

# THE DIVINE SCIENCE WEEKLY

PUBLISHED BY THE COLORADO COLLEGE OF DIVINE SCIENCE  
1819 EAST FOURTEENTH AVENUE, DENVER

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

Vol. V

FEBRUARY 10, 1923

Number 6

## The Faith That Dares

BY NONA L. BROOKS.

**T**HERE are two kinds of faith—blind faith, that trust which does not understand why, and illumined faith, the trust that is based on a true understanding of the Infinite Source of all life. Both kinds are powerful; but it is self-evident that the latter is supremely so.

Faith is the great power in human experience, both in inner unfoldment and in outer progress. The inner expresses in great souls; the outer, in marvelous achievements. I bow in reverence each time I journey over our mountain roads. The daring thought that conceived and gave expression to such feats of engineering is the faith that dares. As we contemplate the wonders of the world today, let us acknowledge the Great Power at work to carry on. Think of the courageous faith that imaged and put into form the airplane. Think, too, of the faith of him who made the first flight—he dared something never done before. This is the kind of faith needed. It is the faith that does not acknowledge obstacles, but uses these as stepping-stones, that gives expression to the discoveries and inventions of the present era. Each attempt to achieve something better and truer is faith taking form. Achievement is the result of illumined faith, because the faith which expresses itself in great attainment is founded on a certainty of Infinite Power. The sublimest moment in the world's story was based on faith that dares. Turn your thought back to the summer of 1492 when a tiny fleet of three vessels was being manned. These vessels were destined to accomplish the most important journey in history. Think of the faith of the great discoverer whose supreme courage manned that fleet with a power that transcended every obstacle. Watch the ships sail away upon an unknown sea which the fears of men had filled with numberless terrors. Standing at the prow of the guiding ship is a dauntless soul with face turned toward the West, and with soul set true, for he was leading an expedition that would enlarge the lives of men.

The little ships set sail, become mere dots on the horizon, and finally fade from view! Do you catch the feelings of most of those left on shore as they turn back to the events of every-day with pity in their hearts for the foolish adventurers, and perhaps a sigh of regret for the money their sovereign had wasted in the pursuit of fantasies and dreams. But, friends, it is by such souls as Columbus that the sails

upon the ships of human progress have been set in the right direction. They have faith in the external, and conquer the circumstances of their world. How much greater is the faith in the things of Spirit, when we know the power and inner certainty of the Invisible Universe. So powerful is illumined faith, for it rests upon the Universe of Truth. Its roots are alive with the knowledge that God is All!

Faith must be founded on that which is largest and best—God Universal—Infinite Being as the Source and the sustaining and impelling Power, limitless in accomplishment!

Our lives are strong to the degree that we have faith. Faith sees through human experience and comprehends the laws of life. It does not falter in the certainty of the outcome, for its foundation is living certainty of Infinite Power. Those who have faith are true to Spirit; they know and live by it. Hence their lives are strong and unwavering.

Faith is powerful according to its basis and strength. It is well to place trust in one person, but universalizing the trust until it permeates our attitude for all humanity is vastly better. Faith in a limited, manlike God is better than none, but faith in God as Universal Love ever expressing is the power that motivates life. In it is all attainment—the on-going of the race.

Think of the blind trust which Abraham placed in a personal God contrasted with the illumined faith that Jesus lived, expressing the presence of a Universal Father of love. Abraham's faith was worthy, truly—for he was ready to give his all. He was a "friend of God" and "walked with him in the garden," touching Him inwardly and acknowledging Him outwardly. But he did not see God as Infinite Love and Perfection. The strength of his conviction was more powerful than that on which it was founded. In answer to prayer came a precious gift from God, a son, Isaac. During the height of his joy of possession, Abraham thought that he heard his God asking for the sacrifice of this boy. So with the lad he took a three days' journey to the mountain to offer up his living joy. Isaac's question, "Where is the lamb, Father?" was answered by Abraham with, "The Lord will prepare the lamb." And just as Abraham raised the knife to slay his son, he heard the angel's voice, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not with-

held thy son, thine only son from me." And Abraham lifted up his eyes and beheld a ram caught in a thicket, which he sacrificed. Abraham's blind faith lacks not strength, but bigness and richness.

