

Divine Science Assembly Number 15c a copy

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# POWER

IN TRUE THINKING & LIVING

Vol.6

JANUARY, 1913

No. 7

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T. A. ELLIS.







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# POWER.

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

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CHARLES EDGAR PRATHER, Ph.D., Editor.

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## The Third Assembly of Divine Science Students

THE COLORADO COLLEGE OF DIVINE SCIENCE

### FOREWORD.

\*\*\*\*\*  
LET IT BE UNDERSTOOD by our readers that although  
this is a report of our Assembly, the entire proceedings  
are not herein published. As a rule, only the principal  
addresses are given, and of them but an abbreviated  
report; otherwise the magazine could not contain the half.

Moreover the best part of these meetings cannot be  
put into print. The seasons of deep realization; the impromptu words  
of encouragement, of true zeal, and of consecration are and can be  
imprinted only upon the memories of those present, showing effect in  
every condition and experience of their lives.

We submit to you these as much as we can from those blessed  
three days of communion and praise.

### PRESIDENT'S WELCOME ADDRESS.

#### THE GREAT PURPOSE.

MRS. FANNIE B. JAMES.

\*\*\*\*\*  
THIS WITH A DEEP SENSE of our privilege in being parti-  
cipants in these three days' deliberations that I greet and  
welcome you, fellow students.

We are assembled here for a Great Purpose, and this  
it is that makes anything worth while.

For weeks, plans in accord with the purpose, as all  
true planning must be, have been in progress.

During the next three days we are to enjoy and profit by the  
consummation of these plans. Hence, this Assembly proposes the pre-  
sentation of a Purpose, the carrying out of a plan harmonious with that  
Purpose, and the joy of fruition.

In this, Divine Science students will recognize the Law of Expres-  
sion. There is First, a Purpose. Second, a Plan. Third, Fruition.

An architect must know the purpose of a home before he can draw  
the plans. The plan must be suited to the purpose. A building erected  
according to such a plan will serve the purpose.

## GREETING MORNING.

**Mrs. Alice C. Eaton, Fort Morgan, Colo.:**

I really cannot say how pleased I am to have an opportunity saying a word of greeting, though I bring no greeting from any one. I have been away from home for a number of months, and while I am no Divine Science center there, I did find a center of what Divine Science is based on—Truth. I have been associated with women who make the study of Truth the aim of their lives. So while they did not call themselves Divine Scientists, we did meet on common ground. Therefore my word of greeting would be that we are all one. It matters not where we are as to place; and it does not matter in the least whether we are called by one name—we are all one.

**Mrs. Grace V. Gregory, Colorado Springs, Colo.:**

I am very glad indeed to bring you a message from a very large band in Colorado Springs. Until I came among them they did not know what Divine Science was. Last year we were only five, but we were working very seriously, very faithfully, very earnestly. This year we had an addition of one. I felt rather discouraged, and that I must come here to this meeting and get a little inspiration. Mrs. James told me she thought I should feel one was a great addition.

We know the Spirit is working in the hearts of all these dear people and we want to ask your help, your good thought for us in bringing together all those who are interested in this great work. I bring their greeting, and I shall take your greetings to them.

**Mrs. Alice S. Rielly, Pueblo, Colo.:**

Just a word from our Silence Center of Pueblo. It is called the Silence Center. There are many students, but they do not come in numbers to our meetings; just a few, five, seven, twelve, thirteen, and the next day about that number of different faces. There is a great deal of work going on there, and I bring you tidings of joy and peace from our center.

**Dr. John M. Shaller, Denver:**

The most interesting thing to me in the teaching of Divine Science is that we learn that there is a Power within us which can be utilized not only in great events, but in every-day events. I have thought of one thing more than any other: How have you as individuals awakened into the consciousness of the great God-power within? It seems to me we could derive no greater benefit from each other than to learn that you individually became aware of the God-power within you; how you realized it.

We know there is a God power within us. We feel it at times. We want to realize it all the time. How can we do it? Go into the silence and commune? Sometimes we cannot realize it then.

I would like to give you my experience; it may help others. Some years ago I felt the need of some help. One evening—probably Monday—my soul was in front of me, and I said to it, "I want your help; I know there is a God-power within me; I know you can give me this assistance, and I must have it. I want to feel this consciousness all the time." I furthermore said: "If you cannot make yourself apparent to me, as a part of me or as all of me, then I want you to go out." I was perfectly willing to part with this God-power within me if I could not realize and utilize it.

As I thought of it afterwards, it seemed almost a sacrilege, but I have since learned that you cannot blaspheme God; you cannot do anything to hurt God. He is above that.



If you want to realize the God-power, go into the Silence, make the demand and make it strong. God will not take offence. It will simply show that you are in earnest and that you have to realize this God-power. We all must realize it. We should be able to keep it clearly before us. Make the demand for it if you cannot otherwise realize it.

The consequence of being thus earnest was that by morning there was a change, an immense change. I suppose it was something like getting religion. I never got religion. At any rate, a change occurred, and the next morning I felt buoyant, happy, and I was all right. I accepted the God-consciousness fully and completely, realizing without any shadow of doubt that I had it. I went about getting it in a rough-shod way, but I think it was the thing to do. I could get it in on other way.

**Mrs. Anna Jernberg, McCook, Nebraska:**

I give you greetings from Nebraska. I feel at home. I am glad to be here. The word I have to say, let us hold in thought during this Assembly and during the rest of the year: "We are the sons of God, and we know that He is well pleased with us."

**Miss Meeker, Duluth, Minn.:**

I am glad to bring greetings from my friends in Duluth as well as from New Jersey and New York. I find the fields white to the harvest, and I find everywhere this wonderful awakening, which is so marked here where we have this splendid organization.

It seems so strange to me not to be thought queer. In other places where I have been my new religion has sort of set me aside.

I can hardly express my joy and delight at being led here, and I think perhaps the thought I would bring to you this morning is one that has come to me within a few days; it is no longer necessary to express God; God is expressing us. This thought has relieved me of such a tremendous responsibility that I feel as though life would be a bed of roses henceforth.

**Mrs. E. H. Craven, Grand Junction, Colo.:**

I am more than delighted to speak just a moment to this Assembly. We have no center in Grand Junction; just a few students, one of whom will be here this afternoon, but I will take the liberty of greeting you from Grand Junction.

I rather expected when I took up Divine Science that people would think me a little queer, but I am glad to say that I really have not found it so; that my friends are more friendly than ever; that I have more of them, and I like them better.

Then I want to say just a word about health. The gentleman who spoke a few moments ago suggested that we tell each other how this consciousness became real to us. With me it was a matter of health, and so for the encouragement of someone else, who has not yet, as Mrs. James said, seen in manifestation what he is conscious of in the inner, I would say that when the feeling comes to us that we are not well, we should know it does not make any difference whether we feel like that or not, we know that we are whole.

**Mrs. Howell, Pueblo, Colo.:**

Just about the time that I visited with this Center, I had to move to Pueblo to live. There I found a wide field to help cultivate: hence feel that the change to that city was all right—that my work is there instead of here.

I looked forward with great pleasure to and with anticipation of being helped by coming to this Assembly. I came because I do not know any better place to be. When my husband asks me the question, "Are you happy?" I answer, "Yes." When he further asks, "Why?" I say, "Because I don't know anything better."



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I would like to give you my experience; it may help others. Some years ago I felt the need of some help. One evening—probably more or less desperate for the want of this help—I, as it were, stood my soul in front of me, as if it were an individual, and I said to it, "I want your help; I know there is a God-power within me; I know you can give me this assistance, and I must have it. I want to feel this consciousness all the time." I furthermore said: "If you cannot make yourself apparent to me, as a part of me or as all of me, then I want you to get out." I was perfectly willing to part with this God-power within if I could not realize and utilize it.

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Mrs. Kathleen M. H. Besly, Hinsdale, Ill.:

It is a great pleasure to me to come again amongst you. I feel that I am one with you, and my word of greeting would be that there is no separation at all between any of us.

It was my good fortune to be in Los Angeles last summer in the month of June, when there was a great meeting of students of Truth from all parts of the United States, and the harmony and the peace and the joy of that meeting I shall never forget. I went home with the realization that each one of us has a message. It may be a very small one, but we each have it, and we each can give it, and so going home I started with renewed vigor in my work there.

I feel that everything we do brings us nearer to that realization of oneness; that there is no little thing. There is nothing so small that the Divine Spirit cannot guide us in it. As we realize this, we come into the consciousness of oneness with God and oneness with each other. As we do every little thing every day with the guidance of the Spirit, we do come to our realization.

Miss Caroline Walter, Denver:

When I realized that I would have this honor of giving you a word of greeting and welcome, I took the matter into the silence, as I do everything, whether it seems of little importance or of great importance, and the thought came to me if I could address living souls as **one** living soul could address others, it would be the greatest address ever given.

If we could realize always that we are living souls, and not little persons, we could all express so beautifully that each and all would rise and say, "Glory!" Ten years ago I never dreamed that I could have been able or privileged to give a word of greeting to people who believe and know the Truth as we do. I greet you most sincerely.

Mrs. Alice R. Ritchie, Denver:

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," and may we not add "appreciation." A person who appreciates everything he has, from the very least thing to the greatest, is very apt to be a happy person. The home where all the members of the family appreciate what they have—the food, the house, the clothes—that home is very apt to be a happy one. A person who appreciates that wonderful gift—the Christ spirit of love, of life, of wisdom within himself, is a person who abounds with and radiates joy. A home where each member of the family appreciates the spirit of love, of wisdom within himself and within the other members of the family, is a home where the fullness of joy dwells.

There is no better way to show appreciation of a gift than to **use** it. So may we have such a deep appreciation of this spirit of life that we will use it every moment of every day. A friend, who had demonstrated many things but could not seem to see the fullness of supply, decided to study everything in the life of Jesus bearing on this subject, and in studying the miracle of the feeding of the five thousand she saw the appreciation that Jesus had of the five loaves and the two fishes, and how he thanked the Father for them. So this friend decided to appreciate and thank God for what she had in the visible. She also decided to appreciate the law of life—that wonderful law of fullness. She decided to appreciate it enough to see it working in all her affairs. When she saw only a few coins in her purse for her many needs, she tried to keep the attitude of appreciation of the law of life bringing to her all she needed.

Let us all appreciate the Law of Life enough to recognize it as operating in all our affairs. Let us stand true, so true to principle. This past year has brought to me a glimpse of the great joy that comes through appreciation. In the consciousness of life that knows only oneness, one Father, one family, I greet you.



**Mrs. Carrie Anderson, Denver:**

I will have to refer to one of the previous speakers who said she never dreamed she would have the privilege of speaking to such an Assembly. I will say that even in January, 1912, I had no conception of God calling me to speak unto His children.

I might say, "Harvesters of spiritual fruit, Greeting." As disciples of Divine Science, each is a harvester of spiritual good, and this Assembly is truly a gathering to the harvest feast. As we seek Truth we soon discover that the mentality is a fertile soil and produces abundantly of everything God has implanted; so while we are cultivating love and joy and peace, let us also cultivate courage and kindness. Courage sees only sublime purpose, only the goal of the divine and high calling of Truth.

Some one has said that if all the kind words never spoken were to bloom into flowers and shed their fragrance out on the common air, the breath of heaven would be everywhere. As the soul awakens, it finds heaven everywhere, for life is each-other-ness, and we harvest the fruit divine—of love, of joy, of peace, of happiness, of wholeness—from the seeds of courage, patience and kindness to one another.

**Miss Anna L. Johnson, Spokane, Wash.:**

As a progressive people, we have, of course, left all superstitious beliefs, but we have not yet discontinued the use of old sayings, so for the next two or three days let us like the rest of the world believe that the third time is the charm, of course holding this thought for the Third Assembly. Since the two previous ones have been so successful in their power for good, it may be hard to picture any particular benefit to come from this Assembly which the others did not confer, so we will have to stretch our imaginations hard to go beyond them, for we cannot afford to miss any improvement.

We are here to attend another season of feasting. Man is awakening to the untold treasures of his own soul. He is beginning to commune with himself, his real self. If this is true in the outer world, how can we describe the earnestness of seeking and blessedness of communion in a company such as this whose sole purpose in coming together is to know ourselves and our Maker. We are here to testify that our God is the Living God, and that He does care for us—mind and soul and body.

The messages here given will be from the unseen to the unseen, from the God in the speaker to the God in the hearer. The Living God within prompts lips to move. The same God in the without gives the airy something wings. It flies to the listening ear, enters, then lays down its burden in the soul, that treasure-house made to hold all our precious belongings.

"Day unto day uttereth speech; night unto night showeth knowledge. There is no speech nor language where their voice is not heard."

Can we not trust this God, who has so wonderfully made us, to stay our souls in peace, and to keep our bodies whole? He is ready now. Are we?

There will be times during this Assembly when the speaker's face and form will be lost sight of in the grandeur and holiness of the truths he has to impart. It will be soul listening to soul, God speaking to His children, and we will go our separate ways nourished by the Bread of Life, and thrilled by Divine Life that shall bless us and sustain us until we meet again.

**The Graduates' Round Table.**

This is the Innermost of our Assembly: "The Lord thy God in the midst of thee is mighty." Realization is the watchword.



## The Class in Fundamentals

### WHAT I FOUND WHEN I FOUND GOD.

CHARLES EDGAR PRATHER.

IN THE NAME OF GOD I greet you, for he who harmonizes with the nature of Being is conscious of the fullness of good. He who seeks finds. Not a casual or superficial desire, but a concentrated, earnest, persistent, whole-hearted search. "Ye shall seek me, and find me, when ye search for me with all your heart." This is the law of attainment. It is applicable to every phase of living. It is the way to health, the way to happiness, the way to prosperity.

To search for anything implies something more than a mere seeking. It means to look diligently, to explore thoroughly, to examine carefully, to try, to prove. This requires an openness or receptiveness to Truth, a glad willingness in its acceptance, and the active application of it in daily living. It requires concentration and meditation upon, communion and unification with, appreciation and application of the Truth for one to become conscious of attainment, to realize the goal for which he seeks.

It must be with the whole heart, the entire being. He who seeks thus for happiness and contentment is sure of his reward. He who seeks for success is uncovering the wealth of his own being. But these are only phases or expressions of God, so he who seeks either health, happiness, success, or any other good, is in reality searching for God.

Zophar, the Naamathite, asked Job this question: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" And we answer for Job and with him: "Yes." Hear him as he declares his new vision of the Truth. Listen, for he tells us how he came to know consciously something of this infinite, all-pervading Presence of God: "But ask now the beasts, and they shall teach thee; and the fowls of the air and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of God hath wrought this?"

It is not within the range of human mentality to comprehend the allness or fullness of God. The part cannot encompass the whole, but man is capable of knowing the Truth of Being to the extent of his unfoldment in consciousness. One may know the exact truth of the law of addition, subtraction, multiplication, and division, and this truth is as perfect and accurate in simple numbers as it is in algebra, geometry, trigonometry or calculus. The truth of the atom is the truth of the planet; the truth of man is the truth of God. How true the words of the poet Tennyson:

"Flower in the crannied wall,  
I pluck you out of the crannies;  
I hold you here, root and all, in my hand,  
Little flower—but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is."

Back of the expression is the Source and Substance which gave it entity; therefore, in studying man, the flower or anything, if we search diligently, we will not be engrossed so much in the thing itself as in what it represents—God.

