

THE DIVINE SCIENCE WEEKLY

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Number 16

A New Body, a New Heaven and a New Earth, a New Life in Christ—"Behold All Things Have Become New," Such is the Resurrection Consciousness

Glorify God in your body, and in your spirit, which are God's.

Know ye not that your bodies are members of Christ? If thine eye be single thy whole body shall be full of light.

The Word was God * * * and the Word was made manifest.

In my flesh shall I see God.

Let the redeemed of the Lord say so.

Let all flesh praise his name forever.

Jesus was the first **conscious** son of God.

The beginning, the first born from the dead.

The first born among many brethren.

The first born of every creature.

Whom God hath raised up, because it was not possible that he should be holden of death.

He who raised up the Lord Jesus shall raise up us also.

If the Spirit that raised up Jesus from the dead dwell in you, he shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

Therefore, reckon ye yourselves to be dead unto sin, but alive unto God.

If any man be in Christ, he is a new creature.

FAITH

ALICE R. RITCHIE

THE first and second articles of this series dealt, in a general way, with Divine Science as a religious-scientific teaching. The next four articles dealt, in a very simple fashion, with the Divine Science teaching about God and man.

Reader, if these simple Divine Science lessons have been disappointing to you because they have contained no new words, no fancy rhetorical constructions, no new truths, remember that Divine Science is a spiritual science and the things of the Spirit are very simple. It is this spiritual simplicity that, to me, makes the Divine Science teaching distinctive. The Master-Teacher taught the Eternal Truth with stories, parables and very simple and familiar illustrations. And today how the weary, worldly, suffering ones need and crave and are satisfied with the simple message of the Christ Spirit!

It is fitting that this, our seventh lesson, is to be our very simplest lesson. For I fancy that when we reach the Seventh Day stage in our Spiritual unfoldment we shall find it the simplest stage of all. The Spiritual life will then be natural to us—as natural as the breathing of the babe. The labor of trying to live by the Spirit, through the Spirit, with the Spirit, will be ended and we shall enter into the Rest-Consciousness and shall naturally live the life of the Spirit.

Without faith in God, Spirit, it is impossible to live the life of Spirit. We live according to what we have faith in.

It always amazes me to hear anyone say, "I have faith only in what I can see." The other day I heard a man say this. As usual, it surprised me, but I was conscious within me of a new and different attitude toward this familiar declaration. For the first time in my life I realized that I did not believe what had been said. I said nothing, but I started in observing and thinking. I observed that this man had eaten a dinner prepared by strangers. He not only believed that there was no poison in the food, but he believed that it had been carefully prepared. If he had believed otherwise he would not have eaten it. He must have had faith in the integrity and skill of the people who cooked and served that dinner. He had faith in something he could not see.

I observed that this man went home on the suburban steam cars. He sat down, was very comfortable, with no thought of fear as to the certainty of reaching home safely. Again he had faith in something he could not see, for he had faith in the knowledge and wisdom of the engineer as well as other employes of the railroad company.

My observation led me on and on and there seemed to be no end to this man's faith in the things he could not see and, of course, did not see. And the things in which he had faith were the things of God—such as Love, Knowledge, Wisdom, Integrity. How surprised he would be if he knew this!

Faith stands under the credit system of the commercial world. The home is built on the faith of a man and a woman in each other. Each church is

built on the faith of the members in the message of its church.

Faith is the connecting link between our invisible knowledge of Truth and our visible living of the Truth. Faith is the dynamic power which transforms statements of Truth into living, vital words pressing out into strong, courageous daily living.

Everyone has some faith in something. What we wish is a live, conscious, understanding, intelligent faith in that which is Real, Abiding, Enduring, Eternal, Immortal.

We may know a great deal about God. Our knowledge of Divine Science may extend as far as the diploma of The Colorado College of Divine Science. Our *lives*, however, show forth just how much *faith* we have in God. Knowledge of Divine Science without faith remains simply un-lived-knowledge. Add faith to our knowledge of Divine Science and we have knowledge lived out into the world, expressing as harmony and peace and health and prosperity. We apply successfully only what we have faith in.

