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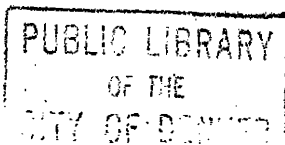
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Daily Studies in Divine Science

March, 1930

For the Wayfaring Man

By RUTH B. SMITH

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The New God and the New Age.

By HARVEY HARDMAN.

A new God is as incredible as a new gravity or a new physics. Our knowledge of electro-magnetism and gravitation, of energy and motion, will doubtless expand and enable mankind to use forces hitherto undreamed of. Vast treasures of power, forces far greater than electricity or radio, exist at this moment, locked up in the vaults of nature, only awaiting the time when man's enlightenment shall enable him to forge a key that will unlock and make them available to humanity. These hidden forces have existed always. It is man who changes in relation to them by discovering the laws that govern them.

And so it is with the idea of God. Throughout the ages man has groped through doubt, fear, ignorance and superstition in his search for God. Slowly and painfully he has evolved from one concept to another. Through Animism, Pantheism, Polytheism, Idolatry and a hundred forms of worship he has moved onward and upward, leaving his outgrown creeds and beliefs by the wayside in his endless pilgrimage, as objects of curiosity and of study for the thinkers of succeeding generations. Even as we look upon the crude ungainly forms of the first automobiles that were built, and wonder why the early pioneers in the automotive industry did not at once solve the problems of design, so does the student of early religions look with mingled feelings of awe and curiosity upon the strange ideas of God that man once accepted as the absolute and final revelation of the Infinite.

As we study the history of religions, we are struck by one dominant motive running through

them all. The search has been for a God who would bestow special favors upon the "elect", and provide supernatural protection and rewards for the "faithful". That kind of an ideal of Deity characterized man, not God. As the baby and the young child are naturally selfish until they have been taught to consider others, so the childhood of the race, being small and selfish in its outlook, conceived of a selfish and partial god, with jealous pride, demanding worship, sacrifice, ceremony and ritual, and condemning to the most awful punishment all who refused to bow the knee. It is plain that this concept arose from the cringing of the subject before his Chief or King. No such God exists except in the imaginations of men. "He sendeth His rain on the unjust and the just alike" and "is the same yesterday, today and forever."

All the Gods who have ruled the devotions, and commanded the worship of man, have been created *by* man. When any current conception of Deity is supported by an elaborate ritualism, administered by a strong and numerous clergy or priesthood in great and costly temples, we are inclined to think *that must be the true and ultimate conception of God*. A brief glance at the history of religion will disillusion us.

Bel Marduk, Supreme Deity of the Babylonian Empire, to whom countless millions bowed the knee and rendered sacrifice, was a great God. Mighty temples were erected to Him and an army of priests and sacred retainers ministered at His altars. But today, Bel Marduk, and all His retinue of lesser deities, is merely a Name, known only to the student of ancient faiths. The mighty

pillared temples erected to Him were deserted thousands of years ago. For over a thousand years they were a symbol of desolation, occupied by bats and owls and wild beasts. What gave dignity and power to that great God of the far off time? It was the soul and the mind of man in its eternal quest for Reality and in its longing for supernatural protection and help.

What was true of the religions of ancient Babylon, of Greece, Rome and India, is true of a thousand faiths—human concepts of God that had their day and passed into oblivion and their Temples crumbled to dust. What is the lesson for us in this ever changing, ever passing line of gods? What else but that a new conception of God is forever being born in the heart of man as his mind penetrates deeper and deeper into the eternal and changeless Reality?

Is a new God being born in the soul of man today? Is man able in this present time, in the face of the established religious orders with their influence, wealth and power, to conceive and bring forth a new Ideal God? An Ideal that will be in harmony with the new outlook on the universe of modern man with his vastly widened power of vision? We must admit that the modern mind, released from superstitious fear, is examining the foundations of the old faiths that still survive in the New Age, in the light of a new conception of the universe. That new conception is based on the fact that there is not a shred of trustworthy evidence to support the theory that there is a Personal Will operating in the Cosmos. Everywhere, in all Time and Space; in the visible world of matter and form; in the invisible world of thought and energy, there is Law,—absolute and

unchanging Law.

Humanity is now in a great transitional period with regard to religion and the idea of God. This unrest is not confined to America. In Russia, in the Far East and the Near East, in all parts of the Globe, the spiritual ferment is going on. In Russia it has produced the most radical change. In America, rich, materialistic, pleasure loving America, the transformation taking place is largely intellectual. The deep springs of emotional power have not been touched by tragedy or trouble, and the force of spiritual idealism latent in our people, is held in inactive subjection by a love of ritual, ceremonial worship and smug respectability. But in spite of all this, the old order is changing before our eyes. People no longer subscribe to the old idea of God and the venerable doctrines of the church with the same sincerity and faith that was characteristic of a generation or two ago. The forms are still here. The ceremonies and Services, the sermons and creeds, are about the same, except that many Ministers have given up the hell fire and brimstone idea of punishment. In other respects there is not much change. You must still accept the doctrine of vicarious atonement to be saved. You must still believe in the three Gods of the Trinity. Orthodox Christianity is much the same as it was a hundred or a thousand years ago, and its conception of a Personal God is absolutely unchanged.

We do not pretend to have discovered all there is to be known of God, nor to have a special and final revelation of all Truth. But we have discovered a Principle that is the fundamental basis of a true and demonstrable spiritual science. In some respects it is not new; in other essential

aspects it is thoroughly modern, and reveals an entirely new conception of Deity. Because it rests upon the boundless base of Universal Principle, it is capable of limitless development. Its evolution does not depend upon special revelations from God to man, but upon the unfoldment of the power of spiritual vision and perception in man to perceive more and more of the eternal Reality and Perfection of God. God is Principle not Personality, and religion is the knowledge and use of that Principle which man is able to make in accordance with the Laws of life, mind, and spirit.

It is obvious to the person who thinks about the subject that a New God is not only incredible, but impossible, for God is the Eternal and Changeless One, the Absolute Truth of Being. What is almost equally incredible is that intelligent human beings can subscribe to the doctrine that a Church or a Book could ever contain the ultimate and entire truth about God. We acknowledge that God is Infinite and then assume that a few individuals thousands of years ago saw and recorded all that could ever be known about God. A group of them—some of whom were ignorant, none of whom even dimly suspected the wonders and mysterious powers that are now known to every schoolboy,—such a group assembled about a table, and decided what writings should constitute the sacred, complete and final revelation of God to man. And for seventeen centuries religious schools have taught and the Clergy has defended this absurd doctrine, and countless millions have believed it, with all its inconceivably cruel implications of endless torture for those who could not or would not accept it. Students of modern psychology and the laws of

the mind realize the awful power of such mass suggestion when supported by the enormous and costly propaganda of organized religion. The new conception of God embodied in the Teaching of Divine Science is having its effect upon the consciousness of mankind, and, whether under the name "Divine Science" or some other term, will ultimately replace the old idea of God with one that is based on Principle.

The new conception of God is Monotheistic. There is one God and one only who embraces all that is or ever shall be. He is Infinite Life, and knows no death. Infinite Truth, and sees no error or evil. Infinite Intelligence, and therefore acts always with the perfection of changeless Law. His Will is not the action of personal volition, but the action of Law. His Love is not the expression of a partial and selective affection, but the operation of the Force of Life, Beauty, Harmony and Infinite Abundance expressed on a scale and through a law that is infinite and eternal. His Word is not the thought of an individual, but the Truth expressed in Creation. The symbols of His Word are the stars and the planets and all that exists on them. The Laws and Principles that act with absolute and unchanging precision wherever form exists, wherever motion occurs, wherever Life is manifest, are the true Word of God, and by no reach of the imagination can we conceive of it as ever changing, for it is the Mind of the Eternal Wisdom in action. The forms change but the Word is everlasting, even as the wave of the sea moves, though its waters do not. How vastly different is this conception of the Word of God from that which could compress the limitless Ideas

of Spirit into one book or a thousand. It is only as we see in nature and natural laws the Word of the Eternal that we shall be able to lift our vision to behold the Truth of Spirit on the plane of Spirit.

The Universal Spirit — God — is related to the individual in much the same way that a principle is related to any particular phenomena occurring within it or because of it. Thus there is a principle of energy which we call gravity, and this energy is released or expressed when a material body moves in space. The principle is universal; the body is individual, and the force of gravity acts through it in accordance with fixed laws of mass, density and velocity. A falling apple releases a small amount; a planet, a large amount. The law always responds to the individual body according to its size and weight and other conditions. The gravity is unconditioned and impersonal in relation to the object. The object is the personal factor.

The Infinite and Omnipresent Cause of all things is impersonal in its relation to all individual being. God could not be both individual and universal at the same time or at any time. But as Principle, God is both the Cause and the Intelligence of all life and form, and all personal existence is derived from the One Infinite Life and Mind. The Infinite cannot be contracted to the finite, but the finite or individual can unfold through the process of evolution, toward a fuller understanding of the Infinite.

The revelation of God to man is not the volitional action of Deity imparting a message to

man, but the action of the human mind in discovering that which has always existed as Truth in the One Mind. Revelation is a continuous process, dependent only upon the unfolding powers of the mind of man, and includes natural as well as spiritual laws and phenomena. The process does not involve the action or intervention of personal Will on the part of God, for the Will of God is expressed in the eternal laws of the universe, and is therefore impersonal and impartial with regard to all creatures, including man. The only way an individual can know the Will of God, is to discover and acquire a knowledge of the eternal Laws of God.

As the consciousness of the individual becomes more and more enlightened with spiritual understanding, he learns that the Universal Intelligence responds to him at the level of his mental perception. This self-conscious recognition of unity with Spirit accelerates the process of spiritual evolution. It has its symbol in what Jesus call being "born again". The attitude of God has not been affected by this change in the individual. The change has been one of growth on the part of the Child, not of the Father. Neither is there in this process a time of magic transformation, except as the inward growth in consciousness may culminate in a sudden recognition of the Truth, even as the grub matures and bursts its shell to become the butterfly.

This new and larger conception of God, based as it is upon a principle and law of conscious mental action that can be demonstrated in human experience by healing the sick, and otherwise

transforming the conditions of individual life, will assuredly result in a new type of human being. It is the ushering in of the New Age and the establishment of the Kingdom of Heaven—a new order of life—in which Justice and Truth shall reign supreme, because Christ, the Divine Man latent in each one, will have become active and manifest as the Super-Man. In the greatness and sublimity of the conception of God as the Universal Father-Mind and Man as the Immortal Son, there is power to lift humanity to heights of Spiritual knowledge and vision that will transform the world and make real on the objective plane the Ideal of love and universal brotherhood which has been a subjective reality in the soul of man since it was first expressed by Jesus of Nazareth.

