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Number 10

RELIGION

ALICE R. RITCHIE

WAS the demand for religion ever so great as it is today? Surely the deep experiences of war have urged men on to find a Something that can sustain and nourish and comfort and satisfy them. And may this earnest, urging, driving desire continue until each soul finds God.

The world has been set to thinking. The flabby, ease-loving, luxury-desiring, self-centered, type of person is fast disappearing and in his place we find the keen, alert man trained to serve. His ideals are clear and high. He has learned to obey. He has found the joy as well as the efficacy of conforming to law and order. Now what kind of a religion will satisfy this new man?

Religion has ceased to be something that can be accepted only by the blind-faith type of person. Religion is being accepted to-day by people of greatest intelligence and of finest reasoning capacity. Furthermore, religion has taken a vital place in the world's thought, its conversations, its literature, its activities. This is true because we now have religions that are practical, that are scientific, that stand for certain underlying principles which can be applied and demonstrated in the many life-problems that come to the individual.

And we have these practical religions because man's progress and unfoldment demand them. There are comparatively few people to-day, and the number is growing fewer each year, who are satisfied with a Sunday religion—a religion that one used to put on and off with one's Sunday clothes. We demand an every-day religion, a teaching that will help us at home, in the office, on the street car, in the school room. We demand a teaching that can be applied at any time, in any place, under any circumstance, by any person. There are few people to-day who are satisfied with a far away God. Man has demanded that his God be to him a present help in the time of trouble.

"In the heart of man, a cry. In the heart of God, supply." Man's cry and demand for a practical religion has been heard and answered.

Science and religion are beginning to walk harmoniously together, hand in hand; and as we have found that a true religion must of necessity be scientific, so will it be found that a true science must of necessity be religious. No matter from what angle we approach life and its activities, we find that all roads will eventually lead us to the One.

"As truly as I live, all the earth shall be filled with the glory of the Lord."

"For it is written, As I live, saith the Lord, every knee shall bow to me and every tongue shall confess to God."

"Look unto me and be ye saved all the ends of the earth."

"It is written in the prophets, And they shall be all taught of God."

In the end every knee shall bow, not to your religion or to mine, but to *GOD*, the ONE ALL. In the end every one shall confess that there is but the One Creator of us all. In the end everyone shall worship the One Perfect God. A true religion must be founded upon *God* and nothing else.

Most of us have been fed upon religions based upon speculations, theories, guess-work. We are tired of creeds and dogmas and all of those middle walls of partitions between sects and denominations. We have yearned for a religion with a real foundation. We have grown restless under the teaching that good resides only in the future existence. We have wanted a religion that could be of help to us every minute of every day. We have rebelled against accepting religions just because some one else thought them to be true, whereas if we accepted them we had to cast aside our God given reasoning powers. How our hearts have longed for a reasonable, logical, scientific, soul-satisfying religion.

To-day we have many practical religions to choose from and we rejoice that this is true. Each teaching adds its own distinctive, harmonious chord to the mighty chorus of the freeing Truth. The world evidently needs all of these uplifting messages, presented in many different ways and from many different points of view.

Divine Science has shown that it has a place, that it fills a need, that it gives its own especial spiritual food which can feed and nourish spiritually hungry souls. Many who have cried out, as did the Psalmist,—“As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God,” have found this living God through the Divine Science teachings.

The aim of the Divine Science movement is not so much to build churches as to build Christ-characters; its aim is not organization as an end but organization as a means to an end; its desire is not merely to aid in relieving the physical suffering as it is to root out the inner mistakes that cause the outer inharmony. Divine Science is doing a quiet, steady, strong, far-

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The Gifts of the Months

RUTH DALZIEL ELDERKIN

COMES March! With blare of trumpets and beat of drums; blustering and brawling, blowing hot and blowing cold; melting ice and freezing blizzard; clothed in brown and green, purple and gold; streamers flying! So he comes who brings us *Courage*.

For March is typical of those seasons in our lives when old conditions are breaking up, old ties are slipping away, the bondage of past limitations is loosening, and we stand cold and shivering not quite freed from our winter of ignorance, not yet realizing the joy of our new growth.

Courage, take heart, this tumbling of our old conceptions about us is the forerunner of freedom. Wherefore:

"Blessed are they that mourn, for *they SHALL be comforted.*"

Blessed are they whose winter of discontent is breaking and whose spring, rich with possibilities for new unfoldment, is coming.