Truth is not affected because we do not have faith in it. Our lack of faith, however, cheats us from receiving the glorious benefits of Truth. God is Love even if we have not enough faith in this Truth to make Love our Basis of living. But what inexpressible blessings we miss if we do not! God is Health even if we have faith in the medical paraphernalia of medicines, surgical instruments, hospitals and even wee germs. But how soul-satisfying is the spiritual growth and the physical health gained as a result of faith in God, the Great Physician. God is Strength even if we put our faith in our personal efforts. But how effective and harmonious and restful is the day that is lived through the God-Strength.

I burn with a desire to have you realize, more than you have ever realized before, that inner soul-sense that we call faith. It is an absolute necessity for growth. Jesus constantly demanded it of those who came to him. There may be adequate words to convey all I feel about faith. I do not seem to know them.

May I set down in your midst a little child? Will you take the little one in your arms? Do not hold him with fear, the personal way; hold him with love, the Divine way. How relaxed and restful he is! How naturally he puts perfect faith in you! Look into those baby-eyes. Drink in what they express. Do they not say to you, "Only believe," "Just trust," "Have faith"? Oh, the depth of the lesson in those pure, clear soul-windows!

And all the time our Father holds us in His Loving Embrace!

The prophet of old proclaimed a wonderful chemistry of life when he said: "A merry heart doeth good like a medicine." And the great beauty of it is that it doeth good not only for the self, but for the companion, the friend and the neighbor.—Ralph Waldo Trine.

Awake, Thou that Sleepest!

IDA B. ELLIOTT

No one can estimate the uplift of thousands who have sought in the past week (which the church has named Passion Week) new strength and courage through the last days of Jesus' life and work on earth.

To the one seeking Truth every touch with an illumined soul means an inspiration to live to the highest.

Though the account given in the Gospels may have been read again and again, the last scenes imaged many times, yet the aspiring one ever finds new beauty, new applications of the truth to the individual need.

Thus George McDonald suggests through the great awakening of the curate, Thomas Wingfold, a deeper meaning to the meeting of Jesus by Mary Magdalene on the morning of the resurrection.

We read that Mary at first mistook Jesus for the gardener.

"Jesus a gardener of the tombs? Was it a great mistake, after all?" Wingfold asks.

This started in him a new line of thought. It gave a different angle of vision, a greater joy in the wonder work of the Christ spirit.

Surely this One was the gardener of Wingfold's tomb. For until his awakening he was as one buried, having no consciousness of God; preaching sermons prepared for him; accepting his position as a perfectly natural and orderly inheritance.

In all of his study of literature and of men he had found just one who claimed to know God.

In the process of his unfoldment, Wingfold would say: "If there is a God it should be thus and thus. I am seeking to learn the secret of that one man who claims to know God."

That he did learn this secret no one who reads the story of his changed life can doubt. Thomas Wingfold, who had been buried in the tomb of self-complacency and self-satisfaction, has arisen; he has become a gentle, humble and majestic soul, keenly alive to the needs of mankind.

Is not humanity buried alive in its belief of separation from God? Must it not have its resurrection?

How clearly the prophet Isaiah saw the need of his time; how clearly he saw the power of the brooding Spirit of Love to deliver man from the tomb of sense delusions! This gardener of the people saying: "Therefore will the Lord wait that he may be gracious unto you." (Isaiah 30:8.)

What of our own making have we buried in the tomb?

Jesus taught very clearly that the light within him was the light within every man.

Think of the limitless, divine possibilities within man!

The size and depth of his tomb are measured by his failure to express this truth.

The Christ Mind alone can roll away the stone and glorify man with the fullness of God.

"Awake thou that sleepest and arise from the dead and Christ shall give thee light." (Ephesians 5:4.)

WHOLENESS

FANNIE B. JAMES

One says, "Holiness is internal health, and health is external holiness."

Holiness must be both inward and outward wholeness—health.

To have wholeness of the body, we must acknowledge the holiness of the body. Paul beseeches us to present our bodies "holy and acceptable unto God."

What a new view of the body this is! To see now that what we have held to be mortal and corruptible is immortal and incorruptible is indeed a renewal of our minds. It is thus that "This mortal must put on immortality" and "This corruptible must put on incorruption." It is a change of thought brought about by a renewed mind—a better understanding of truth.

THE TRUTH OF LENT

ANNA L. PALMER

Lent has come in this later time to mean not so much a withdrawing into the mountains of one's own soul, but a sort of society pride in the sacrifice of some trifling luxury; a sort of self-deception regarding the true meaning of wholesome sacrifice.

