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Free, Wide, and Handsome. Part I

By STEWART EDWARD WHITE

The Vagabond Philosopher

Daily Studies in Divine Science

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HARVEY HARDMAN, EDITOR

ANNA L. PALMER, ASSOCIATE EDITOR

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# Free, Wide, and Handsome

By STEWART EDWARD WHITE.

I HAD progressed as far as the fifth tee when I became aware that I was not alone on the links. This is sufficiently unusual to give me pause, so I do so. This is to say, I paused. For I am not a golfer, and therefore I dislike having anybody on the links with me. Even a caddie. Even my wife. Especially my wife.

I was very much surprised to see this player apparently awaiting me at the fifth tee. I could not see how he could possibly have got that far ahead of me at this time of day. You see, my own habit is not only to start very early, but also to begin at the third tee. The first tee is directly in front of the clubhouse; and the second also is plainly visible to people, mainly women, who have nothing better to do than swig after-lunch coffee on the terrace. But the third tee is nicely situated just behind the blind side of the caddie house. This chap could not have eaten any lunch; or else he had indulged in the reprehensible practice of cutting in ahead.

I lingered on the fourth green as long as I decently could, but there was no budging the fellow. In fact, after I had done my putt over again for the third time, he hailed me.

“Want to go around together?” he called.

“Sure! Delighted!” I called back, as cheerfully as though I meant it. “If you don’t mind my being a poor player.”

Now, I did not in the least want to go around together. When I go around together I do not en-

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Stewart Edward White.

joy the links at all. They are very beautiful links. There are rows of tall trees, and the soft round roll of slopes, and long shadows across green turf and a milky, misty light in distances, and remotely glimpsed hills bathed in quiet magic, and flocks of killdeer that rise with cries of marshlands. Lone, far-off green keepers, do grateful buzzy things with lawn mowers, and nearby bumble-bees with wild flowers. It is pleasant to loaf in the presumed direction of the ball, expandedly soaking up these things. One cannot do this when going around together.

However, I was in for it and I might as well make the best of it. He was not a bad-looking chap, tall, middle-aged, of a dark and rather melancholy countenance, but with a human twinkle in his eye.

"My name is Parker," I introduced myself. "I'm not much at this game, but if you'll be patient at least it's a fine day."

"It is that. Mine's Thrackleford.

I looked at him again with interest. Thrackleford is not a name one would be likely to forget if once he had seen or heard it, and I had encountered it many times; in fact, as often as I had idly glanced at the club handicap rating posted in the locker-room and caddie house. It stood in a column all by itself, and had stood so for years. I had noticed it first when the chairman had assigned me my handicap, which was — and is — 25.

"But look here," I had expostulated mildly, "I'm just beginning this game — never had a club in my hands before. You ought to do better by me than that. All these other '25' fellows have



played a long time, and —”

“Twenty-five is the highest handicap that we give,” he interrupted me firmly. “All beginners have to start there.”

“But here’s the name Thackleford, marked ‘35’.”

“That,” said the chairman grimly, “is different. He’s earned his.”

Remembering these things, I looked at the man with more interest. I had never seen him before; I had never met anybody who had seen him. As far as any of the friends I had casually asked about him knew, he never played our course. When or how the committee had obtained the information on which it made such positive decision, it alone could have told — and didn’t.

“Glad you came along,” he greeted me as I drew near. “I don’t like to play alone. Isn’t often one finds a man loose week-day afternoons.”

“I’m a painter,” I defended myself. “So, naturally, my job is where I am.”

“Lucky boy. Doctor’s orders accounts for me. Shoot ’em up.”

I shot ’em up, and, being somewhat over-eager as — comparatively, of course — a low handicap man, I topped it.

“Too bad,” he observed. “You bent your left elbow and took your club head away from the ball at an angle instead of an arc.”

He teed his ball, stepped back from it, stood for just a moment as though in thought, and then, with a loose-muscled, free swing, sent it straight and true an incredible distance down the middle

of the fairway. Remembering his handicap, I felt myself permitted to ask him if he could do that right along.

“Pretty regularly,” he replied, in a matter-of-fact tone.

It took me two more strokes to place my ball only a little beyond that mammoth drive of his. The fifth hole on our links is the long one, over five hundred yards and up a persistent slope, with undulating ground swells all the way.

Thrackleford took his brassie, again contemplated the ball a brief instant — and again smote it with that same free, loose-jointed swing. It started low along the curve of the slope, then began to rise and kept on rising until personally I lost sight of it against the distant trees.

I trudged on to my own ball, conscious of a little indignation. Thirty-five! How did the committee get that way! This fellow hit them out like a professional!

Under the spur of this indignation — which was, after all, only mild, I can get up but an academic interest in such matters — I did pretty well, if I do say it. I was hole high in 5, actual count. Thrackleford's ball lay only twenty yards short of the green. He picked out his mashie, crouched over in the approved attitude, and made his stroke. The ball shot away from the impact, described a rainbow arc completely over the green, and bounced and rolled into the rough beyond. Thrackleford watched it anxiously until it stopped, barely within bounds.

“Well, that's safe, anyway!” he cried exultantly.



"I lifted her all right; but the trouble was I snapped at her just at the last minute. I'm still away."

He left his bag and walked across to where his ball lay. This time it dropped forward about four feet.

"See what I did then?" inquired my opponent with entire good nature. "I peeked. Didn't keep my fool head down."

His third attempt was more successful, and seemed to please him greatly, though the ball was barely on the green, leaving him a thirty-foot putt.

"Look at that!" he cried. "That's the time the little imp did what he was told! Not so worse!"

His exultation seemed to me misapplied. The shot was away short; it had barely hopped on, and from only a few yards; and just before he had accepted two marvelous efforts with complete indifference. But he was very engaging in his enthusiasm. I found myself beginning to like the chap, and to be glad that we happened to be going around together.

Now, I am pretty good with a mashie. It is the only club I am pretty good at. I have discovered that I can think of the ball as something to be scooped away with that implement so that I can see what lies underneath it, and if I can pretend a tremendous interest in what *does* lie underneath it, so that I look eagerly as soon as the ball is out of the way, I can make good shots. It's quite a good scheme. I thought it up myself. So I pretended hard, and did it.

"Gosh, that's a peach!" cried Thackleford. "I

wish I could do that!"

Mighty decent of a fellow who could pull off two like those first ones, especially on top of his subsequent bad luck. I warmed to him still more. Then I looked to see, and found that my ball had come to rest about ten feet from the pin. It always surprises me when this happens, though under my make-believe system it does it quite often.

I can never get a true cause-and-effect feeling out of it. I just do it — that's all.

He prepared very elaborately to putt, extending his elbows at equal and exact angles from his body, like wings, planting his feet at forty-five degrees. Twice he shifted his position slightly before he topped the ball. It missed the cup three feet to the right and overran considerably.

As he was away, he tried again, with the same preliminaries and not dissimilar results; though this time he was inside me somewhat. I made one of my usual approach putts; that is to say, I landed about three feet from the hole, from which distance I have a fair chance, but that is about all. As this brought me in his line, I offered to lift my ball.

"Go ahead and putt her out," he waved my offer aside.

