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## The Cosmic Christ

A Vision of the New Age

BY HENRY VICTOR MORGAN

THERE never has been a time in the world's history when it was not apparent to the man of insight that the particular age in which he lived was the best of all possible ages. On the contrary there never has been a time when the vast majority of men has not believed the age in which they lived was the worst of ages, and delighted in such songs as:

"O, could I stand where Moses stood  
And view the landscape o'er,"

and

"In the sweet by and by  
We shall meet on that beautiful shore."

It is time, high time, that the constructive thinkers of the world see that all ages are alike, that

"Tis not in time but in man's will  
To bring him aught of good or ill.  
His will is Law, his word is Fate;  
Time is his servant and must wait,  
To bring whate'er he may decree.

This thought was borne in on my mind with renewed power on receiving a letter from one of the leaders of the New Thought movement in which he declared that when the armistice was signed on the 11th hour of the 11th day of the 11th month, 1918, Gabriel blew his up-to-date steam-whistle-horn so that every ear could hear "the old age of war and hatred is dead."

I pray God that this may be so. I declare emphatically that if the constructive thinkers of the world watch and pray, it is within our power to make it so. If, on the contrary, we assume that some indefinite power called The Age, or Time or Fate, is going to drop a nice new perfected world into our hands we will wait in vain for its manifestation.

That the present age is big with possible blessing no thoughtful man can doubt. On this planet God works through the mind of man and it is only as the Spirit of God moves on man's mind that "an increasing purpose runs." The mind of man is not broadened by the process of the material sun but by the impelling Spirit of God. Involution precedes evolution. All that will be is now possible.

There are moments heaven-given,  
When the soul with nature blending,  
We are lifted from sense prison  
And the ages seem as shadows;  
All that has been stands before us,  
All that will be present to us,  
Every bush with God is burning,  
Every wind a message bringing,  
Every mountain chanting, singing  
Of the purpose of the ages.  
Writ on nature's throbbing pages,  
And the souls that have beheld it  
Know of things that are divine—  
Poets, prophets, seers, sages,  
Speaking words that out-last time.

Small, indeed, is the number of men who have sensed this Cosmic vision, whose souls have seen neath nature's screen the face of God. But all who have seen it bear witness to the fact that It is the permanently Perfect and that sooner or later all men must see the vision of the Perfect.

In one such moment the Hebrew prophet declared the time was coming when the knowledge of the Lord would cover the earth as the waters cover the sea; when no man shall say: know the Lord, for all men shall know Him from the least even to the greatest.

Deeply significant also is that vision of John when he saw the Holy City, New Jerusalem, descending from God out of heaven to earth. In his description of that city he declared there was no temple there. This does not mean that the people were not religious, but that every home was a temple and every man an instrument of the Holy Ghost.

Mark well the fact that this was to be an earthly experience of men and women in the flesh, living not in the consciousness of flesh but of Spirit. Whitman also described that heavenly city as "the institution of the dear love of comrades."

Jesus lived, moved and had his being under the dominance of the thought of the Kingdom of God on earth. The program of God was clear to his mind. He recognized the increasing purpose. To the woman of Samaria he declared: Ye say in this mountain; ye say in Jerusalem, but the time is com-



ing when men will know it is not necessary to come either to Jerusalem nor yet to this mountain, for God is Spirit and everywhere evenly present.

Jesus knew that this was the true thought and that once projected into the Thought Stuff or Substance of which all things are made it would work as leaven until the whole lump was leavened.

It was in the light of this truth he declared to his disciples: "greater things than these shall ye do." It was not that a greater man or teacher than himself should appear, but that as man grew intellectually and spiritually his mind would be more receptive to spiritual things.

We must remember that in the time of Jesus there was in the common mind little or no conception of the reign of law. Science as we now understand it was unknown, but the Principle has never changed. The reign of law was as true before it was discovered as afterward.

We are the heirs of all the ages. We do not have to rediscover what has already been discovered, but we can make every discovery our own. Who is there, seeing the discoveries of modern science that would want to go back and stand where Moses stood? Who in the light of Omnipresence would rather live in the age in which Jesus lived than in today? Did not Jesus say: Lo, I am with you always even to the end?

