

DEC 22 1919

©CLB451718



THE DIVINE SCIENCE WEEKLY

PUBLISHED BY THE COLORADO COLLEGE OF DIVINE SCIENCE
730 E. 17TH AVENUE, DENVER

Entered as Second-class Matter January 23, 1919, at the Postoffice at Denver, Colorado, under the Act of March 3, 1879

Vol. I

DECEMBER 20, 1919

Number 49

FROM "DIVINE SCIENCE and HEALING"

M. E. CRAMER

THE FIRST STEP for the student of Truth to take is to put away the belief of an evil power and take his stand in the foundation of Unity—the good alone is real and is all there is. Then by forming all conclusions from that basis, permanent unfoldment in knowledge and power is assured. Spirit can manifest nothing from or within Itself that is not a likeness of Itself. This furnishes a basis from which to see how many false beliefs and opinions there are for us to refuse to credit with reality. Man exists as God-idea imaged forth as form; he is one in Nature, not twain; he is not a contradiction; he is a unit, complete in Being. In the beginning of the study of Divine Science if students do not understand it they should indulge in no argument within themselves from the standpoint of previous beliefs and opinions; nor should they argue with others, from that point of view, about what they do not understand. In calm meditation they should learn to reason from the plane of Unity. Commence your calculation in Infinite Being, where all things commence, and you will know the Truth that frees.

The Divine Scientist's remedy is Truth. Truth's practice bears away all suffering. He gives this Truth in the form of a silent lesson, first correcting the patient's false judgment of himself. Then by speaking the word of Spirit, the healer calls the attention of the pupil to true consciousness of Being, and Being responds to its own words of Truth and the healing is done. There is but one healer who is the Good operating through all for permanent relief.

When once your true relationship to God is realized and you can perceive Good as much in one place as in another, you have entered "The Path," and know what Love and Faith are. You know all women and men to be your Divine sisters and brothers. The one Source that includes all is the connecting link whose presence binds all together as one family—as one body—with one calling. This expands mental conception and gives place to innate consciousness and illumines the entire body, the results of which are harmonious experiences. When finding yourselves free from the delusive belief of separation of Spirit and body, there is no sense of limitation. Now that you have entered the path, if the windows of mentality be kept open to

the consciousness of what Being is, you will hear with the ear of knowledge the inexpressible words of the Silence, the inaudible language of Spirit. The process of awakening has commenced and truth after truth will unveil within your consciousness, and with every truth made apparent error of belief will flee before it. We prophesy that in time you will realize that it is not you personally or individually who live, but the Father in you; that is you will realize that He is your light and life: that you and the Father of all are one—not two. When will and thought are born of Being, knowledge of truth accompanies them.

WHAT TRUTH IS

God is Truth. I am Truth. All that is, is Being and is Truth.

To perceive all things within the loving embrace of God and sustained by Him, is Truth.

To say that all things are embraced within God and sustained by Him is to speak Truth.

To know that our Being is God, and that He is the Light and Life of all at all times, is to know the Truth.

To know that there can never be a time when the Holy Spirit does not fill full His Holy Temple, not made with hands, is to know Truth. All that we know of Spirit is perceived in Spirit. All that we mentally express of Spirit is conceived by thinking.

There is but one Life, which is Infinite Spirit. Infinite Spirit is the one Substance, which is Infinite Mind.

There is but one Law which is Infinite Love.

There is but one Method of Creation or manifestation, which method is the action of Divine Being. The One Life is the Life of all.

The One Substance is the Substance of all, within and of which all things are produced.

That Power which forms one forms all.

That which loves one loves all. All are in and of One Source. As the One Spirit, which is no respecter of persons, loved one, even our great Master, so does It love and respect each one of us, even to the least thing It has created.

It is not the will of the Father that the least of these should suffer.

HEALING AFFIRMATIONS

"Of all that God has given me, I can lose nothing."

The gift of God is Eternal Life, I cannot lose it.
 God has given me Strength, I cannot lose it.
 God has given me Health, I cannot lose it.
 God has given me Faith, I cannot lose it.
 God has given me Cheerfulness, I cannot lose it.
 God has given me Wisdom, I cannot lose it.
 God has given me Love, I cannot lose it.
 God has given me Peace, I cannot lose it.
 God has given me Rest, I cannot lose it.
 All things that the Father hath are mine, I cannot lose them.

These words are Spirit and they are Life.
 "All mine are thine, and all thine are mine."