Jesus had the illumined faith that dares. Few who heard him could conceive the greatness of his word, but the love it has stirred in the hearts of men for nineteen centuries proves the value of the message which he dared to give. Its central idea was Love Universal. Jesus told men that his life was divine, and so was theirs. He showed them the Father in his own life. Other great souls had given this message to a degree, and had lived it; but no one has so stirred the souls of men. Every one feels the spirituality of Jesus. One finds that in speaking to groups of working men and others, who are opposed to organized Christianity, that no man is opposed to Jesus, the Master. The minister who speaks of Christian Principles as exemplified in Jesus' life, not of the church as an organization, will have the ear of every man in the room. The faith of Jesus, illumined by his certainty of God as All in all, was the biggest, richest, most powerful, that we know. He lived the life; he did the works.

What kind of faith have you and I? Is it illumined? Does it dare? Our faith is illumined and it dares, if we know and say that God is in his world, even though dark shadows seem to obscure His light. Do we dare to call all men our brothers because we are all children of the living God? In spite of appearances of evil are we knowing All Good? Are we true to the great reality—God is in His world?

The faith that is based, grounded, founded on Reality is the faith that dares to speak and to trust in spite of the negative conditions that seem to exist in all parts of the world today.

Let us stand together for freedom, and save many complexities. How shall we answer the difficulties arising from these projected measures for compulsory medical attention? Since it is the law shall we comply? Let us be law-abiding unless a man-made

law transgresses the Great Principle of Being. If all who do not believe in compulsory medical attention stand together with faith we shall never lose out. He that stands true to Principle never loses anything worth keeping. He that loses personal belief for the sake of the Universal, finds true life. We may seem to be losing, but it is only the personal going; we are gaining the whole. The individual has the right of choice in a free country, hence compulsory medical attention violates principle. Shall we who base our lives on Divine Principle the Source of all law, stand true? Is our faith based in God Universal? Is it strong enough to dare all for Truth's sake?

According to man's faith is his life, and the outcome of the issues before the world today will be according to the faith of us all. A timid faith gets nowhere; a daring faith is the foundation of success.

Let us be true as Abraham was, and courageous as Jesus was. Even if the story of Abraham and Isaac is an allegory, in some one's thought a mighty faith true to the letter was conceived. He who listens with the ear of faith hears God speak, and cannot worship anything in place of Universal Love. He will recognize no barrier between himself and the Father, for in the faith of Jesus, man and the Father are One.

"According to your faith be it unto you." A timid faith gets only partial results. A bold faith is limitless in power. Blind faith holds us true to the letter, but in illumined faith is eternal unfoldment. It moves mountains, and in its understanding light the world is being saved. The faith that dares, reveals God as the power that impels, the love that guides, the joy that gives courage.

Let us rejoice in the faith that dares to give up the dearest treasure for the greatest good to all men, that dares to let go of lesser conditions in order to hold true to the Vision of the Greater, that dares to give all for Truth's sake!

## From Platonius

(Extract from letter of Platonius, a Greek teacher of Truth in the First Century, to Flaccus, his student.)

"It would be monstrous to believe for a moment that the mind was unable to perceive ideal Truth exactly as it is, and that we had no certainty, no real knowledge concerning the world of intelligence. It follows, therefore, that this region of Truth is not to be investigated as a thing outward to us and so only imperfectly known. It is within us. Hence the object we contemplate, and that which contemplates are identical; both are thought. The subject cannot surely know an object different from itself. The world of ideas lies within our intelligence. Truth is not, therefore, the agreement of our apprehension of an *external* object, with the object itself. It is the agreement of the mind with itself. Consciousness, therefore, is the sole basis of certainty.

