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THE MODERNITY OF JESUS

ETHEL RUBY FARNHAM

IN a previous article the man Jesus was sketched as he appeared to men almost two thousand years ago—a man with wonderful powers, splendid ideals, great thoughts, and still with the physical frame, the emotions, the love of men and appreciation of the joy of life, which mark a normal human being. He left a handful of followers—now those who profess to follow in his steps are numbered by the thousands. His teachings have not disappeared from the vital thought of men today, however imperfectly they may be practised. From time to time, all down the ages, the cry has been raised: "Christianity is old-fashioned—out of date." Especially was this said in the latter half of the nineteenth century, when the eager interest in material science and the great achievements of machinery, electricity, and commercial enterprise made spiritual ideals seem visionary and unreal to many. Yet men are still finding inspiration in his life and thought, and if we search for the reason we shall find him ahead of any age man has seen so far, yet in line with the tendencies of the human race as we understand them at present.

In the matter of healing, the world is fast coming to his view. He said to many a sufferer, "Thy faith hath made thee whole," and many a physician today recognizes faith as an all-important element in healing. For hundreds of years mankind supposed Jesus' way of healing to be the exceptional way, perhaps permitted to him alone, certainly possible only to a few favored souls, great saints or illumined healers. Now men are coming to see that Jesus was pointing out the universal road to health, and that the oneness with his Father which he so deeply realized is the key to wholeness of body, mind, and spirit. "Go ye into all the world and heal," was his commission not to the twelve alone, but to every understanding heart.

That the psychology of Jesus is practicable in this age is obvious to the student of modern thought. "Modern psychology is finding its way to the thought of Jesus," says one recent writer. Every thoughtful teacher and parent knows that modern education follows Jesus' methods. Once the psychologist divided the human mind into faculties—in one department the intellect, in another the emotions, in a third the will; the modern student recognizes these as merely phases of one consciousness, thinking, feeling, acting. Jesus saw the intellect functioning as Faith, the emotion as Love, the will

as Obedience, and we too vision these as the ultimate attainments of the fully-rounded human character.

On social and economic questions, where some generations ago reformers imagined themselves to be blazing out untrodden paths, it is becoming increasingly evident that Jesus pioneered the way. His attitude on the family is an instance. His sympathy for woman, no matter how despised or seemingly sinful, was greater than that of his age, and the Jew gave woman then, as he has always done, a higher place than any of the nations about him. Jesus had been reared in a wholesome family, by a mother who thought deeply and expressed herself poetically; and he maintained the deep sacredness of the family. This made his attitude toward divorce seem too radical for practical use; and yet the noblest thought of the race, even its civil laws, which shadow forth the spirit of the times, is coming to see the unity of the family as the first step in the unity of all mankind.

His view of economic problems was many-sided. Fearlessly did he denounce the oppressive or unjust use of wealth, but he did not advocate taking it away by force. It has been noted that in cleansing the temple, he did not release the doves; that would have been taking another's property; he said: "Take these things hence" (John 2:16). His remedy for social inequality was to make the poor and oppressed feel themselves children of God, equal to any other man in privilege. Indeed Bouck White suggests that what Jesus really meant by "the Kingdom of Heaven" was "the Kingdom of Self-Respect"—a realization of the divine worth of every soul. Those who long for the welfare of humanity are just beginning to work constructively, instead of "taking the Kingdom of Heaven by violence," as the reformers of the past have done. We tear down outworn things best by building up the new below, just as Nature pushes off the scales of dead skin by putting new tissue underneath.

If Jesus were here now, we cannot doubt that he would favor no evil; would oppose child-labor, drunkenness, the white slave traffic, not so much by attacking specific wrongs as by creating new hearts in men; by education of their better selves. He recognized well the ignorant cruelty of many rich men—he saw it in the rich young ruler, and yearned to open his eyes to the need of others. We have seen the eyes of some "rich young rulers" opened

by the urgent needs that followed in the train of war, and have found tenderer hearts among wealthy men than we imagined; and we know now why Jesus' larger vision saw great possibilities in some of those plutocrats whose possessions kept them from passing through the narrow portal of "the needle's eye."

He laid more stress on the obligations of a human soul than on its rights. If we were to present to him today the problems of management forced upon us by state, national, and international relationships, he would solve them by an extension of his unwavering principle of the brotherhood of man. It seems inevitable that he would stand for a League of Nations, for he would know that the only security of a peaceful world must be the desire to see every human being free and happy. Probably he would look to America to lead such movements, because we have long professed the intention to put his social ideals into practice.

