

# 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

OCTOBER 25, 1919

Number 41

## THE OFFICE OF EXPERIENCE

ADA B. FAY

THERE is but one foundation. It is forever laid by *Infinite Wisdom*. It is the truth of man's Being, the true state of his *Life*, which is *Eternal* and Changeless.

Upon this, man must build his "house," or individual consciousness. From this *Eternal Nature of Self*, the Christ, he must reason of Truth, if he would go forth in deed and in word with absolute assurance as to results.

This was and is man's possibility. We find the lesson in the story of the Garden of Eden, wherein "man became a living soul," or a conscious individuality. It represents the "sixth day" of creation, or unfoldment, when man was made "in the image and likeness of God."

It is that stage of unfoldment in the individual consciousness when man *awakens* "with his likeness." It is the dawn of that "day" when the soul begins to know itself. It is the first light to man of his Divine Source and possibilities. The Voice that speaks is in his own soul. It is the Voice of the Eternal, only now heard.

Prior to this spiritual awakening in Eden, thought had dwelt in the external life, and had found its satisfaction in form. It can no longer do so.

In the process of unfoldment, called the "six days" of creation, the individual soul was receiving its light from within with ever-increasing fulness, each new light (day) revealing higher forms of Life, until in this "sixth day" form is perfected, but the soul hears a higher call. The Garden of Eden story is descriptive of the rise rather than the fall of man. It is the "man within man" that must rise now.

In Eden the individual is revealed to himself as something more than body. He has heard the summons to "come out of the dust." The consciousness of being Spirit is supplanting the thought of being "flesh." Thoughts of self-ness are yielding to consciousness of Love. A fuller unfoldment is giving to the individual consciousness Truth for partial Truth; understanding for ignorance. More light brings more responsibility. Sin is adjudged in proportion to the knowledge a man has.

Jesus said, "If I had not come among them, they had not had sin, but now they have no cloak for their sin." No more excuse for ignorance. Cain's killing Abel was the first "murder," because before that, killing was not known as murder.

What call came to man in Eden? That he could

hear the assurance, "You may eat of the tree of Life," is proof of his advancing consciousness. He now perceives his possibility of partaking of the Source of Life, also of its perfect expression.

The Tree of Life is the *Whole of Life*, in which man has his Being, his living soul and his body, as the tree has its root, branches and fruit. The Voice that declares to man his right to "eat" of the "Tree of Life" is a pledge to man of his Divine possibilities, not at some future time but now and always. Time has naught to do with it. Time is no more measured by a calendar than a grain of sand measures the extent of the desert. That which is eternal is independent of time.

Implanted within each soul are the "seeds" of Divine Nature, Life, Knowledge, Understanding, Peace, and Harmony. This is the "garden that man is to keep and to dress." He is to cultivate these seed, for they hold the secret of his Infinite Possibilities.

The voice of intuition has reached our hearts today, and the *new* command contains within it still a "Thou shalt not." "When that which is perfect is come, that which is in part shall be done away."

No matter what man has believed himself to have gained from "outlook," when he can *hear* the higher call, "Look within," he must begin to know that old habits are to be done away.

"The fruit of that forbidden tree, whose taste brought death into the world, and all our woe," is the external looked upon as Cause, not "forbidden" in its place; it belonged to the "Garden of Eden," but it is forbidden to be looked at as *Source*.

This comes to us when we begin to discriminate between cause and effect. We are called to acknowledge the Divine Source, to know that Spirit and not flesh is the Life that giveth life; that though the visible is the expression of Life, it can never supply man with the true consciousness of Life; that this is to be gained *only* by turning within to the *Infinite* and *Original* Life.

In choosing the external as "good to make one wise," man turns to experience as his guide, and looks to the visible world of deeds and words for instruction. Intuition is silenced.

A mistake in the beginning of a series of multiplications, increases as the work goes on. The mixed answer must result after the first mistake, and continue so long as work on that example continues.



When one discovers the cause of his mistake in result, his only course is to erase the example and begin the work over again. A study and analysis of that mistaken work will serve him nothing. It will be a waste of time that would better be spent in getting a clearer knowledge of mathematical principle and method, preparatory to doing the work correctly.

The law of "multiplication" in man's life is from within outward, from Principle to demonstration, from Cause to experience. Learning Principle, man is guided by intuition, the greatest faculty the soul possesses. Intuition is insight; it is the power to know before acting; it leads to the cessation of experimenting in order to find, and of experiencing in order to prove.

