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OUR RIGHT TO BELIEVE IN GOD

NONA L. BROOKS

AS Divine Scientists, we believe in God. Have we a right to do so? Or are we following a phantom? Every evidence to grant us this right is ours. However, if there were no God, I should wish to believe in a Supreme Being, for this belief brings such comfort, such strength, such opportunity for development, such power, such joy. It makes the outlook upon life so different. It makes the companionship with one's self and with others so rich. It gives such wonderful gifts. Surely if it were a lie, it could not do this. We cannot believe that what is false could give substantial and permanent blessings.

The evidence is very strong in favor of an Infinite and All-powerful Being. Nature teaches us of Universal Intelligence that works in an orderly fashion. Someone has said, "The heavens are crystallized mathematics; every form, every force has numerical value; chemical combinations are also numerical and crystals are solid geometry."

We live in a universe of law and order. Nature tells of an Infinite Power that is able to carry out its purposes. We see this power not only in the lesser laws that are active about us, but in the great sweep of the planets as they whirl through space.

Nature teaches us also of an Infinite Love that supplies our every need. The abundance of riches stored in our world shows this; the seed time and harvest, the forces that man may lay hold of and use to his purpose, the wonderful beauty of the world and the ability to appreciate it—all of these are evidences of this Love. Nature gives us its message. Do you wonder that the Psalmist, standing before these splendors, exclaimed, "The heavens declare the glory of God and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth wisdom"?

A stronger word than nature's is spoken by man himself. Man is religious—"incurably religious," someone has called him. Every historian, every statesman, every sociologist, must reckon with this deeply religious nature. There is something within him that from earliest times has made him seek a Power greater than himself. Sometimes he calls it God; by whatever name he calls it, it is something within the soul seeking the Infinite Something that is about it.

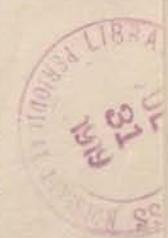
The question comes, "Where did man get his religious nature?" There has been much speculation, and some have insisted that fear first made man turn his thought in this direction. Man saw

tremendous forces that he did not understand, he felt the need of a protecting power, something greater than he, that could save him from these hostile powers and thus God became man's necessity in time of trouble. Others have thought that man elected his highest ideal and called it God; hence, God has always been the best there is in man. Of course, the thinker will ask, But unless there is this Higher Something, whence came man's ideal? What made him know that there was something better than the life he was leading? What put aspiration into him, that certainty that he was destined to something better than he already knew? Must it not be that the deep within man is calling to the Deep without?

You and I can readily believe that the Spirit of God within us is seeking to realize Itself; that man can never be happy, or peaceful, or powerful, until he knows this Presence within and around him. And so we find through the ages "That Something" pushing Itself through to man's consciousness so that It may bring to man the knowledge of his oneness with Infinite Power.

Again it is interesting to read the highest words of the natural scientists; when one of these advanced thinkers opens his soul and speaks his deepest thought we find such reverence and awe as he stands in the presence of these great activities, the laws of life, which he finds fulfilling "The Will." He knows that he is in the very midst of the "Infinite and eternal Energy from which all things proceed." His verdict is—"There is that Supreme Presence, that Infinite Intelligence, that Universal Substance."

But we do not have to base our belief in God on any of this. It is reasonable to believe that if God is universal we should find that Presence spoken in every language of the universe; by nature as well as by the heart of man that word must be spoken. And we find it so. However, if one doubt this I should ask him to prove its truth for himself; I should say to him, "Work as the natural scientist works. Assume the truth of the Omnipresence as your working hypothesis. Think it over, see what it would mean if it were true, then live as though it were truth. If you will do this persistently for a month, or, better still, for a year, you will find that it results just as one would expect it to do. You will know by that time that Omnipresence is Truth. "No one could live for a year as though God's immediate and full presence were the



truth of the universe without finding abundance of proof of the most convincing kind. He will find his environment harmonized, his health restored, his joy in living increased, his love enlarged, his ability multiplied. In fact, he will have found heaven.

