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THE LAW OF ABUNDANCE

IDA B. ELLIOTT

CERTAIN words have a peculiar charm for man; he delights in such as life, power, dominion and freedom. These words are like key-notes in the great symphony of life, each an expression of the Law of Life which is incorporated in the very being of man.

Man's misconception of these words has wrought much inharmony and degradation. For instance: The urge of dominion is strong within man, but instead of turning it back to the Source and using it for self-mastery, he has turned outward to dominate his less enlightened fellow creatures. This transgression of the law could have but one result, the despoiling of character in both master and servant.

The same misuse of power has long been in the thought of man, while his concept of freedom has often meant license to indulge every selfish instinct. All this is because man has not perceived the Law of Life that is ever working for the unfoldment of its every expression.

Many have proved these words to be an expression of man's real birthright, through selfless devotion to Truth, though they knew it meant the laying down of life in this phase of expression. All such loyal ones have through their fidelity paved the way for the fuller enlightenment of today. Had no one proved the Truth of these words, still would they continue to thrill man with the hope of their fulfillment, for they bear the stamp of the Infinite Hand whose purpose was declared many, many years ago in this saying: "I will put my law in their inward parts, and in their heart will I write it." Jer. 31:33.

We love the word Abundance; something within responds whenever it is spoken, giving a feeling of joy and gladness. In the midst of the many false beliefs of lack, it is well to consider the abundance of fruit and grain that has just required thousands of hands to harvest in almost every state of the Union; the wealth of minerals in the hills, the rich growth of giant trees; the thousands of oil wells pouring forth their stream of good; even the arid lands which gave no promise of fertility until man went down into the depths of the great supply and tapped the stream of crystal water which, pouring forth in myriads of artesian wells, has literally made the "desert to blossom as the rose."

The recent war-drives have been good object lessons on the abundance awaiting man's demand. Every loyal citizen responded to the call to "win

the war." All that was necessary for this accomplishment we said we must have, and it came. In any great emergency such as the San Francisco fire the ample supply of food and clothing that poured in from all directions, the loving helpfulness so willingly given, was an expression of the riches all about us.

Abundance extends still further, embracing the essentials of man's comfort and satisfaction. One sometimes hears expressions of deep regret that such large institutions are necessary for the care of the sick, but there are many more well people than sick ones; and the number of sick is getting less continually as man learns that health is omnipresent and therefore abundant.

Occasionally one meets a person without family ties or close friends, but how rare such an one compared with the number whose lives are full to overflowing in the joy of loving companionship. There is abundance of love, abundance of health, abundance of wealth, the three great requisites for man's fullest enjoyment of life.

In the book of Job there are wonderful promises given to man of the good that is to be bestowed on him. He is to have the silver of strength (abounding health) and gold as the dust of Ophir (signifying the purest quality). Unlimited power is to be his also for whatever he decrees is to be established unto him. And all through man's obedience to the one requirement, "If thou return unto the Almighty," in other words—acknowledge but one Presence and Power.

The allegory of the Garden of Eden is a beautiful story portraying an ideal existence for man. The good was all prepared, but man was to "dress and keep it." One thing he was not to do—he must not eat of the fruit of good and evil. But he ate of this fruit and ever since has been seeing some mighty good and some mighty evil, because he had departed from the All-Mighty.

Later, the law back of the expression of the fullness of good was explicitly given to the Children of Israel in these words: "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, the Lord thy God will set thee on high above all nations of the earth. And all these blessings shall come on thee, and overtake thee." Deut. 28:1, 2. Of course this means that when man is obedient to the law, his good pursues him, chases after him until it overtakes him. Then

it is that his good is not in one activity or phase of life alone, but "Thou shalt be blessed in all thou settest thine hand unto."

In the course of time this nation was instructed to build a wonderful and beautiful temple as a reminder of God's presence with them, his faithful care in delivering them from Egyptian bondage and bringing them into a heritage of plenty. David declared the law of abundance in these words: "Because I have set my affections to the house of my God, I have of mine own proper good, of gold and silver, which I have given unto the house of my God, over and above all that I have prepared for the holy house," 1st Chron., 29:3, a very great surplus. Because he had set his affections, his heart, on the accomplishment of this work which was not for his gratification or personal advantage, but to declare the Truth to the coming generations, he had his "proper," his rightful, apportionment, and over and above all that he had prepared for the "holy house," "three thousand talents of gold and seven thousand talents of silver." When David had finished telling the people how the law had worked for him, he called on them to work with the law themselves, saying "Who then is willing to consecrate his service this day unto the Lord?" Many efficient workmen, the narrative relates, offered themselves for every work needed in the building of the temple. The one who is faithful and courageous enough to prove the law always inspires others to their highest endeavors.