I missed, but went down on the next shot; which made me a nine, actual strokes. Pretty good for the long hole! And Thrackleford took two more, which halved it.

"Beats my record for this hole," he remarked.

That seemed likely. Mine looked good to me; but must be unusual in the reverse sense to a man



who handled his clubs like Thrackleford.

We sauntered over to the next tee. It is silly to take this game seriously, but I found myself childishly elated and correspondingly expansive.

"Don't remember to have seen you about lately," I suggested. I put in the "lately" just to be polite.

"No; this is my first try at the course for a long time. I've been off on one of my exploring expeditions," said he.

That sounded interesting, and I said so.

"What you been exploring this time?" I asked. I put in the "this time" also just to be polite. Evidently he had the habit; but I'd never heard of him.

"Heaven, I suppose it is," said he.

"Where does heaven happen to be?" I laughed. "Must be an attractive county if you call it that!"

"I don't know where it is," he replied, "and I don't know whether it would prove attractive in the usual sense or not. But it was darn interesting, what little I saw of it. It attracted *me*. I wasn't there long enough to find out very much about it."

"But you must know where you were," I insisted.

"I don't know where I was; as a matter of fact, I merely know what I was."

"Yes?" I queried. "What do you mean by that? What were you? Shanghaied?"

"No. Dead," said he.

I looked at him. He was apparently quite serious, but I caught a twinkle in his eye.

"Of course, if you went to heaven," I agreed.

I would as soon fool this way as any other, though the trend of the joke was obscure.

“Your honor,” he said.

A dozen more holes merely underscored what the first seemed to have demonstrated. Thrackleford's long game was almost perfect. His wooden shots were marvelous, and invariable. So were his full iron shots. But when he got near the greens, or in any circumstances where he could not take a full swing, he became cramped and uncertain and hopeless. In spite of my usual deficiencies, I managed to pull ahead of him once or twice. It was not that he did not know how, or that he did not try intelligently. He had evidently taken many lessons and read many books, for he analyzed his failures carefully, and told me the why of them very completely. I remarked on his knowledge of the game.

“Oh, I can tell you what to do,” he laughed, “if you don't pay any attention to me, doing it.”

“I wish you'd tell me the trick of those long shots of yours, then,” I rejoined. “If I could ever get off one of them — let alone a dozen, as you have to-day — I'd tie a pink ribbon on the club I did it with and hang it on the wall!”

“I don't know . . .” he answered vaguely. “You just step up and hit it, without bothering too much about it — sort of free, wide, and handsome.”

“But do you —”

“I'd like to tell you,” he interrupted, “but I don't know; and I don't dare to think about it or try to analyze it, because I'm afraid if I did I'd



lose it. I don't *know* how I do it; I just *feel* how I do it."

"Well, where did you learn?" I persisted.

"I got the feeling that time I was dead," concluded Thackleford.

"That's the second time you've said that," I pointed out a little irritably, my ball having plopped into that idiotic sand trap on the sixteenth fairway. "Would you mind telling me what you mean?"

"What I say. I was dead for about two hours. It wasn't really long enough to do much."

I glanced at him sharply. Sure enough he was laughing at me, but I realized at once that his laughter was directed only at my bewilderment. When he caught my eye he made a suggestive gesture toward his own forehead.

"Coo-coo! Nobody home, eh? Well, I was dead all right. Dead as a mackerel, for about two hours."

"How do you know you were dead? You couldn't have been really dead. Catalepsy — trance —"

"Well, of course I don't know what you call dead. But I have the word of experts that I was dead by all known tests. Also, I know it myself. And the other fellows told me so, too."

"Other fellows?"

"Yes. Over There. Where I went — wherever that is."

"You remember what happened to you?"

"Perfectly."

"And you mean to tell me you learned — you mean to say they play golf —"

“No, no! Of course not! All I said was that I learned the *feeling* of how it is to be free, wide, and handsome sometimes. That’s different.

We had stopped in the middle of the fairway. I am afraid I was a little goggle-eyed, not only at the extraordinary nature of these statements, but even more at the good-humored, matter-of-fact, commonplace conviction with which Thrackleford proffered them. He seemed not only to believe thoroughly what he was saying, but he also spoke exactly as he might have spoken of any of his experiences in any of the strange countries, which he, presumably, had explored.

“Do you mind—that is to say, would it be painful—” I ventured.

He threw back his head and laughed.

“To tell you about it? Not at all! Why should it be? There’s nothing disgraceful about dying, is there?”

“But to recall painful—”

“It wasn’t painful at all,” he interrupted. “Why in blazes should it be? Perfectly natural function. Everybody’s doing it—or going to.”

“Tell me,” I begged, “from the beginning. This is the most interesting thing I ever heard.” You see, I was beginning to believe the man *had* died; such was the effect of his personality.

“I’ll do my best; but it’s difficult to tell. I was pretty ill before I died, and things about me got somewhat vague and unreal. I suppose I was half dozing, and partly delirious perhaps. I’d slip in and out of focus, as it were. Sometimes I’d see



myself and the bed and the room and the people clearly enough; then again I'd sort of drop into an inner reverie inside myself. Not asleep exactly, nor yet awake. You'll get much the same thing sitting in front of a warm fire after a hearty dinner."

"I think I get that," I assented. "Go on."

"Now, here's a funny one: I don't know if you'll get this: You know these pictures sent by radio? They are all made up of a lot of separate dots, you know. If you enlarged the thing enough, you'd almost lose the picture, wouldn't you? And you'd have a collection of dots with a lot of space between them. Well, that's how I seemed to myself.

"I could contract myself, bring all the dots close together, and there I'd be, solid as a brick church, lying in bed; and I could expand myself until the dots got separated so far that there were mostly spaces between them. And when I did that my body in the bed got very vague to me, because the dots were so far apart they didn't make a picture; and I—the consciousness of me—was somehow the thing in the spaces that held the dots together at all. I found it quite amusing contracting and expanding like that."

"Delirium," said I.

"That's what I thought at the time. Probably it was. Anyway, that's the picture I got. Then I began to think about it. I began to wonder whether I held the dots together, or whether the dots held me together; and I got so interested that I thought

I'd try to find out. You see, I wasn't the dots: I — the essence of me, the consciousness of me — was the spaces between the dots, holding them together. I thought to myself, 'I wonder if I can get away from these dots?' So I tried it; and I could. I must say I was a little scared. That body made of dots was a good, solid container. When I left its shelter, it occurred to me that I might evaporate into universal substance, like letting a gas out of a bottle. I didn't; but I certainly was worried for fear I'd burst out somewhere. I felt awfully thin-skinned!"

He laughed contagiously.

"Then I heard someone say — No; I didn't hear it, I got the *impression* of somebody saying, 'There, he's quite successfully dead,' and I thought to myself that it wasn't much of an operation after all."

"Didn't you suffer any?" I asked.

"Not a bit; that's the funny part of it. Doc Carpenter, in his cheerful fashion, told me afterward that I had 'died hard.' I didn't know it; it was a very pleasurable sort of expansion, the way you feel when you step outdoors on a fine morning, only more so. The way I figure it is that I, the real Me, had got out of reach, where nerves and things couldn't report to me."