Signs That Follow

DEAR MRS. D.:—I would like to have spoken of this in the class yesterday when the discussion was on but hesitated as I felt the time was limited for all that you wished to give us in the lesson. While I was away, I was asked when I explained that I was not a Christian Scientist, but a Divine Scientist, "What is Divine Science?" In some instances I knew that only the plainest and simplest words were necessary for any understanding of it, so in one case my answer was that we accepted the statements of Jesus as truth, that in our being we had and were what He claimed for us, and in our lives we followed His commands to His disciples, not only in preaching the gospel, but in healing the sick, believing, as He said, "He that believeth on me, the works that I do, shall he do also," and that through the Father within us, we could do all things.

One woman thought it was terribly sacrilegious, so I asked her if she did not believe all the Bible, or only parts of it, and if she did not believe the promise given to us in Matt. 7:7, 8. When I came away from Montreal she wrote me a lovely letter in which she spoke most gratefully of the wider vision and broader views she held of life through having known me. Her religion had been "the old-fashioned kind," as she called it, where good Christians were always serious and always wore a sad face, and most of the innocent pastimes were sins.—A Student.

On a recent motor trip, the thought came to me that since God is all, all the parts of the machine operate in accordance with Divine Law. I, therefore, instead of expecting something to go wrong, held the thought, "Spirit is the power and the intelligence that causes this machine to run. Since this power and intelligence is perfect, it must make the machinery function smoothly and powerfully." The engine ran nicely all day.—Student, Primary Course.

HOW I APPLY THE TRUTH

To apply the Truth, one must realize but one Reality, the Omnipresence of God everywhere, in all things, at all times; that there is no power, life or knowledge unlike God's Power, Life and Knowl-

edge. That through this Power, we can do all things and that in God's Wisdom, Strength and Knowledge, we can meet all difficulties. This was demonstrated to me many times during the past five years. In my appointment as Honorary Secretary of the Canadian Red Cross Society for the Province of Quebec, I had many problems to meet, many difficulties to overcome, many important and vital decisions to make. On my way to headquarters, mornings, I would hold the thought, "The Power of the Spirit goes before me and shows me the way;" and through this Power, I was able to do all that was required of me. Times during the day matters would arise that I was at a loss to handle. There was a little alcove dressing room off my private office, and to this I would retire and quietly know that God's Wisdom would direct me, and I would return to my desk confident and sure of myself, often doing the work in an entirely different manner from what I had expected to do it. I had a personal staff of sixteen workers, and yet it was often said my office was the quietest and calmest of any in headquarters.—A Student.

"Therefore to whom turn I but to Thee, the ineffable Name?

Builder and Maker, thou, of houses not made with hands!

What, have fear of change from thee who art ever the same?

Doubt that thy power can fill the heart that thy power expands?

There shall never be one lost good! What was, shall live as before;

The evil is null, is naught, is silence implying sound;

What was good shall be good, with, for evil, so much good more;

On the earth the broken arcs; in the heaven a perfect round."

—Robert Browning in "Abt Vogler."

"Fool! All that is, at all,

Lasts ever, past recall;

Earth changes, but thy soul and God stand sure:

What entered into thee,

THAT was, is, and shall be:

Time's wheel runs back or stops: Potter and clay endure."

—Robert Browning in "Rabbi Ben Ezra."

According to our faithfulness to the All as good, will it be unto us in expression. Not until we acknowledge that good as the only presence there is shall we demonstrate over erroneous belief, the sense of limitation and feeling of inharmony. The faithful to truth shall wear the spiritual crown of knowledge and power.—Mrs. Cramer in "Divine Science and Healing."

Grave on thy heart each past "red-letter" day!

Forget not all the sunshine of the way

By which the Lord hath led thee: answered prayers

And joys unasked, strange blessings, lifted cares,

Grand promise-echoes! Thus thy life shall be

One record of His love and faithfulness to thee.

—Frances Ridley Havergal.

The Observers Column

REVIEW OF TWO BOOKS

"THE COMING DAWN," a War-Anthology in Prose and Verse, compiled by Theodora Thompson—"The Life of the Martyrs, 1914-1916," by Dr. George Duhamel, who was a poet before he was a surgeon. Their views of War and Peace are contrasting and it will be of interest to review them together.

"The Coming Dawn" has three hundred pages of "food for thought" from many deep philosophic and practical minds—every angle of review is touched somewhere or other. In fact the headings "Spiritual Warfare," "Righteous and Unrighteous Peace," "Heroism and Self-sacrifice," "Through Catastrophe to Opportunity," "Going West," exhaust the possibilities of quotation on the Allied side, and contain such names as L. P. Jacks, H. G. Wells, Viscount Grey, John Galsworthy, Canon Danks, Donald Hankey, Sir Oliver Lodge, Theodore Roosevelt, Henri Bergson, and of course, President Wilson. It reads like the guest-list of Valhalla, at the very least, and contrasts sharply with "The Life of the Martars, of 1914-1916." One is man's thought on dress-parade, the other is the suffering soul, naked in its suffering, stricken unto death; one is war-propaganda, the other the most effective appeal for peace in the heart of man; one camouflages the bitter reality with fine words, *for man must believe*, officially at least, that what he is doing is lit by idealism—the other touches the heart of fine conduct, no matter in what cause it may be exerted.