1 1 1

Dynamic Thoughts

Mental power is *conscious energy* and is that degree of Universal Mind of which we have become personally conscious.

1 1

Individual mind is a window through which God views the universe.

1 1

I am spirit, and I have dominion over all things in the degree of my conscious knowledge of and faith in spiritual law.

1 1

I choose what I will and Spirit objectifies my choice.

A Message to Our Subscribers

DEAR FRIEND:

For many years "Daily Studies in Divine Science" has been bringing to you its message of courage, of faith, of instruction in the things of the Spirit. It has been a vital factor in the spiritual life of many thousands of earnest and thoughtful men and women. In its character, tone, quality and purpose, it has grown; it has expressed the high ideals and inner vision of the devoted Teachers and Practitioners who have contributed to its pages, and especially has it been an instrument for the inspiring leadership of Nona L. Brooks.

Because Miss Brooks has decided to devote her time to field work and to writing for an indefinite period, a change in editorial management seemed advisable. Her freedom from the detail work involved in editing the magazine, will enable her to contribute more extensively to its pages, and as she will be traveling a great deal, especially during the next several months, we look forward to many interesting and inspiring contributions from her.

The editorial duties have been assigned by the College Board to Harvey Hardman and Rev. Anna L. Palmer. Mr. Hardman is the Minister of the First Divine Science Church of Denver, and Mrs. Palmer is one of the pioneers in the Divine Science Movement. Indeed, she has stood next to Miss Brooks in the official life of the College for many years. She is a woman of unusual culture and a Teacher of great ability, and will contribute regularly to our pages.

We feel that the time has arrived when our little periodical should have a new dress. We have therefore decided to enlarge it, and place on

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We feel that the time has arrived when our little periodical should have a new dress. We have therefore decided to enlarge it, and place on

the cover a detail view of the First Divine Science Church of Denver. This beautiful edifice is, from the architectural point of view, one of the most classic and interesting buildings in Denver. It is in every sense of the word a work of art. We believe we could not use a more attractive or more appropriate picture for our cover. We trust you will like it and approve the change. You will of course note the other changes on the cover, which we feel are in keeping with its new appearance.

One very important factor in our work of making this a more helpful and interesting magazine, is the attitude of its readers. Tell us what you think of it as it is, and make suggestion for its improvement. If you find a treasure in your reading, send it in with the name of the author and the publication. We may be able to pass it on. Better still, if you feel that you have a worthwhile message, write it out and send it in. We may be able to use it. Should you do so, be sure to enclose a self-addressed stamped envelope for its return in case it is not acceptable.

If you approve of our efforts, if you are helped by the spirit and message of this friendly little Visitor to your mind, pass it on. Send in the names of those who you think might be interested, and we will mail them a sample copy. Or better still, send a dollar with each name and address, and your friends will receive "DIVINE SCIENCE" for a year.

Assuring you of our earnest purpose to do our utmost to help make the year nineteen hundred and thirty a richer and bigger year for you in the things of the mind and spirit, I am,

Faithfully yours,

HARVEY HARDMAN.

Saturday, March First

Watchword: Inharmony is the result of worry, not the cause.

How many times we hear people say, "If only conditions would change, I would not worry so", or, "I am worried because some physical inharmony persists", showing that they think that the condition comes first.

How often we have said, "God is Infinite Intelligence". Intelligence is an attribute of Mind. This is a world of Mind, and all conditions, whether harmonious or inharmonious arise from mental attitude.

One sees or hears something, and immediately there is a mental re-action. This mental reaction, if very strong, is a demand upon Mind Substance, and Mind Substance responds in kind, but through some mysterious process, *builds* that mental re-action, or demand into an experience. If the reaction has been one of fear or hatred or strong resistance, the experience will be uncomfortable. It may be a cold merely, or it may be one of a number of things, and it may be in your body or your affairs. If the reaction is a happy one, there will come a sense of well-being, and confidence.

God is in His world, and even though I do not understand always, I can trust; I can keep a wholesome attitude.

Study—Isa. 66:4

Jer. 6:19

John 15:16

Pages 93, 94

Monday, March Thirty-First

Inspiration for today: "The life in me is God in me."

What a thought! We know that God never fails; that God is never stagnant, never tired, never discouraged, never sluggish.

Accepting joyfully the statement, "The life in me is God in me", I feel buoyant, new, free, and tireless.

If a thought of "born tired", presents itself, I will remind myself that there is no such thing.

If a thought of weakness tempts me, I will rejoice that in Him there is no weakness at all, and that His life is my life, for there is no other life.

In this life, which is the activity of God, there can be no sickness, no disease.

Why then, do I feel inharmony in my body and my affairs?

Because I think inharmony.

The thoughts I think, which are the activity in mind are the demands I make upon the God activity, and they become visible to me, but the only "life" they have is the thinking I do.

But as I keep uppermost in my thought that God is my life, and remember that that life is the activity of all that God is, I cannot entertain negative thoughts. God is my life.

Study—John 6:47, 51

John 10:27-30

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1 1 1

A band of silent workers, experienced, efficient and consecrated, are sending their blessing several times a day to all parts of the world in loving help for those who desire healing for mind, body or affairs.

1 1 1

Many joyful letters come to us; letters filled with gratitude and thanksgiving for the benefits received.

1 1 1

If you wish their help, write a concise letter stating definitely your need. All correspondence with this Department will be strictly confidential. Your letter will be lovingly handled, silent work for you will begin immediately. We are certain that you will be blessed by this direct connection with those who are so splendidly equipped to help you.

1 1 1

You will gladly make your love offering for the time and thought given to you by these consecrated workers

1 1 1

Address the

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1819 East Fourteenth Avenue

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The Truth of Treatments.

I had a very dear friend whose young daughter was taken suddenly with what seemed to be vomiting and fever.

After the child lay ill for a day or two, the mother being very anxious called a physician and after examining the child he prepared to leave and motioned to the sister of the mother to follow him. When alone with her he said, "You must prepare the mother for the worst, for this child will probably pass away in twenty-four hours; it is a serious case of spinal meningitis."

Being her devoted friend and knowing the Truth of God's healing power, which the mother did not understand, I said, "I will work to know the life of God for this child." With persistent faith in God as all power, and determination to know that the law would work, I sat up late into the night speaking the word of Truth.

When the physician returned the next morning and found the child still living he said, "She will probably pass in thirty-six hours." Then I declared more earnestly than ever that God's power was there to heal her and that the physician was also controlled by the power of God. I also took him into my love and knew that he was working under the power of God.

I worked within myself very faithfully to know no opposing force such as material law or physical causation. At the end of the thirty-six hours in which she was supposed to die, all symptoms had passed away. The physician then said, "If she recovers from this she will probably be an invalid."

I remained firm in the face of his prediction and declared that God's work is a perfect work and I trusted to His law. To the utter joy and astonishment of all concerned with the case she not only recovered but was a beautiful specimen of a healthy child. A. L. P.

A Business Demonstration.

In settling an estate there was quite a complication in the payment of a note. I paid the note in full in good faith thinking that the other party who was equally liable would of course meet her obligation. But time passed and she seemed unwilling to pay though perfectly able financially.

I then realized that this could be taken to the Father and settled perfectly and harmoniously. After a conversation in which she seemed unwilling to consider it her indebtedness, I turned from the telephone and declared to myself, "Why, you are seeing something that is not true of God." With positive affirmation I declared, "God is justice and I do not have to see anything in my world that is not true to God's perfect justice." This came to me with such a strong conviction that the tears came to my eyes and I knew that the work was done.

The next day she called and paid me her portion of the note in full, though I had told her she could pay it by the month. And in the transaction of this payment there was nothing but the most beautiful spirit of harmony and joy.

I consider this a demonstration of how the impersonal attitude of God's love works. L. A. D.

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A P R I L

Resurrection

By HARVEY HARDMAN.

FOR nearly twenty centuries the Christian world has believed in the resurrection of the physical body of Jesus. Our purpose is to inquire into this ancient belief with the directness and simplicity of minds unfettered by tradition, dogma, and so-called religious authority, and inspired only by the desire to know the truth. Religions change, but the Laws of the Universe are eternal. In our search for truth we are more apt to find it by studying the changeless Laws of God than in the traditional beliefs that had their origin before the age of Science had opened a new universe to the mind of man.

The doctrine of physical resurrection antedates the Christian religion by thousands of years. The Egyptians, inspired by this dream, developed a system of embalming and preserving the bodies of their dead against the day of physical resurrection, and many of those mummies are still in a very good state of preservation, after the lapse of thousands of years. As we look at them, displayed in museums, we are not greatly impressed with the thought that they will ever live again.

Jesus did not specifically state that he expected to return to the earth in his physical body. Had he taught his disciples to expect this, it is certain that many of them would have been there to witness the event. As it turned out, not one of them was there, and those who went to the tomb on the Sabbath following his crucifixion, as tradition relates the circumstances, did so to anoint the body with oil and spices, a custom borrowed from the



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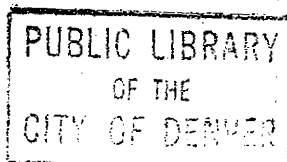
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Great Western

"Abundance Is Yours"

By John Seaman Garns

THERE are doubtless those, looking at the title of this article, who will say something which I have heard said often: "It seems to me that this is a very materialistic religion of yours. You put the emphasis upon abundance for individuals. You are wanting supply; you are demonstrating this, demonstrating that; it sounds like a religion of the counting house."

Such remarks are quite natural, for the whole world has developed a conception of religion as having exclusive interest in a kind of "other-worldliness" which makes any practical application of God's Law of Creativeness to the problems of every day, sound sacrilegious and shocking. On the other hand, there is some reason to be found for such criticism in the unfortunate teaching and writing of those teachers who have selfishly made capital of the perfectly legitimate desires of people to banish poverty from their lives. But we must discriminate between the charlatan and the scientist, between the thought which advertises a "get-rich-quick" nostrum and that which teaches a scientific law of creativeness.

The thought of this article is not to advertise any such topic as "How to Demonstrate \$10,000.00 Dollars or Ten Lessons on How to Make a Million," or "You Can Have Anything You Want," for that is not the way things happen. That would be dishonest talk because it would not be the Law. We are not saying any such

thing as "you can have anything you want;" because if we could have anything we wanted without obeying the law of productiveness, this world would speedily be a bedlam. If a few selfish people could reach out and get everything they wanted, what a world this would be! How we would each be grabbing for what the other fellow has. There is too much of that sort of thing in the world now. If you see anything you want that someone else has, just appropriate it by hook or by crook! There is a great deal in this field of New Thought that is mistakenly centering its activities around the making of money, or around the definite attainment of certain material objectives.

