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AUG -1 1919

THE DIVINE SCIENCE WEEKLY

PUBLISHED BY THE COLORADO COLLEGE OF DIVINE SCIENCE
730 E. 17TH AVENUE, DENVER

Entered as Second-class Matter January 23, 1919, at the Postoffice at Denver, Colorado, under the Act of March 3, 1879

Vol. I

AUGUST 2, 1919

Number 31

THE ALCHEMY OF THE SPIRIT

IDA B. ELLIOTT

JESUS said, "Blessed are the pure in heart for they shall see God." (Matt. 5:8.) Again, "There is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man. For within, out of the heart of men, evil thoughts proceed." (Mark 7:15, 21, first clause, R. V.) and the fruit of such thoughts. Many years later Paul admonished his followers to give attention to the same work when he said, "Be ye transformed by the renewing of your mind." Again, "Let this mind be in you which was also in Christ Jesus." Man as a "worker together with God," has his part to perform and will act purposefully when he recognizes this.

The "heart" of which Jesus speaks and the "mind" that Paul would have changed are not located in the physical organs of man but are one and the same in the depths of man's feeling. It is not thought alone, but the thought vibrant with the feeling of life or the thought filled with the feeling of fear that is productive of good or ill to the thinker; that phase of the mentality which we may call the memory tablet, for in it are stored all the race and hereditary beliefs and all the falsities which spring from man's belief in separation. From this point of view man cannot see God for in this attitude every concept is the fruitage of duality. Since God is One and his creation "good and very good," there must be a corrective power within, that will establish the blessedness Jesus declared was for the pure in heart; working too, the transformation Paul desired for his people.

We may learn some helpful lessons from the results of those who are searching to find the deep secrets of the universe outside of what is known distinctively as the spiritual realm. All through the Middle Ages scientists searched for an element that would transmute baser metals into gold. Many like Ponce de Leon sought to find the elixir vitas which they believed was hidden somewhere in the riches of the earth and once discovered would make man immortal. In years past we may have smiled at these men or even scorned them as visionaries, but with fuller enlightenment we recognize the stirring within them to be the urge of a mighty truth. This impelling power has carried man into every field of experiment and research until he has found what he once believed to be impossible to be becoming possible.

The discovery of radium has done more perhaps

to inspire man with confidence in the "unsearchable riches" than any other discovery. Many wonderful transformations have been the result of the various experiments with radium, one of the interesting products being the transmutation of copper into lithium, a soft silver, white, metallic element, the lightest solid known; and another the change of thorium into carbon in ways supposed to be chemically impossible. Marvelous are the transformations also in the animal and vegetable kingdoms; all these are but signs in the visible of the invisible reality, the one Substance, the all-present, wonder-working Intelligence, the *Spirit of all that is*.

Every promise has within it the power of fulfillment. Jesus said, "Blessed are the pure in heart," because he saw the Light in man which is the transforming power. The Light that sees God, the unity of all life, and dissolves all sense-delusion. Carlyle says, "What thou seest that thou beest." Since the "pure in heart see God," it is easy to discover what is needed when one is seeing something apart from God.

Jesus had lived and taught as no other man, and yet in the hour of apparent defeat not one of his hitherto devoted disciples stood by him. We read of a great experience coming to these same men while they waited for the baptism of the Spirit that Jesus had promised would come. Pentecost revealed to them such a conscious oneness that they straightway sold their possessions and had "all things in common." The disciple who was ambitious to have one of the high seats of honor by his Master was transformed into a man of tenderest love. The import of whose message henceforth was, "Little children, love one another." Peter, the greatest coward of all, who trembled with fear while he denied any knowledge of his Master, was changed into a man of courage and commanding faith who said in perfect confidence to the man asking alms: "Silver and gold have I none; but what I have give that I thee; In the name of Jesus Christ of Nazareth, walk." "And immediately his feet and ankle bones received strength." (Acts 3:6, one clause of 7, R. V.) Later, Saul on his way to Damascus bent on destroying all who believed on this man and his teachings was suddenly overwhelmed by a great Light which transformed his bigotry into the meekness and majesty of loving service.