Some one will say, "That may have worked all right at that time, but is it practical for twentieth-century business methods?" The eternal law is changeless and knows neither times nor seasons when man co-operates with it. Since all that is eternal is omnipresent, the law works in every phase of man's activity, as many have proved in the home, in social relations and in the commercial world.

The law means putting "first things first." Is the understanding of the Truth of Life more important to you than pleasure and amusement? Is the good of humanity vital to you? Is the work of your church or center as important to you as winning the war was a few months ago? Jesus said, "Where your treasure is, there will your heart be also."

When man realizes that the fulness of good has been bestowed, that his Garden of Eden has already been planted, he will know that the good is for all and as he has freely received so must he give. Faithful recognition of the law and joyous co-operation with it makes David's prayer our own: "Blessed be thou, Lord God our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee and thou reignest over all; and in thine hand is power and might and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank thee and praise thy glorious name." 1st Chron. 29:10; last clause omits "of Israel" to make the prayer more individual, 11-13.

"The boundary between the two worlds is imaginary."

I Am Immortal Spirit

MRS. C. L. BAUM

"THE Gift of God is Eternal Life." In the application of Truth for the Self, we must declare first—I am Spirit. Since all Spirit is immortal, we shall then know our deathless, eternal nature. Since we never began, we can never end. Death is unreal, Life is Real and Eternal. The Self is immortal and Spiritual, not mortal or material. This is to be realized here and now, in this place, at this time. The Self is not born of the flesh, but is born of the Spirit. That which is born of Spirit is Spirit.

The entrance of thy word giveth light. I am the word of God, made manifest. This is the changeless truth of each one of the Divine family. When, however, I am *consciously* the word of God, my entrance into any darkness of ignorance brings the light that overcomes. This Light brings wisdom to the ignorant. This Light brings healing to the sick. This Light brings redemption for sin. This Light brings peace to all turmoil. There is no reality in ignorance, sickness, sin or turmoil, hence the entrance of the Word heals them through its own Light. "God is Light and in Him is no darkness at all." "This is the Light that lighteth every man that cometh into the world." I am immortal Light.

Through spiritual understanding I realize my Divine Nature. As we look at the external things of the world and declare, "All these things are but signs of a world invisible," so as we look at our external world we can say the same thing. The invisible world is the world of Cause, of Mind, of Reality, and brings forth by Law and not by chance, and we, as invisible spiritual beings, bring forth into our world according to the law that "like produces like."

I will glorify God in my body. In my flesh shall I see God. This means that we do not have to die and go to heaven to see God, but that right here, today, as we stand upright in the Truth we know, we may see the Shining Presence of the One that is "altogether lovely."

"If we live in the spirit, let us also walk in the spirit." When we are believing ourselves to be material in self and body, we come under all the claims of materiality, including sin, disease and death. But knowing we are spirit, immortal and eternal, lifts us to our divine estate.

That which is born of Spirit is Spirit; therefore man as the expression of God is Spirit and always connected with his Source. As man recognizes and accepts his spiritual nature, he shows forth the divine Life in perfection of form in his own place, and with the changeless freedom of Spirit. Centered upon the spiritual plane, he is transformed "into the same image from Glory to Glory by the Spirit of the Lord."

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

"No longer forward or behind
I look for hope or fear;
But grateful take the good I find,
The best of now and here."

THE SHADOW CHRIST—ISAIAH 40-64

AGNES M. LAWSON

TO ATTEMPT to appraise this Herald of the New Time—which is not new at all, but a proclamation of the "Ancient of Days"—the eternal Real, knowing neither time nor space, requires a pen tipped with Light. Not a vestige of the personality of this prophet appears; he is just a Voice speaking from the latter end of the captivity in Babylon to his fellow captives; looking across the desert to Jerusalem—then a city which lay in ruins, that is to be rebuilt by the soul of the nation which through suffering had found itself—and from thence to the "ends of the earth."