"The Coming Dawn" already has an old-fashioned ring; it is mainly of historical interest. The world moves quickly now-a-days and we have gained some precise knowledge of what war really is, and of what its aftermath may be. We are even now ready to appraise the philosophical thought of wartime. When General Smuts says, for instance, "Remember, greater forces are fighting for us than our armies or the armies of our Allies,—the unseen forces are being mobilized all over Christendom by the German outrages and even deeper causes. The spirit of freedom is on the Wing, the Great Creative Spirit is once more moving among the nations in their unspeakable anguish,—let us, in the hour of victory recognize that it was not so much the valour and strength of our armies, but far greater and deeper forces that have carried us to Victory," or as Bryce writes,—"This is a war of principles, it is the only war of principles that has been waged in Europe for centuries," or the Rev. R. J. Campbell, "Was the commercial Europe of a year and a half ago, a really better Europe than the Europe of slaughter and misery in which we are living today? *That it certainly was not,*" or, "If we are going to introduce the love of peace into the structure of society and give men a deep horror of war, which will last long after the vivid personal memories of the present hour have passed away, we must be careful that it is the right kind of peace. There must be in it no taint of meanness or disloyalty or compromise with wrong." "Peace is worthless unless it serves the cause of righteousness. If I must choose between righteousness and peace, I choose righteousness; we must insist on righteousness first and

foremost. We must strive for peace always; but we must never hesitate to put righteousness before peace."—Roosevelt.

Then these pages discussed at great length such questions as "Was Jesus a Pacifist?" "The Purposes of God in War," and lastly I will quote from Hankey, "It is just now when the seven times heated furnace of national affliction is fiercely burning, and the molten metal of a united sacrifice and sympathy is running freely, that we can cast a bond that shall be strong enough to bind the nations to a lasting world-peace;" and then a verse of William Herbert Carruth, leads us gently and insensibly towards the second point of view:

"A picket frozen on duty,
A mother starved for her brood;
Socrates drinking the hemlock,
And Jesus on the rood;
And the millions who, humble and nameless,
The straight, hard pathway trod—
Some of us call it duty
And others call it God."

There is no national pride there, nor cry of "no peace without righteousness." No self-conscious feeling that the war was a battle of the power of good and evil, evenly divided, the good all with us, the evil all with them. Not even the spiritual understanding of Universal Truth, "the Divine Order is always ready to break into the world when men are ready to let it break into their hearts." How quaint it all sounds now, when we have seen the events following close on these fine words.

The Anglo-Saxon mind and the Teutonic mind are rather laughably alike—especially as regards their oratory. The Latin mind, wherever one finds it, is simpler, doesn't try to mount the rostrum, or to trace didactically what is at the bottom of every man's soul; it teaches him rather how to search for it himself, and if in the process he comes on something ugly, not to hide it, nor dress it up, but to understand it.

That is why the French needed very little fine writing to bolster up their courage, and why we have volumes of explanations and theories and above all, "vision for the future." That shows our extreme youth, while the Frenchman shows the cynicism of age; we dispose of tomorrow before we touch it, the Latin disposes of it in the past; we live in the Future, he lives in the Past. That is why we are always disappointed with the reality in comparison with what we thought it would be and Jacques Bonhomme understands the simple reality as his principal and anything over, as the interest belonging to the fund he had in the beginning.

Dr. Duhamel takes the life of the hospital, day by day, as it moved from the front lines near Verdun to Artois, sometimes under fire, always under the tragic necessity of giving aid to more than the hospital could help, with less than the absolute necessities to help them with. He takes up one case after another, giving one the picture of individual after individual, with a delicate sense of humour, a sense of tender pity, and the most absolute admiration for those men who suffered and died so bravely, humble, simple, peasants for the most part, accepting the decisions of others for their actions and never feeling the bitterness of spirit of the "What's

the use?" state-of-mind sometimes seen among our men.

Duhamel gives on his last pages his philosophy of suffering. After all, the purpose of life is not to escape suffering, it is to meet it understandingly.

