

POWER

The Higher-Thought
Magazine

PUBLISHED MONTHLY

OCTOBER, 1915

9th Year

No. 4

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

POWER.

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



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

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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.

9th Year.

OCTOBER, 1915.

No. 4.

Divine Science : Christian Science

SIMILARITIES AND DIFFERENCES IN FUNDAMENTALS
AND PRACTICE

CHARLES EDGAR PRATHER.

(Note: In the study of this series of lessons on Divine Science and Christian Science, let it ever be borne in thought that the purpose is Enlightenment upon the Fundamental Principles of Being as recognized, practiced and taught by these Modern Thought Organizations; that these lessons are Comparative, and not merely critical, pointing out both the similarities and the differences of these two Great Systems or Schools of Science and Religion; that the discussions shall be free from prejudice or antagonism, being prompted by the Spirit of Love, that everyone may know the salient points of both teachings, and thus understand the place and purpose of each, and thereby know for a certainty the "reason for the faith that is in us.")

GOD OR CAUSATION

 IS EVIDENT that everything must have a cause; that is, things are not self-existent, but spring from some source of which they are the effect or expression. To the unthinking mentality things seem to reproduce themselves; the fruit bearing its own seed by which the species is perpetuated. Very few, however, are they who hold to the view that the only God there is is Nature; by which they mean the visible universe and its life reproducing its varied forms. For back of the tree is an unseen and intelligent force which is its source and substance, in which or from which was the beginning of its expression. So this Cause is the only Creator; for "God is alike Creator, whether He made us or made us make ourselves."

Divine Science teaches that there is but God in all the universe, including both the invisible and visible. Since God is Spirit, then Spirit is the substance of all form. Instead of matter being dead and inert, instead of matter being an illusion or delusion, the Divine Scientist sees God in everything, and everything as the expression of God, and made of the same perfect Substance.

This is directly opposed to the Christian Science view, for Mrs. Eddy declares, "God is not in the things He hath made;" this regardless of the immutable law that the constituency of an effect is the cause itself. That which produces a thing gives that thing the very essence of itself whereby it becomes its expression.

Christian Science agrees with Divine Science in proclaiming one God, one Source, one Creator; but Christian Science at once repudiates the creation of this One, whereas Divine Science accepts God as both Creator and Creation—both Spirit in substance and expression.

Since Spirit is the only substance, whether invisible or visible, the rejection of the visible universe as devoid of life, substance, intelligence and truth, is both illogical and untrue. When Mrs. Eddy, the one and only authority of Christian Science, declares, "What is termed matter cannot be substance, if Spirit is substance," she was evidently attempting to eradicate the belief in matter as something in and of itself; and in so doing she separated it from God while still giving it place. Divine Science says, Know but one Presence and Substance—God, and you will then know all so-called matter in its true nature—not something of itself, but the expression of Spirit.

Here is another statement of agreement: "Mind is omnipotent and omnipresent, the universal cause and Creator. There is but one cause,—hence but one Mind and one government; God creates and controls all."

Yet, according to Christian Science, the world itself is false and unreal, matter being but the "primitive belief of mortal mind, that has no cognizance of Spirit;" "mortal mind" meaning "sick and sinful humanity."

Mrs. Eddy says, "The five physical senses are the avenues of mortal mind, and they indicate the common human belief—namely, that Life, Substance, and Intelligence are a blending of matter with Spirit. This is pantheism, and carries within its bosom the seeds of all error." If matter is a delusion, how can there be any "physical senses" and "avenues" for false belief to operate through? If there is no visible universe, how can there be a belief in pantheism—which is a belief that the material world is self-existent, self-controlled, self-expressive—so-called Nature being the only God there is? Because one sees Perfect Life, Love, Intelligence, Power and Joy—in other words, sees God in the manifest world, he is, according to Mrs. Eddy, a pantheist; and this seeing "God in your flesh," in any visible form, is thus fraught with the "seeds of all error"!

Divine Science transcends pantheistic thought, for while it sees in

Nature—all visible form, all matter—only the One Perfect Substance, Life and Intelligence—God, it recognizes them as but the expressions (out-pressing) of this Presence, and as being nothing in and of themselves; sees that back of these expressions is the Living Essence, of which these manifestations are but the ripples on the Great Ocean of Infinity.

I once heard an orthodox minister in Denver declare: "Of what did God make the world and all that is in it? Out of NOTHING!" Being never violates its own laws. You can not produce something from nothing—and neither could God any more than "It is impossible for God to lie;" for in either case he would violate his own law, and hence destroy himself as Truth, Reality, Substance and Order. Yet Christian Science takes practically the same view: "Science reveals nothing in Spirit out of which matter can be created." Since God is Spirit, and Spirit is Substance, then that which is manifest must be Spirit Substance expressed.

It is a mere assumption that "matter is non-intelligent;" but having taking such a position, it becomes necessary for Christian Science to deny the expression, the visible, since "God creates and controls all." "Any copartnership of Mind with matter would annihilate Mind"—yet Mind is the supreme and only Power!

Causation is the action of Mind. Its product is Idea; and this thought image is the end of creation and expression; such is the teaching of Christian Science. "Mind and thought comprise the whole of God, expressed in the universe and man." Hence, "Christian Science, rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas." Accordingly, Christian Science declares, "Mind is never within matter."

As primal, both Divine Science and Christian Science proclaim these truths about God:

1. God is supreme, the only Life, Substance and Intelligence.
2. God is Mind. There is but one Mind, because there is but one God.
3. God is Spirit. Spirit is the only Substance.
4. God is Life, the only Life.
5. God includes all.

Only in analysis or theory do our ways part, such as in the conclusions that "Spirit hath no outline;" "Mind never enters the finite;" "God can be reflected, and known by His reflection;" "Mind can never be in man; for idea is never material;" "matter and mortal body are the illusions of human belief," "there is nothing in Spirit out of which matter could be made;" etc.

The Divine Science statement, "Since God is all, there is no place for anything adverse to God," is met by a like statement of Christian Science, "Since God is omnipotent and omnipresent, there is no room for His opposite." This, if fully accepted, would leave no difference in

teaching, but as soon as one or the other gives place to the false beliefs of mentality, to "mortal mind," to "materiality," to error, to the devil, to the exclusion of God from His manifest world, then Truth demands a truer and higher and purer teaching.

Divine Science declares that God is all and in all. There is no other Substance, Intelligence or Life but God. Since God fills all and is all, then all is Spirit, invisible and visible, for God is Spirit. Its Life, aglow with infinite Wisdom, brings forth into expression living substance like unto itself. The mission of Science is to awaken humanity to see and know the Truth of God and therefore of itself and the world. It is not a denial of the material universe that is needed, but a correct understanding of it; and when God and God only is seen everywhere, then indeed will you have the realization of oneness with God your Source, knowing that "like begets like," being "born not of the flesh, nor of blood, nor of the will of man, but of God."

OMNIPRESENCE

The ever-pervading, all-constituting Reality, or God—which is the GOOD. Omni—All; Presence—That which Is. This One that is ALL is the Great FACT of the Universe.

1. This Presence is SPIRIT. (Essence of Being; the One and Only Substance—invisible and visible.)
2. This Presence is TRUTH. (Reality, Veracity, Fidelity.)
3. This Presence is LIGHT. (Perfect Mind; Intelligence; Omniscience.)
4. This Presence is LIFE. (Omni-action.)
5. This Presence is LOVE. (Conscious oneness.)
6. This Presence is GOODNESS. (Excellence, Virtue, Worth.)
7. This Presence is HARMONY. (Agreement, concord, unison.)
8. This Presence is STRENGTH. (Vitality, Potency, Soundness.)
9. This Presence is POWER. (Dominion: Strength intelligently directed and applied. Omnipotence.)
10. This Presence is PEACE. (Quietness, Tranquility, Poise, Rest, Security.)
11. This Presence is JOY. (Recognition, appreciation and realization of the Good; Exaltation, Delight, Inspiration.)
12. This Presence is PERFECTION. (The complete Whole, or the Fullness of Being.)

"In whom we live, and move, and have our being," and "Of His fullness have all we received."

Then, friend, awake from the delusion of sense thought and belief; let into your heart the Light of Truth, and see yourself—spirit, soul and body—as the perfect, intelligent, loving expression of your Father, inheriting all the qualities of your Source; then in every event, circumstance and condition, in everybody and in everything you will see only God, and behold, all things will work together for good.

(Next Study—Man a Reflection or Expression?)

Primary Lessons in Divine Science

CHARLES EDGAR PRATHER.

Lesson 14. HEAVEN—HERE AND NOW



IF YOU HAVE DIGESTED, ASSIMILATED, and thus become ONE with the fundamental Principles of Truth as given in this series of lessons, you have already entered into the New Jerusalem, the City of Peace, called Heaven. You did not have to go anywhere to find it, nor was it necessary to postpone its realization until that event in Life called death. How these truths are penetrating and pervading the old orthodox religious beliefs and teachings! As a child (son of a Methodist Episcopal minister) I was taught that Heaven was the abode of the righteous, into whose portals we could not enter except through the gates of Death, and then only if we had lived righteously here in this preparatory school. The main thought of the teaching of the church was therefore to prepare for death. How rapidly the change in the last few years, thanks to the revelation of Divine Science—Knowledge of Truth!

What Is Heaven?

It is the realm of gladness wherein one realizes that God the Good is the only reality; that joy and satisfaction which come only through knowing the Truth; that peace which is undisturbed by doubts, fears and mental misconceptions.

Refreshing, then, is this realization of the truth of Heaven, by Rev. F. N. Peloubet, D.D., an orthodox minister and author: "What is heaven? It is a state of mind and heart, and any place in which that state is realized."

Joy means to be glad, to have delight, to be contented and happy. To rejoice means to joy or gladden again; and when this shall have become perpetual you are ever aglow with the Good with which you are consciously one.

The key-note of the philosophy of Jesus was Joy—not sorrow, through the awakening of the Christ within which reveals only the Good and True and Harmonious.

Joy comes only through the recognition and acceptance of the Truth. You can not have Joy in that which you call wrong.

Where is Heaven?

Heaven is anywhere that God is—and God is omnipresent! Wherever this Presence is recognized there is Heaven. You are taking a long chance if you are waiting until you die to “go to heaven;” for Heaven is not a locality, but a state of mind. If you have not learned to recognize the harmony and order of Life here on earth, you will not be fitted to perceive and know it all of a sudden upon entering into the physically unseen. But if you have been awakened to the living Presence of God in all things, in every condition and experience, you have attained that Peace, Serenity and Satisfaction whereby you realize Heaven all about you and within you.

It was Jesus himself who emphasized this fact, when he referred to the beliefs of humanity, saying that some say, “Lo! here; and others, Lo! there.” Heaven can not be located either up in the skies or in any certain spot or places on the earth. Jesus emphatically declares the Truth of Heaven in these words: “But I say unto you, the kingdom of God is within you.” Within you, within me, within everyone! Wherever God-Presence is realized, wherever God-Power is the ruling authority, wherever God-Love is felt, wherever God-Intelligence illumines in Wisdom, Knowledge and Understanding—there is Heaven, the realization of Truth; for the Kingdom of God is the Kingdom of Heaven. “In thy Presence,” sang the Psalmist, “is fullness of Joy.”

Since God is omnipresent, and Heaven is where God is, why is not everybody happy, well and prosperous? for these are certainly elements of that Perfect Order and Harmony called Heaven. Simply because of the blindness of mentality, which has not yet become aware or conscious of the Truth. Mentality invents many “evil imaginings,” “strange devices,” and many “powers” adverse to the Good, which it ignorantly accepts as realities, thus obscuring the Truth. They are the clouds of belief, fear, superstition, and evil, which shut the sun from our view; but the sun and its light are still there. So however much we may dwell in darkness, and feel all the effects of its distorted beliefs, Truth still shines for the one ready to behold it.

What and Where is Hell?

The one who is not consciously abiding in Heaven is living in hell; for hell is discord, inharmony, failure, sin, sickness, suffering, jealousy, enmity, avarice, and death. And you do not have to go anywhere to find this condition, do you? It is according to your kind of thinking whether you are enjoying the bliss of Heaven or suffering the pangs of

hell. Realization of Good as the only reality is Heaven; ignorance of this Truth is its opposite.

How Heaven is Attained.

