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THE WORD

By M. W. LORIMER

A WORD is not merely a combination of letters or sounds. You say, "I have word from my friend." You mean that a letter or messenger has brought you ideas of his conditions, possessions, work, his plans and purposes, perhaps his good will and love for you. By words we mean the expression of thoughts. Words are ideas. The Omnipresent, God-Mind has His Word for you. You are not separate, alone and unknown to God. You may think you are so. You may be attending to other things and not know this Presence and His word for you. But you are in these and these are in you, expressing in you, through you and for you. On all visible things are written the very nature of God, his orderly plans, good purposes, glorious wisdom and perfect love for you. The Word of God is in the invisible, in man, in the social processes and civil movements. "The Spirit of Truth shall lead you into all Truth." You may have the word of God for you today, the conscious, silent declaration of the Fatherly nature, for your peace and comfort, of his ideals of manhood and of achievement for your instruction, of his unerring, perfect plans for your success and happiness.

The word of God is just this thing, just these ideas. But this word, these ideas are active, powerful forces. When you or I have personal plans we work with our hands and with machines to make those objects and conditions. We work with voice and gesture, with organizations of men to build up society and the nation. But God's word works alone. God said, "Let there be light and there was light." He said, "Let the waters be gathered together," and he called it the seas. He said, "and the dry land appeared, and the sun and moon, the creeping things and fish and fowl and beast and man. 'It was so' and 'very good.'" The word of God will work in you and for you, will work of itself and alone. Paul says, "God who commanded the light to shine out of darkness hath shined in our hearts." God has spoken and men have moved forth in power and wisdom. The Lord said to Abraham, "Get thee out" and the Jewish race came forth. The word of the Lord came unto Moses "and that race became the inhabitants of the promised land." God's word comes to men today and when they receive it they triumph as individuals and in society over the errors and follies, delusions and prejudices that have bound the race. There have arisen out of moral darkness and social chaos new

forms, life and activity to beautify the world and fill it with love and happiness. The word of God, his ideas and purposes have gone forth and done it all. Nothing else can account for it.

This is no new fancy. In world religions and spiritual philosophy the word has meant just this thing. Buddha taught of a truth or thought back of all things and of the world as an expression of these orderly working ideas. Every student is familiar with Plato's "Ideas," invisible concepts back of all visible things. Most interesting is the philosophy of Philo, an Alexandrian Jew, who lived about 50 B. C. It is clear that he had studied Plato. Very strong is his teaching of what he calls Archetypal ideas. Archetype means ruling type, the printer's type determines what will appear on the page. The power of the press is in the type to put it forth. So there is an idea full of power in the invisible which determines, controls the appearance in the visible. Philo was a Jew. What is more reasonable, more natural to conclude than that John the Apostle was acquainted with the teachings of Philo. The Greek term that Philo used for his ideas was *logos*. That is the term that John uses which is translated "word." "In the beginning was the word and the word was with God and the word was God. * * * All things were made by him [or it, i. e., the word] without him [or it] was nothing made that was made. In him [or it] was life and the life was the light of men." John calls Jesus (John 1:14) "the word made flesh." Jesus was God's idea of the perfect man. In Jesus was embodied all God's ideas of what man and the material and social world should be. Jesus had such consciousness of the God presence and of his ideas, his living truth within, that he could speak the word and God's ideal condition came to pass in man and in the world, wherever he spoke, God's ideas of health, of character, of social relations, of eternal life. Jesus said to the sick and the lame, "Arise;" to Lazarus in the grave, "Come forth;" to the woman in social disgrace, "Thy sins are forgiven thee, go in Peace," and they all did as he said. Those who saw Jesus work exclaimed, "What a word is this for with authority he commandeth." Peter said, "Thou hast the words of eternal life." The Roman centurion said to Jesus, "Speak the word and my servant shall be healed." Long before Jesus' time, as we have shown, the word meant living, active idea, and after him, what

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ALL THESE THINGS SHALL BE ADDED

NONA L. BROOKS

WE do not need the Bible to tell us that we toil and labor for the things that perish, for the things that bring no satisfaction. It did not belong to Bible times alone, this working for the things that do not meet the inner need. We find the same condition prevailing today.

We are stimulated by different reasons to this striving for externals.