"There is in genius," says Carlyle, "that alchemy which transforms all metals into gold." Genius

flows from but one Source, the Omniscient Spirit of Life; *It* is the *Substance* of all the signs of a transforming, transmuting power wherever found.

There is in Spirit that Alchemy which changes every wrong tendency and every hard experience into the gold of the Kingdom. "Every branch in me that beareth not fruit he taketh away and every branch that beareth fruit he *purgeth* it that it may bring forth more fruit." "He that cometh unto God must believe that he is and that he is a rewarder of those that diligently seek him." All struggle is ended when we *let God be all*.

THE GOLDEN RULE

"Whatsoever ye would that men should do unto you, even so do ye unto them."

"The business of this shop is to make men; the making of money is an incidental detail."

"Every man who is willing to work has a right to live. Divide up the day and give him a chance."

These were three mottoes which "Golden Rule" Jones hung up in his place of business in Toledo, and which he and his men really tried to live up to.

The late Mayor of Toledo applied the Golden Rule in business and in politics, and actually made money and success, while at the same time he was developing character and "making men."

We wonder how his three mottoes would work if put into operation in Wall street. Instead of doing somebody and doing him good, which is the modern version, or rather perversion, of the Golden Rule, suppose an actual trial was made on 'Change of the law of doing as one wishes to be done by. Suppose, instead of regarding the making of money as the chief end of business, our bankers should act on the theory that the object of business was to make men, with such incidental making of money as did not interfere with the larger and higher end. Suppose that instead of the worship of success, which is the twentieth century, American form of idolatry, we should discover that there is a kind of success which is really colossal failure, and a kind of failure that is the supremest success. Suppose that our captains of industry, no longer regarding men as mere parts in a great machine, should act on the theory that the machine exists for men.—From The Wall Street Journal.

There is no storm but this
Of your own cowardice
That braves you out;
You are the storm that mocks
Yourself; you are the rocks
Of your own doubt;

Besides this fear of danger there's no danger here,
And he that here fears danger does deserve his fear."

—RICHARD CRASHAW.

"The Law of Spiritual Growth is a profound conviction of a noble destiny and an unswerving certainty that the eternal will outlive the things of time."—Archdeacon Wilberforce.

Our Need to Believe In Man

NONA L. BROOKS

LAST Sunday our topic was "Our Right to Believe in God." We found that from every point of view we have the right to believe in an Infinite Power. If we turn to nature, there we have evidence of Its Law and order, of Its intelligence working everywhere; if we look from the standpoint of intellect and reason, we must believe in this Power; if we use the scientific method and assume as our hypothesis the truth of the Universal Presence of God, and test that truth by living as though it were truth, then we shall find that we are proving day by day the immediate and full Presence of God; and further, as we are steadfast in our practice of truth, the soul becomes its own authority, and we can say, "I know there is God, who is Infinite in Power."

When we comprehend the meaning of an Infinite Power, there come other certainties to us. We become assured of great truths. For instance, we see that just as soon as we accept a Presence as being Infinite, then this must be the Presence that unfolds itself as form, all form must be the spoken word of that Infinite Being. I like to think that man is the highest type of this God-Expression; that the Infinite is not misplaced by man, but *expressed* in man.

We are not judging from appearance, I grant you, when we thus speak of man, we are judging from Principle.

Since this is truth, it shows that man has unfolded from Infinite Life. When I say "from" I do not mean to imply separation. Man can come forth by the power of Infinite Life and dwells ever within It. Therefore we see that man is endowed with supreme gifts. He has not realized those gifts, but he has attained certain heights and he sees ahead of him wonderful things to be realized in his growth.

I have no doubt that God might have made man absolutely complete. Man might have come forth not only endowed with these gifts, but conscious of them, but that is not God's plan. Everything unfolds. We can trace the history of man from the beginning and we see him unfolding from less realization of Life to greater and still greater. We individually are conscious, are we not, that we stand further along in progress today than we did a few years ago?

