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# THE DIVINE SCIENCE WEEKLY

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## THE BASIS OF FAITH AND ACTION

IDA B. ELLIOTT

AS one looks out upon the world of men and affairs today, one sees great need of readjustment in every relation of life. This readjustment is not only needed in family, civic and industrial life, but also in national and international activities.

With the object of bettering these relationships man has been engaged in making laws for hundreds of years with but slight improvement in conditions.

In the light of the recent terrible world war man's law-making seems little short of mockery, at best falling far short of the desired result—the bringing to man his inalienable right to “life, liberty and the pursuit of happiness.”

Some one may ask, “Can Divine Science meet the need which no other philosophy, science or religion has met?”

Divine Science has as its Basis Omnipresence—the Universal Truth, the One who declares, “I am the Lord and there is none else.” “I fill heaven and earth.” This is the same intelligence (mind) which the natural scientist tells us is found in every phase of the visible universe. It is the *full* presence of God *everywhere* present.

This fundamental, all-inclusive Truth the student is asked to accept “without any reserve.” Then follows the hourly and daily application of this Principle.

The student finds new meaning in those ancient words, “Acquaint now thyself with Him and be at peace,” and realizes that his greatest need is to come to know Omnipresence. He thinks of the wisdom love, knowledge, and power, that must belong to a Presence that is all.

Hitherto he has met men, circumstances and events exteriorly; henceforth he is to meet them interiorly.

He is seeing creation as a manifest Creator and knows that the truth of that Presence within and around him must be the truth of every living soul. He sees deeper meaning in the words of the Master, “I am the light of the world—Ye are the light of the world.” “It is the Father in me that doeth the works.” He knows it to be the same “Light,” the same “Father” within him that is the full Presence of God everywhere present.

Then naturally follows the application of this Truth of the Presence to every relationship in life. One feels no longer a sense of separation from all mankind but a deep conscious unity with the Light within all.

As light to the outer vision reveals the position of objects about one, in like manner the Inner Light dissipates the delusions of the senses and reveals the truth of Omnipresence.

When one applies this Truth to the home life he ceases all resistance to differences of opinion and all criticism of human tendencies, all condemnation of disagreeable traits and weaknesses; recognizing only the Presence which is the “Light that lighteth every man that cometh into the world;” knowing that the Presence is eternally what it is regardless of man's belief concerning it. “The light shines in the darkness and the darkness never overpowered it.” (Twentieth Century New Testament) John 1:5.

This application of the Principle is the leaven that has leavened the whole lump in many, many instances, transforming a home of strife and chaos into one of harmony and order.

We know that the strength of the national life depends upon the purity and righteousness of the individual and home life. A basis of thought and action that will transform the individual and home life must in due time permeate every phase of the national life.

Industrial problems have become more complex during the past few years because they have been approached from the standpoint of injustice, hatred, envy and ill-will. The invincible man is the one “with malice toward none, and charity for all;” the one poised in the confidence that he knows the Truth which is a demonstrable Principle, a Truth greater than any problem.

Man must feel the truth of the one Father, he must feel the truth of brotherhood, before he can make laws worthy of true manhood.

At the time of the recent earthquake and fire in San Francisco, a young man at the call of the municipal authorities went with a number of others to collect supplies for the thousands who were homeless and hungry. This man, of necessity, had made his own way in the world from early childhood and had developed very fixed opinions in regard to labor and capital.

This mission took him into the homes of some of the city's wealthiest men. In every instance the company was met with a spirit of whole heartedness. The young man's opinions were quite changed when they arrived at the residence of one of San Francisco's most prominent men. The family were just about to be seated at the table for dinner.



When their errand was made known this gentleman gave lavishly of everything at his command, even to the dinner including the roast about to be partaken of. When a member of the party protested that it was too much for a man to give up his Sunday dinner, the man of wealth disposed of it all with a wave of his hand saying, "Nothing is hard for a man with a roof over his head."

The young man in relating the incident said, "It has meant much to me for I have learned that a man of wealth may have a big heart for his fellowman's needs."

In times of unusual conditions and tremendous experiences we all have seen the true light in man shine forth. But the every day need of mankind demands a Basis of thought and feeling commensurate with that need.

Nothing less than the full Presence of God, everywhere present, recognized, practiced and realized can meet this demand.