Discontent is our interpretation of the activity of the spirit, conscious of its power, making itself felt by the breaking of those conditions that have bound us.

As our experiences drop behind us and we see them in perspective we see how they have led us to freedom. This gives us courage in facing new problems.

Courage is the realization that "all power hath been given to the son." And brethren: "Now are we the sons of God."

Wherefore—courage for there is no evil, *All is Good.*

IT WORKS

I have not been sufficiently in touch with Divine Science healing to know of many of the wonderful cures that have been effected.

But what has impressed me greatly is the wonderful development of character it has brought about in those who have studied and practised it.

To watch women who have had the narrowest environment, cramped by seeming lack of money, lack of education, lack of everything that makes life worth while, women who seemed wholly uninteresting and stupid, to see such women, after having grasped the few simple principles of Divine Science, work out of their environment and become interesting, vital and broad, is indeed marvelous.

This development through Science brings out a certain individuality, a certain originality in the student; it seems the beginning of true education; it puts the possibility of working out one's salvation so intelligently into the hands of each human being, wherever he may be, whatever his environment is.

Such examples as I have mentioned are frequent, one finds them everywhere, and it is seeing the transformation in just one such life that convinces me of

the practical working out of the principles of Divine Science.

A STUDENT.

From many home circles, loved ones have recently passed out of the visible into the invisible. It is to these homes I wish to bring a thought that has been all-sustaining. It is this:

"God is light and in Him is no darkness." Realizing this truth and that God is everywhere present we *know* that those who have passed out of our sight are always in the Presence that is wholly Light. There is *no* darkness for them or for us. The same Light and Love is enfolding and unfolding us all. There is certain peace for those who turn from the thought of death and gloom to that of Life and Light. It is a matter of *resolutely turning* from the one to the other.

Mrs. M. W. L.

A little child was suddenly taken very ill with inflammatory rheumatism, and in a few days her heart had become badly affected. The physician and nurse in charge considered the case almost hopeless.

The parents of the child had read and studied a little of Divine Science, and they knew that only the Infinite Power could restore their little daughter. They were acquainted with a practitioner, but she was hundreds of miles away, so a telegram was sent immediately. Relief came and the crisis was past, and the child's heart began gradually to grow stronger. The treatments were continued for several months, during which time she improved so much that it was pronounced nothing short of a miracle. After a time she became so strong and well that she was able to enjoy life as much as anyone, and she, her family, and all of her friends will ever be grateful to Divine Being for her restoration.

L. D. L.

RELIGION

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reaching work very similar, it seems to me, to the work of Jesus. Its work, like Jesus', is all founded on God the One Father. There is no personal leadership, God's Love and Wisdom being expressed through many channels who bless and direct the work.

The supreme keynote of the Divine Science work is LOVE. Consequently it has no feeling of antagonism toward any other religious movement. It believes in the freedom of choice of all and has the greatest feeling of co-operation with the good everywhere.

The true Divine Scientist is not an exclusionist in any sense of the word for he opens himself to the Love-Presence everywhere and consecrates himself always to the everywhere present God, expressed in all and through all.

"The exclusionist in religion does not see that he shuts the door of heaven on himself in striving to shut out others."—Emerson.

THE CONSECRATED LIFE

JUNE B. BENEDICT

CONSECRATION is the act of setting apart, making holy, finding one's Unity with the Universal Life which is the One Life. In its broad sense and even in its narrower implication, this sincere living to one's Principle is to be consecrated to them.

There is a symbol of the process as there is a symbol in dogma for every vital fact of religion. Some day I shall write an article on the Symbol of Being, but for the moment I shall content myself by stating that to me the symbol of the Consecrated life is Transubstantiation; the changing of Nature's daily food, the bread and wine of life into elements of the spirit, or going deeper, uncovering the Spirit that dwells within the shrine. That is the Miracle of Consecration and one performs it every hour he lives, but if he lives in the Consciousness of his Awakened Nature, *he knows as he lives*. He is self-conscious in the deepest meaning of the word.

The Consecrated Life is an individual process and there are two distinct approaches to the life of the spirit, as Stephen Graham intimates in his inspiring book "The Way of Mary and the Way of Martha." If one, the way of Mary, is found largely in the East, and the other, the way of Martha, in the West, I yet feel that unofficially their elements have become interchangeable, the East driving its ideas into action, the West more and more finding its solution in pure spirit. In truth, are the Marys and Marthas differentiated at all, and is not the way of Mary merely an evolution from the way of Martha?