"Where were you? What did you see? What was it like?" I asked eagerly. By now I was at least temporarily under an Ancient Mariner spell and was accepting all this at its face value.

(To be concluded in August Issue.)



# The Vagabond Philosopher



Keep  
Step  
With  
Life.

By  
HARVEY  
HARDMAN

There is in nature a principle of rhythmic vibration. All natural sounds follow the law of cadence. The waves, the wind, the rolling rhythm of thunder, the songs of birds, are all musical. Even the seemingly harsh sounds of certain fowls and animals, when analysed, are found to accord with the laws of music.

In the world of form, the presence of this principle is even more striking. The blade of grass, the flower, the leaf of a tree, all forms in the plant world are beautiful without exception, and the tiniest blossom reveals the most perfect design. And in the use of color in nature, the Perfect Artist follows the law of rhythm, for nature's colors never clash. The Supreme Architect is also the Divine Musician and Artist.

Nature keeps step with the Song of Life. It is

only man that loses step with the Eternal Procession of Life as it moves to the Music of God.

The other day, as I sat at meat in a certain restaurant, the proprietor came and sat down at my table to converse with me. He began to criticize the government of the City, and of the Country; to explain the wrongs and injustices of our political and economic system. In his mind the politicians are crooks. The Government is subservient to Capital; the Courts corrupt. He pointed out that a great many restaurants in our city are on the verge of bankruptcy. To him it is plain that business is being ruined by the great corporations, and everything is going to the bow-wows — fast. The man had simply lost step with life, and was beating a harsh tattoo upon the shield of time.

I said to him: My friend, no wonder you are disturbed over the condition of your business. If you keep on with this jangle of criticism, you will soon have no business to worry about. No doubt there is some truth in what you say. The world is far from perfect, and the administration of our public affairs shows that there is room for improvement, either in our institutions, or in those who govern them. But destructive criticism will not help in bringing about a new order. Moreover, the practice of looking at the present defects will be reflected in your life and business.

Get in step with life! March to the music of your highest thought! In your own work and associations, you can express the principles of truth, justice, beauty and human service. "And what



doth the Law require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" Maintain a constructive thought and attitude toward the world, and the world will look with favor upon you. Do this, and you will aid in bringing about a better order.

The Kingdom of Heaven must first be formed as an ideal in the soul of man, before it can become manifest as institution in the world of affairs.

Keeping in step with life, does not require that one should be indifferent to the problems of the Age. Nor does it imply a weak and spineless consent to the hideous wrongs in the world. But no one ever yet solved a problem by contemplating the errors that are made in the process of its solution. The problem is solved by studying the principle of truth or right involved, and applying it to the matter in hand. The construction engineer never loses sight of the stern but beautiful ethics of the level, the plumb-line and the square. The mathematics of resistance to stress is no less real, no less true to him, than the laws of design, and the principle of balanced spatial relations. It is only by observing these eternal laws of construction that he is able to invest mass with Beauty.

Keeping step means maintaining a balanced and rhythmic *thought* in relation to the movement of mass. It is not difficult to keep step when you are alone. The mass is the world of affairs, and the human figures upon the stage of life. Shall we jostle and shove and interfere with the Play, and with the onward march of our fellows? Or shall



we balance our thought and keep step with life? We *must* live in relation to these huge and ever moving forces. There is no escape except in a monastery or a nunnery or a cave in the hills. And even there the shadow of the old self would follow us. We are faced with the necessity of adjustment. We must either keep step or encounter the inconvenience and irritation of discord and confusion. Which shall it be? Inharmony is the absence of rhythm. Nature shows us the way, for in all her vast domain, the principle of harmony and beauty prevails. In color and form; in sound and motion; in the adaptation of means to ends.

The Principle of Spiritual Science gives the true answer to this problem. To the man in business, it says, Keep your thought attuned to joyous and constructive activity. Serve your fellow man with wholehearted enthusiasm. Give your best and the best will come back to you. Visualize you business as you want it to be. Picture in your mind the ideal you wish to see made manifest on the outward plane. Be cheerful. Be hopeful. Be courteous, considerate, thoughtful. Your mental attitude will reflect itself in all your business contacts and activities.

You cannot keep step with life if your thought is out of tune with mankind. Nor can you be in tune with the Infinite, while your mind is full of jangle and discord toward the finite. The Song of Life that is the Sacred Hum of the Universe, is the Eternal Music to which we can march in joyous triumph to that sublime destiny which is the goal of all the Sons and Daughters of God.



## Tuesday, July First

**Watchword: Choose ye this day whom ye shall serve: the Christ Consciousness or the physical.**

What do we mean by "freedom?" Is it not deliverance from pain, sorrow, weakness, poverty, loneliness, hunger (physical or "heart"), shame, ignominy?

It means escape from these negative conditions into a state of health, strength, wisdom, opulence, companionship, and power.

How did these negative conditions get such a grip upon us?

We have given more interest to the appearance side of things than to the Principle side.

We know that we are expressions of the activity of Principle, or of God-life.

The "appearance side" or what is called the physical is a department of the One Mind. It is a condition, or a stratum, a part of the whole, and not the whole itself. Freedom means unconditioned, unmodified.

We want to outgrow the hypnotism that the physical is the whole, the main part. As we grow in understanding, we look at the physical in its true sense, and arise out of the dream of sense (which is physical) into a realization of Wholeness, which is unconditioned, unmodified, unlimited.

And how shall we attain this Freedom? By study, by meditation, by consecration. By thinking in terms of Mind, not intellect. We think by means of intellect. By reminding ourselves over and over, that I AM is unlimited. Bondage is limitation. Slavery and bondage function on the grosser planes, the planes of the physical, and the human mind. Arise from the dream of sense.

*Study*—Romans 8th Chapter      Pages 113, 193

**Wednesday, July Second**

**Watchword: Every experience has hidden within it that which makes for gladness and freedom.**

How often we hear people say, "Had it not been for that experience I would never have known this blessing, or the ability to bear, or something that means blessing." These experiences bring out abilities or genius that was not known before.

We learn that someone has cared for us silently, but when the time of need comes, he steps forward with expressions that are helpful, and that show an interest in us.

Through the loss of a position unawakened abilities may be brought to the surface. A failure may stir and stimulate us to attain a success not dreamed of before. So let us not set aside some experiences as those which cut us off from joy and freedom. Let us accept their challenge, and work to "come up higher," to come out stronger and better for the hard work required to "make good."

The Father is never afar off. Principle is never withdrawn; opportunity is always awaiting recognition.

Let us ask ourselves, "What is hidden in this experience?" In the face of a mental blow let us say with Job, "Though He slay me, yet will I trust him." God is not changed by conditions. And as we stand true to Principle, we shall see the way to turn the condition into an advantage. The same Power that has carried us thus far will carry us through the hardship, if we will only actively trust, and co-operate with It.

*Study*—I Cor. 10:13  
James 1:12

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## Thursday, July Third

**Watchword: Be still and know.**

God-Spirit rules in me this day.

Putting aside all sense of limitation, all sense of separation from my good, from The Good, I turn to this Spirit-within, trusting it, rejoicing in it, giving it freedom through all my body. A clear, definite, and pure realization of the Spirit within, will allow healing to take place in the body. It is the Spirit that heals; human will does not do it.