"A whole nation, ten whole nations, perhaps, are learning to live in death's company. Humanity has penetrated the cage of the wild beast and remains there with the patient courage of the warrior. Men of my country—I learn each day to know you and it is because I have contemplated your faces at the height of suffering that I have gained a religious hope for the future of our race. It is above all because of admiring your resignation, your natural goodness, your serene confidence in better times, that I place confidence in the moral future of the world. At the very hour when the most natural instincts have taught the whole world ferocity, you have, on your beds of suffering a beauty and purity of expression which alone redeems that immense crime. Men of France, your simple greatness of soul exonerates humanity from its greatest crime and lifts it above its profoundest descent."

The Frenchman, although he writes with suffering and death at his elbow, sees it all in the mellow past. The Englishman and the American, no matter how valiantly they struggle to exonerate, explain, plead for the present, always relate it to the future.

But Miss Thompson quotes a verse of James Russell Lowell's which contains both ideals:

"Morn-ward! The angelic watchers say
Passed is the sorest trial;
No plot of man can stay
The hand upon the dial;
Night is the dark stem of the lily day."

—June B. Benedict.

WORK

Let me do but my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.
—*"From Music and Other Poems,"* by Henry Van Dyke.

"When silent, when alone, at rest—open the windows of thy Being to the inflow of such thoughts as emanate from Truthfulness, from Sympathy, Tenderness and Love; refuse to recognize an enemy or a wrong in all the world."

Truth is equally good for all; the more we give of this remedy the more we are conscious of having. When we speak from Spirit, our measure is according to the nature of the Spirit. Ye shall know the Truth, and the Truth shall make you free.—*J. S. P.*

A Page From "The Truth"

Spokane, Washington

SOME OF THE THINGS I CANNOT AFFORD

To think an unkind thought of any one;
To be suspicious of the motive of any one;
To criticise or condemn any one for anything;
To listen to gossip;
To be anxious about anything;
To believe that there is a possibility of failure anywhere;
To dream what I should be doing;
To act when I should be waiting for the leading of the Spirit;
To leave today's work until tomorrow;
To hold on to my last dollar when there is a good way to spend it;
To doubt for one moment that the Infinite is my storehouse and bank;
To forget that Jesus Christ has overcome all sin, sickness, poverty, death (all that I have feared), that I may be free.

SOME OF THE THINGS I CAN AFFORD

To send out Love to every creature;
To know that the Divine works in all, and through all;
To praise the Good in every individual and condition;
To speak kind words, silently and audibly;
To praise God that I have all *now*;
To know that I succeed in whatever I undertake;
To take time to be quiet;
To do when I know what is to be done, ignoring all seeming obstacles;
To make today's work cheerful service, leaving results to God;
To stop clinging to people, conditions, things, or money;
To know that I am the storehouse and bank of the Infinite, and a distributing center;
To remember that Jesus Christ said, "It is the Father's good pleasure to give you the kingdom," and "The kingdom of heaven is within you."—*Elizabeth D. Meeker.*

I am but one,
But still I am one;
I cannot do everything,
But still I can do something;
And because I cannot do everything
I will not refuse to do the something that I can do.
—*Edward Everett Hale.*

"Consider the goodness with which the Father has privileged the Son; for He has put it in His power, when he has been separated in thought, to return and be reunited and resume his true place; to have dominion over His body, His world, His environment."

"Self is the only prison that can ever bind the soul; Love is the only Angel that can bid the gates unroll."—*Henry Van Dyke.*

"The world is advancing, advance with it."—*Mazzini.*

The Divine Science Weekly

Published and copyrighted by the Colorado College of Divine Science, 730 East Seventeenth Avenue, Denver, Colorado.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1919.

NONA L. BROOKS, Editor

Yearly subscription two dollars. Single copy five cents. Foreign subscriptions two dollars and fifty cents.

IN GOD WE TRUST

“LET THE WORDS of my mouth and the meditation of my heart be acceptable in thy sight, O, Lord, my strength and my redeemer.”

How much of sorrow, anguish and pain would vanish if we should put such a seal upon our lips. How much more quickly heaven would be realized if we answered this prayer by setting this seal upon ourselves, even the seal of God's own Spirit. With the Psalmist let us say, “I am purposed that my mouth shall not transgress.”

Shall we try it for one week? It means constant watching of thought and word, but it pays the best of anything I know. Then, beginning now, we are to bring every moment up to standard—*acceptable in thy sight*. A new world awaits us.

Two weeks ago we congratulated ourselves and our readers that we had been able to keep subscriptions to “Daily Studies” at the uniform price of one dollar although the expense of publishing had increased. Another increase, which has come since then, has made it necessary to raise the price. After January first the amount of subscription will be a dollar and a half (\$1.50) a year and fifteen cents a copy.

Colorado College of Divine Science:

Dear Friends: Some time ago I came across a copy of your “Daily Studies in Divine Science” and never in my life have I found anything that just filled the whole bill as that did. It is wonderful.