That which we experience is the natural and rightful result or effect of Law. The Law of Heaven is order, peace, serenity, justice, mercy, goodness, truth. Violate any of these phases of Law, and you reap discord, confusion, inharmony, sickness and poverty. As a man soweth so shall he reap. Sow to the flesh, and of the flesh reap corruption and death; sow to the Spirit and of the Spirit you will reap the realization of Eternal Life and Happiness. Give ear to the promptings of Truth within you. Awake, and let the Christ, the Light of Truth, reveal unto you but One Presence and Power in all the Universe—the Good Omnipotent; follow is leading conscientiously, bringing forth the “fruit of the Spirit”—love, joy, peace, forbearance, gentleness, faith, meekness, temperance, and you will come into the consciousness of the Allness of God the Good, both invisible and visible, and will enjoy to the fullness of your capacity Heaven here and now. Then wherever you are, in the body or out of it, you will be in Heaven, for you will take it with you, and enjoy the Good forevermore.

(End of This Series.)

(Due notice will be given in these pages when these Lessons are published in book-form. We hope to have the book ready before the holidays, when all advance orders will be promptly filled. The book will sell at \$1.00, but until date of publication The Power Publishing Co. will accept advance orders of \$2.00 for three copies, postpaid.)

*“As we meet and touch each day
The many travellers on our way,
Let every such brief contact be
A glorious, helpful ministry:
The contact of the soil and seed,
Each giving to the other's need,
Each helping on the other's best,
And blessing each as well as blest.”*

—Susan Coolidge.

The International Bible Lessons

CHARLES EDGAR PRATHER.

FOURTH QUARTER—STUDIES IN KINGS AND THE PROPHETS

Lesson 1, October 3, 1915.

ELIJAH IN NABOTH'S VINEYARD.—1 Kings 21.

Man seems to have a dual nature. I say "seems" to have, for it is not a fact. Born of God, he is the expression of that One Supreme Presence of Good; but not realizing the truth of his being, spiritually blind and mentally ignorant, he has permitted the visible to affect and influence him as something in and of itself.

But, once awakened to the Truth, he gives no place to such "seemings," for he now recognizes but One Presence or Substance, and therefore but one nature. In his ignorant condition, however, there seems to be two parts to him: an inner or spiritual Self and an outer or material or sense self.

It is this outer or superficial self which causes all strife, enmity, etc. Believing in "things," it seeks to possess them, often regardless of the manner of their accumulation. The true or inner Self keeps prompting the right, but personality, the outer, refuses to listen to this voice of intuition or conscience.

Paul describes this seeming duality in these words:

"The good that I would I do not; but the evil which I would not, that I do. . . . For I delight in the law of God after the inner man: but I see another law in my members, warring against the law of my mind. . . . So then with the mind I myself serve the law of God; but with my flesh the law of sin."—Rom. 7:19, 23, 25.

The story of Naboth's vineyard is an illustration of this same thing, although taking place about a thousand years before Paul's time (906 B. C.), for human nature (mentality) is ever the same, going through the same processes of evolution from darkness to light.

The story, simply told, is this: King Ahab's neighbor had a luxuriant vineyard adjoining the king's summer palace at Jezreel, which the king coveted for a garden. Ahab offered Naboth a generous price for his vineyard or to trade him another one for it, both of which Naboth refused. Both the offer and the rejection were legitimate; one had the right to offer and the other to refuse.

As an ancestral home, according to custom and also the law of Moses (see Lev. 25:23-28), he was obligated not to sell his inheritance. Ahab was so disappointed and displeased that he went home, goes to bed and refuses to eat, like a spoiled child.

Now Queen Jezebel was a worshiper of idols, and did everything she could to interfere with the worship of Jehovah, the God of Israel, even though Ahab had had such religious training. She tried to comfort Ahab by assuring him that she would get the vineyard for him. So she wrote letters to those who were susceptible to her sense thought, procured by bribery false witnesses, using deception all the while by writing in the name of the king. Charges of blasphemy against God and treason against the king were thus substantiated, and Naboth was quickly stoned to death.

Ahab then went to take possession of the vineyard, when Elijah, who had been sent by that higher impulse or prompting of right—the Lord, met Ahab in the vineyard and declared unto him, "Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."

The lesson for us is this: Covetousness is not a mere desire for things, but such an intense desire that we are willing to do wrong to acquire them. This is the inclination of the false, personal or outer sense self, from which springs graft, injustice, bribery, falsehood, dishonesty, selfishness, and fraud of every kind.

Dr. F. N. Peloubet says: "The desire for more and better things than we have is not covetousness, but is in some form the source of all progress and civilization. It means larger opportunities, greater usefulness, higher qualities of mind and heart. But the desire for righteousness, for perfect manhood and womanhood, for the service of God and man, for the perfection of the world, must always be higher and stronger than for any material things."

Selfishness is always an evidence of covetousness. If permitted to grow, it will finally be met with the retributive action of Law—the Lord, for as you sow so also shall you reap; as you do unto others so it shall be done unto you. And Ahab, his wife, Jezebel, and their sons all perished according to the word of the Lord—the natural result of their own thinking and doing.

GOLDEN TEXT—Be sure your sin will find you out.—Num. 32:23.

Lesson 2, October 10, 1915

ELIJAH TAKEN UP TO HEAVEN.—2 Kings 2:1-12a.

This is an attractive story in itself, but its true meaning is more beautiful in showing that the way to heaven is the attitude that sees and makes the most of life here and now.

Elijah means that attitude of receptivity which is even responsive to the leading of Truth—open to inspiration and readiness to serve. Elijah met all sorts of danger in fulfilling these promptings, but was ever protected, strengthened, fed, comforted, and finally translated into the higher realization of fulfillment where all is joy and satisfaction, called heaven.

The changing of the outer or physical does not affect the true Self. It continues to evolve, unfold, grow, and is more effective in its work because of its experience here in overcoming the tendencies of sense belief and fear.

In his latter years Elijah worked here in accordance with the "still small voice," reviving the schools of the prophets, in which much attention was given to music, sacred poetry, law and the various handicrafts, thus combining the inner with the outer. He had fulfilled his mission here, had received all there was for him in this plane of expression, and now it was time for his promotion into new fields of usefulness and amid new incentives for growth. He therefore trained, tested and proved the qualities of Elisha, his successor, preparing him for the continuation of the work of the Lord upon earth.

Suddenly there appeared a chariot of fire and horses of fire, and Elijah went up by a whirlwind into heaven. This is symbolical of reaching that plane wherein one knows that all is Spirit, all is God, and therefore that there is nothing adverse to God in all the universe. Fire is the purifying from all mental beliefs and conceptions of sense. Horses are symbolical of the vitality and strength of this Truth thus realized, which lifts, as by a whirlwind, one lightly and quickly above all sense confu-

sion and discord into the sweet realization of the One "whose Presence bright all space doth occupy"—and this is heaven.

Peloubet says, "We must be cautious of taking the words in too literal a sense. The essential meaning of the passage is this, that God suddenly took Elijah to himself, amid a grand display of his power and through the forces of nature." In other words, the phenomena of nature are often given undue significance, and undue meanings are attributed to them. Elijah's translation was by means of a whirlwind into some other place, and wherever that was, he was in the presence of God. Therefore, the heaven referred to is not a place in the sky, but a state of mind which realizes God's presence everywhere, therefore here; and into this full realization Elijah ascended.

GOLDEN TEXT—In thy presence is fullness of joy; in thy right hand are pleasures forevermore.—Ps. 16:11.

Lesson 3, October 17, 1915.

ELISHA HEALS NAAMAN THE SYRIAN.—2 Kings 5.

There is only one way to health: conformity to the Laws of God. Health is the realization of wholeness and harmony. That realization can be attained only through turning from externals to the Source of Wholeness and knowing your oneness with it.

The method is simple: Since God is the Source and Substance, then you are the expression, the "image and likeness" of Perfection, Harmony, Health and Goodness. This is the truth of you, of all, but because we have not awakened to this fact and think ourselves something unlike and separate from God, we see and feel only the effects of our false beliefs, fears, superstitions, etc.

We therefore pass through virtually the same experience as Naaman in arriving at the consciousness of what we really are and the true state of our being, which is health.

Naaman was a leper, which means he had vicious secret sins, but before the people he was a "great man and honorable." As captain of the army he had, through obedience to Law, brought deliverance to Syria, and though he was a "mighty man of valor," he was an impure, unclean man in his personal thinking—he was a leper.

One commentator says: "Leprosy is a legal and moral illustration of moral uncleanness, incurable by ordinary medical means. It may still further be compared to sin, in the fact that it is not a painful disease to its possessor, and but for its objective repulsiveness would perhaps attract little of his solicitude."

One of the Syrian's captives was a little maid from the land of Israel, and she waited on Naaman's wife. This is the intuitive attitude which is receptive to Truth, and which urges the intellect to do likewise. She said unto her mistress, "Would God my lord were with the prophet, for he would recover him of his leprosy."

Physical discord, the result of mental ills or sin, often is the means of awakening one to the Truth. So with Naaman; he was sent by the king of Syria to the king of Israel, but Jehoram was much disconcerted at Benhadad's letter, and thought perhaps it was intended to cause war between them. So the king of Israel rent his clothes, crying, "Am I God, to kill and make alive, that this man doth send unto me to recover a man of his leprosy?"

Jehoram had for the moment forgotten that he and his people represented the true God—the God of Health, but Elisha reminded the king of their teaching and faith in the Power of God, and asked that Naaman be sent unto him, which was done.

As Naaman, with his horses and chariot, stood at the door of Elisha, his personal pride had a wonderful set-back, for Elisha did not come out to receive him and his gorgeous cortege, but simply sent word to Naaman to go wash seven times in the Jordan. Not that the waters of Jordan possessed any curative powers, else there would have been no lepers in Israel, but "seven" is indicative of the outer or sense self being cleansed by the waters of Jordan (changing of attitude or conversion) through obedience or conformity to the demands of Spirit.

At first Naaman was wroth. "A fool's errand," he probably thought; "why will not one washing suffice? Or what is the use of washing at all?" "Behold, I thought, he will surely come out to me, and stand, and call upon the name of the Lord his God, and strike his hand over the place, and recover the leper." So he continued to argue with himself, because his healing did not come in the manner he had expected. How like us all!

After he had finally exhausted his own opposition, he obeyed the command of the "man of God," and "his flesh came again like unto the flesh of a little child, and he was clean."

The way of health is easy, but not pompous. Miraculous cures are the exception, for Health is the attuning of oneself to the orderly Law of Being, which is the Law of Nature. The ease and simplicity of the requirement is a strong reason for its obedience.

GOLDEN TEXT—I am the Lord that healeth thee.—Ex. 15:26.

Lesson 4, October 24, 1915.

ELISHA'S HEAVENLY DEFENDERS.—2 Kings 6:8-23.

The king of Syria warred against Israel. Sense wars against Spirit. Mentality plans personal ends; Spirit overrules its plans. Sense becomes confused, because it does not understand how its intents become known.

Elisha is the faculty of Intuition, inspired by the One Perfect Mind. He is known as "the man of God," and he gives directions to the king of Israel because he intuitively knows the designs of the sense desires. This causes confusion in the king of the Syrians, and he determines to capture Elisha.

So the Syrians surrounded Dothan, and to all appearances there was no hope of escape. But Elisha knew in whom he believed, and said unto his people, "Fear not: for they that be with us are more than they that be with them."

What did he mean? Simply this: The hosts of the spiritually minded in the unseen are ever ready to strengthen and help those spiritually minded who are yet upon earth, that they be not engulfed in the meshes of sense beliefs and conditions. He knew that his attitude attracted like unto him, and the Power of the Highest was at their command.

There are not two worlds, the visible and invisible: they are one. Most people see only the so-called material universe, and hence think of the unseen as another world. But some have that inner vision that transcends physical vision, and they "know and know that they know" the reality of the invisible realm, which is filled with those who have once manifested in the flesh. These, with others who have never been incarnated, called angels, who are spiritually minded, are the messengers of God to instruct, correct, guide, inspire and strengthen us here upon earth. "He shall give his angels charge over thee."

In answer to the prayer of Elisha, this clairvoyant vision revealed "the mountain full of horses and chariots of fire round about." The Syrians were blinded with the dazzling brightness and were themselves

taken captive, but were treated with kindness, proving that the Law of Goodness is ever more effective than doing evil.

GOLDEN TEXT—The angel of the Lord encampeth round about them that fear him and delivereth them.—Ps. 34:7.

Lesson 5, October 31, 1915.

THE BOY JOASH CROWNED KING.—2 Kings 11:1-20.

Joash did not have any ancestors of which to be proud. They were idolatrous, vain, conceited, evil thinking people. From the world's viewpoint only a life of like tendencies could be expected of this boy. Our lesson, however, is beneficial in showing that one can master all such inclinations by thinking and living on a higher level.

The fact is, one does not inherit evil. The only thing he can inherit is that which is real and that which is good, and evil is neither real nor good.

Joash in his higher thought was open to courage, energy, skill, perseverance, impulses of Good, and inspiration of Truth.

