you to higher and yet higher planes of realization and usefulness. Be responsive to the three stages of unfoldment (Samuel was called three times)—Recognition, Appreciation, Realization; and you will also know that the Lord is with you, and you will grow, as did he, in spiritual understanding and power.

Lesson 8, February 21, 1915.

THE DEATH OF ELI AND HIS SONS

1 Samuel 4:1-18.

Golden Text: Be ye doers of the word, and not hearers only, deceiving your own selves.—James 1:22.

We punish ourselves. Violate the law and we suffer the consequences. Law is the right rule of action. Fulfill it, and all is harmonious; break it, and suffering results. Therefore God does not inflict punishment: man, through the law, punishes himself.

One of the things first revealed by the Spirit to Samuel, eighteen or twenty years before the events of today's lesson, was that "I will judge his (Eli's) house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." That is, because he did not fulfill that right rule of action, because he knew what was right but neglected to perform it in the rearing of his children, now, under the inexorable action of the law, such failure must necessarily bring its own reward; as also full recompense to his sons, the direct violators of the law.

Eli was a man of many good qualities, a devout man, kind and gentle, and was a good judge, in which capacity he served forty years. His attitude toward Samuel was benevolent, magnanimous, with no feeling of rivalry toward the one who was to succeed him. He was a man devoid of thoughts of personality and self-interest, and the Bible speaks of him as a "great man of God." But he lacked forcefulness. Rather than "create a scene" in enforcing obedience and right conduct on the part of his sons, he let them do as they chose.

Honor, respect and obedience on the part of the child are as essential as other phases of their welfare; indeed, they are the very foundations upon which a useful and successful life is built. Without them religious teaching does not sink very deep.

These principles of right living should be explained to children, and their willing co-operation sought, but always required while under the guardianship of their parents' home. Weak, indulgent and neglectful parents sow a bitter crop of experience, both for themselves and their children.

Thus early training and righteous instruction will bring a boy up in the way he should go, and when he is old he will not depart from it.

Put the children upon their honor. Believe in them, and let them know it. Explain fully to them the *how* and the *why*; and you will be able to *lead* correctly and not have to *drive*. Let us ever be open and responsive to the direction of Truth in this regard, and we will rejoice in the triumphs of righteousness, each day growing brighter and better instead of harder and more bitter.

Oh that men would praise the Lord for his goodness, and for his wondrous works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. *Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.*—Ps. 107:8, 9, 43.

Lesson 9, February 28, 1915.

SAMUEL THE VICTORIOUS LEADER

1 Sam. 7:3-17.

Golden Text: Hitherto hath the Lord helped us.—1 Sam. 7:12.

Twenty years after our last lesson we find a spiritual awakening, a returning to God and putting away of evil, resulting in a complete victory of Truth and Righteousness. Evil may seem to flourish and to be firmly entrenched, but in time it must die through its own disintegrating forces. For evil is always destructive—never constructive. Its seeming power is only that which the human thought attributes to it, and when that belief is eradicated through a knowledge of Truth the evil disappears.

This dawning of Truth is the spiritual awakening. For twenty years all had gone along as usual, and Samuel was serving more as a preacher than a judge, ever endeavoring to show Israel that their bondage to the Philistines was the result of their forsaking God, and that the only hope of release was through renewed trust in God and observance of Spiritual law. It was just as true in that day as it is in this.

Year by year Samuel continued his crusade against idolatry, sensual practices, and the darkness of ignorance. How often must he have stopped to question if the Truth would ever be victorious! Yet he had faith in God. He was steadfast, loyal, persistent to his higher vision, and he would continue his evangelism though he might never see its fruition. But it came—after twenty years of apparently profitless preaching!

You are hoping to achieve. Know, then, that you are in life's preparatory school fitting you for that achievement. Play your part well; be honest, sincere, determined, steadfast—and the day of fulfillment will finally come *when you are fully equipped and ready for it*.

"Putting away evil"—that means, fundamentally, in stopping even your thinking of evil, and "returning to God"—the recognition and acceptance of the Right and Good as the only Reality: these two things are the absolute necessity for individual peace and prosperity; and as is the individual so is the nation. But it must be whole-hearted—"Return unto the Lord with all your hearts;" mere assertion will not suffice. Put away the false mental beliefs in other powers; know this Omnipresence only; all other conceptions are "strange gods." The will, the affection, the desires must be cleansed from sense, thus "preparing your heart unto the Lord"—becoming consciously *one* with all that God is! This results in living truly—"serve Him only."