How far from the object of Jesus' fasting as he withdrew forty days and nights into the solitude of his own soul; apart from all pressure of the opinions of man. Yet, even dearest friends were excluded at this time that he might, with the divine determination and steadfastness that characterized all his life, get the perfect poise of spiritual consciousness that would lead into victory over tempting claims, even over death itself.

Let us then, if we keep Lent, keep it in spirit and in truth.

May it be a season when all sacrifices, fasting and prayer will be more in the secret of the soul and less for outer show.

May loving character and true divinity keep us from all envy, malice and unkind speaking, helping us to true justice, mercy and love.

The good we accomplish is not in how much we sacrifice, but in how much we understand the great unity of all life and the fullness of God.

The true Lenten season comes to everyone who intelligently understands the Law of Perfect Mind.

The "mountains apart" represent the hours when each individual communes with the Father without intervention of creed or doctrine, man-made laws or customary methods.

May we have a new Lenten season every morning of the year, when we determine to fast from all temptations, because we are poised in spirit and in truth and can overcome the world.

Life is not what one makes it; for Life is God in action. Living is what one makes it, for living is one's realization of this ever-present activity. Jesus in his resurrection consciousness showed us what Life had meant to him, what living had been with him. In this same consciousness of Truth shall we be glorified.

HINTS TO BIBLE STUDY

ELOISTIC ACCOUNT OF CREATION

GEN. 1:1-31. GEN. 2:1-3

THE creation allegories stamp the Hebrew as pre-eminently artistic. A true artist of necessity must be a seer. Recently a prominent American said: "The greatest thing one can do is to see a truth and tell it in a plain way." The Hebrew saw a truth and told it in an artistic way. Is not this the greater faculty? Truth is always beautiful, why not give her a garment becoming to her loveliness? A pleasing melody of rhythmic sound or phrases satisfies us and makes an impression upon us, while a bald statement of scientific facts fails to penetrate our consciousness; and we pass it by unnoticed. A beautiful and valuable gem should have an appropriate setting.

The Hebrews (one who crossed over), when they emigrated to Canaan, brought the Babylonian myths with them. The myth is the infantile speech of the infantile nation. Those myths were skeletons; bare events, plain, definite statements, told without grace or beauty. The Hebrew did for those myths what Shakespeare did for the old stories and legends he picked up here and there. He passed them through his spiritualized and artistic consciousness and they came out not myths, but allegories of personal interest to each of us. As Shakespeare took the old skeletons of former stories and clothed them with sinew, muscle and flesh, and then breathed a living soul into them, so the Hebrew does for the Mesopotamian myths.

I was asked in my Bible Class recently: "Are those creation stories true?" I answered: "They are truer than if they were true." If something is true and applicable to every member of the race all of the time it is certainly truer than if it were an historic event of a fixed time, a definite locality, and confined to one man and one woman.

The first chapter of Genesis is a dignified and impressive account of creation. It is full of the characteristics which mark the Priestly account. The word translated God here is plural, Elohim. It is both masculine and feminine, and most appropriately can we call it the Supreme, Father-Mother, for in this duality we find the creative principle of expression and unity.

In the beginning God created the heavens and the earth. The earth was waste and void, and darkness was over the face of the deep. Then God said: "Let there be Light." This is something to feel, the eternal brooding of our Father-Mother God, over the face of the deep with life-giving power as the bird broods over her eggs to which she had previously given existence. This brooding Love over the vast void never ceases. It broods through its majestic seven days continuously; seven is the mystic symbol of completion, and every cycle ends in the commencement of another.

Seven is written in the constitution of the universe. The moon changes every seven days, there are seven notes in music, and seven primary colors. There are seven stages in the evolution of every living thing.

There are seven steps in the soul life, found in the life of the Nazarene, the only one who completed his soul cycle. This is the history of every soul that is true to itself. These seven steps correspond to the seven "days" of creation. They are conception, birth, unfoldment, testings, self-renunciation, self-elimination, and resurrection. These days, periods or cycles, are the spiritual experiences of every soul from birth to resurrection.

It is the warmth of the brooding mother that woos the chick from the shell. It is the everlasting Love and Light of the Father-Mother which breaks the shell of our selfish and material isolation into the warmth and light of spiritual expression.