Now we come to that greatest of all evidence—soul-consciousness of God. When one is true to his highest and persists in his integrity, his own soul comes to this living consciousness and he can say, "I know." And though everything religious were swept from the earth, though the Bible and the churches and all of the works of art that have been inspired by religion—the music, the painting, the literature, the architecture—were destroyed, though all religions should disappear from the face of the earth, this one would *know* and could not be moved from his certainty. The Bible has lived through the centuries because much of it is the utterance of just such men, men who in times of trial and suffering had tested God and had found what one who does this always finds—a Living Presence, a Loving, All-powerful Presence, giving evidence of Itself all the way to the one who gives It opportunity to prove Itself.

When I was a practitioner, I was starting out one day in response to an urgent call when a man about thirty-two came into the office. He had been sent by a friend who had told me of his dire need. He told me that he was "down and out." He seemed in great distress; he was ill, he was in debt, for he had been without employment for many months, he had a wife and several children dependent upon him. I longed to give him some special attention but knew I must go, so I said, "I cannot wait to give you a treatment today, for someone else needs me even more than you. I will give you something to think about, and if you do this faithfully you will feel better when you come to me tomorrow. Here is the word that I will give you—God is Omnipresent. That is the truth and I want you to think about it. It means that God is everywhere, God is here this moment." I explained a little further and then said, "I expect you to work with that and come to me tomorrow."

When he came to me the next day he was a new man. He walked differently and his face was bright. No one can touch the presence of God in his thought without being lifted up.

"Well," I said, "you have done what I told you to do, you show it."

"Indeed I have," he replied.

"What did you find?" I asked.

He looked up at me with a peculiar expression as much as to say, "You will never believe what I have found." Then he began to tell me what the thought of that simple statement had meant to him. I wish I could remember his exact words; in substance he said this: "Since God is everywhere, I have come to see that right here and now is that Presence. Since that is Truth then God must be in me. He spoke of what strength and courage had come to him from realizing that he was in this wonderful presence and that It was in him. He had come to see that he did not have to be ill or poor or in any way depleted, that good was his heritage. He was already healed, and I need not tell you that inside of a week he had a good position. Because

he had taken hold of the Truth himself in this vigorous way marvels were wrought in a short time. If anyone will do the same thing, by the same law he will be freed from his limitations. If you who have never tried this "experiment" will do so you will learn from your own experience glad release from the burden that weighs so heavily upon you now. No one can live as though an ever-present, omnipotent God were a reality and not realize the blessings that are promised us for so doing.

Here is the way to make the test: Sit down each morning as early as possible and repeat thoughtfully to yourself, "God is here—Since God is here then what God is is here—God is Love, then that love is here this moment, it is caring for me now—God is Life, then His Wisdom and Power are here this moment. I cannot in reality lack any good thing for the truth of this moment is the truth of every moment—I live every moment in this Presence and may enjoy the health, strength, and goodness that It gives me always. The Lord is my supplier, I cannot lack any good thing." After having made these affirmations until they bring you some realization of their meaning, go to the duties of the day with the determination to apply this truth to every detail, to every experience of the day. If true to your understanding in your practice you will find the way opening up before you in wonderful measure.

Someone may object, "But isn't it a burden to be so watchful of every thought and deed?" At first it may be difficult to keep one's self remembering the right way to think, but through faithful practice this will become one's habit of thought. That is the time of true blessedness.

And one of the joys of this new way of living is that every day new discoveries await one, new demonstrations of God's power, and new beauties.

Our right to believe in God? To one who really tries to find God in the manner suggested, not only does earth become "crammed with heaven," but the living, loving presence of God becomes The Reality and all that is becomes glorified in that Presence. He can say with clear vision, "Of Him and through Him and to Him are all things."

(This is the first of a series of talks given during June in the First Divine Science church of Denver.)

MY CREED

Not one holy day, but seven.

Worshipping, not at the call of a bell, but at the call of my soul.

Singing, not at the baton's sway, but to the rhythm of my heart.

Loving because I must.

Giving because I cannot keep.

Doing for the joy of it.

What does your anxiety do? It does not empty tomorrow, brother, of its sorrow; but oh! it empties today of its strength.—*Ian Maclaren.*

A deep, living sense of God is the true vitality of a human soul.