In our search for Truth we have found its essence, its substance, its nature and its universality. What did I find when I found God? "Lo this, we have searched it, so it is; hear it, and know thou it for thy good."



### 1. SUBSTANCE (Omnipresence)—Everywhere.

Substance, Presence, Reality—omnipresent, invisible and visible. There is but **one** substance, Spirit, the essence of all form. The meaning of the word **substance** is "that which stands under," the basis of. With this spiritual perception, we readily see that things are not something in and of themselves; they are but the outpicturing of this Reality that we call God.

God never made the world and all that is therein out of nothing! God never violated a law of His own being. God brought forth that which we see from Substance like unto Itself (Himself), for "that which is born of Spirit is Spirit," and God being the **only** Substance **everywhere**, from this Substance are all forms, including our bodies, expressed or pressed out, yet remaining within the One Infinite Whole.

What a wonderful realization to know that you cannot get away from God, that you are ever in this Presence!

### 2. LIFE—Everywhere.

There is activity, life everywhere, for since God is omnipresent, all space filling, all substance is vitalized by infinite activity. This Presence out of its own substance, brings forth like unto itself—we call it creation—in the very image and likeness of Itself. When we see **aright**, we see everything as **God**, showing forth the qualities and potentialities and the nature of God; without any lack, without any deficiency, without any adversity.

Like begets like, and since God is Spirit, and Spirit is Living Substance, that which we call ourselves and which we call things are not gross material, something separate and apart from God. It is all living God-substance. When we open our eyes to perceive ourselves in this light, we are no longer subject to any adverse power, to limitation or disease; our very **form** is divine. Have we not all one Father? Is not God creating us by the harmonious **action** of His own Being—**Life, life**, the harmonious activity of Infinite Substance, expressing as you, as all?

### 3. INTELLIGENCE (Mind)—Everywhere.

Searching further into the very heart of Being, we find that there is evidenced in every form of expression the **omniscience** of God. This beautiful flower knew just what to draw from the earth and the water and the sun's rays and the atmosphere to make it the chrysanthemum it is. If it did not have this intelligence inherent in its own being, it might have been an onion. But since it knows, and knows that it knows, it is able to make itself the flower that it is. There is no spot or place in all this Universe where the **intelligence** of God is not evidenced.

Omniscience, all the knowing there is. Intelligence embraces three great departments—Wisdom, Knowledge and Understanding. Is there any difference in these? you ask. You remember what one wise man said unto his son, another wise man: "Son, get wisdom, but with all thy getting, get understanding." No difference between wisdom and understanding? There must be and there is. Wisdom, unfolding of conscious recognition, may be hazy. You may see something in the distance. You do not clearly discern it. You say it is an object. Yes, it is a machine. The light of truth is breaking. You draw nearer, you begin to investigate. As a machine, it has certain uses. We get certain products from it. Consciousness is unfolding and truth is being more plainly discerned by the individual, and yet he may not understand the working of the machine. It still takes further investigation. Searching for more truth, he finds that each part works harmoniously with every other part, each part fulfilling a definite purpose. Finally the completed **product appears**, and he knows every step of the process. This is wisdom, knowledge and understanding very briefly illustrated.

This knowledge, this wisdom, this understanding being **everywhere**, you are in the midst of it; you are like it. The thing necessary for us as **Divine Scientists** is to **open our eyes to see Truth**. The secret of life lies right there—in being able to discern, and then co-operating with that which has been revealed.



## 4. LOVE—Everywhere.

To have perfect and harmonious action, there must be a **quality** which is as universal as is the Substance and Intelligence, which we characterize as conscious unity—**Love**. In whatever form it is expressed, it is the activity of God showing forth as beauty and harmony of Being.

You can jump only so high. Why? Because there is some force pulling you back to the earth. What is that force? You call it gravity, but its real name is Love. It is holding you one with the earth.

This desk is made of different parts. These parts are glued or screwed together. We call that adhesion, simply another name for another phase of the one universal unification. Each separate piece of wood is held together as wood by molecular attraction, cohesion—**Love**.

We unite ourselves into families; the men love the women, the women love the men; human affection—simply another phase of the great recognition of unity.

Our earth spins around in its orbit, encircling the sun, held there perfectly and harmoniously and orderly by the **one great power of Love**.

When we think any of these phases is the sum total of Love, we have fallen short of the truth. Yet in searching for these, we are in fact searching for the Source and the very Essence of which they are the expression—and this is **God**. God knows, through the Infinite Intelligence which He is, only unity, **oneness**. I like that word "oneness" better than "unity." When I speak of unity, it gives me the thought of two or more things united; oneness is complete in itself.

## 5. POWER—(Omnipotence)—Everywhere.

Love, the constructive and harmonizing energy, that energy consciously directed through the Intelligence of Omnipresence, is **Power**. Omnipotent, all the Power there is; the one and only Power. Activity intelligently directed to the proper end, which is the **perfect expression of harmony and goodness**, the very image and likeness of God.

There is just **one Power**, now and forever, and everything that has seemed contrary to this is but the vain imagining of the mentality of man. **God the Good is all there is**. If you accept without any reservation these facts which we have already considered, you must necessarily accept this.

It is all right for you to care for yourself physically, for your own comfort and convenience. It is well in wet and muddy weather to put on rubbers. But should you be without them and should you get your feet wet, are you afraid of catching cold? Or do you really, honestly believe in but **one Power**, and know that you are safe in its protection? There is no adverse power. The do-evil prompting of man's false thought, impersonated by the devil, is a myth, untrue. The way to get rid of that untruthfulness or false appearance is by adhering steadfastly to that which you know to be true. So long as you look at the sun you will see no shadows; they lie behind you. And so long as you think harmony and unity with the great infinite Presence of Good, all fears of adversity will have vanished.

## 6. JOY—Everywhere.

Through the perception of the one Presence, the one Reality, through the recognition of its activity or Life, through the recognition of its Intelligence and its Harmony expressed as Conscious Unity, exercised in bringing forth like unto itself, through the Power of its own Being, we unfold naturally into that phase known as Joy. Joy fills this earth, this universe—joy everywhere. It is the effulgence of harmony, the very effervescence, you might say, of goodness, although it is not always outwardly given vent. The consciousness of the good and the **good only** (and this is all you can be **conscious** of) is the realization of God. Therefore consciousness of Good and the realization of oneness with that Good, reveals yourself as that Good in expression—the child of God, and this is Joy, Joy unspeakable.



### 7. PERFECTION (Wholeness)—Everywhere.

To sum up into one word these attributes or qualities or phases of being—**Perfection**, perfection everywhere. When you look at a thing or at a person and see **truly**, you will see no defects; you will see no disease; you will see no lack. You will see the **fullness of God in perfect expression**. God is complete. God is all there is. Consequently, all that is in reality, in truth, **perfect, whole, harmonious**, because all is **God**—supreme excellence.

What I found when I found God: The One and Only Presence, the One and Only Life, the One and Only Intelligence, the One and Only Love, the One and Only Power—perfect and complete everywhere, both invisible and visible.

### WHAT I FOUND WHEN I FOUND MYSELF.

MRS. ANNA L. PALMER.

**S**INCE, IN THE WILDERNESS OF DARKNESS, through sickness and weakness, through aloneness in a strange city, with very few friends, I was what the world calls "ill." I now know it was not a reality, but I had a delusion. It ran during two years. In the course of this time I did what I was trained to do—I prayed, I sang hymns. I did not get much of an answer. Finally, one day I was alone here on this Capitol Hill, in my little cottage home. I was what the world would call "very miserable," and finally like a voice something said to me: "There is no God but the God you can know in yourself," and I was almost afraid of that word. So much had I been taught to pray to one afar off, so much had I been taught to wait to get an answer from some place I did not know where, I was almost afraid to recognize that I was I. But the Spirit does not leave you alone, and it had chosen to reveal itself to me after this season of struggle, and which I would not have missed for anything, for I learned the **Law of myself**.

As time went on I learned that this Law which I had seen was something that had been demonstrated by another; that it was just like the thing that Jesus did. I found Jesus had worked that way; that he had found himself at-one with God, and so I found myself saying, "I and the Father are one; I and the Father are one." I began to think how this man Jesus had the courage of his convictions, and how he said, "I do not think it robbery to call myself one with God; I see the great oneness of Life."

We are to make this lesson something that we can demonstrate, something that we can prove. Let us know that God is all there is, the Universe of Life: the great invisible and visible, all that Life is, all that extends from where you sit out into the infinite, eternal and changeless; all that man calls God and Life and you and me, all that we call our thought, our body, our environment—is contained in this Great Whole.

I had found God, the great Universal Life. I saw this first, and I began to think of His Life as my life. I thought of that a great deal; I worked with it; I made myself **realize** it. I saw that Life was eternally omnipresent. I saw it was all the **one Mind**. There was no other kind of Mind. There were not two Minds. Mind was the great Eternal Substance, out of which everything was formed. My mind was the Infinite Mind, and was doing something all the time through me.

Thus I began to connect. I began to say, "Uncovered and unafraid I stand in the Eternal Presence, for I am the Eternal Presence." I began to feel this way: I am; I am here; I am no different from Life. As I began to grasp that, there was a demand made of me, a demand to live the thing I had caught in the Silence. When I was alone again I began to see that I must **live the Christ**, that the Christ in me, the glory, must be actualized. I caught that glimpse; so when what is called sickness appeared, what was I to do with my sickness? What was I to do with



my condition? Was there anyone that could take me out of it? No. I had seen that I was Life. I had seen that the will of God was revealed to me. I had seen that I was to be a perfect worker in the Universe of Life. I began to see that I could not ignore my part. I could not ignore the fact that I must be an "unfailing part of that Great Whole," and that I must not recognize any greater or any lesser in the great whole of Life. And when what we call troubles came, I saw I must practice this.

I am a great advocate of the Silence, I love the silence, I love to go off alone with my God. I began to be very confident of God (I wish the young students would put that down)—very confident of God's Presence in my life, very confident that He was there to lift me up. He was there to show me through the Spirit that which I should know for my daily life. I saw that the Perfect Mind and the perfect thought existed in this wonderful oneness, and that I was a part of this Perfect Mind, the One Great Whole, and therefore that I could work it out.

Now it is in the working it out that we find ourselves. I saw that body was of the Living Substance. What is circulation and co-operation? There is one Truth of Life—the great circulation, the great co-operation. If you grasp that and practice it, even if you are off on the Island of Saint Helena you will know that through the invisible Law the Spirit will reveal you to Love and free you in some way. So intense is the Spirit of Life that you cannot go any place but you will find it there if you call upon it. So we learn that the Perfect Mind is the Great Whole, and the perfect body is contained in that Whole.

I was what the world calls ill; I began to think my body is not alone, my heart does not beat alone. If anyone has poor circulation, let him take the attitude of wholeness, of realizing who he is. "Beloved, now are you the sons of God," a center of God's activity. I began to realize the body, the perfect eternal body; that this was a place where God was, and I thought of Jacob: "Lo, God was here and I knew it not." I began to realize that God was here, and we want to know that we know it. He who knows and knows that he knows this Truth of Being—this Perfect Mind, this perfect thought, this perfect body, this perfect environment, is a free soul. We are to know and to know that we know.

I think it was Swedenborg who said, "That man is learned who puts his learning into practice." We never know anything until we demonstrate it. I shall never know the eternal body until I prove it. I may think about it, but when I know the eternal body I will be able to take the body up and lay the body down, because I will know that I know Life. And I will know there is no place to come into but Life; and no place to go out to but Life, because it is the oneness. This comes into our treatment and our healing. We are to become as familiar with God in this process of finding ourselves as with a friend.

If you stand in the presence of what seems to be a negative condition of any kind, immediately call upon the Presence of God. Do not excluded. You have no business with human emotion when you know excluded. You have no business with human emotion when you know God, and I am going to tell you why. The emotional nature is one that swings out and in, is never poised, is never anchored. But the soul that is poised in the Infinite knows God is there.

If I see anyone in great pain, what shall I do as a scientific worker of the Law of God? I shall be still and know that God is in that place and is mighty: I shall say to the soul: "He that is within thee is mighty, and he that is within you is greater than any pain in the world. Within thee is Life, the invisible Life flowing to form." And I shall steadfastly hold to that instead of swinging out to fear and emotion. Your business is to withdraw to the Omnipresence of Spirit, and speak the word of steadfast Life. Are you afraid of death? "And in me there is no death, for my very life is breath." So when you want to demonstrate the power of the divinity of Self, stand and look in the face of the so-called human suffering and process, withdraw your desire to be emotional, and wait.



I found myself in this way. I worked, I tried to meet the struggles of human life—for we all have the claim. When I had a struggle I prayed, I found God, and from my own soul I had the evidence of the Spirit. That was what Jesus did. It was evident to him that he could heal the sick, feed the multitude, that the Law of God was working through him, and therefore, he could use his own self-evidence of the Spirit. If anyone in this room needs anything, I do not care what it is—character, temperament, health, substance, food, or raiment, realize your Self in the Infinite; hold on with the conviction that “He that is within you is mighty.”

I hope after we find ourselves, we shall be able to wear the glorious body of the Life incorruptible. The Truth showed me I was to be a king, a ruler on the throne of my own life; that I was going to be able to go into the Silence and rule my spirit. “He that ruleth his spirit is greater than he that taketh a city.” All the cities will be yours when you understand the Law. It showed me I was to be a king on the throne of my kingdom, witness of the divinity of Life, the Perfect Mind, the perfect thought, perfect body, perfect environment. It showed me that this world was to be an environment of harmony; that I was to have friends, comrades, substance and supply under the Law. It showed me that there was to be a time when there was to be “no night, neither sorrow nor crying.” It “showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of nations.”

I found that in this oneness there shall be no more death, inharmony, belief of criticism, but the throne of God and of the Lamb shall be in each one of us, “and they shall see his face, and his name shall be in their foreheads.” Every one of us shall express the glory of the Lord. His nature shall express through our eyes. His name shall be in our foreheads. There shall be no night there, and they shall reign forever. This evidence of the consciousness of Being gives us the ruling power ever what is called the mortal law, and in the consciousness of Truth and the realization of the divinity of Self we find that.

When we find ourselves we find the Great Whole. We find consciousness of Knowledge, Wisdom and Understanding. We find in every unfoldment the ability to accomplish. “To him that overcometh will I give to eat of the tree of life.” What is the overcoming? It is just remembering that I am not alone, but I am one with the great Infinite; and my unity with it, with all life, makes me free from the law of sin and death.

## WHAT I FOUND WHEN I FOUND YOU.

MISS LILLIAN R. KNOWLES.

BEFORE I COULD POSSIBLY FIND YOU I had to find that great Universal Presence that is back of all and that underlies all—the one Substance, the one Intelligence, Life and Power that we call God. Next I had to find the Law by which this invisible, or God unexpressed, expresses into the visible, and right here I found myself. God was expressing me every moment into the visible, and as wonderful as all this was to me, still more wonderful was my next discovery, and that was you; for I found that God was expressing you every moment out of and within His own very Substance. I also found that God had given to each and every one His Nature, because He had nothing else to give. He gave each and every one His Power. We are endowed with His Law of Unity—all one in God—not only you and I, but everything. Absoluteness, which is almighty and limitless. Then I found the marvellous



Law of Unity—all ONE in God; not only you and I, but everything. Absolutely and unalterably you are what God is; there is simply nothing else for you to be.