After you have felt the peace and glory which comes with the realization of "Christ-in-you," realize it for your affairs, for your home, for your associates, for your church, for your school, for the whole community.

This is God's day. Consecrating my realization to this, I go about my work with a clear awareness of the presence of power to carry it through joyfully and well.

From this realization of Christ in me, I find that my friends are transformed in my thought. I find that Christ is at the heart of every man and every woman. Finding Christ in everyone I meet, I find truly that "common days are holy," for at every turn I meet Christ.

Infinite Spirit, Almighty Power, I thank Thee for this realization of Thy nearness. I know that to know Thee aright is life and peace. I know that in Thee is all power and might. I know that Thou art the health of my body and my affairs. I know that Thou art the Life and wisdom in all mankind. And this is Life eternal.

*Study*—Rom. 8:11  
Col. 1:26, 27

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## Friday, July Fourth

**Watchword:** "God giveth the increase."

If a singer is perfectly obedient to the laws of voice-production, when he has trained his throat, tongue, lungs, body-position, and musical sense faithfully, and has done everything so that the tone is given free outlet, does he have to wonder if the tone is going to be pleasing? Not at all. He has really put himself out of the way, and let the air passing across his vocal chords produce a musical note. The singer did not actually make the tone; it is the forcing of air across these strings in his throat that produces the song.

So it is in all our activity. We need not wonder what the result will be when we have done our part. For instance: if there has been a violent misunderstanding between two persons, whether between friends, employer and employee, or in the family, do *your* part. Work mentally to put out of your thought all animosity, all feeling of "getting even," all hatred, all sense of unfairness. Work until you feel absolutely friendly toward that person. Work to be more effective in your duties. Let the God-ness of yourself manifest in every association, especially among those who are not connected with the misunderstanding. Work until the God-man is being revealed persistently and consistently. And it is inevitable that your habitual thought and action will bear fruit. You may be promoted; you may find a new business association. The old feelings of animosity will die out. "In due time you will reap if you faint not."

The only thing that can be increased is the thoughts you think, and the feelings you have; therefore "be ever mindful."

*Study*—I Cor. 3:4-9

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**Saturday, July Fifth****Watchword: "Not my will but thine be done."**

What is God's will? It is not that one should do this, and another go there; it is not that one should have to suffer and another have all joy. It is that God be made manifest in the world. And on the earth plane, it must be done through man. This is the dominion which is vested in humanity. It needs "humanness" to translate Spirit into terms of the earth-plane.

In your particular place the Father has need of you so that He may be revealed humanly. It is God's will to move forward, to unfold into the earth plane. And this is being done "on earth as it is in heaven;" in the earth plane, as it is in the spirit plane. It is as inevitable that God shall be made manifest, that Principle shall be revealed as that a stone dropped from the top of a building shall strike the ground below. That is the law. And it is the Law that integrity, love, harmony, understanding shall become familiar to us, for these are the human results of the recognition of God-will. This result means freedom from the bondage resulting from trying to block the will of God, from trying to divert the omnipresence of Principle to personal advantage.

God-will is the demonstration of Spirit in human experience. God-will never "punishes," for there is no such factor in Spirit; we punish ourselves by resisting our own good. We have thought that we know better what to do, and what is our good. God-will is that we shall so realize the presence of God-power, love, joy, wisdom and activity that it shall be revealed to the world without distortion of any kind.

*Study*—Luke 12th chapter  
Romans 12th chapter

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**Sunday, July Sixth**

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ.

**But let him that glorifieth glory in this, that he understandeth and knoweth me, that I am the Lord that exerciseth loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord.**

And ye shall know the truth and the truth shall make you free.

**They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?**

Jesus answered him, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

**And the servant abideth in the house forever: but the Son abideth ever.**

If the son therefore shall make you free, ye shall be free indeed.

**For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.**

Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

**For we know that the whole creation groaneth and travaileth in pain together until now.**

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

\* \* \* **He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.**



## Monday, July Seventh

**Watchword: "Resist not evil."**

To resist a thing is to give it power over you, for you have made it real to yourself. We do not wish to "give life" to a thing which we call evil, and we do that by resisting it. Resistance in this meaning is like fighting.

In the spiritual sense it is to shut a thing out by simply refusing to give it place in your thought. This is the way of freedom; the other is the way of bondage. If the temptation comes to get angry, turn away mentally, and replace the belligerent thought with thanksgiving for the Spirit of God which is the Life of God in you.

In this attitude of mind you do not have a mental surface of being on the defensive, or of feeling resistant. Being steadfast to Principle will often heal conditions that in the old way of thinking would have stirred thoughts of revolt.

Spiritual non-resistance does not make a door-mat of you. It is the most constructive attitude you can have. For you are rejoicing in the sense of Power, and Wisdom and Love, or "Immanuel," God with us. In this way "God goeth before and maketh the way perfect." This spiritually non-resistant attitude is the most constructive attitude you can have. It is putting aside personal will, that the God-will may be done. It is the recognition of the presence of Principle everywhere. In this true non-resistance is freedom from sense of fear, evil, and separation.

*Study*—Matt. 5:39, and then  
the whole chapter

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**Tuesday, July Eighth**

**Watchword: I purpose that Christ shall be the rule of my days.**

In time of stress I shall turn to my rule, Christ; to Christ the Spirit of God which is the cause and purpose of my being. To Christ, the unseen cause of all good and harmony. In time of extra demand I shall turn to Christ within, the source of strength and wisdom. If I am tempted to be anxious, I turn quickly to Christ within, that which "compasseth me about" with power and love. If I feel sick, I shall turn to Christ within, as the harmony of my life, the center, around which all activity should circle. Becoming "centered" again, the sense of uncenteredness fades away, and I am healed. All inharmony is a sign that I have wandered away from this Center, which is Christ.

Should a sense of poverty threaten to overcome me, I turn to Christ within, who is the key to the Kingdom, in which there is "all that the Father hath," which, through Christ is given to me. But it is not given in money; it is given in wisdom and conviction. Through humanness the Spirit of Opulence becomes human richness.

In time of loneliness I turn to the Christ within, and find that my nature is love. Letting this love (conscious unity) radiate into my world; letting this love shine on every one I meet, whether I am acquainted with him or not, I shall find that I develop a happiness which is not limited by any condition. All sense of loneliness disappears.

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

*Study*—Phil. 4:19

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Col. 1:26, 27



## Wednesday, July Ninth

**Watchword:** Through the realization that my life is God-life, I am freed from limitations of bondage to reports of the senses.

The only limitation upon Life is the limitation we put upon It. Through the clear realization of the limitless potentiality of Life, I experience joy and strength and power. There is one life, which is God's activity. As I realize definitely, continuously, and thankfully that this Life is perfect, full and free, I do not hamper it by negative impressions.

I know that no one can keep my thought clear save myself, so I see that no one else is responsible for my experiences or problems, and that no one can actually lift me out of any negative situation except myself. Therefore I purpose to "keep my windows open to Jerusalem." I purpose to be steadfast in my practice of rejoicing in my Sonship, and in turning often to the Christ within, through which the Father manifests life and power and joy and wisdom. We do not have to go afar off for this perfect gift for it is "closer than breathing, nearer than hands and feet." Freedom from bondage of loneliness! Freedom from sordidness! Freedom from ignorance! All in my own hands, all "up to me."