"We have to make a living"—that is the chief reason given, isn't it? Aside from that there is ambition, the love of ease and luxury. Then the economic pressure of today is intense and it takes a tremendously strong soul to live in the business world and not be lost in its whirl, its pressure, its demand. You remember in "Pilgrim's Progress," Bunyan tells us of Christian's visit to the House of the Interpreter, where he saw one so intent on raking in the dust that he did not see the crown that hung just above his head. That is what many are doing today. The Hindu speaks of it as being "bound to the wheel."

We, as Truth students, are supposed to know something better and to do something better; yet, there is always the temptation to undertake more than we can do restfully.

I am not speaking against work—that is absolutely essential to the welfare of the individual—but I am protesting against the wrong way in which we work. We have a right to joyful activity. We have a right to self-expression in our activity and the work that is done with joy, the work that is done because the heart is in it and because it goes out as an expression of the deep consciousness of the soul, that is the work that does not wear but strengthens and uplifts and is powerful in its results. There is an ideal here and it is an ideal to which we should give ourselves.

What is wrong with work today? First of all, the motive is wrong; to work just to get a living will never bring inspiration to us in our work. We must lift our motive into something that is larger and truer than that. We must have a living, that is true, but we do not have to mentally get under our work and make our one goal the getting of a living. Under such motive work becomes deadening and we feel the wear. The motive is not right with the majority of the people.

Then the conditions of work are wrong. When I was a girl I lived in the country where there was a long and very steep hill near us. Wagons, which had already been overloaded so that it was an effort for the horses to draw them on the level, were doubly hard to get up the steep grade. The drivers would take their reins with strong hands and then would shout at the horses and lash them to their fullest effort. It was a steep and long hill, and many were stalled in the ascent. Today that wouldn't be permitted, with our splendid societies for the relief of dumb animals. That same thing, though not so apparent, is going on in our working life today. There is such competition, one may lose his place. There is demand and pressure, and fear

of failure, all of which is just as severe, intense and painful as the lash of those drivers. One must be strong, very, very strong, if he is to stand under that lash—the lash of our present economic system. But there is Something that will keep us in peace and power even there.

It is well to put our very best endeavor into everything, but the requirements of today do not give us our utmost satisfaction in our work. It is the quantity we turn out rather than the quality. You and I know that in our buying it is really very unusual to get something that is made in the best possible way. That is partly our fault and partly the fault of the system. We go downtown to get the best looking thing at the cheapest price, and so long as we demand that we may expect shams. If the manufacturer can make something look well on the outside and still keep the price low, he has done well according to commercial judgment. I am not complaining—I am simply stating a condition. I bought something the other day that I thought was remarkable for the price. However, when I examined it carefully, I saw exactly why it could be purchased at that price. I didn't wish to pay more, consequently I was satisfied, for it looked well on the outside. I thought at the time of the beautiful custom of the Greeks; they insisted that every part of their architecture should be perfect; even the pillars that did not stand out to public gaze were just as carefully wrought as those that were presented. I feel that we lose something of our ideal when we are willing to use shams.

There is a time coming when we are going to have the best everywhere—inside and out, and I believe that we are beginning to see this principle—that everything comes from the inner out and if we are going to right any condition, we are going to work within, and when we have attained the inner ideal, we shall be just what we wish to be outwardly.

I believe in money. It is a splendid instrument of service. I believe in beauty—the soul longs for it, and we must have it. I believe in all of the goodness of life, and yet so often we are strenuous—we are so busy raking in the dust that we lose the larger vision and the supreme thing that can come to the soul of man is that inner consciousness of the richness and beauty of life.

Labor unions make grave mistakes in many of the things they do, and yet I see that from their standpoint they could do nothing else than organize. There is something within men that says we have a right to live, and so in the process of things there comes a time when the individual has to take his stand and resist conditions. But through it all there is coming into the world Something that is beautiful, Something more powerful than labor unions or capitalists—Knowledge of Truth.

The economic condition is never going to be absolutely right until men lay hold of Living Truth and embody it in their lives. Then we are going to have conditions that will bring out the best, but

not until then. Well—what is this Something that we call Truth? When man comes to know that there is an Infinite Presence of Goodness and Power working in the world, and that Life is richer and fuller and freer than anything he has known; when he realizes that he is one with this Infinite Presence, and lives in thought true to this knowledge, conditions will right themselves.