I have read and re-read the little magazine—daily, sometimes several times a day. On the street car, during working hours—and each time seemed to find just what I needed for that moment. So I am enclosing an order for a year's subscription and with it comes my love, my blessing for your help on the way. My heartfelt wish is that other seekers after Truth may be as fortunate as I have been in finding just what they need.

Lovingly yours,

S. E. K., Portland, Oregon.

To affirm, in thought and act, the truth that we are at one with the Infinite Whole, that we are wholly good and harmonious, is the work that lies before us. Affirmation brings realization; it is the word of Truth and Life; the highest accomplishment; the unity of Spirit. Affirmation knows no temptation, no delusion, no lack. It reveals that Being is eternal, superior to time, place and circumstances.—*J. S. P.*

GLEANINGS FROM WILBERFORCE

Jesus was consciously working out the thoughts and ideas of the indwelling spirit.

The Epistle says, “The spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ.”

Though we may not be conscious of it, we are co-partners in the same splendid inheritance. The highest conception of the real self is not personal; but to think of it as a universal idea.

God's unveilings mightily influence our individual world.

The sun does not begin to shine because I have just discovered its warmth. Thousands of years ago inspiration taught the writer of Genesis that light existed before the sun.

Start from this premise—that universal humanity is the outbirth of God; that each self is capable of weaving character even as a silkworm weaves its cocoon, from within. The highest mental dignity is that we can concentrate.

Arise and go to the Father within thee. Think God's thoughts after him. Find the ordered scheme of the spiritual evolution of your soul, then see that soul expanding and including all form in its own conscious Life, Love, Power and Privilege.

Be conscious of Divine relationship. Know that we are growing stronger, deeper, broader, more potent in exercises. God uttering himself as myself; this self-humanity in the Spirit.

WHERE IS GOD?

Where is God?

“Oh, where is the sea?” the fishes cried
As they swam the crystal clearness through;
“We've heard from of old of the ocean's tide,
And so long to look on the waters blue;
The wise ones speak of the infinite sea,
Oh, who can tell us if such there be?”

Where is God?

The lark flew up in the morning bright,
And sang and balanced on sunny wings;
And this was his song: “I see the light,
I look o'er the world of beautiful things;
But flying and singing ev'rywhere,
In vain I have searched to find the air.”

—*Minot J. Savage, D. D.*

GOD IS

The whole order of things is a good order. All of manifested life is the expression of one great, wise, loving, powerful, purposeful Intelligence, that through the ages and generations is working out a plan of unwordable magnitude and beauty—a plan that intends and accomplishes the perfect development and welfare of each being, each atom in existence. And the *process* can be trusted no less than the *purpose*. The mind which plans and guides is not outside of us and our world. It is higher and deeper, yet its action is through all. We are made by It, and are It.—*J. S. P.*

“Try this for one day: Think as though your thoughts were visible to all about you.”

TRUE KNOWING

NONA L. BROOKS

WE KNOW that true knowing must lie in knowing what God knows. Since God knows all there is; since God sees all there is, God must be the Mind Universal—the Intelligence that is everywhere, and all true knowledge must be found in Him.

You and I know the Truth only partially, but in just so far as we know we are knowing with God. Of course, we are aware that now, because of our ignorance, we have a large range of belief that does not agree with Infinite Consciousness. Day by day in our meetings, in our class work, in all our study, we are trying to outgrow this ignorance by laying hold of the Consciousness of God, knowing that all true knowledge must be based upon this Infinite Consciousness.

God is the Universal Presence, God is the Universal Mind; the mind of Wisdom, Knowledge and Understanding. All the thinking, feeling and willing that is based on Truth—is to be found in God. Since there is one Mind Universal that Mind includes each one of us, whether we know it or not. The world is included in that Infinite Thought. Its love is continually pouring itself forth through man, pouring itself forth as man. Sometimes we are blind and do not know this. In fact, most of the time we are blind; but the occasional glimpse that we have of the Infinite, the upliftment we get in that consciousness makes us know the wonder that awaits us as we grow into more and more oneness with It.

For the individual to think aright, he must be absolutely conscious of his oneness with the Father. God is the knowing power of the universe. God, the Infinite Mind, possesses its idea, is conscious of that idea and is thinking its idea every moment. This moment the Infinite Mind is thinking its perfect creation; and you and I are held in that Mind, are of It, and are in perfect accord with its Idea.

Doubtless, the question comes here, "Then why do we seem so inclined to evil?" We seem imperfect because we have held the belief of evil so long in our thoughts. Let one be filled with the consciousness of Good, of Love, as was Jesus, and how wonderful he becomes. Just imagine what would be the state of the world if this moment every one entered into the consciousness of Divine Love. Can you picture the change that would come quickly in all the world because there would be this something, this change in man's mentality and in his outlook? Business greed would cease; the strife between capital and labor would cease; war would cease; inharmony would go. There would be a getting together, the recognition of the good of the whole as the supreme object of living.