"The mind is its own witness. The wise man recognizes the idea of God within him; this he develops by withdrawal into the Holy Place of his own soul. He who does not understand how the soul con-

tains the beautiful within itself, seeks to realize the beauty without, by laborious production. His aim should be rather to concentrate and simplify, and so to expand his being, instead of going out into the manifold; to forsake it for the One, and so to float upwards toward the divine fount of Being whose stream flows within him. You ask, How can we know the Infinite? I answer: Not by reason; for it is the office of reason to distinguish and define. This Infinite cannot therefore be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer, in which the Divine Essence is communicated to you. This is ecstasy. It is the liberation of your mind from its finite anxieties. Like only can apprehend like; when you thus cease to be finite you become one with the Infinite in the reduction of your soul to its simplest self, its divine essence, you realize this union, *nay, this identity*."—*The Truth*.

## Spiritual Diagnosis

BY MRS. C. L. BAUM.

It seems a far cry from matter to Spirit, yet many persons have passed quickly from material beliefs into the knowledge of Spiritual reality.

Man has been bound for centuries, and has perhaps suffered more from physical diagnosis than from any other cause. He has been controlled by feelings, bodily sensations and appearances. He has been the victim of drugs, poisons, and all manner of external remedies, and not realizing that there was a better way to health, has not turned to the truth of his own Divinity for salvation.

We are discovering that external means have not healed the race from sin, sickness and disease, and today we are facing the light of revealed Truth. This Truth shows us Spiritual man, one with his Source, eternal and perfect.

As man recognizes that he is Spiritual in being and Divine in nature, he abandons the belief of physical causation and asks to be healed of false conceptions and mental delusions.

All would be clear sailing if man could be de-hypnotized from racial and personal mistakes and his mental home be put in permanent order. But man must work out his own salvation, no one else can do his thinking and consequent living for him.

The words of Jesus still hold good: "Behold thou art made whole; sin no more, lest a worse thing come unto thee," and no man can retain his blessings if he disregards the law by which he receives them.

The One Cause of the Universe, and all that is included in its immensity, is Mind, Infinite, Changeless, Perfect—with its own thought-activity as the only creative power. It is unthinkable that the Divine Mind of pure Intelligence, could or would create sin, disease or death. As man of himself is not a creator, these seeming conditions can be only reflections of man's perverted mental pictures, which appear through his mistaken conceptions.

How, then, is a Spiritual knowledge of man going to help his present unhappy conditions?

First, it changes his point of view in regard to himself; perceiving that he is the direct expression of the One Universal Mind, he thinks differently and his living registers an immediate change.

Second, as he realizes his Divine Nature in its wholeness and perfection, he applies the Truth he knows to all abnormal conditions. He finds the knowledge of Truth a healing, cleansing power, which destroys the illusion of disease and brings perfect Health to his comprehension. Man soon understands that fear and ignorance are his greatest enemies, so he substitutes conscious trust and wisdom in his thinking; this leads him steadily forward in the path of righteousness and peace.

What, then, is a Spiritual diagnosis of man? Man is conscious center in the Mind of Universal Intelligence. He is endowed from his Source with Wisdom, Love, Power, Health and Eternal Life. Man is never separated from his Source; as he comprehends what this means, he finds himself free from all false conceptions. Being always a pure Spiritual Idea of God, His Divine Nature is unfolding in perfect harmony.

## Manifestation

A LESSON IN FUNDAMENTALS.

CHILTON LATHAM,

(Student in California College of Divine Science.)

Stage 1—*Manifestation Defined.* That which is manifest is that which is clearly evident, that which functions on the physical plane where "he who runs may read."