Can Jesus be a leader in the modern business world? Once it was supposed that no one could possibly follow him and be a successful business man. He, himself, did not think so, and certainly the Jews he dealt with were immensely successful in business! He called to his company the tax-gatherer and the heads of the Galilee fishing-fleet. Men like Wanamaker, Ford, Heinz, Fels, and many other great corporation generals are trying out his methods now, and not failing. He showed in his parable of the laborers hired by the vineyard owner, that he sympathized with the unemployed, and believed in treating working men according to their need rather than with an eye to the profit made out of them. When the business world has come up with Jesus' practical ideals, there will be no more need of strikes or lock-outs.

It is not really necessary to treat religion as a separate topic, for to him all things were religious. He was no lover of formalism, yet for centuries the most complicated religious forms have been built around his simple teaching, until it has been almost hidden in its robes of ceremony. But the world today emphasizes the heart in religion rather than its form, and turns from creeds to truth. Yet he did not despise the institutions of his day—he used them as a means to reach the heart. He spoke in the synagogues; he followed the laws of his race; nay, he filled them so full that they broke under the richness of his interpretation, like the old wineskins of which he spoke.

He saw beyond the narrow horizon of his race, his day, his handful of followers, and beheld the world as the field of his gospel. He stood, as one writer has said, for "the Fatherhood of God, the brotherhood of man, the friendship of the Spirit, the inexorableness of the moral law, the campaign for the Kingdom, and the life eternal." This is a program which is practicable today, and yet so sublimely broad and high that we may be ages more in fulfilling it; and the one item, "the campaign for the Kingdom," lays upon us the obligation of putting it into immediate practice. Here is a trumpet call that puts us on our mettle to make a visible success of the gospel of Jesus for the world of today.

"Judge not thy neighbor until thou find thyself in his position."

THE PSALM OF UPLIFT

AGNES J. GALER

WHEN we understand the Scriptures we will look for the Spirit within the letter; finding it we behold a light which illumines all we have seen and known, and this revelation interprets individual life.

We paraphrase this Psalm so that as you read you may find every statement applicable to your own state of consciousness. Then your mind will be enlightened and your body glorified.

* * *

The Lord is my Shepherd—the Lord within my own consciousness which I recognize and acknowledge, makes me a Master. I have found my dominion and power, which is the creative process within my mind and is my kingdom. The only way by which I may rule is to find that the Lord is my Shepherd; so significant of love and service. I have found my Lord and Master, my Shepherd whose love surrounds me always.

He makes me to lie down in green pastures of plentiful supply. Yea, all that I need is there for my taking. My very nature is my "green pasture," in it I will lie down and rest, and I shall be sustained and fed.

I am willing to be led beside the still waters; I find peace and comfort, no more trouble or worry. The still waters restore my soul so that I am conscious only of health and strength. The "waters," the source of the action and energy of my body, and the light wisdom and guidance of my mind, lead me in the paths of righteousness for I am his namesake.

Every valley has its mountain top; it is the very height of the mountain that makes the shadow of the valley. I will lift up my eyes to the mountain top where the sunshine of God's presence is. The shadow of death will pass, for where the Sun is there is Life; only a shadow then is death. I no more fear the shadow of evil, for my Shepherd is the Sun of my Soul.

Thy rod and thy staff is the consciousness of the protective Presence and I am comforted. This confidence is always ready to share the blessings of the prepared table even with my enemies.

My head is anointed with oil, for loving service to my fellowmen, for the continuous supply from my Lord is overflowing my cup. As I receive, I give—the generative impulse of the Living Fountain flowing through the capacity of my "cup," stimulates and cleanses me first, then overflows to others, yea, even to my enemy. What a glorious reward for such a simple trust in my Lord who is my Shepherd.

Goodness and mercy awakened within me, shall be radiated as a light to lighten those who follow, that they too may find their Lord, and may dwell in His house forever. God has made His tabernacle with man; I will enter now into the joy of my Lord!

Those love truth best who to themselves are true.
And what they dare to dream of, dare to do.

—Lowell.