It seems to me that Jesus came to teach just that to us—not only our oneness with the Father but our oneness with mankind; oneness with this Infinite Power. As soon as man grasps that thought of the Omnipresence, there comes larger vision of the unity of the race. Then man will begin to work not for what the work brings to him personally, and there will be largeness of view and beauty of attitude and enrichment of soul. Then the motive will not be to get a living—the living will come. No one ever became free in his consciousness and did his work from that level that there did not come to him something worth while, and the one who does something better than it has ever been done before (and it is the privilege of each one to do that) will find that he is sought by those who are needing him.

And so in this new ruling, the condition will be one of harmony, one of co-operation, of joyous activity and the requirements will be always the best—the very best. They are testing now and they are coming to the conclusion that a man or woman can work to the best only with six hours steady labor a day. If one is a capitalist he is apt to say, I do not like that. If one is a working man or woman, he will say, The intensity of the work demanded today makes me feel sure a man or woman cannot do his best in long hours. Transition is always hard for someone. However, the point is this: It is all pointing to one thing—the work of the world is going to be divided among more people and better work is going to be demanded of the individual. We are moving toward the ideal, and if you and I wish to be ready for the new regime, we must grasp the meaning of the Presence and Power of God: that Infinite Intelligence which will speak Itself through us into Its most perfect expression. That is worth while, and the product will be something that is satisfying to our souls.

Jesus was speaking about everyday necessities when he said, "Take no thought saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? But seek ye first the Kingdom of God and his Righteousness; and all of these things shall be added unto you." The one who makes supreme its thought of God, seeks first, His Presence, will find all these things added. If we are seeking supply, there's but one thing to do—fulfill where we are with all of the power that we have developed and then seek earnestly this highest, this best consciousness, knowing that the only way to improve our work is to feel that quiet, certain Presence that worketh in us Its own Perfect Will.

"God nothing does,
Nor suffers to be done,
But thou thyself wouldst do
If thou couldst see
The end of all events
As well as he."

OBEDIENCE

By JOSEPHINE PRESTON

Obedience is of such primary importance, that every student of Truth should be on his guard against any mistake as to the place or position it holds in the mental realm. Obedience means submission to authority.

The first law that ever God gave to man was a law of obedience; it was a command pure and simple, wherein man had nothing to inquire after or dispute. The command is, have dominion over every living thing that moveth upon the earth. Forasmuch as to obey is the proper office of every rational soul, it thus acknowledges a heavenly superior and authority.

From obedience and submission spring all other virtues.

We are all in and under a divine law. A rule of action which never varies. The one and only Presence is Intelligence. Now let us see what this Intelligence is: It is love; for Intelligence must have a nature; it is Life. Intelligence is activity always. It must be Joy, since it is ever conscious of itself as Perfection, and it must be Power, for no one could possibly think of Intelligence being less than Power. Therefore, the Universal Intelligence is expressing its attributes in perfect order, which means that it is Law.

Obedience is will-power; it is the combined attributes of Intelligent Activity (which is Thought), and Power.

Obedience is thought disciplined in the law. The mistake has been given out, that individual Thought, Will and Power would create; would bring to us the fulfillment of all desires. The truth is, man never creates anything; his function is not to create, but to combine and distribute that which is already in Being, and what we have called our creations are now seen as discoveries of already existing substance. No one speaks of creating energy, or life, but only of transforming one expression of energy or life into another.

Wisdom, first, the light that lighteth;

Love, the pathway to the skies;

Knowledge opens wide the portals;

Understanding bids us rise.

Power to do and Be must follow,

Life eternal is the goal;

Joy, Perfection, is discovered as the state of every soul.

—Fannie B. James.

MORE ROYAL THAN A KING.—When the king of France told Bernard Palissy that, if he did not change his sentiments, he should be compelled to surrender him to the Inquisition, the brave potter said to the king, "You say, 'I shall be compelled,' and yet you are a king; but I, though only a poor potter, cannot be compelled to do other than I think to be right." The potter was more royal than the king.—*Spurgeon*.

Benjamin Fay Mills' motto: Absolute trust as the fixed attitude of mind, and perfect love as the unwavering practice of the life.