"In my Father's house are many mansions." In the omnipresence of Principle is every possibility. By steadfastly keeping my thinking true, I shall "tune in" to the level of joy and power, which will manifest in my life as peace, power, and plenty.

*Study*—Rev. 21:5-8  
Rev. 22:17

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**Thursday, July Tenth**

**Watchword: Ye must be born again.**

Since the outer is the result of the inner, it is the inner that must be born again. And what is the "inner?" Is it not our method of thinking? And what is the change necessary? First of all: be steadfast in realizing that Mind, the organ of which is the brain, is Cause. Thinking is the action of Mind.

Let us ask ourselves: What action am I setting up in Mind? How and to what effect am I using Mind? Do we go back to this "inner," to Mind, to God, when happiness or sorrow are our experience? Or do we think of the experience as the source of the joy or consternation? We shall never rectify mistakes, never overcome error, by working on the outside as the source of the difficulty. This is the way mankind has done through the ages. This habit has been his bondage.

Mind is the substance of our thinking, and fills the patterns of our thinking, or our use of it. How foolish to make kindergarten use of this Substance when we have come to the place of manhood and womanhood. Why hold thoughts of anxiety, fretfulness, and inharmony, when it takes much less effort to realize the beauty and harmony of God, which is being brought into our experience, as we are willing that it shall come; as we keep our realization of our sonship clear. The negative thoughts are but foolish use of Infinite Mind which is "passing through" Its organ, brain, to be stamped with the pattern of our recognition of it.

The new realization is the birth into freedom.



## Friday, July Eleventh

**Watchword:** "The Son of God is endowed with power from on high."

This power is released into one's life by "consciousness," not by talking about it, or verbally declaring it.

Work to *know* thyself approved of God.

Consciousness is much deeper than mere thought. Thinking may be about a certain condition, or a person, or about desire; consciousness is knowing together with that which brings forth everything; it is being one with the Infinite. This means work; it means consecration; it means steadfastness; it means stripping one's self of all thought of limitation. It means constant vigilance. It also means standing porter at the door of thought. For "Our God is a jealous God." We cannot use some of God-power to be untrue, to fear conditions, if we purpose to let the Christ be revealed in peace, and love, and plenty in the world, or in the visible. We have to learn to be one-minded. We have received the fullness of the Spirit; we live, move, and have our being in this Infinite and Eternal Power and Wisdom and Love. And as "Sons" we are to translate this birthright into the world, or into the visible. In this respect we are "His agents." We know that all satisfaction is within God; within that which has been given to us. We do not have to work to gain our inheritance; we have to work to translate it into the human plane, into the world.

Through consciousness of the Infinite Spirit, "We think God's thoughts after Him," and realize the Power that is ours.

## Saturday, July Twelfth

**Watchword:** Within me is the power to develop into the full consciousness of my Christhood.

“God breathes into man the breath of life, and he is living soul.” Soul is the transforming medium between the invisible and the visible, between Spirit and matter. And the sustaining power, the life of Soul, is God. Through soul, God sustains man, and manifests the things that are “soul convictions.” First, Spirit, God; second, soul, or feeling nature; third, body or manifestation.

Solomon is made to say “As he thinketh in his heart, so is he.” He meant that the strong convictions of an individual become his experiences. In the larger light we say, what you feel very deeply and consistently and persistently will be brought to pass by the embodying or creative power which is sustaining you. We thus see that we can determine what we shall have embodied in our experience.

“God if thou thinkest God, and dust if thou thinkest dust.”

Freedom or bondage is according to our own determination. Love, faith, optimism, understanding, build for freedom. Practice any one of these persistently, no matter what the outer experience may be, and we shall find that appearances change. We shall find more evidences of the presence of good and harmony. Each one has to do this for himself.

“This is always the law of the individual. He must seek his own, find himself, take up his bed and walk.” THOMAS MASSON in *Ascensions*.

*Study*—Rom. 1:16, 17  
Jas. 2:12-20

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**Sunday, July Thirteenth**

\* \* Ye have been called unto liberty; only use not liberty for an occasion to the flesh,

**But by love serve one another.**

For all the law is fulfilled in one word, even this; Thou shalt love thy neighbor as thyself.

**But if ye bite and devour one another, take heed that ye be not consumed one of another.**

This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

\* \* **If ye be led of the Spirit, ye are not under the law.**

Now the works of the flesh are manifold, which are these; \* \* \* Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in times past. \* \* \*

\* \* \* **In times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.**

I therefore \* \* \* beseech you that you walk worthy of the vocation wherewith ye are called,

**With all lowliness and meekness, \* \* forbearing one another in love;**

Endeavoring to keep the unity of the Spirit in the bond of peace.

**There is one body, and one Spirit, even as ye are called in one hope of your calling;**

One Lord, one faith, one baptism.

**One God and Father of all, who is above all, and through all, and in all.**

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

**Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.**

**Monday, July Fourteenth**

**Watchword: I will not bind myself or anyone by any experience.**

Watch yourself when a report comes of some person's mistake; of an action that is perhaps unworthy of him. Watch your reaction to a mistake of your own. Do you immediately, in either case, rejoice that this individual is bigger than any mistake he makes? To do this means freedom for yourself, because to limit anyone is to limit yourself toward that one, which in the end means that for the time I have lost the sense of the Omnipresence of God.

Back of the action is the actor, the Son of God, receiving of the Father's fullness. We all forget that at times, but as students of Divine Science we should not forget. Remember what Jesus said to the woman who is reported to have committed the mistake which to the people of that time should be punished by stoning. "Neither do I condemn thee." How often we bind ourselves by condemning others; by limiting them to a mistake they have made; by thinking of them always in terms of the mistake.

Henceforth I think in terms of the Spirit, in terms of Principle. I remind myself that no action is eternal, and consequently see how foolish it is to hide eternal verities by any action.



## Tuesday, July Fifteenth

**Watchword: I am greater than my fears, for I conceive them.**

How mighty man is in truth! He it is that chooses and decides his own destiny. True, he does not realize his power; he does not realize the necessity, the responsibility, that goes with his humanness. He has thought of himself as one of the least expressions, with the same birthright as the animal or plant, surrounded with forces of which he is ignorant. Whereas humanness in reality is that which has been given dominion over all conditions, all forces, all possibilities; in short man is the arbiter of his own destiny.

Man is finding that he is the master of his fate, the captain of his own soul. There is one place to work toward freedom, and this is in the realm that differentiates the human being from the animal, in his use of mind power. This ability to think is his scepter of power. As he uses this scepter he determines the general tenor of life. If he makes negative use of his power, Mind-substance fills these negations, and there is brought forth the visible after its kind. If he makes positive constructive use of his birthright, Mind-substance fills that use, but just as readily It fills the negative use. For substance is impersonal and no respecter of persons or patterns made by those persons.

Since I am endowed with power, I declare for freedom from negation. I purpose that my thoughts shall be Christ-like, loving, constructive, understanding and broad.