While the man is living here, walking these common streets, living in closest intercourse with other men, he is already in the Everlasting Presence, and his heaven has begun.—*Phillips Brooks.*

GAINING THE KINGDOM. (I AND II SAMUEL)

AGNES M. LAWSON

A GAIN in Saul and David we have the symbol, ubiquitous in Hebrew history, of the rejection of the elder and the acceptance of the younger. Saul compromises with the enemies of his country; and keeps part of the spoil which he uses as sacrifice. Subtle mortal man thus persuades himself that "the end justifies the means." No end, however, in the spiritual world is gained by compromise; man cannot bargain with principles, he must undeviatingly obey them. Nor can any sacrifice be made to Jehovah in lieu of the absolute obedience that he demands. Samuel, the prophet, is unyielding and uncompromising, and unflinchingly says to the king: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? He hath also rejected thee from being king."

Saul is unworthy of the kingdom, but one must be found who is worthy of it and it is Samuel's work to find him. Great trusts carry great responsibilities with them, and Samuel waits for the Lord to tell him whom to anoint. The chosen one is David (beloved), son of Jesse, who keeps his father's sheep. From Bethlehem (house of bread) then comes David the king, apex of Israel's national power, and Jesus (salvation), climax of her spiritual power. From whence could they come but from Divine Substance? And the shepherd who guards his father's sheep so carefully, that with his own hand he slays the lion and the bear which menace their lives, is he not the type of the Good Shepherd? He who said: "I am the good shepherd, the good shepherd layeth down his life for his sheep. He that is a hireling and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me and I know the Father; and I lay down my life for my sheep."

Saul's sin results in insanity, the consequence of sin. We leave sanity, the basis of right thinking and acting, to sin. "Whosoever sinneth is the bond servant of sin," and forgeth the chains which bind him. The penalty of sin is the reaction or recoil of the sin upon the sinner. Penalty grows on the same stalk with sin and cannot be separated from it, it is its consequence. Sin and penalties are temporal, however, Love watches over all. David is brought to the court of Saul as a musician who can exorcise the evil spirit. Out under the vast dome of the arched sky, he had learned to think and to translate thought into music. So David plays his harp before Saul: "Who was refreshed, and was well and the evil spirit departed from him."

"The universe has been created and is sustained by a musical law." The sinner is out of harmony and he must be restored to it. Life is one vast symphony and each, from the least to the greatest, has his place in the orchestration. Life is all music,

if the notes are struck correctly. Sanity is the ability to strike these notes clearly, powerfully and definitely. Insanity is discordant and perverted thinking. Music is the expression of the musician, and David, the beloved, was under contract to the universe to give out what had been so freely given him. He loved Saul and through his music flowed that which makes the harmony of the spheres. Love is good will, and the only healer. Nothing can express love in the same degree as music. It is the soul's own language and should be used in therapeutics more universally than it is now. It is the most refined and spiritualizing of all the arts and spiritual ideas can be expressed through music as in no other art.

The elder brothers of David are in Saul's army; and their father sends his youngest son with provisions to his brothers and presents to their officers. When David arrives at the camp, the Israelites are encamped on one hill, and opposite them on another hill is the Philistine army. Into the valley between them Goliath, champion of the Philistines, presents himself daily. His "height was six cubits and a span, and he had an helmet upon his head and he was clad in a coat of mail." This giant cries to the armies of Israel: "Why are ye come to set your battle in array? Am not I a Philistine, and ye the servants of Saul? Choose ye a man for you, and let him come down to me. If he be able to fight with me and kill me, then will we be your servants; but if I prevail against him, then shall ye be our servants and serve us. I defy the armies of Israel this day; give me a man that we may fight together."

No man in the camp has dared to accept this challenge, until David arrives. He says to Saul: "Let no man's heart fail because of him; thy servant will go and fight this Philistine." He puts off him the armor of Saul, which the king has placed on him and which would have meant defeat; for who can prove another's armor? He who accomplishes must conquer by his own methods and sheathed in his own armor of conscious power. He only is invulnerable who is clothed in the power which he can gain from no man, but is inherent within himself. David believes in God; he believes in himself; and he believes in the righteousness of his cause; thus armed, he determines to accept the challenge of the Philistine.

In the sublime audacity of youth, the stronger for his inexperience—for every experience in which we have been defeated weakens us—David goes forth to meet Goliath in his own armor, a shepherd's scrip and sling, and sends a stone crashing into the forehead of his opponent. The way to success must be original; failure and mediocrity are the result of trying to win by the alien methods of others. Each soul is not only a distinct individual; it has its own distinct work, and inherent within it its own method of doing that work. "The fault lies not in our stars but in ourselves that we are underlings." And this fault lies in the fact that we endeavor to do our work weighted down with the unproved armor of

another, and close our eyes to the fact that only in our own original thought are we equipped to meet the requirements of our own work.