The Basis of faith and action which one has found to be demonstrable in the individual and home life, he knows can and will meet every human need when faithfully applied.

"But," it may be asked, "has not the church always taught that God is everywhere?" Truly, but it has acknowledged much besides this Presence with which man was in continual warfare. An occasional rare soul like "Brother Lawrence" has practiced the Presence and the result has been a poised, radiant, powerful life.

Divine Science requires the same practice of all students, this practice of the Presence. The need of the world demands it. Nothing less will usher in the glad day promised so many hundreds of years ago, "And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jeremiah 31:34.

Dear Friends:

It is with a heart full of gratitude that I tell of my healing. In September, 1915, I took a severe cold which ran into malaria. A hacking cough with a severe pain in my chest set in. I was so weak and full of pain all over that I could hardly be up. Every vein in my body seemed to hurt.

I lost flesh until I was but a shadow of my former self. I had been studying Truth for some time and had no faith in medicine. I studied hard now, but I was so full of fear of lung trouble that I knew I must have help to overcome this. So I wrote to a faithful practitioner in your church and she gave me absent treatment for seven weeks. From the time of the first treatment I began feeling better and stronger. At the end of seven weeks I was perfectly strong and able to work again.

I live on a farm where there's lots of work—hard work—and now I work hard every day. There's nothing on the farm that I don't feel able to do and I am truly thankful for this beautiful teaching of Truth which heals and makes free.

M. E. S., Mount Vernon, Ind.

For many months I had been unable to eat anything without pain; I ate lightly of simplest food only and still suffered. Physicians could not help me, my condition was growing steadily worse.

Several of my friends had been healed by the ministration of a quiet little lady who went about in an unassuming way doing good. But I thought I was too ill to be reached by anything like that. However, in desperation, I went one day to talk with this friend—I had known her for several years. She was happy to see me for she knew the Truth would help me.

I began treatments with her and in less than three days I was entirely well. This was more than twenty years ago. I am still well and still rejoicing in the Truth that frees. A STUDENT.

I know of no man who has been prominent in American history who did not owe his character, directly or indirectly, to the influence of the Bible.—*Theodore Roosevelt.*

Ruskin wrote: "I owe to the Bible the best part of my taste in literature. Once knowing the Bible, it was not possible for me, in the foolishness of youth, to write entirely superficial and formal English."

Charles Dudley Warner: "All modern literature and art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without a knowledge of the Bible, so full is it of allusions and illustrations from that book."

#### MORNING PRAISE

As Godward we direct our thought  
Whene'er a burden's borne,  
So let us seek all Love has wrought  
By thinking ev'ry morn  
Only of Good.

We build with thoughts so that we may  
Our castles realize:  
We set, through God you know, each day  
A standard, true and wise  
And always Good.

From Omnipresence we get light,  
Know God's activity:  
With thoughts all Love, we, through God's might,  
Grasp opportunity  
And serve the Good.

As ev'ry moment of the hour  
Is with perfection filled,  
So wisdom, love, joy, knowledge, power  
Alone, we use to build  
Our days for Good.

Co-operation with life's law  
Shows action everywhere:  
This is the truth that Jesus saw,  
That we must see—'tis there,  
Absolute Good.

O. C. M.



## DIVINE SCIENCE

ALICE R. RITCHIE

"Something is wanting to science until it has been humanized."—Emerson.

HAS not the word "science" conveyed to us the impression of statements of facts which were cold and hard and uninteresting? Until a fact throbs with a heart interest it is cold and calculating.

We feel that Divine Science has brought to science that something that was wanting. That "something" is the Love-Principle. A science founded on God, whose creative and motive power is Love, must be a divinely human science. A science whose teachings in every detail never waver from this Love-Basis is bound to be a science vibrant with great human interest. A science that can be applied successfully to every human problem is a science that has been humanized through the warmth of Divine Love. Applied science is art. "The Divine Art of Living" is the result of applying Divine Science.

Divine Science begins with Love and never leaves it, never denies it, in all of its mental deductions. To ignore the fundamental Principle of a science is to make a mistake. Mistakes are unscientific. If, in working out a mathematical problem, we refused or neglected to adhere to the fundamental principle of mathematics, no matter how good a reason we thought we had, we never should get a correct answer to the problem. In a spiritual science, if God the Love-Principle is not adhered to in all of our life problems, no matter how sensible the excuse may sound, we shall never obtain the correct results to our problems. The correct results to life problems are health, harmony, peace, strength, love.