"TO THINE OWN SELF BE TRUE"

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

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

H. Bonar.

UNFOLDING CONSCIOUSNESS

Nellie Whipple Fawcett.



CONSCIOUSNESS is that intangible Something or invisible Substance which unifies creation. It unites all created things. While it is universal like Holy Spirit (the Whole or Entire Spirit everywhere present) yet it varies in a degree suited to each and every manifestation of Deity. It slowly evolves during the great cycles of eternity from the least manifest life to the highest expression of Divinity. A certain state of consciousness holds together the human race, a certain state prevails upon the animal plane, a certain state controls all things within the domain of vegetable life and the lowest state, belonging to the mineral kingdom, is acted upon and controlled by elementary forces.

Universal Law (omniation) or Principle working God's Plan is the Power inhering within all evolution, which is necessarily Divine, as the starting point is a divine idea and the attainment of perfection God's ultimate.

Mathematicians call "nine" the one complete number. It is 3 plus 3 plus 3. A trinity of trinities. The word trinity (tri-unity) signifies three ones constituting a great One. It is not a man-made concept but a divine idea. It may surprise some students to suggest a divine basis for mathematics, but deep study will reveal the true significance of numbers and of the relation existing throughout the sequences of the perfect chain of numerals—0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 0.

Fulfillment inheres in nine as with the human being—perfected in nine months from its conception. Nine is also indestructible or self-producing as evidenced in a column of added nines, which will produce another nine after nine times nine is added to the first nine. Nine is intimately connected with the figure one. Calling the first nine 1, the number 99 will be one, one, or 11 times 9; 999 will be one, one, one, or 111 times 9; 9999 will be four ones or 1111 times 9, and so on into the millions, billions, trillions and infinitely.

Every time the sum of nines culminate in another nine the divine One or figure symbolizing Deity reoccurs. The form of the figure 9 is 1 with a circle meaning infinity attached to it.

The greatest mathematicians have been unable to fathom the mysterious working of this wonderful nine, which means something too deep for infinite intellect to grasp. It is enough to know that its underlying idea is rooted in Divine Mind as the symbol of Fulfillment or the trinity of trinities of God's universe.

Concentrated thought will enable one to formulate an indefinite number of trinities, but the Supreme Trinity is Mind, Idea, Expression; or Spirit, Soul, Body. God being One, All, Whole, not only is Mind God in the highest Consciousness, and Idea God perceiving Itself, but Expression or Body is God made manifest.

As God is Spirit, and Soul is Spirit's Identity, so Body is Spirit's Form of Expression.

Every organized form is an object lesson. A manifestation of God. An expression of Spirit. God looks straight into our eyes through the eyes of Its manifestation. God's voice speaks directly to our hearing through the articulate breath of Spirit's expression.

The whole world—the entire universe is alive with God. God is not one Idea but countless millions of ideas. Each manifestation is an idea of God, and each is unfolding God in consciousness.

The evolving consciousness of the universe! How broad and deep the thought!

Looking into the eyes of a manifestation of God now functioning upon the animal plane, we recognize its degree of attainment upon the evolutionary path. Does the creature love us—does it show almost human intelligence—does it prove its devotion in a hundred ways? O, how good is this revelation of God! O, how much we should appreciate this expression of Divine Mind! How patient and sympathetic we should be in all our dealings with these creatures.

On the higher plane of humanity there is need also for patience and sympathy and realization of the truth of the words, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me"—the Christ.

Humanity is God's human side of expression. In its spiritualized form it was the Jesus of the human race. Christ is God's divine side of expression. On the earth-plane Christ is invisible, but it is reasonable to believe that on a higher plane (perhaps on some other planet) the Christ of each Soul will be perceived with spiritualized vision. Christ has all knowledge, all power and all presence. Christ is very God of very God, the veritable Truth of Being. To have every thought brought into obedience to our indwelling Christ, to be loyal to Truth, gives conscious dominion over all adverse conditions.