MOSES (EXODUS-NUMBERS)

AGNES M. LAWSON

HERE in the land of the Midian, near Mt. Horeb, the wondrous Cosmic Vision comes to Moses, and this benign Presence remains throughout the life of the man. We find Moses arguing with it of his own unworthiness to accomplish the tremendous task of gaining the consent of Pharaoh to lead his people out of the dominion of Egypt. Then we see the gradual breaking down of his own mental limitations, for who ever did a big work that he did not in this way break through his belief of himself and rise into the Infinite Belief in him?

"Who has more obedience than me, masters me," Emerson tells us. Moses had found to whom he is to render obedience. Jacob, the self seeker, could not get the *name*, which was so graciously given to Moses, the self eliminator. I AM WHAT I AM is the comprehensive rendering of this by modern scholarship. I am what I am, perfect, eternal, spiritual. To me the temporal and material are non-existent. Duality, time, space, weight, beliefs out of my Mind. Sin, sickness, sorrow and death but inventions of the human mind; but whatever it is, I AM WHAT I AM.

Moses is now eighty years of age and his work is just commencing. A great work requires great preparation. He presents himself before Pharaoh, but this king is more subtle than his predecessor; the other would exterminate the race, this one has made of them a source of income and is enriching himself at their expense. So he hardens his heart and will not let them go. It is the will of Jehovah, however, that they go, and who yet has defied that Will and lived?

How ignorant we still are about natural elements and conditions? How far reaching is man's control of these elements? Jesus, we are sure, would say: Absolute. Did he not control the winds and the waves? All the plagues of Egypt were but intensified conditions to which that country which has been called "The gift of the Nile" was subject. The reddish color of the Nile, owing to the debris of vegetable and animal defilement; the locusts, the frogs, the cattle diseases, the storm of hail, all had been known before and have been since. "All nature is on the side of the one who would rise" and right royally she rallied to the aid of the Israelite at this time.

From this time dates the Passover, for did not Jehovah pass over the houses of the Hebrews and slay only the first born of the Egyptians? They are free now, and the third division of the life of Moses commences. The final culmination of the deliverance comes to us in the Song of Moses and Miriam, his sister: "I will sing unto the Lord, for he hath triumphed gloriously."

It is not in these great heroic movements that the accurate measure of man's stature can be taken; but in the sustained strength which does not yield when the stimulated interest which comes with a movement into new conditions is gone, and the long, slow

process of reconstruction commences. A chain is only as strong as its weakest link, but the character of Moses yields not under any pressure. He fills "the measure of the stature of man." The people whom he led from Egypt had lost their virility and initiative in serfdom. Not until these have passed away, and a new generation is born and reared in freedom and under his tutelage, can they move forward and take the land promised to their fathers. Moses never fails either in heroic action or in the long tedious years in which he must settle their petty disputes, meet their murmurings and ingratitude, and supply their needs both physical and spiritual.

Exodus and Numbers are books of miracle, because they are books of the Presence. The water never fails, and the herb which sweetens the bitter water is at hand; where there is no water the barren rock is made to flow. The manna with its lessons stimulating industry and rebuking covetousness fell as needed. For his daily bread man must work, nor is he entitled to more recompense than that his daily needs be supplied. When we gather more is it not an abomination in the house? Storehouses may be the wisdom of man, but Paul tells us: "The wisdom of man is foolishness unto God." The guidance is unmistakable; the cloud by day, the pillar of fire by night; when to go forward, when to stand still always clear.

The life in Egypt under foreign oppression, is the symbol of man under the hard taskmasters of sensuality, pride and avarice. The deliverance under Moses is the freedom man gains from these taskmasters as he learns the law of life; for we can never come under Grace except we first know the law. Law must be known in order to be fulfilled; as we must know the law of music before we make music. In the desert is the discipline and education which enable us to come into the promised land of our own creative power. Step by step, from bondage to freedom, can we trace the way for every living soul. We too, when conscious of the Presence, see the cloud and the pillar of fire. We too, in invoking this Power have had the manna fall, and the rock gush forth its living water. We too, in using our creative power selfishly, have had the loathsome stench come unto our nostrils because of it.

Moses is composite man. He is father, mother, sister, brother, friend, judge, sustainer, and supplier, to his people. His great mind can harbor no jealousies. Jealousy is always the sin of the little mind, in fact it is what constitutes littleness; for it is the belief that another has a better endowment than one's self. It chokes out the passage of the inheritance that belongs to all equally. Moses wants no monopoly of God's favors. "Enviest thou for my sake?" he says to Joshua: "Would God that all the Lord's people were prophets and the Lord would put his Spirit upon them." The great soul does not want leadership; but the companion-

ship of equal souls that will be a stimulus to better endeavor.