THE MONARCHY. SAMUEL---KINGS

AGNES M. LAWSON

(Continued from Last Week)

FROM now on the real history of the Hebrews lies with "the remnant," those who either in the northern or southern kingdom remained true to the Mosaic law. The prophets now become the very soul of the nation, and we read the history of the people from this time on mainly through their written pages. The soul of the race deepens and broadens during the succeeding centuries; losing much of its intense nationalism; gaining thereby the universal idea which finally culminates in the Christ, whose country is the world. He who loves the world must love his country, not less but more than any other.

Consciousness in the race is like the tide in the ocean—it ebbs and rises. The apex of world power being reached, down again to the ebb, and again in Hebrew history we follow as it waxes to power, not again to the climax of a national monarchy, but to the spiritual kingdom of universal Christianity. The failure of earth ambitions is the beginning of spiritual aspirations. It is a law for the individual, the nation, and the human race; for the individual is the unit in the nation, the nation is but the unit in the race—all subject to the law given by Him whom men call God's own son, "Whosoever will lose his life, will save it." None can enter spiritual life until he has lost the material conception of life, be it man, nation or race.

Associated with the monarchy will always be the names of David and Solomon. The genius was David's; Solomon but enlarged and consummated his father's plans. The characteristics of both David and Solomon have been incorporated in two distinct classes of literature; the Psalms and the Proverbs. The Psalms are imputed to David, because he wrote at least twelve of them, according to competent scholars, and is the originator of this class of poetry. The twelve Psalms of David are: III, IV, VIII, XI, XV, XVIII, XIX, XXIV, XXIX, XXXIII, CI, of the one hundred and fifty.

The remaining Psalms are the poems of the eight following centuries, and celebrate the festivals and victories, or mourn the defeats and sorrows of the nation. This book contains all the extant lyric poetry of the ancient Hebrews. The spirit of poetry includes at least two elements—truth and beauty. There are two worlds, an outer and an inner; a world of sense and a world super-sensuous. One is Real and must be perceived by revelation; the other is unreal, the human concept of the Real. To see this inner world, the invisible, real and eternal world, and to translate it into outward form, thus enabling others to see what he sees, is the function of the artist, the musician and the poet.

In the Psalms the soul reaches out to the Soul; as the river seeks to be united to the ocean. They are the cry of the soul to be delivered from trouble and to find rest in the Spirit. They have been called the perfection of the lyric, and their musical rhythm, from the diminuendo of humility to the

crescendo of triumphant attainment is aptly so denominated. They cover the whole gamut of soul experience; and there is no mood inherent in the soul of man, from repentance of sin, despair, sorrow, helplessness, to trust, hope, faith, love, triumph, but are expressed in the Psalms. They are the natural outpouring of the heart of man, who finds it impossible to find rest save in unison with God.

The Proverb is associated with Solomon because he was possibly the first of his race who took the ethical view of life instead of the spiritual. The Wisdom books of the Hebrews represent a distinct departure of thought from the national theme, religion. The Proverbs are not poems, they do not penetrate deeply into spiritual causes; but the maker of a proverb must have a keenly analytical mind and be able to sum up concisely his observation of a characteristic trait. The Psalms are spiritual; Proverbs, on the contrary, are a dissertation on the folly of wickedness, not because it is a sin against God, and a violation of man's spiritual nature, but because the man who is wicked gets nowhere. It is profitable to be good; it is unprofitable to be wicked, is the verdict of the Proverbs. The Psalm therefore comes from the heart of man, the proverb from his head. While the Psalms express our emotions, and all that is finest in life comes from the emotional or spiritual nature, the proverb is a sanity we are greatly in need of. Emotions without balance are wasteful and non-productive; and the proverb is always balanced. It holds the mirror before the face, and we see that every day is judgment day. The sinner never conceals his folly, but carries it where all may behold it, in his face, actions and conditions. There is no one great day in which the Lord calls us to reward or retribution; but each day has left the mark in his character where all may read; not God's verdict of him but man's verdict of himself.

One who is not familiar with Prof. Moulton's admirable arrangement of the Psalms can scarcely appreciate the variety of literature and beauty of expression contained in the book of Psalms. Come to the Psalms for comfort in any sorrow and you may find it. Spiritual guidance is found in the twenty-third, and the law of supply in the thirty-seventh. If attacked by discouragement read the one hundred and twenty-sixth; if vanity seizes you, read the nineteenth Psalm and see it fade away in the grandeur of the Whole. To walk above the material in the clear light of the spiritual world, flee to the ninety-first Psalm, and dwell under the "shadow of the Almighty."