"Divine Science is a scientific religion in which the Omnipresence of the Creator is a working Basis." (Mrs. Cramer, the founder of Divine Science.) The science of mathematics starts with the integer one (1) and the whole system of mathematics is founded on this unit. To accept mathematics and to be able to work out mathematical problems we must accept, at the beginning, 1 as 1. We shall make no progress in mathematics if we argue that 1 is not 1. The science of numbers has a number for its basis. A spiritual science must have a spiritual basis. Divine Science starts with God, Spirit, the One, and its teachings are all founded on this One. At the beginning of our study of Divine Science, if we wish to know anything about this spiritual science and wish to be successful in working out life's problems, it is absolutely necessary that we accept God, Spirit, as the One All.

Divine Science teaches:

The Omnipresence of God, Spirit.

The Omnipotence of God, Spirit.

The Omniscience of God, Spirit.

That creation, having for its creator, God, Spirit, is Spirit-Substance.

That man, made in the image of God, Spirit, is Spirit.

That there is One Father of us all.

That we are all brothers.

That the Omnipresent, Omnipotent, Omniscient God of Love is the abundant Supply for every human need.

That Jesus the Christ brought the good news of man's oneness with the Father.

How can Divine Science teach what it does and how can sane people accept its teaching when we see so much sin and sickness in the world! This teaching is reasonable and logical. It is delightfully simple, a Christ-teaching must be. On the plane of the abstract, these spiritual truths are easy to accept; it is on the plane of the concrete that many students find difficulty. It is easy to accept the Truth that God is perfect; it is not quite so easy to accept the Truth that man is perfect; it is still harder to accept the Truth that you and I are perfect. Is this not because we have seen man, in general, and ourselves, in particular, according to the mistakes made in working out life-problems?

Imagine that there is a large blackboard in your room and that on this are many mathematical problems worked out incorrectly. This mistake,  $2+3=6$ , occurs many times. Your parents told you this was correct; it was taught this way in the schools; you had always thought it was true; you taught it to your children; you used it in your mathematical problems. You did not obtain the correct results, but you did not know the reason. One day a master mathematician came to you and said, " $2+3$  does not equal 6; it equals 5." You were surprised at first, but he took you back to the principle of mathematics. Beginning with the integer 1, he demonstrated to you that  $2+3=5$ . You were convinced that he was right, but the next time you worked out a problem your first way of adding two and three was the old way and you had to think about the new way; you had to go back to Principle and reason it out many times. You had to practice the new way.

The Master Christian—Jesus—has shown us our mistake. It lies in believing ourselves separate from Principle—the Father, he liked to call the Basis of all. The only way to correct a mistake is to go back to Principle. A mistake is "unsuspectingly taking things for what they are not." To say "Here is a sick place in my body, here is a place where there is inharmony in my environment," is a mistake. We go back to Principle and we can overcome, correct this mistake. Then we can say, "My body is filled with God-Life, God-Love is my environment."

Ye shall know the Truth and the Truth shall make you free. A spiritual teaching based upon a spiritual Basis must be spiritually discerned. To understand and to successfully apply Divine Science one must put aside personal pride, personal abasement, personal effort, personal responsibility. "Learn to be unselfed." A loving abandonment to the Christ Spirit is the key to success in our study and application of Divine Science.



## "The Meat of the Spirit"

By JUNE B. BENEDICT

"JESUS answered them and said, Verily, verily, I say unto you, Ye seek me not because ye saw the miracles, but because ye did eat and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto Everlasting Life, which the Son of Man shall give unto you, for him hath God the Father sealed." John 6:26-27.

Volumes have been written on the subject of crowd psychology, and it is a fascinating study that throws much light on race and individual development. As a usual thing, the crowd is just as developed as its most undeveloped member. Whatever it may be individually, it is collectively primitive.

For the multitude who followed Jesus, or who follow modern prophets, there is always the likelihood of gain, and gain is possibly the strongest instinct of primitive man. There are many reasons for the mob to follow the power that holds gifts for them. It may only be curiosity in an idle, rather blatant form, but one from which they learn a great deal. Or it may be the desire for food or for shelter or for healing. Whatever it is, it is, first of all, a very definite desire for definite fulfillment without further search for whys and wherefores.