This chapter does not describe God as creating the world out of nothing, but of forming it out of pre-existing chaos. Man has not been created by God, he is the eternal consequence of God. Infinite Mind and its ideas co-existed eternally. Chaos is man not conscious of himself or his own power. Spiritually we could interpret this creative fiat: Let there be consciousness. The spiritual and physical worlds are reality and manifestation. What light is to the physical world, intelligence or consciousness is to the spiritual world. Illustrations of the physical world are employed to teach spiritual truths. The spiritual includes the physical.

"And there was evening and there was morning one day." There is a sublimely beautiful meaning to this description of the day. The evening in the Hebrew means "to blend" and the morning means "to come forth." As the only intelligence is the Infinite Intelligence, we must blend in prayer into it as we appropriate it, and come forth with it in the morning. Jesus gives this same idea in another illustration as the one method of effective prayer: "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Our description of the day, commencing with the morning and ending with the evening, is lacking in this spiritual significance.

In the Court of the Universe, in the Panama-Pacific Exposition, this concept was superbly illustrated; and in my visits to this court I invariably greeted Evening first. On illuminated pedestals stood those huge figures on either side of the court as we entered by the main entrance. Evening, a female figure with great wings overshadowing and half enclosing the curved body, reverently closed eyes and folded hands, stood on the right-hand side of the entrance. After my greeting to Evening I would turn to Morning, and the glory of this masculine body, with open wings spread wide, face gazing forward and upward, lightly poised on the globe which held him aloft, will always linger as one of memory's greatest treasures. He had stepped forth on the ledges of the world, for he owned it. And so do we make "evening and morning one day."

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NONA L. BROOKS, Editor

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IN GOD WE TRUST

The Universal Easter

SOMEONE has said: "Jesus was the revelation of God to man." I would add: Jesus was the revelation of God in man, and also Jesus was the revelation of God as man. The mistake we have made throughout the years has been that we have put Jesus so far from us that his life could not mean to us all that it should mean. We have revered Jesus as a God. He was divine, but we shall never get close enough, we shall never come into vital relation with the Christ life until we come to Jesus as a friend; until we get the human side of him thoroughly embodied in our thought. Christ, yes, the God-man. But Christ, also, the human expression of the divine life. In that perception we, as human beings, can touch the living presence of God as never before; can come into close unity with it, and feel the very pulsations that passed through that soul, for he was "tempted in all points like as we are." A man conscious of his divinity; a man strong in his Godhood, surely, but also strong in his manhood; and the two are one, when we understand.

No event stands alone, separate and apart from all things else; there is a connectedness throughout the whole of life. We do not understand the resurrection of Jesus if we touch it only as something that stands apart from all else. It belongs to and is connected with the many events that preceded. The entire Bible is the story of resurrection. At the very beginning, when it pictures that pitiful story of man's degradation, even there is a gleam of light pointing to the resurrection in the words, "The seed of the woman shall bruise the serpent's head." This gleam grows broader throughout the Bible, until we hear David singing his glorious songs; until Isaiah proclaims, He shall come, the perfect man, the one who is going to reveal to us the very nature of God. And all down through the minor prophets runs song and story, foreshadowing the coming of the perfect man.

The New Testament is a culmination of that story. Jesus, here, living the Christ life in our midst; Jesus bringing his evidence of the goodness and power of God; Jesus—dying? Aye, and Jesus rising, the crowning of the whole story. So, throughout the Bible has that story run.

And with Jesus individually, the resurrection does not begin just on that Easter morn, when he arose from the tomb. The resurrection began in his life far back of that.

He says: "I am come that ye might have life, and that ye might have it more abundantly." The

thing we most crave, Jesus says he came to bring, and he embodied his message in his work; he proved it by lifting the fallen, by raising the sick and the dead, by feeding hungry souls. He proved it in his own living by keeping close to the Father, in whom he found his strength, and by living from that strength the life that was powerful in its consciousness, powerful in its deeds; only such a life as that could be crowned by the resurrection.

There is in this a wonderful lesson for us all. How could Jesus do this? Through his consciousness of the Life in him—the divine Life. Early in his ministry Jesus made a statement, the most powerful that ever fell from his lips: "I and my Father are one." That was the secret of his power. In substance he was continually saying: "It is the Father in me that doeth the works; of myself I can do nothing; but I can do all things through this power within me, through this God-Life in me; so I yield myself to it and let it be my resurrection, for I and my Father are one." After the resurrection the statement he could make was this: I am risen again to my Source; from the Father I came, to the Father I have returned. Conscious of this, I have put death under my feet. I stand on the rock of His eternal Being, the rock is my oneness with the Father, I am risen again to my Source.