The whole of God is the total sum of all manifestation and expression of God throughout the entire universe. How very plain and self-evident is the fact that God is One, God is All, God is the Whole, for everything emanating from God resolves itself back into God, even as vapor, water, ice, water, vapor, water, ice, interchanges form unceasingly. In this trinity, after the climax ice, the return to vapor is through water.

Let vapor represent Mind or Spirit, water represent Idea or Soul, and ice Manifestation or Body. With this formula the order of evolution would be Spirit, Soul, Body, Soul, Spirit, Soul, Body, Soul, Spirit. In this illustration Spirit is one, five, nine; Soul two, four, six, eight; Body three and seven. Soul is the connecting link both ascending and descending the divine Spiral which reaches fulfillment in the nine of Spirit.

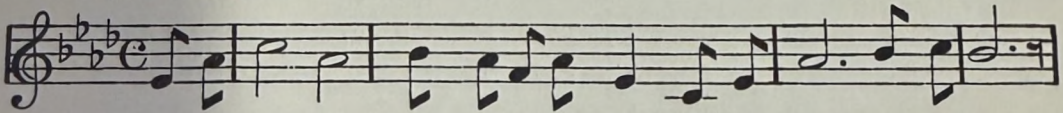
Soul is the Identity of each individual, the connecting link of different manifestations. It is the "I am God" Consciousness of the perfected Idea of Mind. Whether conscious of our Source, which is universal, or of our manifestation, which is individual, or of our Ego, which is a permanent self-conscious Intelligence, we always know ourselves to be I. To realize I AM.

"I Am" can not be lost. While on this earth-plane we fully recognize our "I Am," although surrounded by limitations which are inevitable with all formulated ideas. A mental state in which recognition of organized form is compulsory, as with us on this plane of existence, must submit temporarily to limitations. While conscious of our Divinity and in spiritual contact with Omnipresent Life, Love, Wisdom, Knowledge, Power and all the qualities of Being, we continue to retain that Will which constitutes each individual I, and Identity remains Soul's permanent possession during its transformation of an unfolding consciousness, for "Lo! I Am with you always."

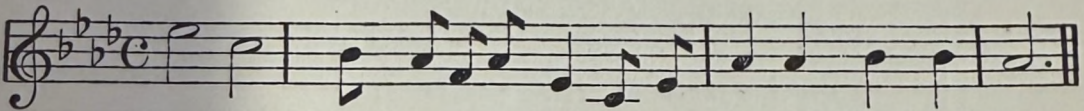
The Spoken Word of God.

Fayette M. Drake

LeRoy Moore



1. There is Life, Life, Health-creating Life; there is Life, there is Life;



Life, Life, Health-creating Life, in the Spoken Word of God.

2. There is Power, Power, wonder-working Power; etc.
3. There is Peace, Peace, harmonizing Peace.
4. There is Joy, Joy, soul-inspiring Joy.
5. There is Strength, Strength, all-sustaining Strength.
6. There is Love, Love, never-failing Love.

PLANTS HAVE MENTAL LIFE

That plants are very much alive to their surroundings, and respond to stimuli in a manner quite similar to animals is an old story now. Their sensitiveness differs in quantity rather than in quality from that of man. If one chooses to take a broad view of psychology, that science may be held to include a sub-department dealing with plant sensations and intelligence. Vegetables can certainly feel, and after a fashion are endowed with a consciousness of their own; they may be scared, and in a primitive, protoplasmic way show signs of reasoning. To press the analogy somewhat, plants show wide variations in intelligence, so we may posit a cultured as well as a stupid class among them.

This juggling with words, however, belongs properly to the romance department of science. The mental life of plants is, in the ordinary understanding of that phrase, a purely subjective phenomenon with the human observer. Its use is justified, perhaps, for the purpose of awakening popular interest in these manifestations of the lower forms of living matter the more particularly as the study of such phenomena is likely to help us in unraveling and explaining the complicated mental processes of the human brain.—Daily Newspaper.

MY MISSION

Annette Cowling.

"Be of good cheer," the Master said,
"For I have overcome."
And wheresoe'er his footsteps led,
Shall I, in passing, fear to tread,
And so stand stricken, dumb?

"What I have done, thou, too, shalt do,
And even more," he said.
"If thou art steadfast, firm and true,
And 'bide in me, as I in you,
There's naught to fear or dread.

"Thou hast dominion, seek it—stand!
Go thou into the world:
Heal thou the sick on every hand,
And raise the dead, 'tis my command;
My banner keep unfurled."