As Jeremiah had sung the swan song of the old time, the "Great Unknown" sings the trumpet song of the new time—proclaiming the advent of the reign of Righteousness. So modest is this greatest of all Hebrew writers that we find his book attached to that of Isaiah, possibly because the optimism which is the keynote of each made their association inevitable, or maybe because this is the fulfillment of Isaiah's vision. The writer who begins his book with the words, "Comfort ye, comfort ye my people, saith your God," sees farther than he whose vision climaxed with the One who should be born of the house of David, and who would establish what would be still a typically Hebrew kingdom; this seer visions a people going out to conquer the whole world with no other instruments of warfare than gentleness and light.

"Behold my servant, whom I uphold; my chosen, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the nations. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment in truth. He shall not burn dimly nor be bruised, till he have set judgment in the earth; and the isles shall wait for his law." O, Jewish and Christian nations who have persecuted each other, how far short ye have fallen of his ideal! Ye have slain each other, fought religious (?) wars, and martyred the prophets of light. Yet steady and persistent has his light shone, and the One, who personified himself with the vision, was bathed in his light. Yet this prophet's ideal was not limited to one man; he saw a *people*, those whom he called the "Suffering Servant of Jehovah," resplendent with the spirit that had been put upon them redeeming a world by shining through it.

Instead of writing this article I was strongly tempted to say to the readers, "Procure a 'Modern Reader's Bible,' read the notes to the book and the book itself—'The Rhapsody of Zion Redeemed'." I am conscious of a feeling of humility in approaching this prophet; and I write about him because, among Biblical characters, this, which is neither a man nor a character, so far as we can trace, but a Light, is so insistent that all before his time leads up to him—and all after his time must look back to him. In my own Bible, the one used when I first became a student, and clung to for both comfort and healing, this prophet's pages are more marked than any other in the whole book, and that which is

most sacred to us we are most reluctant to speak about, because words are so impotent to convey the feelings aroused by one who has been a great inspiration.

Christianity was born in the consciousness of Isaiah but it culminates in him who has been called "The Second Isaiah." His vision is no longer confined to the *Hebrew*, but sweeps out into the *human* race. It is a light of "irresistible illumination, which shall not burn dimly until it reach the farthest ends of the earth." Rhapsody is a word borrowed from music by Professor Moulton to express something which "is not paralleled in other literatures. They are spiritual dramas, a fusion of all literary forms." Of this particular book he says: "It may be safely asserted that nowhere else in the literature of the world have so many colossal ideas been brought together within the limits of a single work."

Furthermore: "It is the boast of both England and America that its higher education is religious in its spirit; why is it then that our youth are taught to associate exquisiteness of expression, force of presentation, brilliance of imaginative picturing, only with literature in which the prevailing matter and thought is on a low moral plane? Such a paradox is part of the paganism which came in with the Renaissance, and which our higher education is still too conservative to shake off. The friends of literary education who rebel against the thought of so one-sided a culture have a definite issue to contend for; that at least Isaiah and Job should take their place beside Plato and Homer in the curricula of our colleges and schools."

The American writer who said, "I wish that every young man and woman could go through college, to find out how little they can learn in them," was probably right. Personally I am an ardent advocate of the higher education, but in meeting many college trained men and women have found their education to be what we call in typing the pick-and-peck method. A scrap of learning here, and a scrap there, no beginning, no orderly unfoldment, no climaxes. Thoughts, ideals, nations, do appear, unfold, climax and pass away, leaving their message in the human consciousness; a leaven that never ceases to work for the betterment of the race; so that no matter what the seeming to human outlook, to spiritual vision the race is always "going straight forward."

The great nameless prophet made a discovery, hitherto unrecognized by preceding prophets: Suffering, trials, temptations, deprivations are not evidences of divine displeasure; but divine educations and opportunities to apply the spiritual principles that one professes to believe in. I find this misunderstood so largely among students today. Those students who wonder, Why *this* came to *me*? meaning a special opportunity to demonstrate Truth. They get on the *underside* of it by calling it a *trial* instead of taking the *upperside* by calling it an opportunity.

(Concluded in the next issue)

The Release of Cain

By BOLTON HALL

NO, SIR; I don't think it was a dream, and it couldn't have been that I imagined it all, for you know I was born and brought up in Mexico, out on the plains, and I'd never heard that story about Cain.