Even if you could demonstrate \$10,000.00 and have it in your hands tonight, I doubt whether you would find this a better world to live in, for all you would want to do would be to spend it to get as much pleasure as possible for yourself. We haven't learned yet how to spend money to serve other people. Henry Ford is absolutely right. He says, "I have a right to just as much money as I can keep actively serving the social body. The criterion of how much money I have a right to is how much money can I keep working for others." How many people know how to use more than a few hundred dollars to serve people? We all want money—Yes. But the problem is not how to get supply from the outer world, but how to obey the Law which produces supply by lawful means from within. How may man join his mind to the one Creative Power through consciously obeying the Law of Right

Thinking, and so change the conditions around him?

Now someone may say, "I don't see the least difference in the world between using the magic of mind to produce \$10,000.00 and saying that there is a Law by which you may demonstrate \$10,000.00." Let me ask: would you see any difference between my saying, "I know where there is a watermelon patch where you can get all the watermelons you want," and saying, "I know the perfect and scientific way to grow watermelons?" Do you not see a vast difference? One disobeys the law by taking what is already objective; the other says, "I move back into the laws of creativeness, and by obeying those laws and specializing the mind within me, which is also the Mind which has created all things, I project for myself abundance under the law of right thinking. The first way is attaching the mind to effects; the second is applying the mind to causes and laws of operation. It isn't grabbing and getting things,—the Law of Mind does not work that way; it does not work by high-pressure salesmanship; it works by a definite Law of Productivity, the outflowing of creative ideas within man projected into a world order, where, by obedience to this Law, abundance is produced or conditions are changed.

Therefore, I say to you that I believe with all my heart that there is a Law of Universal Mind with which we may join ourselves and which we may use, and which will produce through us with as absolute and definite a reaction as does the

law of gravity to my dropping of a book to the floor. And if I obey this Law of Productivity, I don't need any sleight-of-hand to get money. The power, the Law is *within me*, and it belongs in a Divine Order. The trouble has been that we have devoted too much effort and attention on the law of "grab and get." Industrialists and financiers have spent too much of their time sitting on moneybags or else trying to grab other people's money, when they should have been obeying the law of productivity and creativeness, which is operating today just as much as in 1928, or at any other time. For these reasons I feel that there is a vast difference between the two attitudes of (1) obeying this Law and putting oneself in the stream of abundance, and (2) believing that there is some sort of magic for making money.

There are many people who say: "But, that doesn't sound like religion to me. That sounds like psychology." But what is religion? Religion is the "life of God in the soul of man." Let me ask you, is religion a saving of man's soul that he may live in a hereafter, certain that his sins are forgiven and that he is right with God? While the race was on the emotional plane and agonized over its failures to make at-one-ment with God, it was necessary that there should be a religion of sacrifice, absolving man from the terrible consciousness of sin. That is what has built up most of the ancient religions, the desire to save man from his sins. But how many people today are bothered by a deep sense of sin? Not many. They realize that they have missed the

mark perhaps. But people are not conscious of sinning. They dare to try again. The consciousness of sin is on the emotional plane and that belongs to a level of consciousness out of which man is rapidly evolving. We don't need to reject those wonderful things in the older religions, but when we build up a salvationistic scheme in which our chief end is to save our own souls for a life hereafter, I don't think that it is any less ignoble to be wanting *abundance and conditions of right living here and now*. If my religion is only preparing me for a heaven hereafter and cannot help me to solve my problems today, that isn't much of a religion. The kind of a religion which will be truly helpful will be one which recognizes that there is a scientific way of unifying man's mind with the Mind and the Creative Processes of the Universe, and so allowing man to operate in this world scientifically and surely.

Life is a scientific, operative, law-governed activity on all planes, and the same old unification of man's heart and love-life,—a consciousness of perfect oneness with God, must be supplemented by a consciousness that man embodies a Law of Creative Thinking which gives him absolute dominion.

There are many people who think that this depression and all the chaos in industrial conditions is going to drive people back into the church, and that the revival that is to come will be in the old accepted interpretation of religion. I much doubt this outcome. The great majority of the more finely developed minds will be driven

into a new kind of unity with God which will not be mere sinless peace and repentant love, but a unity with the Universal Power in terms of Mind and Spirit whose laws we find *within us*, rather than in a creed or a sacred book. Why should we be afraid that we are losing something sacred? We are not losing anything of the intimacy of the older love relationship with God from which the beauty and peace of religion flowed, but we are finding it inside us in law-governed operation instead of outside in relationships that are objective and powerless to help us modify our world.

The sooner people begin to learn that there is a great Law of God's Mind which Man, Son of God, uses; that there is a great and wonderful union between this little self and the Self-of-All, which is ready to operate from within upon this world order, producing right conditions, the sooner we are going to know that it is the way that leads to wealth and harmony for the individual and just industrial and social conditions for all, and thus bring about a complete revolution in this old world of ours. When we realize this, we will see the necessity for just such teaching as Divine Science presents. It is the beginning of a great movement to change the world order by changing man's conception of himself.

The only time Jesus prayed was in the Garden of Gethsemane, when he was in doubt and agony of spirit. What did he usually do? He didn't address God as a pleading suppliant. The only

other time he had doubts was at the grave of Lazarus, when there were so many paid mourners distracting him with their grief and when the despair of Martha and Mary weighed upon him. The only times he prayed in supplication were when he himself doubted. What did Jesus do most of the time? He did the thing the New-Age man is to do. He said, "Let this be," and it was. He used a Law of Mind whereby he declared that the withered hand should be healed; that the lame man should stand up and walk; and he did these things by command, and by opening his mind to a Universal Mind, then declaring the Law. Jesus was not a different kind of man from you and me; he was different in the degree of his scientific understanding; but not in kind. He was so very clear about that, and tried hard to show people that "greater things than these shall ye do" when I, *as a person*, get out of your consciousness, and you turn within yourselves and see that the *Christ is in you*. This is the message of the New Age; this Law of Creativeness we have to learn how to operate; *this is what is going to demonstrate abundance for you*, and nothing else will.

This is a Law already written in your heart, a Law within you which we have not recognized because we thought all religion was just getting a devotional attitude of the heart. This is the first step always, but the evolutionary process is carrying us on and sweeping us into another level of consciousness where we shall worship, plus a unification of the mind of man with the Mind and Will of God. We shall operate a Law

of Thought, by which whatever idea we plant in the Mind of the Universe, will begin to develop and in due time bring forth after its own nature.

What have you been planting? "Well, I have been planting the idea that these are very hard times and that it is pretty hard to get along." All right, that is the idea that is planted down there in Mind and it will be *expressed through* you. Life is like a mirror and *reflects back* to the mental images you *hold before* it. What have you been planting? "Well, I have been planting the idea that I didn't feel very well this morning, not as energetic as I was a month ago." All right, if you dramatize that thought, that is the way you will feel. An idea that is held definitely in the focus of consciousness is joined to the great Universal Subconsciousness and is produced by a definite Law of Creativeness.

It isn't much of a religion that doesn't bring itself down into the everyday lives of people and improve their conditions of living. If my religion only helps me to get to Heaven, it is *merely sentimental*. Let us learn to operate this Law of Creativeness and Prosperity. Know that if you will experiment with this Power within you, within three months you will have such a consciousness of abundance that your problems will be solved. What is more important, you will know that as a Son of God you join him as co-creator in establishing a world of beauty and abundance around you.

The Vagabond Philosopher



"Let's Start Over Again"

By Harvey Hardman

RESOLUTIONS usually have to do with stopping something, some personal habit that is felt to be detrimental to health or progress. And they are usually broken soon after they are made, for not many people have the same sense of fidelity to a contract with themselves that they have when they have given their word to another person. This lesson deals with the other side of the picture,—making a new start.

Everyone has at some time wished that he could start life over again; begin as a child and start with the advantage that the years of experience have given. Well, it is possible to do just that.

One of the best things to do first, is to dismiss the idea that the "years of experience" have made us old. No one is over a year old physically, for the body is entirely re-made every twelve months, except for the teeth and the bones, which require a little longer. But you are new-born physically, whatever the number of years that have come and gone since you appeared on this planet. If you have been hypnotized with the general thought of the world that years make one old, get rid of that as the first step toward starting life over again.

Essentially this means accepting a new deal as to the meaning of life. Life itself does not grow old. It is fresh from the Infinite Source of Life each day. Start with that thought and invest it with the feeling of joy and gladness that you are still young, still have in you the spirit of adventure and romance.

Your thoughts are Invisible Magicians—Fairies if you like—who bring you exactly what you ask for. They will bring you love, if you ask for it, and love is immortal youth. If you get right down to rock-bottom thinking, you will see that there is only one thing that can ever drive love out of your life—fear. When fear is admitted into your house of life, love departs. Then you grow old.

Love something, if it is only a cat or a dog or a canary. Go out and look at the wonderful pictures the Great Artist paints in the heavens at sunset. Look with the spirit of love and youth at these new creations, until you feel you are one with it all.

When you have opportunity to speak a cheerful and encouraging word to someone who is depressed or unhappy, or to perform some helpful service to another, do it with love. When you pay your bills, do it with gratitude that you have the money to pay and give your blessing to the money and for the ones to whom it goes—people who have served you. In a word, make love the keynote of your life, and you will forget to grow old.

“Let’s start over again.” Let’s start by dropping some of the old burdens. Let’s be free. Many people grow old by worshiping old things—old gods, old creeds, old thought patterns.

Divine Science is a young religion. Unless the people who practice it try to make a god of one of its Teachers, it will always be young. At present it has about it the freshness of the dawn of a New Age. Make that spirit your own. Truth cannot grow old nor can you if you love Truth above all else. Keep alive in your heart the faith that this young and happy religion will remake human life, banish greed and hate and fear, and make glad the heart of the world.

All you can possibly do to bring about the New Age of Justice, and Truth and Brotherhood, is to think, live and act your Principle, and if you do that, you will not whine nor be bitter because others have not yet seen the Light. You will be glad that you can contribute something of real and permanent value to human progress by putting into practice daily, your vision of a New Heaven and a New Earth.

Love people, but treasure your freedom. Real love never binds its object, nor will it be bound. Be grateful for the opportunity to unite your thought with others in worship in this church, or wherever you feel your spiritual home to be, but do not let the Minister or anyone else throw a lariat about your soul and put the brand of his personality upon it. Keep your mind sweet with new thoughts; your heart filled with universal love; your body young and vital by knowing that the life of God in you is an ever-flowing fountain of life.