I'll go, dear Master, to the field;
Thy mandates I'll obey.
The sword of Truth I'll ever wield,
Thy Word's my buckler and my shield,—
Thy love shall light my way.

DIVINITY

By Robert Whitaker.

O Thou with whom there is no death,
Nor shadow of the shifting sun;
We, who are creatures of a breath,
Whose mortal course so soon is done;
Still dare we trust, though bold it be,
That we are also one with Thee.

Still dare we trust, although we range
Through moods we can not call divine,
Although our thoughts and words are strange,
And often miss the heavenly sign;
Through seeming good and ill we see
That still our hearts incline to Thee.

Our hearts are Thine, and only Thine,
Whatever outer course we go.
Our deeper self is still divine
And draws from Thee its constant flow;
We find and lose ourselves in Thee,
Our being, and our destiny.

Los Gatos, California.

INQUIRIES CONCERNING NEW THOUGHT

J. M. Peebles, M. D.

This wonderful century is a period of investigation and profound research. The inquiry now as a whole is, What is Truth? It is not for any discussion or controversy of any kind that I forward you the following, the sole purpose being to elicit TRUTH—that Truth in consonance with these Scriptural words, “I am the Way, the Truth and the Life.”

I sometimes tire of the phrases, “the new,” “the New Thought,” “the new and blessed now,” “the eternal now.” A lazy old ox, lying in a June clover field chewing his cud, if thinking at all, is thinking of the Now, with not a thought of the forthcoming winter in the northland of our country.

The mighty Past conspired to make the Present NOW, and a mighty Future lies stretching out before us. And what of it?

While cherishing the most cordial and tolerant feeling toward the New Thought movement and the New Thought people, I beg to ask the following questions of them, hoping for the clearer conception of their field of work:

- (1) What do you really mean by the phrase “New Thought”?
- (2) Wherein do distinct thoughts, be they old or new, differ from definite and positive ideas?
- (3) Do thoughts originate in the brain cells or in the conscious spirit, the deific incarnate principle?
- (4) Are thoughts—be they “things” or etherialized forces—creative; that is, can they create without energy, skill and wisdom?
- (5) Will you carefully tabulate and publish some of the new thoughts brought into the world by the New Thought movement?
- (6) Are the New Thought advocates giving (considering the atheists, agnostics and inquiring materialists), any proofs, any irrefragible evidences of a conscious life beyond the grave, such as is recorded in the ninth chapter of St. Luke, where Moses and Elias, returning to earth, “talked” with Christ on the mount, thereby demonstrating a future life?

Recently the editor of “Power” had the pleasure of addressing the Men’s Bible Class of the Highland Park Presbyterian church, Denver, on the subject of “Spiritual Healing a Bible Doctrine,” in response to the kind invitation of the pastor, Rev. S. F. MacDonald, a broad-minded, deep thinker and progressive preacher. The address was cordially received and freely discussed, showing much sincere interest in the subject.

I am Spirit, and am open and receptive to Spiritual Understanding. The Spirit of Christ now illuminates me, now fills me with its power.



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."

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Daily Studies for the Month

By MRS. M. M. P. KETNER

DIVINE SCIENCE STATEMENT OF BEING

God is All there is, both invisible and visible.

One Presence, Knowledge and Power, is ALL.

This One that is ALL is Perfect Life, Intelligence and Substance.

Man is the Expression of God, and is ever One with this Perfect Life, Intelligence and Substance.

THE LORD'S PRAYER

(In present tense.)

Our Father which art in heaven,
Hallowed is thy name.

Thy kingdom is come; thy will is done on earth as it is in heaven.

Thou givest us each day our daily bread.

Thou forgivest our debts as we forgive our debtors.

Thou leadest us not into temptation; but dost deliver us from all evil.

For thine is the kingdom, the power, and the glory, forever and ever. Amen.

FOREWORD.

Remember, once for all, that Knowledge of Truth, and steadfast, faithful practice of God's Presense everywhere, always, is the price of Freedom, Peace, and every good thing; that All Good is included in the "Kingdom of Heaven within you;" and that I AM supreme in my Kingdom, "filled with all the fullness of God."

Our quotations this month are from Warnack's "Life's New Psalm," which beautifully expresses much that the awakened Soul feels unable to put into words. Let us rejoice, and with him "Sing, for the miracle of Life is ours," and we know it.