It was the second day that I had been lost, lost on the bare bad lands, or maybe it was the third. I had no way of keeping track of the time, and lack of food and water had made my head dizzy so that I couldn't know hours and minutes. I despaired of ever seeing a human face again. As far as the eye could see was only desert—endless desert—and nothing was moving but the relentless sun and millions of little ants that scurried around my feet. For a time these seemed to interest me, at least they and I were alive; but there was nothing else, and at last I dropped down—to die.

Just at that moment I felt some quick blows on my boot, and a whir that had been in my ears so long seemed to grow louder. I looked at my leg and saw that as I fell I had pinned a big rattlesnake to the sun-baked ground with the side of my boot, and he was striking again and again at the leather near his head.

My stick was still in my hand, and I raised it—the snake was working forward under my boot, in a minute he would reach my knee, but the thought came to me almost at once, why should I kill him? I must die sometime. The snake was here in his right place, a very king in his handsome vigor, and I had hurt him. He wanted to live. I could see the strong muscles swelling under his skin as he struggled nearer and nearer my knee.

I threw my stick away and shut my eyes. Then I felt a burning feeling where he struck me. In a moment he had stopped striking and slid easily from under the weight of my foot, slid away—to nowhere!

I give you my word there is not so much as a tuft of sage or a stone on all the plain, nor there wasn't a hole but the little sun-cracks in the earth.

THE TRANSFORMATION

As I looked around wondering and trying to make out where he'd gone to, I saw a man standing beside me who came from nowhere, too. He picked me up and carried me all that day until nightfall, when we came to a ranch on Gyp Creek. He was a big fellow and broad-shouldered. He said he was Cain, the son of Eve and of the snake; and he told me how his brother was a sheepman, that he had killed him, the same as we kill the sheepmen here, and God had thrown him back into his father's shape and told him he must live like that and be against every man and every man's hand against him until some man that he would bite and that could kill him should love him enough to spare him.

The power that required him to take the snake-shape made him snakelike too, and I could feel how intense were his sufferings, for, though the passion to kill was upon him, the memory of the crime committed so long ago remained in anger and hate, and he wouldn't want to strike, but he couldn't help it. It was his punishment that he *must* strike.

And he went on to say that it was the hate of our brothers that made all the evil of the world; that love was the Savior that would redeem the world, and that before we can love, which is doing good, we must quit hating, which is doing wrong. He said that it was not enough not to hurt anyone, nor always to do good to everyone; that to love truly, we must forgive everyone, those who would injure us and those who treat us unjustly. I remember just the words he said, "We must even cease to wish that they should get their deserts. The moment we accept the order of nature, which is the kindness of God, and so get free of all bitterness, then begins the real life, and the happiness of the man who so lives is as natural as the growing of a plant in the light. Only such love satisfies the soul and gives happiness, which is the reward of love." He said that, if we love, though we be dead yet shall we live again, and he told me many other things that I can remember only in my heart. I am an ignorant man.

These ranchmen claim that I drifted in at Gyp Creek about midnight, plum crazy with nothing but a bad bruise on my knee; but I know better. Well, sir, I had killed men in my time, but since that day I've never killed a living thing, and never will.

WHICH WOMAN ARE YOU?

By STRICKLAND GILLILAN

Each day she spoils her happiness
By picking out the hardest thing
For her to get—a snowy dress
Upon her child who loves to fling
Dust by the handfuls in the air
And grime himself; a special shade
Of goods that she has seen somewhere:
A certain *outré* width of braid—
Something exceeding hard to get,
But that she has to have or fret.

So, though the sun shine warm for her,
And though the day be bright for her,
The world holds aye a storm for her,
And nothing e'er is right for her.

Another says: "I must decide
Which are life's big things, which the small.
If naught of cogent harm betide
My loved ones, which are best of all
That I possess; if I can keep
My wonted health and know no lack
Of needful clothing, food and sleep,
No trifles that bestrew my track
Can trouble me! and I shall praise
The Giver of my glorious days."

So though the small things oft go wrong,
The larger joys of life are hers;
Her lips are aye attuned to song,
And she is glad, whate'er occurs.

Thou knowest not what argument
Thy life to thy neighbor's creed hath lent.
—Emerson.

This life of mine that seems but as mine own
To mar or glorify at will, might be
The only Bible that some soul hath known,
The only chart on God's eternal sea.
—Minnie F. Hanenstein.