I used to think that it was necessary to go to a new place to start life over again. I had a life-sized inferiority complex, was sensitive to criticism, and often felt that my mistakes and disappointments were sufficient reason for folding my tent and going to a new place to start over again, in the hope I should be able to acquit myself with greater credit. This attitude gave me plenty of occasions for pilgrimage. I became a "rolling stone" and while I gained some of the polish that goes with extensive and varied experience, I certainly failed to gather "moss"—possessions.

I awoke one day to see that wherever I went I carried with me the old self, and that my experiences were really the shadows cast by this self.

I read and heard in my soul the noble challenge of Emerson: "High be his heart, faithful his will, clear his sight, who has cast off the common motives of humanity, and has ventured to trust himself for a taskmaster; that he may in good earnest be doctrine, society, law, to

himself; that a simple purpose may be to him as strong as iron necessity is to others." And again: "It is only as a man puts off from himself all external support and stands alone, that I see him to be strong and to prevail."

It was the perception of the truth of this gospel of the soul as the only and ultimate reality, and that "no change of circumstance can repair a defect of character," which finally led me to freedom.

This freedom embraces the idea that all changes must first take place in the soul, and so, in order to start over again, you can do so at any time, in any place, under any conditions, by changing your mental attitude. For instance, if you are diffident, timid and ill at ease in a social gathering or among people who are strange, you will not be able to correct this defect by running away from such occasions.

You begin to strengthen your spirit and develop courage by thinking of yourself as poised and adequate, free and articulate, easy and gracious in manner. When you speak, do so in a round, full voice, with clear enunciation and with positive force.

During that distressing period of my own self-depreciation and timidity, I would often look with more or less awe upon men conversing so easily and freely, and wonder what weighty subject engaged their attention. Later I learned that it was very often nothing more important than an off-color story, and that when it came to real thoughts, I was equal to most. This discovery gave me courage, self-reliance.

I have discovered one very significant fact in my experience with people: I have never known a student of Emerson's *Essays* who was mediocre in mentality. Without exception they have been people who possessed mental means—wealth. He strikes so deeply into reality, deals so frankly and directly with laws and principles, that the student of the "Essays" becomes universal in his mental outlook, and finds his powers of perception are heightened, and the rational faculty strengthened.

It is easy to become marooned or to get stuck in a rut. Hence it is wise to take stock of ourselves occasionally, and start over again, not so much by the negative process of cutting something out of our life, as by beginning a new and constructive process of looking at life. If we do this, the old will pass away, as it must when we withdraw the thoughts that nourish the old ways of thinking.

Divine Science, with its emphasis upon spiritual and mental freedom; its sane and wholesome philosophy of life; its simple statement of the Law by which life's problems may be solved, is an ideal system of study for the ones who desire to keep alive in their hearts the spirit of youth, the zest for life, and the quest for truth. Here you are free among a free-thinking people. Let's start life over again by resolving that we will keep our minds filled with thoughts of courage and faith, and our hearts attuned to the divine rhythms of love and beauty and truth. If we do this the new year will bring to us an abundance of good things, and we shall be happy and grateful each day.

Mind Power, A Foreword

During the past few decades the objective world has been transformed by a hitherto almost unknown force. Through the centuries electricity had flashed across the heavens before the very eyes of man, but he saw not.

It took a seer, a thinker, to realize that this power could be utilized; could become a mighty factor in human life. The years since have proved the truth of Franklin's vision.

About a hundred and fifty years later another great force was discovered, and today we are proving that Mind-Power is the supreme dynamic of the Universe.

The average student of metaphysics needs to know more about this Power; he needs to study more deeply the mental side of his make-up in order to bring the level of his consciousness to higher reaches of Truth.

If one is to understand and to use Mind-Power, he must believe that it is, and he must prove its uses in his own life. Because such knowledge and such action is vital to our welfare, I am giving the entire month of lessons to this subject. I trust that the careful student will be convinced that:

Mind is universal, therefore it is in me.

Mind is all-powerful; I can use its power to heal, to bless, to solve every problem.

Mind is my Being, the Source of my life.

Mind dwells within me as my very intelligence. I need make no mistakes, for Mind is open to me; I have immediate access to its wisdom, love, and power.

Let him also resolve to recognize this Truth daily, hourly, if there is reason to do so; to turn to this guiding Wisdom for the direction of his life. Let him trust its leadership, rejoice in its companionship, use its power.

The Daily Lessons, when studied regularly and meditated upon until the deeper meaning is discerned, are helps to our spiritual development. Spiritual consciousness is the greatest blessing one can attain.

If one is persistent in his study and living, he will come to know the supreme joy of continuous unfoldment. This means that one's consciousness is ever expanding, ever deepening, ever becoming more inclusive; ever realizing more knowledge, more love, more beauty, more power, more good, more of all that is desirable. This is heaven.

Tuesday, January First

Meditation: Today I begin a new year full of privileges and opportunities.

McIvor Tyndall was fond of saying, "Every moment is a new moment." Then he would urge his listeners not to carry into the new moment any negative thought or feeling or any memory of an unhappy experience—no left-overs, but to realize newness of life at each point of time.

An affirmation that often has brought me a renewed feeling of pep and joy and power, is this: Every moment I am fresh from the Mind of God. Sometimes I have added: For Creative Power is active within me now as my very self.

When such truths are realized, there can be no sense of lassitude, of staleness, or exhaustion. Life becomes immediately vivid, entrancing, joyful. One feels his ability to meet effectively and satisfactorily the demands of the day. Life, his existence, becomes an interesting game; he plays it like a good sport. A unique game, for every one who plays according to rule, wins; there are no defeats, only triumphs.

Let us enter the new year with the determination to play the game to the best of our ability; to meet all experiences with a certainty of power, with the attitude of joy in our part of the game, and with the assurance of success. Such an attitude will make the year rich and satisfying for each of us.

Bible: Watch ye, stand fast in the faith, quit you like men, be strong. I Cor. 16:13

Wednesday, January Second

Meditation: All is Mind and its Manifestation.

Is this true? If so, is it not most important for us to know it? How can we know it? These are natural questions; their answer lies within one's self. No one should accept a statement of this kind merely because another has made it. Each should prove it for himself.

Mind-Power is the subject for this month because I believe that Mind and its manifestation is all, and that it is vital for us to know this and to live by it. Therefore I ask you to give earnest consideration to the meditation of today.

My object in doing this is:

1. That you may prove for yourself the truth of this statement.
2. That you may be stimulated to practice the Truth you discover.
3. That you may vivify within yourself the realization of ever-present Mind and its creative processes.
4. That you may develop your inner power, so that you are no longer a creature of circumstances but a creator of circumstance.

The first step toward this is to believe that Mind is and that it is all powerful.

The second step is to use Mind-Power, to live the truth you accept if you would prove it to yourself.

Practice for today: Repeat the meditation many times during the day. Think about it; ask yourself its meaning. Be assured that you will come to know. For—

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

II Tim. 1:7.

Thursday, January Third

Meditation: "Build thee more stately mansions, O my soul."

We live in our mental realm. Some live in hovels, some in buildings of beauty. The character of our thoughts determines the quality of our homes. Our steadfast aspiration should be: Better, ever better building.

We think in accord with what we believe. It behooves us then to be very careful as to what we accept as truth.

Mind is universal. We believe this because God is Mind and God is everywhere. Therefore we can say, "The Mind of wisdom and love, of abundance and power, of life and health is everywhere now. Mind is the Source of our being; we live in Mind; Mind lives in us."

We have immediate access to Mind when we need wisdom to make a decision, love to meet a hard situation, power to solve a problem.

This Mind is the source of all the power and wonder and beauty of each life. Let us get close to it in thought that we may realize it more definitely.

For realization: I believe in the ever-present Mind of God. I believe this Mind is in me. Its abundant riches are mine now. There is no postponement in Mind; all is harmonious now. There is no lack in Mind; I abound in good now. There is no separation in Mind; I realize its companionship now.

Bible: If thou seek Him, He will be . . . found of thee. I Ch. 28:9

Friday, January Fourth

Meditation: Creative Mind dwells in me.

Every thought produces an effect. Every thought writes something in the subconscious mind, and the subconscious mind sets about fulfilling the command given it. It does not argue as to whether the order given is wise or foolish; will lead to inharmony or to happiness; will weaken or make strong. Its province is to receive impressions and put them into the objective world without question.

From this we readily see that we are responsible for our experiences. No one can think and talk of sickness and remain well; no one can believe in lack and realize abundance; no one can entertain fear thoughts and live peacefully within or harmoniously without.

We must be careful not to accept the negative expressions and experiences about us as necessary accompaniments of life. They are man-made conditions, the outcome of ignorance. They do not belong to us and must be overcome by the exercise of Mind-Power.

We meet these experiences one by one and right them one by one. In this way the world will eventually be saved from the tragic results of its ignorance.

As you and I meet experiences of our day with the knowledge of the Creative Mind within us, the undesirable and tragic will fall away and our lives will become rich and powerful in the joy of the new outlook.

Bible: I can do all things through Christ (the Mind within) which strengtheneth me.
Philippians 4:13

Saturday, January Fifth

Meditation: I must watch my every thought.

The sun, moon, and stars; this planet; man; you and I were in God-Mind before we were formed. Every thing begins in Mind. Look about you. Can you find anything that was not first an idea before it became an object? The chair you are sitting in; the desk; your clothes; the house you live in; this Monthly; these Daily Studies; all were mental pictures before thought brought them forth.

First the idea; then thought takes hold to bring the idea into form. So the first law of expression, of creating, is that everything comes from within out; Mind before form; idea before objects.

The second law of expression is: Like produces like; everything produces its kind. We know that man did not spring into being by accident; the Idea of man was in Mind before man could become a human being.

Today your personality and mine have been developed through the years by the character of our thoughts. Wrong thinking brings the weak and undesirable personality; right thinking brings a desirable personality as well as a strong, healthy body. Every thought has its effect; like produces like.

We have written all over us signs that indicate the nature of our habitual thinking. It is highly important, then, for us to be careful of our thoughts. We must think health, not sickness; abundance, not lack; ability, not inefficiency; love, not fear; faith, not doubt; joy, not sorrow.

As we think with deep conviction, so do we experience. Adapted from Prov. 23:7

Sunday, January Sixth

Create in me a clean heart, O God, and renew
a right spirit within me.

I will put a new spirit within you.

Be ye transformed by the renewing of your
mind.