The Kingdom of God is being established in the world. In spite of the turmoil and strife, I have the utmost confidence that working in the midst of the darkness is a wonderful consciousness which is coming into the world life, and we are going to see the fulfillment of God's plan for the world. How soon, I do not know; but I know this—as those of us who believe in the Presence and Power of God are true in our thinking, as we send our blessing out

into the world day by day; as we send it out with faith, true belief in God, we are doing the greatest thing we can to settle the strife that is about us. Some of us wonder if we should take an active part in affairs; perhaps, but our supreme responsibility is to keep the inner light burning.

We sometimes forget that all processes are mental; that the great power in the world is the mental power; the thing we are feeling this moment, what we are thinking, counts. If we would have harmony we must think with God.

We know that God would never think a thought that was unkind; that God realizes the Eternal Truth of man; that God is thinking man always according to His perfect idea and that we are to see man according to that eternal idea.

It is the mental processes that bring about the "destruction" or salvation of man, and as the mentality grasps the great truths of life and lives by them, there will fall away from man the limitations that have bound him. He shall know Peace, Love, Joy, Companionship and Freedom, all that we can conceive as good and much beyond that, because we do not yet perceive the great store of good for the one who sees as God sees.

Have we any authority in the Bible for saying that salvation is a mental process? While we are not bound by what the Bible says, yet this Book is the story of a race which gave itself to the finding of God and it had great souls that caught the message, seeking, they found. We love to know what their outlook was. The Bible teaches that salvation is ours through right-thinking—Salvation which means freedom from our bondage to sin, sickness and death.

I am going to read a few Bible verses which show that the process of being saved is a mental process.

"He that is perfect in knowledge is with thee." That, to me, means just what we have been saying. Whatever we know; whatever we have worked out of love, of integrity, of joy, we have worked just so much of the God knowledge into our consciousness.

"Through knowledge shall the just be delivered." There is no injustice to the one who is knowing with God.

"For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding."

"The new man is renewed in knowledge after the image of him that created him." Paul tells us to "put on the new man."

Then, in prophesying the perfect day, "The earth shall be filled with the *knowledge* of the glory of the Lord as the waters cover the sea."

"We know that we are of God." That is the supreme knowledge—that we are of God.

I like this—"Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." 2 Cor. 3:5.

I have some words of Jesus which I have called metaphysical sayings. These sayings show that Jesus valued greatly the right mental attitude of the one to whom he was speaking.

"Ye shall *know* the Truth and the Truth shall

make you free." An inner process of knowing that which is to bring freedom.

Then again, you remember, how many times Jesus said, "Only believe and ye shall be healed," and it seems to me that Jesus with his tremendous consciousness did something that you and I should be careful to do, he threw the responsibility of the healing upon the one who came to him.

You will notice that many times he asked, "Wilt thou be healed?" Wasn't that a queer question? But it means something deeper than the mere wish to be well. He wanted to know if the decision lay along the line of healing as a positive attitude, the determination to be healed. That the one who is seeking healing make a positive decision for health is a great step toward healing.

"When thou prayest believe that thou hast and thou shalt have." Again the belief, the attitude of faith, is insisted upon: that mental attitude set for Truth—that is one of the great powers in individual wholeness—that is knowing together with God.

"All things are possible to him that believeth," and, "Thy faith hath made thee whole." And this familiar verse, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added." Now, seeking the Kingdom of God is not an external but an internal process, and finding the Kingdom is the laying hold of the consciousness of God's Presence; that is true knowing, and it is a process that goes on within us.

How shall we attain this knowledge? What shall we do to get it? Every promise has with it a condition, and if we fulfill that condition, then the promise is assured. "Seek and ye shall find." "Ask and ye shall receive." "Acquaint now thyself with God (that is the condition), and thereby peace shall come unto thee." "Thou wilt keep him in perfect peace whose mind is stayed on thee." That is the condition—that the mind shall be stayed on the Infinite Presence. "Delight thyself in the Lord; and he shall give thee the desires of thine heart."

We cannot receive until we have fulfilled, and how shall we learn to do this? Through study and practice. It is just as simple as our every day pursuits. If I wished to become a proficient violinist, I should study and practice, and those are the two things that are necessary in spiritual attainment; and the practice is to be steadfast, not spasmodic.

All the way along we are to test our books and our teachers by the great standard. Is this book, this sermon, this lesson, true to the one great truth of the Universe—that God is all? That's the test. Never accept anything that denies the wholeness of God; the allness of God.