By intuition the soul knows the way before it moves in it, and perceives the end before it is reached. Intuition is our true guide, and its voice obeyed would lead man into all Truth without mistakes.

Mixed experiences result from experimenting. Experiment is necessary where there is not certain knowledge, where insight or intuition is lacking because attention is centered in the external; and man in this condition is "blind." Man suffers for this mistake so long as he chooses to remain in it. He can never work it out; he must turn from it, give up the false and accept the true.

Jesus said, "Let the dead bury their dead." The past is dead, let the past be buried in the past. Begin again. We have seen that the "flaming sword" does not keep us from the tree of Life, but insures our approach to it in purity, every false conception destroyed; a complete revolution in which thought surrenders all opinions to the one true knowledge and accepts the inner guidance. Thus one enters the kingdom of heaven (harmony) "as a little child," in simplicity, docility and faith.

In all this we find man's free will *in action*. Law is the essence of freedom, and the Law of Expression explains free will; from it we find thought to be ever busy, for its work is to go within the Infinite Mind, and, as a message bearer, carry the "good news" to the external. From its work, its nature and its position between invisible and visible, it must have freedom to look both within and without—freedom of action.

Enlightened by Truth, or guided by intuition, thought will know the Inner as only Source and Cause; therefore only ignorance can lead it to seek cause in the external. "The times of this ignorance God winked at" (Acts 17:30) until the voice of Truth is heard in the soul; then responsibility begins, since the very hearing of the Voice indicates man's ability to *obey* it.

Man might in the beginning have received the Source of Life and gone forth in action without mistake, if he had chosen to turn to intuition; the demands of the "day" (stage of unfoldment) would have been fully met by the light of intuition that he recognized.

If this course were not possible, then was the Voice that said, "You may partake of the Tree of Life," mere mockery, and the suffering from following the course that was inevitable in his unfoldment was unjust.

We believe that suffering for sin is not a revenge-

ful and malevolent infliction of God, but a necessary and invariable sequence of violated law. Man has been punished "not *for* his sin but *by* his sin" or as a result of his choice of the external as the Way of Wisdom, Truth and Life. "He that knew his Lord's will and did it not, shall be beaten with many stripes."

Experiences give the "beating" by which we are driven to seek a better way. The most experience does for us is to send us back to where we began—that is, to our Source—that we may choose the way that is Law and Order, which we might have found without the suffering, if we would. One certainly cannot gain any lesson from experience that he might not have received from Infinite Source, if he had cultivated the Voice of intuition in his soul.

After the sufferings of uncertain knowledge and its experiences, one chooses the true way of knowledge. If he have then more light by which to choose, that light has not come from experience but in spite of experience. When, like the "prodigal," one is willing to give up the way of experience, he will "arise and go to the Father," return to the Source, and begin all over again.

"Remember not the former things, neither *consider* the things of old," is the advice of Wisdom. Jesus embodied the same truth in these words: "Ye cannot put old wine into new bottles."

We can partake of the "Tree of Life" at any moment that we surrender our own personal efforts to work our way into heaven and the confusion resulting from mixed experiences and accept the inner guide to the way of Life.

"Not of works lest any man should boast." Separate the real Self (individuality) from all mistakes of the past, see the I Am, the real of You, in the glory of the Eternal. Be still and receive the inner guidance—that all Truth is fulfilled today.

"Judge not by appearances," said Jesus. To do so is to place results where only Cause should be.

Our first step into Harmony is to recognize Cause as Cause and Effect as Effect. This is the order of the Eternal Creator and Creation.

(Concluded.)

This process—realizing ourselves as a necessary part of the whole—does not attain its completion till we link everything to God, the fundamental Essence; and from this point of view our thought conceives all manifoldness as the unfolding of Infinite Substance.

The whole of life now becomes full of force and activity and joyous assertion.

So intuition, free from all will and desire, becomes the great means of emancipation from disturbance and pain, the greatest means of ensuring to our whole nature a passage into peace and blessedness.

In every genuine manifestation of Spiritual Power that we experience there is involved this: Recognition, Appropriation, and therewith Decision.—*Eucken*.

It seems to me that Nature is always glad. One cannot think of sadness in the growth of a flower or the song of a bird.—J. S. P.