The rest of the story is a recital of the ceremony of crowning Joash king, the most vital feature being that of placing in his hand the "testimony," which was the Law or Scriptures, as expressly directed in Deut. 17:18, 19, "That he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them."

GOLDEN TEXT—The house of the wicked shall be overthrown, but the tent of the upright shall flourish.—Prov. 14:11.

Just do your best and then the rest must follow right along,
So never say it doesn't pay to sing the world a song.
A hand to raise, a word of praise, are things that you can give;
They're very small, but after all they help a man to live.
The world is slow the good to know, but quick enough to blame,
So never frown on him who's down; it is the coward's game.
Don't sit and wait and say it's fate your troubles to unearth;
But push along with mirth and song, and smile for all you're worth.
—Katherine Murray.

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.

AS A MAN THINKETH

WILLIAM YEATS MORE.



THIS IS AN AXIOM of almost universal acceptance, but why and how is not yet clear to the average student; therefore light from any angle on this subtle subject may prove interesting and helpful. In the philosophies of ancient India and Egypt, as well as the bibliography of all lands, this power of the individual attitude to automatically mete out destiny is taught coincident with the law of cause and effect; as said by Solomon the wise, "The fear of the wicked shall come upon him, but the desire of the righteous shall be granted," while Job says, "The thing that I feared has come upon me."

We have now to consider why this is so, and if there is a law governing results, not merely chance happening. In the days of Abraham this question came up in Sodom and Gomorrah. The patriarch, at the command of the Highest, essayed to find at least fifty righteous men there, but failing to find even ten, the cities were destroyed by fire from heaven, as the Bible story shows. This legend may be taken as an esoteric text, and the population of earth on the generative plane as inhabitants of Sodom, doomed to destruction by the celestial fires. The origin of hell comes from the same source, as expressed by the psalmist, "The wicked shall be turned into hell and all the nations that forget (good) God."

The Teacher said, "It is easier for a camel to go through the eye of a needle than a rich man to enter the kingdom of heaven;" and he spoke of the evil-doer "being cast into outer darkness, where there is weeping, wailing and gnashing of teeth." Against this we have many promises to the faithful in the ninety-first Psalm, which may be used verbatim in today's metaphysics, because for sublime diction and beautiful imagery it cannot be excelled. Reading this psalm daily has proved a healing treatment to hundreds, and the reason we here aim to show; lifting these demonstrations from the region of chance to that of definite law.

Before proceeding further, we may here parenthesize and say that we fully believe in hell; that is, the refinery where souls are purified and redeemed from sense desire and attachment; where the rich man quoted by Jesus loses his love for the individual soul.

This is truly "the Mill of the Gods," forever grinding out the redeemed from among animal-man; and this will continue until all consciously reach the "kingdom."

If any of us are tempted to assume the Pharisaic pose, putting on the long-faced puritanic look, essaying to pass as something better than our neighbors, know that even from that murky depth we shall be lifted to the glory and dignity of sons of God; though it may come through sad and bitter experiences.

The Bhagavad-gita, written centuries before the time of Jesus, says: "The austerity which is practiced with the object of gaining respect,

honor and worship, and for ostentation, is of passion, unstable and fleeting as the object of destroying another—these are all darkness; but the Yogi who is satisfied with wisdom and knowledge, unwavering, whose senses are subdued, to whom a lump of earth, a stone or gold are the same; he is harmonized, he is a happy man: the men who know the eternal go to the eternal."

Let us now try to illustrate practically how personal thought governs and dictates our physical, mental and spiritual well-being; how even every breath we take is a prayer for good or ill, for health or sickness.

There is too much of the mystical in many of our New Thought books just teeming from the press; unless brought down to practical comprehension they do more harm than good: this is the special mission of Divine Science, to interpret the Ancient Wisdom, found in all biblical lore, so it can be assimilated by any one willing to rise above the delusions of sense into the realities of Spirit.

This is following the lead of Jesus, who worked out practical lessons by parable and example, how to walk in the Way of Life as contrasted with the fleeting pleasures of animal existence; and this was certainly given in fewer words than any homily ever written in that incomparable story of the prodigal son. This applies to all of us; this absolute necessity of breaking away from sense obsession to the conscious enjoyment of the heritage awaiting us in our Father's house.

Let us worship in the spirit of the ancient Prophet, "I called upon thy name, O Lord, out of the low dungeon; thou hast heard my voice, hide not thine ear at my breathing, at my cry." In the next verse he acknowledges the answer to this earnest prayer, "Thou drewest near in the day that I called upon thee, thou saidst Fear Not: Thou hast redeemed my life."

There is a way we can personally verify this testimony of Jeremiah; but we must make it the paramount aim of our life: integrity and purity of purpose must be the ruling motive ere we can know and be the SELF—the Christ-man.

Let us analyze this experience, and find out the possibility of proof; a fact still doubted by the great majority.

The ever-recurring question, "Does God answer prayer?" may be brought home to us as vividly as Moses tried to do with his people when he said: "This commandment is not hidden from thee, neither is it far off, but the word is very nigh thee, in thy mouth and in thy heart, that thou mayest do it. I have set before thee this day life and good, and death and evil. I command thee this day to love the Lord thy God, and to walk in his ways, and to keep his commandments, his statutes and his judgments, that thou mayest live and multiply, and the Lord thy God shall bless thee. I have set before thee life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."

Now this may have seemed mere dogma to many in that age, as a like advice does to the multitude today, yet if we study enough we shall find that Moses spoke from an inner consciousness of this truth as a mathematical life-verity—one capable of absolute proof. Now in our

day there are thousands who testify to its truth as a scientific statement, because it is not only capable of proof, but is demonstrated daily.

However, never forget that the value of the aspirant's dominant thought qualifies results, and the operating healer cannot impress this fact too much—for Spirit and matter are one, and the old adage, "As it is below, so it is above"—the Law is one.

The atmosphere we breathe into our physical bodies is matter in solution; therefore if we breathe with supreme intent to manifest health, as Jesus said, "Our faith shall make us whole." If we take every respiration in fear and doubt of this health that is ours for the asking, we ally with animal and vegetable miasma: thus by the law of like drawing like, we invite death and disease, instead of our normal health.

The attitude, thought and intent, qualifies the chemical constituents entering the lungs, infusing their influence on every physical atom; therefore, how tremendous the significance of our text, "As a man thinketh, so is he."

Thus does physics and metaphysics, matter and Spirit, join hands in answering our prayers, for assuredly the life-attitude is the prayer with or without words—the prayer that is always answered. This is the key to creation, when all of life's potences and powers become obedient to the will of the illumined soul, as shown in Jesus stilling the tempest, and raising Lazarus from the dead. This attainment Jesus no doubt had in thought when he said to Nathaniel, "Believest thou? Thou shalt see greater things than these;" and again to his disciples, "Greater works than these shall ye do—if ye shall ask anything in my name (the Christ-Self) I will do it," and illustrating the dynamic power of the risen one; "If you have faith as a grain of mustard seed, you would say to that mountain, Be removed and cast into the sea, and it would be done." This tells how the life-graduate really and truly becomes the conscious son of God: to all intents and purposes, "A delegate of the Infinite."

This is the truth back of the legendary elixir of life and the philosophers' stone; though vainly sought for by the alchemists of old, yet it is as free as air to all who comply with its conditions; keeping in mind this injunction, "He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." Again quoting Paul—"Be not conformed to this world, but be ye transformed by the renewing of your mind; be not overcome of evil, but overcome evil with good."

What a vast prospect looms up for our realization. Actually, we can draw what we will from the Universal, not selfishly, but selflessly attune with All-Power, and we are carried and impelled by Infinite Force to attainments to which even our imagination dare hardly soar. Jesus said, "Ask what you will and it shall be given you." Then in God's name, for our own and our brother's good, let us watch and guard our thoughts, that they keep steadfast on the highest possible plane; never looking down on our brother; but actually grasp with dynamic love every brother and sister, holding all on the one elevation—seeing and knowing them as co-heirs with us to the kingdom.

The kind and quality of our daily thoughts is one of the most serious life problems, and one we should all buckle down to solve; keeping in thought that oft-quoted advice, "He that would teach others, let him first learn to govern himself." A brother, intent on making each day a little better for himself and others, wrote these few simple but heaven-inspired lines:

EACH DAY

Each day I school myself to feel
That what I have and where I chance to be
Is, for my present growth and future weal,
The best for me.

Each day I seek for higher, better paths
Than feet of mine have ever trod—
Paths nearer to my brother man,
And closer God.

Each day I try to touch some burdened life
And by that touch to make it strong,
To add a little to the world's great good
And weaken wrong.

Each day—which means each moment mine—
I turn to heavy tasks, or tasks made light,
And glory in the power that comes to him
Who works with might.

—G. W. Hendricks, from "The Front Rank."

TREATMENT FOR REALIZATION FOR HEALTH

I accept the Omnipresence without any reserve. I know every place is filled with the fullness of God's Life and Power. I do not reserve any place and think lack is here. Since God's Life and Power are everywhere present, then this Life and Power are within me—I rest in peace and give thanks.

The practitioner must himself be illumined by Truth. He must keep his thought steadfast, and base every decision upon principle. He must give no heed to opinion of physicians, friends, or others, in his conclusion about the case. He must know no power but that of Life. He must speak the Word faithfully, and, after speaking, to drop the case from thought until next time for treatment. As far as possible, he should lead the patient to a knowledge and practice of Truth; being sure that he himself ever keeps a non-resistant attitude toward the seeming ill.

THE LAW OF GROWTH

DAISY L. FRIEDMAN.

ACTIVE AND PASSIVE SOULS



TO MAKE A GOD OF THE BODY is to magnify every ache or pain, to become sensitive to its desires at the expense of others; to pamper the body by satisfying every desire, and to believe that satisfying every desire is the ultimate purpose for which we came. It is every one's duty to be clean, neat and orderly, but we are pampering the body when we make the clothing of it the aim and end of existence; thereby ignoring our Inheritance. We must use the body and not permit the desires of the body to use us. Unless we do use the body in its proper place, we are severing ourselves from the Divine Plan.

We make a god of the body whenever we say, "I cannot." There is nothing impossible when we place ourselves in the attitude to receive of the Indwelling Christ through our trust and willingness, for we are made capable and strong to do aught which we are called upon. The assertion that "a genius is born in every creature" is understood when we accept our Divinity, and is realized when we are manifesting that Divinity.

Realizing that all is possible with God, and that the Spirit or Indwelling Christ has the same attributes as the God of the Universe, we should put dependence upon the Spirit, because it has understanding of all things, great and small, not only in our lives but in all that exists. Our trust in It is the preparation on our part to receive of its guidance.

If we desire to understand mind-action, which will be of help in our making the preparation to receive Divine guidance, it is important to classify the soul as being active and passive. It is essential for each of us to analyze his mentality to know whether it is too active or too passive.

Ofttimes that which we have read and heard has proven of value in helping us to overcome our surroundings and be the master; while these same things have not brought the same results owing to the different thought-action. It naturally follows that a perfect mind-action exists, neither too active nor too passive, in which the soul is able to receive communion with the Divine Mind and receive guidance as to what is best for us without trying the different plans from different minds. However, it is in the attainment of this perfect soul-action wherein we find it helpful to know what constitutes a too active and too passive mind-action.

A too active soul is one that is not free from thoughts, either of past events, planning ahead for the future, or planning for the satisfaction of some immediate desire. Nor does it resign itself to its surroundings with too great a sense of resignation. A too active soul depends too much upon "works without faith," and a too passive one depends

too much upon "faith without works." The too active soul needs to attain peace and poise in order to receive right thoughts, and to hold these thoughts as long as it consciously desires. The too active soul thinks upon too many things at once, not giving sufficient time to any one thing to gain results quickly. Before it establishes peace it must learn to think of one thing at a time, and not permit mingled thoughts to take possession of it. All thoughts must be erased from the mentality so that it can prepare itself to receive. By so doing it attains the peace and poise, and by so doing it gains concentration upon one subject or problem, and only by so doing can the trust which it is needful to have in the Spirit bring the desired results.

(Soul is meant the realm of conscious and subconscious.)

A too passive soul needs to be awakened into action in order that it will think the thought it needs to develop and grow. No soul can broaden its scope unless it uses of the material given. A too passive soul gains the peaceful attitude quickly, and quickly gains concentration when it is aroused out of the apathetic state, thereby developing the brain cells through use. The too active soul, as a rule, is an aggressive one, and pushes forth into new avenues for expression before it has given time to do justice to whatever undertaking it had attempted to accomplish. The too passive soul does not take the initiative to change, and plods on in the same old rut, and needs to acquire some of the aggressive attitude of a too active soul.