To students who recite indefinitely teachers delight to say, "If you know the subject you can put it into words." I have often said to my own pupils, "In order to transfer to the mind of the listener the picture that is in your own mind, the first essential is that your own picture should be crystal clear." It is only from the clear film that a satisfactory photographic print can be made. This is a fundamental truth. Therefore we ask, "Is the thing that we seek to manifest clear-cut? Is it Truth?" The answer is a prompt "Yes." We may be surer of this than of anything in external experience, for the thing to be manifested was first conceived in God-Mind and rolled up by him in the man whom he created in his own image and likeness.

Stage 2—*The Technique of Manifestation.* The picture may be wholly clear in my own mind, but if I do not speak a language that is intelligible to those about me I cannot transfer the image to their minds. A pianist may be wholly in sympathy with the idiom of a Debussy; if his technique be faulty the picture that he transfers to the canvas of the waiting mind is likewise faulty.

Technique, then, is the necessary factor, the intermediary between the thing to be expressed and its perfect expression.

We now ask, "What is the technique of manifestation?" It is recognition of God as the Source of all Good, as Omnipresent, Omniscient, Omnipotent. We may add as many attributes as we choose;—God is Truth, Light, Life; God is Law and Order; God is Beauty; God is Joy; to facilitate the particular manifestation we desire. The principle remains the same.

How is this technique to be obtained? Exactly as any other technique is obtained,—by adhering to the fundamental principle, which is recognition; then by practicing this recognition regularly and earnestly, in season and out of season. It will be a matter of steady—oftentimes, slow growth. Recognition opens the way. Practicing deepens within one's self the realization of the Truth of the Infinite Presence, as so beautifully set forth in Isa. 30: 20, 21: "And though Jehovah give you the bread of adversity and the waters of affliction, yet shall not thy teachers be hidden any more; but thine eye shall see thy teachers; and thine ear shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left."

Stage 3—*Manifestation.* Nothing remains to be said. Manifestation follows recognition and realization as naturally as the night melts into morning. Manifestation is "the Word made flesh." It dwells among us and we behold "its glory, as of the only-begotten of the Father, full of Grace and Truth."

# An Affirmation For Each Day

I AM IN MY FATHER'S KINGDOM ENJOYING THE POWER AND THE GLORY OF IT.

—M. E. CRAMER.

## Indwelling Christ

BY LILLIAN MORTON DAVIS.

He that hath seen me hath seen the Father. (John 14: 9.)

Jesus had such a clear conception of the indwelling Christ—that Principle working in and through him—that he could at all times separate the temporal from the spiritual. Hear his words as He separates the wheat from the chaff:

Why callest thou me good? There is none good but one, that is, God. (Matt. 19: 17.)

I can of mine own self do nothing. (John 5: 30.)

I do nothing of myself: but as my Father hath taught me, I speak these things. (John 8: 28.)

I have not spoken of myself: but the Father which sent me, *he gave* me a commandment, what I should say, and what I should speak. (John 12: 49.)

I speak that which I have seen with my Father. (John 8: 38.)

The Son can do nothing of himself: but what he seeth the Father do: for what things soever he (Father) doeth, these also doeth the Son likewise. (John 5: 19.)

I receive not testimony from men. (John 5: 34.)

The words that I speak unto you I speak not of myself: but *the Father that dwelleth in me, he doeth the works*. (John 14: 10.)

I receive not honor from men. (John 5: 41.)

If I honor myself, my honor is nothing: It is my Father that honoreth me. (John 8: 54.)

My doctrine is not mine: but His that sent me. (John 7: 16.)

I must work the works of him that sent me. I seek not mine own will, but the will of the Father which hath sent me. (John 5: 30.)

I am not alone because the Father is with me. (John 16: 32.)

He that sent me is with me: The Father hath not left me alone; for *I do* always those things that please Him. (John 8: 29.)

The supreme thing is Truth.

Jesus came to bear witness to the Truth. (John 18: 37.)

To reveal At-one-ment.