## ILLUMINATION

HELEN E. CLOSE

*"In thy light shall we see light."—Ps. 36:9.*

THE world's need today, whether it realizes it or not, is more light. The great cry in every heart is for more light. No matter what the nature of the subject in hand, the world demands a clearer, more definite understanding, a more perfect knowledge of that subject. It ponders over great problems and seeks their solution; and the individual spends hours sometimes wondering what to do, each waiting for the day star to appear which shall guide safely to a haven of peace and rest.

In the Scriptures we find much on the subject of Light. It begins in the first book and keeps on shining brighter and brighter to the very last chapter of the last book. We wish to realize what this light means. We speak of the light that illumines our dwellings, and this is but an object lesson of the invisible, eternal Light that never fails. We use the word "light" as a symbol of perfect intelligence, of wisdom, and so we find it used in the Bible almost entirely as a symbol word of the perfect Intelligence that is God-given to you and to me—the gift of light and life, of wisdom, power and intelligence.

Now we all know that light reveals things, illumines the darkness. Light penetrates the darkness, and we read, "The light shineth in the darkness and the darkness never overpowered it." We look about us sometimes upon the great issues of the nations, and we feel somehow that the darkness has overpowered the light. But this is utterly impossible, for God is the Living Light of Truth, and God cannot fail.

Suppose you wish to enter a room that is very dark, and you are not so well acquainted that you feel like entering before a light is turned on, you reach for the switch and instantly the room is filled with light. Where did the darkness go? It was nothing, or it could not have been annihilated by the light. When the light is on, you enter the room fearlessly and everything is revealed in its proper place. That is what the light will do, and the Light of God, the living Spirit within your soul, will light your pathway, will guide you in the darkest night. It has done so for many people, and it will do so for you and me as we draw to that Light in perfect recognition of its presence and its power.

Our sun is but the visible expression of that Invisible Sun that never sets. Thus you are sons of God because there is intelligence within you, there is the Spirit of Light within you. Have you ever realized what a wonderful gift this is to you and me, this gift of God, this gift of Light, Wisdom, Power and Understanding that is yours and mine in all its fulness if we will but accept it and live in it until it comes to be an absolute realization?

Sometimes people have to be knocked down by this Light that they may gain the knowledge that this Infinite, Loving Father desires to give them. Such was the case with Saul of Tarsus. You remember the story of how Saul was going to Damascus to persecute the Christians, and how a great light came upon him in the mid-day, greater than

any sunlight, and so surprised him that he fell to the ground. This illumination that came to Paul was his initiation into a powerful life. We find that all the illumined ones of the world have at some time been conscious of a light that exceeded any artificial light, a light that came from the Infinite Source itself.

We find the world today specializing on different subjects. The physician gives special attention to certain parts of the human anatomy—the ear, throat or some other part. Then the music master specializes either on instruments or voice. The young woman or man seeking employment is asked: "What is your line? What are you educated for?" And unless one is efficient in some special way, he finds it hard to keep up with the world's demand. In our subject this illumined writer specialized on the Source of Life. He said, "In Thy light shall we see light," recognizing the Infinite Source of Light. And in another place he sings, "The Lord is my light and my salvation."

This Infinite Light of Truth is the guiding light in all our affairs. And there is but one source of light; if it be simply the light of a tallow candle, the source of that light is God. There is no other source. It is God-light made visible; it is God-light for you and me to carry around and light our way.

"God said, Let there be light, and there was light." The light was. God did not make the light, for God is the Light. All he had to do was to express Himself; to let the light shine—let it cover the world as the waters cover the sea. You do not have to make the light—it already is. You do not have to work up God, for He already is. He is the same yesterday, today and forever. All we have to do is to recognize Him, to know that He is.

This light of Life is within you; it is the very heart and soul of you. This living Light of Truth, this living Light of God, is yours now and has always been yours. As you recognize it and live in it and bless it with love, you will become illumined with the full consciousness of it.

Do we not see, then, that Light is Intelligent Purpose? It knows, and it knows that it knows. Light is Intelligent Purpose, and that Intelligent Purpose will land you and me in a perfect consciousness of Infinite Light and Truth—if we will let it. I am not more sure of anything in this world than that it *will do it*. All one has to do is to be great like God and *let it*. We are told that in the beginning man was made in the image and likeness of God. And then He said, "Let him have dominion." Let—God was so great, is so great, as to just give us our freedom. We must learn to be great as God and *let* the light be in us, and it will be an illumination far greater than anything we can ask or wish.