We learn by living, by endeavoring, by doing. There are elements that enter into man's development: First, That Which Brought Him Forth is interested in his unfoldment. That is, the greatest thing that we can say; it is wonderful that the Infinite is interested in our accomplishment, that It is back of us and co-operating with us, and is putting at our disposal all of Its resources. There is not a gift in the universe that does not belong to man. That is a wonderful statement. *It is Truth*. And we have eternity to discover these gifts and to learn to apply them, and we shall not exhaust them throughout eternity. When I think of the telephone, the wireless telegraph, flying ships—the many wonders of the present age, I feel that we have come to the climax of things. The world is moving forward so quickly and is accomplishing so

much, it seems that the end of achievement must be near. But because there is Infinity back of us, we know that there are innumerable good things yet to come, an inexhaustible storehouse from which to draw. There is no climax in man's accomplishment for the Infinite is interested and gives man the fulness of its Being. "There is no finality, Life has always new words to utter, new forms to fashion"—Hamilton Mabie.

There is another element that enters into man's progress—"He has given us of his Spirit"—the Spirit of God within us, that Life-Impelling Power, will not let man stand still, will not let him be indifferent to his own good. It gives him vision, confidence. It unceasingly urges him onward. Eternal progress is the law of man's well-being.

Then, again, environment is a powerful factor in man's development. The business world, home and social life, the call of our race life, all are constantly stimulating us to higher endeavor. Doubtless man might have unfolded harmoniously if he had always made his decisions for the highest and best. If Israel, when it came to the border of the Promised Land, had possessed the courage to go into the land, it would have been saved forty years of wandering in the wilderness. If man from the beginning had been courageous enough to always choose the highest he would have developed harmoniously and saved himself centuries of wandering.

Under these ideal conditions, what would have been man's need for other human beings, for his fellowman? There would have been the need of co-operation and companionship. Those are two of the great needs of man's soul that must be supplied by other men. We believe that God needs man—else why did not God stay just God? Why did He bring forth billions upon billions of living souls if He did not need man to complete His own being? It is a beautiful thought that I, the individual, am held in the Divine Love, that I, the individual (and, of course, when I say "individual" I mean every child of God, every man, every woman, every boy and every girl, each is brought forth by the Divine Power), that every one is needed by God for His more perfect satisfaction, His greater completion, His joy—and just as God needs us, so we need each other. Under present circumstances, since man has not always chosen the right way but has wandered through the wilderness, still more largely do we need each other. We need the co-operation, we need the companionship of others. We need more illumined souls than we, that we may gain from them their vision, their standards. They stimulate us and they strengthen us.

We need souls equally illumined with us. Here we find our greatest opportunity for co-operation and companionship. It is a joy to meet those that share one's outlook, one's interpretation of life. That is true friendship, true companionship, and it is one of the greatest experiences in our human relation.

We need also those who are less illumined than we, because they call from us our best, our highest. They call us to service. They demand from us, and through our giving, through our trying to meet their necessity, we are enlarged. The one who gives always receives far more than the one to whom the gift is given.

My illustrations are often drawn from school life, for I saw there so much that illustrates this principle. If you are a teacher and touch your boys and girls with the thought of the Spirit that is working in their lives, you will have added power in your work. Whenever a backward pupil is placed in your room, you do not emphasize his backwardness. You may see that he has not learned self-control. You may see his many needs, but you are not daunted because you know that the Spirit of God is active in him and makes him aspire to something better; and you also know that if you co-operate with the Spirit and give the best you have to the child, he is going to develop self-control and be able to do the work that belongs to his age. This Truth gives one certainty; and I have never seen a boy or girl come into a school room where the teacher had that certainty and not be stimulated to do his best, so that it was not long before he was no longer "backward," and often he has gone far ahead of the general level of his room-mates.

We measure each other and our associates measure up to our conception of them if we persist in that conception. If one believes with all his heart that men and women are honest; if he cannot conceive of their being otherwise; if in his dealings with them he appeal only to the highest integrity, they will show him their highest and best, their strongest and truest. We measure our family and our friends. Let us remember that when we are thinking of the shortcomings of those with whom we live. If we think they fall short, they will be very apt to do so unless they have attained to that Something, that consciousness of the Presence and Power that makes them stronger than you are; then you might think a good many wrong things about them and they would not fall under your opinion.