The Greeks made alive their mountains, rivers, ocean, woods, glens, and glades, by giving to each its presiding deity. The Hebrew makes the universe alive with the one Presence. It is an all-pervading, unmistakable Presence; man cannot hide from it. Gleaming behind the shadows of sense, it will retain its unbroken continuity until all men are alive with the One Life forever.

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IN GOD WE TRUST

TOLSTOI writes in "My Religion": "All revolutions are attempts to shatter the power of evil by violence. Men think that by hammering on the mass it will cease to be a mass and they pound on it, but in their efforts to shatter it they only make it more dense than it was before."

That seems, too, to be the fate of all propaganda, for or against deeply-rooted prejudices of races or religions. A mind once hardened from emotion into a state of dogmatism becomes impenetrable to either reason or pleading, but these excerpts from an article in *The World Tomorrow* on "Can Hatred Be Just?" by Henry Neumann show what skillful handling of a difficult question may do toward the solution of a Belief, that to a Christian should not be unsolvable.

"One of the striking signs of the times is the frequency with which teachers of religion, of all creeds and in all nations, proclaim it to be a bounden duty under certain circumstances to show hatred. But some of us question whether there ever are such occasions. Many thoughtful persons think there are. People whom we can hold in much respect are praised as "good haters;" that is, because they fight evils the better when their wrath is warm. Are not religious teachers justified, therefore, in keeping "a righteous hatred" hot?

And one of the deepest roots of war is this spirit of hatred which people believe they can justify by calling it moral and righteous. Some tell us without qualification that it is a sacred duty to hate wrong-doers. Others say, "Hate them until they repent; and hate them in order that by resisting them more stoutly, we may speed the process of repentance." But no, not even this well-meaning object can justify our hatred of people. Hate wrong, yes; hate cruelty and tyranny, militarism, national conceit, exploitation of the weak; hate evil doctrines, and systems and institutions, but people never, no matter how stained with guilt.

Let the loathing of wrong be turned against evil institutions and false doctrines. These may indeed be swept away. Systems may be destroyed, but not people. Men and women must be made over; being people they must be redeemed. In the eyes of the moral law, the very lowest of men is safe against the spirit that can satisfy itself, as hatred must, only doing injury. A man is a moral being and not a seeker of revenge just because his own character as an ethical personality depends upon his treating even the worst offenders as moral beings too. Even though they failed to respect the essential worth in man, we others must not fail to honor it even in them.

When once the object is to redeem the offender or

save him from himself the problem is lifted to higher ground. Where this is the view, there can be no room for any shadow of hatred. The helper never hates.

In the first place the feeling of the helper is moral pity. This is not the same as pity at mere suffering. There are times when it is necessary to suffer. The offender who is to realize the enormity of his guilt must suffer reprobation and remorse. But if the reprobation is to be healing, the poisonous ingredient must be expurgated by moral pity: "How sad that you should have done this, you who are capable of so much better!" That is, we must construct an image of the wrong-doer as he would appear if his unworthy conduct did not disfigure him, and then we must make him aware of that true excellence latent in him. If he is to repent, if he is to despise himself for what he has done, he can be helped only as he is made aware that his better self is indeed better and is henceforth to command him.

Difficult? Undoubtedly. But what warrant have we to suppose it is easy to do what is right? For all the scarlet horror of an offender's guilt, moral pity is our first need, we must learn even in the case of the most guilty to see men who are capable of better things but who have stooped to the worse because the real men in them have been overcome by evil training, by wrong environment, or by the false ideas of national glory which every nation has done its part to instill and to perpetuate.

Hate, as we must, our traditional world-politics for making monsters out of men; but remember that the men are still men, capable of philosophies more elevating and conduct more human.

Look forward. Instead of nursing and keeping warm a grievance against our enemies, let us remember now as we face the future that there is a still more important difference than that between the chivalrous warrior and the unchivalrous. It is the difference between the statecraft which breeds war and cruelty everywhere and the kind that promotes concord and good will, the kind which the whole body of past offenders must henceforth promote.