It was Intelligent Purpose that knocked Saul of Tarsus down and taught him in that strong illumination that it had something better for him to do than to put Christians to death. It is a beneficent Light, a gracious, merciful Light, that brings us



to an understanding of Truth and frees us from human false beliefs and concepts. It was the Intelligent Purpose of Light that revealed to Moses his special mission. Moses and Paul seem to be very far apart, but it is the same light, the same "I Am," that met Moses at the foot of Mount Horeb and told him the eternal Truth of Being, and it was the same Light, the same "I Am," that compelled Paul to learn his destiny and follow the Light of Truth.

Jesus, the Master of Galilee, recognized this wonderful Truth, this infinite Intelligent Purpose. He saw that there was nothing else for him to do but identify himself with this Light. Therefore he said, "I am the light." He did not claim it for himself alone, but for the whole race. "I am the light. Ye are the light." And the light that he was speaking of was this Infinite Truth he came to reveal to the world—not his personality, but the Christ he came to reveal to you and to me, which is the Light of God, the candle of the Lord. Jesus so perfectly identified himself with this Light that he rose in consciousness until his face shone as the sun, and his garments were white as light. This is one of the most powerful illuminations that we have any record of, the illumination through consciousness of his being a Son of God, of his being One with that Infinite Light, and through that consciousness he attracted to himself other great lights. The two other great lights of human history are Moses and Elijah.

Jesus not only saw this illumining, Intelligent Purpose for himself, but for the whole race, and he said, "Ye are the light of the world." We are to walk in the light of Intelligent Purpose and be illumined.

John, in his first chapter, which we call the Genesis of the New Testament, speaks of this illumined one, "In him was life and the life was the Light." So life and light are one and the same. Life is that wonderful gift of God, and the light is the perfect Intelligence of God within. There is no other source from which it can flow. So the Psalmist says, "In thy light shall we see light." What a promise! *Shall*. There is nothing in the world that can hinder us but ourselves.

The great command of the Psalmist in another place was "Be still and know this Infinite Presence." Be still—stilling the outer, all your human concepts, all your thought about creeds, unify yourself in the quietness and stillness of your soul with this infinite Light of Truth, and illumination is sure to follow, for the great word of the Father is "Let be." Let be this wonderful Light. It can be realized at this moment if we will receive it. There is no postponement in Truth, in God, in the Light. The only postponement there is, is in our attitude of mind. The Intelligent Purpose of Light is to get us into a haven of peace, rest and joy—the consciousness of life eternal.

When happiness can be manufactured so cheaply and sold so high, and is always wanted in the market, it seems a pity that more of us do not set up in business.—*Gannett*.

The universe is not half dead, but all alive.—*Luther Burbank*.

## The Observer's Column

### "THE NEW SEASON OF THE EARTH"

RECENTLY, Dr. John Finley, Commissioner of Education of the State of New York, gave a most remarkable talk on Education and the use of the "fallow" in intellectual life as well as in agricultural life. He said in part: "It is plowing-time for the world again—plowing-time, not only because we turn from instruments of war to those of peace, symbolized since the days of Isaiah by 'plow-shares beaten from swords,' but because we must turn to the cultivation with thoroughness and patience, not only of our acres, but of the minds that are to have world-horizons in the new season of the earth." (Quoted from *Current Opinion*.)

Dr. Finley used this analogy in urging the use of classical study as the proper enrichment of a heavily-tilled, nervous and intellectual field—the fallow rather than the immediate crop—the strength for the future, than the productivity for the present. . . . Nature uses these periods of apparent idleness between the stress of her growing and harvest-time, and they come just following her busiest period, when she seems still overflowing with bounty, resting with full hands. It is such a day that I write—everything in the glow of Indian summer, the trees golden, the harvest-fields dotted with ricks, the hills rounded and warmed by the sunshine upon them. And yet one knows that Mother Earth has let go of her strenuous activity—she does not even hold on to it with one hand; she has relaxed completely from her earlier energy—already lying fallow—no less than in the days when the fields will be covered with their blanket of snow. Lying fallow is the preservative of future fertility, and it is no less the preservative of national aspiration.