In the light of Omnipresence, Moses and Elijah, Peter and Paul are as much alive and as easily accessible to us today as they were to their next-door neighbors. And this is true of all the so-called dead. Is not the man two hundred miles away, who has a telephone, more accessible to me than the man two blocks away who has none?

If we lift our minds to the plane of thought in which Jesus or any saint lives we are immediately in their presence. The study of vibration makes these eternal truths apparent to the senses. It does not require much argument to convince the man who understands the manifestation of wireless telegraphy of the possibilities of mental telepathy. Is not the mind itself greater than any of its inventions?

So do we find ourselves living in a world in which men have more faith in the invisible and unproved than ever before. In a world thus prepared by science and revelation it is our glorious privilege to work. We are no longer circumscribed by the limits of time or space. "The soul circumscribeth all things." The Cosmic vision breaks all boundaries. It gives to every man a kingdom that beggars the splendor of Solomon. In the light of the Spirit every man can preach the gospel to the whole world. "There is no great and no small to the soul that maketh all." It opens doors which no man can shut and shuts doors which no man can open.

When inundated by the Cosmic vision the soul asks nothing of men. Emerson well says: "Let your feet run but your mind need not." As we live in this consciousness we can give to every man who asks. We too can say with Peter and John: Silver and gold have I none, but such as I have give I unto thee. We can open the flood-gates of health, and to every one who asks, give an entrance to all the gifts of the universe. Who is there who would not rather say to every cripple who is ready for healing: "In

the name of Jesus Christ, rise and walk," than to be able to hand him a million dollars and leave him still with his crippled body?

Thank God this city of the Soul has no temple. It lies four square and its gates open in every direction. Its ministry is open to all men at all times and in all places. It embraces the world and he whom it inhabits becomes a world citizen.

This is not mere rhetoric. The world vision of the Cosmic Christ is upon us.

—From the Master Christian.

## IT WORKS

A FRIEND whose home is in Ogden, Utah, had a son of seventeen who passed away about a year ago. When I saw her after this I was surprised to find her very bitter over her loss, for she had always been so poised and cheerful. She "could not see why he should be taken when he was just entering upon such an interesting time in his life, with so many plans for the future. Why should he be taken and so many criminals, cripples and useless people be left?"

About four months ago I received a card saying, "We are leaving this evening for Moline, Illinois, on account of the serious illness of my oldest son."

I knew what this anxiety added to her present thought would mean to my friend, and I longed to help her. My first thought was, "God is right there with them. All is in the hands of this Infinite One, so there is no need to worry." I persisted in realizing this Truth for her. I wrote her a letter immediately full of comforting assurances and giving her as many Science statements as I thought she could understand.

My first letter from her said, "Hubert is in the hospital, they will not allow any one to see him. He does not even know that we are here. I have my hands full, for two more of the children are ill. It is pronounced typhoid."

All of this did not distress me, for I held firmly to the thought, "God is right there and all is well."

I sent them some little presents and did all I could to divert them from the "hard time" they were having. Immediately I received word from Ogden that they were home again. "The doctor said Hubert was well enough, so we are back."

Later a letter said, "I think it is marvelous how quickly Hubert recovered after all of the serious complications he had, and he is so well now."

In reply, I wrote, "Does it not show that there is a loving Power, an intelligent Power, that will heal us when we trust It?"

I have sent her the last copy of the Weekly, which is so helpful, and am longing to do more when the time is ripe.

A STUDENT.

"Your thoughts, if they are the suggestion of the senses, will lead to bitterness and ashes. Learn the secret of praise and thanksgiving, the oil of joy."—*"Christ in You."*

Don't spend your time finding fault with others, get out and make good yourself.—*Ruby Edgett.*



## JACOB. GEN. 27 TO 33RD CHAPTERS

AGNES M. LAWSON

JACOB is more than a character in Biblical history, he is an epoch. For the first time in Bible narrative, in the history of Jacob we touch Cosmic Vision; and it is this Vision which designates this series of books, by common consent of civilized man as, The Book, the supreme book of all time.