As I look out upon you in this light of Truth, I see truly that all men are born free and equal, because all men are born of God—all children of one Father. "He hath made of one blood all nations to dwell on the face of the earth." Is it not strange that all the years have passed, and this very thing that Paul gave us we are teaching here today? Again Paul spoke to the Corinthians, saying there was no high, no low, no race, no color, but that we were all **one** in **Christ**. (Gal. 3:28.) We know that the Christ is the individualized spirit of God, the Christ in each of you.

By opening ourselves to the Law and receiving it, we co-operate. It unfolds our realization all the time. I have been taking this thought, morning, noon and night, that God's Consciousness, God's Mind, God's Law, unfolds in me every moment as my intelligence; it unfolds in me as my love—that word love always has a fuller meaning when I add **conscious unity**. And as I see everything in this conscious unity, God's Mind is realized as my guide in all my affairs.

As Divine Scientists, we ought to forever drop thought of separation, because we are all one. That is one thing we have to learn—that there is no separation. There is only life—there is no death—everybody is in life.

We should learn to drop prejudice, because truly there is no race, there is no color. We are children of the one Father. This knowledge that we are the sons of God obliges us to go forth and to live to our highest. I think a good motto for Divine Scientists would be, "Noblesse oblige," meaning that we are obliged to live up to our God nature. You know the value of knowledge is in the use of it. It is a good thing to have, and we cannot attain anything without this knowledge; but if we wish to grow in grace, we certainly must use that which we have, no matter how little it is. God certainly has given you of Himself, "and grace for grace."

This human race has been believing that there was another side to itself than the God side, and that this other side was very unlike, very different in every way from what it is in Truth. To make myself clear, I am going to call this other side the counterfeit side. In this counterfeit side lie all the seeming inharmonies and the seeming diseases, desires and discords. In the semi-light, the dawning consciousness, the race mistook this counterfeit side for the real, and believed in these two sides; it believed in two powers, good and evil—and the conception of duality crept in. Everything was reasoned from this premise.

Please note the difference between the two words premise and basis. Premise is a proposition laid down for subsequent reasoning. Basis is really the foundation, the ground work, the principle. The human race was reasoning from a premise, not a basis, and from this premise concluded there were two forms, matter and spirit; two natures, the Infinite and the finite; two beliefs about inheritance, one from God, a spark of divinity, and the other from the earthly father, including all the ills that the flesh has seemed to be heir to. What wonder is it that when we reason from a premise, we do not get Truth.

They also believed in a physical cause and a physical result. Reasoning from this premise, the unreal was believed to be real, and to the people in Bible times and to many today the unreal seems to be the real. Indeed the first great principle of the universe, from which we derive our basis, the Omnipresence, has been almost forgotten.

In the beginning God, and God creating; and behold His creation was good and very good. It is the only benediction that can be pronounced on God's work any time—**good and very good**. Since this is Truth, the question arises: "From whence comes this thought of duality?" It is just a phantasy, man's vain imagining, taking the counterfeit for the real.



God has a great Purpose and a great Plan. I find you right in this great plan of the universe—one with it. There is not one expression in Life that is apart from it. There is a definite reason why you are where you are with all these wonderful possibilities that you have within you; and it is a part of the plan that you become familiar with these possibilities, and get a thorough knowledge of the use of them.

Why does God not reveal Himself and His activities instantly instead of letting us come into this knowledge by unfoldment? is a question that is centuries old. Will it be after we come into the full measure of Christ, or, in other words, after we pass crucifixion and resurrection and come to the ascension with Jesus that the answer will be found?

When I found you, I certainly found you in God-Substance, God-Life. In spite of this mist and cloud of confusion and doubt that has seemed to keep you out of your kingdom, I found you in your kingdom, for what God is you are, and because God is you are.

Whenever I think of you, there comes to me a picture—a picture of a high mountain, the valleys lying all around it. And I see you all on the road. This is the mountain of Consciousness. I see you somewhere or that mountain, or in the valley coming to the mountain. I see others who are off the paths, in the briars and brambles, crying out for help; and what a blessed thing it is this help always comes! All roads lead to this Consciousness. I see that as we climb this mountain, we sometimes pass on the other side; but we are all on the mountain and we are all in Life, though some are on the "other side," out of our vision.

Remember, friends, we always are in God, and realize that those who have passed out of our sight are still in God, doing their work, because there is a definite work and a definite place for each one of us. If we could get that realization, how much sorrow and grieving would be dropped!

The same Power that brought you forth is caring for you every step of the way. So let us learn to trust; let us realize that we are absolutely what God is in essence and in quality. Every thing has God given to you. "Of his fullness have all we received."

## WHAT I FOUND WHEN I FOUND YOU.

MRS. SUSAN MOFFETT MAYWARD.



LET US SPEAK as it is written: "The Lord spake unto Moses face to face as a man speaketh unto his friend." When I found you I found the grandest expression of Infinite Life, for I found myself face to face with God. Through this revelation I see you risen to the great glorious all-pervading, all-satisfying comprehension of Life, and pouring out your untiring strength in service to your fellow-man, to the end that your life is a beautiful symphony.

Let us pause a moment right here, and consider what these statements mean to us now in this day of new spiritual insight and reconciliation.

There first comes to us the wonderful opportunities and possibilities that the great Ocean of Life in its constant activity is bringing into our harbor. To co-operate with these opportunities and possibilities we must know our Basis well, and that absolute spiritual unity is the real Truth. Knowing without doubt our Basis—the Omnipresence—we must then have such faith in the unfoldment through us of the Divine Purpose as Jesus had when he commanded the waves to subside.

You stand upright, a center of Power, with the freedom to do things, thus poised, never forgetting from whence comes your strength to unfold the Law of the Golden Rule that proves your birthright.

Your soul is steadfastly active, for therein God is developing your individuality; just as the beauty and glory of the flower is developed



after its own seed. You can never shut out the "Light that lighteth every man," but you may shut out your perception of it for the time.

Light means success in your business enterprises. If we stood for that Truth for a single day we would understand the practical meaning of our words. In the light you do not stumble or fall.

I see you grown out of the belief in your "needed crucifixion." I see you in your resurrection. You are aware of your place, and love it, too, for your work is there. Your soul-picture may reveal your work: It may be in convincing your brother of his true condition—**perfect health**. It may be to see him in **abundance**; to see him in **harmony**.

Within your consciousness **happiness** abides—in its great uplift smoothing out the wrinkles, and smiling on the way. You also find that in your work you are face to face with God.

I have now found you an independent being, in full control of yourself, thinking and acting straight from Principle; knowing that there is absolutely nothing else in the Universe, and from which there is no possible separation.

At that moment of conscious assimilation you realize your **Self**, and find Life more abundant. You use the right words in their true place. You think right, strong, all-embracing thoughts that make the wheels go round without friction.

We cannot emphasize too earnestly the importance of correct thinking, and the demand that it shall sustain its Basis, be in obedience to the controlling law of the Universe, with its divine claim of fulfillment.

I find in you the "Word made flesh" as it was in the beginning; and into you was breathed the Breath of Life, and you became a Living Soul. We have no reason to believe that after the spoken word was once made flesh that the Voice remained silent, nor that God ceased breathing after man became a Living Soul.

Let me refer to a noted fresco in England, which I call "The Awakening." It is the picture of a lovely woman, whose upturned face is filled with confidence, faith, and love. She is blind, and stretches forth her arms to that endless Infinite Light that she feels is hers and will illumine her and open her eyes.

Friends, we also reach out with eyes wide open, and faith like unto hers, to receive that which is ours, and which forever envelopes us.

Omnipresent wisdom is ours, whether at work or play. When we recognize the wisdom which is light (ignorance is darkness), we cannot doubt God's power to accomplish His purpose.

So may we give up our single-handed efforts, and have close communion with our fellow traveler—with you, as I have now found you one with God.

#### Hymn—"True Christianity."

In vain the name of Christ we bear  
Unless the heart of Christ we share;  
Through faith and charity alone  
Is Christ received, and felt and known.

In vain the name of Christ we bear  
Unless the life of Christ we share;  
Not words alone, but deeds shall prove  
The living faith that works by love.

In vain the name of Christ we bear  
Unless the love of Christ we share;  
The path that leads us to the skies  
Demands love's perfect sacrifice.

In vain the name of Christ we bear  
Unless the love of Christ we share;  
That love that heals the dying one,  
Through Christ, the Truth, the only Son.



## The Silence Class

### REALIZATION OF UNITY.

MRS. ANNA L. PALMER.

THE REAL SILENCE IS THE CONSCIOUSNESS of the touch of the individual soul with the Universal Life. I say the consciousness because we are always in touch with the Universal Life. When we have the realization of this touch, everything seemingly personal drops away, and the great Universal Life becomes known as our life in reality, and we know it and see it as it is.

Now we are training for this realization. When we say, "Let us enter the Silence," we not only, as Jesus commanded, "enter into the closet and close the door," but we shut the door of mentality that would lead us to the outer for discussion or argument. We shut the door to all opinion and belief, to all that is personal and weak and inharmonious. And when we know ourselves at one with the Father, we have found the open door of the Infinite that flows through us, and that manifests its law and order of perfect Life; we see ourselves blended with its perfection, and that is the step that brings us into what the Bible says is the "joy of the Spirit"—the joy, peace and freedom of Life.

As we enter the Silence, the first thing we will do is to realize the Omnipresence, the Basis of Divine Science. I would like each one, as he closes his eyes, to let the **inner eye** open to the Omnipresence. Let your thought travel into the Infinite. Start with your own center, pass out through the walls, pass out through the city, pass out through this earth, pass out to the great universe. Lose every thought of form that you have ever held in your mentality.

For these few moments let us forget that there is anything but the **one Infinite Life**; let us realize the **unity of Life** with its wonderful power and peace for individual man. Let us think for a few minutes—I am. I am conscious of this great Universal Life—this formless Life. I am conscious of the wonderful Intelligence and Wisdom that this Life is—the Wisdom of the Infinite. The individual wants to trust this Infinite Wisdom, behind all, in all and through all. Train your thought to blend with this Wisdom, to believe in it, to trust it, to acknowledge it. Repeat often, "This Wisdom of the Infinite is all the Wisdom there is. Divine Intelligence is the Infinite Life flowing through me."

Now we come to the realization of the **I am** in the individual center, each one realizing **Self** as a **part** of this Great Whole, and saying, "I am **one** with this Infinite Life." Here we realize the great divinity of the individual. "I and my Father are one." "His wisdom is my wisdom. I acknowledge the Infinite Wisdom to be the wisdom of **my** daily life. His Knowledge is **my** knowledge, and I acknowledge that Knowledge to be the **guide** of my daily life." If we do this, we will without effort drop every personal opinion and belief; our **will** will be submerged in the great Infinite Purpose, and its law and order will manifest through the daily life.

Let us now acknowledge the **unity** of all **Substance**. Let us think of the body that we express in—as one with the Eternal Body. We have seen the great formless Life, and we know that this body is included in this great Life. Looking at form, we find it in the Eternal Formless. We find the Divine Mind produces the perfect thought, and that Mind and thought manifest in body, and each individual in this room may say: "I have the body of God." First of all, for this wonderful realization of the body of God, we acknowledge the unity of Substance—one living Substance, containing within it the power to manifest this form that I am, and all other forms; therefore, I glorify this form of God. This is the



body of Life. I realize God's Life in this place. Let us silently for a few moments recognize this wonderful Truth: "I am now rejoicing in the eternal body."

If there is anyone holding a mental attitude, let him see the Truth that in God there is no attitude, let him see the Truth that in God there that in God there is no attitude but that of Perfection. Let him say, "I see the body of Life. I realize this perfect body."

If any attitude of fear or anxiety enters your mentality, say to it in the silence, "Because the Spirit of God is equal to my demand for perfect health and freedom, I acknowledge nothing but His unlimited peace."

Now, let us realize the Infinite Love. Let us bring it into practice in our immediate environment, "I hold in love every individual soul."

If there is any opinion or belief, look at it with the Infinite eye, and say, "Because we are one Mind, one thought, one body, one Life, I do not hold in thought any personality. Love is the fulfilling of the law, and I am love, perfect love. I will to do the will of God, and the will of God is to see nothing but perfect love."

One way to enter the Kingdom is the practice of the impersonal nature. "I will to see as God sees. I will to behold no iniquity, since God is too pure to behold iniquity."

Flowing through the blood this minute is the blood of Life. Let us realize the great unity of circulation. "God is now circulating through me His Infinite Life, which manifests through my form and is perfect activity. The great Invisible Life is now creating in my mind, in my thought and in my body the perfect circulation.

I circulate in loving unity with all Life.

Now, let us send out the word to all, to the oppressed, the suffering, the weak, that we know only God omnipresent, and God's power acting through individual man. Let us realize this Truth for the universe, that God is living everyone unto himself. Let us say in closing to the great Universal Life and to each individual soul, "In Him ye are complete and His fullness have all ye received." And in His name, in His nature, are we all named or natural. We acknowledge the Father in all and through all, and in this acknowledgement the peace that passeth all understanding is ours. Amen.

## REALIZATION OF HEALTH.

MRS. C. L. BAUM.



HEALING MEANS EMANCIPATION from material thralldom, or from what we call the delusion of the senses. We come into a realization of health only as we find the reality of the universe, ourselves and our body.

In the Arcana Celestia it is written: "This elevation above sensual things was known to the ancients, and their wise men said that when the mind is withdrawn from sensual things, it comes into an interior light, and at the same time into a tranquil state and into a sort of heavenly blessedness." This is the silence of the mystic, the secret place of the Most High; and those who have found it, have found a blessed place of refuge, and from it they come again into the great world of sensual unreality, bearing the message of truth, health and peace to their fellow pilgrims on the way. They have lifted the veil and are no longer subject to the beliefs and illusions of the race. All down the ages souls have perceived and realized this truth. The spirit in each one of us the Son of God, of which Paul spoke, and from its voice comes the wisdom that is not of this world.

This is the inner guide that shows us that all reality is health, and that disease is the great unreality that has no power, save that which we give it. It has no place in the great universe of good; no substance of life and love; no intelligence.



I think we have never heard anyone speak of an "intelligent disease," a "loving disease," a "good and harmonious disease," so it is quite plainly discerned that such a delusion has no source in God, or good, or love, or wisdom.

We must be fully convinced that all **disease** is **unreal** before we can **know** that **all** there is is health, enduring and changeless; and as we cooperate with the Law of Health, we find perfect harmony in thought, body and environment.

## The Healing Service

### THE BASIS OF HEALTH.

MRS. MARIE MAYNARD PATCH.

HERE ARE TWO PHASES or points in the teaching of Divine Science which must be to all of us a never ending joy. The first is our absolutely changeless Basis—a Basis that **cannot** change; a Basis from which we may make every decision and every judgment. The second is that although this Basis is changeless, our interpretation and understanding of Life and its processes is constantly expanding and enlarging, so that we know there is never a time when we can say that we have reached the end; that we have received the final revelation.

This Changeless Basis is the Omnipresence of God—the Only Presence, the Presence that is Universal, the Presence that is All. The Nature of this Presence is Perfection. It is Life; it is Love; it is Goodness; and all that it is it is **forever**. This is the Basis of all healing. The only healing there is is the **realization** of this Changeless Presence.

In considering man, we think first of his Source—this Universal Presence which is the only Presence or Source from which anything can come forth; and we see that man must be in his nature just what God is. His Substance must be God-Substance. He must have within him all the inherencies of God-Nature. This is our second step in healing, and up to this point all New Thought teaching agrees in a general way.