*Study*—Zech. 1:3-6  
Mal. 4:2

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## Wednesday, July Sixteenth

**Watchword:** "I will look unto the hills from whence cometh my help."

I will look away from the ordinary levels of sense experience to the "heights" of consciousness within myself. These heights are the intelligence levels, the power levels, the joy levels, the love levels. Of course the words levels and heights are used figuratively, for all that I am, is power and joy and wisdom and love.

I am higher; I try harder to make use of my greater possibilities, possibilities that are ready for my comprehension and exercise. These higher levels lift me above the level where lesser powers hamper and bind me; bind me to mediocrity, bind me to inertia, ineffectiveness. On the higher level, in the higher consciousness, or the consciousness of the higher I am freed from the bondage of the animal level.

Since the power of the higher possibility to which I can rise is in me as a potential, I consecrate myself to it. It is not a vapory dream; it is the most effectual, the most dynamic thing in the world. The way to practice the use of it is to do every duty better than you ever did it before, and to make that your rule. To finish every duty in the very best possible manner. Nothing dangling. No loose ends. In this way steady growth is assured.



## Thursday, July Seventeenth

**Watchword:** Where two or three are gathered together in my name, there am I in the midst.

This cannot mean "gathered together" for an hour or two, but where there is a cementing of consciousness. Such a "cementing" that there is only one thought, one aim, one project, and that there is realization of the Gift-of-God along a certain line, until the realization is objectified. Freedom from the bondage of negation is attained in this way. It may be worked out with one, instead of two or three, as that one is above temptation of disappointment, impatience, and restlessness.

The "I" in the statement is "Christ," the divine principle of man. Through this divine principle man enters into consciousness with God, Principle, the wholeness of all things, the perfect intelligence and power.

Keeping one's thought steadfast to this Christ, frees one from any personal responsibility, except this steadfastness. And being "in Christ," means being a "new creature." It means freedom from all the old thoughts and conditions.

Therefore keep the Christ-principle the motive behind all your thinking. Let that be the power behind every word, every act, every decision. Let your words and acts be such as to reveal Christ to your world. So thinking, so acting, so moving, you will bring Christ to earth again, to the visible world. And "the end of the world" will be when Christ is revealed in every thought and action, from the simplest to the greatest.

*Study*—Col. 1:26, 27  
Col. 3:4

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### Friday, July Eighteenth

**Watchword:** "Stand fast in the liberty where-with Christ hath made you free, and be not entangled again with the yoke of bondage."

"God" is the religious term for universal Principle. "Christ" is the term for Principle individualized. Thus, wherever we contact an individual, we contact the principle of God individualized. Christ is the divine plan of man, the image and likeness of God. In Christ, we are free indeed.

It is only as we forget what we are that we feel hampered or bound. For in Christ we are made alive: then in Christ there is no death. From God, through Christ, we receive our strength, our power, our nature, our wisdom. This is the only way we can receive, for Christ is Principle. In Principle, there is no "un-principle," and Principle, or God, is all, is omnipresent.

Thus we can see that no bondage can come from the Father; then, should we feel bound, it is because we are "off the track;" we have been thinking that something other than God is our source.

Let us turn, once and for all time to our eternal freedom, Christ within. Think of it not as form, not as a Teacher in the past, but as the very spirit of freedom, of power and wisdom, which is translated into the supply for our daily needs by means of soul or feeling.

Father within, we thank Thee that Thou art the fulness of all we need. We need joy, power, wisdom and supply. We know that thou hearest us always, for thou art the Self of each of us. We do not take on a bondage of anxiety or fear, but keep our thought steadfastly on the truth of thy Eternal presence.

*Study*—II Cor. 3:12, 18

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I John 4:11-21



**Saturday, July Nineteenth**

**Watchword:** I have perfect freedom in God, and have no fear, for in Him I live, move and have my being.

As I keep my realization of my birthright very clear, no anxiety can have place in my thought. Even a shadow of fear means that I have forgotten, if only for a moment, that my life, my body, my affairs are all GOD.

Keeping my realization clear, I am consciously 'blended' with the Infinite Mind, and Its Will. For Its Will is Its Self manifesting or pushing out into manifestation. I am "tuned in" to the living source of my good, and I consciously draw upon it for wisdom and power.

Feeling my oneness with It, I find God in all people. This calls out the best in them, and I find them all friendly. If not at first, they will become friendly as I persist in my realization. This is my part. I have nothing to do with their reaction. The action of Principle will take care of that.

As I keep my consciousness clear, I am making use of my highest faculties, my highest talents, or making use of my talents in the most constructive way. It is only as I forget all this that I drop back to a lower level of manifestation, contact lower levels of life in others, and feel a sense of bondage or depression. I purpose then, that I shall keep my joy in truth clear, vital, and dynamic; that I shall not limit its manifestation to myself by becoming careless; that I shall refuse admission to all thoughts of limitation.

The eternal truth is more powerful than any thought of weakness I might harbor.



**Sunday, July Twentieth**

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke!

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out into thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.

If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

And if thou draw forth thy soul to the hungry, and satisfy the afflicted soul;

Then shall thy light rise in obscurity, and thy darkness be as the noonday;

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones:

And thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

And they that \* \* \* be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in.

I will bring the blind by a way that they knew not;

I will lead them in paths that they have not known.

**Monday, July Twenty-First**

**Watchword: Father, enlarge Thou me in understanding, for in the way of understanding there is freedom.**

What is the source of Understanding? Principle, which is the scientific term; God, which is the religious term.

Where is Understanding? Wherever Principle or God is. Where is God? Everywhere. Then Understanding is everywhere. How shall I find it? By practicing the understanding which I do know. How can I practice understanding? By claiming its presence everywhere!

To explain: Suppose there has been a misunderstanding between you and a friend, and you want very much to have it cleared away. In your silent time, pray for understanding, and remember "When ye pray *believe* that ye have received, and ye *shall* receive." So accept understanding with a thankful heart. *You have received it*, for it is a part of God, and God is bringing you forth, and so you are a manifestation of God-understanding. Then mentally rejoice in your friend; love that friend and be thankful for the fact of understanding. Then appreciate your comrade, and mentally praise his good qualities. See how many splendid things you can remember about him. Forgive utterly anything that has been said, and this means to forget the unpleasant things too. Do this until you feel a joy within yourself.

Understanding is part of the birthright of your friend also. And in recognizing it you are bringing it to his attention also. You are freeing him as well as yourself from a bondage of ignorance.

*Study*—James 1:5-8  
James 3:11-18

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## Tuesday, July Twenty-Second

Watchword: "The best place to succeed is where you are and with what you have."

*Charles Schwab.*

The position you occupy, whether in the home, the field, the office or the shop, in society or the school-room is, in a way, the fruit of your thoughts. That is: your position is the culmination of the *kind* of thoughts you have held. And your thoughts are the *way* you have used *Mind*.

The way of growth, the way of success, is the path of freedom — freedom from worry about the position, and freedom in *using* Mind in the most constructive way. The fact that you have fitted yourself, consciously or unconsciously for the position you now hold shows that you have *used* Mind, *used* Intelligence along those lines, and that you can call yourself equipped, or bound, by habits that go with that position. *Use those habits* as stepping stones into success.