If we read the story of Jacob in its outer significance, we have a peculiar Hebraic story. It traces the origin of the name Israel to this distant ancestor, it casts a curious interest about two otherwise insignificant villages, Bethel and Peniel. This is national, narrow and of merely local interest. To read in this way, however, will not give the meaning of the character, it will hide it. This character is of far more symbolic interest than historic. It is the record of an experience common to all mankind.

Put aside the form of this narrative and look into the heart and meaning of it. It will instantly be seen that it is no longer anything local or Hebraic, but a great truth, wide as human nature. We have before us the record of an inward spiritual struggle as real now in the twentieth century as then; as real in every earnest soul as it was in the soul of Jacob.

It reveals two things to us, on which all religion must ever stand, the soul's search for the inner reality, God, and God's revelation of this secret reality to the soul. It reveals that there can be no such thing as an outward church; that the Church of Christ is, as Jesus so definitely tells Peter, in Matthew 16:14-19, the consciousness that can receive its revelation direct from God. The gates of hell will and can prevail against every one who has not received the new name Israel, one who has wrestled and prevailed with God.

In his early life and with the connivance of his mother, Jacob committed a deliberate sin. He deceived his father, he overreached his open, free handed, careless brother Esau. This alone is the excuse for Rebecca and Jacob, Esau neither appreciated nor valued his birthright, nor would he have valued the blessing did he receive it. Jacob gains both by craft, and must flee from his father's house to escape the wrath of his brother.

In youth the conviction of sin does not press home to us; Jacob does not yet realize that he has sinned when he flees from his brother's wrath. Fresh from his sin, he has the wonderful vision of youth: the vision of a ladder reared against the sky, and the angels are ascending and descending upon it. His aspirations reach God, the vision tells him; and messages of reciprocal love are sent back to him. Leaving his father's home a banished man, this first meeting takes place. Fresh from his sin, God meets him in forgiveness and tenderness. The line between heaven and earth has not been severed, the divine Love watches over him and the way between God and his sinful child is clear and unimpeded still.

Then Jacob makes a covenant with his father's God. Note this, Jacob has no religion of his own,

nor does this first vision of youth give him one. He covenants with this God of his fathers, and bargains with Him for hire. "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on; so that I come again to my father's house in peace; then shall the Lord be my God." This is not religion—it is the first law of nature, self-preservation.

Twenty years pass. In all of this time Jacob is Jacob, the crafty supplanter, still. He is under the law of action and reaction. He had deceived his father and Esau, Laban deceives him. He in turn deceives Laban and is again justified by his own conscience. Our father's God is never the redemptive God, He leaves our characters unchanged. After a score of years he turns homeward. Never in all of that time had he seen his brother. As he journeys homeward word is brought him of the approach of his brother Esau, which makes a meeting inevitable.

Jacob makes all provision to conciliate his brother. He prepares presents, he sends his flocks, servants and family over the brook Jabbok to meet him and to soften his heart towards him. Then he alone is left in the still dark night on the eve of the meeting. There are moments when we stand face to face with a crisis, to which great issues are linked; when we have done all that foresight can devise, and the hour of action being passed, the hour of reaction is at hand. The soul at this time is left passive and helpless, gazing towards the anticipated event which is moving toward it. We go over again and again the whole circle of our own resources, and find them nothing, and we feel ourselves powerless in the grasp of destiny. In this feeling of insecurity the consciousness of a need of something greater than ourselves, greater than the combined power of all that we know as mankind forces itself upon us. We reach out into the great Vastness for something to lean upon, something that is greater than human power or intelligence.

Then it was there came into the soul of Jacob a conflict so violent that it seemed an actual struggle with a living man. In the darkness he hears a Voice, and comes into contact with a Form, and feels a Presence, the reality of which there is no mistaking. We know that this is not a form of flesh and blood, but something infinitely more real than flesh and blood can ever be. The realities of life are not those which the eye sees or the hand touches.

Jacob here touches the secret and mystery of existence. This is not the God whom he met twenty years before. That was the Father, but this is the Judge; and this meeting is the dread day of judgment, and no flesh can stand in it. No longer is it the protecting presence, the covenanting love, it is the power that pierces into the intent of the heart. It is that searching inward gaze in which the soul stands revealed to itself. It knows then how utterly hopeless it is for any one to live the life of love and truth, except as it yields itself without reservation



to the divine Love. In and of ourselves we are nothing, only as we lose our lives do we gain them. We learn in this experience the helplessness and impotency of the soul that is not allied to God.