The second stage in understanding is probably seen in the awe and worship of the personality who has been able to perform the miracle, with a further tendency to make use of or commercialize this great gift in another. But there is as yet no possibility nor eagerness to comprehend it. Today one sees Jesus worshipped in just this way, for what He did and represented rather than for the teaching He tried to inculcate.

Under such circumstances it seems sacrilegious to do more than believe. The strength for the dogmatic believer lies in the Universal Mystery rather than in the Universal Law.

There's a third stage, that of those critics who, neither awed nor mystified, can explain away the motive and the result as something that does not touch them or that has no possible Basis of Truth to work from. A new book I have lately seen reviewed, "Counterfeit Miracles," has just this bias, for it denies miracles after the death of the last apostle and adds: "Even if we should stand dumb before the wonders of Lourdes, and should be entirely incapable of suggesting a natural causation for them, we know right well, they are not of God."

That's the viewpoint of the modernist when confronted with a sign or miracle. And even that doubting or sincere critic must have been found among those who followed Jesus. He is present in every group.

Long ago I wrote on "The Economy of Living Beyond One's Means," and tried to suggest that all progress comes from that simple law. Without the courage to strike out mentally there is never any advance. Most of us have come into our present tense of development through some over-mastering desire to "get" that overwhelmed our inhibition.

We all pass through a period when we hunger for the loaves rather than for the law; we have not entirely outgrown it to this day.

With what indignation Jesus must have spoken to the followers, not of His words, but of His gifts! The miracles were so simple to Him that He could not understand any other attitude towards them than His own, and yet He had been through the same temptation that assailed them, and He understood only too well that every one of them needs must undergo His Purification, His Renunciation, alone, apart from the multitude. He could not forbear warning them like a tender, loving brother—hinting of the direction, comparing the evanescent Food of the Palate with the Everlasting Food of the Spirit, telling them of the eternal quality within each one of them, that insures the solving of every problem; and yet they did not understand.

Their eyes did not turn to the inner vision, but fastened on Him and cried: "Blasphemer, False Prophet!"

The very simplicity of the law defeated it in their eyes, and defeats it in the eyes of the multitude today.

Individually we begin to perceive that Jesus was not speaking in riddles nor "living beyond His means." Were not His means limitless, and are not ours limitless today? We place our own limit and find our own extremity—for the meat which endureth to everlasting life has no confines, no beginning nor end. It is eternal.

The following is from a letter from France from one of our students who is finding great joy in serving in a Red Cross Canteen:

"Everything is so beautiful and wonderful, illumined by the Light of Truth that is glowing brighter within me all the time. Every day I am having glorious demonstrations, both big and little, and I feel so *established*.

"I feel so much more able to handle things without anyone but God. It is well too, for there is no one here to whom I can talk except in generalities.

"Through the knowledge of God I am able to spread sunshine and grow and rejoice in living. Every minute is full and I am so happy and so rich."

### REST

Rest is not quitting  
The busy career;  
Rest is the fitting  
Of self to one's sphere.

'Tis the brook's motion,  
Clear without strife,  
Fleeting to ocean  
After its life.

'Tis loving and serving  
The highest and best,  
'Tis onward, unswerving—  
And that is true rest.

—Goethe.



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NONA L. BROOKS, Editor

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IN GOD WE TRUST

## The Way, the Truth, the Life

**T**O THIS end was I born, and for this cause came I into the world, that I should bear witness unto the truth. John 18:37.

I am come that they might have life, and that they might have it more abundantly. John 10:10.

Jesus revealed Life unto men, the Life Abundant, by bearing witness unto the Truth.

A high commission, but one that Jesus accomplished and knew that He had done so, for later He said: He that hath seen Me hath seen the Father. John 14:9.

What a marvelous statement—to so live that one can say, "My life has revealed to humanity the beauty, integrity and goodness of the All-Perfect, Eternal One!"

Marvelous, yet this is the standard for you and me, this the ideal toward which we must work if we are to fulfill our mission.

Jesus did not seek personal worship, did not wish it; His emphasis was always on the Father. And so today when we speak of following Jesus, we do not mean to exalt Him above the Father, but that we are to study His life to learn the secret of His inspiration and power. We must know what Jesus knew and attain what He attained if we too are to bring life and immortality to light, if we are ever to say, "He that hath seen me hath seen the Father."