To give the great message of Truth,—that God is the origin of Man, his Father, and that Man is made in His image and likeness. Hear him speak: Call no man your father upon the earth: for one is your Father, which is in heaven. (Matt. 23.) And glorify your Father, which is in heaven. (Matt. 5: 16.) I am not alone, because the Father is with me . . . I and my Father are one.

Man lives and exists in the Infinite One.

Jesus announced the truth, not his personality. He was consciously one with the Absolute Principle of Being. He proved the supremacy of God, as Spirit. He thought in harmony with Omnipresence, Omnip-

otence, Omniscience and lived in accord with it. He *knew* that the relationship between God and Man was that of Father and Son. He realized indissoluble union with his Maker.

I came out from God. (John 16: 27.)

I came forth from the Father. (John 16: 28.)

I proceeded forth and came from God. (John 8: 12.)

All Power is given unto me in heaven and in earth. (John 28: 18.)

I and my Father are one. (John 10: 30.)

I am the light of the world. (John 8: 12.)

I am the bread of life. (John 6: 48.)

Before Abraham was, I am. (John 8: 58.)

In the beginning was the Word, and the Word was with God, and the Word was God. (John 1: 1.)

Thou lovedst me before the foundation of the world. (John 17: 24.)

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. (John 7: 25.)

Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one. (John 17: 11.)

They are not of the world, even as I am not of the world. (John 17: 16.)

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. (John 17: 21.)

I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (John 17: 23.)

I have declared unto them thy name, and will declare it. (John 17: 26.)

This is life, eternal, . . . *to know* the only true God and Jesus Christ whom thou hast sent. (John 17: 3.)

I am the way, the truth and the life: no man cometh unto the Father, but by me. (John 14: 6.)

Believe . . . that I am in the Father, and the Father in me. (John 14: 11.)

I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live. (John 11: 25.)

God is not a face or figure;  
God is not a smile or frown,  
God is not a thing created,  
From the heavens handed down.

God is perfection, without measure,  
God is all things fine and true;  
God makes life one golden treasure,  
For He's in all we see or do.

—E. W. V. V.

# The Divine Science Weekly

Published and copyrighted by The Colorado College of Divine Science, 1819 East Fourteenth Avenue, Denver, Colorado, Nona L. Brooks, President.

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

M. RENWICK LORIMER } Editors  
MIRIAM MITCHELL }

Yearly subscriptions two dollars. Single copy ten cents.  
Foreign subscriptions two dollars and fifty cents.

## IN GOD WE TRUST

### Youth, Thinking and Faith

Young people who think today—and the number of them multiplies—have a wider range for intellectual adventure and exercise a greater freedom in pursuing it than in times gone by. It is best that it should be so, but it is important that minds emancipated in so broad a field as modern education and the accessible literature of the day afford should be trained to think clearly as well as boldly, intelligently as well as honestly.

Particularly is there need for help to clear and intelligent thinking in that realm which has to do with the motives and aims of living, with spiritual values and underlying realities, with matters which concern faith—in short, with religion. Many books have been written for the advice of those who teach youth; books of great value. But of books tuned to the mind and spirit of youth itself, and reflecting the modern viewpoint, there is as yet a lack.

Dr. Howard Agnew Johnston, president of the Chicago Church federation, has made an interesting and fruitful inquiry: "Religion must be real in the published volume, "Scientific Thinking for Young People," published by Doran. In his opening chapter he strikes a note which should key all sound and fruitful inquiry: "Religion must be real in the sense that it must be intellectually consistent with one's appreciation of values in all life, never doing violence to one's intelligence. The honest student can only believe that which he recognizes as reasonable."

This is a frank acceptance of the challenge that meets religion in an age which takes nothing for granted. It brushes aside at once all reliance upon arbitrary authority, upon the inspired infallibility of a book or the mere dicta of the church. Faith must not be incompatible with reason; it must not prescribe boundaries beyond which reason may not press for satisfaction; it must be open-eyed, honest with itself and with the mind before which it lays its findings.