I believe there is a need which is no less strong among human kind, for the fallow, in our own lives of strenuousness and effort—in our greed, in our demands on our Country and the Future; there is need for the fallow, in our hurry, our worry, our very "Hooverism," saving that others may glean from our saving. Possibly we need the lessons of long-keyed effort, and yet I sometimes wonder whether waste is not preferable to hoarding—recklessness to timidity. We spent ourselves in Nature's way, in giving to the peoples of the world—and now that our effort is released from tension, do we need to force ourselves to hold back what we would still like to give, through timidity or insularity. Nature scatters her largesse far and wide before she is ready for the time of fallow. Have we come to the end of our powers, that we are ready to settle down in our chairs and fold our hands and think of the days when we were young and vain-glorious—the day when we forgot ourselves and learned to think of others? Is that lying fallow, or is it not merely "lying down on our job?" Are we octogenarians, that we should seek a ray of sunshine to warm our palsied hands?

To lie fallow is merely an action of suspended animation, and belongs no less to the process of growth than other functions which are more spectacular. To all of us come moments when we long

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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

WE ENJOY hearing from students; the process by which they have come to Truth is always interesting. Here is a helpful word from one who is most earnest and steadfast:

"Divine Science always seemed to me a most peculiar name for a form of religion. Familiar with the terms of Mental Science, New Thought, Christian Science, still the title Divine Science seemed strange, and, I must confess, unmeaning and sacrilegious. Why 'Divine'? It was not so difficult to understand an attempt to put Christianity or mentality upon a scientific basis, but who would or could attempt to be scientifically divine?"

"This, remember, was the viewpoint of a Baptist 'sinner' or 'worm'—to regard myself as which, however, always took considerable effort. Consequently one of my first acts, when Mrs. James' big little book found me, was to search for the 'reason why.' I am still finding out, for the Science is true to its name, a science of Perfection—a study of thought redemption.

"The basis on which the Science is founded is the Omnipresence of God—God everywhere—which is easy to state; in nature, not so difficult to see; in all events and circumstances, quite difficult to believe; in *you* and *me* hardest of all to see, believe and live up to.

"As a good orthodox sister, having, as supposed, considerable religion about me, this foundation seemed at first quite simple. Of course, God is everywhere, here and now—why, I had always believed it. Two or three verses came singing to my mind, particularly the Psalm of the Presence: 'Whither shall I flee from Thy Presence.' But even as the verse came again, I realized that the God I knew was not a God of whose continuous presence I was aware. There were times when I knew there was a 'Spirit within me,' but the difference between this feeble flickering and a conscious daily realization of God-Presence needs to be explained to be understood.

"This seemingly simple Truth proves out most wonderful in its unfolding before us. As I said, my own awareness of a constant Presence was my first awakening. I next found it exceedingly difficult to see an Ever-Present Beneficence in the circumstances by which I was surrounded, for according to all human outlook, I saw a most uncomfortable lack of supply before me, and a network of distressing circumstances all about me. Thanks to the forceful sympathy of a friend, I was led to affirm in the face of all my troubles that God was there in all Wisdom and Justice. And I found Him there in all truth, and my measure of supply running over.

"But the hardest (for me) of all problems awaited me. Said I to myself: 'This philosophy is beautiful; I have absorbed more real religion into my very self than ever before; God has been my supply, but—and it was a large 'but'—why should any of this have to do with health? How could God interest Himself or manifest Himself in bringing into perfection the imperfection of my body?' And again I placed God apart from myself in my thought, and 'followed afar off.' It is only feebly now that I am trying to say and to realize that 'God is expressing as myself'—or with Wilberforce, 'My inmost deepest Self is the Christ of God'—but I can say, 'Lord, I believe, help Thou my unbelief!'

"Do you not desire to give this Truth a trial? In the face of selfishness, disaster, disease, affirm God's Presence above all things, through all things, in all things, and let Him show forth His own Perfection within you and through you, in every circumstance and to every person with whom you come in contact. The All-Presence of God is Truth. *It works.*"

E. W., Denver.

"My dear Miss Brooks:

"I have had another perfectly wonderful demonstration. I came here to care for an elderly woman whose entire left side was paralyzed two or three months ago. The physician in charge told me when I first came that there was no hope for her; that if she continued to fail as rapidly the coming month as in the last she would be gone in a few weeks.

"In less than a week she was free from all pain and ate like a working man. In two weeks I ordered a wheel chair (instead of the undertaker, as the doctor fully expected).

"She is improving so rapidly I will soon be out of a job.