M. M. P. K.

Freedom Through Knowledge.

"The I . . . is that Center of Consciousness which we all seek, and it affirms for the race that Good at which in time we shall all arrive.

"Because I will receive it, Truth is made known to me; Power is vested in me; the Knowledge of Things Cosmic is mine.

"This is the inherent Good of Life, that a high intent is deathless, and can not fail. An honest purpose challenges the world.

"This is the Corner-stone of Life's nobility, that the inner vision is stainless.

"The pure in heart see God. (Bible.)

"These vague hints that put forth like tender shoots from my being are the surest expression of that within me which can never yield to dissolution; every one of them is a pledge of the everlasting."

Monday, February First.

"My life was a cry in the desert, and I knew not that cooling waters

were near; I was groping hopeless in the night, and saw not that dawn approached."

(Gen. 21:14-20. Gal. 4:18-31. Isa. 21:11, 12.)

Tuesday, February Second.

"Because I would receive it, there came to me the sure knowledge that the rich gifts of life belonged unequivocally to me."

"Then I saluted the Universe with a glad shout, taking my place at the front to obey or command."

(John 4:10. 1 Cor. 12:31. Matt. 6:24-33. 1 Cor. 14:1.)

Wednesday, February Third.

"I shout the Majesty of Selfhood! I am the heir possessed of all useful forces. I reach forth my hand and the Universal Key is given me."

(Romans 8:14-17, 28.)

Thursday, February Fourth.

"Within the Law and yet above the Law I rest in the Eternal, unmoved by birth, death and environment." "There is no ground which is not my foundation; there is no voice beyond my understanding."

(Rom. 8:1, 2, 37-39.)

Friday, February Fifth.

"Fate hinders me not; that which takes place at my door is at my own command." "Are not my guests of my own bidding? What thing can come to me if I pave not its way with my thought?"

(John 5:1-27.)

Saturday, February Sixth.

"My thought is Substance; therefore I surround myself and those about me with the riches of Life." "For me the thought is the Presence and the fulfillment; I find within myself that thought from which the rose is blown."

(Psalm 139.)

Sunday, February Seventh.

"My Soul is calm and sits content; my faith is from Everlasting to Everlasting; a greater Light than many suns hath illumined my way."

(1 John 1:1-5.)

Monday, February Eighth.

"For me the pendulum of Life swings with evenness; the least moment of my life is not less than the greatest moment of any life."

(Psalm 112.)

Tuesday, February Ninth.

"With joy I live each moment as though it were the first, and with sincerity as though it were the last; the star of my hope descends not."

(Psalm 15:1-2. Psalm 16:11.)

Wednesday, February Tenth.

"I, myself, am the Truth, primary, unequivocal and ultimate; I am the Essence unconfined. Therefore I stand, with fearless gaze, marking the procession as it passes."

(John 12:44-50.)

Thursday, February Eleventh.

"Therefore, with great heart, key and Universal Mind, I stand uncovered, unafraid in the Great Presence; I am that Great Presence reaching to infinity."

(John 14.)

Friday, February Twelfth.

"Henceforth I fret no more, delay no more, make no compromise; henceforth I walk erect with a great strength; the delight of Love infuses me."

(Isa. 26:1-4. Psalm 18.)

Saturday, February Thirteenth.

"With my Soul I will make no compromise; I know its habitation for the summit of all joy, and having ascended that high place, I will remain exalted forever."

(Psalm 19:7-14.)

Sunday, February Fourteenth.

"I have seen my Soul that it is radiant. O world, O universe, behold my Soul! for it is the flaming morning star, beautiful and unafraid!"

(Num. 24:17. Matt. 2:2. Rev. 22:16.)

Monday, February Fifteenth.

"I have wrested the mystery of Life from its secret places and have declared it unto babes. My joy is unconfined because of the infinite Love which through me touches all Life."

(John 15.)

Tuesday, February Sixteenth.

"The seal of the King is upon me; His strength is in mine arm. In me His glory moves as the waters in the sea; in me His will is done. Because I desire service my strength is renewed."

(John 16.)

Wednesday, February Seventeenth.

"I have put away rebellion to dwell in the Father's house. I am perfect as the Father in heaven is perfect. Love encompasses me; richly I give, and as richly receive."