After faithful study and persistent practice, trust your own revelation. It is necessary to study; it is well to know what others are thinking and seeing, yet, trust always your own revelation. As the soul stands in conscious touch with the Infinite, and as it is open to that Infinite, it sees; and while we rejoice in what every other soul has seen, after all the greatest thing for you and me is what the soul itself has come to know because it has touched the Infinite Consciousness and there has been its own revelation. That is the supreme experience that can come to any individual soul, and it is our privilege at all times to have this revelation. This is true knowing and there is no other knowledge.

Into the basket of thy day
Put each thing good and each thing gay
That thou canst find along the way.
Neglect no joy however small,
And it shall verily befall
Thy day can scarcely hold them all.

—Priscilla Leonard.

There is no problem too great for Divine Love to solve.

The Law of Life is a loving Law, even if at times it seems severe.

In the end, we must attain conscious perfection.

The instant we put something between ourselves and God, we have set up an obstacle to our spiritual growth. That obstacle must be removed. Through prayer and consecration to God, it can be removed easily, quickly, harmoniously. If this is not done, the Law of Love will remove it. How true it is, that we are either made to grow and progress or we do it through our conscious recognition of Truth and our practice.—A. R. R.

"When silent, when alone, at rest—open the windows of the Being to the inflow of such thoughts as emanate from Truthfulness, from Sympathy, Tenderness and Love; refuse to recognize an enemy or a wrong in all the world."

"The first step in the great work that confronts the sons of men is to cease thinking evil."

"When all is unity the kingdom is come."

The COLORADO COLLEGE of DIVINE SCIENCE

Incorporated, 1898, Under the Laws of the
State of Colorado

730 East Seventeenth Avenue, Denver, Colo.
From Articles of Incorporation and By-
Laws:—

The objects for which said College is incorporated are: To establish a college for the purpose of instruction in the law and order of Divine Healing as declared by Jesus Christ, and for the promotion of the religious, educational and ethical principles which are known as Divine Science, and to grant and confer degrees, diplomas and ministerial certificates to graduates.

To establish and promote the organization of churches and colleges of Divine Science in the State of Colorado and elsewhere.

Ministers shall be ordained by such appropriate ceremonies as may, by usage or custom, be adopted or prescribed.

Classes: Primary-Training (which consists of the teaching and application of the fundamentals), price \$15.00.

Bible (which consists of lessons in interpretation), price \$25.00.

Admission to Normal and Graduation Classes by special permission of Board, \$25.00 each class.

GRADUATES REGISTERED BY THE COLORADO COLLEGE OF DIVINE SCIENCE

- BROOKS, THE REV. NONA L., D.S.D., 864 Clarkson St., Denver. President The Colorado College Divine Science. Minister First Divine Science Church of Denver.
- BAUM, MRS. C. L., D.S.D., 1439 Gilpin St., Denver. Teacher.
- BROMFIELD, MRS. JESSIE D., D.S.B., 1630 Emerson St., Denver.
- CLOSE, THE REV. HELEN E., D.S.D., 727 W. 14th St., Oakland, Calif. Minister First Divine Science Church of Oakland.
- DOESERICH, THE REV. JOHN, D.S.D., McCullough Bldg., Davenport, Ia. Teacher and Practitioner.
- DOWNEY, MRS. EVA M., D.S.D., 1475 Humboldt St., Denver. Practitioner.
- ELDERKIN, THE REV. RUTH DALZIEL, D.S.B., Longmont, Colo., R. R. 1. Traveling teacher and lecturer.
- ELLIOTT, THE REV. IDA B., D.S.D., 727 W. 14th St., Oakland, Calif. President California College of Divine Science.
- FAY, MRS. ADA B., D.S.D., 1018 S. York St., Denver. Teacher.
- GALER, AGNES J., D.S.B., 9th Floor Brack Shops, Los Angeles, Calif.
- GREENBAUM, THE REV. LEON, D.S.D., 4916 Washington St., St. Louis, Mo. Teacher and Practitioner.
- KETNER, MRS. M. M. P., D.S.B., 2270 Hudson St., Denver. Practitioner.
- LAWSON, AGNES M., D.S.B., 3932 Turk St., Seattle, Wash. Teacher.
- MOONEY, MINNIE R., D.S.B., 1647 Gilpin St., Denver. Practitioner.
- MUNZ, MRS. CARRIE F., D.S.B., 1424 E. 21st Ave., Denver. Teacher and Practitioner.
- PALMER, MRS. ANNA L., D.S.D., 1250 Ogden St., Denver. Teacher and Practitioner.
- PARSONS, MRS. MARY DEAN, D.S.D., 121 Pearl St., Denver. Individual Instructor.
- PRESTON, THE REV. JOSEPHINE S., D.S.D., 1570 Ogden St., Denver. Teacher and Practitioner.
- RITCHIE, FRANK G. AND ALICE R., D.S.D., 1308 Hartford Bldg., 8 S. Dearborn St., Chicago, Ill.
- SHINN, MRS. MINNIE A., D.S.B., Green River, Utah.
- SMITH, MRS. LUTIE L., D.S.B., 1647 Clarkson St., Denver. Practitioner.
- SMITH, MRS. RUTH B., D.S.B., Secretary, Colorado College of Divine Science.
- STARK, MRS. MARTHA J., D.S.D., 1434 Corona St., Denver. Teacher and Practitioner.
- TEFFT, MRS. A. L., D.S.B., 1540 Fillmore St., Denver. Practitioner.
- WALSH, MRS. LOUISE K., D.S.B., 1526 High St., Denver. Practitioner.
- WOOTEN, MRS. LYDIA J., D.S.B., 117 E. 36th St., Los Angeles, Calif. Practitioner.
- YOUNGCLAUS, MISS EMMA H., D.S.B., 1340 Josephine St., Denver.