To gain the happy mean between the two requires the use of the will. To direct and control consciously requires effort and action to overcome whatever tendency the soul may have. We are using the will unconsciously when we follow inherited tendencies, whether too passive or too active. While every thought and movement requires use of the will unconsciously, we are making a conscious use of the will when we overcome inherited tendencies.

What is the stimulus which causes the will to act and which creates a desire to make a conscious use of the will? The awakening of the soul to the Spirit or Indwelling Christ, and the willingness to be guided. From this guidance the soul is consciously directed and stimulated to use the will, and it is invigorated and is transformed in every fibre of being through receiving the right thought which it should manifest; thus ennobling thoughts and feelings are given to every act. From this guidance the soul is encouraged, uplifted, and is able to overcome inherited tendencies without tension, without bitterness, but with a peace and calmness which causes the light in the eyes, the kindness in the voice, buoyancy in every movement, and a joyousness in our lives.

From this guidance a soul is changed from a scoffing, criticising, hyper-sensitive and suspicious being into a loving, tender, generous person, seeing nothing but the true evolving out of error conditions, understanding the cause of its problems and the world's problems, and understanding fully how all these problems are solved when each soul is awakened to receive its inheritance and make use of that inheritance.

From this guidance a soul is changed from being a murderer, a thief, a drunkard, an embezzler (it matters not into what form of error a soul has fallen), into being the true expression of the Divine Mind, for the Spirit is all-powerful and is the only means of upliftment of a soul of low development into the one of perfect development.

All-important to every soul is the attainment of peace and the child-like attitude of trust. Our willingness to be guided is only putting into action that trust. To be guided means for us to place entire dependence upon the Spirit and obey whatever thought we have received from it.

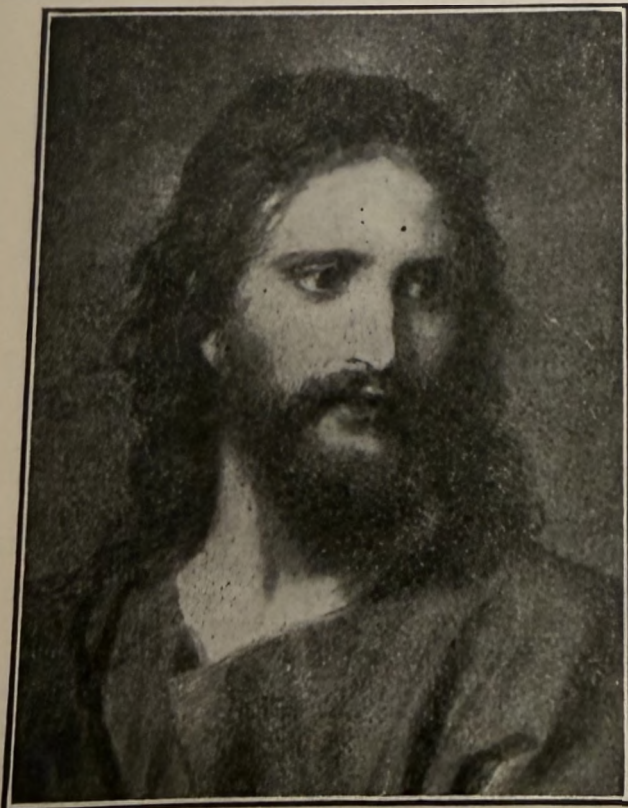
To be guided by the Spirit means to do naught but what is kind, loving and true to the principles of right and honor. No one will be directed to break any physical, mental, or spiritual law. No one will be directed to do that which is against common sense or wisdom.

To be guided does not mean to become fanatical, whimsical, excitable creatures. It is not in being guided by the Spirit which causes fanatical excitability; it is the soul's false conception, for each soul has an emotional nature which tinctures every word and act, and which, if not guided by the Spirit, causes fanaticism and excesses of all kinds.

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- 3. Education of Mary and Elizabeth in Zoan.
- 4. Childhood and Early Education of John the Harbinger.
- 5. Childhood and Early Education of Jesus.
- 6. Life and Works of Jesus in India.
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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.

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Daily Studies for the Month

By MARY DEAN PARSONS

Subject for Month: **LIVING THE LIFE**

Someone has said, "The Christian ideal has not been tried and found wanting. It has been thought difficult, and left untried." Let us sincerely live it day by day. (John 17:4.)

Friday, October First.

The knowledge of Truth is a call to action. We cannot be touched with Power until we understand selfless, unseeking love.—Fannie B. James.

(Read John 14:31.)

Saturday, October Second.

By the power of Truth I purpose to speak only pure, loving, fearless and harmonious words.—"Truth and Health."

My children, do not let your love be merely words, or end in talk; let it be true and show itself in acts.—1 John 3:18. (XX Century Bible.)

By speaking and acting Truth we bear witness. (Read John 18:27.)

First Week. CONSECRATION.

We merge our personal desires into desires for the whole; we let the Universal use us as the "instruments" that we are; we say "none of self and all of Thee:" this is consecration.

Sunday, October Third.

"Take my life and let it be
Consecrated, Lord, to Thee."

"Whosoever shall lose his life for my sake shall find it."

John 17:16, 17.

Monday, October Fourth.

"Take my moments and my days,
Let them flow in endless praise."

"For this cause came I into the world."

John 17:5; John 1:16.

Tuesday, October Fifth.

"Take my intellect and use
Every power as thou shalt choose."

I realize that my intellect is Thy Intellect acting in and through me.
(Read John 17:19.)

Wednesday, October Sixth.

"Take my will and make it Thine,
It shall be no longer mine."

"Our wills are ours we know not why;
Our wills are ours to make them Thine."

(Read John 17:10.)

Thursday, October Seventh.

"Take my silver and my gold,
Not a mite would I withhold."

My eye shall be single. I will not allow money and "things" to hold my attention as an end. They shall be only instruments, as I am, to use for the Universal Good. Thus I consecrate all I have to Thee.

(Read Matt. 7:22,23.)

Friday, October Eighth.

"Take my hands and let them move
At the impulse of thy love."

"Take my feet and let them be
Swift and beautiful for thee."

"Take my lips and let them be
Filled with messages for thee."

(Read 2 Tim. 2:15; Matt. 18:3, 4.)

Saturday, October Ninth.

"Here am I—use me."

"Take myself and I will be
Ever, ONLY, ALL for Thee."

What are we living for day by day, except to bear witness to this Truth? How do we do it? By the same consecration that Jesus had, the same praying.—Nona L. Brooks.

(Read Acts 9:6a; Jer. 42:3.)

Second Week. THOUGHT TRAINING.

"If ye know these things happy are ye if ye do them."

Sunday, October Tenth.

I am only responsible for the present. Moment by moment in the Eternal Now I guard my thoughts. GOD IS ALL THERE IS. Whatever the seeming I know that Truth is here and now in fullness. I have the strength and resolution to apply that NOW.

(Read Jer. 29:13; Ps. 119:34; Prov. 3:5.)

Monday, October Eleventh.

By thinking and speaking Good we become cognizant of it. Whatever Truth we see, we should at once begin to speak. Speak always of Good. We have seen the folly of postponement.—"Truth and Health."

In every person that comes near you look for what is good and strong; honor that; rejoice in it.—Ruskin.

(Read Ps. 25:4, 5; Ps. 18:28.)

Tuesday,

Be still now for a few minutes and think the Truth. I now see that the One Perfect Mind is my mind. I wait upon that Mind to guide by its Wisdom, Love and Power every thought, word and deed in the right way.—"Truth and Health."

But truly I am full of Power by the Spirit of the Lord, and of Judgment and of Might.—Mic. 3:8.

Wednesday, October Thirteenth.

Keep affirming and reaffirming to yourself the truth that "Only the Good is Real," and continue looking for and practicing the Good until

your very presence will banish the thought of evil in all those who come in contact with your thought.—Chas. Edgar Prather.

(Read Phil. 4:8.)

Thursday, October Fourteenth.

Apply this to your thoughts: "Be not overcome of evil, but overcome evil with good."

"If we strive to be pure and true,
To each of us there will come an hour
When the Tree of Life will burst into flower
And rain at our feet a glorious shower
Of something grander than ever we knew."

(Read Rom. 12:2.)

Friday, October Fifteenth.

Search thine own heart. What paineth thee
In others, in thyself may be;

* * * * *

Be thou the true man thou dost seek.—Whittier.

To be spiritually minded is life and peace.—Rom. 8:6.

Let this mind be in you which was also in Christ Jesus.—Phil. 2:5.

Saturday, October Sixteenth.

"We live in thoughts, not breath.

* * * * *

He most lives

Who thinks truest, feels the noblest, acts the best."

Not that which goeth into the mouth defileth the man, but that which cometh out of the mouth. Those things which proceed out of the mouth come from the heart.—Gospel of Matthew.

(Read Prov. 16:32; 2 Peter 1:5-7.)

Third Week. STEADFASTNESS.

Sunday, October Seventeenth.

How we reverence those who by their courage and strength and backbone have advanced the cause of humanity: Jesus, Paul, Luther, Columbus, Lincoln, Edison.

"The humanity that we find in ourselves is as deserving of reverence as that which we see in others."

"Dare to be a Daniel,
Dare to stand alone;
Dare to have a purpose firm,
And dare to make it known."

Monday, October Eighteenth.

Having perceived the God-Ideal for us, the next step in its attainment is to be true to it in our daily living. There can be no failure to one who is steadfast.—Nona L. Brooks.

I have always had one lode-star; now,
As I look back, I see that I have wasted ,
Or progressed as I looked toward that star.—Browning.

(Read Luke 22:42.)

Tuesday, October Nineteenth.

No matter what others may think or say, see that you stand firmly, resolutely, steadfastly by that which you inwardly feel to be right and true.—Chas. Edgar Prather.

We may attain when true and steadfast in our thought, word and deed.—Nona L. Brooks.

(Read Matt. 6:22.)

Wednesday, October Twentieth.

We rise above circumstances continually and taste the real quality of existence. We face God every hour if we "hold fast the profession of our faith without wavering."

(Read 1 Thes. 5:21; Gal. 5:1.)

Thursday, October Twenty-first.

With firmness in the Right, as God gives us to see the right, let us strive on to finish the work we are in.—Lincoln.

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—Lincoln.

(Read Eph. 6:10.)

Friday, October Twenty-second.

"The power that integrity sets in operation is too intangible to analyze with ease, but there is no power on earth that is more electrical in its action."

"You are strong—therefore you dare."

"Thou shalt be steadfast and shall not fear.—Job. 11:15.

Saturday, October Twenty-third.

Pray until you see the light, and then do not let go, but take hold of God as a blessed companion.—Nona L. Brooks.

We beseech you that ye be not soon shaken in mind or troubled, neither by spirit nor by word.—St. Paul.

"Continue ye in my love." "Turn ye not aside."

Fourth Week. SERVICE.

We are understanding more and more that we are here to serve; that our highest call is service. Thus we learn to do freely and spontaneously in the Perfect Whole.

Sunday, October Twenty-fourth.

It is not the great thing that I do, but the faithfulness and cheerfulness with which I do this thing that has come to my hand. We reverence "Mother" because she is this kind of selfless service personified.

(Read Luke 2:49; Rom. 2:13.)

Monday, October Twenty-fifth.

Mine eyes shall be upon the faithful of the land that they may dwell with me. He that walketh in a perfect way he shall serve me.—Bible.

Service in Love is always great, whatever it may be.

(Read John 4:34; John 9:4, 5; Matt. 7:21.)

Tuesday, October Twenty-Sixth.

"Value your place for the opportunities it holds for you to give in service—to give yourself—that is your Godly aim."

There is absolutely no place but holds such opportunities.

(Read Matt. 20:26-28; Gal. 6:1, 2, 10.)

Wednesday, October Twenty-seventh.

(Read Acts 10:38; Titus 2:7, 8.)

"Shall we not open the human heart,
 Never to close and stand apart?
 God is a Force to give way to,
GOD IS THE THING YOU HAVE TO DO.
 Let God through."

Thursday, October Twenty-Eighth.

"If thou art hungry, lacking heavenly food,
 Give hope and cheer;
 If thou art sad, and would'st be comforted,
 Stay sorrow's tear;
 Whatever be thy longing or thy need,
 That do thou give:
 So shalt thy soul be fed, and thou, indeed,
 Shalt surely live."

One simple rule is that given in the poem: forget your own longing for companionship or happiness through trying to bring these into the lives of others.—Nona L. Brooks.

(Read John 4:35-38; Matt. 26:38; Heb. 10:24.)

Friday, October Twenty-ninth.

"The vitality won in obedience is ready to be shared in service."

Love tells us what to give in service; Wisdom tells us how and when—if we live very close in the consciousness of God in us.