Jesus knew the Father, and His mighty works were done through that knowledge. He knew Himself to be not only the Son of God but one with the Father; included in that Presence Universal, partaker of Its Nature, sharer of Its Power. He knew humanity—poor, ignorant, weak, erring man—to be included in Divine Life and Love, to be entitled to the Christ heritage. How He longed for man to know His divine inheritance! How He tried to show him the way, the truth and the life!

When we have come to His knowledge of God, of Self, of Man, we shall grow into His faith. Faith, the certainty of the goodness of the Father and of all of Life's processes. His abiding consciousness will be ours. We have moments of realization of God's presence, we long for the abiding consciousness. How wisely Jesus dealt with those who came to Him, the woman of Samaria, Nicodemus, the rich young man, and others; what a keen insight He had into their characters and their needs! So must one with faith and consciousness deal with all one touches. What Love He had, what compassion! And must not we?

Another of Jesus' great attainments was His impersonality. He sought nothing for Himself, claimed no personal power. I live by the Father.—John

6:57. My meat is to do the will of Him that sent Me.—John 4:34. The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works.—John 14:10.

It takes a great soul, a large vision, to lay down every personal claim; but we must if we would realize the kingdom, the power, and the glory that belongs to the Son.

We deceive ourselves. I recall an incident that occurred a few years ago: I had quietly done what I considered a very good deed. I was pleased that I did not wish it to be known. I suspect that I prided myself somewhat on my impersonality. However, my pride was destined to a fall, for when a few weeks later someone spoke to me of this "good" act and attributed it to someone else, I was piqued and somewhat concerned that it should be credited to another. Evidently it was personality that had prompted the deed, personality that had taken satisfaction in the fact that it was anonymous and personality that flared into full light at the end. Perfect love "seeketh not its own."

How did Jesus reach His lofty heights of consciousness? Through obedience, communion, expression. "Tempted in all points like as we are, yet without sin." Without sin because He obeyed the heavenly vision and followed on to know and to do the right. Strengthened by communion—constant touch with the Father and special times of companionship with this Infinite Love—He was consecrated to living the Life, "He that hath seen me hath seen the Father."

*As He is, so are we in this world.* 1 John 4:17. He has shown us the way; it is the same for us as for Him. Our mission is the same; we are to bear witness unto the Truth, we are to manifest the Father.

Our way of fulfilling, the same. Through obedience, communion and consecration, living the life, the Christ-Life, we come to our glorification when we too can say:

"He that hath seen me hath seen the Father."

### JUST SUPPOSE

If all that we say  
In a single day,  
With never a word left out,  
Were printed each night  
In clear black and white,  
'Twould prove queer reading, no doubt.

And then just suppose,  
Ere one's eyes he could close,  
He must read the day's record through,  
Then wouldn't one sigh,  
And wouldn't he try  
A great deal less talking to do?

And I more than half think  
That many a kink  
Would be smoother in life's tangled thread,  
If one-half that we say  
In a single day  
Were left forever unsaid.

—Author Unknown.



## PRACTICAL WORK

AGNES M. LAWSON

**H**EAL the sick, cleanse the lepers, raise the dead, cast out devils: Freely ye have received, freely give. Matt. 10:8.

It matters not how much we have studied, nor how much of the letter we have conned; the test of our knowledge will always be *what we can do*. There are two words in our language in constant use—science and art. When the distinction was first drawn, “*Scientiae*” meant the things one knew, and “*Artes*” the things one could do. The fact is that we know only what we can do, that knowledge which does not culminate in demonstration is not actual and therefore is not known in the strict sense of knowing.

In taking food into our system it passes through three stages before we are actually benefited by it. The first stage is mastication, the second is digestion, the third is assimilation. None of these stages can be ignored; they are a process that must be observed by all that would have physical well-being.

There are three stages in which we store our spiritual food. “Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God.” Man lives through a comprehension of the principles of Divine Life. He must perceive them first, then he must understand them; third, he must demonstrate them. It will be seen that physical man is the simulation of the spiritual, for as unassimilated food can never build the body no matter how perfect the mastication and digestion of it is, and is actually injurious to the body if not assimilated, so a truth perceived and understood that is not demonstrated is a detriment to us. The practical Demonstrator of Truth tells us: “He that knoweth little shall be beaten with few stripes, and he that knoweth much shall be beaten with many stripes.”