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NONA L. BROOKS, Editor

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IN GOD WE TRUST

Are You Self-Supporting

I DO not mean do you earn so many dollars a month; I hope you are earning all that you need, but I trust that your self-support goes further than that, for, if that is the limit of your resources, you are an unhappy creature and are 90 per cent inefficient.

The new ideal in all activities is 100 per cent efficiency. It is stimulating to have the rating kept high—"Hitch your wagon to a star" is a good injunction. And wonderful is the thought that this law has been proved many times over—*try and you shall succeed.*

Life should be and may be for each one of us full of richness, beauty and goodness. Our activities should be varied, satisfying and effective.

How shall we make them so?

Let us begin at the beginning and work from that outward. The Beginning—God, God is all. One who grasps the meaning of One Universal Presence and applies that Truth to his every activity becomes powerful in all that he does.

However great the joy and satisfaction of outward attainment, the blessedness of the inner consciousness is far greater. Oh, the wonder of being, of living, of doing, in this illumination!

So let us not be spiritual beggars, but storehouses of spiritual treasures. Teachers, practitioners and books are helps along the way. But we cannot get the best from them unless, while they are doing their part, we are earnestly doing ours.

We must be spiritually self-supporting, then will our mental, commercial and social energies be at full tide.

MAKING EACH DAY BEAUTIFUL

When consciousness first comes in the morning, the thought should be something uplifting. I like to say, "Every moment of this day is filled with God, therefore every moment is filled with good. Everyone I meet is a child of God and God's Spirit shows through him to me. I am God's child and God's Spirit shines through every word I speak, through everything I do. I meet every experience of this day with perfect trust in God. He can bring me only good, I think and speak only that which is loving and true, for the Wisdom of God puts Its own thoughts into my mind and speaks Its own words through me. This day is perfect and complete in God. I thank Thee, Father, that it is so."

But that is not all. One must fulfill his own prayer. He must be true to his own recognition of the Presence; this we call Practising the Presence. When one is faithful to this morning word

throughout the day, not only will he have a day that is worth while but it will be a growing time, and his evening consciousness will be, "Father, I thank Thee for the glory of this day."

RELIGION AND LIFE

"I cannot hear what you say for thinking so steadily of what you are," said someone who looked deeper than the surface.

An American was employed by the government of Japan as a teacher in one of its schools. He gave promise that he would not—for a certain time—speak a word to his pupils on the subject of Christianity. He was true to his word, but most earnestly did he live the Christ life before those boys. Though he said no word to influence them, he lived such a beautiful Christian life and his example was so blameless, that one day forty of these students, unknown to him, met and signed a covenant to abandon idolatry.—*The Sunday School Journal.*

PRAYER

God is my help in every need,
God does my every hunger feed.
God dwells within me, guides my way,
Through every moment of the day.
I now am wise, I now am true,
Patient, kind, and loving too.
All things I am, can do, and be
Through Christ, The Truth, that is in me.
God is my Health—I'm well and strong,
God is my Joy, the whole day long.
God is my All, I know no fear—
Since God, and Love, and Truth are here."

A TREATMENT FOR THE REALIZATION OF HEALTH

God is all and I now realize that I am one with the Father. My health comes from the Source of all, and I am free from all claims of sickness or in-harmony. There is no reality in beliefs contrary to Truth, and I am whole by the activity of God's Perfect Health within me. M. H. DIXON.

FOR SUPPLY

There is but One God, Father of all. We are the children of God, and it is our Divine right to be supplied with all the Father places at the disposal of His children. Our own comes to us through this sure and certain Law of God, and we are now blessed with sufficient for our every need. We now partake of these blessings with gratitude, and we praise and give thanks to the All-Providing One for His bountiful gifts. M. H. DIXON.

To know the Power within,
To meet the world in Love,
To cherish for Mankind a boundless Hope,
To hold Divine Relationship with all that is,
To have the Mind a Perfect Instrument,
To make wise use of every Circumstance,
And to be all I am in all I do:—
Such is the Perfect Life of Man.

—Victor E. Southworth.

"Remember the Week Day to keep it Holy."

The Observer's Column

WHAT IS AN AMERICAN.

IS it a question of geography, a uniformity of government, a single nation? Is it even what psychologists are pleased to call a "state of mind"?