And what shall the resurrection mean to us? Shall we always in thinking of it turn back to something that took place some time in the past? Or shall we, through the deeper vision that comes to us, see the broader resurrection, the universal resurrection? As we look and listen, there comes to our spiritual view a deeper, clearer vision, and we see the resurrection not as belonging to just one time or one place, but we see it universalized—man everywhere rising nearer his Source. The race is coming to its resurrection.

Someone has said: "The faith of Jesus was great because of his faith in the son of man." And just so will the power of our lives be great as we have faith in men; as we look out upon the world and say behold the son of God, for the son of man, seen in his true light, is also the son of God.

And you and I? Truly our part in this resurrection is not left out. No; every time we turn to the right, every time we overcome evil with good, every time we substitute a good quality for one less good, every time we embody Truth in our daily living, we are taking our part in the resurrection.

Jesus saw the good in men, lying concealed perhaps, but Jesus saw it, and seeing gave him the power to say, You, too, can rise; the works that I do ye can do, and greater works than these; I am the light of the world, ye are the light of the world; the power that I have laid hold of ye, also, can lay hold of and make a living power in your lives.

Phillips Brooks has said: "Make your thought of God large enough and no thought of man can be too large to think within it."

"Behold, I fill heaven and earth, saith the Lord. I am, and beside me there is none else. One God and Father of all, above all, through all and in you all." A God omnipotent, a God that is life universal, a God in which we live, move and have our being, a God absolute in power, a God expressing in men as the life of man. God above us all and around

us; aye, but something better still, God within us. "The kingdom of God is within you."

Man is not something separate and apart from the one life, that universal life that is God, but has within him this divine essence. Not merely a spark! We once thought it a spark of life only, but it is more: "He hath given us of his spirit." Just as Jesus had within him the spirit of the God-head bodily, so have we received of this same fullness. John says: "As he is so are we, in this world." "One God and Father of all," then, embraces us. We are one with Christ, joint heirs with Christ, not something separate and apart. Jesus knew his birth-right, knew his inheritance.

Truth is universal; it belongs to us all and as we bring our lives up, as they rise nearer and nearer the Source, we embody this God-Life, this Truth that is meant for us, that is meant for the world at large.

We look back at Jesus' life. One says: "Wonderful, great." But he goes on his way, keeping to that little plodding life which does not belong to true manhood. Another looks at that life and says: "I see, I see its meaning. It is written in my soul that I, too, am a son of God; henceforth I shall live in that consciousness. I shall have my resurrection. I shall turn from lowness of life, from plodding, from weariness, to the fullness of life embodied in the ideal man, that one perfect in knowledge, who attained to the stature of Christ."

As Elijah left the earth, his mantle, you remember, fell upon Elisha and Elisha accepted that mantle and went on with the work; just so it was Jesus' idea when he left the earth that his mantle should fall, not upon the little body of disciples only, not on the seventy whom he sent out to work, but upon those of whom he said: "These signs shall follow them that believe;" upon mankind as a whole, in every place and in every age. The mantle of Jesus fell upon us as he left his work, and your and my part in this work, this Christ work, is to live here and now benefiting one upon whom this mantle has fallen; is to live here and now so as to hasten the kingdom of God in the soul of man, that kingdom that is to be realized not afar off, but here and now. "The kingdom of God is within you." We shall do this as we lay hold of mankind with a great faith and a great trust because we have laid hold of God with the same great trust and faith. Then shall our statement be—and this belongs to every one of us, remember—I am come that ye might have life and that ye might have it more abundantly; and our life shall be one great affirmation because it shall be one grand resurrection from life unto fuller life.

"The I am" of each is the resurrecting power. It is the kingdom of God within you. It is the Life that you are. Know this, *know it*, and you will begin to show forth the radiance and the power that belong to each one who knows the truth that frees.—*Fannie B. James.*

Shall the near future see the League of Nations not a dream, but a fact? This will be the greatest step in the world's history. Pray for it. Work for it.

Hints to Bible Study

Continued from Page 4

How did this unknown Hebrew author know what science found out so many centuries later, that life begins in the water, the fishes were first? How did he know that the bird is a flying fish, making it follow in the order of creation? If this is not "inspired," then I know not what inspiration is. God never leaves himself without a witness. He who is "closer than breathing, and nearer than hands or feet" is whispering his truths into the ear of every one who is able to hear and comprehend them.