As Graham says:

"The true way of Martha is not so much giving money to the penniless, clothes to the ragged, medicine to the sick, homes to the homeless, decent dwellings to those who live in slums, as it is to make the poor know that all these things are as nothing and of no account; as it is to touch their hearts and give them a new outlook upon life. Martha has also to make the blind see, make the deaf hear, the mute speak and to raise the dead. As it is—it frequently happens that the poor receiving charity are left angry and so become the poorer thereby, and the blind find themselves in a greater darkness and the deaf in a more deathly silence.

"We look on our fellow-creatures with dull eyes and our personal character and spiritual beauty is not sufficient to lighten the land-scape and the faces of the people around us. There is no light about our heads and the people touching the hem of our garments feel no contact with mystery. So we do not reveal Christ to man. *Though all is within our power.*

"Martha's ordeal is as great a one as Mary's, her consecration as vital. We cannot go out carelessly and minister to the poor, for if we do we perform no miracles, and without miracles the poor are not satisfied. The true Martha has the wishing heart and her fingers are full of virtue. She is an argument in herself, and her presence without words

works miracles, revealing the mystic meaning of Christ in herself and causing everyone who meets or sees her to be miraculously effected in some way or other.

"Obviously the service of Martha is always personal. Therefore, nothing anonymous is Christian, and philanthropic societies, parliaments, reform movements and the like are doomed to failure, *unless they are served by men and women with Christ faces.*"

I quote at length from this one man's view to show that it is Martha seen with Mary's eyes, Martha unified, Martha projected beyond abstract mercy, abstract justice, into that change that is preparing for the Day beyond Mary or beyond Martha, the Day of the "I am" when all men will know their nature to be the Christ-Nature, their understanding, the Christ understanding. When hunger and blindness will be relieved, not by others, but through the Miracle of Everyman.

That is the Millennium and while the Law prevents its fulfillment in all men or in all races at one time, there is the time for forcing good on people as earlier in development one forces evil, yet neither belongs to the Consecrated Life. However, the man who helps his brother with love in his heart, the nation that does not shrink from responsibility, that looks forward to broader issues than regional development, the world that binds itself together in a League of Nations, has begun already to evolve from Martha into Mary.

Those who carp at abstract justice are generally those who do not practice personal justice, those who share their gifts sadly are often unconscious of them, and those who misunderstand their fellows—do not understand themselves. It's all in the manner of envisaging life. In a hundred years do you think it will matter whether we made the effort to be of one body with the rest of the world? True fellowship, bone to their bone, flesh of their flesh, nothing else suffices—even if it is only temporary, it will have made vast difference to an individual here and there, that the Mighty of the Earth, should have been willing to sacrifice for an idea, some of their ease, some of their ambition, that they should have sympathized at other striving, forgiven those who had fallen short, lived true to the vision in the soul of their leader. Would that be worth while?

As a people we have the most wonderful opportunity that ever comes to a nation. How are we going to meet it? Will we bring liberty not only as a gift—"the Greeks bare gifts"—but as a torch to light men to freedom? Will we be the men and women who serve with the Christ faces? Those who perform miracles by virtue of the wishing heart. Life holds no better source for development than this, for the life of the spirit is the consecration of our Christ-Nature to the problems of the world. It is the Union of the two spheres. "And the word was made flesh and dwelt among us and we beheld his glory"—The Glory of Transcendent Man.

HE TOOK IT UPON HIMSELF

ADA B. FAY

IT was when Jesus came to Nazareth, where he had been brought up, that the great test of his aim and purpose was presented to him. Matthew and Mark give the simple incident, but Luke 4:16-32 gives us a much clearer account of this occasion.

"He entered as his custom was, into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book and found the place where it was written,

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.'" Isaiah 61:1-2.

He did not read the next line, "And the day of vengeance of our God," but he closed the book, gave it to the attendant, and sat down; and the eyes of all in the synagogue were fastened on him. He said to them, "This day is the scripture fulfilled in your ears." Jesus thus made his pronouncement.

He could hold religion up to them as a serene lamp lit at the tranquil but intense flame which burned in his own bosom. With mild, radiant eyes he spoke words of grace, he "took upon himself" the office of the soul who sees the Christ and proclaims it.