Do you not then see that just as the Infinite needs to express Itself, so we, as that expression, need each other? Our relationships with each other will be satisfactory or otherwise according to our development. They may be harmonious and beautiful and wonderful.

The trend of the ages is toward unity, the blending of the race life in one. If we turn to the invisible, we find the Universal Spirit; if we turn to man, we find him blending with that Spirit; and if we turn to the race life, we find its tendency toward a closer relationship. We prophesy that the day is not far distant when man is going to be conscious of his oneness with man and with the Great Spirit. And in this knowledge he will be fulfilling the purpose of the Great Spirit that brought him forth. That is heaven—the heaven on earth, and you and I enter it when we refuse to accept anything less. Jesus tells us "to love God with all our mind, all our heart and all our soul and all our strength." However, he did not stop there—"Thou shalt love thy neighbor [thy fellow-man] as thyself."

Keep your face with sunshine lit,
Laugh a little bit.
Gloomy shadows oft will flit
If you have the wit and grit
Just to laugh a little bit.

—J. E. V. Cook.

GAINING THE KINGDOM. (I AND II SAMUEL)

AGNES M. LAWSON

OTHER tests awaited David. He must meet the jealousy of Saul; and more subtle still, the adulation of the multitude. Many a man has accomplished the heroic deed, only to fall under the seductive guile of his own vanity, when the plaudits of the multitude ring in his ears. And only the love that is tested to the uttermost, and weakens not under the severest strain is real. Saul's malady reaches an acute stage when the multitude sings:

"Saul has slain his thousands,
And David has slain his ten thousands."

Still, "David played with his hand, as he did day by day; and Saul had his spear in his hand. And Saul cast his spear for he said: I will smite David even to the wall." But "David behaved wisely in all his ways; and the Lord was with him. All Israel and Judah loved David; for he went out and came in before them."

The charm of personal popularity is David's; and what can this be but love sent out in large measure from the soul, and returning back upon it a gracious benediction? He is always one of the people even though he marries the king's daughter. All beautiful lives have their secret; and David could say as did another when asked the secret of his power: "I had a friend." Saul's son loved David: "The soul of Jonathan was knit with that of David, and Jonathan loved David as his own soul."

The story of Jonathan's friendship for David is one of the most inspiring pieces of literature of all time. Without the absolute love and trust of another in him, man never makes the supreme stand; for the soul requires this stimulus to grow to that state of consciousness which is fixed and unswerving. We grow out into another's faith in us; as the flower grows out to greet the sunshine. "Whenever God makes a great man he confides the secret to another," is a poetic way of stating the fact that the faith and love of a friend ennoble a soul and brings it out on the mountain top of greatness.

As One later gives up his life for his friends, Jonathan gives up a throne for his friend. Friendship has its own throne, but it is not of "this world," it is of that other Eternal in the heavens, for friendship is immortal. Jonathan's love never falters when David, driven away by Saul's jealousy, becomes a freebooter for years. During this time Saul's life is twice in David's power, but he holds true to his course, and spares the king's life. Did not he who came from the house of David a millennial later say in his greatest discourse: "For if ye love them which love you, what reward have ye? do not even the publicans the same? Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be children of your Father which is in heaven."

The following estimate of David is from the pen of Richard Moulton, in "The Modern Reader's Bible." "The personality of David is perhaps the most splendid in all history. He is the warrior of Israel, the founder of the monarchy from

which all kings trace their reigns. He is equally the center of Hebrew poetry, with whose name both earlier and later song is associated in the book of Psalms. He is the inventor in musical art; whereas the Greeks never learned the art of combining lyre and flute, David's orchestra of cornet, trumpets, cymbals, psalteries, and harps shows the union of strings, wind and percussion which is supposed to constitute the distinctiveness of modern music. With him is associated whatever else of art is permitted to the Hebrews; the architecture of Solomon's temple is designed by his father, and he establishes the courses of sacred ritual which constitutes Israel's highest art. And all this splendor of achievement is crowned with a personality that is intensely human, and lovable in all human relationships."