On tables of stone stand the great commandments of Moses. To break them is to break ourselves. They are laws which are written in the very constitution of the universe. It is the first half of the ladder that we must climb as we ascend Godward. Beyond it lies spiritual law, but there is no means under heaven whereby we may come to that second law save as we fulfill the first.

Moses lived under the gracious Presence, and it focused its rays in his heart and they radiated from thence to the nation. The Christian revelation could never have been made had not this great revelation preceded it. But he who lived under the shadow of the Law, hid in the cleft of the rocks, can only see the "back parts" of God. That which is "existent behind all law, which made them and, lo, they are," can be revealed only to one greater than Moses.

Gleaming behind the Saviour of men, will forever loom the great figure of him who thundered the law from Sinai. He whose reward was Pisgah's heights from whence he saw the promised land afar, and in Spirit perceived the people whom he loved better than he loved himself pass over into safety, laid the foundation of true religion broad on the roots of reality.

What matters what happens to the individual if his life has aided the race to go forward? Great souls only ask the privilege of serving, and of being conscious that their lives have increased the leverage which raises the race to a broader vista and its consequent greater expression. Across the centuries the gracious benediction falls upon us and, loving and appreciating the inspirer of it, we too, may reflect in our faces that shining which was in his when, "he wist not that the skin of his face shone."

The Lord bless thee, and keep thee;
The Lord make his face to shine upon
thee, and be gracious unto thee;
The Lord lift up his countenance upon
thee, and give thee peace.

(CONCLUDED)

UNCONSCIOUS POWER

ADELAIDE REYNOLDS HALDEMAN

More than he knoweth, man doth have dominion,
Thought, grown to word or deed,
Sweeps toward the future, as on airy pinion
Sweeps the wind-wafted seed.

True, it may seem to perish; toward drear places
Its aimless flight may fare;
Yet, it may show, for other years and faces,
Some fruitage—sweet and rare.

Or thorns may grow, upon some far-off morrow,
From seeds but idly cast;
And life be dimmed with an inherent sorrow,
Sown in the unknown past.

Vain is the toil which seeks but wealth and glory,
Fame's loftiest tower may fall;
He liveth best in deeds, if not in story,
Who seeks the Good of All.

One day there came into our office a woman from out of town. She needed help physical and spiritual. Our secretary talked to her, advised her, and gave her some books, promising to remember her in her silences. This friend is still in the orthodox church but this letter shows that she is studying and receiving much help from this spiritual food.

Mrs. Ruth B. Smith.

Dear Friend: I have been an ardent student of the literature I got from you and now have passed most of it on to friends.

I can't accept all your belief. You want to realize now what our immortal bodies will be after we are raised from the dead. I recognize the resurrection of the spiritually dead here in this life but Christ even must suffer death to show us the first fruits of the bodily resurrection. Then the atonement is still *atonement* to me—and through *atone-ment* we have at-one-ment. But the Allness of God as Creator and all-surrounding Love is very real and I am drinking in as never before of the living waters.

I was so hungry for spiritual food just as you told me I was, and I am practising my Daily Studies the best I can. You remember my trouble when I came to you was an awful unsatisfied appetite. Well, I kept expecting God to stop my craving for food. But, since coming to you, I have been able to eat freely and still it has not seemed too much. I am getting fat, really, I weigh 119 pounds, the most for three years.

I believe in your prayers and know God is healing me. I don't want to be a glutton and I know that is not His law. I also know He will adjust me with the rest of His perfection if I can but submit. Long ago I consecrated my all to Him, but I have always felt so blind and have just had to hold so tight to His hand and trust Him for the way. Now I am trying to let loose *and let Him hold me*.

Your work is severely criticized by the older denominations. While I do not believe all your doctrine, I fully know you are teaching the spiritual life we all crave so much for, in a clearer way than our churches present it.

I know there is a limit to your time so I must not write more. I do thank you for your time and prayers for me.

Sincerely,
Mrs. C. McC.

A crowd of troubles passed him by
As he with courage waited;
He said, "Where do you troubles fly
When you are thus belated?"
"We go," they say, "to those who mope,
Who look on life dejected,
Who weakly say 'good bye' to hope,
We go where we're expected."