We are uniformly convinced that the first three questions are matters of the Seventeenth Century and that the last is rapidly going the way of the Eighteenth Century. And yet it has its points of contact by which one can measure most of those calling themselves Americans.

What is our state of mind so broadly stated that it contains varying opinions, divergent points-of-view and diametrically opposite conclusions?

It is a vastly difficult question to settle that fact for ourselves. Luckily we have no qualms as to our judgment of similar questions in other countries, and therefore we can accept alien judgment on domestic problems understandingly. How many different people I have heard say during the past year, "Why, yes, Americans should understand European problems, for we are far enough separated to get a bird's-eye view. The verdict of history will sometime prove us right." Will it? At any rate, for my present purpose, I shall take it for granted and translate for you the judgment of a Frenchman on this very question. He is a well-known historian and economist, Daniel Halevy, and has written the keenest study of the President that I have read. His sub-title is, "A Study of American Democracy," and in these three hundred pages he tries to explain to the European critic why America was so long in making up her mind to join the Allies, and he shows us that President Wilson was wise enough to know that the Americans must wait until they could declare war as a "united people," as "one state of mind," in regard to the rights and wrongs of the Allies and their enemies, at any rate, and then he comments:

"Philosophers have questioned themselves more than once as to 'what is a nation.' They have proposed an infinite number of answers and they have been right in so doing, because there are in existence many nations, and each one has its reason for existence, its hidden meaning and its own spirit. Such a nation is a union of ideas that are loved passionately and maintained tenaciously in all climes under all flags. With another it is a home-land, a beloved past: with still another a language, a race, a cult. What is then the American nation? It is not the land itself; its soil hardly stirred as yet would not justify the passion felt for a thousand years borne by the average Italian or Frenchman towards the very earth of his country. It is not a language, nor a race, nor a cult. America mingles all blood-strains, all idioms, all beliefs. It is not a Past. America sprung into being only yesterday. What is it, then, this America? It is a tomorrow. It is a period of waiting for a righteous people blessed in fate and fortune. The Future more than the Past fills the thought of America. Memories, pressure of past centuries, have less power over her than the call of the centuries yet to come. America is hope. Diminish the hope, you will diminish American vitality. Suppress it, you will destroy her. The President knows the truth. 'I would sooner sacri-

fice,' he says in one of his popular speeches, 'a part of our territory than a part of our ideals.' Humanitarian liberalism is the true religion of the American people."

Humanitarian liberalism, is thus the trade-mark a Frenchman put on our basic belief and fundamental character. It may be our high-water mark, a line that traces in times of World Crisis what we might become in ordinary periods. One sometimes wonders whether there are any ordinary periods. They all are so stamped with process that in studying them there never seems to be days when the newspapers are dull, for they are the living record of throbbing, vital change!

The other day, in speaking of the coal-strike, a friend said to me, "I know it to be a fact that many coal laborers in striking make a great personal sacrifice for others, sincerely believing that what they do will cause better conditions in other fields. It is a spirit of loyalty, a spirit of self-sacrifice, that however evoked they are showing forth. If this flame of idealism be raised by selfish agitators, so much the worse for the men who do not understand it."

Another proof of the far-reaching humanitarianism of our days. Even when the way seems darkest and the roads diverge, we may know that back of temporary misunderstanding lies a National State-of-Mind, and it alone will direct the issue.

"For the Battle is not yours but God's."

JUNE B. BENEDICT.

SIGNS THAT FOLLOW

It has always been a "family" failing to become very nervous when the wind blew heavily. I made my unity with the wind by declaring that the wind was of God and sent by Him for a purpose of good; that I loved the wind, for in its blowing it accomplished its mission upon earth, that it could not make me nervous, for I was in harmony with it, and I blessed it in its power to do good.

A STUDENT.

When I first began the study of Science, conditions arose whereby finances got very low, our total cash assets being represented by only a few coins. I went to my teacher, and, placing the coins on a table between us, together we held the thought of God's abundance; we blessed each piece of silver with increase, and we knew that in God's open hands held out to me was sufficient for every need of my body and being, and that through Truth my vision was cleared and now I was able to see my supply. Within a few days the payment of a long-forgotten debt was sent to me, this being ample to relieve all stress until other remuneration began to come in. Never since that time have I felt the anxiety over financial matters that I had previously, although many times there has seemed a lack. While I could not see my supply, I knew it was there and would become visible when the right time came.