But at this point there seems to be a place where it is very difficult to follow the Basis. It seems almost too difficult for many, and the reason is that they turn from the Basis and fix the attention on the external, and begin to argue and decide from that as to what man is, as to what the body is.

Since God is what God is, and since man **must be** what God is, then this that we call the body must be included in this expression of God which is man, and must be perfect. We are not saying this from an external standpoint, nor from the things that "appear." We are saying it from our Changeless Basis of God Omnipresent, and when we hold to this Basis and decide from it, we can reach no other conclusion.

As Divine Scientists we stand in a "peculiar place" in our teaching on the body. Having accepted (as our Basis) the Omnipresence of God without any reserve, we see that the body must be perfect now. Its Substance must be God-Substance. The Intelligence of this Substance is God-Intelligence, its Life is God-Life. Its activity is the activity of God, of the One Perfect Mind. God is the Creator, the Source, the only Power there is to bring forth anything; therefore we see that we are not personally creating or forming the body or making it over through our personal thought. There is but **One Power**.

If we are going to be scientific (and Divine Science is scientific), we must be exact and logical in every detail. If we accept the Omnipresence of God without reserve, that means we are accepting God as all of the unseen and all of the seen; that we are accepting the abso-



lutely Perfect Presence of God as the invisible and the visible, the unmanifest and the manifest. If we do not accept the Omnipresence without reserve, if we are drawing a line, as many teachings do; if we are saying that God invisible is perfect, but that when God becomes visible or manifest my erroneous beliefs and opinions prevent His perfect expression or obstruct His activity, right there we have admitted two powers.

A Natural Scientist, having accepted a certain basis, would never dream of refusing to accept the logical conclusions from that basis; and so we, having accepted the Omnipresence, must be willing to accept the conclusions which are logical and evident from that Basis.

1. I see that the body is God manifest now. Not becoming perfect, not being made perfect through some process of my own personal mentality, but because God, the Only Creator, has nothing but Perfection to bring forth.

2. I see that I am not spiritualizing my body. There is no substance but Spirit Substance! therefore the body is Spirit now.

3. I see that I am not setting God activity into operation by my personal thought. God activity begins in **God Mind**, not in my personal thought realm, and God activity is ceaseless.

4. I see that conditions, all that we call sickness, pain, etc., are not in the body; they are not in Substance. Conditions are merely what I am **believing** regarding my body.

It is not so very long ago that it was called heresy to believe that the earth was round, and people were excommunicated from the church for so believing. All that weight or pressure of thought during all those hundreds of years did not flatten the earth; it went right on being round.

If any of us are still believing that our ignorant beliefs and opinions can change God's perfect work or hinder God's activity, then let us no longer say we accept One Power, for by our own confession we are believing in **two** powers. If my ignorant beliefs and opinions can hinder God, then those beliefs and opinions are more powerful than God.

What we are to do is to accept the body as **God manifest now**, to know that God is eternally bringing forth according to His Divine Idea.

### SELF-HEALING.

MISS LILLIAN R. KNOWLES.

SO MUCH HAS BEEN SAID ABOUT the self and the perfect body that I think we all know there is no such thing as healing of self or body. Why? Because the body is what God is. It is perfect Substance, pure, holy, incorruptible. The body is always in God—perfect.

Healing is a process in **belief**—out of ignorance into full knowledge of Truth. So it is not the Self that needs healing—cannot possibly be; not the body—cannot possibly be; and it is not the environment that needs healing. What is it that really needs healing? It is the **habit of belief**. You know how very strong within us is the old habit of belief. What is that habit of thought? It is that we were conceived in sin and born in iniquity; that we were made heir to all the seeming ills of the flesh.

We know, as Divine Scientists, that we are born of God; that we are the infinite expression of God; that before we were brought forth at all, right in this wonderful Intelligence which we call the perfect Mind, that is wisdom, knowledge and understanding, right there rested Divine Idea, and that divine Idea is you and me expressed into the visible. That is what our body is. That is what we are: "Born, not of blood, nor the will of flesh, nor the will of man, but of God." We are now the divine Idea expressed, and we always will be the Divine Idea expressed somehow.



We have thought that we inherited from our earthly parents all the beliefs, all the conceptions, on the negative side. We thought perhaps we inherited this disease or this tendency; but we know now that all we could inherit is the divine nature, the life, the love, the power of God. Right there is our basis for work. All healing should be done from the basis of Omnipresence.

Our old habit of belief about the body is that it was material, in contradistinction to Spirit; that it was limited; that it was corrupt, subject to disease and death. If we have truly accepted the Omnipresence—and as Divine Scientists we say we have—we no longer can see the limitations anywhere that we have seen in the past. We no longer can hold the body in these limited beliefs for we know there is only Spirit Substance. Intelligence and Life active always, is bringing forth the perfect body. This is the acceptance of the Omnipresence. Take this very definitely home with you: Healing is not to make something or to change the body, the environment, or any thing else. It is not to dissolve or to dissipate anything.

Healing has nothing to do with the body. We accept the body perfect, fresh from God every minute as the perfect body.

A wonderful verse I found about this body: "Not discerning the Lord's body, many among you are sick; and many sleep." What does it mean to discern? It means to see clearly, not only with the eye, but with the understanding, and so that verse would read, "Not understanding the Lord's body, many among you are sick; many sleep."

Since it is true that our old habits of belief need healing, there is a certain process. Our beliefs of life and its processes we have called personal thinking, but it is not **thinking** at all. What is this that we call the personal thinking? It is man trying to use the power of thought without a sure basis; or, in other words, trying to think by himself, and in the confusion that follows, he has this jumble of beliefs, doubts and fears that man took for thinking. There is only one Mind to think, and there is only one who thinks, and that is God, and the God in you does not think imperfect thoughts. Remember it is your conception of life and its processes, it is your old habit of looking at life and its processes, that needs the healing. When we really think, it is God thinking His perfect Idea through us. We need to learn to **think**—we used to say think aright—but there is no right or wrong thinking. We want to learn to think, and when we do we will see that all thought is perfect.

Our personal belief cannot start any activity; neither can it interfere with divine activity. It cannot block anything. It does not create anything; it does not keep anything from being created. It certainly cannot, because the power is God. Then what does it do? It simply clouds our vision. As we look at anything, not understanding, not discerning, we think it something very different from what it is. What is our part? It is to **clear our vision**; to realize something that already is. Remember, we are not making anything. We are trying to realize something that already is, and already is manifest—not to change anything.

Having accepted the Omnipresence without any reserve, we must be positive to the Truth, stand firm, and know that the Omnipresence contains the full presence of **good**; all that you can possibly conceive of good is right here. God is ever expressing His perfect body in and through you.

Another Bible verse came to me: "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things that God has prepared for them that love him." You must indeed love God with all the heart and with all the strength and all the mind He has given you. You must see that this body is the perfect Substance and Life now—every minute is your body fresh from God. This is what we must see if we would realize health, for it is the Truth of the body, no matter what you believe about it, what your conception or your notions may be.

We will never heal the old habit of belief so long as we look at externals, and think we can change them by our personal effort. Such a process will not bring the realization of health. Long before Jesus



said it, Solomon said, "My words are life to those that find them, and health to all their flesh." We must find the **true** words, we must speak the true words.

Realization comes in the silence, and then after the silence where we really do touch this great Truth, we go forth and speak the word, go forth and live the life. We must be faithful. We must have regularity in the times of meditation. If we go into the silence one day, then miss two or three days; then go into the silence again, we do not get the good we would realize if we went into the silence every day **regularly**.

Perseverance and faithfulness next are important. I would like to add courage, for it does take a great deal of courage to stand firm and know this when old beliefs are loudly telling us something else. Perseverance, faithfulness, courage, confidence in speaking the word. Every living soul comes to a place where he must make a decision, and when we make that decision we must speak the word with power, and that is as much of a demand as Divine Scientists should make. We do not **demand** anything of the Universal. Why? Because everything that the Universal is has been given to us now. We have received of His fullness.

There is something more we must do very definitely. It is forgiveness. I know a lady whose home is very inharmonious, and it is because she holds in her belief something that occurred in the past which she thought was unjust and by which she really had her feelings very badly hurt. Peter went to Jesus and asked how many times he should forgive the one who had offended against him, and Jesus said seventy times seven. I quoted that to her and asked her to forgive. She said, "I will forgive, but I will never forget." Friends, forgiveness and forgetting go hand-in-hand. So long as you hold resentment of any one thing you are not forgiving.

Remember, it is practice that makes perfect. Learn to find yourself in God. Learn to see God as your perfect Intelligence, your perfect Power; to feel God as your Life, as your Love. If you feel God as your Love you certainly cannot hold anything but Love. Practice the words of Truth.

If you are going to try to work with yourself or to work with others, I have a few "dont's." We do not often like to speak on the negative side, but I have a few "dont's" that have helped me, and I feel might be very helpful to some of you.

Don't diagnose a case. Do not look for symptoms. Do not take temperatures. Do not deal with externals. Do not deal with the appearances as anything real. They are not real. They cannot be real to you if you have accepted this basis of Omnipresence. Do not reserve a place, do not keep back any appearance, and say I can see God everywhere but here.

Do not center your thought on the organs, thinking that you are making them active in any way. You cannot, nor can you, block the activity. God is the only expressor of activity, and God is expressing the activity of His life through you. You are God Life, Intelligence and Substance, and it is continually expressing.

Do not believe in physical causation. Do not believe anything you eat harms you. Do not believe any draught you sit in harms you. Do not believe in any physical effect. There is **one** Source and Cause of all, and that is God.

Do not talk sickness. Do not talk operations. Do not talk anything on the negative side. Learn to speak the **words of Truth**. Do not blame anyone else for your mistakes. How often we hear this: "I would love to do this, but my husband wants that or the other. I never would have done this but for so and so in my home." Examine yourself, know whether you do accept this basis, stand firm, but never blame any one for your own mistakes.

Do not talk of your demonstrations. God is the only Demonstrator, and God is demonstrating His perfect Life all the time. There is still



## POWER

a little belief in two powers so long as you think that you are anything separate or apart from God.

Do not try to bring anything into your environment, nor push anything out, because that is a mental effort. Realize that there is one Purpose and one Plan. There is a reason for everything that is in your life. Learn to make your unity with whatever is there, and learn to work with the Law because everything that comes into your life comes by law. Learn to know that all things are working together for the good of the whole, and keep yourself true to God and true to yourself as you found yourself.

### HEALING IN THE HOME.

MRS. FANNIE B. JAMES.



THIS IS ALMOST THE CLOSING HOUR of what has been to us all, I am sure, a wonderful time of realization. I wish this hour that we could forget all personality. It does not make any difference what I am personally, or what I think myself to be. The only important thing is to know what God is.

Coming back to Denver I stopped a night in Washington, and spoke in a little center led by Mrs. R. J. Field, a faithful worker in Divine Science. Two rooms were full, showing a number who were interested. At the close of the meeting we had a little question service. I told of a question asked, "How would you treat a torpid liver, an inactive liver?" I answered that I did not care so much what I believed about the liver as what I knew about God; that since God is omnipresent, and omniactive, this ceaseless activity is taking place; realizing that we should know that there could be no inaction anywhere—no inactive organ.

I noticed in the song just sung, "Not on thyself depend," and I asked myself if I had been depending on my eyes for sight. Have I thought they did not see so clearly as once? It is not a question of whether I see, but whether God sees. God is the only sight there is. At the end of this service I hope we will unite in realizing sight for eyes that do not seem to see, and hearing for ears that do not seem to hear. I suppose everyone here has some one longing for the expression of wholeness. Let us especially in the latter part of this service consider the wholeness of the whole as we never have before.

When we say God is the wholeness of the whole, do we accept it wholly or partially? We say that we wholly accept it. If we did, not one would pass that portal unhealed. If we really felt that with all our heart, soul, mind and strength, we could not leave this house with any belief of being in any wise lacking. God lacks nothing, and we are what God is.

**Healing in the Home.** What is healing? What is the Home?

Healing is simply seeing the wholeness. New students say, "I do not know what to think about, what to realize." Never mind. Healing is seeing the wholeness that is. It is not so much to have the seeing eye as it is to see that God is the seeing eye, God is the hearing ear. When we enter the silence, we will concentrate on this truth of wholeness.

What is the home? If I spoke on the negative side, I would say the greatest temptations are in the home; but the greatest opportunities are there too. We have many homes. The first home we know is in ourselves. That is where the first realization of wholeness is necessary. The second home is what we call our residence. The first home is individual; the second home is personal—it is our personal possession. It is said a man's home is his castle. The greatest temptations that come to us are in that personal possession. It seems to me the next home, a little larger, are our Centers. We love to speak of the Center as our home. It is our home and there are temptations as well as opportunities there. Then sometimes we speak of Denver as our home—a little



larger place. If we are in another state we say, "My home is in Colorado." If we are in Europe or abroad we say, "America is my home." But, friends, I find in every one of these homes a little temptation to admit personality. That is the temptation I speak of.

The soul works first in its individual home. I have been learning this of late from something I have handled—a little babe. Up to a month old when it is laid in its cradle, it lies exactly as it is placed. After four or five weeks you lay that same little babe in that same little bed, but something has changed. It does not go to sleep and sleep all the time as in the first few weeks: when you come back to where you have laid it on its side, you find it lying on its back. That self-motion is the beginning of self-consciousness. It did not know at first that it could do anything but stay the way you put it. After another week or two its little eyes will rest on you. It will look straight at you—another sign of growing self-consciousness. Is not that our first home? Is not that baby going right on to more and more self-consciousness? That is our first home; there is where our first healing is to be done. For this, must our first realization be.

A new student was called to a child under claim of so-called contagious disease. She had to go home to two children of her own. She asked her teacher, How shall I treat my children against this? The reply was, Treat yourself. I know by experience that this is true.

The next home is what we call our personal possession. The greatest temptation is there. That is where we need to do our work—within those walls we call our very own castle. Why are the temptations there? Because there we allow more of the emotional love to creep in; there we have more sense of fear than anywhere else. That is a fact. (A fact is something that exists as long as it does exist. A Truth is without beginning or without end.) Why is this?

Do we love our neighbors as ourselves? Suppose the next door neighbor comes to my home, saying that something unexpected has occurred to her child, and she asks can I help her? I say confidently, "Of course I can," and I tell her to be calm, and to sit quietly with me: to fear not, for God is Love and all Power. Am I as calm as this with my own child?

A student told me the following: "One morning someone came to my door and told me that my son had been stricken down on the street and seriously injured. He had been taken to the hospital and they did not know what the result would be; that I should come at once. My only son! You can imagine my tremor and haste to get there. I put on my hat and coat, and when I was all ready, I knew I was not fit to go to my son that way. I was trembling all over. I took off my coat: I sat down and read hastily the treatment for accidents in "Words Suggesting How to Heal." Again I put on my coat, but again I said, 'I am not fit to go to him. I am going to read that treatment until I am quiet; and I sat down and read it again slowly. I read that over several times, each time more slowly, until I was perfectly calm, full of joy at the Truth I knew, full of quiet and confidence. I put on my hat and coat without the least haste, my heart singing the whole way that there are no such things as fatalities in God's universe."