Goliath (an exile), the Philistine (an emigrant), is the great braggart who presents himself daily before us and defies us. This exile emigrant from nowhere is brazenly standing between us and our birthright; his modern name is Finite Sense. It is only in our own spiritual insight that we can meet him, and send crashing into his forehead the words of divine Truth. Each has his own work and there is a spiritual tie connecting one with the work that is his to do. The key of another will not open my door. There is a legend of a musical instrument which stood in an old baronial hall. It had become disordered, and though many had tried to repair it, they were without success. But there came one day to the castle the man who was the maker of the instrument. With loving care and skill, he set right that which was wrong, and again the instrument gave forth music that charmed the life and inspired the soul.

The crown of life is only given to him that overcometh, and each must slay his own Goliath, the limiting, hampering, defeating mortal thought. Each must adjust the strings of his own instrument, and release the music of his own soul. Daily and hourly will Goliath challenge us, until, like David, we go out and meet this Philistine, clothed in our conscious knowledge of Truth, and slay him with his own sword. Evil is self-destructive, its own sword slays it. It is impossible to compromise with Goliath, either we slay him or he slays us. Warfare with him is self-defense.

In "Self Reliance," Emerson says: "Let the stoic arise who shall reveal the resources of man, and tell men that they are not leaning willows, but can and must detach themselves; that with the exercise of self-trust, new powers shall appear; that a man is the word made flesh, born to shed healing to the nations, that he should be ashamed of our compassion, and the moment he acts from himself, tossing the laws, the idolatries out of the window, we pity him no more but thank and revere him, and that teacher shall restore the life of man to splendor, and make his name dear to all history."

The Inherent Divine Nature

EMMA H. YOUNGCLAUS

"**B**ORN of God, in God, of God, like God." This is the heritage of all. Am I inclined to feel depressed when I hear of the wrongs that are going on in the world? What is my attitude toward the criminal? Emerson defines a weed as "a plant whose virtues have not yet been discovered." A criminal is one who has not yet discovered himself. Which would be more valuable to him, my condemnation, or my consciousness of the possibilities within?

I bless all with the highest Love I know, recognizing the Divine Nature of all. We do not help one another to the realization of our birthright by giving our attention to the weaknesses. It is our duty to all to see and have faith in the highest and best that is within. "To dwell on the excellencies

of those about us will hasten their fuller development as well as our own." I will practice thinking less about faults and mistakes and more about the God-Nature in others.

In the same Spirit, I recognize the Inherent Divine Nature in all things. I make my unity with all Creation, with all the forces and elements of the Universe. I do not find fault with the weather. Ruskin says, "There is no bad weather but different kinds of good weather." It is my attitude toward weather that makes it seem disagreeable. As I feel my unity with it, it ministers to me. I make my unity with the food that I eat, therefore it agrees with me. I know the fullness of Life is just as great at an elevation of ten thousand feet as it is at sea level. Altitude does not affect my health, for "My health is in Thee, Thou Omnipresent One."

The lesson that I learn from the Inherent Divine Nature is that I inherit from God only. Consequently when we hear someone say, "My father displayed that weakness, my grandfather displayed that weakness, you cannot expect much else from me," we know that one does not know the truth of heredity. "The spirit of God hath made me and the breath of the Almighty hath given me life." I inherit health, strength, efficiency, integrity. That which God is, I am.

(Compiled from "Daily Studies" by Leon Greenbaum.)

HEALTH

Health is a state of physical, mental and moral equilibrium, a normal functioning of body, mind, and soul. It is the state when work is a pleasure, when the world looks good and beautiful, and the battle of life seems worth while. Health is the antithesis of disease, degeneracy, and crime.

The laws of health are as inexorable as the law of gravitation, as exacting as eternal justice, as relentless as fate, and their violation is the beginning and cause of all disease, suffering, and sin.

Health is the most desired of earthly blessings. When finally lost it cannot be purchased by uncounted millions, restored by the alienist, or returned by the pulpit.