It is not words that make an orator, not masterful delivery, but conviction. Woven out of the faith of his race, by a long line of prophets, the mantle of the Messiahship had waited for him who believed that he could fulfill it.

The work of the Messiah was the establishment of God's kingdom here and now; revealing the true nature of the Father, the true relationship between God and His creation.

He had chosen the open road of hard work, moral conflict, with keen and varied temptation, alternations of success and failure, honor and dishonor, favor and disrepute. He said to them, when they became offended at the position he claimed for himself, "A prophet is not without honor but in his own country, and among his own kin, and in his own house."

He frankly admitted the demands they would make upon him to do in his own country the works he had done in Capernaum. He knew also, that "because of their unbelief," he could do there no mighty works; and he tried to explain to them how Elijah was sent only to Sarepta, the woman, a widow who lived in Sidon, and there were many widows in Israel in those days. And how Elisha healed only Naaman, the Syrian, and there were many lepers in Israel at that time.

But they were not satisfied and in their wrath cast him forth out of the city.

Nothing daunted, he laid his hands upon a few sick folk and healed them, and while he marvelled at their unbelief, he went round about the villages

teaching. His practical work was continued; he sent his disciples forth to work two by two; gave them power over unclean spirits. The commands he gave to them are different in each Synoptic Gospel, Matthew 10:10—Mark 6:8-9—Luke 9:3.

Stories of childhood are not of special interest until the child has matured and taken its place in history. Our attention is arrested by the man and his work, then we grow interested in his antecedents. The most natural questioning, "Is not this Jesus, the son of Joseph, whose father and mother we know?" John 6:42. "Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?"

Matthew 1 and Luke 3, give the genealogy of Jesus and trace him back through Joseph, not through Mary. The accounts differ, Luke goes back from Jesus to Adam, Matthew goes back from Jesus to Abraham and uses the word "begat," true reading, "Joseph begat Jesus who is the Christ."

Matthew 1:23, taken from Isaiah 7:14, refers to the sign given to Ahaz to come to pass within a year. Virgin means young woman old enough to be married.

It is believed that Mark wrote the earliest Gospel, yet it gives no account of virgin birth or birth at all. In Galatians 4:4 Paul makes very clear his thought of Jesus' birth, "born of woman under the law." God's law is the law of perfect expression, every conception is an immaculate conception. God could not transcend His own law. God is the source of all Life, and "like begets like."

The festival of the immaculate conception of Jesus is traceable in the Greek Church from the 5th century and in the Latin dates from the 7th century. John Duns Scotus in 1307 introduced the teaching releasing Mary from the Jewish idea of original sin. They did this to free her from the taint of Adam's sin; her ancestors were left in their original condition. Pope Pius IX, issued a decree at Rome on December 8, 1854, declaring the doctrine to be an article of Catholic belief, the decree is accepted throughout the Roman Church.

Though his own time refused to accept him, Jesus became a part of every age; he became a figure of prophecy, the greatest teacher of all history. Because this great soul "took it upon himself" to fulfill the works of the Messiah through his consciousness of his son-ship, "Your Father, and my Father, your God, and my God," we are slowly but surely releasing ourselves from the burden of scholastic philosophy, human speculation, and theological dogma.

Ceremonial ritualism and creeds delivered in flowery rhetoric from pulpits will never heal the world's ignorance, nor release it from sickness, nor wipe away its tears.

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IN GOD WE TRUST

A Jubilee

Miss Elliott, President of the California College of Divine Science, and Mrs. Close, Minister of the First Church of Divine Science in Oakland, are in Denver for a few months' vacation. During their absence Miss E. Ruby Farnham is carrying on the home work and the students and members of the congregation are rallying around her bravely, determined to show their spiritual parents that they are sturdy, self-reliant children—self-reliant because God-reliant.

The eleventh anniversary of the birth of this splendid work in Oakland fell on February the sixteenth and as is their custom they had a spiritual jubilee. Some of the good things enjoyed at this joyous time have come to us. Here is one of them:

What Divine Science Means to Me MR. W. T. CROSTWAITE

I AM told that I can have two minutes to tell what Divine Science means to me. First, Divine Science has taught me that there is no such thing as time or space, for we live in the Eternal Now, so my two minutes may be many more.