She went to the hospital. They had just finished dressing the wound, and she could not have seen him before. She was told she could now go to him; she went in and took him by the hand, with firm grasp. He said to her afterwards, "When you took my hand I felt your attitude and I was quieted." The surgeons said two or three days would tell the story. When she heard this she never wavered one minute. Her struggle was over. When the physicians talked about this or that probability, she said her quiet and confidence was undisturbed, and she went through the three days quietly and peacefully. Nothing occurred, nothing went wrong, and the third day the physicians pronounced him out of danger. He was out of the hospital soon, as we know often happens.

I ask myself, would I have done this? Would I have waited before I went into a scene that might distract me until I attained the perfect consciousness? If so, I could not be disturbed by scenes of any kind



whatever. I know this is the only way for you and me to go out and say, "None of these things move me."

One day I heard my name called by my next door neighbor. She said, "Oh, Mrs. James, come quickly. My little girl has just eaten a large piece of bread spread with Rough on Rats. Won't you come and do what you can? I cannot get the doctor for about half an hour." I said "Certainly." During the half hour before the doctor came, I realized the one Substance, the one Life, the one Power. When the doctor came and did what he thought was necessary, he was not certain of the results. He left word if there were any signs of trouble to send for him. There were no signs, there was no disturbance of any kind. I wondered if it had been my little girl, would I have been as calm? I believe I would have called on someone to help me. I would likely have felt I could trust this neighbor's child to my realization of this one Power, but not my own. Now this is the sense of weakness we allow in our homes. We copy physicians who will not prescribe for their families, but call in another physician. We make the excuse, "Of course I do not treat my own. I have a little too much fear."

Why do we weep over the passing of one we call our own, and yet are able to say to a neighbor who is having that experience, "Weep not"?

Then we are freer in our home. I would not lose my temper here for the world, and yet I might with my home folks! There is the temptation, this personal sense of possession.

We build our homes and we have a guest chamber. That chamber is always ready, but often empty. What would the ideal home be? I do not believe there would be an empty guest chamber in that home. My home would be everybody's, and every time I built I would build more guest chambers, until my home would be all guest chambers.

In our church home you say there is little personality. Yet I would not think of doing for the Presbyterian Church, for the Episcopal Church, or any other, what I would do for the Divine Science Church! I am happy if our Divine Science Church and Centers grow and grow. But I do not care much whether the Presbyterian Church grows!

What is all this pride about our country? It is right—in a way. I see various ones of different nationalities hurrying back to fight for their country, and because it is their country. All of these thoughts have personality, even these of the larger home.

We say that "Heaven is our home." Here is the all-embracing Home where personality does not count. There is no guest chamber here set aside for anyone. No one can occupy the best chamber, and some humble soul come in poor garb and be given a room in the basement. Heaven is all on a level, and every chamber is a guest chamber.

You see we have a great lesson to learn to realize Health in all our homes. (The realization for wholeness followed here—which cannot be reported).

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#### Hymn—"All is Yours."

All is yours! 'tis but by asking;  
Ere you send your silent plea  
Heav'n unlocks her richest treasure  
For your waiting eye to see.

All is yours! when faith upholds you,  
Sets your wondrous spirit free;  
For our mighty One has promised  
He your "All in All" will be.

All is yours! Oh, blessed knowledge!  
Like the sands beside the sea,  
Or the drops within its waters,  
Shall your many conquests be.



# The Practice of Principle

## THE RIGHT USE OF WORDS.

MISS NONA L. BROOKS.



SCIENCE OF WORDS is developing in our teaching. This is necessary, if there is to be law and order in verbal expression; also, in order to avoid ambiguity; and that we may understand each other better.

Since words represent ideas, each legitimate word must have its special place and service. To discover law in the use of words, and to establish a system of principles in regard to this use, is one of the aims of our College.

This is not an easy task, for few are educated along these lines, and all, even those who know better, are more or less careless in their speaking.

The purpose of this talk is to give a few suggestions for the right use of words, that there may be more uniformity of expression among us and hence more power. The latter will develop if the former is observed.

The first principle of expression is **simplicity**. Wherever possible let us use words of one syllable, good Anglo-Saxon words. The Bible and Shakespeare are held up to us as models of English. Notice the simplicity of expression in them. Simplicity gives directness and power.

Let us avoid coining words. It is well to leave that to scholars. There are words enough in our language, if we learn to use them aright.

We should neither accept nor reject a word without good reason. Prejudice should play no part in our decisions. We should try to get the conception back of the word; we should look up its root-meaning, learn its history, and consider its present usage, before determining its fate. Do you say, it takes a scholar to do that? Then, if we cannot study words in a scholarly way, let us be careful not to make bold assertions about them. For instance, take the words God and good. I have heard it said a number of times by teachers of New Thought that these two words came from the same root. When I looked them up, I found that it was not so. Not satisfied with this, I asked a friend to have them looked up in the University of Chicago. The word came back that they were in no way allied. We know that God is good, but let us avoid statements as to the origin of words which would give occasion for ridicule, if there are those among our hearers who know better.

Language is stable and yet is changes. That language is dead which does not grow. Therefore we are to be ready to perceive these changes, and, if they are desirable, to adopt them. This attitude of openness will bring flexibility and attractiveness into our expression.

Here are some of the words and their meanings as adopted by the College. Let us learn to use these uniformly. It will help us in our unfoldment to do so.

**God:** A word rejected by a number of New Thought teachers and by some of our own people, because the conception of God had been that of a personal being. However, there are reasons why we should retain that good Anglo-Saxon word. It embodies the highest religious conception of the Jewish and Anglo-Saxon races, their highest conception of what is good and beautiful and true. All the way down through our history that word has stood for all that is highest and best. The personal thought attached to it was limited to just one thing, the conception of form. On the other hand, they attributed to their God all the qualities of the Universal—goodness, strength, power, wisdom, knowledge, love. We should not reject a word that will suggest the highest and best our race has seen. Let me suggest that we retain this word God with this meaning: The Substance and Mind Universal; the One All; the Omnipresence inclusive of its expression.



**Mind:** The Wisdom, Knowledge and Understanding of God, is universal, perfect, changeless; that which thinks, wills and feels. There is but One Mind, the God-Mind. Hence, it is incorrect to say, "I have changed my mind." We may change our decision or opinion, but we cannot change the God-Mind.

**Mentality:** Mind in action, thinking, willing and feeling. It should not be used interchangeably with Mind.

**Idea**—Has been used with different meanings by different philosophers. Our definition is this: Image in the God-Mind; man is Idea before he is Living Soul. God-Idea is realized by man as man is ready for it. This word should never be used connected with a negative thought. It is incorrect to speak of a wrong or false idea; there is no such thing.

**Consciousness** comes from two Latin words meaning "to know together with." From the Universal standpoint, it is God's awareness of Himself; from the individual standpoint, it is our knowing together with God. Consciousness is another positive word, and should always be so used. We may believe in evil, but we should not use such statements as, "Consciousness of evil or inharmony." We can be conscious only of health, life, freedom and power.

Take such words as **Life** and **Power**. Universal words, belonging to God, partaking of God-Nature; hence, to be used only as related to goodness and perfection. There is no such thing as imperfect life or evil power; there is no such thing as poor health. All these words stand for that which is perfect, eternal and changeless.

**Perception:** From two Latin words meaning to seize thoroughly; hence, we define it as intellectual insight.

**Obtain** and **Attain:** Closely related in meaning; some teachers reject both. We use them in this way: Obtain applies to external methods, attain to inner realization. One may obtain a home or a thousand dollars. One attains the realization of Truth. One may obtain a fortune, but if he does not more than obtain it, it may be swept away by the chance of trade. When the consciousness of supply is realized nothing can take that attainment from one.

There are other words which I should wish to consider if time permitted. In closing, let me give one that is often misused, the word **State:** From a Latin word meaning to stand, to be fixed. You see how it should be used. A statement used yesterday is incorrect. We cannot be in an "unsettled state." The definition is: The unchanging nature of; the realization of Truth that is fixed and eternal. This is another word that applies always to the positive. One cannot be in a state of inharmony or a state of unrest. "Condition" is the word to use on the negative side. Condition means a conception of Truth that is limited and temporal. The word "state" applies to the Universal, hence to the Truth of you and me. When I use this word, I am reminded of the certainty of life eternal, of goodness, of God. Each of us is included in God's eternal state of harmony, goodness, peace and perfection. This is our state. May we speedily drop all belief in conditions that limit and hamper, and enter into the joy of this realization.

## THE POWER OF THE WORD.

MRS. ALICE C. EATON.



WE CERTAINLY KNOW that there is the greatest necessity for care in our choice of words, and we must know very shortly, if we pay attention to it, what a tremendous power there is in these words.

The very first lesson in the teaching of Divine Science is that we have a basis. Right here is where the strength and the power of the teaching of Divine Science lie—that we have a basis that never changes and to which we can always go. This basis



is the Omnipresence of God; that is, **God everywhere**, at all times and in all places. It does not matter what the place may be called, there is only God there, and all that God is—Love and Power and Life. All that God is is as universal as God.

In the training, which is the next step, we learn to **apply** this in every event, every part of our daily living. We cannot apply it to Life, because Life is perfect, but we may use it in our living. The practice of the Presence of God is the sum of Divine Science teaching.

This wonderful power of the word is for us to use in the so-called simplest, in the so-called greatest things; and it rests largely with us whether or not we may know this tremendous power that is our birthright.

From whence cometh this word, and what is this word? What is its power, and how may we take it right into our daily living? John tells us, "In the beginning was the word." But what is the beginning? We must first consider the beginning as the universal reality apart from all activity and all form. In Truth there is no separation; we simply do this that we may understand this basis thoroughly. The beginning is the Source, the Source of all creation, the visible and the invisible.

It is Being that is eternally back of all expression and language, and by which all expression is accomplished; this is the very essence of all speech. From this limitless depth of Being cometh the word clothed in all the majesty of power. What is the word? Again John tells us "the word was God." God is Substance, Spirit and Mind universal. So it follows that the word is Spirit Substance, endowed with divine Intelligence and absolute in its nature, in its power and in its perfection.

As the word is the evidence of the one perfect Mind, and as God speaks this word, Idea is revealed to the listening ear and seeing eye. There is but one language, and God eternally speaks in that language. That language is "I am, and beside me there is none else."

The first word God spoke in the beginning was "Let there be light," and because the word was spoken in the consciousness of perfection, the promise within the word was revealed—there was light. The power of this word is divine energy, revealing the Unity and Truth of being—not making or creating anew as the word is spoken, but **revealing** that which was established in the beginning.

I am sure you understand why it is essential that we must have a basis. This is a most practical thing; we may use it constantly. We must if we wish to realize. God's plan is co-operative; therefore, we as individuals have our part in this plan. In this plan there are three steps that are necessary. The first is, we must make a clear and definite **decision**. In order to make such a decision we must have a basis, and there is only one such basis—the Omnipresence. The next step is to **stand fast**. Perfect love is what casteth out all fear. We have chosen to make a decision because of the love within the soul for right living. We may be fearless; it is within the possibility of everyone. Wherever he stands he may do at least that—cast out fear and stand fast to what he believes to be right, in the face of all opposition.

What is criticism? Nothing at all. If you know your basis, it has no weight with you. Do not be distrustful of Omnipresence; think what it is. Have faith and confidence.

Third, the application of the Truth we have perceived. There is no place too small. Indeed, if we unfold, we must make it our constant companion. Every word we speak must be of the one character. We may not say one negative thing. The greatest care must be exercised in the word we use.

In applying this Truth, in speaking the word in all places, at all times, we must have the true attitude. Indeed there is but one attitude to the one who has accepted Omnipresence. That attitude is **non-resistance**. That does not mean an aimless sort of living. It means wonderful activity, but it means perfect rest and peace in that activity; not shouldering great burdens and feeling that all the responsibility rests on us, but realizing that God is the worker, that we simply co-operate with that which already is.



## POWER

Each one interprets his world according to his attitude. So the right attitude is necessary: not to be afraid to stand for what you know to be true; not afraid to put it into practice.

When Jesus was doing his work here, he was called upon to visit the daughter of Jairus. As he neared the house, the servants said to him, "It is all over. There is no use in going further." Even his disciples, who should have known better, said there was no use in going further. But Jesus knew better. He went on to finish the work he had begun. He went into the house, into the room where this child lay. He spoke the word as one having authority, and the maiden was healed. But before entering the house, he turned to Jairus and said, "Be not afraid; only believe." He did not ask much. This is the message to you and to me today: "Be not afraid, but firmly believe."

In speaking the word, we may speak it with tremendous effect without uttering a sound. Our attitude, our living is the greatest way to speak the word, because we cannot live the word if we do not recognize God as all. We may speak the word in the cheery smile or the hearty handclasp, in some kindly deed or little courtesy that we do every day without thought of return. If we are in the right attitude and depending entirely upon the power within, the word we speak will be just the right one. Speaking the word always, we are quickened, and recognize God in all places where before we thought God was not.

### THE LAW OF PROSPERITY.

MRS. KATHLEEN M. H. BESLY.

TO REALIZE THE LAW OF PROSPERITY, we have to attain the consciousness of prosperity. It is no use our obtaining things; that will never bring prosperity. We may have all the wealth in the world, and yet not be prosperous, because we have not attained the consciousness of prosperity. We all have a right to prosperity. We all have a right to attain that consciousness, which is the ever-present realization of God; and God is prosperity, as God is all things.

One of the greatest uplifts I have ever had, one of the things that brought me nearest to attaining the consciousness, was a series of lessons given by Mrs. Annie Rix Millitz in Los Angeles, called the "Sunrise Class." It was given at six in the morning, and to that class came people from all parts of Los Angeles. We were thirty or forty students, living there during the convention. Perhaps the very fact we made an effort to be there helped us to attain a consciousness. The subject was: "Listening to the Voice." Now to listen to the Voice brings us into the consciousness not only of prosperity, but of every good; and the way to listen to this Voice is the great understanding that we must get to. That Voice speaks within us, within each one of us, and it shows us the way, and we must learn to listen; we must obey this Voice. We hear it, everybody hears it, but unless we are willing to obey it, it is of no value to us. When we obey this Voice, we attain the consciousness of all Good.

The Law of Prosperity was given very clearly, very definitely, very precisely by Jesus Christ. It has not been understood by all people yet, and I do not know that any of us quite understand it, but as a concrete example, I will take one that is very familiar. The feeding of the five thousand gives such an absolutely true lesson in such a perfect form, that I do not apologize for bringing it up today.

First of all Jesus had the great consciousness of sharing all he had with everyone. That is a vital point. We must attain to the consciousness that what we have belongs just as much to everyone else as to us, because it is in the Infinite. Jesus had this consciousness. He wished to share; he knew he must share what he had with this multitude.

He put his disciples to the test, and said, "Feed them." Philip with his good common sense replied, "How can we feed them? We have



only five loaves and two fishes." Then Andrew comes with his inspiration and offers these things to Jesus. We must have both **common sense** and **inspiration**. Then Jesus took what he had, this small amount, and **blessed it**. We must take what we have, and bless it.

Next comes the great lesson of **law and order** which he gave right there. He said, "Make the people sit down by companies of about fifty." He did not simply say, "Make the people sit down." Everyone who has entertained knows that it is much easier to serve people in an orderly way than it is to go around where everybody is higglety-pigglety, and try to serve. So he said, "Make them sit down by companies." Then he called his disciples—the twelve. These might be called the generals of the army. Under them were the seventy, and under the seventy were all their pupils. That made a large number of people to serve, and each number of waiters had a certain number of these companies of fifty to take care of. So you see the process of law and order right there. We cannot get away from it.