We also should walk in newness of life.

Now we are delivered from the law, being
dead to that wherein we were held;

**We should serve in newness of spirit, and not
in the oldness of the letter.**

Put ye on the new man, which after God is
created in righteousness and true holiness.

I will sing a new song unto thee, O Lord.

He hath put a new song into my mouth, even
praise unto our God.

The Lord is my portion, saith my soul.

The Lord is good unto them that wait for
Him, to the soul that seeketh Him.

In the way of righteousness is life;

In the pathway thereof there is no death.

**Keep thy heart with all diligence; for out of
it are the issues of life.**

Thou art my lamp, O Lord: and the Lord will
lighten my darkness.

**He is a shield and buckler to all them that
trust Him.**

God is my strength and power.

**Therefore I will give thanks unto thee, O
Lord: I will sing praises unto Thy name.**

Bless the Lord, O my soul. Bless His holy
name.

Monday, January Seventh

Meditation: I will meet my problems with **Mind-Power.**

Today we begin a special course of thought-training in Mind-Power. Our basis: There is one Mind always present everywhere.

A problem is not an enemy, but a friend. It does not limit nor weaken unless one takes the wrong attitude toward it. It need not be a mill-stone but can be a stepping-stone to higher realization of Truth.

The one who understands that Mind is universal and therefore is within him, knows that he has an immediate Helper in every perplexity. He knows that he may turn to this Mind for guidance, for ability to do his work, for strength to accomplish his task, for the right attitude toward all people, for vision and understanding.

Our affirmation should be: Mind is at hand. I can turn to it with full assurance of its help.

The overcrowded life is one of our frequent problems. We'll say that one's need today is for time to do all that is demanded of him. He asks himself, "Shall I take time for study and silence this morning? Can I do so with a day already over-filled?"

If he is wise, his answer will be: I cannot afford to miss this time of communion. In it I will charge myself with the consciousness of wisdom in all my decisions during the day; with love for the duties before me; with strength to accomplish them without wear or tear; with appreciation of and joy in the opportunities to serve that life brings me.

Resolve: I will daily have my time of study and silence.

Tuesday, January Eighth

Meditation: I regulate my life from within.

Let me give a personal experience to illustrate the last lesson. Some years ago I was carrying heavy work in the Denver schools. The demand at the school was exacting, and there was much home work.

I knew the value of study and silence but thought I did not have time in the morning. When evening came and I tried to meditate, I would fall asleep.

This concerned me at first, but I thought I could not help it. Then I said to myself, "I know God's presence and power are with me always; I will just rest in that thought, and all will be well."

Several months went by. Things were not going well with me; I was overburdened and depressed. I had lost my feeling of companionship with God. I saw my mistake and immediately set about correcting it.

I got up a half hour earlier each morning and spent the extra time in study and prayer. It was not long before I began to feel the blessing that always comes from persistent work in the silence. My spirits rose; my work was more powerful.

In a few weeks, so quickly did I do my work in the new consciousness that I did not have to rise earlier. All was done easily and harmoniously without pressure.

Hear the Blessed Isaiah: Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee.

Wednesday, January Ninth

Meditation: Divine Mind governs my every decision.

We undertake much that is not necessary. We overcrowd our days and make them difficult. Then an unexpected guest arrives; or there are extra business demands; perhaps the children need unusual attention. In the rush and strain we become irritable. We may repress this, but others feel it. The harmony of the home is disturbed; minor or more serious ills crop out.

"Why is life so hard?" we ask. Sometimes we think God made it so; when we alone are to blame. How can we right things?

We must seek wisdom from the Christ-Mind. It knows what we should undertake and what reject. We can trust its guidance. We must be willing to follow its leading even though we may be directed to discard something that is most attractive to us.

We decide to have our morning meditation without fail. The time of quiet will be somewhat like this: Divine Mind is everywhere present; it is here; it is in me. I have faith in its guidance; I follow its leading without question. I am willing to drop from my schedule what it knows is unnecessary. I insist upon planning only what can be done restfully, joyously.

After this, a time of perfect silence, just resting in the Christ-Mind within until its message is revealed. Follow unfailingly that message.

Bible: We have the mind of Christ.—Paul.

In Thy light shall we see light. Ps. 36:9

Thursday, January Tenth

Meditation: "I will strengthen thee; yea, I will help thee."

After the last lesson some one is sure to say, "I have cut out all unnecessary things, yet my home duties are overwhelming. To cook and clean house for a family of five is a full size job. I have no time for study and meditation."

Or, a business man may say: "Since the depression I have had to do the work of two men. My nose is always to the grindstone; if I left anything out the business would go under."

How greatly these two need help. It will come from the Mind within them if they turn persistently for guidance.

I remember a little perplexity that was mine once—the problem of the telephone. It rang so constantly that I was held for hours every day, and much of it, being unnecessary, kept me from more important duties. I tried cutting out all social conversation by saying, "I must go now." But this did not work.

Then I did what I should have done first; I turned to the God-Intelligence within me and placed my telephone in its keeping. I rested from my mental labor and trusted all-knowing, all-powerful Mind. After a few days my telephone rang only when it should. Now it was a blessed help, not a hindrance.

Note: Mind power solves every problem from the least to the greatest. Therefore, "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Psalms 37:5

Friday, January Eleventh

Meditation: I can meet every demand restfully and joyously.

One cannot say this until he has used wisdom in choosing the activities of the day. The guiding power of Divine Mind is within us. We should turn to it each morning with such affirmations as these: I shall be guided in what I undertake today. I will reject all that is unnecessary. I am determined that my day shall be one of peace and power.

A dear woman who was an earnest student had heavy responsibility thrown upon her; she must make a home for her family as economically as possible. She could not come to meetings, as she had been doing. I went to see her, when I could, to give her some practical touch with the Science. She seemed grateful for this and expressed regret that she was deprived of the classes.

One day I found her busy working on a dress for her little girl. She was running tuck after tuck by hand in the soft, white material; it was the time of elaborate trimming. She explained, "Mary takes part in a school entertainment and I am determined that she shall have as pretty a dress as any child."

I pondered this. Here was a woman who really believed that more than anything she wished to keep in touch with spiritual things. If her *supreme* desire had been the meetings, she would have managed to attend. The several extra hours spent on unnecessary trimming would have given her the blessing of two or three classes. And doubtless she did other unnecessary things.

Study: Luke 10:38-42

Saturday, January Twelfth**Meditation: I choose "that good part."**

Re-read yesterday's Bible lesson. We know that Jesus was not sanctioning on Mary's part the shirking of any duty. He was trying to show Martha the mistake she was making in being "cumbered with much serving" and "troubled about many things."

I have no doubt that Martha was proud of her housekeeping; it is a virtue to excel in one's work. It is also probable that Martha overloaded her table with evidence of her good cooking. She must impress her honored guest with her efficiency.

In trying to do this she lost something most valuable—higher spiritual understanding. "Mary hath chosen that good part, which shall not be taken away from her."

I do not believe in inefficiency. Whatever one does he should put his best into, whether it is building a chicken coop, baking a loaf of bread, or directing a business. However, his best should be given without a sense of burden or fear of failure. Nor should he work for self glory; nor merely for gain.

The business man of today who understands the fundamental principles of life will not have a feeling of personal responsibility. He keeps close to the Master-Mind; he follows its guidance with serene certainty of the outcome; he works with poise, peace, and effectiveness. He is using Mind-Power; it always brings right results. There is no wear and tear, no failure, in a business built on this foundation; only joyous, powerful, satisfying activity.

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men."—Paul.

Sunday, January Thirteenth

In all thy ways acknowledge Him, and He shall direct thy paths.

Happy is the man that findeth wisdom, and that getteth understanding.

She is more precious than rubies.

And all the things thou canst desire are not to be compared unto her.

Length of days is in her right hand, and in her left hand riches and honor.

Her ways are ways of pleasantness, and all her paths are peace.

She is a tree of life to them that lay hold of her.

Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

I will pour out my spirit unto you; I will make known my words unto you.

Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

The entrance of thy words giveth light; it giveth understanding unto the simple.

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

With thee is the fountain of life; in thy light shall we see light.

The Lord was my stay.

He delivered me.

Monday, January Fourteenth

Meditation: Through Mind control I have self control.

Not too much introspection but occasional self-examination is helpful. We must be careful to be genuinely honest in such analysis of ourselves; appreciative of the strong points we find; keen in our discernment of weak places in our mental make-up.

Our next decision must be the determination to eliminate, to blot out every wrong thought or feeling we discover. I have known some excellent people who weakened an otherwise powerful character through indulgence in some petty mental habit.

I am thinking now of one who was faithful in her study and living, with one exception,—she was habitually critical. True in many ways, yet she permitted this pernicious habit: She looked for the wrong in others, found it, of course, and heartily condemned. She has not advanced far spiritually; she could not until she corrected this baneful attitude.

The remedy? I should think it out somewhat in this way: "Infinite Mind is in me; therefore its attributes belong to me. It is the Mind of perfect love; love is my true nature. I let the Christ-Mind (Universal Mind in me) have right of way through me. I blot out every thought that is unlike it, unlike my Christ-Nature. I am naturally loving and kind; I think only loving thoughts. I am determined to blot out this false mental habit and to know only love and more love." Then I should persist until I had entered into the joy of habitual constructive thinking.

Teach me Thy paths, O Lord, lead me in Thy truths.—Psalms.

Tuesday, January Fifteenth

Meditation: I know in whom I believe.

It requires strength of character today to keep one's poise. All about us are those who are under the depression; mentally, if not in actual experience.

We are passing from the old to the new; a period of transition is a time of seeming chaos. Only those with clear spiritual vision perceive the Inner Harmony and stand unmoved in the midst of the apparent confusion. The world needs as never before those with deep insight and of unwavering faith in life's processes. We know we have found something of Infinite Value—Mind-Power, the principle by which the universe came and upon which it eternally rests. Shall we not during this difficult time exercise with special vigor that Power, the only power that can bring harmony out of present world conditions?

Meditation to be used every day: Since God Mind is everywhere, I have faith in the unchanging goodness of the Universe. Mind is the Intelligence of the Universe. Mind is the Power of the Universe. Through Mind alone can human wrongs be righted. This Mind says to us: My children, you are gods, living in a God-Universe, partaking of God-Nature. Unlimited abundance is yours; you abound and cannot lack. The very self of God is given unto you; you are strong with Mind-Power, filled with the peace of the Christ-Mind, joyous with its consciousness. You are free from world conditions and have power to dissolve them for others.

Bible: I can do all things through Christ which strengtheneth me.