—Francis J. Allison.

A friend, whom you have been gaining during your whole life, you ought not be displeased with in a moment. A stone is many years becoming a ruby; take care you do not destroy it in an instant against another stone.—Saadi.

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IN GOD WE TRUST

The Obligations of Freedom

WAS it not a gracious thing that England last year celebrated the Fourth of July? We who are citizens of the United States may be expected to make some demonstration on our "Independence Day" but that the nation from whom we had won our liberty should rejoice with us in this freedom is rather wonderful even though, as some have suggested, it was prompted by diplomacy, to put Americans into especially cordial relations with the power that wishes to rule. However that may be, it was the first time in the history of the world that a nation has done such a thing.

But England celebrated better than she knew. It was also a step in her own freedom that she was celebrating for no country can be free itself so long as it holds others in bondage. Our own country has a greater day than the Fourth of July—the day when our slaves were freed. It gained greater freedom than it did at Bunker Hill.

Freedom has its obligations greater than those of slavery. The necessity of self-control is upon the free, and of perfect justice towards others. It is often harder to give others their liberty than it is to maintain one's own. Yet no nation, no individual, is free so long as he holds another in subjection. Absolute self-freedom comes only through perfect self-control and the releasing of others because equality and fraternity have become the vision.

I have often wished that we had a more substantial way of celebrating our Fourth than by noise and smoke. I do not like these as symbols. Liberty is one of the eternal qualities of individual rights. It is God-given and our liberty day should be one to impress ourselves and our boys and girls with the sacredness of freedom and with the necessity of living to maintain it to the utmost for ourselves and—equally important—to help others to gain and maintain it for themselves.

Paul tells us to stand fast in the liberty where-with Christ has made us free. This is the only true liberty. When the Christ-Spirit possesses us it will possess the nation. Every one who is endeavoring to realize this Spirit in his own life, and who is helping others to do so, is advancing the kingdom of heaven on earth and the kingdom of heaven is the state of perfect freedom.

Do you notice that I am not using the word independence? In Truth there is no such thing as independence if by that term one means disconnection from others. "Nothing in this world is

single, all things by a law Divine in one another's being mingle." By the very reality of the universe we are all included in the One. We cannot live apart. Some have tried to isolate themselves but whether one or many their experiment has brought disaster. Co-operation is the law of progress, and unity and equality are the two great principles that bring co-operation.

When one realizes unity and equality for himself and gains freedom thereby, the necessity is upon him to help others to this same blessed harmony. Else he will again be bound, bound by his own self-centeredness. We demonstrate our freedom through our living; Love, Poise, Power, are the signs; and from these spring the large outlook, the generous attitude, all of the qualities that endear us to each other and make us valuable to humanity.

After all the liberty of one's country becomes a personal matter. If the majority of those who make up the population of a country or even the lesser number who really rule have the understanding of true freedom, the nation will stand for that before the world and will become the most influential in the world, with an influence that will uplift and bless and that will react upon itself in upliftment and blessing. Therefore our work individually should be to "Enlarge ourselves in love," to live the life of *real democracy*, to work to establish Christ's kingdom in our own hearts. Thus and thus only shall we help ourselves and others to the consciousness that is Perfect Freedom—the freedom that is God Freedom.

The Christian Herald is sending such practical messages as these over the country:

On July 1 there will be "For Rent" signs on 85,000 saloons in the United States. At one stroke 85,000 men's clubs will be closed. Four million men, an army twice the size of the American army in France, will be turned away. Where will they go?

For many the saloon has been a social center—a place where men could meet in a democratic way. What sort of social center will those men have when the saloon is gone?

The saloon has been the unofficial employment agency for hundreds of thousands of our population. In the saloon the workingman could usually get news of a job. What other employment agencies will we have?

The saloon has been the daily lunch room of almost a million men. Where will those million men be likely to go in the future?

"In the saloon," says Charles Stelzle, the great authority on prohibition, "the poorer people have their christenings, their weddings, their dances. * * * Unless they are connected in some way with the church, most of the people in the community look upon the saloon as the social clearing house of the neighborhood."

WHAT IS THE SUBSTITUTE?