From our human point of view we should have expected the reverse of this. We should have expected the darker vision first, and the vision of peace to follow it. However, spiritual experiences are always the exact reverse of what the mortal expects them to be. This is the true account by tried experience. God allows the wheat and the tares to grow together until the harvest; it is in the separation time that the tares must be cast out and thrown into the consuming flame.

The end and aim of Jacob's struggle is to know God. "Tell me, I pray thee, thy name." A very unimportant demand this looks at first sight. By whatever name He is sought in sincerity, He is found of us. What signifies a name? There is a deeper truth here. We have many names for God before we have been to Peniel, after we have met Him here, He is nameless, too vast to be limited by one.

In this second meeting of Jacob with God, he has no petition to make, he makes no promises. He is on the eve of meeting Esau, who had sought to kill him, yet he asks no protection from him. Deeper things are grappling the soul of Jacob. It is to know God's character, to know Him and what He is, for that he struggles from sunset to sunrise. We move through a world of mystery and the soul is not satisfied until it knows the real meaning of life. What is this haunting Presence that fills the universe? What is the name of this Being that floods us with light in our highest moments, that presses in heaviest weight when we are under a conviction of sin, crippling us in the sinews of the thighs, our tenderest points on which we lean, leaving up the old prop of materiality no longer? Who are you? Tell me, I pray thee, thy name? This is the struggle of all earnest lives.

"Wherefore is it that thou dost ask after my name?" This is worthy of the nameless One. God when He visits us gives us truths of feeling. Words change their meaning and lose their significance. A witty Frenchman once said: "We invented language when we wished to conceal our thoughts." Language is valuable for the things of this life, but for the things of the Spirit we should be better off perhaps without it. If religion were always based on truths of feeling the world would be full of love and light.

Words often hide from us our ignorance of even earthly things. How often the child asks for information, and we satiate his curiosity with words. Who does not know that we satisfy ourselves when we learn the name of a law of God, even as we do of natural things. We learn the name of a bird or a plant and fancy we know all about it. We are more hopelessly ignorant than we were before, for thinking we know all about it because we have the name we investigate no more, and the name covers over the abyss of our ignorance. If God had given Jacob a name, that might have satisfied him, but God impressed on him in that strange scene, His own character which would develop and change the man into the same character. Jacob felt the Infinite,

who is more truly known the least named. Words would have reduced Him to the finite; to know all about God is one thing, to know the living God is another.

Very significantly we are told that the divine Antagonist seemed anxious to depart as the day was about to dawn; but Jacob held fast to Him, as if aware that the daybreak would deprive him of his blessing. Again we have the distinctions of the religion of our childhood and our manhood. A little girl who was very willing to say her evening prayers, objected to saying them in the morning. "I can take care of myself in the light." But it is in the daylight that we need God the most. God is approached more nearly in that which is indefinite, than in that which is definite and distinct. He is felt in awe and wonder and worship, rather than in clear conceptions. There is a sense in which darkness has more of God than light has. "He dwells in the thick darkness." When the day breaks and distinctions come, the great thoughts that surged through us in the night time evaporate. We are then facing the cares and joys and distractions of our earth life. It is at this time we must cling to Him and not let Him go.

In the night time even literally more of infinity is revealed than in the light. Every morning God draws the curtain of His garish light across His Infinity. We look down upon earth instead of up to heaven. We lay aside the telescope and take up the microscope, and see smallness instead of Vastness. "Man goeth forth unto his work and to his labor until the evening." But in the blessed evening we again "blend" into Infinity, and are changed into the same Image.

The forgiveness and tenderness of God twenty years before had not altered the character of Jacob. He had no firm footing in Reality. He is but half sincere; but when he comes in contact with the God of his manhood; the God who weighs him in the balance and takes his measure according to the strength of his soul, he becomes Real at once. Every insincere habit of thought shrivels up in the face of God. One clear glance into the depths of Being, and the whole man is altered. No longer Jacob the supplanter, but Israel the Prince of God, the champion of the Lord who has fought the mortal and conquered it.