(Read Luke 22:26; 1 Tim. 6:18, 19.)

Saturday, October Thirtieth.

"Whene'er I am in God's employ
 I am a Croesus of song and joy;
 Whene'er with Love my feet are shod,
 I am a millionaire of God."

(Read Ps. 40:8; Gal. 5:13.)

Sunday, October Thirty-first.

"Do not seek for ease, which is the portion of babes, not men. Seek for tasks, hard tasks, for the doing of which strength is needed, and in the doing of which strength will come."

(Read Matt. 23:12; John 13:17.)

There are loyal hearts, there are spirits brave,
 There are souls that are pure and true;
 Then give to the world the best you have,
 And the best will come back to you.

Give love, and love to your heart shall flow
 A strength in your utmost need;
 Have faith, and a score of hearts will show
 Their faith in your word and deed.

For Life is the mirror of king and slave
 'Tis just what you are and do;
 Then give to the world the best you have.
 And the best will come back to you.

NEW THOUGHT MEETINGS, TEACHERS AND HEALERS.

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

CALIFORNIA.

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

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

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

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

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

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

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

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

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

Oakland. Truth Center. 1744 Franklin St., Apt. 7. Mrs. Frank G. Andrews, resident Teacher and Healer. Classes and individual training in Practical Truth daily. Absent Treatments.

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

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

Santa Cruz. Home of Truth, Pacific and Soquel Aves. The Christ ministry in all its branches.

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.

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

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

COLORADO.

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

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

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

DISTRICT OF COLUMBIA.

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

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

ILLINOIS.

- Chicago. Home Center, Library, Reading and Rest Rooms, Flat 2, 164 W. North Avenue. Instruction and Healing. Mrs. Laura B. Gay.
- Chicago. Mrs. Sarah C. Morse, New Thought Teacher and Practitioner, 1045 E. 47th Street.
- Chicago New Thought Fellowship, Whitney Opera House. Benjamin Fay Mills, Minister. Services: Sunday, 11 a. m.
- Chicago Truth Students, 913 Masonic Temple Second and fourth Wednesdays, 2 p. m.
- Chicago.—The North Side Unity Center, 545A Wellington Avenue. Mary A. Howard, teacher and healer (Divine Science). Concentration Class Wednesday, 2:30 p. m.
- Chicago. Science of Being. Sunday services and classes for children at Masonic Hall Building, 4229 Cottage Grove Avenue (second floor), at 10:45 a. m. Teaching and treatments at 521½ East Forty-first Street by Mrs. Augusta Boulter.
- New Thought Federation, 913 Masonic Temple, Chicago. Services: Sunday, class studies, 10:15 a. m.; public meeting, 11 a. m. Noon meeting, 12:30 to 1 daily in Room 419, 87 Washington St.
- Purdy Publishing Co., Room 1000, New Mallers Bldg., 5 So. Wabash Ave., Chicago. New Thought books and magazines. Agents for "Power" publications.

KANSAS

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

MASSACHUSETTS.

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

MICHIGAN.

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

MISSOURI.

- Divine Science or Practical Christianity, Eighteenth and Pestalozzi Sts., St. Louis, Mo. Rev. H. H. Schroeder, Minister. Services, Sunday, 10 a. m., German; 11 a. m., English.
- St. Louis New Thought Truth League, Alexandria Bldg., 509 No. Newstead Ave. Divine Science services, Sunday 11 a. m.
- The Unity Society of Practical Christianity, 913 Tracy Ave., Kansas City, Mo. Charles Fillmore, Speaker. Services: Sunday, 11 a. m.; Wednesday, 2:30 p. m.; Healing Meeting, 8 p. m.

NEW YORK.

- Divine Science—The Church of the Healing Christ, Duryea's Hall, 47 West 72nd St., New York City. Rev. W. John Murray, Minister. Services: Sunday, 11 a. m.
- New York City. Mystic Light Library, 49 John Street (eleventh floor). Free Reading Room. The largest assortment of New Thought and Occult books in America. Catalogue and Lecture programs on application.
- New York City. The New Thought Church, Aeolian Hall, 32 West 43d St. F. W. Sears, M. P., Speaker. Sunday services at 11 o'clock. Finest Pipe Organ in the world. Business office of Church, 110 W. 34th St.
- New York City. Unity Center, 305 Madison Avenue. Mrs. Sophia VanMarter in charge.

OHIO.

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

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

OKLAHOMA.

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

OREGON

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

WASHINGTON.

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

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

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

FOREIGN.

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

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

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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 SILENCE103 Our Chamber of Peace105 How to Enter the Silence.....107 How to Pray108 FORMULAS FOR SELF-TREAT- MENT111 For Realization of God's Presence..113 The True Self114 Faith114 Abundance115 Thoughts on Retiring.....115 Thoughts on Awaking.....116 For Wisdom117 For Health119 For the Environment121 For Abundance123 SUMMARY125
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Publishing Dept.: 3615 W. 32nd Ave.
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CHARLES EDGAR PRATHER, Ph.D., Editor.

9th Year.

SEPTEMBER, 1915.

No. 3.

Divine Science : Christian Science

SIMILARITIES AND DIFFERENCES IN FUNDAMENTALS
AND PRACTICE

CHARLES EDGAR PRATHER.

(Note: In the study of this series of lessons on Divine Science and Christian Science, let it ever be borne in thought that the purpose is Enlightenment upon the Fundamental Principles of Being as recognized, practiced and taught by these Modern Thought Organizations; that these lessons are Comparative, and not merely critical, pointing out both the similarities and the differences of these two Great Systems or Schools of Science and Religion; that the discussions shall be free from prejudice or antagonism, being prompted by the Spirit of Love, that everyone may know the salient points of both teachings, and thus understand the place and purpose of each, and thereby know for a certainty the "reason for the faith that is in us.")

Lesson 1—STATEMENTS OF FUNDAMENTALS

(Continued).



WHEN ONE DISCARDS THE VISIBLE APPEARANCE—the so-called "material" expression, and yet continually refers to it as something, and deals with it in many ways as something real and tangible, confusion must necessarily result. If, as the Christian Scientist avers, "There is no life, truth, intelligence, nor substance in matter," then there is no such thing as matter; yet Christian Science constantly talks of it, uses it, deals with it, treats it, and enjoys it.

Remember, I do not say this in a critical attitude; for, from my

view-point, it is just the very thing they should do—but in order to do this intelligently and honestly, it would be necessary to see “matter” in an entirely different light—seeing it as the manifestation or expression of Life, Truth, Intelligence and Substance, not as something separate and apart and utterly unlike Spirit. Then since the Cause must itself constitute the Effect, “matter”—the visible Universe—must not only be the expression of but also consisting of spirit-substance, full of life, intelligence and truth.

The statement of Mrs. Eddy, quoted from her text-book, “Science and Health,” gives place to the very things she denies: “An image of mortal thought, reflected on the retina, is all that the eye beholds.” Here is the recognition of “image,” “mortal thought,” “reflection,” “retina” and the “eye.”

Mortal (mental) belief judges mainly from appearances, from the seeming of things; therefore is the “false sense which evolves a belief in matter” (as something in and of itself) “that shuts out the true sense of Spirit.” To this all spiritually-awakened readily agree.

There is a vast difference between the beliefs, first, that all is matter; and second, that all is spirit. The one accepts only that which is evident to the senses; the other rejecting (as a rule) all testimony of the senses. The world had gone so far in the first belief that, naturally, there came a revulsion—when, lo! the pendulum swung to the other extreme. Now, Reason ascends the throne, and we find that the seen and the unseen are One.

There is no “matter” as such in and of itself. It is Spirit made manifest, visible, tangible. As such, it is as real as invisible Spirit. It must never be considered in itself excepting as the expression—and therefore embodying all the inherencies—of Being. You disarm it of any “evil” power through seeing it as the living, perfect, harmonious outpicturing of God. Seeing God in your flesh, as the very essence and substance of your body, you have a redeemed, purified, glorified and incorruptible body, for you will have changed your vision of it and will see it as it truly is—the image and likeness of its Creator.

Thus both extremes are tempered into the one harmonious realization of Truth—GOD IS ALL THERE IS, BOTH INVISIBLE AND VISIBLE.

According to your conception (mental picture) are things unto you. Believing in matter as gross, sensual, impure, corruptible and perishable substance, you see limitation, disease, suffering and death all about you, and become subject unto them; for no one can rise higher than his thought. But, seeing all as Being, including both the invisible and visible, and giving no place in thought to anything adverse to God, you will see only GOOD everywhere.

Paul clearly explains this in his statement, “I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to

him that esteemeth anything to be unclean, to him it is unclean." Accepting the fundamental Truth—the OMNIPRESENCE OF GOD THE GOOD—there can be only GOD anywhere, everywhere. Knowing what God is, we then see only God in everybody and in everything, and we become conscious of the truth that "Of His fullness have all we received."

I am convinced that Jesus meant to definitely impress his disciples with this fact when he replied to their demand to see the "Father" of whom he had been teaching them, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." In other words, he who sees any manifestation—man, tree, rock, insect, flower, or other expression—and SEES IT ARIGHT—sees in it the Life, Intelligence, Truth or Reality, Spirit Substance—SEES GOD.

Such a recognition by humanity for a single hour would instantly and forever banish war, pestilence, sorrow, poverty and disease from the face of the earth, and the millennium would be ushered in! But so long as even Christian Science gives place to anything adverse to God, even though it deny its reality, it opens the door for that "delusion" or "illusion" to exert the power mental belief gives it to perpetuate the ills of the world.

It is only the discerning spiritual eye of Truth which can see God omnipresent; not only in everything but constituting everything. It is solely a question of inner comprehension or illumination.

The salvation of the race can come in but one way: THE ACCEPTANCE OF THE OMNIPRESENCE WITHOUT ANY RESERVE. Then "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.—Jer. 31:34.

"For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9.

This is the prophecy which will verily be fulfilled when we see only Unity, Oneness—the Omnipresence. It precludes all thought of delusion, for the Light of Truth banishes every mental conception of darkness or ignorance.

Nothing can be lost nor destroyed. Form changes, but Substance is eternal. Changing concrete form into gaseous vapor does not destroy the substance. The seed apparently dying in the ground is simply changing its form through the activity of life within it to spring forth in the newness of expression. Where there is life, there is intelligence and power.

Since God is the Omnipresence, every atom of the Universe pulsates with Life, Intelligence and Power, else God is not omnipresent. I there-

fore cannot deny—would not if I could—my conviction that God is in His world, and all is well.

God—Spirit—Mind—Father—the “Over-soul” is the only Reality. I refuse to see any other presence. I must therefore see God everywhere, in everything—and everything as the expression of God. To me there is no opposite. To me there is no other power, no other intelligence, no other substance. I therefore have no “mortal beliefs” to overcome, no “delusions of sense” to deny, no “illusions of mentality” to fight. I accept the Omnipresence **WITHOUT ANY RESERVE.**

Thus I begin to realize my Oneness with the Father, and know “all that the Father hath is mine,” for I am “heir of God, and joint heir with Jesus Christ,” for the “Father and I are One!” Hence,

“I now am wise, I now am true,
Faithful, kind, and loving too;
All things I am, can do, and be,
Through Christ the Truth that is in me.”

(Next Study—God or Causation.)

REALIZATION OF WHOLENESS

I. REALIZATION.

1. The act of perceiving the Real; consciousness of the Truth or Reality.
2. To accept, consider and treat as real.
3. To consider as one's own.
4. To apply and use in one's living.

II. WHOLENESS.

1. The state of being whole, complete, sound, well.
2. Unimpaired, unbroken, uninjured.
3. Not defective or imperfect.
4. Oneness; allness; entireness.

III. REALIZATION OF WHOLENESS.

1. Sickness, trouble, poverty, hardship, etc., can not be ascribed to God, and therefore have no reality—no truth, substance, intelligence or power.
 - (a) These limitations are the evidences or outpicturing of one's beliefs, opinions and wrong conclusions—projected by his false thought.
 - (b) So long as they are given place in the mentality as realities they limit, bind and distress just to the extent of the belief in them; the only power they seem to exert being that which is attributed to them.
2. Health, Wholeness, Perfection is the Truth of God, and therefore the Truth of all God's expressions—therefore the Truth of you and me.

THE MESSAGE OF THE MOUNTAINS

By A. H. C. MORSE, D.D.