Born and raised an Orthodox of the Orthodox, I endeavored to harmonize its teachings with my own idea of what God ought to be. I could not believe that God could be a just God and be angry and revengeful and a God of hate. Therefore, I left the church and wandered off into the world hoping to find peace and satisfaction. Did I find it? No—a thousand times No. I read "Science and Health," by Mary Baker Eddy, twenty years ago, but somehow I could not grasp her ideas of the Truth. I guess I was not ready. I made several trips back into the church only to leave it again. I read Russell's "Millennial Dawn." This appealed to me somewhat. It seemed more rational than Orthodoxy. After this I read Whittier, Longfellow and Browning from whom I caught a fuller conception of God as INFINITE LOVE. While this reading caused me to think more and feel more my need of God, it gave me nothing visible to hitch to and not being conscious of the INDWELLING PRESENCE of the Holy Spirit, I had nothing to anchor my bark to, so I continued to drift on the open sea like a ship without a rudder, far out of sight of land. In 1912, a customer of mine in Berkeley—whom I visited regularly every thirty days and who had previously told me that his wife to whom he was very much attached, had been sick for two years with a complete nervous breakdown—told me that his physician had told him that if he did not give her a complete change of environment she would surely lose her mind. He had decided to sell out and take her to the mountains.

On my next trip to see him he met me at the door with a smile all over his face and shook my hand as he had never done before. I asked him what on earth had happened to make him so happy. He said, "Yes, I am happy. My wife has been miraculously healed." I told him no one but God could do that. He said, "Yes, God did it." Then he told me of another traveling man whose wife had been healed by the Unity People of Kansas City and he gave him a copy of Unity and he and his wife read it and at once wrote for treatment with the results as stated. I told him that was what I was looking for and he gave me a copy of Unity and a handful of tracts, and I tell you I fairly ate them up. I read them over and over again and went back for more. I HAD FOUND THE PEARL OF GREAT PRICE. I met his wife a few weeks after she had been healed and she was the picture of health, calm, poised and looked as though she had never been sick in her life.

Then God led me to this center and here I anchored my bark. Under its teachings I have found peace and soul satisfaction. Divine Science taught me that God was a GOD OF LOVE and not of hate; that God is all there is in this Universe—Omnipresent, Omniscient and Omnipotent; that God is not a Spirit but SPIRIT and as Spirit he created me in his image and likeness, therefore I am Spirit Substance.

Another thing I learned was that when he created me he deposited my full inheritance in the Bank of Heaven with instructions to draw on it at will and he has never failed to honor every draft I have made upon it. I have learned that God is not a person sitting on a throne in Heaven but that he is ever present in the heart of every human being; that as Jesus was one with the Father, so are we one with the Father and that we have always existed with him. Before the world was, I AM.

We are placed here to be an open channel for God to express through. I have also learned that the earth is God's storehouse, filled with all riches and he has given us the key that unlocks the door and bids us take fully of them. You want the key?—"Seek ye first the Kingdom of God and his Righteousness and all these things shall be added unto you."

It would take me forever to tell what Divine Science means to me for it means something new every day.

Just one more thing—I have learned that "God has not given us a Spirit of Fear but of Power and of Love and of a Sound Mind," and Love never fails.

"And hereby we know that we dwell in Him and He in us because he has given us of His Spirit."

A GENTLEMAN

A man asked to define the essential characteristics of a gentleman—using the term in its widest sense—would presumably reply, "The will to put himself in the place of others; the horror of forcing others into positions from which he himself would recoil; the power to do what seems to him right, without considering what others may say or think."

JOHN GALSWORTHY.

THE INHERITANCE OF THE MEEK

(CONCLUDED)

AGNES M. LAWSON

NO ONE is so poor as he who rates his wealth in external possessions. Every one who does this places those riches where "the moth and rust doth corrupt, and thieves break through and steal." We have no protection for that which does not grow out of our own consciousness.

Every child of God shares and shares alike in the eternal substance; but each must receive his inheritance individually. The inheritance of the meek was to Jesus, receiving into consciousness the thoughts of God and externalizing the attributes of God into visible expression. He who said: "the flesh profiteth nothing" did not believe the material world to be an immovable something. It would "pass away" but "my words shall not pass away" for they were spirit and life.