A STUDENT.

A Truth is not mine until I have put it into action. It matters not how many times I profess that Spirit is All, unless I can carry the realization of this into every form and experience I have not seen the completeness nor testified to the Truth.—
J. S. P.

Supply

ORAN C. MILLER

JESUS recognized, accepted and gave to the world this: "Freely ye have received, freely give." This law is certain and sure; is true, always. As there is a law of cause and effect, of sowing and reaping, of thinking and being, so there is a law of receiving and giving. The receiving comes first and is, in a way, the cause. We cannot live without receiving. We are always receiving: we receive air, water, food, sunshine, life itself; we receive the thoughts of others and the gifts of Omniscience.

It is what we consciously receive that we give. Just as we are always receiving—just as we cannot help receiving—so are we always giving. That which we choose consciously to receive do we give. That which we consciously and freely give do we receive. And in the receipt after the giving we find a great increase, for it is then that we find that abundant fullness of God here and now for everyone to richly enjoy.

Since God is omnipresent fullness of all good, I choose to receive only the good. I receive all good freely and in abundance. I recognize the good things I am receiving, acknowledge the Source and show my appreciation and express my thankfulness by making myself receptive to a fuller consciousness of the beauty and holiness of God. This I can do only by giving—that is by keeping the channel open—for it is only when both ends of the channel are unstopped that God in His fullness can flow through me.

There are three ways of keeping the channel open and in this way to realize abundance and become true expressions of God: First, by giving in thought—by thinking only the good, which is all that is consciously received. I give in this way by sending a silent blessing to everyone who needs it. Next, by speaking only that Truth which I have received, and am now receiving. I speak only the Truth—and always speak it when the Divine Urge within prompts me to do so. And, finally, my every action is true and pure, for as everything that the Father does for me is done perfectly, so must I always act in the same way, for I am a true Son of God.

I think, speak and act—I give—love in my home, for I have received a spirit of love from God, and I continuously receive love from all members of my family. I express to the best of my present consciousness the fullness of God's love.

In the same manner, in every activity, at home, at work, with integrity and love, I give only the good which I have received; I am the perfect witness wherever I am.

At work, each thought, word and deed manifests the knowledge and understanding I have received; the guidance and instruction that have been given to me; the nature and life, the love and joy, the power and ability, that I know are mine. Truth, through me, instructs my assistants, and as I have been and am willingly obedient—that is to the degree that I have consciously recognized and accepted the Spirit's guidance, do I receive willing obedience, do I have co-operative doers.

This is true: "I have overcome, you can overcome." Likewise, since I have received abundance in being, spiritual understanding, orderly guidance, pure knowledge and complete consciousness, I am the perfect witness, the practical demonstration, the willing obedience, the co-operative doer and the active realization. Everyone is all of these things, for we are all children of God and those who choose to receive the omnipresent fullness, give freely to all others and thus help them to complete consciousness.

Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer. Psalm 19:14.

Be ye perfect even as your father in heaven is perfect. Matthew 5:48.

"My cup runneth over."

In life—not death—

Hearts need fond words to help them on their way;

Need tender thoughts and gentle sympathy,

Cares, pleasant looks to cheer each passing day;

Then hoard them not until they useless be;

In life—not death—

Speak kindly. Living hearts need sympathy.

—Selected.

Think beautiful thoughts and your loneliness will disappear.—*Christian D. Larson.*

The cheerful man makes a cheerful world.—*Samuel Smiles.*

The COLORADO COLLEGE of DIVINE SCIENCE

Incorporated, 1898, Under the Laws of the
State of Colorado

730 East Seventeenth Avenue, Denver, Colo.

From Articles of Incorporation and By-Laws:—

The objects for which said College is incorporated are: To establish a college for the purpose of instruction in the law and order of Divine Healing as declared by Jesus Christ, and for the promotion of the religious, educational and ethical principles which are known as Divine Science, and to grant and confer degrees, diplomas and ministerial certificates to graduates.

To establish and promote the organization of churches and colleges of Divine Science in the State of Colorado and elsewhere.

Ministers shall be ordained by such appropriate ceremonies as may, by usage or custom, be adopted or prescribed.

Classes: Primary-Training (which consists of the teaching and application of the fundamentals), price \$15.00.

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