Health is that state of happiness, faith and love whose prototype was the first man—Adam; whose ideal is the Christ.—*S. J. Crumbine, M. D., Topeka, Kan.*

Dr. Crumbine is secretary of the Kansas State Board of Health. L. C. F.

A skeptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker:

"Does thee believe in France?"

"Yes; though I have not seen it I have seen others who have; besides, there is plenty of proof that such a country does exist."

"Then thee will not believe anything thee or others have not seen?"

"No; to be sure I won't."

"Did thee ever see thy own brains?"

"No."

"Ever see anybody that did?"

"No."

"Does thee believe thee has any?"

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NONA L. BROOKS, Editor

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IN GOD WE TRUST

IN the Atlantic Monthly for July, A. Clutton-Brock has written a most interesting article on "Religion Now." Many of the readers of "The Weekly" have doubtless already seen it, but it contains one paragraph of such tremendous interest that it should be repeated and commented on by everyone who is vitally concerned in a living Christianity. It says:

"I do not know how it is with you in America, but in England all churches and sects fail to convince, because not one of them can achieve a harmony between the rich and the poor, the ignorant and the educated, a harmony both of itself and of action. The Roman Church, as I have said, is often the church of the poor and those prosperous and educated people who have some weakness for which they search a cure. But it is not the church of the great mass of the naturally religious, both rich and poor, because of its insistence on authority and also because it offers no political hopes to the world. It tells men or inclines them to be content with the *status quo*, whatever it may be. Having always its own politics, it is not interested in the politics of mankind. They are to it secular, but Christianity will not be itself until it insists that no politics are secular, that the political aim of mankind is to establish Christ's Kingdom on earth and in all human institutions. This it can do only by insisting that the Universe and man are of a certain nature which it must define and express both with precision and passion. Early Christianity prevailed because it brought an immense hope into the world. Christianity can prevail now only if it renews that hope in the terms of our own time and in relation to our problems. At present no church and no sect does that."

Mr. Clutton-Brock reviews in some detail, churches, sects, and beliefs, to be found in England and in America. He does not doubt the achievements of Christian Science, but he seems to believe that the mere search for "Christ Within," neutralizes the effect of "Christ Without." His most enlightening, if caustic, comment follows:

"Perhaps Christian Science was born in too prosperous a society, anyhow it seems too prosperous and too satisfied a religion to prevail in England now. It is a kind of Salvation Army for the well-to-do, who suffer from nerves. I would not sneer at them or the faith that cures them, but it is not and cannot be Catholic, until it aims at working a change not only on the inner needs of individuals, but on the whole order of society."

The writer does not speak of any form of "Reformed Christian Science" as one of my friends calls

Divine Science, and possibly as such it does not exist in England, but it makes one realize how far afield, how young, how democratic we are in our new belief in America, for we still possess the gift of absolute individuality in development, and have not found ourselves to be primarily a body of opinion, existent outside the individual, as in Europe public opinion demands all its co-operative bodies of belief to be.

The great body of Divine Scientists is overwhelmingly Protestant in their habit of mind, and still retains the jealous sense of having found their way in their own way. As our forefathers came from Europe to establish a democracy in religion as well as in politics, so we are still incurably democratic.

There are two ways of looking at every problem in the world, one from the Basic Idea, one from the Individual standpoint. It lies within the vision of every Divine Scientist to blend them, for we know it to be true that the soul that has not found itself as a living-soul can hardly be of any great assistance to the Group-Soul. Many Corporations have tried the contrary solution, Socialism and the Roman Church among them, but in neither one does the individual count as strength, save in numbers. It is by sacrificing the will, neutralizing the personality, that such bodies tell as forces. How much more they could do by unifying and vitalizing the common will, remains to be proved by the liberal, free-thinking element of Christianity.

And just that remains to be done. As soon as we become self-conscious of what we can do we shall decide on perfectly definite spiritual, social and political progress. I do not mean that Divine Scientists will write a political program. I do mean that they will carry into the greater sphere of public affairs a balanced, reasoned and passionate, if you please, sense of responsibility toward their fellows. They will doubtless ally themselves with all those other awakening souls striving to bring Christianity to pass, they may even initiate ideas—could Spirit find better material to work through than Practical Idealists?

You know the old story of the cynic who said to his clergyman, "Why should I believe in Christianity? It has been a dead failure!" "It has never been tried," said the clergyman.