"And God created man in His own image, in the image of God created He him; male and female created He them." Science was thousands of years behind this seer. It is only in the past century that the evolutionist arrived at a conclusion and called it "the arrest of the animal." This chronicled the arrival of man in the likeness of the whole. The study of evolution ceased with man, for a creature embodying the whole creation necessarily blocked the process. That the human body represents the planet in direct ratio of the size of each, is the consensus of modern science. The skeleton of man represents the rocky frame of the earth, the hair the vegetable, and the teeth the mineral kingdoms. The depth of the soil is in ratio to the size of each, the same as the flesh on the body; the river systems are the arteries and veins, the galvanic and magnetic currents are the nervous system of man. As a whole man is three-fourths liquid and one-fourth solid, the proportions of land and water on the globe. Man is the microcosm in the macrocosm, the image and likeness of the infinite whole.

While we may not have anything better than man to look forward to, we shall gain a very much better conception of man as the ideal of infinite Mind unfolds upon us. This body to which there is nothing more to add is to be spiritualized. Confronting man as a task yet to be accomplished by him, is the transfiguration of his body into a spiritual one. We are transformed by the renewing of our minds. As we daily rise to new air in our lungs, new food in our bodies, we must have new thoughts in our minds continuously, new concepts of mind and body. We are acted upon from above, because God has never ceased His creative process, and so it doth not yet appear what we shall be. We know, however, that we can never be anything but like Him. Listening to the Spirit as did this Hebrew of old, the image will form in our minds, and the likeness be expressed in our bodies. As we have appropriated our bodies out of the infinite whole, so our mind must be appropriated also.

On the seventh day there is rest. "On every height there lies repose," and we gain insight for our next ascent. But God rests. His creation is eternally complete. He is singing the order and beauty and harmony of it into the heart of man. Watching over Israel, He slumbers not nor sleeps. We are never alone nor comfortless. Until the "last day" of our darkness and all is light and life, will He keep vigil.

"Your present condition is an opportunity for spiritual advancement. Make the most and best of life NOW."—From *Christ in You.*

WHY THE WORLD NEEDS DIVINE SCIENCE

Divine Science has for its basis the omnipresence of God, the all-presence, everywhere-presence of God—spirit—mind—substance—intelligence. Reasoning from this standpoint will illuminate Genesis 1:27: "God created man in His own image after His likeness."

By setting aside all previously drawn conclusions, and pursuing an unbiased study of the fundamentals and teachings of Divine Science, we become conscious of our co-relation, co-existence and at-onement with the Trinity (tri-unity), Father, Son and Holy Ghost, and, at the same time, we learn to know and do the Father's will. We also learn to refuse to take cognizance of or entertain any suggestions from external sources, the so-called carnal mind, but will listen and obey only the still small voice within. Divine Science teaches us how to eliminate from our consciousness every evil and wrong thought; thoughts of criticism, condemnation, hate, malice, and so on, which may present themselves concerning our brother. Hence we see him only as the perfect Child of God, and thus accord him all the blessings, rights and privileges we claim for ourselves.

Observing closely the teachings of Divine Science, which declare (II Tim. 2:19): "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are His and let everyone that nameth the name of Christ depart from iniquity." By so doing, we learn to govern our own mentality, to keep it pure and holy, filled with gratitude and love, and thus we are enabled to send out only thoughts of love, thoughts which will cheer, heal, strengthen and uplift all mankind. Since Divine Science inculcates only that which is good, it inspires us to aim continuously to promote the welfare and happiness of our fellow-man; and it creates in us from day to day a better understanding of truth, of the allness of God, and a longing for more spiritual unfoldment. It brings forth greater aspiration for fuller and more perfect realization of the Omnipresence, Omnipotence and Omniscience of God. "One Lord, one Faith, one Baptism." (Eph. 4:5.)

J. D.

LIVE NOW

CLARA M. JOHNSON

Why wait until that vague, uncertain time,
The future, to do the things we want to do?
Tomorrow is not ours—only today.
God in His mercy draws the curtain
To let pass just one day we may call our own;
And with it all the joy and gladness
We may choose to take.
Awake then, thou soul that sleepeth;
This joy and gladness is for you—awake!
Go forth with confidence and courage.
Today is yours, prepare to do your part.
Fling wide the windows of the soul
And let the light stream out
Upon a darkened world.
Within your own soul dwells the light
Of God intelligence and power,
Only awaiting the day of sweet release;
The day that holds for you
Great joy and perfect peace.
Live now, why lose one precious hour?