THREE YEARS HAVE I LIVED in the presence of the Rockies, and have therefore seen them in all their beauty; seen them in the early dawn, when "the king of day" glints over their summits "rejoicing as a strong man to run a race;" watched them during the sunny hours when they towered sublime and their snow-caps glistened with glory; seen them change to the deepest purple when the shadows gathered about them, and they stood solemn and silent in darkness; looked upon them from their summits when it seemed as if one stood upon the top of the world, and far as the eye could see the great hills rolled away like giant billows; seen them when the storms swept over the mountains, and the sky seemed filled with fantastic shapes, and the valleys were filled with vapors like floating islands far beneath; seen them when the rains came on, and turned to snow, and with ominous crackle and dazzling gleam the deadly lightning flashed its javelin of flame, and the peals of thunder roared as if the mountains were the anvils of an angry god, and upon them he were forging the fiery bolts of vengeance; seen them when the storm rolled sullenly away, and the clouds melted and broke, and the mists dissolved into countless forms like innumerable angels in fleecy robes, and the sun once more came forth and kissed the hills as if to comfort the frightened earth; and the earth, responding, was wrapped in that ineffable peace that is only seen on the other side of sorrow. Is it any wonder then that we love the mountains, and invite the world to come and see them? There is nothing more majestic in all the earth.

I. There is a Religion of the Mountains, and the Rockies have their message. They speak of THE ETERNITY OF GOD: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." He it was who saw these hills rise slowly from the sea, and he shall endure when under the corroding tooth of time they all shall be worn away. What interest He must have taken in our world in those early days! And when the mountains reared their heads, and oceans fell back into their basins, and the plains became clothed with verdure, and the sky was arched over all, He must have said to himself, "This now shall be the cradle of my human family." And some day this cradle shall be outgrown, and the mountains shall crumble and the solid earth shall disappear; but God, "unchanged through time's all-devastating flight," shall remain forever and forever. "Thou Lord hast said the foundations of the earth; the heavens also are the works of thine hands. They shall perish, but thou remainest; they shall wax old as doth a garment, and as a vesture thou shalt fold them up, and they shall all be changed; but thou art the same, and thy years shall not fail."

II. The Mountains also speak of THE RIGHTEOUSNESS OF GOD. I gaze upon them, and the words of another are distinctly heard: "Thy righteousness is like the mountains of God," the idea being that the righteousness of Jehovah is fixed and unchangeable. The fact is that the righteousness of God is MORE permanent than the mountains. For in the sweep of centuries the mountains change, and the hills are ever perishing; but there is one thing in the Universe without the slightest change. Men's ideas of right all change, and the standards of one age differ from those of another. But the righteousness of God is ever the same, and "His kindness shall not depart from us, nor His covenant of peace be removed." The real greatness of the mountains appears only as we approach them. We may look upon them from the valleys and think that one hour's climb will bring us to their summit; or that a swift arrow might be shot to their top. But when we begin to climb, then they lift their heads above the clouds. So it is with the fact of righteousness—it first seems easy to attain. It seems easier to be righteous than to be educated or inventive. But when one tries the ascent of the hills of duty he sees how high and exact and eternal is the thing that is really right. The mountains speak of Righteousness.

III. The Mountains also speak of UNCHANGING LOVE. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall my covenant of peace be removed." That is, even if the mountains be swept away like autumn leaves in a mighty blast, yet the kindness of God shall not fail. Human affection may perish, and human kindness pass like the clouds that disappear above the mountains, but the love of God is everlasting, more steadfast even than the mountains themselves. Man may break God's law; repay His love with ingratitude, and shut his heart to His grace; but lo! God's kindness shall not depart; and turning again His love redeems.

IV. The Mountains bespeak a strange, sweet sense of SECURITY. "They that trust in the Lord are as a Mount Zion that cannot be removed." "As the mountains are round about Jerusalem, so the Lord is round his people from this time forth and forever."

Learn then the lessons of the Mountains, and of Him who guards to all eternity; that He alone is God; that what He does is in accord with a righteousness as lofty and as steadfast as the Rockies; that kindness shall outlast the storms that smite the hills to dust; that we are secure in His care, and that even if sin shall bring its stain, we may turn yet again to Him and be made clean as the snow that glistened like diamonds upon the eternal hills.

Tell the world of the Mountains, and of their heartening message to all!

It is a commendable spirit which prompts us to boast of our city—the cleanest and most beautiful in all the land, and set in surroundings

that make it the queen of the continent. Its days are brilliant and warm, but always fanned by breezes from the snow-capped mountains; its houses, cool; its shops and business places comfortable for toil; its streets well shaded for residence and traffic, and its parks delightful resorts. If the people from anywhere would find the best all-the-year-round resort, why let them come to Denver. Here it is cool in summer and warm in winter. Our climate is pronounced the best in the temperate zone. It will make the sick man well, the well man better, and the bad man good. As the colored preacher said of the gospel he preached: "It makes the intemperate temperate, and the industrious—dustrious."

I have lived in cities large and small, and in other parts of the land, but never in any place where the people were so homogeneous, where GOOD THINGS were more eagerly sought after, and where evil was less obtrusive. Then why shall not everyone join with the city builders to make this not only a city of GREAT IDEALS, but also a great and ideal city?

"DIVINE SCIENCE—KNOWLEDGE OF TRUTH."

Next month will appear the last lesson in the series by the Editor which has been running in "Power" for the past year and more, after which they will be revised, with questions on each lesson, and published in book form, as previously announced. As soon as the book is ready, notice will be given in these pages, and the several hundred orders now on file will be promptly shipped.

The book will be bound in cloth, under the above title, stamped in gold, and will sell for \$1.00. Until the date of publication advance orders will be accepted by The Power Publishing Co. at the special rate of \$2 for three copies, postpaid, thus giving you one copy free.

WHAT IS THE NEW THOUGHT?

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

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

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

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

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

The Truth of one is the Truth of ALL. "Awake, thou that sleepest, and Christ shall give thee light."

The International Bible Lessons

CHARLES EDGAR PRATHER.

Lesson 10, September 5, 1915.

ELIJAH AND THE PROPHETS OF BAAL

1 Kings 18:16-40.

GOLDEN TEXT—Jehovah is far from the wicked; but he heareth the prayer of the righteous.—Prov. 15:29.

The way of the transgressor is hard, not because God made it so in order to punish him for his wrong-doing, but because violation of Law brings its own results of suffering. God never punishes; man punishes himself by breaking the Law or right rule of action. The experience of suffering may arouse him to a realization that only in harmonizing himself with the Law and practicing it can he progress orderly and satisfactorily. Thus he finds his suffering beneficial.

Israel could have continued progressive and prosperous if it had faithfully followed the Law; but instead it turned, like as do we all, to the visible appearance and to sense conceptions, and becoming mentally confused violated the Law. This brought grievous experiences, our lesson today portraying one of them for us—the famine.

Elijah represents the voice of God to humanity. It came with a conviction which could not be denied, that after three and a half years of drought their only hope was to return to the Lord or the observance of the Law.

The question to be settled at the conference of Elijah and the representatives of the nation was their attitude of thought; whether they would continue turning to sense (Baal) or give their allegiance to Spirit (God). The conference was composed of 450 prophets of Baal and 400 prophets representing the goddess Venus on the one hand and Elijah, the representative of Spirit, on the other.

Listen to Elijah's challenge: "How long halt ye between two opinions?" Everyone intuitively knows enough to save him and harmonize all his life's experiences if he will follow the Light from within—the Christ. Have not all your experiences taught you this? Why turn to the external, when it can give you no peace, no satisfaction, no response to your soul's longing? Stop a moment and think, then decide: "If the Lord be God, follow him; and if Baal, then follow him."

Then came the test, the proving of their respective gods. If any material object could produce fire from the ether or heavens, it was the sense-god Baal, for he was a sun-god, and noon was the hour of the sun's greatest power. So they prayed, but without any effect, Elijah moking their shallow belief all the while.

When sense finally fails to relieve, then one is ready to turn to God. Their idol had atterly failed to prove his power and they turned to see what Elijah would now demonstrate of the power of the Invisible God. He commenced with the One Perfect Mind, following its minutest direction, praying that the Truth would be revealed to the assembly in such a convincing manner that they would accept the Higher Power as their Living God. In response to his prayer, "fire of the Lord" fell upon the altar and consumed both it and the sacrifice.

This fire of the Lord is the purifying, illuminating power of Truth,

burning up all conception of sense appearance and sense dependence. Thus the people were convinced, converted from sense to Spirit, and falling to the ground, cried: "The Lord, he is God; the Lord, he is God."

The nation again attuning itself to Law, order within and without was re-established and the land was refreshed with rain.

Lesson 11, September 12, 1915.

ELIJAH'S FLIGHT AND RETURN

1 Kings 19.

GOLDEN TEXT—Be still, and know that I am God.—Ps. 46:10.

This is a healing lesson for despondency and discouragement. There is nothing so depressing and which opens one to all the adverse beliefs of the mentality as does despondency, and when one knows how depleting its effects, he wilfully sins when he indulges in morbid thoughts or the "blues."

All know more or less of its ill effects, but have never stopped to consider how or why. So we have the sin of omission, or neglect, as well as the sin of commission, or wilfulness.

Ahab, upon returning to his palace, neglected or wilfully disobeyed the revelation of Truth he had witnessed (see last lesson), through the influence of his wife, Jezebel, who represented in her every thought the attachment to sense conditions through her spiritual blindness. For Jezebel had announced to Ahab that within a day's time she would have him killed, as were the prophets of Baal and Ashtoreth at the command of Elijah.

So Elijah concluded that "discretion was the better part of valor"—a very sensible decision—and fled out of harm's way. He went to Beersheba, thence out into the wilderness, and sat down under a juniper tree.

So discouraged was Elijah that he prayed to die. How weak, we all say; but to him, in his fearful state of mentality, how overpowering were his circumstances: his hope of delivering his people from their bondage to false gods had been crushed, and now his wife, a woman of great influence and power, had turned against him. All seemed hopelessly black, and he yearned to die—just as though that would free him from his mental delusions and fears.

Feelings are not facts. Elijah felt he was the only one left standing for Truth—and he was ready to fall. "I, even I only, am left," he cried; yet in verse 18, after gathering his mental forces together again and becoming more poised, he acknowledges, "Yet I have left me seven thousand in Israel which have not bowed unto Baal."

God's remedy for despondency in Elijah's case was, first, rest for brain and body; second, inner revelation was given him—"an angel touched him," giving him spiritual food; third, nourishment for the body—"and he arose, and did eat and drink"; fourth, a period of rest and recreation—"and went in the strength of that meat forty days and forty nights" (a six weeks' vacation); fifth, a quickened consciousness of Truth—"the word of the Lord came to him," and sixth, a higher and fuller vision of God's methods for advancing His kingdom upon earth.

Lesson 12, September 19, 1915.

DEFEAT THROUGH DRUNKENNESS

1 Kings 20:1-21.

GOLDEN TEXT—Wine and new wine take away the understanding.—Hosea 4:11.

This is a Temperance lesson, showing the desolation and suffering and death wrought by intoxicating drinks. The events occurred about 907 B. C., yet it is a picture true to present conditions in this year 1915 A. D., where one turns to sense gratification and indulgence.

Lesson 13, September 26, 1915.

REVIEW—OBEDIENCE AND KINGSHIP

Read Psalm 72.

GOLDEN TEXT—The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!—Ps. 21:1.

THE WAY INEVITABLE

WILLIAM YEATS MORE.



NO TEXT POINTS MORE DIRECTLY to the Gateway than the admonition of Jesus, "Come unto me (join with me) all ye that labor and are heavy laden, and I will give you rest." What gives this injunction force and power, is the speaker's unfoldment and realization of life-mastery, above and beyond law-restriction, through his perfect at-one-ment with it, as expressed in that transcendant affirmation, "The Father and I are one." This is the way, the truth and the life, that we are all (without exception) called upon to aim for and be.

Let us arouse ourselves to the solemn truth that it is our destiny at some time, in some way, to attain to and become. In fact (not dogma), as says the sacred text, "It is the only way given from heaven among men, whereby we can be saved." Since this is so, it becomes a serious matter for us to consider, whether we shall here and now enter the way gladly, or be compelled through continuous life-lessons of hard and bitter experiences to acknowledge the truth of the Master's words.

The greatest truth promulgated in "Divine Science" is, that we may enter the kingdom through the gateway here and now, enjoy the privileges of sonship as Jesus did, accepting all with the faith of a little child; rendering praise and thanksgiving to the Father, who gives us the Holy Spirit to know and understand the "mystery of Godliness."

The Master, as well as Paul, reiterates this sublime lesson, and the representatives of the "Ancient-wisdom" in every age and clime proclaim this mighty truth with no uncertain sound, and the message is decidedly for all, not merely to an elected few, but, "Whosoever will, let him take of the water of life freely."