Only the meek can retain their possessions. Napoleon writing from St. Helena said, that Alexander, Caesar and himself had founded empires on force and they had all passed away, but Jesus had founded one on love and it would not pass away. By the world standard, the things called mighty and great are visible things, things which make loud noises, things which dominate nations and men by force and outwardly applied compulsion. The things which the world calls weak are things which are non-resistant, those distinguished by their meekness and gentleness, which compel by love, and control by acquiescence and consent. The power which draws out action is much more effective than the one which forces it. That which is done from the impulsion of love is done much more mightily than that done under obedience to a command.

The strong things of the world are the weak things of life for they never gain the objects desired. The things gained by force are only temporarily gained and will elude their captor at the first opportunity. Love is considered weak to the strong of earth power, yet love is the only master that can hold its captives and gain its purposes. A thought silently originating in the mind, invisible in its essence is called weak by the world—yet what puissance in a thought! Our basic principle is, that all is infinite Mind and its manifestation. Then we are in a world of thought objects. Without the thought is nothing made. It is that which stands under God's universe.

"God hath chosen the foolish things of the world to confound the wise; the weak things of the world to confound the things that are mighty; and base things of the world and things that are despised hath God chosen, yea and things that are not, to bring to naught things that are," Paul the great mystic tells us. We are but beginning to grasp the meaning and power of resistless thought. We have been limiting it by giving power to material things and conditions. "There is one thing that is mightier than armies and that is an idea when its time has come." In its resistless march the mountains of wrong are leveled, and deserts of mortal thought are turned into blossoms of spiritual loveliness. It is the

new idea that overthrows the old wrong, no matter how tremendous its proportions or how strongly entrenched it seems to be.

Meekness or unconsciousness of ourselves as separate individuals takes possession of its own inheritance. It says: "All that the Father hath is mine" TO EXPRESS THE FATHER WITH. So we inherit our "earth" externals, for we work them out of the accurate models in the infinite mind. To create from principle is harmony to work without this is to produce monstrosities. Man's contemplation of himself as subject to the law of sin and death, keeps him subject to that "law." In reality a law which creates anything that disintegrates is not a law at all, it is merely human belief. The only Law is God unfolding his own indestructible ideas in the consciousness of man. Only the meek can come under this law.

Precedence of deed over thought is another error of the human mind. We have believed that the idea only started the hands which produced all results. While the hands are important in the execution of an idea expressing a physical object they are not the important factors in either the spiritual or physical realms. They are the servants of the idea and must be subject to it. The idea always moulds its own form. When we have emptied ourselves of mortal thought we are open to God who then can work out his own ideal in us. We are always marplots when we are "proud" that is when we think that we are something in and of ourselves, and we interfere with the perfect evolution of God's idea. God gives us our ideas and those ideas work themselves out when we trust and do not limit their expression.

Meekness never plans it is receptive to divine guidance. Like the Israelites guided by the pillar of fire by night, and cloud by day, the meek stand still and wait when it lingers over the tabernacle and goeth not before to guide them on their way. When we work in this way we always produce results that are harmonious and true.

Forgetfulness of self is the one cause of happiness, as remembrance of self is the one cause of misery. This is actually the spiritual meaning of the crucifixion. When the master told his disciples to "Take up thy cross and follow me," he did not mean that we were to hack down a tree and walk down the main street of our town with it on our shoulders. He does mean that we are to take up the cross of self denial, which crosses out the mortal belief of self and so releases the spiritual Self into the resurrection and the life. It is mortal belief that flares in anger when we are criticised, and if it does not receive prestige sulks like the elder brother in the parable. He was thinking of himself and of his own fancied merits, and his vision was so obscured by this cataract, that entering into joyous self forgetfulness was impossible. So he stands a synonym for all time of selfish egotism, the one blot in the most beautiful story of divine love ever told.

Meekness is an attainment. It is the Self we gain when we lose the limiting, hampering, cramping, mortal belief of self. It is the merging of the individual into the universal, in recognition that all of man's work is to represent the spiritual. It is the open road between God and his child. It is to be dead to self and alive to Christ. It is the conscious possession of the "sphere, of Caesar's hand, Plato's brain, Lord Christ's heart, and Shakespeare's strain." It is the absorption of both God and man's attainments into our consciousness.

All men who achieve are meek men, for no man can greatly accomplish unless he is out of his own way. They can look over personal injuries and find the good points in another. They strike the chord of truth in others and compel a harmonic response. They translate spiritual ideals into visible accomplishment. They find the line of least resistance and so come easily into the divine law of adjustment.