(John 17.)

Thursday, February Eighteenth.

"Behold the apple blossom of the bough and the lily of the field; they are not of one fragrance, nor of one beauty, yet each is perfect as a flower is perfect. So does my own measure fill to its brim; the small circle is as complete as the orbit of any star."

(Cant. 2:1-4.)

Friday, February Nineteenth.

"There is no part of the Truth I will not insist upon; of what avail is Light, save that it be shed in darkness, or of profit is that word which does not apply to all humanity?"

(James 2:8-12.)

Saturday, February Twentieth.

"In the wilderness at night I heard the cry of a man asking, Who am I? Why am I? Whence have I come, and whither do I go?"

(1 Cor. 2:9.)

Sunday, February Twenty-first.

"And I answered the creature who was as myself, but who knew it not, for to him there was a seal upon Life, and in his heart there was no rest; I answered him from the cloud, the rock and the patient earth, saying:"

(1 Cor. 2:10. Ps. 65.)

Monday, February Twenty-second.

"I am my own good part of Life's Great Whole, nor more nor less than any portion of it. I am He that Liveth, and the Life that in Him lives."

(1 Cor. 12:12-27. Col. 3:3, 4.)

Tuesday, February Twenty-third.

"I am the Lord of the waiting; who finds me knows His strength; my Light is the end of mourning, and my joy the end of tears; in feasting or fasting they find me whose Love hath looked within."

(John 11:25, 26. Col. 2:3, 4, 10, 14, 15.)

Wednesday, February Twenty-fourth.

"I abide within the Real and am not deceived by shadows. The stainless Truth I cherish, and with Righteousness keep faith; my reward is abiding peace." (John 15:1-7.)

Thursday, February Twenty-fifth.

"Glad and free I walk within the Light along the mountain tops; I bid the sorrowful to share my way. To the forsaken I offer the passion of my Love; to the desolate I give attentive ear; I invite the fellowship of those who know not whence to turn." (Isa. 52:7-10.)

Friday, February Twenty-sixth.

"Suddenly they shall perceive that it is I who have overtaken them, bursting upon them as the sun from the clouds, and come with me to fair places; declare with me for the exalted word; for there is nothing in the realm of the Universe greater than Myself." (Isa. 35.)

Saturday, February Twenty-seventh.

"O Life within the life, radiant as dawn and hope, projecting Light about the Uncertain, compelling belief and joy, I am thy imperishable Self. Out upon the swelling sea of existence, visible or invisible to earth and men, forever my craft, on tides of Light, makes for its joyous haven." (John 16:13-16. John 16:24-28.)

Sunday, February Twenty-eighth.

"This is the Perfect Way, O Soul, and this is the Ineffable Light, that I have no other Life beside Thee, and that in Thee my being and all being is forever glorified." (John 17:15-26.)

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CALIFORNIA.

- The California College of Divine Science**, 727 West 14th St., Oakland, Calif. Rev. Ida B. Elliott, president; Rev. Helen E. Close, vice president and treasurer; Mrs. Geraldine Otey, secretary. Services: Sunday, 11:00 a. m.; healing lesson, Wednesday, 8 p. m.
- Judge and Mrs. H. H. Benson**, Teachers of the New Psychology, and Practitioners of Christian Healing, 1327 West 11th Street, Rosemont Apts., Los Angeles, Calif.
- 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, Ministant. 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, Dunsmuier 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**. California Home of Truth, 3099 California St. Mrs. May A. Wiggin, Miss Helena Martin, Mrs. M. W. Andrews. Lectures and Individual Teaching. Voluntary offerings.
- San Francisco**. Soul Culture Institute, 589 Haight Street. Henry Harrison Brown, teacher and healer. Sunday evening free lecture, 8 p. m.
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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.

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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.

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

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.