The regeneration of the enemy requires first this pitying sense that he has sinned against his own light, and failed to do justice to himself no less than to others. It requires also the remembrance that the higher nature in the wrong-doer is called out only by the higher nature in the others. If there is anything better in an evil-doer, it will reveal itself when the call is made upon it by what is really better in the others also. The process of redemption is reciprocal. It requires a change in those likewise who pronounce the verdict. In them too there must work a change at the same time, a new sense of humility, a new searching of themselves: "Are we ourselves the people we should be?" Deep is the wisdom in the meekness of the man of Nazareth. He knew what it was to look in this chastened fashion for the higher nature in the outcasts and sinners with whom he associated. He set himself to find it; and when he aided it to assert itself, he called it forth at the same time more radiantly in himself. Indeed so wondrously appealing did it appear in him that men said he must be God. The power to see the truer nature, the possible friend in the enemy, makes godlike whosoever chooses to put it forth.

JUNE B. BENEDICT.

Primary Training Lessons in Divine Science

JUNE B. BENEDICT

LESSON V

Topic—"The Process of Law."

"Ye shall seek for me and find me when ye seek for me with all your heart."

Definition of Law: God's Method or Rule of Action.

Analysis:

Basis, All Are One. God's Omni-Present Mind-Substance, Thinking, Stating, Expressing Through Method, Law, Activity, Brings Perfect Results, Manifesting Absolute Being in Form.

Statements:

The law follows the Basis of immanence, it ignores seeming Truth or partial disclosure, resting its case on permanence. What is the rule or law for All-Time, All Conditions, All Results? The Law that includes all. Seek for *it*, not the passing or temporary understanding. Place your whole heart on the Static, Eternal Idea, the rest will take care of itself. Pay no attention to that which has not proved itself basically, or is not true to the Basis of God's immanence.

"Therefore if we once recognize the power of Thought to produce any results at all, we shall see that the Law by which negative thought produces negative results is the same by which positive thought produces positive results. Therefore all our distrust of the law of Truth, whether shown in the anxious endeavor to bring pressure to bear from without, or in allowing despair to take the place of cheerful expectation, is reversing the action of the original Cause and consequently reversing the nature of the results. It is for this reason that the Bible, which is the most deeply occult of all books, continually lays so much stress upon the efficiency of faith and the destructive influence of unbelief. The admission of doubt or fear are the inversion of the principle which builds up, and they are therefore the Principle which pulls down, but the Law itself never changes, and it is on the unchangeableness of the Law that all Mental Science is founded."—Troward.

"There is no Law to God, save His Own Supreme Nature."—Mrs. Cramer.

Questions for Development of Theme:

I. (a) What does the word Idea come from? It has the same root as "Iddio," meaning God. Definition: P. 370, 72, 73, 74.

(b) Is it a temporary or absolute word in its true meaning? Are opinion, observation, conception, statement, absolute or changing terms? What is the difference between them? What are consciousness, thinking, sin, sickness? Give your reasons.

(c) What is healing (changing belief in sickness to knowledge of Truth)? How does healing come under law? P. 284, 285, 286, 287, to the middle of 288.

(d) How did Jesus heal? Give examples. Out of forty recorded cases of healing in the four gospels, twenty-four were done by the word of Truth, others through faith awakened through example, several by touch and two by obedience. An example

of each kind.

(e) By the word? St. John 4:46-54. By touch? Luke 6:17-18-19. Through faith? Luke 18:35-43. By obedience? Mark 2:1-12. By exorcism or command based on knowledge? Matt. 9:32.

II. (a) How would the simplest treatment be given for bad temper, for poverty, for understanding? (1, What is the eternal Reality of Life? 2, The reality of the individual—the reality *now*.)

(b) What are the Fundamentals of the Treatment? *Attitude, Recognition, Faith.*

(c) What should the attitude be? Fervently reject all source of selfishness. P. 167 to Bottom of Page. Recognition, P. 166. Faith, Luke 18:11. Heb. 11. Page 129, Top of P. 184.

Always Work from the Basis to the expression.

III. (a) How does Law explain evil? Middle of P. 51. How did it come into apparent existence? What parable tries to explain it according to the understanding of the tense in which it was written? P. 349, 356. How can it be thrust out of our conception of Life? 207, 208, 209.

(b) Is it a stronger attitude to resist or ignore? Is there a still stronger attitude? To fill the thought with positive understanding (that which we have proved to be true, in the place of what we fear is true).

(c) Is Law accidental? Are there many more laws yet to be discovered? Is it our first duty to seek them out in perfect confidence? How does the attitude of the Seeker change our point of view of life?