What some prominent men, in this week's and next week's issues of *The Christian Herald*, say concerning the substitute for the saloon:

"The School House," writes Charles Stelzle, "is the best saloon substitute. School houses belong to the people. One of the good things about them is that their use appeals to the entire family. A

school house may more easily become a social center for the community than any other established institution.

"The public parks, with features that will make them the actual playgrounds of the people, having organized amusements for adults as well as children, will become ideal saloon substitutes during the summer season."

"Have you considered the motion picture as the logical successor of the saloon?" asks Orrin G. Cocks, secretary of the Affiliated Committee for Better Films. "The motion picture serves more people than any of the others. It has something for every one. Its appeal is universal. It furnishes emotional excitement, mental stimulus, and a contrast to drab realities. It draws all members of a family instead of age or sex groups alone. It is a democratic, wholesome and self-respecting entertainment."

"The substitute," says Harold Channing in the *New York Times*, March 16, "is the community room (or rooms). In all districts there should be rooms, large, well-lighted, and warm, liberally supplied with all the daily papers and current magazines (minimizing the 'high-brows'), and with such games as checkers, chess, cards, puzzles, etc., then, as an adjunct, coffee and cocoa of good quality at cost (perhaps soda in summer), supplemented by some rolls. Let those who come smoke all they want, talk within reason, and bar no man unless he is quarrelsome or unnecessarily dirty."

A LIVING CHRIST

"Soon after I entered Oxford I was sitting in the room of one of the deans, a clergyman whom I had often seen conducting chapel service. An opportunity came to speak about witnessing for Christ in the college. His answer was, 'We don't talk of those extremely personal things.'

"All familiarity with a *living* Christ in the world today was not to be discussed.

"Personally, I have no more use for a dead Christ than I have for a molten image. The Christ who once did loving deeds and does them no more, who once spoke words of comfort, but has been silent for centuries, means nothing to me. A Christ who could heal the sorrows of bodies and souls once, but whose power has perished thousands of years ago, is no Christ for me. It is the Christ whose fellowship I can share, the Christ who in danger says now as once he said, 'Fear not, I am with thee,' a Christ of whom we can still say, 'There stood by me this night one whose I am and whom I serve'; that is the Christ my faith claims today."—*Wilfred Grenfell*.

"It is a dismal man-made theology that has sought to represent the Master as a man of sorrows. Meekness, love, gentleness, purity, character, do not mean sorrow. They mean joy, triumph, glory, victory, success. Jesus was the happiest man the world ever looked upon, because the most successful. His constant greetings were, 'Rejoice,' 'Be of good cheer,' 'Fear not,' 'Give thanks.'"—*Parlette*.

A deep living sense of God is the true vitality of a human soul.—*Phillips Brooks*.

THE TRUTH

The minister, sighing inwardly—his study window gave him forewarning of callers—went down to meet Mrs. James Potter. It seemed to him sometimes that he was always going down to meet some Mrs. James Potter. Once he had preached a sermon upon her. Of course it did not reach her. It did not even relieve his own mind as he had thought it would, because little Jessie Conner had come to him the next morning grieved and troubled for fear she had hurt others—Jessie Conner! After that the minister gave up preaching at other people, and preached only at himself.

Mrs. Potter was sitting by the door, stern and inflexible, her unhappy face full of hard lines. She had, of course, been hurt by something some one had said about her. She gave the story in detail—the minister could have given it to her exactly as accurately. It was all so clear—the faithfulness to her poor, narrow creed, the biting tongue, the unlovely life—all so clear to everybody except Mrs. James Potter.

"I told her the whole truth," she finished her story. "I can't help it if she didn't like it. *Somebody* ought to tell her the truth, so I did. And this is the thanks I get! Sometimes I wonder what is the use of doing your duty, anyhow, when those who do it are hated, and those who trim and flatter get all the pleasant things in life."

"You told her the truth," the minister repeated, slowly. "That was a wonderful achievement, Mrs. Potter. You are to be congratulated—if you really did it."

Mrs. Potter stared at him in bewilderment.

"You see," the minister explained, "the truth is so large. The 'whole truth'—who but God ever knows that? The biggest of us can grasp but fragments of it. Suppose you tell me exactly what you said about Millie."

"I said," Mrs. Potter's tone was slightly defiant, "that Millie was growing wild, and everybody was talking about her, and if her mother didn't watch her closely it would be too late."

"Was that all?"

"That was all."

"And you call that the truth?"