"Thank God for Divine Science.

"Sincerely yours,

"Mrs. E. H., Nurse."

This also is a new student. She is a trained nurse, and, as her letter indicates, she is speaking the healing word as she is called to the bedside of those who need her ministrations.

Everyone can pass on the good news of release from sin, sickness, death. Do it now, just where you are.

### THE OBSERVER'S COLUMN

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for rest, for idleness even. . . . But such moments are often those in which we prepare unconsciously for the future.

Dr. Finley's characterization of this period of the world's history as "the new season of the earth" is very fitting. It is very new, belted round with infinite vistas of dormant possibilities. One thinks of the fields in early spring, with their tender green veil overspreading them, the black loam of newly-plowed earth, the tender fledglings in the nest, and the ceaseless activity of innumerable farm labourers.

These fields of the world need us—need our individual labour, our individual contribution to their fertility. When we are done "lying fallow," let us take up the plowshare again and plow deep and true to the ends of the earth.

For we are labourers in the Kingdom that is to come.

JUNE B. BENEDICT.



# The Poet Preacher—Jeremiah

AGNES M. LAWSON

## PART II

ASSYRIA had been conquered by Babylon, as foretold by Isaiah, and the political parties had changed to those favoring an alliance with Babylon, or those favoring one with Egypt. Palestine had an unfortunate geographical position; she was the battleground of those great rival kingdoms, and Judah was now far too small a nation to exist except under the protection of one or the other of them. Babylon was energetic; Egypt was decadent, slothful and luxurious; and Jeremiah loathed her with all the force of his virile and ascetic nature. He openly advocated submission to Babylon as the one way of saving the national life. For years he wore a yoke, a reminder that only in this way could disaster be averted.

He was thrown into prison; the king favored the Egyptian party, so Jeremiah and his yoke were not popular in Jerusalem. Here, with the aid of Baruch, a scribe, whose brother was chief chamberlain to the king, he wrote a warning of the fall of Jerusalem if they did not come under the protection of Babylon. The book was read to the king as he sat in his winter palace before a burning brasier; but when he had heard a few pages he took a knife and cut the leaves and burned the roll, though members of his court advised against it. He ordered the death of both Jeremiah and Baruch, but they escaped, and Jeremiah dictated another book to Baruch, which we read today.

As predicted by Jeremiah, Babylon conquered Jerusalem. The king, Jeconiah, the chief of the people and the craftsmen, were deported to Babylon. Ezekiel was in this first captivity in the year 597 B. C. The brother of the king was placed on the throne, and left there on sufferance. Zedekiah was a weak king, not strong enough to resist the Egyptian party, although he was more favorable to Jeremiah than his brother had been. So twelve years later the army of Nebuchadrezzar, the king of Babylon, returned and destroyed Jerusalem. This time the city was sacked and destroyed, and the whole population, excepting the very poor, carried away to Babylon. Nebuchadrezzar, in recognition of Jeremiah's advocacy of the Babylonian party, charged his captain: "Look well to him, and do him no harm, but do even as he shall say unto thee." Jeremiah desired to remain in Palestine, and so he remained.

The most charming illustration of Jeremiah's is the potter and the clay. "The word which came to Jeremiah from the Lord saying, Arise and go down to the potter's house and behold, he wrought his work on the wheels. And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as it seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay in the potter's hand, so are ye in my hand."

So Judah, just as we each individually must do,

lost her life of rebellion and resistance, that she might find the life of obedience to Jehovah. The Potter has his ideal for each child of His, and His purpose in each nation. On the wheel we remain until we learn to yield ourselves without reservation to Him. The clay cannot dictate to the potter, nor can man to God; for He alone knows our final destiny. We save ourselves from being "broken" by training ourselves into pliability.

Jeremiah could see no hope for Judah save the discipline that would come from the captivity, for: "We walk after our own devices, and we do every one after the stubbornness of his evil heart." What more could Jehovah do? As he had sent his "Bands of Love" to Israel, he also had sent great prophets to Judah. Isaiah he had sent to the influential people; Micah he had sent to the poor and plain people; Zephaniah had come and seen: "The just Lord is in the midst thereof; he will not do iniquity, every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame." Habbakuk also has stood on the watchtower: "I will stand on my watch, and will set me upon my tower, and I will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but in the end it shall speak, and not lie; though it tarry, wait for it; because it will come." Nothing more remained for Jehovah to do; he had done all; he must make Judah again another vessel, for it was marred in the hands of the potter.