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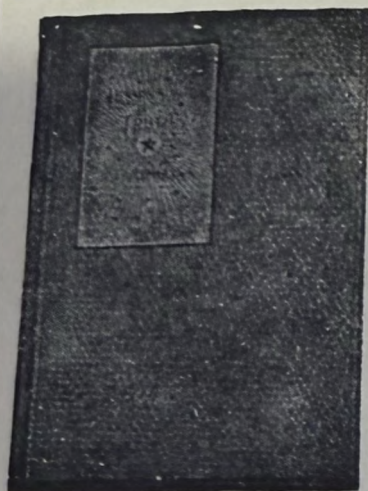
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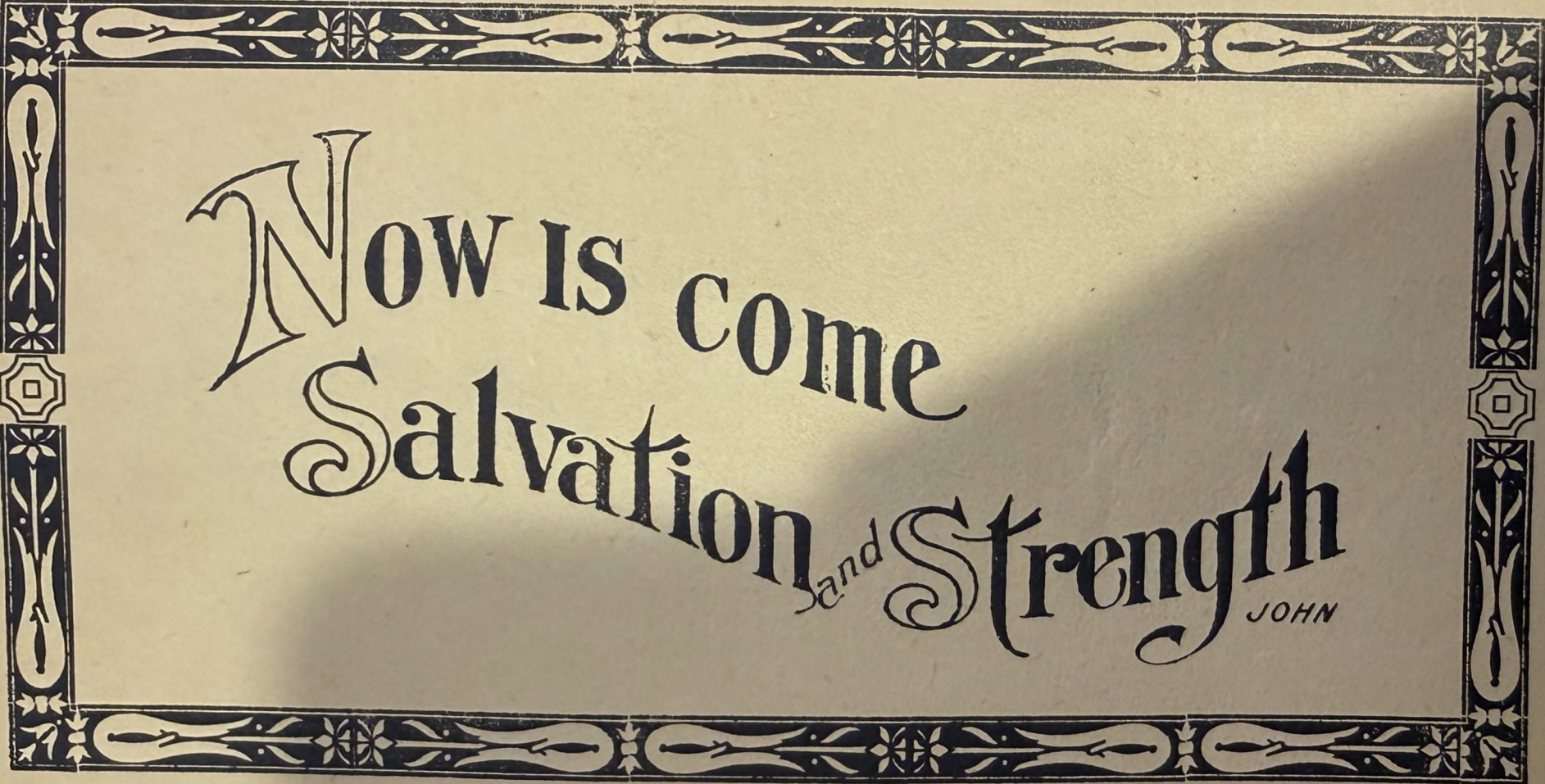
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Every reader of "Power" should have a copy of this book for ready reference and study, as well as a copy or two to loan. It also makes a most acceptable gift.



Now Is come
Salvation *and* Strength

JOHN