The Revelator names the preparatory conditions for admission: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City." This keeping of the commandments must show forth in the complete control of appetite and passion; and absolute faith in God's loving power to save to the uttermost every child of the race; then will we realize truly what John meant when he said, "He that overcometh shall inherit

all things; and I will be his God, and he shall be my Son." This is the plane of vantage Jesus stood on, and is the goal we should aspire to; knowing that man and woman alike are here and now really and truly "Sons of God."

John affirmed: "Behold now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like him, for we shall see him as he is." That marvelous third chapter of first John is the clearest exposition of the regenerate life there is in the Bible, and, if prayerfully read and studied, would bring us to the threshold, where the elementary sirens lose their power to enthrall. This is the prodigal's awakening; coming to the Self, where the sense-scales fall from the eyes, and the spiritual vision given how to attain to and live in the redeemed body. This means to become a super-man; a whole man (holy man), neither distinctively a man nor woman, but the positive twain united in a composite whole: such we believe was the body of Christ—and such is the redeemed body awaiting the upliftment of every child of the race.

First John, 3:9, 10, gives the initial steps towards the goal, alike applicable to man and woman, and all in alignment with the highest statements of physical and metaphysical science; in fact, the best ethical and eugenical literature of our day emphasizes purity and continence as the fundamental life-principle, with temperance in all things, as Paul inculcates.

We know there are thousands of men and women today who are living understandingly the continent life, which fact alone makes this age far in advance of any other, and from this advanced psycho-spiritual force there will again come into the outer life representatives of the Christ-plane—avatars—true saviours of the race.

This is no peradventure, but a statement of imminent fact, which will usher in the long-predicated millennium, when, "Peace on earth, good will to men," shall be universally enjoyed. Thus will Paradise be regained, and the flaming sword be turned aside, as the redeemed throngs pass through the gateway, forever beyond the necessity of further life-experience in the physical body; no longer dwellers in outer darkness.

This is no mere transcendental theory, but a plain elementary life-lesson on regeneration, which will appeal to all whose ears are open to the "Still Small Voice" of God within, that Jonah-like tells of retributive fire, awaiting the dwellers in "Ninevah."

In the words of the Revelator, "Come out of her, my people, that ye be not partakers of her signs, and that ye receive not of her plagues." The great souls of all religions are a unit in declaring the universality of Truth, and this was clearly shown at the Parliament of Religions, held a few years ago in Chicago, attended by the leaders of all faiths.

H. Dharmapala, the able Buddhist representative, said, "We offer the student a system, based on purity of thought, and hold that spiritual progress is impossible for him that does not live a life of purity and

loving compassion, based on human brotherhood and God fatherhood, as the foundation principle."

Prof. Mozoomdar, representative of the Brahmo-Somaj Society of India, spoke in the same spirit, saying their aim was the harmony of all religions into a universal brotherhood, and their one prayer that Christ's prophecy may be fulfilled in mankind becoming one kingdom with God our Father, and this will come only through beholding and recognizing the Spirit within. The day is fast approaching when the love of man will so blend in unison with the love of God that there will be but one church worshiping one God; one salvation from man to super-man. Advanced minds in every direction of Christianity spoke far in advance of sectarian creeds, showing marked progress towards a common faith and brotherhood: truly the thought-world is moving.

This is the most serious subject that can engage the mortal mind; it is the one and only lesson humanity is called upon to solve, for in solving this, all else is easy. It is gaining the kingdom, spoken of by the Master, which gains all, for it means nothing less than life eternal—the goal won by the Masters of all time: yours and mine now to achieve. Entering the path and living the life is no easy task, and discouragements innumerable await the faithful aspirant, but, like Bunyan's Christian, let us persevere until the heavy burden tumbles into the tomb of oblivion.

In the late centuries many libraries of sectarian literature have been compiled from conflicting theological standpoints, giving well-meant advice to the weary pilgrim, but over ninety per cent of them are confusing and misleading, often adding heavier chains and burdens than those they seek to remove. Therefore, in no spirit of dogmatism, but in all loving candor, let us face this problem sincerely and lovingly, asking the Spirit's aid, and light will shine on the path sufficient to avoid the pitfalls which engulf the unawakened; and success is not only promised but a certainty to all who unswervingly follow the light. Here are some verses from the Hindu scriptures, appropos to our text, and well worthy of our profound consideration:

1. Root out the giant weed of personality; this is the great foe of the disciple; it separates him from his fellowman.
2. Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara.
3. Ignorance begets desire.
4. The wise one tarries not in the pleasure grounds of the senses.
5. Guard the lower lest it soil the higher.
6. The soul, in order to be free, must kill desire.
7. When all desires that dwell in the heart cease, then the mortal becomes immortal, and obtains Brahm.

Jesus epitomized these seven verses in a terse seven-word apothegm, "The pure in heart shall see God."

Let us reverently hold these words of wisdom in the silence, and

the Spirit will illumine with a definite plan of action, which we should sedulously follow, for it means conscious immortality. Realization of this will give us an understanding of what Isaiah meant when he said, "An highway shall be there, and a way, and it shall be called the way of holiness (wholeness); the unclean shall not pass over it, but it shall be for those; the wayfaring men though fools (heretofore) shall not err therein—the redeemed (from the generative plane) shall walk there—and sorrow and sighing shall flee away."

We believe that Paul had the vision, and experienced the marvelous transformation from the animal-man into the super-man, when he gave that warning admonition, "Follow peace with all men, and holiness (wholeness) without which no man shall see the Lord."

Without the actual realization and attainment of this "Master Degree," no one can understand the literal possibility of such stupendous statements as these: "Ask what you will and it shall be done," "If you ask anything in my name it shall be done," "All is your's in heaven and in earth." This includes wholeness of body, mind and spirit; and elevation into conscious sonship where all things are possible, and where we can appreciate these words of wisdom, "He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city."

Brother, Sister, resolve to walk this way of life, and in the words given centuries ago to the prophet, "Thine ears shall hear a word behind thee saying, This is the way, walk ye in it." Don't think you will be alone and unattended on the path; you will be astonished at the companionship of those whom you least expect, and mayhap surprised at the absence of others making greater professions.

But through good and so-called evil report, Brother, Sister, let us persevere, for God is with us, and who can be against us? Yes! there are obstacles innumerable; in old-time phraseology, there are "lions on the path and fiends of the gateway" to be overcome, but strength never fails the man of integrity based on true knowledge of the Self.

Needless to waste time in warning against flagrant breeches of the outer laws; the real dangers are more insidious, crawling snake-like into personal thought, such as fear, pride, envy, ambition, jealousy, hatred, covetousness, together with the inherited tendencies to appetite and passion. Thus the student, unless fortified by the Spirit's co-operation, is in imminent danger of destruction from the reaction of the life-force he ignorantly invoked.

The Master said, "No man having put his hand to the plow and looking back, is fit for the kingdom." The fate of Lot's wife, as also the teachings of the "Ancient Wisdom," are all eloquent in admonitions against acting the traitor—any backward step is automatically stirring the retributive fires. Let courage, sincerity and love be our slogan in the darkest trials, and the reward is beyond words to express.

"Each day is what you make it yourself. Bad weather is only an unfortunate opinion."

Mental and Spiritual Helps

For New Students of Truth

By MRS. C. L. BAUM.

—Eighth Help—

POSSESSING YOUR POSSESSIONS



FOR THOUSANDS OF YEARS, men, living in the very fullness of All Good, have failed in knowing or possessing their possessions. Man was not created to be poor, sick, weak or miserable; yet he has suffered under all these troubles, because he knew no way out of the maze he was in. One of the prophets said that which may help us out of the sense of lack, into the consciousness of fullness. This prophet, who no doubt was conscious of Truth, declared, "But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Israel shall possess their possessions."

To the students of Truth, the Mount stands always for the high place in consciousness, and as man ascends into spiritual understanding of himself, this knowledge is his deliverance from all false beliefs, and he finds his wholeness, or Health, and may then claim the possessions coming to him by Divine Inheritance. Jesus said, "All thine is mine," so He did not limit the Divine possessions to himself or to the other children of the One Father of all.

What are our possessions that we have failed to possess? I will run over them quickly and then take them separately, so I may help you to understand how to come into mastery of your Kingdom.

The possessions universal, and given equally to every child of God, are: Eternal Life, Love, Wisdom, Power, Riches, Health, Peace, "Good things," Knowledge, Joy, Freedom, the Kingdom of Heaven; and the promise is "All the desires of thy heart shall be established unto thee."

Could we ask more than this? Truly the possessions are wonderful, and it is not the unwillingness of the Father to give them to us that has kept us out of our inheritance. But our spiritual eyes have not yet opened to see our Good. We have repudiated our Kingdom, and in our ignorance have turned and demanded our Good from the world of external effects; and, having "asked amiss," we have not taken possession of that which was already ours.

First in our list comes Eternal Life, and we are told "As the Father hath Life in Himself, so hath He given unto the son to have Life in himself," and "The gift of God is Eternal Life." In 2nd Timothy 1:10, we read: "But is now made manifest by the appearing of our Savior

keep his sayings. When we have attained this Christ-consciousness, every adverse thought and condition is removed.

The term "soul" represents the conscious and subconscious realm of thought. The soul in itself is imperfect, and evolves out of the imperfect state to the perfect state by means of the guidance of the Spirit. The soul grows in the degree that it awakens to the Spirit. When we say we exist, we mean the soul which lives on and on. When two people think and act alike in every detail, it is because their souls have attained the same degree of development. The body is the manifestation from the use which the soul has made of its inheritance, for the body is the register of how much of the Spirit's guidance the soul has awakened to receive.

The awakening of the soul to the Spirit is the leaven which changes the body from gross to fine, from the imperfect to perfect; or in other words, the body becomes spiritualized.

The Spirit within should be recognized by every soul, for we are a soul, rather than possessing souls. Unless the soul awakens and accepts the Spirit's guidance, it does not take its part according to the Divine Plan, and unless the soul is guided by the Spirit, the body can not be in harmony and in order, and does not express the Divine Mind. Unless the unity is attained and maintained of the Spirit, soul and body, death ensues.

Paul had the realization of the part the body performs in relation to the Spirit when he states, "Know ye that ye are the temple of God, and that the Spirit of God dwelleth in you?" In this realization of the duty of the Spirit to the soul, which should be the messenger to put into execution the desires of the Spirit, the God-principle is brought forth to an outward manifestation. We learn in the study of the tree of this same Principle existing in the form of Universal Energy, and how it manifested the perfect.

The Duty of the Spirit is to make the body a temple of God, in order to bring us once more into communion with the Divine Mind; but this can not be done until the soul permits the Spirit to take possession of it. We realize that since the soul represents conscious and subconscious realms of thought, with its emotions and desires and inherited tendencies, that we do not develop and grow perfectly until we subject these realms to the superconscious realm of thought or the Spirit. Only through the Spirit taking possession of the soul and body do we manifest our divinity, or do we accept our inheritance.

The body has its duties in relation to the Spirit and soul; for the body is the avenue through which the spirit, when it takes possession of the soul is enabled to manifest its desire.

The living of our life becomes complex, in that the desires of the soul and the needs of the body and the desires of the Spirit do not work in unison. A constant conflict is waged. The attainment of wisdom is needed, which makes living a joy instead of conflicting desires and duties. When we learn to receive thoughts from the Spirit which purify and simplify these desires and duties, and which put only these

thoughts into execution,—then and then only is the body manifesting Good, or God. The eyes, the ears, the tongue, the feet and hands are for the purpose of acting as the messengers of the Spirit, or in other words, the body will act in accord with the Spirit when the soul is awakened to permit the Spirit to be the guide. There needs to be the perfect, harmonious action among Spirit, soul and body. We have seen a well-drilled body of men responding simultaneously to the command of their leader, giving the impression of one instead of many. We hear one sound, we see one movement, when the step is taken. That same response should be in response to our leader, the Spirit.

We see the reason why we are called upon to give up the impressions of the senses for the perfect wisdom of the Spirit, because the soul in not being guided by the Spirit, receives false impressions. Since the body is the manifestation of the impressions received, we should make the Spirit within us the judge before we implant any thought or impression upon the subconscious realm or act upon any impression. By so doing, the soul is protected from accepting false impressions. Then we are opening the way to manifest our Divinity.

The body proves whether we are manifesting our Divinity or not. According to the character of the thoughts are we making the body the "temple of God," or we are making a god of the body. "The law is that whatever we make ourselves one with, that we manifest in mind, body and affairs."

TREATMENT

This day I decide to serve only God. As I am true to my decision, I know there is nothing to fear. "God has not given me a spirit of fear, but of love, and of power, and a sound mind." In this Love and by this Power I go forth to meet my daily duties, knowing the God-mind is my mind, and that fear can not enter this mind. I trust the God-mind within me.