Individuals, to be sure, have tried to live by the Christian ideal, occasional groups have tried to bring the Kingdom to pass, but that as a whole we have never succeeded in finding it practical or carrying it out into the detail of life remains a mystery, for Christ's teachings are essentially simple, clear and concise.

We have been reading them upside down and have supposed them to be topsy-turvy, when in truth it was ourselves all along who tried to decipher them from the vantage point of standing upon our heads. The most practical teaching in the world could hardly be understood nor be carried out when interpreted from that position.

I find a story illustrating that point very aptly: An Indian one day strayed away from his camp and found himself lost. Inquiring his way back, he was asked, "Indian lost?" "No," he said, disdainfully, "Indian not lost, wigwam lost."

JUNE B. BENEDICT.

Primary Training Lessons in Divine Science

"The Truth of the Omni-Presence."

JUNE B. BENEDICT

LESSON II

Analysis:

One Basis—Omni-Presence or all-Presence of Source or Fountain Head.

1. One diffusion of matter underlying all. (Scientific viewpoint.)
2. One Primal Substance connecting all. (Metaphysical viewpoint.)
3. One Infinite Law controlling all. (Philosophical viewpoint.)
4. One Divine Governance ruling all. (Ethical viewpoint.)
5. One Originating Mind creating all. (Religious viewpoint.)
6. One Absolute Intelligence expressing all. (New Theology.)

The One Basis in all the varieties and epochs of thought is God or Spirit.

God or Spirit—The Creator of All. (From it everything is, that was, is or is to be created.) The Substance of All. (In it everything is, and all possibilities are being brought forth.) The Activity of All. (With it everything is all activity—law-producing.) The Good of All. (By it everything that is, is good.) The Mind of All.

The Nature of God or Spirit known as Inherencies—Wisdom, Love, Knowledge, Understanding, Power, Life.

Statements:

"The nature of Divine Being can only be realized by giving it expression and embodying it in our thoughts. Just as much Truth as we acknowledge, do we think and make manifest. It is like that perceives like, it is Spirit (God) which perceives its own Truth."—Mrs. Cramer.

"Happy is he whom Truth by itself doth teach, not by figures and words that pass away, but as it is in Itself.

"And what have we to do with genera or species? He to whom the Eternal Word speaketh is delivered from many an opinion.

"From one Word are all things, and all things utter one Word, and this is the Beginning, which also speaketh unto us.

"No man without that Word (expression) understandeth or judgeth rightly.

"He to whom all things are One, he who reduceth all things to One and seeth all things in One, may enjoy a quiet mind, and remain at peace in God.

"Oh, God, Who art the Truth, make me one with Thee in Everlasting Glory."—Thos. A. Kempis.

Development of Theme by Means of Questions:

1. What does the term God mean to us? (The name of God stands for Revelation of the Nature of the Absolute, hence the various conceptions of deity bear different names that show the successive stages of spiritual development.)—Oxford Bible Concordance.

(a) Jehovah? The Eternal, "I Am" or "I Will Become."

(b) Infinite Wisdom? The Light of Light.—John 1:7-8.

(c) Creative Energy? Gen. 1:2.

(d) Heavenly Father? John 5:17-27.

(e) Divine Spirit? John 4:24.

(f) Law? Is. 33:22.

(g) How do these names differ? In what are they similar?

2. Why do we understand the name of God to contain them all? Bottom of pages 50, 51. Are these various conceptions evolved by human intelligence or divinely inspired?

(a) (Is man made after God's image or God after man's conception?)

What is it to be inspired? Job 23:8. (To inspire, to animate, to infuse life or spirit, Creation. John 1:1.)

"In the beginning was the Word and the Word was with God and the Word was God." Compare the first words of the Statement of Being, "God is all, Invisible and Visible." Page 69.

3. To what one Basis do all these Fundamentals lead? The Omnipresence of God. Top of page 55, bottom of pages 58, 59, 60, 61, page 132, bottom of page 172, page 190.

4. What traits or eternal qualities (the nature of) does the Omnipresence of God contain?

Why are they eternal in comparison with other traits, Goodness or Unity or Joy, for example? The Nature of is greater than the Expression of (Why?) the source than the stream, the Idea than the expression, for it may contain many streams, many expressions.