Jonathan and three of his brothers were slain in a battle with the Philistines. The misdirected life of Saul ends at the same time when he falls on his own sword and dies. In David's Lament, which is undoubtedly from his own pen, we feel a love that is not only human but super-human; one who has been touched with the divine. David had been weighed in the balance and not found wanting; he had served up to the kingdom and it could not be kept from him.

DAVID'S LAMENT

Thy glory, O Israel,
Is slain upon thy high places!
How are the mighty—
Fallen.

Tell it not in Gath,
Publish it not in the streets of Askelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

From the blood of the slain,
From the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.

Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided;
They were swifter than eagles,
They were stronger than lions.

Ye daughters of Israel,
Weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments upon your apparel.

I am distressed for thee, my brother Jonathan,
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.

How are the mighty—fallen!
And the weapons of war—perished.

The Divine Science Weekly

Published and copyrighted by the Colorado College of Divine Science, 730 East Seventeenth Avenue, Denver, Colorado.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1919.

NONA L. BROOKS, Editor

Yearly subscription two dollars. Single copy five cents. Foreign subscriptions two dollars and fifty cents.

IN GOD WE TRUST

THIS announcement came to the Weekly a few days ago:

"Believing it to be the duty of those who see the need of anything to supply it, a few of us who for a time have known there was something more to be gleaned from the Bible than had hitherto been taught us, decided to join hands and heart to do God's work as we understand it, as taught in Divine Science, which allows more freedom in gaining a fuller realization of the consciousness of God.

Two meetings were held in two different homes, May 25 and June 8, 1919. At the fourth meeting which was held in the Foster Temple the evening of June 29, the First Divine Science Church of Clinton, Iowa, was organized, with Rev. John Doeserich, D.S.D., of Davenport, Iowa, as pastor. It is with joy we send you these glad tidings.

"We, as yet, are a small band, but in so far as we are faithful to our trust, will we reap the reward of spreading the glad tidings of this fuller realization of the all Presence of God.

"'With readiness to serve' is our watchword, willingness to help is our attitude and with the knowledge that what God expects us to do, God helps us to do is our inmost revelation.

"E. H. S. SECRETARY,
"Clinton, Iowa."

This will be of the greatest interest to all other Divine Scientists, for the Rev. John Doeserich is a graduate of the class of 1919 of the Colorado College of Divine Science, and we know that all of the old established churches in Divine Science will welcome their new associate with helpfulness and joy. A new association of Divine Scientists is like a newly discovered well of Truth, that refreshes and cultivates an ever-widening field of successful endeavor.

It may be remembered that another of the graduates of 1919 is the pastor of the Second Divine Science Church in St. Louis; that a third, Mrs. Tefft, has entered a field of work at Great Falls, Montana; that a fourth, Mrs. Munz, has taught one Primary-Training class at the College and will teach the second this autumn, and that nearly every member of the class is actually engaged in healing, teaching or writing work. That is a splendid record for the College, showing that its pupils feel their responsibilities.

There was published this week a Statement of Principles of the new Church League for Social and Industrial Democracy. It is an organization formed within the Episcopal Church for the purpose of in-

cluding all her members "who believe that it is an essential part of the church's function to make justice and love the controlling motive in all social change and who wish as Christians to promote all sound movements, looking toward the democratization of industry and the socialization of life." Further on it states, "We affirm our belief that only that social order can properly be called Christian which substitutes fraternal co-operation for master-ship in industry and life.

"IV. We believe that far from the church being in tendency and membership reactionary and unawakened, it is as a matter of fact ready and anxious to a degree unsuspected by the world, to discover the way in which it can best be useful in forwarding the new order.

"V. We believe that for us as Christians that proper procedure is not to formulate a social policy and then to justify from our religion, but rather to start with our Lord's revealed will and to deduce from it our social programme with no equivocation or evasion.

"VI. We believe that the Church of Jesus Christ has a distinctive contribution to make and responsibility to fulfill, which do not characterize secular organizations.