Wednesday, January Sixteenth

Meditation: "Thou must thyself be true
If thou the truth would'st teach."

As soon as one begins to understand Truth he longs to give it to others. The greatest influence one has is through the power of his life, not merely his objective living but through his inner, established consciousness. The first step toward helping others is self-help. Before one can speak or heal with power, he must know within his own soul. Therefore one's first duty, when he perceives a hitherto unknown Truth, is to live it, to think it, and practice it until it becomes his soul-experience. Then he is ready to speak, and only then.

Have you a loved one you wish to help? Live your life faithfully, joyously, and *silently*. This will be the strongest appeal to him. Be careful not to be self-righteous.

A lady began to study Divine Science. After about two months she told me this: "My husband has made such fun of you people that I did not tell him I was studying. About a week ago something unpleasant happened at home. I was so happy that I was not upset by it but made my affirmations silently and felt serene all through it.

"Shortly after, my husband said: 'What have you been doing? For some weeks I have noticed a remarkable change in you. This morning you did not get nervous and excited as you usually do. What has happened to you?' I told him, and he exclaimed, 'Keep it up; for God's sake, keep it up!'"

Bible: A good man shall be satisfied from himself.

Thursday, January Seventeenth

Meditation: I will exercise the Power that is in me.

In these lessons we are emphasizing very especially the Truth that Mind is everywhere. It is supremely important that we realize this, for it shows us that we have immediate access to its wisdom, love, life, and power.

We know also that Mind does not force its gifts upon us; we are to seek if we would find. Having found, we must use; just to know is not sufficient. We should not have the marvels of today if men had rested in the mere thought of electricity. The first question after the discovery of this mighty force was, "What can we do with it?" We are living in a new world because Marconi, Edison, Steinmetz, and others through the decades have been answering that question by their marvelous works.

We acknowledge the one Mind of the Universe, all-powerful. What shall we do with this knowledge? Use it. Live by it every moment of every day, and there will come into our inner lives wonders far greater than anything electricity has brought into our outer world. This new consciousness will bring also to our objective life everything that can be desired: the power to make our lives rich in the consciousness of good, powerful in accomplishment, harmonious in every experience, and satisfying in every relationship. Shall we bury the gift or, through exercising it, multiply its blessings a hundredfold?

Study: Matthew 25:14-29

Friday, January Eighteenth

Resolve: I can and, by the help of Mind-Power, I will.

The world expects much of Truth students. We make such high statements; it rightly demands us to live up to them.

Jesus, John, Paul expected much of us. They saw the inner Realities and knew that our heritage as children of God justified this expectancy. Ponder these words: "Ye are of God, little children, . . . greater is He that is in you, than he that is in the world."—John.

"If children, then heirs; heirs of God, and joint heirs with Christ."—Paul.

"I am the light of the world."

"Ye are the light of the world."—Jesus.

"As He is so are we, in this world."—John.

Jesus spoke often of the universal Father—"Your Father," "My Father"—and constantly claimed humanity to be his brethren.

Power is our inherent right. The very constitution of the Universe gives us the right to believe that we are richly endowed, fully equipped to live a dynamic, joyful, and satisfying life.

This knowledge has come to us gradually. Mind does not force its consciousness upon us; it leaves us free to discover Truth through our own seeking. This is true in the objective world; the blessings to be found there are not ours until we discover and appropriate them. It is true in the spiritual realm,—the riches of God-Mind are ours now, but we must discern them and through use embody them in our consciousness before they can be demonstrated in our lives.

Affirmation: Through the Christ-Mind in me all power is mine.

Saturday, January Nineteenth

Meditation: "Christ in you your hope of glory."—Paul.

God-Intelligence is in us,—Paul calls it the Christ-Mind. This Mind in us is our sure guarantee of all that is worth while. Through it we can attain our soul's sincere desire.

Jesus kept his perfect humility because he knew that of himself he could do nothing but that the Mind within him (he called it "the Father in me") was all-powerful. His mighty works were done from this basis alone. Jesus also knew that when any individual would come to know and to build his life upon this same foundation, he would do the same works.

Jesus did not speak idly. He did not command us to live perfectly if he knew it was impossible for us to do so. He did not say, "The works that I do shall ye do," just to be encouraging. He knew that if we came to know the Father and ourselves as he knew us and if we lived our lives as he lived his, according to these great principles, we should realize Power as he did,—the Power of the Father within.

Again I remind you that the place of attainment is within. Thought is our workshop. We are to make every thought true to Christ, the Master-Mind within us. We can do this for, if we will, we can be in control. We think but one thought at a time; we can make it loving, wholesome, constructive, power-bearing, for we are the thinker. Let us take command.

Study: Casting imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. II Corinthians 10:5

Sunday, January Twentieth

Jesus answered them, and said, my doctrine is not mine, but His that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.

The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

If we live in the spirit, let us also walk in the spirit.

If thou seek Him, He will be found of thee.

Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you.

If any man be in Christ he is a new creature.

Wherefore, put ye on the new man, which after God is created in righteousness and true holiness.

In the way of righteousness is life; and in the pathway thereof there is no death.

Unto the upright there ariseth light in the darkness.

The work of righteousness shall be peace.

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet dwelling places.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

All things are yours.

Monday, January Twenty-first

Meditation: This is the victory that overcometh the world, even our faith. I John 5:4.

Emphasis has been placed upon choosing wisely our day's work; not to over-crowd, not to undertake what does not belong to us. There are also other decisions that must be made with greatest wisdom.

Some teachers of metaphysics speak of the divinity of desire and say that every desire should be satisfied. Would they say this if another desired their money, their position, their wife?

Desires are to be uplifted; then they become Divine. If one had kept close in his thinking to the Master-Mind, his desires would have been purified; he could not wish for what belonged to another.

In our self-training we are dealing with a subconscious that has formed many false concepts, many imperfect desires. Training in true Mind-Power means eliminating every wrong mental attitude.

Has one the habit of fear, let him work earnestly to blot it out and to establish the attitude of faith. How? In two ways: He should study and think on the upper side of life. You remember that humorous rhyme:

"Twixt optimist and pessimist the difference is droll;

The optimist sees the doughnut, the pessimist sees the hole."

Study: To him that overcometh will I give to eat of the tree of life. . . . I will grant to sit with me on my throne. . . . He that overcometh shall inherit all things.
—Revelations.

Tuesday, January Twenty-second

Meditation: I am master of my life for I am controller of my thoughts.

Read the preceding lesson again thoughtfully; then let us decide to begin immediately definite thought-training such as this: Training to eliminate fear and to establish the attitude of faith in good. Early in the morning and several times during the day affirm rapidly for five or ten minutes, "I do not fear, I do not fear." Repeat it over and over occasionally inserting, "For God is here," or, "For Good is all." Affirm this until you *feel* it. Then think of all the good that has come into your life; every life has had much beauty, pleasure, and good. Forget the undesirable. Think of the Good that is in your life now; if you really seek you will find much. Throughout the day look for beauty, expect kindness, appreciate the blessings that come. Appreciation multiplies blessings.

If you should say that you find nothing good, that your life is a dull stretch of negation, I should know that you needed to stir yourself out of your rut of self-centeredness and to give, give, give.

Give your thought in helpfulness to others; cultivate love for others; recognize beauty of character in others; serve wherever you can, freely; above all, keep your thought in direct contact with the Mind that is All-Powerful, rejoice in it, make it your abiding companion.

Persistence in such training brings insight, realization of many hitherto unperceived blessings, joy in being alive because fear is gone and Good has become apparent. You have found the Presence.

Bible: In Thy presence is fullness of joy.

Wednesday, January Twenty-third

Resolve: I give myself freely, lovingly, joyously.

It is in giving, not in seeking gifts the heart is blest;

It is in loving, not in being loved we find our quest.

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 shall thy soul be fed, and thou indeed shalt truly live.

—Anon.

I recall the story of the elderly woman whom everyone loved heartily and found delightful. She was always cheerful and charming. Her young granddaughter asked her one day for the secret of her charm. She whispered into the girl's ear: "My dear, remember, everyone is lonely; try to make him happy." The granddaughter pondered this earnestly and almost unconsciously when she contacted another she would become absorbed in dispelling the loneliness. Through this interest in others with its loving self-forgetfulness, she grew into an efficient, charming woman, who attracted young and old alike. Her life was filled with the infinite riches of true companionship.

Each of us can make his life joyous and satisfying through wise and loving service to others.

A man that hath friends must show himself friendly. Pro. 18:24.

Thursday, January Twenty-fourth

Meditation: I cherish every divine gift and use it as directed by the Christ-Mind.

In all metaphysical teaching much is said about demonstrating supply, abundant supply for our daily necessities. There is need of this emphasis, for many still believe in lack and consider themselves subject to the world's laws of limitation, the tragic economic conditions about us.

During the past few decades it has been proved time and again that this is not true. Thousands today can testify to the fact that, while formerly they were in dire financial circumstances, through the exercise of Mind-Power they now abound. When one lives close to God-Mind he cannot be limited in any way, within or without.

There is, however, a very important point that we hear little about. It is this: The second part of the demonstration of supply is that we must use the money thus demonstrated, wisely—that is, under Divine Guidance; the Christ-Mind within will give us wisdom if we seek it steadfastly. This is vital if one is to continue his realization of abundance.

If one has been seriously limited in his daily expenditures, he is likely to spend extravagantly when release comes. This is a grave mistake; he is showing that he is an unworthy steward of God's bounty.

Meditation: I rejoice in the richness and wonder of Life. I am thankful for the abundance that is mine. I seek Divine direction constantly in the use I shall make of my supply. Mind gives me wisdom; I trust its guidance.

Study: Psalms 68:19

Lam. 3:25

Friday, January Twenty-fifth

Meditation: I seek to be both loving and wise in my dealings with others.

While love is the supreme gift and we should cultivate it, yet, unless it thinks and acts under wisdom, it may do harm. To be helpful and effective love must be directed by wisdom.

Without wisdom love may develop into sentimentality. This weakens one's self and others. Sentimentality blinds one's judgment, prevents him from seeing the Path of Light.

A wise mother does not give her child everything he asks for; she sees the outcome of certain indulgences and with understanding holds him to that which will lead him on to strong maturity.

The one who understands will not give to the beggar at the door. She will seek to help him out of the dependence and pauperism into self-reliance through constructive activity.

You notice I have said "she"; we women oftener than men, fail to keep the balance. We are given to being sentimental. We must watch ourselves to see that we think and act always under the inspiration of wisdom.

We should think of our possessions as not belonging to us personally but as a trust. We should seek to be good stewards; to spend only when we should, to give all that we should but always at the edict of the Master-Mind within.