Strive to live well; tread in the upright ways,  
And rather count thine actions than thy days.  
When thou hast lived enough among us here,  
For every day well spent I count a year;  
Live well; and then, how soon soe'er thou die  
Thou art of age to claim eternity.

—Thomas Randolph.

We are encompassed about by the forces that make for righteousness. All power we possess, or seem to possess, comes from our accord with these forces. There is no lasting force, except the power of God.  
—David Starr Jordan.

"Have no fear. Fear is the cloud that dims the spiritual vision."—*Christ in You.*



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IN GOD WE TRUST

## FAITH

EVERY act of our lives exhibits faith in something. The faith that counts, however, is that which is based upon principles, upon realities.

There are many who have faith in the wrong kind of things. They believe that things are going to turn out wrong; they believe that a draft will give them cold; and that many other things harm them. It is important that we have faith in the right, faith in the Good.

Undoubtedly what we call "blind faith" has wrought wonders. This is faith that is not based in the knowledge and understanding of why prayer works, but is confident that God will answer our prayers. Many blessings have been realized by the one who persists in such faith.

There is a story, a true one, of a woman who sent her three boys to college, although she had but small means at her disposal. She was in the habit of praying for all that she needed. She had a little room up in the garret, her place of prayer; and when she went to that room, the family knew they were not to disturb her. She stayed there always until she was certain. When she came down her face would be radiant and the children knew that Mother had her answer.

However, there came a time when she seemed unable to meet the bills; she had a note from the college saying that unless the money came within a short time, the boys would have to come home. Her husband, who had opposed her educational scheme for their boys, exclaimed, "I knew you would disgrace us by doing this."

She said nothing, but went to her little room. When dinner time came she wasn't there. They knew she would come when she was ready. She stayed all that night in prayer. At breakfast time she was not down. About ten o'clock she appeared and her six-year-old daughter ran to her, saying, "Have you got it, Mother?" Her mother's face was so bright that the child was certain the answer had come. "No, dear, but it is coming." She had scarcely spoken when a lad came in and handed her a note. It was from the inn-keeper of the village and said:

"I have some money and have been wondering what to do with it. I do not know why, but somehow I cannot get you out of my thought, so I wish you would come down to see me." Of course she went down.

I do not wholly agree with that story. I am not

certain that the mother did right to struggle as she did to keep three strapping boys at college. As a rule such things make boys selfish. But she may have prayed over it and this may have been her guidance. If so, then she was following her highest light, and she was right.

There were times when she did not find it easy to meet conditions; she had to renew her faith that God would do this thing, over and over again. That is the purpose of prayer—to renew our certainty of the power and presence of God.

It would be a good thing for each of us to have a quiet room to which we might retire when the external became difficult. And like this wise woman, we should stay there until the problem was solved within us.

While "blind faith" is powerful, the most effective faith is based on knowledge, understanding and consciousness. There can be no failure in faith of this kind. And we may cultivate this higher faith. We should not exist at all unless we were brought forth by the Infinite God according to His Divine Purpose. We are partakers of His nature. He has endowed us with His attributes; knowledge is one of the gifts that are ours by right of our heritage. We must realize this heritage through the study and application of Truth. We may become established in faith.

I have said that knowledge is one of the ingredients of faith. While we do not deny a place to knowledge of the world about us and of the forms and forces of the universe, yet there is knowledge that is much more powerful and important than that. The knowledge that back of and within the living souls of men and women is the Presence and Power that brought them forth. Back of and in the many the One. This is one of the great truths—that there is the Life of the Father expressing through His children. Faith requires acceptance of that. To be at all is to be the activity of that Infinite One. Its Power, Its Goodness, Its Beauty is the Truth of each living soul—that is knowledge, the knowledge that keeps us strong in the certainty that there can be no power opposing Infinite Power, hence that all power is good. If men and women stood firm in that consciousness (even a small part of them), the effect upon the world would be marvelous.