"VII. We are keenly conscious of the urgent need that the Church preach the Power and Will of Jesus Christ, not only to the passing era of selfish competition and industrial mastership, but also to the emerging democratic order. We recognize that the mere transfer of social control from a self-seeking few to a self-seeking many would in itself be of no benefit to the world, and of no honor to God, and we therefore are convinced that in terms of the new day of industrial democracy the Gospel of Salvation, service and fraternity must be preached with no uncertain voice.

"IX. We pledge ourselves to investigate social and industrial programmes as they may arise, to make contact with their leaders and to spread accurate knowledge of them among our church people."

I wish I had space to quote every word of this document, but I have given enough to show the splendid spirit that pervades it. One thing it does lack—the broadening influence that goes out to meet every other organization that is battling in the name of the Lord. It co-operates with those outside itself completely, but it does not blend with other churches. The Episcopal church in Canada led the way, the Roman Catholics in America, the Laborites in England followed; but it yet remains for the Universal Statement, the universal grouping together of all the churches under one banner to be formulated and expressed. These are but feelers, individual try-outs, but they will make it immeasurably easier for the One Great Movement of Believers in the Dominion of Christ to succeed.

Every one of us should think seriously on this subject. What can we do to forward universal action from the standpoint of union? We believe fundamentally in the same things, for our Statement of Being contains them all. What is our action to be along this line? Who will write the Divine Science Programme of Social Progress?

JUNE B. BENEDICT.

Primary Training Lessons in Divine Science

JUNE B. BENEDICT

LESSON III.

Topic:

The Law of Expression—God's Relation to Man, Man's Relation to God, Man's Relation to Man.

"Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?"

Statement of Being:

God is All, Invisible and Visible, One Presence, Knowledge and Power.

This One that is All is Perfect Life, Intelligence and Substance.

Man is the expression of God and is ever one with this perfect Life, Intelligence and Substance.

Analysis:

The Invisible and Visible are one.

1. The Unseen contains within itself the completed formula for the seen.
2. The seen or perceived is merely the unseen formula visibly formulated.
3. The Unseen contains within it the Seen as its very Self.
4. The Seen contains within it the Unseen as its very Self.

Statements:

God or Spirit is both the Invisible and the Visible.

God or Spirit becomes visible as he is interpreted in the present tense.

This interpretation is Creation as we know it.

Creation takes place eternally or is taking place externally within the Mind of God.

God is the Mind of the Universe, Man is the Word of God.

God is the Source of All Good. Man is the Expression of Good.

God brings forth the Eternal of *His own* life and Substance.

Therefore Man is of that life and that Substance that God is.

"For of Him and through Him and to Him are all things."

"In the Beginning God created the Heavens and the Earth. And God saw everything that he had made and behold it was very good."

Questions for Development of Theme:

- (a) If God is the Primal Substance of all there is, and the Originating Mind of all that is, what place does activity hold in Expression? Middle of Page 74.
- (b) Should we in seeing all life as one, express it from the Source or should we seek the Source from the evidence? Page 76.
- (c) How do the two methods differ? One method, that of taking evidence and basing conclusions upon it, that prove the inherencies or cause is the so-called scientific method; the other, that of reasoning from the Basis according to the inner perception, is the intuitional method. Although they

differ in process these two methods approach one another in the completed formula, for Beginning and End are one. The individuality of each lies rather in the temperamental differences of the Searcher, than in the Search. I Cor., Chap. 12.

(d) What was Jesus' method? Page 261.

(e) Give texts in support of this position. John 8:12-19, 5:17-30, 8:28-44, 6:30-38, 15:1-10.

(f) Do we find a proper relation of life to absolute life revealed by this method? Pages 199-207, 264-273.

II. In what way does the stream differ from its source? Pages 214-221. In what way does the life of man differ from its source? Page 226.

III. (a) Does form belong to the visible or invisible being? Bottom of Page 180.

(b) Is all of form visible? Middle of Pages 74-75.

(c) How should we think of God? Middle of Pages 71-72.

(d) Of his attributes? Bottom of Pages 375-376.

(e) How should we think of ourselves? Bottom of Page 95. (One with Him).

(f) How should we think of our fellow man? Page 220.