The very highest position calls for determination, consecration, industry, intelligence, wisdom. But so does the simplest position. To change positions simply means that you have demands for the same faculties toward different ends. It means exercising the same faculties with new tools.

Man is equipped with all he needs; he is given a field in which to exercise his equipment, *in order that he may manifest his equipment in the world of things. The consistent use of the equipment with which he is endowed means growth, means development, means success, means freedom.*

## Wednesday, July Twenty-Third

**Watchword:** "To know God aright" is health and freedom.

Ice cannot continue to manifest when it is brought into proximity with fire. Bondage and freedom cannot exist together, or as one. So sickness cannot function in the consciousness of health.

How can we attain this consciousness? Refuse to *think* sickness. Turn your thoughts *persistently* to freedom from disease. Say, and *mean* "I have nothing to do with the bondage of sickness." Work *persistently* to *feel* the joy of health.

A worker was attacked suddenly with the "flu." Did she feel sorry for herself, and let her thought run out into anxiety about her work, and about what people would say and so on? *She did not.*

She said over and over, and felt what she said, "Father I thank Thee that Thou art my health *now.*" Hundreds of times she said it. And why so many times? *To lift herself out of the realm of sickness.* To rise above the thought. Sickness cannot manifest in God-Consciousness, or Consciousness-of-God, any more than ice can remain ice when put into the fire. *The form is changed.* The form of sickness, which is merely the manifestation of twisted thinking, changes when brought into Consciousness-of-God.

Father we thank Thee that we are learning the *way of healing*, the way of health-freedom. It is only as we let ourselves slump into less-than-man habits that we manifest less-than-health manifestation.

I purpose to keep my thinking *up* in the realm of freedom.



## Thursday, July Twenty-Fourth

**Watchword:** How we betray the Christ of our selves, how we "mire" ourselves in difficulties of our own making, instead of standing up "free with the freedom with which Christ hath made us free."

Instead of keeping the "upper hand" we let gusts of fear throttle us. We let fear of poverty, fear of pain, fear of loneliness, fear of defeat, completely hide the Master within. The only way we can be free is to *rise above our old thoughts*. Henceforth I know no man (not even myself) after the flesh. Henceforth I do not think in terms of fear or defeat.

What did Napoleon say when he was told of the severity of winter in the Alps. He said, "There are no Alps." There is nothing that is greater than He that is in me. For this "He that is in me," is nothing less than the Christ, the perfect example in minature of Principle, of God.

It is God that fights the battles, when I know my oneness with Him. It is God within me that heals my diseases when I know my oneness with Him. It is God that shows me the way, when I know my oneness with Him. It is God that giveth me power to get wealth when I know my oneness with Him. It is God as Man, as my *self*, that strengthens me, that guides me *as I am true to myself*.

## Friday, July Twenty-Fifth

**Watchword:** I make my decisions from **SELF** rather than from self.

The God man is clothed with flesh; he is throwing off the trammels of flesh and manifesting on the earth plane through flesh. Flesh need not be a limitation any more than the walls of a building need limit the occupant. As the dweller in a house develops and his needs change, he builds other houses that come nearer to meeting his need. He does not limit his development by the old house.

So I, keeping my realization of myself as a God-man, re-build the "old house" of flesh (as well as of brick and mortar) to be a fitting instrument through which to manifest myself. I can do this only as I am constant and instant in realization. I must *never* think of myself as bound by conditions. God is not mocked; God is not bound, and I am a God-child. And since I am a God-child, my words are given form; they "come to pass." But "They that worship Him, must worship Him in spirit." That is I must realize God, or co-operate with God in terms of Spirit, rather than in terms of flesh: I must *know*, I must "pray" for spiritual gifts, or pray for gifts in spiritual realization. I do not pray for *things*, for they belong to the "self." I pray for realization of Truth, for the consciousness of my God-self, for the spirit of co-operation with the God-man in those I meet; these are spiritual, and related to the *self*.

The degree of my realization is the amount of Spirit, which manifesting through my "needs," gives them "form." Praying for "things," is as bad as building bricks without straw.



**Saturday, July Twenty-Sixth**

**Watchword: I take charge of myself this day.**

I have no demands to meet except those that are in my own world; that are of my own making.

What a mistake to *look outside of ourselves* for the solution or even for the cause of conditions. But we think "If this were different, or if I had a different kind of work, or if my neighbor were moved," all would be well; whereas the reason for every condition I find, is in my own mental world.

As I learn to "take charge;" as I learn to act like the president of my thought realm, I actually take charge of outer conditions.

How can I marshal my forces? What are my forces? What is my birthright? Since I am "a child of God," I inherit from God what It (He) is. Then I inherit wisdom, power, understanding, life. There is no weakness in this. These are my forces.

How shall I "marshal" these forces, how use them to advantage? By letting no thought contrary to these forces occupy my thought for a moment. No successful general weakens his plan for success by fearing failure.

I have nothing to do with negative thoughts. I keep my thoughts and action related to Principle, God, *in my own life*. Conditions are but stimulants, and not deterrents; they hold secondary place, not primary.

I do not weaken my joy in my use of power by feeling fearful or resistant. My work is the opportunity to use the power I *know*. But the place to work for more power is *within*. Day by day as I grow in the knowledge of the God-Self I shall have more and more opportunity to use this knowledge. Conditions will change, but I shall always have new things to prove.

**Sunday, July Twenty-Seventh**

If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given unto him.

**But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven by the wind and tossed.**

For let not that man think that he shall receive anything of the Lord.

**A double minded man is unstable in all his ways.**

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

**Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth any man:**

For every man is tempted, when he is drawn away of his own lust, and enticed.

**Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.**

Do not err, my beloved brethren.

**Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.**

Be ye doers of the word, and not hearers only, deceive your own selves.

**If any man among you seem to be religious, and bridleth not his tongue, and deceiveth his own heart, this man's religion is in vain.**



**Monday, July Twenty-Eighth**

**Watchword: Putting Principle into practice brings freedom.**

Principle or God is the eternal truth of the universe and all that is manifest. In reality this is the beginning of everything; but man, the highest manifestation of this Principle, forgets his Source, the Father, and makes deductions and forms conclusions from other sources than the real one, and accordingly makes a great deal of trouble for himself. This trouble which he makes for himself forms the bonds from which he wishes to be freed.

How can he free himself?

By turning again and again to the Principle, to God within. In God there is no sickness; it is only in our thought of separation from the Father. In Eternal Law there is no turmoil. Principle is the unlimited supply. The Principle of mathematics is never exhausted, no matter how many problems are worked, no matter how many figures are used. This is a lesson that must be learned in order to bring realization.

No matter what the condition which disturbs is, remember that it is only the externalization of your own fears and animosities. Your habit of thinking is always made manifest to the physical senses. That is the reason for thinking that Principle may be translated from the Spirit plane into the earth plane. Learn to practice that which you wish brought into your experience, and you will find that you have all the Principle pushing into your world. There is nothing mighty enough to prevent you from having the experience of joy and satisfaction, when you are true, not for a day, but when you make Principle, your habit of thinking.