The source of wisdom is within; we should turn to it often.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Proverbs 3:5,6.

Study: Proverbs 3:16-26

Saturday, January Twenty-sixth

Meditation: If meat make my brother to offend, I will eat no flesh while the world standeth. I Corinthians 8:13.

Infinite Wisdom has given man free-will. We have the right of choice. This gift places upon us a responsibility—the necessity of choosing wisely.

We are free to make our own decisions but we cannot determine the result of our choosing; that comes by law. Wrong choice inevitably brings inharmonious experiences. Page the prodigal son; he can give us informing data on this subject.

This question comes, "How can we be certain that we are making wise decisions?" There are principles upon which one should take his stand: *Right motive*,—I wish to grow spiritually and to help my fellowman; *Decision*,—I will put from me whatever might lower my spiritual consciousness, for I cannot help others if I weaken myself.

In one sense, I am my brother's keeper. We are so closely related that what one does affects others:

"Nothing in this world is single,
All things by a law divine
In one another's being mingle."

Resolve: To seek guidance in every decision. To refrain from everything that might lower the level of my consciousness, or that might affect others adversely; to keep myself from low desires, close to Divine consciousness, dependent upon its directing and achieving power. To live to my best always.

Bible: Lead me, O Lord, in thy righteousness.
... Lead me in Thy truth, and teach me. Psalms.

Sunday, January Twenty-seventh

Blessed is the man whose strength is in thee.

They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever.

In quietness and in confidence shall be your strength.

Your faith should not stand in the wisdom of men, but in the power of God.

We have the mind of Christ.

Whatsoever is born of God overcometh the world.

He that overcometh shall inherit all things; and I will be his God and he shall be my son.

To him that overcometh will I give to eat of the tree of life.

He that overcometh, and keepeth my works unto the end, to him will I give power over the nations.

And I will give him the morning star.

Him that overcometh will I make a pillar in the temple of my God.

I will write upon him my new name.

To him that overcometh will I grant to sit with me in my throne.

God is my strength and power; and he maketh my way perfect.

The Lord liveth; and blessed be my rock; and exalted be the God of my salvation.

Forgetting those things that are behind and reaching forth to those things which are before.

I press toward the mark for the prize of the high calling of God in Christ Jesus.

Monday, January Twenty-eighth

Resolve: To keep my emotions true to my Divine Nature.

Few realize the tremendous force that emotions have for good or ill. Emotions fertilize our thoughts and make them bear fruit after their kind.

When I first studied Truth I thought all emotion was to be eliminated. Later I perceived the great value of right emotions. Our aim should be not to blot out emotions but to educate them.

It is difficult to get one to see the right and to act justly while he entertains dislike for another, or while he is imbued with intense fear. These wrong emotions must be put from us before we can do any really constructive work.

In my youth I was extremely emotional in the wrong way; fear, anger, dislike of others, were indulged in quite often. As soon as I came to understand Principle, I saw that I could never grow spiritually so long as I followed such feelings.

Here is the way I worked. When any one of these emotions came to the surface, I would think it through in some such way as this: "No, you do not belong to me for I am a child of God, and my true nature is God-like. God knows no anger, no fear; neither do I, His 'image and likeness.' God is love; I, his offspring, am loving."

I did this with positiveness until the untrue emotion was gone and in its place had come peace and love. Everyone who works steadfastly in this way will eventually find release and he will know the joy of the power that comes to the one who has overcome.

Tuesday, January Twenty-ninth

Meditation: Love is the fulfilling of the Royal Law.

Love is the most powerful emotion. Love is conscious unity. It is not the physical emotion that we usually call love.

Love, conscious unity, is the solvent of every problem and keeps the light of God's glory shining in our lives. Therefore, with all our getting let us develop the consciousness of unity, love, the supreme gift.

Love is dynamic; when pure and absolutely selfless, it is all-powerful.

When love includes only a few objects or persons, it is limited and misses much of joy and power. Our goal should be the consciousness of universal oneness, all-inclusive love.

The Mind of the Universe is conscious of its oneness with man and with all there is. The Mind of the Universe is the Mind of God. This is why we can say, "God is love." We are to be very sure of the principle of Unity; we are to feel it and live it. This is Mind-Power working in us.

I was eighteen when my father passed on. Besides the white friends, there were many colored people (we lived in the South) who stood by his bier and said, "There is the best friend I ever had." My heart thrills today when I think of it. My father understood the Negro, sympathized with him, helped him. This is a Divine quality, the consciousness of unity, love.

Have we not all one Father? Hath not one God created us? Malachi 2:10.

If ye fulfill the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well. James 2:8

Wednesday, January Thirtieth

Meditation: Be ye perfect as your Father in Heaven is perfect.—Jesus.

Jesus gives us a high ideal. I have said that Jesus expected much of humanity. He knew the truth of us: That we were his brethren, having the same relation to the Father; that we were endowed as he was with the Spirit of the Father; that we had the equipment to live lives consonant with our Divine Heritage.

Can we meet Jesus' ideal for us? We can try to do so. We shall go further if our aim is high. Emerson meant this when he said, "Hitch your wagon to a star."

What is a perfect human life? It is impossible to describe it in detail but such a life is based upon certain fundamental principles:

1. True knowledge of the meaning of the Omnipresence of God; Substance, Mind, Life, Nature, Power everywhere present.

2. The truth of man, therefore of the Self. Man is of God, like God; endowed with His Substance, Mind, Life, Nature, Power; fully equipped to meet his experiences powerfully.

3. Persistent endeavor to be true to these truths in every thought, in every decision, in every pursuit and action.

I am careful not to limit what one can do. The glory of man is that he has done the "impossible." Our responsibility is to try; the outcome will take care of itself. Our part is to be faithful and constant in our endeavor. Then we shall move steadily onward and upward. Such is relative perfection only, but it leads to a powerful and all-satisfying life. Absolute perfection, if Jesus meant that, may come further on.

Study: Philippians 3:13, 14

Thursday, January Thirty-first

For Realization: I take my stand in the Mind that is always present everywhere. I base my thinking in it; I live by it. I know today that there is only Mind and its manifestation; Mind is the Source of all.

This ever-present Mind is the Mind of God; it is universal Intelligence expressing in every form of life, for there is but one Mind, Creator of all, above all, through all, in us all. In this Mind all live, move and have their being. "Closer is it than breathing, nearer than hands or feet."

Thou wilt keep him in perfect peace whose thought is stayed on thee. I establish my thought in God by turning it constantly to the one Mind of the Universe. It is the Source of my life, of my power, of my good, for it is wisdom, love, knowledge, understanding, power, life, joy. Like produces like; the attributes of Mind belong to me, its offspring. Therefore I can say in Truth: "My old concept of self has passed; I know myself no more after the flesh but after God. I no longer claim weakness, lack, inability; I know my Self, the Christ of me. I am strong, loving, wise, filled with the joy of living."

What I know of myself, I know of others. I claim for them the fulness of the Godhead bodily. I meet them with loving reverence. I expect from them spiritual companionship and loving cooperation.

In the new light I can say with Paul: "I no longer live, but Christ liveth in me."

The Infinite Lover

By Harvey Hardman

“**T**HE Father knoweth what things ye have need of before ye ask Him.”
“God is love.”

The text says that God is love, and that Love knows what we need, even before we ask for it. This is equivalent to saying that God knows what we need, whether we ask for it or not. It is pertinent in this connection to ask the question: If God knows what we need before and whether we ask for it, and God is Love, then why does He not supply it, when, because of our ignorance, we haven't sense enough to ask or perhaps have asked many times but have failed to receive? Either the scriptural definition of God as love means something altogether different from what we mean when we use the word love in regard to our human relationships, or else the Deity is very remiss in supplying the needs of His children. For even a human mother or father, seeing the needs of the child, will not wait for the child to ask, but supplies them because love impells them to do so. If we were to use a common term to denote the comparative wisdom and ability as between God and man, we should say that the new-born babe is as well qualified to take care of itself in relation to the superior powers and intelligence of its parents as man is in comparison to the Infinite. Indeed no figure we could use is great enough to indicate our limitations when considered in relation to God the unlimited.

Perhaps all our terms, when used in defining God, should be recast so far as their spiritual meaning is concerned, and so we will begin by examining the word "ask" as used in the text. When we ask another person to do something for us or to give us something, we are making an appeal to an intelligence like our own, and if we should ask our human father to give us bread, and he gave us a stone instead, we would have reason to think him insane, and if he refused altogether, we would think he had no love for us. At any rate, since we would be using the same language we would know that if in his right mind, he at least understood our need, and it would simply be a matter of unwillingness to grant the request. So when we use the word *ask*, we are using a term that has a definite meaning in regard to human understanding and human desire, and we never think of confusing it with give or deny, or black or white.

Our reason assures us that if we should ask God to lengthen our arm by a few inches so that we could grasp something that far beyond our reach, He would not grant the request, but if we should ask Him, by using our reason, to devise some kind of hook or extension to the arm so that we could accomplish the same purpose as if we had a longer arm, then the request would be granted, provided we cooperated with the mechanical laws involved in making the artificial extension out of some suitable material. In the first case, we would be asking God to work a miracle for our particular benefit; in the

second case, the request would be based on law, and granted, supposing the one making the request was sufficiently intelligent to make the device. If a cat or a dog should exercise such ingenuity in our presence, we would most certainly think it a miracle. This may give us a slight clue as to the way God loves us and responds to our asking.

It is quite plain that the ability to reason, and through this to master natural forces around us is a very considerable gift, when we compare it with the limitations of creatures below us in the scale of evolution. With this supreme gift in our possession, the smaller matters that concern us seem very trivial. But although we are thus favored, it is the habit of the human mind to ungratefully whine for special favors, and then blame God because He does not grant them in the form of miracles. We look outside ourselves for that which can only come from within, that is, by the development of our mental faculties so that we may take advantage of the infinite abundance of power and wealth which the Father has placed at our disposal.

People wonder whether or not God "cares" for them, or has for them a personal love. If God could love in the sense of personal regard the Infinite would cease to be Universal, and that would admit of all sorts of disagreeable happenings in the universe, for He might, in that case, want to do a favor for the Jews or the Arabians by suspending the law of gravity for their convenience, and then what a mess we

would all be in, with chaos reigning instead of law. No doubt God cares for us in the only way Infinite Wisdom can care—by being in us the intelligence and life which enables us to act and think as rational individuals, and thus finding the joy that comes from loving and obeying the eternal laws of the universe.