SIGNS THAT FOLLOW

When I was nine years of age I started to have colds every few weeks. I was taken to the doctors, several of them. They burnt and cut my throat and they took two bones from my nose.

When I was twenty-five they said I ought to go to Arizona to live, as they had done all they could for me.

Instead of going there, I went to Sacramento for three years. Then I began to have colds again.

My mother said there was no use having a doctor, as there was nothing he could do for me. So I went to the Home of Truth. I went only occasionally, when I felt badly, and did not give Truth the attention it deserved. However, I felt better every time I went. Then I came back to Oakland and began to have more frequent colds. Mother would not have a doctor.

My sister-in-law had heard of Mrs. Close and Miss Elliott and when I lost my voice mother told me to go to see them. We went and found that they had moved, so it was a week or ten days before I saw them.

At the first treatment the cold left me, and I have been getting stronger ever since and have been able to express what I know the Truth to mean.

I am thankful that I came into the Truth; and I have to thank the good teachers that they have shown me the way to get rid of the fear that I formerly had all the time.

M. S., Oakland, Cal.

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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.

**WORKERS REGISTERED BY THE COLORADO
COLLEGE OF DIVINE SCIENCE**

- BROOKS, THE REV. NONA L.**, 864 Clarkson St., Denver. President The Colorado College Divine Science. Minister First Divine Science Church of Denver.
- BAUM, MRS. C. L.**, 1439 Gilpin St., Denver. Teacher.
- BROMFIELD, MRS. JESSIE D.**, 1630 Emerson St., Denver.
- CLOSE, THE REV. HELEN E.**, 727 W. 14th St., Oakland, California. Minister First Divine Science Church of Oakland.
- DOESERICH, JOHN**, McCullough Bldg., Davenport, Iowa.
- DOWNNEY, MRS. EVA M.**, 1475 Humboldt St., Denver, Practitioner.
- ELDERKIN, THE REV. RUTH DALZIEL**, Longmont, Colo., R. R. 1. Traveling teacher and lecturer.
- ELLIOTT, THE REV. IDA B.**, 727 W. 14th St., Oakland, California. President California College of Divine Science.
- FAY, MRS. ADA B.**, 1018 S. York St., Denver, Teacher.
- GALER, AGNES J.**, 9th Floor Brack Shops, Los Angeles, California.
- KETNER, MRS. M. M. P.**, 4015 Umatilla St., Denver, Practitioner.
- LAWSON, AGNES M.**, 3932 Turk St., Seattle, Wash. Teacher.
- MUNZ, MRS. CARRIE F.**, 1424 E. 21st Ave., Denver. Teacher and Practitioner.
- PALMER, MRS. ANNA L.**, 1250 Ogden St., Denver. Teacher and Practitioner.
- PARSONS, MRS. MARY DEAN**, 121 Pearl St., Denver. Individual Instructor.
- PRESTON, THE REV. JOSEPHINE S.**, 1314 Fourth St., Coronado, California. Teacher and Practitioner.
- RITCHIE, FRANK G. AND ALICE R.**, Chicago, 1308 Hartford Bldg., 8 S. Dearborn St.
- SHINN, MRS. MINNIE A.**, Green River, Utah.
- SMITH, MRS. LUTIE L.**, 1647 Clarkson St., Denver. Practitioner.
- STARK, MRS. MARTHA J.**, 1434 Corona St., Denver. Teacher and Practitioner.
- TEFFT, MRS. A. L.**, 1540 Fillmore St., Denver. Practitioner.
- WALSH, MRS. LOUISE K.**, 1526 High St., Denver. Practitioner.
- WOOTEN, MRS. LYDIA J.**, 117 E. 36th St., Los Angeles, California. Practitioner.
- YOUNGCLAUS, MISS EMMA H.**, 2122 E. Thirteenth Ave., Denver.

**THE COLLEGE IS PUBLISHING THREE
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- Sunday School Studies in Divine Science**—Primary, Junior, Intermediate and Senior Departments—for each department, 75 cents a year.
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- Mental and Spiritual Helps to Freedom**—By Mrs. C. L. Baum. Price: 25 cents.
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