Tell of some case that has come under your observation, that has been wholly guided by wrong attitude; by right attitude.

Advance Work:

Read Chapter on "Prayer." Write several paragraphs on prayer, contrasting the Petition, the Prayer of Thanksgiving, the Prayer of Communion. To whom do we pray? Why do we pray? What is the real purpose of prayer? Is the "Treatment" a prayer? If not, how does it differ?

THE WORD

(Continued from Page 1)

did the New Testament writers think of it? Paul says, "The Word of God is quick and powerful." He also calls it "The word of life" and "The word of Truth," and (Peter 1:25) "The word of the Lord endureth forever."

Let us not cling to any book or institution as containing all the word of God. Let us not be content to learn intellectually this statement nor depend on their proclamations for life and power. Let us seek the possession of the living word of God within. Only out of that consciousness can we speak, and expect the word of God, the divine will and ideas to be done on earth, in the visible conditions of men and organizations and processes of society. When we thus speak, the struggle and the creeds of the church will pass away and the new era of the living Truth shall have come.

SIGNS THAT FOLLOW

THIS is a testimonial from one outside the pale, for I was merely an interested onlooker of Divine Science when this demonstration occurred. We were in a humid, enervating section of France, and had scarcely arrived when we were told that tuberculosis was invariably fatal in that country. A few years before this time I had a claim of that disease, and immediately all of the symptoms of that depression appeared. Then a cold resulted in pneumonia. At first I was dominated by fear—home was so far away—and I recalled with dismay the tales of mortality from lung disease. Finally I roused my strength and declared that I could not and would not be subject to these fears and their results. "Selected Bible Readings," by Mrs. James, was the only book I had with me, and I had been reading it zealously. Now I repeated over and over what I remembered, and prayed fervently.

One long night in our room, in a *pension* in southern France, a battle was waged for the right of principle. I believed firmly in the omnipresence and omnipotence of God, and I clung tenaciously to every thought and promise that my meager knowledge of Divine Science offered.

Toward morning I fell asleep, and when breakfast was served I was among those present. During our stay in France I had no recurrence of this disturbance.

G. D.

* * *

The realization of God's Omnipresence—His Presence everywhere and in all things—brought to me an experience which proved that if we will but acknowledge Him in all our ways He will direct our affairs aright.

A few months before we entered the war I made an investment that promised good returns. The step was taken with the hope that the extra money so made would help put another property in shape for the market and thus eliminate what was a source of expense instead of profit.

The impossibility of getting material or men when the war was really on, stopped nearly all development. Then rumors arose that the managers were inefficient and dishonest. Stock dropped until, to all appearance, the investment was a total loss.

In two or three other losses that I had sustained in the past I had done whatever the law and circumstances had dictated to try to recover something.

However, this time, from the first rumor that the management was a failure and that the officers were trying to "get out from under and let the investors bear the loss," I began declaring that God was right there; that He had implanted in the heart of each officer a sense of integrity. That because these men were born of God they inherited God-like attributes, and were by their very nature honest and upright. I declared that they were earnestly striving to find some honorable way out of this condition, a way that would prove advantageous to each investor; that they felt the true responsibility of holding in their power what meant much of comfort and happiness to many; and that they were giving of their highest business ability to the discharging of their duties.

Never once did I ask for myself alone. It was for all interested, not alone to save the money, but

equally as important—that the managers should save their self-respect, their integrity and their sense of honest dealing.

A few weeks ago a consolidation on excellent terms was made with another company. Conditions became normal. I closed out my investment with good interest and some bonus.

This experience has proved to me that seeing God as present, everywhere in all circumstances and all conditions, does its perfect work.

A STUDENT.

HEALTH STATEMENTS

FRANK G. RITCHIE

Health is wholeness.

Health is an ever-present state of God and Man.

Health is changeless.

Health is of God and is expressed always in Man.

Health is not limited to any one place, time or person.

One who accepts God as All, accepts Health as an eternal part of his being.

There is no lack of Health anywhere.

Health, being perfection, is part of Man in all of his activities as well as his body.

To express God, which is Man's reason for being, is to express Health in mind, body and affairs.

We find Health of body, finances, mind, environment and of our whole being only by looking to the Source and accepting It.

Health is not brought about by our thinking but we are made conscious of the ever-present Health by our continued acceptance of the Truth.

Realization of Health is the acceptance of the Omnipresence.

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