There was another thing. This great and glorious banquet was given by Jesus to these people with the most marvelous sense of **hospitality**. There was a **joyousness** about it. I have always objected to the fact that the gospels do not tell us how witty Jesus was. We know he was kind, because instances of kindness are given. He went among these people. He made them feel at home. That is a law we have to put into action. When we are sharing anything, we want people to feel that it is theirs; that we are one with them. That is another point in the lesson.

There was ample for everyone. Jesus saw this through blessing the store. Then when they had had a splendid feast and were satisfied, he gave another order to his disciples, which is very significant. He did not believe in waste of any kind. You cannot follow the law of prosperity if you waste anything, I do not care what it is. If you waste it, you are not following the law of prosperity, and you will not see the results. He told the disciples to pick up the fragments and put them in baskets. There is a **neatness, an order**, about this that appeals to us very much. It is part of this lesson. We have to do the right thing by what we have, by the people we are with, and by the people who come after us. Those who go out to picnics in the summer time, and leave the papers and the scraps around are not following the law of prosperity. Jesus did not believe in that sort of thing.

Now what was the result? They picked up the fragments—twelve baskets full. Notice: just the fragments, the things left over, were an hundred times greater than what they began with. This is the law of prosperity. If you care for what you have, and follow the lesson given you correctly in this thing by Jesus Christ, you will not only have enough, but abundance, a much greater supply than you started with.

In the "Vision of Sir Launfal," Lowell tells us, "It is not what you give, but what you share with another's need," that enables you to find the Holy Grail. Sir Launfal went away in fine vestments on a fine horse to the Holy Land; did great things; but he never found the Holy Grail until he shared his last remaining crust with the leper at his gate whom he had spurned when starting out. The law of prosperity is sharing.

You hear of great gifts of money, of land, of what not to objects, to societies, to people. That is all right—I am not condemning that; but unless they are given in the **spirit of Christ**; unless, in other words, they are **shared**, they do not reveal prosperity. If you give because it is the right thing to do, all right; you have given, and there it ends; nothing comes back to you. If you give because you want to make an impression, it ends there. If you give because you want a political party to be in power, and you think by giving to that party you will get back something, you are vastly mistaken. You will never realize real prosperity, because you are not giving in the spirit of Christ. When with your gifts you give yourself, then you are following the law of prosperity, the law given us by Jesus Christ. Sharing in that way brings its results always.



## POWER

I know of a lady who does share in that way; asks no pay for what she gives, and her prosperity is a marvel to those who know her. She has a beautiful home in Los Angeles. She gives out continually, and continually receives because she shares. She knows the law of prosperity. We all ought to know that law. Giving in this way you become the open channel. The old simile comes back to me often. It is not very fine, but it means something. The gas pipe carries the gas to its destination. If there is any water in the pipe, the light will not be bright; if the pipe is stopped up with dirt, it will not light at all. We are children of light, we are heirs of prosperity, but if we put obstacles in the way we will not see that prosperity as we ought to. It rests with us to do our part and keep the channel free from all obstacles, free from anything that is not pure and beautiful and in its place.

This law of prosperity is the law of order. Anything out of place is out of order. We want to keep our channel clear, keep ourselves so strong in the consciousness of the divine that we cannot help realizing the light shining through us without any effort on our part. We must do our part by co-operating with the Lord. We are not responsible for any results.

So many people think prosperity means money. Prosperity does not mean money. Money is simply a symbol. The symbol is all right, and we want to circulate it as much as possible, but the moment we have a miserly thought, that moment we stop the possibility of realizing prosperity.

Last evening one of the gentlemen told the story of the man with the wooden leg. That is just exactly what a miser does; he sticks in one place, walks round and round himself, and gets nowhere. It is against the law of prosperity, this thought of self. We cannot have the thought of self and be prosperous. We may have money, but we are not prosperous. I know of a person who has perhaps thirty or forty thousand dollars annual income—I do not know just how much. She is so afraid of people wanting her money, she is so afraid of giving out anything, that anybody seeing her would think she was in the depths of poverty. She dresses, as somebody said, "Like the devil's rag baby." She has given up her house for fear someone will come and rob her. She has no children, and has gone to live in a cheap hotel, and has, I think, two rooms there. Is that woman prosperous? She has all the money she could spend, but she is not prosperous. I am very sorry for her, for I think she is the poorest woman I have ever known anywhere.

## SUPPLY.

MRS. ADA B. FAY.

**T**HE TRUTH—THE GOSPEL, THE GOOD THINGS that Jesus taught, is defined (by Chrysostom) as the progressive application of the fulfilled promise of salvation. This promise fulfilled here and now, and the progressive application of this fulfilled promise to every problem that Life offers us to solve—is our work. The greatest tribute to Truth is to

use it.

This subject, Supply, seems to make the greatest demands upon us. We find ourselves, as it were, absolutely thrown upon our basis of Truth. Our individuality is expressed very forcibly in working out this problem. God will not have His work made manifest by cowards and we ought to be equal to every relation in life. We ought to be able to stand in true relations to all men and to all things.

Success in any direction is temporary unless it is based upon a changeless foundation. Unless it is success attained from the consciousness of universal Fullness of supply it is unsubstantial and fluctuating.

Knowledge of our unity with God sets us free from the notion that money is our support, or that by our own personal effort we are pros-



pered. We learn to look away from people to supply our needs, and to the **one and only Power** back of the people, the money and the work.

God is your supply, and in Him there is no poverty at all. It is no part of the Christ-life to be poor, any more than it is to sin or be sick. Jesus was not poor, nor did he lack for any good thing. He had command of all the riches of the whole earth. Could not he who increased loaves and fishes have increased money likewise? Could not he who could bring forth money from a fish's mouth to pay his taxes (Matt. 17:27) bring it forth from any place?

He who could make the fisherman's trade a great success (Luke 5; John 21) was he a failure financially? Let no man think poverty a Christian virtue.

When Jesus said to the young man who wished to follow him (Luke 9:58): "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," we believe he referred to that young man's **mentality**. Cunning thoughts (foxes) burrowed and rested in his mentality, and fanciful thoughts (birds of the air) flitted hither and thither and lodged there; but the Christ Idea (the Son of man) had not yet been given place.

Jesus believed everything would be provided by God, and he sent his disciples out with nothing in their purses just to **prove** to them **how** God provides, as is shown by his question, "When I sent you without purse and scrip, and shoes, lacked ye anything? And they said, **Nothing.**" (Luke 22:35). There is no saving up for a rainy day with God, there is no expectation of want. "Take no thought of the morrow."

Any fanciful conception, such as you creating out of your mentality **anything**, is vain. There is only **one** Creator, **God**; and the mentality does not create what it perceives any more than the eye creates the rose.

We begin to see that we live in a realm of law and order. We find ourselves, our true relationship with God, with man, with conditions, with environment. We get our bearings from this new attitude toward Life—from the basis of the Omnipresence of God.

Man according to his development **interprets** Life, and **that** it is to him. To one soul Life is an enterprise of which he keeps only a commercial account; to another, only social obligations are considered; to another only family relations, etc. The solution of any problem of Life can be shown the world over by being able to show the **true** and **abiding relationship** existing between God and the world. It is the demand that wealth and position make upon us that renders it difficult for us to stand true to our principle. It is the demand that world-knowledge makes upon us for our approval that it **possesses power of itself** that makes it difficult to stand firm and true to our basis.

We are growing steadily in consciousness of our unity with God and man, and this is developing in us the power to classify conditions and to see that what seems a failure is often in Truth a **success**, because it has called forth greater Self-expression; forced us to take a stand in the midst of changing conditions, and think and act.

As our vision clears, we begin to observe that obedience to God's law is demanded of us. One effect that the consciousness of God's Law has upon us is that we pay our debts more promptly. Not only this, we cease to contract unnecessary debts; we use more intelligence in this relationship to men. In fact, we see the spiritual necessity of living within our incomes. We are learning, friends, that every debt is paid in some coin. The Law of Compensation will never cease.

There is no power on earth that can enslave a man who is mentally and spiritually free. **God-Consciousness is ever speaking its substance into expression**. It is the consciousness of our **oneness** with this great storehouse of Supply, this great storehouse of Wisdom, Love, Knowledge and Understanding that **prosper**s us in any way. This consciousness gives a clear head, sober judgment and common sense. We are poised, fearless, and possess faith in the outcome of our work.







and live, bind them upon thy fingers, write them on the table of thy heart." I do not believe there is a place we need to do that any more than with supply, because we are so likely to lose sight of the principle in the means we take to attain the end that we see is necessary.

The time of remembering, of impressing this Truth upon ourselves is the Silence, the abiding on the mountain-top. After our Silence there is the keeping to the realization that came to us while on the mountain-top. Most important of all is making our action true to the thing we do see is Truth. When we do that we will not say we cannot afford anything.

I heard a friend say the other day that she was going to ask her relatives this Christmas not to send her any presents, because she could not afford to give any. I wonder whether anyone living in Truth's realization would look ahead to Christmas and say she could not afford to give any presents! Any more than you would send your friend a letter saying, "I am going to have a headache next week, and I cannot accept your invitation to dinner."

I am not going to say I cannot afford anything. If I do not feel when the time comes that I can give Christmas presents, I shall not give any, and I shall receive those sent to me, knowing that they were given to me in love, and without the givers having any thought of return. If they did, very often a loving and wise way of meeting it makes them see it differently, and probably we have done a great deal by standing by our basis.

When we come into a realization of supply we will know it. There will be an inner sense of fullness, an inner sense of richness. We will live easily and well on what we have, selecting the things we really need and the things we really like. There will be a certainty; we will not be in doubt about our supply. We will not judge by appearances. We will become more inclusive. We will enjoy things that cost nothing—the beauty of nature, the pleasure of doing our part, and the rejoicing to run the race, and above all and including all, the joy of knowing God, of "lifting up our eyes to see, the wilderness is glad for me, my heart within is strong."

## HOW TO ATTAIN YOUR IDEAL.

MRS. C. L. BAUM.

WE ARE TALKING ABOUT IDEALS, we are thinking about Ideals, and we are all more or less interested in knowing how these Ideals may be made manifest.

There are many people to whom the Ideal is the unreal; and because they cannot touch, or taste, or feel, or see, or handle it from the external, they believe it to be wholly visionary; therefore incapable of demonstration. But we as Divine Scientists as deeper thinkers, having touched in the Silence the invisible, find it to be the Real, and the Cause of all that is visible in what we call the external world.

It is in this invisible or inner world, that all Ideals—which are the Ideas of the Eternal, pure and perfect—are conceived and enter the consciousness of the individual center we call Man. Because they come to us from the Perfect Mind, they are real and may be demonstrated. We can never give our Ideal to another, but within each one is the Divine Idea, which is the Ideal of the Father for you and for me. So we can all of us manifest this Ideal. How? Simply by being our own Ideal. It sounds egotistical, but it is not, for it is the Law of the Universe, the Law of Expression, and is as changeless as the Power that creates the Ideal.

As the Idea is the real, and within each soul, it is capable of demonstration in each life. This being an absolute, eternal and changeless



Truth, you must sometime bring into the visible that which you are in the invisible—the Ideal of the Father.

The Ideal that I will especially dwell upon is Joy. "Behold I bring you tidings of great Joy"—one of the purest ideas of the Father, and it dwells eternally within us, although rarely made manifest in its fullness.

In order that I may make this very plain to you, I will refer to a short story in one of the late popular magazines. It is the story of a young girl who was "just being happy" at all times, because she was demonstrating the Ideal of Joy; consequently she was joyous, harmonious and free—never anything else. She had two sisters who were very good and filled with a great enthusiasm to go out and help reform the slums. (I read lately, that the people who go out to make the world happy, often have the appearance of saying, "If I can't be happy myself, I can at least make others happy," but it does not work well, for happiness comes from within and is not obtained from another). The two sisters in their daily visits to the slums were so weighed down by the sorrow, the sin and the misery they found that they persisted in serving it all to their long-suffering family morning, noon and night, and every one tried to be as unhappy as these sisters felt and looked. There was a young minister who went with them, and he, too, saw and felt only the darkness and sadness of the world. But the happy girl—the Joy Ideal—could not see, feel, or realize any of it. She tried to, made great efforts to become miserable, but with no effect. She really began to feel somewhat sad because she could not feel miserable.

Finally after much thought she concluded to join the Salvation Army, for she felt if she lived right with these people she might perhaps realize and feel their misery. A few days later the young minister stood on the corner, thinking of the misery he could not seem to help, when he heard the beat of the drum, and he shook his head sadly as he said, "Here comes that poor Salvation Army." But as they came nearer there seemed a new note ringing out, and he saw in the midst of them the girl, waving a flag, singing with heart and soul, fairly beaming and overflowing with joy. She was so happy that she radiated a stream of light! and what had happened to the Army? They marched along like conquering heroes, singing and beating their drum as though they meant it and had found something worth while to give the world. The Ideal of Joy in their midst had transcended all human misery, and lifted each soul into a realization of its own Divine nature; and for the time, at least, sin and sorrow had passed away.

Do you catch the meaning of it all? Do you see that you do not have to enter into the sins of the world to help the world? Not any more than you have to get sick in order to heal sickness.

But you simply need to be your own happy, harmonious, joyous self—your **real self**—right in your world. Suppose we each try being our own Ideal for a week. Let us say "I am now what I wish to be." We can be nothing greater, nothing truer, nothing Diviner than that which we already are—The **Ideal of God the Father**.

## HOW TO ATTAIN YOUR IDEAL.

MISS. NONA L. BROOKS.

IT IS NECESSARY TO HAVE AN IDEAL before one can attain to it. An ideal is not a notion or conception picked up casually; it is a perception of the God-purpose and plan for us; it is a firm, mental grasp of the God-Idea. It accords with God-Nature; is true to the principles, laws and realities of Life.

The first important step then toward attainment is to be certain of the goal of our endeavor; that it is God-given, and not formed by personal thought. The one who has the God-Idea as his ideal, and who is



steadfastly working for its realization, is working together with God. His efforts will be purified of all personality; his thinking will cease to be self-centered; he will become large, universal, in his attitude. Such an one cannot fail, he will attain.

Contrast the ambition of Napoleon with the aspiration of Jesus. Personal will may, for a time, seem to accomplish wonders, but it always meets its Waterloo. On the other hand, aspiration to realize the God-Idea leads to the Resurrection and Ascension. As the world progresses, Napoleon becomes less and less its hero, while there unfolds into the race-consciousness a deeper and fuller appreciation of the meaning and power of Jesus' life-principles.

God's Idea for us must accord with God-Nature. God must will for us the fullness of His goodness, and must co-operate with us in our wish to realize this goodness. Since God is health, His Idea for us must be perfect realization of health. When this becomes our ideal, we are entering into God's purpose for us, and have back of us and working with us and through us God's Wisdom, Love, Power and Life. There can be no failure to the one who is steadfast.

Having perceived the God Idea for us, the next step in its attainment is to be true to it in our daily living. If one is what the world calls an invalid, health would be his ideal. He must be careful to keep thought and word true to this ideal. All discussion of sickness, germs, or physical causation is untrue to his ideal. No ideal is ever attained when one's thought is fixed on the opposite. No one can ever realize the ideal of health so long as he thinks and talks of sickness. So it is with all attainment: The ideal of perfect Love will never be attained so long as we allow ourselves to criticize, to feel hurt, to cherish unfor-giveness; the realization of supply cannot come to the one who talks and acts poverty.