We come to see that there are definite laws to be applied and fulfilled, and by no one can these laws be ignored. Laws are all mental action and we see that every act must be concluded, else there is deprivation and suffering. Rabbi Hillel a generation before Christ gave the golden rule in the negative, and we find that it is neither a rule nor a principle; it is a few high-sounding words meaningless in their import. “Whatsoever you do not wish your neighbor to do to you, do not unto him.” All that the learned Rabbi tells us is to refrain from doing something. It is the nature of mind to think, and we can by no means stop it, yet he tells us to do the impossible, stop the action of thought.

We speak of controlling mind. This is an error. We can no more control mind than we can control electricity. We direct electricity by a comprehension of its nature, and we direct thought in harmony with the laws of Mind. This is actually the whole work of man. Like undirected electricity, undirected thought is disastrous. It is the cause of the death of every member of the human race who has ever died. Man, it has been said, does not die—he commits suicide, through his belief in materiality

and death, which is misdirected thought. Directed thought is the one cause of the resurrection of the one member of the race who could say: “I have overcome the world.” It is the foundation of all accomplishment and achievement.

In the Golden Rule given by Jesus, we are told to do something. We are not only told to do something, we are told how to do that something. If we think right and do right to our neighbor all of the time, there is no possibility of wronging him; and this is the only means by which we can cease to wrong him. “All things whatsoever ye would that men should do to you, do ye even so to them.” Now we have a basis to work from, and this is the healing basis.

Right thinking solves every problem for ourselves and for others. It will settle every question in our individual, national and international life. All the promises of the Bible are made to the righteous, and these are the right-thinking. Right thinking governs acts and work. Thought is the very mainspring of our lives because it is the action of them. It is the Christ method of healing, the basis of His every statement, the foundation of all His miracles. This is a universe of thought, and true thought can absolutely destroy false thought, render it null and void and destroy every effect that follows in its wake.

The one who is thinking right is thinking in the Mind of God. He forgives sin, for He gives the right thought for the wrong one; He heals diseases by restoring the thought to Mind. Disease is not in Mind, it is out of Mind in mortal thought. He casts out devils, beliefs in another power than Omnipotence. He raises the dead in sense, which is the only place that the dead can be.

What is it that we wish others to do for us? We wish their healing for our wounds, their appreciation for our work, their gladness for our joys. We wish them to teach us in our ignorance, and to share their blessings with us. We wish them to feel our needs and kindly offer their aid ere we ask for it. We wish that understanding which will visit us when we would have them, and respect our privacy in those hours in which the soul needs to find its own bearings. We wish the cloak of their charity thrown over our shortcomings, and their leniency and forgiveness of our sins. Then if this is what we would have from others this is what we must give to others, and give it first.

Our thought goes out into a sympathetic and responsible universe. The good that we send out may not return to us immediately from those to whom we send it, but the universe sends all of our good back to us with mathematical exactitude, and with interest added—“good measure, shaken together and running over,” Jesus assures us. The Golden Rule is the one method of growth, the fulfillment of life. It is the constant action of a directed, purposeful mind. The returns are not our affair, but the continuous, constructive, benevolent action of our own



thought is our life preserver, and that of everyone whom our thought contacts. It will readily be seen that Rabbi Hillel's rule is no rule, but the basis of spiritual direction is in the Christian Golden Rule.

Right thinking being the one basis of thought and action, we see that the command, "Heal the sick, cleanse the leper, cast out devils, raise the dead," is the compulsory law of a universe where action equals reaction and in opposite directions. It cannot be evaded, it cannot be ignored; it must be fulfilled.

Everyone who has come to the Great Divide, when he awakens from the hypnotic sleep of sense to the eternal realities of soul, finds that his work is just the same as the Creator's, the bringing of order out of chaos, harmony out of discord, and beauty from the deserts of nothingness. Brooding eternally over His Creation, as the fowl broods over the eggs to which she had previously given life, the Fiat of Omniscient Love; "Let there be light" will never cease until the darkness of material belief absolutely disappears. Every man who comes to spiritual consciousness knows that he is here for one reason only: "I am come that they might have life and that they might have it more abundantly."