(g) Does this give us immediately a new conception of life? How does it transform our old manner of thinking? In regard to ourselves? In regard to man? It gives us a sense of *noblesse oblige*, of Brotherhood. 1st Cor., Chap. 18.

Advance Work:

Take the "Statement of Being," explain it sentence by sentence.

Make a statement of your own that covers the relation of God to Man, Man to God, Man to Man.

Example:

God is Perfect Creative Spirit.

Man is this Perfect Creative Spirit expressed in action.

Man is one with all other parts of this Great Creation.

God and Man-Kind are One.

Explain Law of Expression in your own words. Read chapter on "The Work of Thought" in the text-book.

WHERE IS GOD?

"Oh, where is the sea?" the fishes cried,
As they swam the crystal clearness through,
"We've heard from old of the ocean's tide,
And we long to look on the waters blue.
The wise ones speak of the infinite sea,
Oh, who can tell us if such there be?"
The lark flew up in the morning bright,
And sung, and balanced on sunny wings;
And this was its song: "I see the light,
I look o'er a world of beautiful things;
But, flying and singing everywhere,
In vain have I searched to find the air."

MINOT J. SAVAGE.

A Present Day

FIRST of all I would say this, which must be obvious to many, however much they deplore it; Christianity must change or must perish. Christianity has deferred the change very long; she has deferred it until her churches are half empty, and until both the learned part of the community, on one side, and the poorest class on the other, both in town and in country, are largely alienated from her. Let us try to trace the reason for this. It is apparent in all sects, and comes, therefore, from some deep common cause.

People are alienated because they frankly do not believe the facts as presented to them to be true. Their reason and their sense of justice are equally offended. One can see no justice in a vicarious sacrifice, nor in the God who could be placated by such means. Above all, many cannot understand such expressions as the "redemption from sin," "cleansed by the blood of the lamb," and so forth. So long as there was any question of the fall of man there was at least some sort of explanation of such phrases; but when it became certain that man had never fallen—when with even fuller knowledge we could trace our ancestral course down through the caveman and the drift-man, back to that shadowy and far-off time when the manlike ape slowly evolved into the ape-like man—looking back on all this vast succession of life, we knew that it had always been rising from step to step. Never was there ever any evidence of a fall. But if there was no fall, then what became of the atonement, of the redemption, of original sin, of a large part of Christian mystical philosophy? Even if it were as reasonable in itself, as it is actually unreasonable, it would still be quite divorced from the facts.

Again, too much seemed to be made of Christ's death. It is no uncommon thing to die for an idea. Every religion has equally had its martyrs. Men die continually for their convictions. Thousands of our lads are doing it this instant in France. Therefore the death of Christ, beautiful as it is in the Gospel narrative, has seemed to assume an undue importance, as though it were an isolated phenomenon for a man to die in pursuit of a reform. In my opinion, far too much stress has been laid upon Christ's death, and far too little upon his life. That was where the true grandeur and the true lesson lay. It was a life which even in those mangled records shows us no trait which is not beautiful—a life full of easy tolerance for others, of kindly charity, of broad-minded moderation, of gentle courage, always progressive and open to new ideas, and yet never bitter to those ideas which he was really supplanting. Especially one loves his readiness to get at the spirit of religion, sweeping aside the texts and the forms. Never had anyone such robust common-sense, or such a sympathy for weakness. It was this most wonderful and uncommon life, and not his death, which is the true center of the Christian religion.—A. Conan Doyle in "The Metropolitan."

"The gladness of the spirit is the index of its power."

A CHANGE OF ATTITUDE

MAUD D. MARTIN

My attitude has changed a great deal since studying and applying the teachings of Divine Science. I used to be filled with fear and depressing thoughts. We had financial trouble and I was afraid to spend. We met with much trouble—sickness, burglary and other losses. I was looking for them, although I thought I was trusting God, but I see the difference now.

God is my supply and I put all my faith in God in everything I do. I have worked on many things since coming into Divine Science—my husband's health, strength and ability and my own nervous condition, also headaches. God has never failed to answer my prayers.

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 silences. 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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