Again, the ideal that we seek to attain must be supreme. When one says, "My earnest aspiration is to know more of Divine Science, but I do not have time for study or to attend the services," it may be that duty holds that one to other things for a time, and if so, that is his place for service. But sometimes this is said when one's time is filled with social engagements only. It is evident that he is self-deceived when he thinks the understanding of Divine Science to be his ideal; social pleasure is his first desire, Divine Science comes in second or perhaps even further along in the scale.

The God-Idea may be perceived by each one of us, and we may attain thereto when true and steadfast to this ideal in our thought, word and deed. The God-Idea is true to God-Nature, and will bring to us the realization of Health, Love, Goodness, and Power, when the attainment of this ideal becomes our supreme aspiration. In the realm of Truth, there can be no failure to demonstrate (attain) when one is true to Principle.

### HOW TO ATTAIN YOUR IDEAL.

MRS. FANNIE B. JAMES.

THE THREE WHO HAVE PRECEDED ME have so exhausted this subject that to speak further upon it would be the mere gathering of fragments after a feast. With your permission, I shall change the subject this much: "How to Realize God's Ideal."

If we desire to realize God's ideal we should certainly learn what God's ideal is. Let us connect the opening lesson of the Assembly with this closing address. I suggested that we seek with clearer vision to learn in these three days the purpose, the plan and the fulfillment of the plan of Life. I suggested that we think deeply of the Purpose of our lives in which we should find the true ideal that would govern our thoughts, words and deeds. I believe we have been doing



this, and that we are better prepared tonight to accept God's Purpose than we were on our opening morning.

We have realized in these three days the fulfillment of promises, and it has been wonderful! We have felt the power as never before; we have been uplifted and strengthened; we have made a more definite decision and a deeper consecration to Truth of all that we are and have. In the application of this, let us have a purpose.

This large gathering is made up of many individuals with many conceptions of Truth. It would be interesting to hear from each his ideal, his understanding of the purpose of his life, and the method of its attainment. Why did God create you? Why did God individualize his great universal substance, Intelligence and Life as *you*? What is the purpose of creation? Each must sometime ask these questions.

May we not unite our interests tonight in finding a common Purpose; a perfect Purpose, a divine Purpose shaping each of our lives in its own likeness? How attain or realize this? Not by struggles, not by labor; it is to know; it is to see; it is to accept and to believe, and to trust and to rest in that which God has purposed for us. There is nothing greater to be accomplished than God's Purpose for us.

How then may we learn the Purpose of God. It is told us in the written word: "And God made man in his own image and likeness." The Purpose of your very creation is that God shall be expressed as God and there is no expression of God but God. We do not make anything—God makes all. From God's own living Substance, we are being formed continuously, and we must be perfect as our Father in heaven is perfect.

To realize God's ideal, we must realize this perfection. We are made of it. Looking from frail personality to God, we see Truth, we accept and live by Truth; our conceptions are changed, and our experiences transformed as we withdraw from one opinion of Life and yield to the Truth of Divine Purpose and plan. God's Purpose in us is perfection in every way. Let us then say with earnestness, "I do not have to plan my life, nor decide what is good for me or for others. God's Purpose is revealed, and my only purpose shall be to follow God's plan."

In daily events let us pause to ask, "Is this God's plan?" God's Purpose and plan is what God is. God is every moment making us like unto himself—could ought be more glorious?

Concentrate upon the Truth of God's Purpose; upon its goodness, its loving kindness, its sure success. Then concentrate upon the plan by which God will bring that Purpose to its fruition in your activities of Life; even if not clear at first, wait, insist upon your perfect recognition and it will be perceived more and more clearly until you co-operate with the Infinite, the Limitless, and find the only true and lasting success.

Praise God in whom all being is!  
Praise Him for Word and Form are His!  
Praise Him! All ye His Truth proclaim,  
Sing joyful praise unto His name.

Hymn—"The Never-Failing Source."

Our Father never faileth to give His children bread;

They only need to hunger more richly to be fed;  
For Love's abundant table most graciously supplies  
Each earnest aspiration that hourly doth arise.

Our Father never faileth to give His offspring strength;

They need but learn to measure  
Its height and breadth and length.

"Lo, I am with you always!" this is the promise true,

That knows no shade nor turning, beloved, meant for you

Our Father, God, the Only, is 'round and in us all,

Sustaining and embracing, that none need ever fall.

There's Light and Joy and Healing, oh, come and taste and see!

Our Father faileth never throughout eternity.



## The Signs of the Times

### THE SIGNS OF THE TIMES IN PHILOSOPHY.

MISS RUTH S. DALZIEL.

IN THE TWENTY-NINTH CHAPTER OF PROVERBS is this verse: "Where there is no vision the people perish." Man cannot live without ideals. Food, clothes, and shelter are not enough; there must be something more than bodily comfort—there must be vision, an **ideal** that will satisfy the soul. Man cannot live by bread alone, for man is a spiritual being, even when he does not know it.

The history of Philosophy is the history of man's search for an ideal that will satisfy, and since man is ever unfolding in his realization of Truth, the ideal is ever changing. Sometimes he has sought it in material things, and sometimes in spiritual, but with each change he has advanced. In the vision of the philosophy of today we find a broader basis, a greater unity, a higher ideal than ever before.

All mankind can be divided into two general types: Those who are interested in **why** things are, and those who are interested in **how** they are done. Prof. William James, in his "Varieties of Religious Experience," divides people into those who place cause in the future, and those who place cause in the past. He says the former are naturally religious, the philosophers; the latter, naturalists. To illustrate: The water boils because I, in the future, want tea; a literally-interpreting person would say: The water boils because there is a fire under it, putting cause in the past. The real difference is that one lays emphasis on **why the water is there**, and says that is cause; and the other on **what makes it boil**, and says that is cause. Each is right from his point of view. Both explanations are necessary for perfect understanding, for they are the two halves of one whole. It is because mankind has believed them to be separate and different that most controversies have arisen.

Occasionally these two types of people are united in one. The practical individual who sees how to do things, becomes interested in **why certain things** should be done; and we have a Clara Barton, a Jacob Riis, a Jane Addams. Or, an idealist, who is thrilled with the **why of the Universe**, studies to find out **how**; and a Burbank, a Darwin, or a Bergson shows the world a new attitude toward life. But for the most part these two ways of seeing things have remained separate, and first one, and then the other has had the greater influence in men's lives.

Natural scientists have tended toward a mechanical theory of the Universe, taking from man all choice as to thought or action; and in the revolt against this belief, that the visible world is all there is, the idealists have maintained that the material world was nothing, and that only in a spiritual world other and different from this could true worth be found.

**But right through every species of change persists the movement of Life toward a unity transcending contradiction.** Only lately have both sides begun to see this: that the material and spiritual are **one**; both are necessary for the perfect expression of Life.

Happily for us, who are Divine Scientists, to know that it is the One Universal Mind working through both types. We know that for a full understanding of Life we must perceive both **how** and **why** things are done.

In order to explain the present attitude of philosophy we must go a little into the history of the Nineteenth Century. During that time natural science made such rapid strides along so many lines and the results were so positive and accurate that scientists became somewhat arrogant, and declared that physics, chemistry, and mathematics would



account for everything. They said, and many still say, that man is a machine, the slave of his environment, and that freedom of the will is a myth. Even when I seem to have choice I could not choose other than I do, for the tendency I inherit from my ancestors and my environment necessitate that particular choice.

This theory of Life, put forth so positively and with such appearance of authority, permeated every phase of life, and affected man's attitude toward responsibility in a very definite way. You cannot praise or blame an eight-day clock. You cannot encourage an engine to exert more power than it was made to produce; and it is not uncommon to hear a mother say: "Poor John, he is not to be blamed for always being late; he inherits it from his grandfather;" or, "Mary never will learn to do arithmetic; you know I never could." Even grown people excuse themselves because of their environment or heredity, thus denying the freedom of the will.

It is this feeling that has to a large extent undermined the authority of the church, for man is no longer satisfied with opinion and belief; he demands **proof**.

The great problem before philosophy today is to prove that the will is **free**, for without this Life has no value, no power to advance. Eucken, James, and Bergson have set themselves this task. In reading their books one is impressed that all three of these men have had deep spiritual experience, and though they call it by other names, all of them know communion with God, and the power that comes to the individual through this realization. The sum of all their books is to urge mankind to get into this communion and to live by its inspiration.

Bergson shows how all the successful systems of science deal with what we call inanimate things. Mathematics with time, space, and quantity; physics with measurable energy; chemistry with the quality, or the properties of matter.

Every real experience in the life of man implies that his will is free. This is the difference between man and all other manifestations. In man the same causes do not bring back the same emotions; memory of the first impression affects the second. Mechanical things can be put back; living things are never the same.

Life is an unceasing creation, a continual unfoldment, a perpetual growth. Place a person for one day where nothing can stimulate him from without, and by that very experience he is changed in his attitude toward all things; he sees them from a different point of view. No one is ever the same, even during the passage of one hour. The Universal Life within, with its tremendous urge toward realization of Perfection and its expression, and the Universal Life in which we live and move and have our being, with its co-operation, make it impossible for us to stay the same, even from moment to moment.

Do not misunderstand me. What man essentially **is** remains; the change is in his perception of life, not in **Life** itself. It is on this truth of our **identity** with the **Universal Life**, and on the Law of Unfoldment that Bergson bases his proofs of the freedom of the will.

Well some may ask: "How am I free if the Universal Life within and without compels me to unfold?" Because **you** are that very Life, and its will is truly yours. When you know this, you are **free**. We **allow** ourselves to be governed by time and circumstance, but we may enter into freedom by realizing our identity with the Life Universal, which should be an abiding consciousness.

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Open my eyes that I may see  
 Fullness of Truth Thou hast for me;  
 Place in my hands the wonderful key  
 That shall unclasp and set me free.  
 Silently now I wait for Thee,  
 Ready, my God, Thy will to see;  
 Open my eyes, illumine me,  
 Spirit divine.



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**THE SIGNS OF THE TIMES IN THE NATURAL SCIENCE.**

H. C. PARMELEE.

IN CONSIDERING THE TOPIC of the Signs of the Times, I have chosen the realm of the natural sciences, because I happen to be more or less familiar with them. There is no reason why the term science should be restricted to any particular branch of knowledge, such as chemistry, physics or geology, except that our knowledge on these subjects has become systematized. Science is merely organized knowledge, of whatever kind it may be.

So long as our knowledge of any subject consists merely of isolated and unrelated facts, it does not constitute a science; but as soon as we begin to correlate our data, and especially when we begin to formulate basic principles which explain the facts, then we have a science or organized knowledge of the subject in hand. And we may rest assured that no system will long exist which is not true. The facts and observations must be of sufficient number and reliability to suggest a plausible theory, and that theory must accord with and explain all the facts. Otherwise the system will have to undergo a reorganization. Today is essentially an age of science, and we may well afford to consider the scientific trend because it directly affects our search for Truth.

The time is well within the memory of all when science and religion were regarded as incompatible enemies. The controversy occupied the thought and attention of the ablest intellects in both ranks. The religious press was filled with heated arguments against the heresy of the doctrines suggested by science; and the champions of orthodoxy were busy denouncing the insidious encroachments of science on the well-established tenets of the old thought. On the other hand, thinkers, philosophers and experimenters were quietly engaged in an effort to evolve a rational and consistent system of philosophy; a system based on principles which appealed to reason instead of sentiment, and characterized by progress instead of dogmatism. They sought to establish a doctrine based on experience, and susceptible of demonstration, as opposed to one propounded on ecclesiastical authority.

It was an inevitable conflict. Religion had long since fallen into a habit of interpreting too literally the figurative language of the Bible, and had devised ingenious but unconvincing theories to account for the things it did not understand. And so it saw many of its cherished beliefs and sacred rites attacked and overthrown. But what if the science of geology did contradict the story of the creation of the earth as told figuratively in the first chapter of Genesis? Did it not discover laws which showed us the wisdom and power of the Creator, and which were quite as much to the honor and glory of God as though the creation had been a pleasant bit of magic performed by a mysterious force? And what if the development of astronomy left no place in the universe for a localized heaven? Did it not point to a marvelous Intelligence pervading all things, and to a limitless Presence of wonderful power and beauty? The fact is, the developments in science forced progress on religion, and became its ally instead of its enemy.

It may seem to you that I am looking backward instead of forward, and that I am recounting history instead of telling of the "signs of the times" in science. But I want to take you still farther back along the line of scientific development, because in the progress and accomplishment of the past is to be found the promise of the future; and we will better understand the signs of the present if we see how we have come thus far.

The science of chemistry is probably the most important of our time. In a comparatively short period it has been raised from the doubtful realm of mystery to the dignity of organized knowledge, and it bears



an important relation to all our commercial activities. For many years before the science of chemistry was developed, a few wise and close observers were familiar with certain chemical phenomena; but the knowledge was used mainly by charlatans who duped the unsuspecting public. This was the period of alchemy; of the philosopher's stone, which was supposed to turn base metals into gold; of the elixir of life, which was supposed to prolong physical existence indefinitely.

Also, we find a curious trait in our ancient scientists, and I call it to your attention because even today we find the same characteristics appearing here and there in the complexity of our religious beliefs. Before chemistry became an organized science there were two classes of men who dabbled in it. There were the experimenters and the theorists. The former were always mixing strange concoctions and getting still stranger results. Curiously enough, as we now know, some of them obtained results which are of great importance today. From the written record of their work we can now see that they performed important experiments which, owing to their lack of insight, they were unable to comprehend. Consequently their results lay dormant for many years until again discovered by later experimenters. The point to be noted is that while they got a few scattered results, they were short on theory, unable to comprehend the hidden meaning of their work, and therefore unable to deduce any valuable conclusions or formulate a theory on which to base further work.

The other class, the theorists, pursued an opposite course. They theorized far too generally, without sufficient data. With them a fine-spun theory was the thing of importance, whether it was true or not. And when new facts were discovered which were not in harmony with their views, they still clung to the old theory, but invented ingenious explanations to account for the exceptions which they did not understand. Thus they failed to get a clean-cut working theory which would explain all the results which the experiments revealed, and by which still further work could be done intelligently.

You will readily perceive the analogy in our modern religious life, which I have characterized as comprising a complexity of religious beliefs. Everywhere we find leaders advocating this or that method of obtaining health, wealth and happiness; laying down rules and regulations for each special case, and prescribing certain lines of action to gain the desired end. In other words, these are the experimenters, and they get certain results. They attain health, but attribute it to various external causes. They gain wealth, but ascribe their success to personal power. Their discoveries are made by accident or some special line of reasoning, and as they are short on theory they do not always understand just why they get the results. They lack the insight, the ability to analyze and deduce, which would enable them to formulate a working hypothesis that would explain everything.

And then we have the theorists, too, whose doctrines are apt to relate more to the future than to the present—impractical theories, we would call them. Others that are more practical are put forward and find a large following. But even these may be formulated without sufficient knowledge of all the facts, and thus require to be supported by ingenious explanations of the things not wholly understood.

How much better off our old scientists would have been, could the experimenter and the theorizer have joined forces and worked toward a common end, namely a **working theory** which would have accounted for all the facts, and made it possible to extend their knowledge along rational lines. And, likewise, how much more powerful would our religious life be today if all were united on a fundamental basis which would satisfactorily account for the diverse experiences of life, and give us a working theory of general application.