5. Can this knowledge be used in a practical way? Bottom of page 187 to end of chapter.

Resolve every Problem back to the Basis.

III. Advanced Work:

Read chapters in Text-book (Truth and Health) on "God" and "God and Man," using the statements at the end of each lesson for daily meditation. First read them over slowly, trying to get the inner meaning of each word, then try to remember their substance.

Learn the "Statement of Being," page 69.

As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of
God;
I will fly in the greatness of God as the marsh-hen
flies
In the freedom that fills all the space 'twixt the
marsh and the skies;
By so many roots as the marsh-grass sends in the sod
I will heartily lay me a-hold on the greatness of
God.
—Sidney Lanier.

A Realization

ANNA L. PALMER

SOME time ago a dear friend was leaving the city. She had been under much burden and demand from those who love her and also from those who leaned upon her and claimed her personal power and presence.

When parting we remarked, "We will be with each other in consciousness and will know the truth together with God." While sitting with her one morning these statements came to me in the form of a letter which I arose and wrote, but never mailed.

My dear Friend:

The life Forces within you dissolve from your thought any belief of overwork, burden or old age.

God is the Creator of His own perfect body and each moment brings it forth in its perfection for the vision of man. Look with the eye true of vision and you will behold yourself not man in the flesh but God manifest in form, and you will understand the Master's words, He that hath seen me hath seen the Father.

I now acknowledge you in the name (nature) of God. His intelligence within you gives you power to protect yourself from unnecessary, personal demands and leads you to accept only that which is *His work*, not that which your own mentality might suggest was your task, nor can the opinion of others make a demand upon you. I now know that you know the inner voice and pray the Father that He may keep you from all unnecessary outer demands.

Thus the spirit will act through you to do a great work and the body will not show forth weariness but the Glory of God.

I give this to the world knowing that many are accepting burdens which are not theirs simply because they are as yet unawakened as to the great power, peace and rest found by calling upon the spirit of intelligence for guidance. They therefore go forth bearing many burdens not their own.

"Let every man prove his own work, then shall he have rejoicing in himself and not another."

BIRTH

Lord, I am born!
I have built me a body
Whose ways are all open,
Whose currents run free,
From the life that is Thine
Flowing ever within me,
To the life that is mine
Flowing outward through me.

I am clothed, and my raiment
Fits smooth to my spirit,
The soul moves unhindered,
The body is free;
And the thought that my body
Falls short of expressing,
In texture and color
Unfoldeth on me.

I am housed O my Father!
My body is sheltered,
My spirit has room
'Twixt the whole world and me.
I am guarded with beauty and strength,
And within it
"Is room for still union,
And birth floweth free."

And the union and birth
Of the house ever growing,
Have built me a city—
Have born me a state—
Where I live manifold,
Many-voiced, many-hearted,
Never dead, never weary,
And O! never parted!
The life of The Human,
So subtle, so great!

Lord, I am born!
From inmost to outmost
The ways are all open,
The currents run free,
From the voice of my soul
From the life that is Thine
Flowing ever within me,
To the life that is mine
Flowing outward through me.

—Charlotte Perkins Gilman.

Power of a Man When God Works by Him

Look at the artist's chisel. The artist cannot carve without it, yet imagine the chisel, trying to carve alone. It lays itself against the hard marble, but it has neither strength nor skill. Then the artist comes and seizes it. The chisel lays itself into his hand, and is obedient to him. Thought, feeling, imagination, skill, flow down from the deep chambers of the artist's soul to the chisel's edge. The sculpture and the chisel are not two, but one; it is the unit which they make to carve God's statues in this world. We must yield ourselves altogether to Christ, and let him use us. Then his power, his wisdom, his skill, his thought, his love, shall flow through our soul, our brain, our heart, our fingers.

—By Phillips Brooks.

The California College of Divine Science Makes the Following Announcement

A Correspondence Circle is being opened, which is to give opportunity for those who are unable to attend our meetings frequently to keep in personal touch with helpful influences. Any who feel the need of help in realizing health, abundance, harmony or fuller understanding are invited to cooperate by exchanging a weekly letter with one of the workers, and by joining daily in the healing sittings. The only requirement is the regular study of the lessons found in "Daily Studies in Divine Science." A love offering will be accepted. Address Miss E. R. Farnham, 727 Fourteenth street, Oakland, California.

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