The world is moving in the direction of greater faith; it is gaining greater perception of the principles of right living. In most of our business enterprises wisdom is developing. "The good of our employees" is coming to be one of the watchwords of the business man. He is learning that it is good business principle to look out for the welfare of those who are working for him.

There have been times with me, as doubtless with you, when it has seemed that everything was in a cloud of darkness outwardly, and yet because I knew the principle of Life, that God is the universal presence of peace, power and joy, because I was certain that His Love was working everywhere, I have felt quiet and even happy in the face of the "hard" conditions. Darkness is soon dispelled when one stands thus assured in spite of appearances.

It is this knowledge, this understanding, this con-



sciousness of Good, that is the enlightened faith, the faith that can never fail.

It can be cultivated. How? Through the steadfast training of thought to recognize only the presence of God at all times and under all circumstances.

There could not be—please mark this well—there could not be sickness if one were conscious of God's Presence.

Then in case sickness comes, what shall we do? When we turn to externals we are blocking the vision; we are deepening the shadow between us and the Light. If we had not forgotten the Presence we should not be ill. The remedy is to return in thought to that Presence.

Some one said not long ago in speaking of a certain case where they had reverted to physicians, "We tried Truth and it failed." I replied, "Do you remember that oft repeated quotation of Beecher's? He was asked why Christianity had failed. He answered, 'It has never been tried.'"

When Truth is really applied there is no failure.

When I fail I say to myself, "You have failed to apply the Truth perfectly." Failure is always a call to me to come up higher.

You remember the apostle says, "Your faith shall not stand in the wisdom of man, but in the Power of God." "All things are possible to him who believeth." I think sometimes we get in a hurry for a demonstration. We do not let the process work. Faith is never impatient.

There is some work for us to do, isn't there? Work that we may so lay hold of this great power of faith that we can never waver; that we may hew to the line always in our decisions and in our actions, for faith is the great power given to you and me whereby God Himself may express through us His great words of light and life and power.

### AFFIRMATIONS

#### FOR THE SILENCE

I now close myself to all outside influences.  
And open myself wide to the inflow of Divine Spirit.

I am now filled with Divine Love.  
I am now filled with Divine Power.  
I am now filled with Divine Wisdom.  
And knowledge to direct this power.  
I am now filled with Divine Faith;

Faith in this infinite power and in myself through it.

I am now filled with Divine Life and Divine Health.

I am now filled with Divine success, prosperity and plenty.

And I radiate all of these Divine qualities to the whole world.

—T. G. Northrup.

Full, rich life-blood pulsates through the heart at one with God. This is the touch of healing, because the vitality of the whole universe is no longer separate but delights to pour itself through its own God-given channels.—From "Christ in You."

Smile, it will dispel the cloud.

## The Life That Bears Witness

ANNA L. PALMER

Through the understanding of truth, we find that the spiritual and material are but the divisions in thought of one great whole. God is and God is a reality working in every event in life. Nothing is so small but the life of God has brought it into existence and sustains it through each stage of development. Spiritual life is not something abstract, but is the very essence of every man's true nature, and the divine substance and activity of real existence.

Truth reveals to us that spiritual man never was, nor ever can be, weak or sick. Only man's ignorant thought of self apart from God, or his belief in separation, can make him go through the delusion of suffering. It is because of our belief in dualism, in two powers governing the Universe, that we are in bondage to the so-called "ills of the flesh."

Courage in the midst of an extreme condition, is opportunity to develop a divine non-resistance. This in time manifests to our fellowman as strength and power. God is a God of the living and not of the dead. Old age, sin, sickness, disease, inharmony and all that man calls imperfection, is but the failure to claim the quickening power. Life is not accumulation but circulation. Stagnation of any kind is death. Opportunity is ever present. "Fear not, only believe."

The pure in heart shall see God. The purity of the secret motive is the silent influence which produces all good. There can be no clouds, sadness or depression when the heart is full of love, and the effort of daily life is a selfless one. Therefore, "With all thy getting get understanding."

It is very easy to develop the ability to talk and chatter of truth, to seem to understand, but that is not enough. The knowledge of truth causes man to bear witness, by showing forth perfection. If we do not realize Perfect Mind, so that it is visible before men, we are not bearing witness. Do you know and bear witness that Spirit is All? If so, your body shows forth health. If so, your thought is clear and pure. If so, your environment is a Joyful one. If so, your family and friends are true comrades.