What our own center has accomplished toward this end is known to all of you. As for the science of chemistry, I can only tell you that we have long since worked out its fundamental principles, and believe we



have a true science. And in this we find one of the signs of the times: That we no longer are satisfied with superficial knowledge; that we seek the hidden fundamentals; that we prove all things, and accept nothing until it is proved beyond a doubt or our power to disprove it.

Finally, I want to direct your attention to one of the latest and most remarkable scientific developments in connection with the structure and constitution of the various forms of matter which surround us. It is a development of great importance, because it presents such a close analogy to our modern religious views as to support the contentions of religious scientists in many important particulars. The constitution of matter has been a puzzle for ages, because matter appeared in such a variety of forms; but gradually we have been crystallizing our conceptions and formulating a satisfactory theory.

Until within the last few years we were satisfied with the atomic theory, which recognized eighty or more different kinds of atoms, corresponding to the different elemental substances. According to this conception, science recognized many different elements, such as oxygen, nitrogen, gold, silver, lead, etc., each of which had a separate identity that could not be altered in any way. In other words, we recognized many different kinds of matter, with no direct relation between them. Later came the discovery of radium and the phenomenon of radioactivity, and for a time it appeared that our cherished atomic theory was about to be upset; for in radium we found a supposed element actually changing into another substance. In other words, here was one kind of atom, supposed to be an elemental and unchangeable substance, which actually was altered into another kind of atom or substance, in contradiction to the beliefs previously held on that subject.

But developments proved that the atomic theory was not to be overthrown; it was merely extended to its logical conclusion. Physics came to the rescue with the electron theory, which had been in the process of development for many years. This declared and proved that while all complex structures or forms of matter are composed of atoms, the atoms themselves are composed of still smaller subdivisions known as electrons; and, what is most important of all, that the electrons are not matter at all, and, as far as we know, all exactly alike. Here, then, we find science acknowledging one primary substance, and claiming that all external kinds of matter are merely different combinations of that **one substance** manifesting itself in different forms.

Does not this bear a striking analogy to one of the fundamental principles of Divine Science? Is it not a marvelous confirmation of Truth demonstrated by entirely different lines of reasoning?

The striking things that have happened in the natural sciences in recent years have had a most wholesome effect. They have induced the unbiased thought which is open to conviction and willing to make progress instead of remaining in bondage to dogma. Scientific men have long passed the point where they are surprised at new and revolutionary discoveries. In fact, they are surprised if such discoveries are not made. The most hopeful sign of the times is this open attitude which is not afraid of having old beliefs overthrown, and which is willing and able to delve into the more delicate and intricate problems which hold the answers to many questions as yet unsettled from a scientific point of view.

Science is opposed to dogmatism; it has no patience with smug self-satisfaction; it demands that progress be made continually, and it is willing to accept the results of that progress, even though they necessitate a revision of former beliefs. More and more it is becoming a factor in broadening the popular thought, and, if we may judge from present conditions, it will serve the very worthy purpose of helping many to receive and understand some metaphysical ideas to which otherwise they would not listen.

The trend of science today is toward ultimate **Truth**. Things which are abstract and rather intangible are holding the attention of our ablest thinkers. And although the result of this study is the development of the most profound theories, it is interesting to note the wide popular



interest in them. The spirit of modern science is one of progress, broad-mindedness, generosity, optimism and enthusiasm. Out of such a spirit can come nothing but ultimate good.

## THE SIGNS OF THE TIMES FROM THE SOCIAL POINT OF VIEW.

MRS. JOEL W. SHACKELFORD.

IN STUDYING THE "SIGNS OF THE TIMES," we realize that, although we must use words as ordinary people use them, every "sign" is the conversion of a thought into an image, of a vision into a deed. So while we look at the deeds we must remember the idea behind them.

The one great, pre-eminent, distinctive "sign" of the Twentieth Century consciousness is the tendency in every department of human activity to include everything related to it. The fundamental idea is that the day of separate interests and laws is rapidly passing.

Up to this time the men and women of the world who have really counted have been divided into two classes, and between these "there was a great gulf fixed." These two were the masters of the world of idea and the masters of the world of fact; the dreamers and the doers. But the urge of Life that will not be denied is completing each of the classes. The seers of potential perfection are being moved to action, while the doers of deeds are being pressed upon by the powers of open vision.

But this talk was not to be philosophical or scientific—it is to be a plain talk about people, and what they are doing in these days in a different way from what they did a little while ago.

Many years ago I read a statement written by an astronomer of high standing, that if a diagram of the heavens was made, and on it our solar system was drawn within a circle three and one-half inches in diameter, the nearest fixed star would be three and one-half miles away! This statement has been a powerful factor in the enlargement of my own mental life. I have heard people talk about their "Universal Consciousness," and have wondered if it truly reached that first fixed star! The very question is an absurdity. But we claim oneness with it, and as every question is an absurdity. But we claim oneness with it, and as that in one thing—in our attitude toward it! We acknowledge it **one** in nature, in purpose and in love with ourselves. We acknowledge that all the queer acting things in all these worlds are one with us, and we begin with all the queer looking, feeling, and acting things in this world.

There are five places of experience common to all civilized people: The Home, Church, School, Business and Government. We agree, of course, in the simple statement that activity is always what we term "experience." The "Universal" is always, as Emerson so beautifully puts it, "stretched in smiling repose," but the moment it begins to **do** things it differentiates itself. A turnip or a rose is as much individual by reason of what it excludes as by what it includes. The odor of the rose does not include the turnip. One Substance, one Law, one Life; yes, one Idea. So we see the only way we are or ever can be one with the Universe is through our sympathy with it. "Sympathy" means "one state with."

In mere self interest, we lay down prejudice and seek to know the real merits of all things, for how can we know the Truth unless we open our eyes; and prejudice is blind. First, then, as we consent to bring all things to God for judgment, comes the **home life**.

A generation ago, when a man said to a woman, "Will you give yourself to me?" he meant exactly what he said. "Society" understood just what he was asking, and just what she would be required to give. He was asking to be presented with the **entire ownership** of a human being, of his own kind and class, and presumably near his own age; one equally educated and similarly trained. Now we laugh at the thought; but your grandmother and mine did not.



He was asking for, and getting, absolute control of her time, her person, her conduct, her recreations. He decided where she should live, how she should live, how much suffering she should endure, the future of her children after she should have produced them, even to willing away unborn children. I have lived long enough to know just such a case. It occurred in the fertile but unenlightened state of Kentucky. A consumptive man died five months before his wife brought forth a new life-form. He was sick, peevish, jealous, and resentful that his young wife would live after he had gone. So he formulated this scheme: that she should live knowing that her child was not hers; that she should go into the valley of the shadow for its little life, that she should nourish it, realizing each day that it was just so much nearer the moment of parting; and the moment it was capable of independent existence, his dead will took it from her and gave it to his sister. Was there any fault he could allege against his wife? Not at all. He just felt he would like to do it. Our time is full of undevelopment, but could that be done to the least of us today in Colorado? Yet even as we talk, the following statute is law in a number of our states: "A father, whether within the age of twenty-one years or of full age, may, by deed executed in his lifetime, or by last will and testament in writing, from time to time and in such manner and form as he thinks best, dispose of the custody and tuition of any legitimate child under the age of twenty-one years and unmarried, whether born before his death or afterward, during the minority of such child, or for a less time." So we see we have much opportunity to be co-workers with the Father to the end that Divine Love, whose expression is impersonal justice, may be manifested on earth.

The only reason that the home exists under the laws of the present day is because men are better than their laws. Fifty years ago nobody had any use for woman outside the home. A great orator of the last generation, in a famous speech referred to "woman, in her lawful place, the home, where God and man have placed her." Apparently neither God nor man has been able to keep her there, for today there is hardly an activity with which women are not related. How many years is it since the famous sentence passed upon us by our dear, bossy, little German Emperor: "Church, children and cooking"? In our country, at least, we find a society eager and appreciative of woman's growing social service.

Industrial conditions are changing home methods so rapidly that it is almost startling. We no longer spin and weave, brew, make soap and starch. In fact, we (I hope all of us) no longer even wash or sweep. I confess that my present washing machine turns with a crank, but I am sure another year will see me "pushing a button." And when I remember my own dear mother's scorn for that "lazy excuse, the carpet sweeper," I am sure she would consider the many astonishing performances of my "Hoover" vacuum cleaner as temptations of the evil one! Do you remember when every properly raised one of us, took our books one by one every Spring and solemnly slapped them together three times? It generally took two days to do it and a week to get rested. Now we screw the vacuum cleaner to the side light and in half an hour, without moving a book, even a ten-dollar prize would fail to produce a salt spoonful of dust.

You see we must move with the times. The thing which was our duty ten years ago, has become an absurdity. The change in our mental service exactly matches that in our mechanical. It takes a much finer grade of attention to properly manage a vacuum cleaner than it does to handle a broom. Less strength, less time, no dirt—more mind. This is where real Mind comes in—that which respects the old, but which comprehends and uses the new, and if some dear man is misguided enough to say, "Well, we can't afford these new-fangled things," it is self-respecting to reply, non-resistantly but definitely, "My dear, as this is my work, you'll have to leave it to me to decide whether we can afford it or not."

As I was writing this, I had to stop to laugh when it occurred to me that not only was a woman—made to stay at home—going to read this from a platform, but on a Monday—the old-time sacred wash-day! That



festival which hardly the Angel-of-Death was allowed to interfere with! My mother used to tell a true, funny story, about a woman down on the Maine coast where we used to spend our summers, arranging a family funeral with reference to the crab-apple jelly. But were they unworthy—these women who venerated the wash-day? Verily, no! Those of us who can talk on Monday came of them, and it is their faithfulness which we inherit. There is one temptation of these modern times which is a veritable devil—a temptation to which we, as a religious body are peculiarly open—the temptation to let the thought of **privilege** so fill our mental horizon that we fail to realize the **balancing** conception of **duty**. Even God does not give Himself without conditions to be fulfilled. If we fulfill, we receive.

So even this sketchy superficial touch shows us that the Home Ideal is no longer a "one man scheme," but a human activity in process of evolution. As men have seen other men elected by themselves to places of power, repudiate their obligations, and shamelessly take their own advantage with no sense of honor, they have learned that irresponsible power is too great a temptation to mortal man; and they have added to their own power to give the power to recall. The purpose of which is the maintenance of justice; and through the growing sense of justice this has been extended into the home relations.

Forty years ago only death could have delivered that woman and children I told you of. It was felt that man had some sort of Divine authority to starve them, or treat them any way he had a fancy to. In these days there is an orderly social recall, which may be used upo neither the man or woman who repudiates the marriage contract or agreement. People often marry from selfish motives, but that does not discredit marriage as an orderly, respectable, social institution, and men are beginning to see that it must be kept orderly and right.

I have used most of my time in considering the home, because almost all people begin and end there and through the journey of life on earth most people take every experience into it. The home registers all radical changes in church, school, business and government.

But we have just a few minutes to touch upon the others.

The church is undergoing as deep and vital a re-adjustment as the home. From the days when we racked and tortured and burned each other, (because one of us had temporal power and the other happened to be Baptist, or Methodist or Catholic) to our time, is a far cry. We who think we have a wider vision than the orthodox churches, demand of ourselves that we love all men and criticize none. And we rejoice heartily to recognize our own point of view in the representatives of orthodoxy. Bishop Charles D. Williams, of Detroit, says that "the trouble of today is a conflict between the church and religion; that the church holds fast to dogma, and that present day religion is a fresh inspiration from the Spirit of God, brooding over the living present! In that present we find unbearable conditions affecting great masses of people. Brooding over these wrongs men are impelled into research, into efforts to bring about political righteousness, into social service, into any means by which economic justice to the masses of humanity may be brought about." And he also says this splendid thing: "Our creeds must be flags to follow into the very thick of the battle of life, not walls to screen us in a narrow inclosure."

I wish time permitted me to give you more of his thought, and similar ones from men high in authority in the orthodox church. But these define the signs of the church.

The masses are awakening to the vision the poet caught long ago. It is many years since the poem of Abou Ben Adam was written. He who answered sorrowfully when the Angel sought the names of those who loved their God, "write me as one who loves his fellow man," and who, when the scroll was opened, was amazed to find that "Ben Adam's name led all the rest." This is the same test which Saint Paul gave us, but which we have been so slow to learn—that we may know we have really "passed from death unto life" not by our power of preaching sermons,



or writing papers or passing examinations, but "that we love the brethren."

The School. At Amherst College, granted to be the most conservative institution of learning in the country, they have a new president, and in his inaugural address he states that the defect of our present system of education is that it is not sufficiently related to life! That to fit for living is the purpose of education! Another great educator said that, "It had heretofore been conceded that if men were taught by the church the principles of righteousness, they would apply them in their personal lives unconsciously; but that modern education had come to see that since our society is so complex, men must be taught how to live righteously." The trend is to teach righteous living along all lines. If life makes man spirit, soul and body, surely Divine Order and Intelligence are the law in each and all. When we are trying to teach youth **righteous living**, the signs are very good!

Business is perhaps in the most unsettled state of any of our common experiences. We may have to be brave and strong before an equal justice is established. But the hopeful signs are unprecedented. In these days neither wealth, power, nor precedent can confuse or overawe us. This is the age that knows righteousness when it sees it, and the measuring rod is the general good. Never before did men so study the **rights** of the weak and helpless.

Government comes under much this same heading. Its process of adjustment is disturbing. Sometimes it looks promising, then again discouraging, but great constructive influences come into the struggle continually. Never before in history has such a proportion of cultured, educated and often wealthy youth, voluntarily given itself to social service. These are days of settlement and neighborhood houses, of free employment bureaus, of endless forms of the service which enables the "other fellow" to help himself, and all through it runs the political work and effort.

We are at last awake to the fact that not only must men be just, their laws also must be just, because work is quickest, as well as most far-reaching and enduring, accomplished in the place called politics. Also, in no other field does high inspiration and unselfish endeavor more clearly manifest itself, and even by observation, we are entitled to declare that Divine Principles will ultimately find expression in human institutions.

In conclusion I give you a word of wonderful inspiration from the pen of Charlotte Perkins Gilman. It is a poem entitled:

#### GIVE WAY.

Shall we not open the human heart,  
Swing the doors till the hinges start;  
Stop our worrying, doubt and din  
Hunting Heaven and dodging sin?  
There is no need to search so wide,  
Open the door and stand aside.  
Let God in!

Shall we not open the human heart,  
In loving labor, in field and mart;  
Working together for all about  
The glad, large labor that knows no doubt?  
Can He be held in our narrow rim,  
Do the work that is work for Him?  
Let God out!

Shall we not open the human heart,  
Never to close and stand apart?  
God is a Force to give way to.  
God is a thing you have to do.  
God can never be caught by prayer  
Hid in your heart and fastened there.  
Let God through!



**DIVINE SCIENCE STATEMENT OF BEING.**

God is all there is, both invisible and visible.

One Presence, Knowledge and Power, is all.

This One that is All is perfect Life, Intelligence and Substance.

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

**THE LORD'S PRAYER.**

(In present tense.)

Our Father which art in heaven,

Hallowed is thy name.

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

Thou givest us each day our daily bread.

Thou forgivest our debts as we forgive our debtors.

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

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

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