THE COLLEGE IS PUBLISHING THREE HELPFUL MAGAZINES

- DAILY STUDIES IN DIVINE SCIENCE—\$1.00 per year.
- SUNDAY SCHOOL STUDIES IN DIVINE SCIENCE—Primary, Junior, Intermediate and Senior Departments—for each department, 75 cents a year.
- THE DIVINE SCIENCE WEEKLY—\$2.00 per year.

BOOKS FOR SALE AT THE COLLEGE

- MENTAL AND SPIRITUAL HELPS TO FREEDOM—By Mrs. C. L. Baum. Price: 25 cents.
- STUDIES IN DIVINE SCIENCE—By Mrs. C. L. Baum. Price: \$1.00.
- INDIVIDUAL RESPONSIBILITY—By Mrs. C. L. Baum. Price: \$1.00.
- DIVINE SCIENCE AND HEALING—By Mrs. M. E. Cramer. Price: \$2.00.
- BASIC STATEMENTS—By Mrs. M. E. Cramer. Price: \$1.00.
- THE JOURNEY OF JESUS—By Ellen Conger Goodyear. Price: \$1.00.
- THE DIVINE ART OF LIVING—By Kathleen M. H. Besly. Price: 75 cents.

The Following Books by Fannie B. James

- TRUTH AND HEALTH—The College Text Book. Cloth Binding, \$2.00; Full Seal Binding, \$3.00; Flexible Binding, Pocket Edition, \$4.00.
- SELECTED BIBLE READINGS—Price: Paper, 50 cents; Cloth, \$1.00.
- MORNING GLORIES—Price: Paper, 35 cents.
- WORDS SUGGESTING HOW TO HEAL—Paper, 25 cents; Cloth, 50 cents.
- THE REDEEMED BODY AND COMMUNION SERVICE—Price: Paper, 25 cents.
- THE GREATEST OF ALL IS LOVE—Paper, 25 cents; Cloth, 50 cents.
- BIBLE TEACHING ABOUT HEALING—Price: Paper, 15 cents.
- A SERIES OF THREE SERMONS—Subjects: This Is My Body, The Christ Healing, The Christ Baptism. Price for each sermon: 5 cents.

STUDENT GROUPS

- COLORADO SPRINGS, COLO.—Leader, Mrs. Grace V. Gregory, 725 N. Cascade Ave.
- GRAND JUNCTION, COLO.—Leader, Mrs. Emma Chester, 220 N. Eleventh St.
- GREELEY, COLO.—Leader, Mrs. Carrie Sanborn, 1018 Ninth St.
- PUEBLO, COLO.—Leader, Mrs. J. Will Johnson, 701 W. Eighteenth St.
- WRAY, COLO.—Leader, Mrs. Margaret Davis.
- HINSDALE, ILL.—Leader, Mrs. Kathleen H. Besly, 156 Park Ave.
- WASHINGTON, D. C.—Leader, Mrs. R. J. Field, 1765 Euclid St.
- RENO, NEV.—Leader, Mrs. Martha Krueger, 149 E. Fourth St.
- TOPEKA, KAN.—Leader, Mrs. Lida Hardy, 1731 Lane St.
- NEW YORK CITY.—Leader, Mrs. Rosalie M. Beatty, Ph.D., 601 W. 180th St.
- ATLANTIC CITY, N. J.—Leader, Catherine Curtis Burton, 203 Humphrey Building, S. North Carolina Ave.
- KALAMAZOO, MICH.—Leader, John A. B. Hargrave, 730 W. Main St.