We have never fulfilled the Golden Rule in its entirety to another until we have seen in that other God's ideal of himself, for this is just what spiritual man is. This is the right thinking which casts out the devils, which raises the dead, which cleanses the leper. We are operating a law all of the time, all thought being action which affects for good or ill the whole human race. "Verily I say unto you, Whatsoever ye bind on earth shall be bound in heaven; and whatsoever ye loose on earth shall be loosed in heaven."

We have all progressed far enough in ethical training to be made very uncomfortable and indignant to see corporal punishment meted out to anyone, it matters not how much we may persuade ourselves that another deserves it. We have abolished stocks, whipping posts, and corporal punishments. We shudder when we read of them in history and are grateful to think that we live in a more enlightened age. Fools and blind are we, if we do not know that we are not to fear him who injures the body, but him that can injure the soul. Nothing that can be done to the body is comparable to what is done to the consciousness, and as long as we think untrue thoughts we injure the very mainspring of the life of others.

The martyrs of bodily punishment have risen to supreme heights of consciousness, and were therefore benefited, not injured, by it. The ones whom we bind on earth by ignorant thought are diseased, insane, criminal, poor, despairing. It is not stone walls which make a prison; John Bunyan wrote an immortal book behind prison walls, and Madame Guyon sang her sweetest songs there. A tomb could not shut Jesus in, nor could prison doors hold Paul and Silas. Nay, fear not him who can do thee only bodily injury, for **NOTHING CAN BE DONE TO THE BODY IF THE CONSCIOUSNESS IS HELD TRUE.**

(TO BE CONTINUED)

## Divine Science, Its Mission!

**A**S OF old the angels announced the advent of the Bethlehem Babe (the Messiah, the Anointed, the Christ) to those who were prepared to receive the message, as were the faithful shepherds, and the Hosts of Heaven sang "Glory to God in the highest and on earth peace, good will toward men," so Divine Science comes today as Truth has always come, conveying a message of peace, proclaiming good tidings to all who are willing to receive.

It comes dispensing a healing balm for everyone. It brings restoration for the sick and suffering, a reprieve for the penitent sinner. It comforts the sorrowing and gives life to the dying; it makes cheerful the mourner and consoles the bereft; it provides for the widow as a husband and cares for the orphan as a father. It feeds the hungry and supplies the needy, it helps the helpless and strengthens the weak. It banishes strife and discord, reunites separated families and friends. It replaces failure with success, converts chaos into harmony. It establishes faith and confidence where doubt and discouragement ruled. It can do the right only. It cannot do wrong. It promotes good, never evil; its teachings and practice are always for the advancement of all who will adhere to its curriculum. It inculcates the Omnipresence of God and gives the consciousness of the universal brotherhood of man. It acknowledges Omnipotence as the only power and refutes all other claims or theories.

It recognizes God absolutely as All in All.

J. D., a New Convert.

### 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.



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 "Unity," Charles A. Fillmore, editor, Kansas City, Mo.; \$1.00 a year.  
 "The Light," published monthly by the Society Practical Christianity, 3617-19 Wyoming St., St. Louis, Mo.; Theo. Lealich, editor; 60c a year.  
 "Das Wort," German magazine of Helpfulness; H. H. Schroeder, editor, 35-37 Crittenden St., St. Louis, Mo.; \$1.50 a year.  
 "Glints of Wisdom," edited by Thaddens M. Minard, Portland, Ore.; 50c a year.  
 "The Truth," published by Rev. A. C. Grier, Spokane, Wash.; \$1.00 a year.  
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- First Divine Science Church of New York—Rev. W. John Murray, Hotel Waldorf-Astoria.  
 First Divine Science Church of Oklahoma City, Okla. 727 N. Robinson St. Mrs. Della Limerick, Practitioner.  
 The Church of the Truth—Corner Jefferson St. and Sixth Ave., Spokane, Wash. Rev. A. C. Grier, Pastor.  
 The Missouri College of Divine Science—Rev. H. H. Schroeder, President, 3617-19 Wyoming St., St. Louis, Mo.  
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 Seattle College of Divine Science—Mrs. Mary Jennings, Chickering Bldg.; Mrs. Mary Kenyon, 712 North Eightieth St.

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