TREATMENT FOR THE REALIZATION OF SUPPLY

I acknowledge God as the Source of all. I will not fear or doubt. I know God's willingness to give and my ability to receive. I claim my freedom from all limitation and lack. I adjust my every thought to the fullness of God's Supply for me now and here. God is my sufficiency now and forever.

TREATMENT FOR THE REALIZATION OF JOY

God-Life, God-Love, God-Power is expressing everywhere. This God-Life fills my whole Being, keeping me in perfect Health and Strength. This God-Love radiates from me into all my world. I send out only thoughts of love. I deny all beliefs of condemnation for myself or others. I know God, and "God is Love." I rejoice in this knowledge and give thanks.



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.

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Daily Studies for the Month

By Anna Hayes Darling.

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.

WHENCE THE POWER TO DO?

This month is the beginning of another church year. It is also the time when many returning from their vacations are again entering upon their full daily work. The business man is planning for the Fall and Winter business—its demands and its possible opportunities. The student is counting the work he must accomplish during the coming school year. The teacher is planning the best way to impart this knowledge. The homekeeper sees a long vista before her of administering to the numerous demands of her family so as to bring them the greatest physical, mental, moral and spiritual growth.

Where shall the breadwinner, the homekeeper, the student, the teacher, get the strength for all this work? Where the power to do?

That is what we are to talk about this month, the power to fill our place in the list of WORLD-DOERS, not leaners, not "hangers-on," but DOERS.

Wednesday, September First.

Bible—God has spoken once; twice have I heard this that power belongeth unto God.—Ps. 62:11.

"Truth and Health"—The conception that supposes that there are two powers contrary one to the other must believe in enmity, must claim separation from God.

Thursday, September Second.

Bible—Thou shalt speak of the glory of thy kingdom, and talk of thy power.—Ps. 145:11.

"Truth and Health"—Our first step in science is to fill our souls with the consciousness of the One Presence, One Knowledge, One Power.

The way to fill your souls is to think on these things.

Friday, September Third.

Bible—All Power is given unto me in heaven and in earth.—Matthew 28:18.

"Truth and Health"—Make the statement frequently "God is all-powerful." Emphasize the "all." Then recall to mind that he "has given you of his fullness" and that, consequently, all the power you need is yours.

Saturday, September Fourth.

Bible—And they were all amazed at the mighty power of God.—Luke 9:43.

"Truth and Health"—Whatever you see or feel contrary to good, speak or think earnestly: "God is all-powerful; God is good."

"God is no respecter of persons." You have as much power as anyone. Begin to unfold the consciousness of this truth.

Sunday, September Fifth.

To work by "will power"—the power of the personal will—is no doubt better than to give the work up entirely; but there is a better way than that. Jesus said, "It is not I but the Father that doeth the works." You are heir to the same Power that Jesus was.

When you feel you have to "drive yourself" to this or that necessary work, just sit down a few moments and think "Power, Strength is mine. It is waiting now to come forth in me in full, spontaneous expression. 'I am complete in him'; complete in all I need."

You should feel as full of life as the lambs that gambol on the hillside and should be able to express it with equal freedom. We are told God "loveth to give good gifts." What better gift is there than the feeling of life; the fullness of life throughout the body and for strength for all of life's demands? Let us claim it during this coming week.

Monday, September Sixth.

Bible—That the excellency of the power may be of God, and not of us.—2 Cor. 4:7.

"Truth and Health"—I acknowledge One Source, One Substance, One Mind as all Intelligence and Power.

Say often, "Of myself I do nothing." This will help you realize where your power really comes from, and that it is "Almighty"—full of might.

Tuesday, September Seventh.

Bible—God hath not given us a spirit of fear; but of power, and of love and of a sound mind.

Anon—"The true attitude for receiving God's power is one of receptivity, and a willingness to use the power according to the dictates of a sound mind. 'Open thy mouth wide and I will fill it.'"

Wednesday, September Eighth.

Bible—Thine, O Lord, is the greatness and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth is thine.—1 Chron. 29:11.

"Spiritual Healing"—As the blacksmith's arm becomes strong through wielding the hammer, so the inherent Divine powers of the mind are strongly felt more and more through the practice of Truth.

What would you think of the common sense of a baseball player who expected to show great ability without regular practice? Practice drawing on the Power within you—"God within," the assurance of the strength.

Thursday, September Ninth.

Bible—He giveth power to the faint.—Isa. 40:29.

"Truth and Health"—We are "prodigal" (wasting or ignoring our substance) when we claim only a portion of good as we do when we look to the outer as a source.

God loves to give the good gifts. Show your appreciation of His goodness by taking and using the gift.

Friday, September Tenth.

Bible—In thy hand is power and might, and in thy hand it is to make great and to give strength unto all. The Lord is my strength and my shield. My heart trusted in him and I am helped.—Ps. 28:7.

"Truth and Health"—What we cultivate in thought bears fruit after its kind.

Saturday, September Eleventh.

Bible—It is God that girdeth me with strength and maketh my way perfect.—Ps. 18:32.

"Studies in Divine Science"—You will get no false guidance from your true inner Self. (Read Chap. 14 in this book.)

Sunday, September Twelfth.

For eleven days now the attention has been centered on attaining the conscious realization of the STRENGTH to do the word that is set before us. To the extent that you have been faithful in looking to the Source from which all Strength comes to that extent have you received.

It was in the bank—the bank of the Universal Life forces—and in your name, too, but you had to do the drawing. Did you? Were you sure beyond a doubt that it was there? "When ye ask believe that ye receive and ye shall receive." Now this is not some wild theory. It is a statement of a great mental Law, and was true centuries before the Bible was ever written, and is just as true today. But we realize you want not only power to do, but to do well as "unto the Lord" (Law).

One with this attitude of mind—an absolute willingness to use his God-given powers according to the Law—need have no fears as to Growth. He is now on his way to a larger place. It is a great mental Law, whether you believe it or not. To not believe and to not act is where you "lose out."

We found our Strength where all the Good Gifts are. Let us go to the same place for Wisdom in the use of it.

Monday, September Thirteenth.

Let us consider what is said about the value of Wisdom. We work

harder for a thing we think of great value. Listen! Centuries of experience and observation has given it this "rating."

Bible—Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.—Prov. 3:13-14.

Anon—"Power plus wisdom means power used to its highest."

"Only in conformity to the Law of the Universe is the perfect manifestation brought forth."—Charles Edgar Prather.

Tuesday, September Fourteenth.

Bible—Get wisdom, get understanding.

How many of your failures can be traced to the unwise use of your power either in the line of work you choose or in your method of performing it? In either case you were, if "not wise in your own conceit," at least not as faithful as you should have been in acknowledging Him in all your ways. Had you, He would have directed your path.

Wednesday, September Fifteenth.

Bible—Length of days are in her right hand.—Prov. 3:6.

Strength is a gift from God. See to it that you do not squander it by the manner of using it. Add not to the work of today regrets for the past, or anxiety for the future. For the needed work read Isa. 12:2, and Ps. 18:32. For anxiety, Luke 12:30.

Thursday, September Sixteenth.

Bible—And in her left hand riches and honor.—Prov. 3:16.

There is a great deal said nowadays about the need of efficiency if one would succeed. What is efficiency but using one's power with wisdom and understanding? The substance of all that has been written can be summed up, and was so summed up by Solomon.

Friday, September Seventeenth.

Bible—Wisdom and knowledge shall be the stability of thy times; and strength of salvation.—Isa. 33:6.

The times seem full of a great spirit of unrest not only along the political but also our social and spiritual life. A tremendous responsibility is resting upon all to see that every act and word is guided by wisdom and moulded by love. It is the time to be no longer children in understanding, but be men.

Saturday, September Eighteenth.

Bible—Following wisdom you will be preserved. Realizing her worth, she will keep thee. Exalt her and she will promote thee; she shall bring thee to honor when thou dost embrace her.—Prov. 4:6, 8.

Sunday, September Nineteenth.

In the previous lessons we have been studying the Source of Power, and the Value of Wisdom in the use of it. We've found that it is rated as "more precious than rubies," better than silver or fine gold; in fact, that there is nothing that you could possibly think to desire that can be compared to it.

If we found any investment of today quoted as high we would want to "sell all we had" and invest in this. Yet all we have to pay for Wisdom is Obedience, which means here "an open ear to hear and a willing heart to do."

So let us study a little more about the getting and practice of Wis-

dom. First let us see some of the things we are not to do, if we would attain it.

Monday, September Twentieth.

Bible—Be not wise in your own conceit.—Rom. 12:16.

Remember you have not a monopoly on wisdom. It is true that "Where no counsel is the people fall." So learn to seek wise counsel. Be a good listener, a keen observer of the trend of events and the actors in them. Note the results that accrue from such actions. Keen observation lessens the number of pitfalls. "The more of observation the less of hard experiences."

Tuesday, September Twenty-first.

Bible—Ponder the paths of your feet.—Prov. 4:26. For which of you intending to build a tower sitteth not down first, and counteth the cost?—Luke 14:28.

The unwise, poorly-considered plans of two-thirds of the undertakings in the world is the sole cause of their failure. You invited your own defeat by the methods you used. The defeat was in accordance with the Law of the Universe.

Wednesday, September Twenty-second.

Bible—Learn to do well.—Isa. 16:17. Study to show thyself approved unto God, a workman that needeth not to be ashamed.—1 Tim. 2:15.

This is Isaiah's and Paul's view of efficiency. Not as long as articles as our popular magazines are given us on the subject, but fully as much to the point and worthy of your deep consideration. Here is the Standard for judging your work: "Approved unto God."

Thursday, September Twenty-third.

Bible—The ear of the wise seeketh knowledge.—Prov. 18:15. But I would have you wise unto that which is good.—Rom. 16:19.

Drummond says that "the fine art of living consists in seeing things in their proper proportions." The ability to discern what is "best worth while,"; to discriminate between the chaff and the wheat in the different things that challenge your attention, is to put yourself in the line of true progress. The undue value put upon non-essentials is the great drainage in our educational business, and homekeeping systems.

Friday, September Twenty-fourth.

Bible—Wisdom is profitable to direct.—Eccl. 10:10. The words of a wise man's mouth are grievous.—Eccl. 10:12. If thou hast done foolishly, or if thou has thought evil lay thine hand upon thy mouth.—Prov. 30:32. A wise man's heart discerneth both time and judgement.—Eccl. 8:5.

Saturday, September Twenty-fifth.

Bible—Now therefore thus saith the Lord of hosts, Consider your ways. Ye have sown much and brought in little, ye eat but ye have not enough, ye drink but ye are not filled with drink, ye clothe ye but there is none warm; he that earneth wages earneth wages to put it into a bag with holes.—Haggai 1:5, 6. Why this unsatisfactory state of things? Because of mine house that is waste.—Haggai 1:9. Because only self has been considered, God the highest not recognized.

Sunday, September Twenty-Sixth.

We have considered Power largely in relation to the self. Where could you get it? What should guide the use of it? What you should avoid and what you should do.

Now here is another phase of the subject. The use to which you put your power will be the measure of the reward you will receive. (Read 2 Chron. 1:11, 12.) Note it was because Solomon asked not for anything for himself alone; but for use for the good of his people that he received such a reward. A willingness to serve assures the reward.

Note some of the rewards promised those who use their power, whether physical, mental or spiritual, with Wisdom.

Monday, September Twenty-seventh.

Bible—Happy is the man that findeth wisdom, and the man that getteth understanding.—Prov. 3:13. Length of days are in her right hand and in her left hand riches and honor.

This is some of the reward for God-given power used under God-given guidance. What greater can you ask?

Tuesday, September Twenty-eighth.

Bible—She shall give to thy head an ornament of grace; a crown of glory shall she deliver thee.—Prov. 4:9.

Still greater reward—"It is the worthiness of the art that ennobles it and decides the compensation."

Wednesday, September Twenty-ninth.

Bible—Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart.—Dan. 4:9.

Thursday, September Thirtieth.

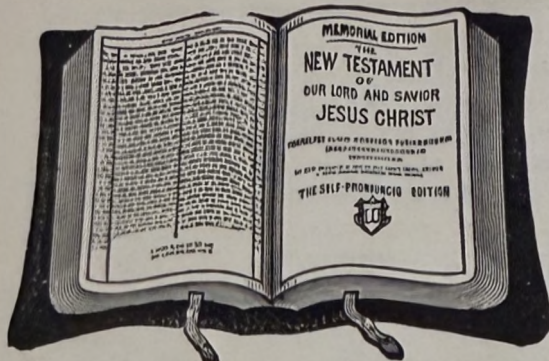
Bible—In all things showing thyself a pattern of good works.—Titus 2:7. Let these sayings sink deep into your ears.—Luke 9:44. "Be not hearers only, but Doers."

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