In a cave, near Jerusalem, Jeremiah writes his dirge over the fallen city. The city of David lay in ruins before him, and he has written a poem of such beauty and pathos that not since has it been excelled:

### LAMENTATIONS

"How doth the city sit solitary that was full of people!

How is she become as a widow, she that was great among nations!

Princess among the provinces, how is she become tributary."

Surely, we can all understand Jeremiah's great anguish. We have each experienced, when we have been bowed under a great sorrow, when life seemed desolate—that narrow bridge we all must cross and cross alone—when the old life lies in ruins and the new is not yet clear. We look forth and see that the merry old world goes on as usual; the careless laugh, the busy pass by each intent on his own work; we are amazed that it can be so, when our world has ceased to be.

"Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like my sorrow, which is done unto me."

—*Modern Reader's Bible.*



But the world moves along and carries us with it; each must turn from his sorrow, just as Jeremiah ends his great dirge:

"Turn thou us unto thee, O Lord, and we shall be turned:

Renew our days as of old."

Life is movement, there is no cessation:

*"Weeping may endure for the night,  
But joy cometh in the morning."*

### THE POWER OF PRAYER

THE rector had just preached on the value of prayer. On his way home, Bob Graham joined him. "I liked what you said, Doctor Brown," he said, "about the importance Christ attached to prayer, and about the testimony of Christian history in regard to it. But can't I experience the certainty of its value for myself, independently of others' testimony?"

"I think you can," replied Doctor Brown. "Suppose a great longing for purity sweeps through your soul, and from your heart you pray, 'God help me to be pure in heart.' Is there any question that that prayer is answered as soon as you have made it?"

"No, sir," said Bob, "there isn't. I am sure that on the spot I should be more pure for that prayer. But psychology explains why. My increased tendency toward purity is the reaction of my aroused will on myself. Psychology calls it autosuggestion."

"I am not at all concerned with what anyone calls it," returned the doctor. "I am concerned if there is some means at hand by which I may become more honest and purer and better! I take another case. Suppose with all my heart I pray that my little son may set his feet in the paths of goodness, or that some distressed soul I love may find peace, or that some one I love may have strength to fight for health. I am not less sure of the results of that prayer. As surely as the wireless operator sends out vibrations along the waves of ether that will finally be received by the one to whom the message is sent, so surely that prayer of mine sets free forces that make for an answer to my prayer. Doesn't your psychology at college teach you so?"

"Yes, sir," answered Bob, "but that is only telepathy."

"I really don't care what you name the power," answered the doctor. "If we who love others have a power within our control to help them mightily in their struggles for goodness, peace, and health, I am only concerned to have more people use it."

"We have a feeling that the only things God does are the things for which human knowledge has no explanation. Sometimes my little boy watches me work with tools. He sees me saw a board and plane it and nail it to other boards. He sees me working at what I make. He sees how I do it; but when the work is finished he does not question that it was I who made it, just because he watched me as I worked. But when science explains to us how God uses different laws for the accomplishment of His purposes, we illogically say that God is not the worker! The laws of telepathy and suggestion and all other known and unknown laws of the universe are God's laws by which He works. It's only as man

avails himself of those laws that he ever can accomplish anything.

"What possibilities there are in prayer no man since Jesus of Nazareth has dreamed. But we know that by its power we ourselves can become better, and stronger, and happier. We know that we can greatly increase the possibility of others becoming the same. Knowing that, I must pray more earnestly and try to accomplish more by prayer. I need its help so terribly. The ones I love need it so pathetically. I *must* pray!"

"And so must I," said Bob solemnly.—*Youth's Companion.*

Could we with ink the ocean fill,  
Were every blade of grass a quill,  
Were the world of parchment made,  
And every man a scribe by trade,  
To write the love,  
Of God above,  
Would drain the ocean dry;  
Nor would the scroll  
Contain the whole,  
Though stretched from sky to sky!

This poem is found in "A Book of Jewish Thoughts," selected and arranged by the Chief Rabbi of England, Sailors' and Soldiers' Edition, page 155.—Clipped from *New York Times*.

"Whatever the weather may be," says he,  
"Whatever the weather may be—  
'Tis the songs ye sing and the smiles ye wear  
That's a-makin' the sunshine everywhere."  
—James Whitcomb Riley.

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