If you are tempted to think you have failed, rise in the power of your might and begin again. Look not back. Nothing is gained by sad reflections. Rejoice always. Pray without ceasing and in everything give thanks.—Compiled from "Daily Studies" by Leon Greenbaum.

### SUCCESS

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction.—Mrs. Bessie A. Stanley.



## A DREAM

By COUNT DE SENTILLAINÉ

There is a world in one of the far-off stars, and things do not happen here as they happen there. In that world were a man and a woman. They had one work, and they walked together side by side on many days, and were friends—and that is a thing that happens now and then in this world also.

But there was something in that star world that there is not here. There was a thick wood where the trees grew so close that the stems were so interlocked that even the summer sun never shone there. A shrine stood there. In the day all was quiet; but at night, when the stars shone or the moon glinted on the treetops, and all was quiet below, if one crept here quite alone and knelt on the steps of the altar and, uncovering his breast, so wounded it that the blood fell on the altar steps, then whatever he wished for was granted him. And all this happens, because it is a far-off world and things often happen there as they do not happen here.

Now, the man and the woman walked together; and the woman wished well to the man. One night when the moon was shining so that the leaves of all the trees glinted and the waves of the sea were silvery, the woman walked alone to the forest. It was dark there; the moonlight fell only in little flecks on the dead leaves under her feet, and the branches were knotted tight overhead. Farther in it got darker; not even a fleck of moonlight shone. Then she came to the shrine; she knelt down before it and prayed. There came no answer. Then she uncovered her breast; with a sharp two-edged stone that lay there she wounded it. The drops dripped slowly down on the stone, and a voice cried:

"What do you seek?"

She answered, "There is a man; I hold him dearer than anything. I would give him the best of all blessings."

The voice said, "What is it?"

The girl replied, "I know not; but that which is most good for him I wish him to have."

The voice said, "Your prayer is answered; he shall have it."

Then she stood up. Covering her breast, she held her garment tight upon it with her hand and ran out of the forest, the dead leaves rustling under her feet.

Out in the moonlight the soft air was blowing and the sand glittered on the beach. She ran along the smooth shore. Suddenly she stood still. Out across the water there was something moving. She shaded her eyes and looked. It was a boat. It was gliding swiftly over the moonlit water out to sea. One stood upright in it. The face, the moonlight did not show; but the figure she knew. It was passing swiftly; it seemed as if no one propelled it. The moonlight's shimmer did not let her see clearly, and the boat was far from shore; but it seemed almost as if there was another figure sitting in the stern. Faster and faster it glided over the water, away—away. She ran along the shore—she came no nearer it! The garment she had held closed fluttered open. She stretched out her arms, and the moonlight shone

on her long loose hair. Then a voice beside her whispered:

"What is it?"

She cried, "With my blood I bought the best of all gifts for him! I have come to bring it him! He is going from me!"

The voice whispered softly, "Your prayer was answered. It has been given him."

She cried, "What is it?"

The voice answered, "It is that he might leave you."

The girl stood still. Far out at sea the boat was lost to sight beyond the moonlight sheen.

The voice spoke softly, "Art thou contented?"

She said, "I am."

At her feet the waves broke in long ripples softly on the shore.

### AFFIRMATIONS

God's Essence is and must be the absolute good, and since He is the First Cause, creating by the imparting of His own Essence, shaped according to His own perfect ideas, everything real is and must be good.

It is not sufficient for me to be alive. I must live for some purpose; must accomplish something; must have some object, and put forth my energy to effect it.

I do now abandon every way of doing, talking and thinking, which does not conform to the principles of right and truth.

I now cultivate decision and persistency.

I allow nothing to discourage me.

I am courageous, I am determined.

I consider nothing too small or unimportant for me to meet in the Christ attitude.

I embrace every opportunity to assert my dominion and prove the law.

I am strong, I am well, I am happy, I am free.

—T. G. Northrup.

Every day should have some part  
Free for the Sabbath of the heart.

—Wordsworth.

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