The meek man must be strong. He cannot waver, nor does he yield to wrong. He scorns personal danger when in the right, he looks death fearlessly in the face for he can look through its sham. Never for a moment could he vacillate between the loss of a fortune and the loss of honor. The meek inherit the earth and know that a fortune may grow on any bush but honor only on the one, integrity to principle.

The meek soul is patient, kind, true, for it stands reflecting as in a mirror the graciousness of God. It cares not for the chief seat in the synagogue, or the uppermost room at the feast, for it rejoices to see others attain and occupy them. It is sympathetic, glorying in another's triumph. It has the child's consciousness for it has no preconceived opinions, therefore it is open to truth.

The meek are self possessed because they are God possessed. They fear not to condemn the untrue wherever they find it enthroned, nor to appraise the true however unpopular it be. The life of mortality is meaningless to the one who sees eternal reality. God's image and likeness knows no mortal life nor material body. Jesus claimed only God for his parentage, and thereby eliminated the mortal concept of man. It is only mortals who are born and who die, and we have seen that this is only a concept, which never had reality. So we must lay the axe deeply at the root of the tree, and cut both birth and death from our consciousness. As God knows neither we cannot know either. We cannot know anything that God does not know and meekness is the only quality of mind which can accept this truth.

Truth operates through the eyes of the meek and uncovers real man. God looks through the eyes of the meek, they are the windows of his soul. Like a clear pane of glass no obstruction is in the path of his shining. The soul of the meek is God's eternal workshop. It is only the meek who can hear the words of commendation: "Well done thou good and faithful servant, enter into the joy of thy Lord."

To hold by leaving; to take by letting go; leaving and again leaving, and ever leaving go of the surface of things, so taking the heart of them along with us. This is the law.

EDWARD CARPENTER.

Spiritual Healing

MARY L. S. BUTTERWORTH

Why should we be surprised when we hear of a beautiful spiritual healing done by a child of the ONE GREAT OMNIPRESENT GOD who is the mother and father of all?

Was it not Jesus who left word with the disciples that He expected them to do greater works than He did? They had the benefit of Jesus' teachings and of seeing his absolute demonstrations in redeeming men and women from suffering, mental, physical and material.

Jesus left the Spiritual Law for us to apply. It worked for Him because He applied it and it will work for us when we apply it.

Jesus was conscious of the working out of this Divine Law or Principle, and that is what we have need of—to become conscious of its working for us because we are making the effort to apply it with all diligence.

The Spiritual law of healing will never fail you if you have the right understanding of it. There are universal principles and in order to win the case in every need we must use these principles.

The Divine Law is not difficult. It is simple when understood. The Principles are LOVE and TRUTH, which bring us wisdom and righteousness. In order to be good healers, we must live in the fulness of the consciousness of these principles.

We know that Divine Love fulfills life, that is, it fills full the whole of life. Not the love afar off nor the love that another can give us, but the LOVE THAT IS AT HAND, and cometh out from within the heart or pure thinking mind.

Love is wholesome when it is a pure unselfish love. It is that freeing agency that we need to apply when error thoughts enter our minds.

Love is the Christ joy that frees us from suffering. When we let this mind be in us that was in Christ Jesus, we begin to get some idea of the REALITY of us, this INDWELLING CHRIST which is the UNSEEN SUBSTANCE OF GOD. Oh, what a wonderful consciousness of understanding comes to the one who admits the Christ and who puts on the NEW MAN who resembles him who made it.

When we find this Inner Man then indeed do we begin to know the living Christ and to understand the life of Jesus—the world about us seems to change and the old self with its habits melts away as the snowdrop is melted by the sun.

Then Peace is ours and things in the world about us turn out according to the heart's earnest and sincere desire.

Then let us keep on and do the "greater works," beginning to do the smaller or lesser ones first. God is our Christ-Spirit and our STRENGTH and our WAY—let us keep on!

This verse translated from the Japanese is suggestive:

The tortoise, holding back his head,

Who neither sees nor hears

Nor covets aught within the world outside,

Lives for ten thousand years.

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- New Thoughts on Old Doctrines—By W. John Murray. Price: \$1.25.

The COLORADO COLLEGE of DIVINE SCIENCE

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

730 East Seventeenth Avenue, Denver, Colo.

From Articles of Incorporation and By-Laws:—

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

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

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

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

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

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

The College is publishing three helpful magazines:

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