Again Mrs. Potter stared, now resentfully.

"You said nothing about Millie's being a pretty, affectionate child, nothing about her clever fingers, nor her kind-heartedness, nor her unselfishness?"

"What had that to do with it?" she asked.

"Everything, if you were telling the truth. You see, you were not telling the truth at all. To take a bit of the shadow side and offer that as a perfect picture was no more the truth than if I should describe her by saying she had a knack at trimming hats. Now, Mrs. Potter, I am going to ask you to think this matter over. Hereafter when you tell any one the truth I want you to stop and think how much—and which side—of the truth you are really telling; then whenever you tell anything about the shadow side, stop and tell something of the bright side to balance it. If you will follow this prescription faithfully, you will find that you and other people will understand each other as you never have before in your lives. Remember that

unless you do this, you are not *honest*. Try it for one month."

As Mrs. James Potter's perturbed back disappeared down the path the minister went back to his study, and his sigh this time was half-humorous, half-sad.—From the "Youth's Companion."

PRAYER

BENJAMIN DE CASSERES

All rational pleasure is prayer; all sincere work and effort are prayers; all exaltation in the presence of beauty is prayer; all aspiration is prayer.

Prayer is an uplifting, a raising of the soul toward the object of its desire, an elevation of instinct.

All sincere thought is prayer. The doubts of skeptics are prayers, though they themselves would repudiate the term.

All strength that tends to elevate and glorify man is a prayer.

There are other modes of praying than with the lips. Galileo prayed with a telescope. Columbus prayed with a ship. Franklin prayed with a lightning rod.

Knee-praying seems a puny thing when once we feel that the forests are the eternal fanes of nature; or when we stand on a mountain top, that everlasting natural altar; or when we bathe in sunlight, that incalculably aged censor.

Amid these natural objects awe, admiration, a sense of infinite force, of infinite life, of a duration that is eternal sweep through us in waves, leaving us humiliated with the sense of our own nothingness at the same time that it brings something of intellectual pride that we are part of that Hidden God.

All sublime emotion is prayer. A poem, a painting, a great essay, a beautiful face, the wreathing of a vine around a window, all exalt, generating wonder, amazement, and thankfulness.

Meanness, lying, cowardice, double-dealing, these are all blasphemies; they offend the dignity of the soul, and debase you in your own eye. The blasphemies of the mouth are laughed away in the winds. They mean nothing. But the blasphemies of vile actions set in motion forces that must be combated through all time.

Man prays when he least knows it. The normal evolution of prayer is from the lip to the deed, from bare utterance to strong action.

AFFIRMATIONS OF BEING

URSULA N. GESTEFELD

With reverend recognition of my birthright, I claim my sonship with the Almighty.

I am free from disease and disorder.

I am in harmony with my Source.

The Infinite Health is made manifest in me.

The Infinite Substance is my constant supply.

The Infinite Life fills and strengthens me.

The Infinite Intelligence illumines and directs me.

The Infinite Love surrounds and protects me.

The Infinite Power upholds and supports me.

I am out of bondage.

I have the freedom of the Sons of God.

With all that is in me I rejoice and give thanks.

God and man are the All in All, now and forevermore.

THE INFINITE

S. S. GORBY

(Former State Geologist of Indiana)

Go out beyond the farthest rim of Space,
Look back across the limitless expanse,
And then go back to Time's beginning place
And, starting there, unto the end advance.
When you have compassed Space and measured
Time,

When through all eons, through all lengths have
trod,
Reached lowest depths and heights the most
sublime—

You have known God.

Go find the atom that untrammelled flies
Through boundless Space, or find the hidden one
That in some clod in quiet silence lies;

Then measure that, and when this task is done,
Go measure Matter—all from star to star,
And measure all in Space from rim to rim,
When you in Wisdom's ways have gone thus far,
You have known Him.

Go find the secret springs of Life and Thought,
Go find the essence of the Soul and Sense,
The Master Mind by which all things are wro't,
The germ of Force—go, find Intelligence.
Go, search the Future, yet remote and dim,
When you have found Intelligence at last,
You have found Him.

Go count the countless—the unnumbered things,
That move through Space or have their being
there.

The seconds count that move on noiseless wings,
Without beginning and with ending—where?
When you have counted these and measured Space,
Have measured Force and that enthralling it,
Then you are near to God's abiding place,
The Infinite.

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