God cares for man and all creatures by *being all good*, and by providing for all without limit or restriction and without partiality toward any part of the creation. But He can only give to any individual as that individual learns how to use his mind to appropriate the boundless gifts available to him. And this of course places upon man the responsibility of working out his own salvation and finding his own way. The manner of doing this, while it involves very profound mental laws, is nevertheless very simple in all essentials.

The process is one of mental contemplation of the desired good. But it naturally follows, that since a law underlies the process, one is privileged to contemplate the not-good, and so bring that into his experience.

There are people who are always thinking of poverty and crime and the evils in the world, and the result is that the evil overcomes them, enters into their life and experience. Let such a one cry to God ceaselessly for good, and so long as he thinks evil, God will not interfere with the working of the law, and evil will come to him. But when he reverses his mental attitude, and begins steadily to contemplate the

good, and work, live and think the good, then the eternal law will work in him and through him to bring it to pass in his life.

The universal Infinite Lover and Giver is as impersonal as sunlight, and cares for all with the impartiality of Law. But we, in our spiritual yearnings, long for a God who cares in an intimate, personal way, so that when needs arise, or trouble comes, we shall feel and know a companionship with and dependence on this tender, compassionate, and loving Friend. And for the satisfaction of this longing the Eternal Wisdom has provided with beautiful and divine simplicity. We can only know God in the external world as law—pitiless, absolute and unchanging law. But wonder of wonders, the Infinite Mind becomes individual mind within us. The Father is within us, the most accessible place in the entire universe, here in our own hearts.

And this is not the dream of the mystic; it is the reality of experience. This is the "closet" into which we can enter and shut the door of the senses and commune with the Secret Presence, and be rewarded openly, with shining face and happy heart, and with that calmness and power which enables us to face the demands and problems of life without fear or worry. Like childish prattle is all formal worship and ritualistic prayer compared to this sublime communion of the soul with the Father within.

The great mistake of theology has been in ascribing to the Infinite human attributes. The genius of Divine Science is in ascribing divine

attributes to man. We are no longer puppets of fate. We learn to use power that is infinite, love that is limitless, intelligence that is allied with Universal Mind, and is indeed one with it. Instead of limiting the Infinite Lover to the narrow conception of human love, we enlarge our ideal to the All-embracing Law which is perfect in its government of the universe, and, because it is Mind, is capable of absolutely perfect response to the individual mind. And so, when we come to see that the life in us is divine, and the soul within us is the very Father we had hoped to find in the external world, we cease our vain strivings for a "God who cares" as depicted by ancient theology and accept the simple fact that the Father in us is our all-sufficient Guide and Friend; not only a Comforter, but a present help in every time of need.

Here are the tokens of one who is making progress: He blames no one; he accuses none; he speaks never of himself as being somewhat, of knowing aught. When he is thwarted in anything, he blames himself.—Powys.

A Four Square Philosophy of Life

By Annie S. Greenwood

THE ultimate realization of life in its fulness needs to rest on a firm foundation of four basic concepts: The reality of God, man's participation in that same reality, his potential power with which to plan a worthwhile life, and his ability to bring those plans into actuality. This must be the sum total of a truly dynamic life—one which shall show forth and make practical use of man's divinity. Put into the briefest wording, we may say: "God Is, I Am, I Conceive, and I Express."

If we were to be asked how we know that God Is we should have to respond from the upwelling of a consciousness much too deep for rationalization or cut-and-dried knowledge. We intuitively know that God Is; and because this wisdom comes to us by intuition it can never be put into a statement that would satisfy the doubting inquiry of him who does not want to believe, who is looking for a tangible, unquestionable, concrete proof of a God (and hoping that he will not find it.) Opening our hearts as well as our minds to that deeper conviction of the "Is-ness" of God, we receive and are thrilled through and through with a consciousness which, though it cannot be described, is to us the perfect proof of our assertion that there is a God. We know and we know that we know, absolutely regardless of the doubts or questions of any or all. God Is; that is one side of the base on which we stand.

He to whom this intuitive realization has come finds himself surrounded by unnumbered additional proofs of God's being; there is ample demonstration. In fact, such a man knows that the entire universe is God-made-manifest. It is the great Source-of-All integrating Himself in His creation. Living in a concrete and tangible world, man must realize that there could be no result without a cause and that the whole vast array of creation, though it be beyond the comprehension of the finite mind, is but the lesser phase, for the Spirit or Principle back of all visible manifestation must surely exceed that which is seen. The Unseen, the Power, the Cause, must of necessity be greater than that which It produces. Common sense, logic, reason, all proclaim it, but intuition alone—the very mind of God thrilling through the inmost depths of man—can bring the fullest conviction and enable him to assert beyond the power of contradiction, "God Is."

The second premise on which man rests in his philosophy of life is that of his own reality. Of his actuality no sane individual will question, but to sense his reality calls for a deeper understanding. To be able to say with an appreciation of his own divine nature, "I Am," requires again that sanction of the inmost self which is secured only by the consciousness of the Source from which he has sprung. Slowly, up through the evolutionary processes, man has been pushed by an unceasing inner urge which has never let him rest until now in a state of self-recognition he finds himself a creature of choice. What he now becomes is a matter for his own determination,

and that very fact proves his sonship. He has arrived. Knowing his own potential divinity he may choose to exercise it or he may remain in the "far country," trying to subsist on the husks. The choice is his. Because he is a son, not an hireling, he cannot be coerced. His choosing may result in continued wandering, or it may bring him speedily back to receive the robe of power and the ring of authority. Knowing that "God Is," and understanding his own right relationship, he establishes the second side of his philosophy and joyfully declares, "I Am!"

How futile it would be to come home to the Father's house, recognizing his own sonship, unless he were to make use of his rightful prerogatives! Naturally he begins to exercise his rights. His future lies before him; his surroundings need attention; the business of his Father's estate, resting in his hands, requires the best he can put into it in order that it be promoted. Incidentally, he sees that this is also the most effective way in which to further his own interests. Opportunities, circumstances, privileges, responsibilities, all call to him with constant insistence; he must respond with his highest intelligence if the business is to be managed most successfully. He it is who must direct the outcome. Having chosen to recognize his rightful position, there is no escape from its duties and joys. Nor does he wish to escape. Gladly, eagerly, thankfully, he accepts the offices of sonship and plans so that the affairs of his estate shall be carried on efficiently. He rejoices to say, "The Father worketh hitherto, and I work,"

and he knows that the most important part of the Father's work has always been that of thinking, of directing, of creating plans for that which is to be. Following in the footsteps of the Father, he assumes this right and thus lays down the third side of the base on which his whole career is to rest, saying to himself, with a rich consciousness of God-given authority, "I Conceive."

Like a master builder, with the power which careful planning always brings, he now lives into concrete manifestation that which he has first created within his own mind. All that has preceded has been subjective. It has been the result of his own inner mental processes. Deep within his heart of hearts he has involved the three concepts on which his conduct is to be based. That must now evolve into objectivity. His acceptance of the intangible but convincing proof of the reality of God laid the first stone in this structure on which his destiny rests. The consciousness of his own inherent divinity was the second; making use of his power to think out that which he wished to see developed placed the third. These processes all took place within him and they prepared the way for the fourth, the objective manifestation which substantiates these three claims. This fourth side of the base of life is Expression. By word and by deed he shows that these three assumptions are correct for he lives in such manner that those who contact him cannot help knowing that he is standing firm on the foundation he has built for himself. It is not necessary for him to make any specific claim to goodness. No attention need be called to his righteousness. He assumes no air of

superiority over others. These are entirely unnecessary. His very thoughts radiate in his appearance; the beauty of his life shines through with a glow that cannot be hidden. His actions automatically bespeak what he is, and all who come within the radius of his influence are conscious that he is living the Christed life. Whether he say it or not, it is recognized that his four-square platform for life is, "GOD IS. I AM, I CONCEIVE, I EXPRESS."

Every human being is alone in the core of the mind. Therefore learn to love solitude. This central core is a unifying force, an inner identity, the "I Am," the driving energy, the magnetic nucleus of personality. The drifting gregariousness of so many human beings, imitating one another, admiring, desiring, envying, competing, tormenting one another, is simply an attempt to escape this inherent loneliness.—
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Rev. Emma Stolberg, Minister.
- DAVENPORT, IOWA**—School of Divine Science, 1928 Brady S
The Rev. John Doeserich, Minister.
- DENVER, COLO.**—The Divine Science College,
Harvey Hardman, D.S.D., President. 1819 E. 14th Ave.
First Divine Science Church,
The Rev. Harvey Hardman, D.S.D., Minister.
- LONDON, ENGLAND**—Divine Science Fellowship.
94 Lancaster Gate, W. 2 (I.N.T.A. Rooms.)
President Nona L. Brooks; Chairman, Sophie Nicholls
- MILWAUKEE, WIS.**—First Divine Science Church, 2211 N .St.
The Rev. Clara B. Letsch, Minister.
- MINNEAPOLIS, MINN.**—Divine Science Fellowship, 1108 Ni
Ave. Rev. John S. Garna, Minister.
- NEW YORK, N.Y.**—The First Church of Divine Science (Chur
the Healing Christ) Biltmore Hotel, Emmet Fox, Minister; He
Wolhorn, Secretary.
The Church of the Truth (Divine Science)
521 5th Ave. Rev. Albert C. Grier, Pastor.
- OAKLAND and PIEDMONT, CALIF.**—First Divine Science C
and California College of Divine Science, 45 Jerome Ave., Pied:
Rev. Ida B. Elliott, President.
- PORTLAND, ORE.**—First Divine Science Church.
2520 S. E. Clay St., Rev. Thaddeus M. and Rev. Mina D. M
Ministers.
Oregon College of Divine Science.
318 Fine Arts Bldg., Mina D. Minard, President.
- PUEBLO, COLO.**—Divine Science Center.
215 W. 11th St., Rev. Bertha I. Miller, D.S.B., Leader.
- SACRAMENTO, CALIF.**—Divine Science Center, 1011 Eye S
Julia H. Cattron, Leader.
- SEATTLE, WASH.**—Seattle College of Divine Science,
503 University Bldg., Mrs. Mary R. Jennings, Leader.
- ST. LOUIS, MO.**—First Divine Science Church, 3617 Wyomi
The Rev. Elizabeth Nordman, Pastor.
The Missouri College of Divine Science, 3617 Wyoming
Mr. Theodore F. Leilich, President.
North Side Divine Science Church, 4300 Gano Ave.
The Rev. C. W. Meacham, Pastor.
- WASHINGTON, D. C.**—First Divine Science Church.
3303 13th St., Northwest. The Rev. Grace Lightfoot Patch, Mi