*Study*—Matt. 16:18, 19

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## Tuesday, July Twenty-Ninth

**Watchword: Within me is the Intelligence to meet any emergency.**

What do we generally do when an emergency arises? Run to someone for advice, get "all excited," feel that the bottom has dropped out of everything, rail at fate, or blame everyone within sight and hearing.

What *should* we do? Remind ourselves quickly that we are the Spirit of God brought to the sense-conscious plane. Our bodies and our affairs are the visible manifestation of our degree of consciousness of the eternal Principle.

What is back of me, pushing into the visible? God, Principle, Infinite Spirit. And what is the reason that some of us have difficult experiences? We do not see God aright; we see Him through our opinions and beliefs.

Do not wait for an emergency. Each morning, and several times a day, turn with gladness from the outer to That Which is bringing you and your thoughts into manifestation. That is infinite and limitless Intelligence, Power, and Wisdom. In It there is no ignorance, no weakness, nor disturbance. These are all on the plane of limitation. Saturate your thought with the wonder of Its presence within you. Keep this realization clear all through the day, and you will not become fearful about any conditions that arise. This Intelligence is greater than any demand you can make upon it. It is not diminished by your use of it. It is the same yesterday, today and forever."

Put your personality out of the way, with its opinions about conditions, and trust the Intelligence to meet the emergency through you.

*Study*—I John 4:4, 17

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## Wednesday, July Thirtieth

**Watchword: See the real man and woman in everyone you meet.**

It is this *real* person that everyone is trying to manifest, and we make such ludicrous attempts. Sometimes we even forget that there is a *real one*, and act only from the surface.

What is this *real one*?

It is of God, it is the image and likeness, it is Christ.

Because of It we can act intelligently; we have power and love. Without It we should be animals still. It is *this* that sets men apart from the rest of creation. Recognize this fact *always*. This that we see and work with is simply the instrument through which this *real man* works; or by means of this "instrument" (the body) *man* puts love into the world, uses power and strength. The body is like a set of tools which man uses to give *himself* to the world.

Why do we have automobiles? To translate motion and comfort into the human plane. Why do we have "work?" In order that we may manifest some of this "I-Am-ness" into the visible.

Why do we have fathers and mothers? So that love and wisdom and protection and creativeness may be translated into our lives. Fatherhood and Motherhood are the *means* by which the *reality* is made manifest, just as the electric light cord is the means by which electricity is changed into light.

Seeing this *real* man and woman, means that you connect with love and wisdom and power through every one.

*Study*—II Cor. Chapter 5                      Page 220  
especially verses 16 and 19

## Thursday, July Thirty-First

**Watchword: Freedom comes through mastery.**

So long as we feel bound we are restless, because we are here to grow, to develop, to become masters. And we cannot become masters by side-stepping, or by running away. Mastery comes through standing up to conditions and working *consciously* with the God-power until the problem is met.

And when is it met? When you can laugh at the situation, laugh at the old thought of fear or anxiety or bondage that you had. When this time comes you are *master* over the condition, and can with ease administer power and wisdom and loving-kindness.

Mastery is the attainment of conscious power; it is the realization of your oneness with Principle. It is a comparatively easy thing to be intellectually aware of the fact that you are the Son of God, but to *act the part* is entirely different. To attain mastery means being unmoved in difficult situations. It means *feeling* perfectly loving when "others spitefully use you and persecute you." It does not mean cringing or whining, but consciously triumphing over the temptation to weep and wail. Think, study, work to *know* your oneness with Power, your unity with Spirit, so that you will know that Principle works through you to meet any condition. Having attained mastery nothing in heaven or earth, or in the waters under the earth can bind you, for you will be conscious of *infinite* knowledge, *infinite* power, *infinite*, limitless Being.

Study—II Cor. 3:17  
James 1:25

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# NOTES

ON

## Local and Field Activities

(We shall be glad to publish brief communications from groups in the Field, with regard to important activities. "Boil it down.")

✓ ✓ ✓

Hon. James A. Edgerton, for many years President of the I. N. T. A., Author, and nationally known lecturer on religious and philosophical subjects, will occupy the pulpit of the First Divine Science Church of Denver during July and August while the Minister is on vacation.

✓ ✓ ✓

Dr. Nona L. Brooks is now lecturing and teaching in Melbourne, Australia. She is finding her work and associations in the metropolis of the antipodes most interesting and enjoyable and finds the people deeply interested in the great message of Divine Science.

✓ ✓ ✓

President Lorenzo B. Elliott, of the I. N. T. A., in a letter bubbling with his usual enthusiasm, states that the prospects for a wonderful time and a big attendance at the Congress to be held in San Francisco the last week in June, are excellent. Heartly good wishes to you, Mr. Elliott, and our fellows of the I. N. T. A.

✓ ✓ ✓

Miss Betty I. Miller, who has a very successful Center in Pueblo, Colorado, was recently ordained into the ministry of Divine Science at the annual meeting of the graduates of the Colorado College of Divine Science in Denver. Reverend Miller is planning to conduct a Class in Divine Science Fundamentals in Colorado Springs in the near future.

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“Let your best be for your friend.

If he must know the ebb of your tide, let him know also its flood.

For what is your friend that you should seek him with your hours to kill?

Seek him also with hours to live.

For it is his to fill your need, but not your emptiness.

And in the sweetness of friendship let there be laughter, and sharing of pleasures.

For in the dew of little things the heart finds its morning, and is refreshed.”

*The Prophet.*



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## She Trusted the Law of Life.

**T**HROUGH the long precious years of his boyhood, a mother ever walked and talked with her boy. She prayed for him, and with him. She rejoiced with him and wept with him. The time came when the boy became a man, and while there still was need for mother, mother was not enough. She recognized and appreciated this, but felt not the least resistance, for it was only natural that her boy should have attained manhood with a feeling of independence. Often she stood aside and saw him do things for which he must suffer but said nothing, for she trusted the Law of Life. She lived so near to him that she knew when he was puzzled; she felt his bewilderment; she sensed his hiding things from her. These were all sacred to the man, and again mother was silent.

During all these years, daily, hourly, she said to his soul, "I trust the Law of Life in you. The same life that unfolded you under my heart, that carried you through babyhood, through boyhood and into young manhood is within you, unfolding you, revealing you to yourself.

Years passed. He left the University and went to distant fields. Still she unswervingly trusted the Law of Life in him.

After his own little son came, the mother visited him in his home. One day when the bond of



love and unity was felt very strongly by both he said, "Mother, during that period when I must have been a great trial to you, you used to look at me with such a look in your eyes, it did something to me. What was it you thought?" The mother replied, "Son, I thought, I trust the Law of Life in you. I knew my trust must be in something bigger than in either of us and this bigger thing was the Law of Life."

Her son looked at her; his eyes filled with tears. He dropped on his knees, threw his arms about her and with his head in her lap said — and this was her reward — "Oh mother, you don't know what you did for me."

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"Who learns and learns,  
But acts not what he knows,  
Is one who ploughs and ploughs  
But never sows."

∴ ∴

"Our sole privilege is to struggle toward that which appears to us best, and to remain heroically persuaded that no part of what we do within those confines can ever be wholly lost." — MATERLINCK.

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And my life is full to the brim,  
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So long as I walk with Him.

HARVEY HARDMAN.



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