On the other hand, reason must be equally honest with faith and willing to admit its limitations. To deny faith the right to lay hold upon that which it cannot fully comprehend or explain is contrary to its own nature—it is, in fact, unreasonable. At most it may ask only that faith accept nothing which af-

fronts it; nothing to which reason cannot adjust itself without fatal compromise or stultification in the realm where it functions with certainty.

Dr. Johnston wisely emphasizes the necessity for positive and constructive thinking. It is too true that for many people negation is the net result of their grappling with life's problems; but a life purpose, a life of achievement, cannot be built around negations. The questioning attitude, which is a right attitude, must not be allowed to degenerate into a mere interrogation mark. If it does not become the exclamation mark for glad discovery of truth, it is futile and paralyzing.

No man is competent to discuss critically those matters which lie within the realm of religious faith who has never made honest experiment in the laboratory of spiritual realities. The testimony of experience here, as everywhere, is worth volumes of theory.—*Excerpts from Editorial in The Rocky Mountain News.*

## True Words Club

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Watch your words; begin to speak only true, positive words, and note how conditions will change.

Pledge: I recognize the power of the spoken word.

I will endeavor to speak only words of faith, love, praise, joy, purity, health, prosperity, helpfulness, good cheer and good will. Therefore, I will exclude from my conversation all negative words. I will not speak of disease, lack, or inharmony. I will drop all words of condemnation, criticism, fault-finding, impurity, gossip, slander, anxiety.

Will you join with us?

## Success Statements

BY ALICE R. RITCHIE

*There is a Divine Remedy for every human discord.*

*There is a Divine Remedy for business troubles.*

*The Divine Remedy is God.*

*God is here.*

*In the God-Presence we abide.*

*From the God-Presence we receive our sustenance, our substance.*

## I. N. T. A. Congress

Washington, D. C., June 17-24

I am bigger than anything that can happen to me. All these things, sorrow, misfortune and suffering, are outside my door. I am in the house and I have the key.—*Charles F. Lummis.*

# Healing Department

I AM THE IMAGE AND LIKENESS OF GOD, THEREFORE THE GOD-QUALITIES ARE MINE.

So much depends upon the knowledge that man is now, the Image and Likeness of God. When God shall appear to our consciousness as the only Creator, the only Father, then shall we be like him.

Can you think of the Image and Likeness of God being sickly, decrepit, sinful, deformed?

What is not true of God is not true of his Son (Man). The Image and Likeness of God never suffers pain.

Does God see you, His child, weak, suffering, sinful? Not at all. God sees man as He created him, after his own image and likeness. Therefore, I see myself as God sees me, irrespective of feelings, sensations or appearances. Declare the following over and over:

God is Health, I am health.

God is Life, I am life.

God is Strength, I am strength.

## EXCERPTS FROM TESTIMONIALS

"My hearing is getting better. I give thanks for this help. I am grateful for the understanding that Divine Science has given me."

"The improvement I have had since you began helping me is wonderful. I was determined to give Divine Science a trial, and it is marvelous. Thank you, so much."

"I am thanking you for the good help I am get-

ting. My health is improving every day. Every day I give thanks that I have found God."

"I thank you for treating my niece in North Dakota in her confinement last month. Her baby, a beautiful boy, was born Dec. 19. I know your prayers helped, and she and her baby have been well in every way."

## MEDITATION:

I am a Spiritual Being, the Son of God.

"I call no man on earth my Father; one is my Father, even God." I am not, therefore, in bondage to inherited and race beliefs of disease. It is God's will that I should be well and strong.

God is the Source of my life. "In Him, I live, move and have my being." I have no life apart from God. He is my Strength and my help, and all that God is, He imparts to me.

Each issue of the Weekly will have on this page explicit directions for treating and healing and from time to time testimonials will be given. There will also be carried a thought for the week to be used together by the practitioners of this department and those applying for help.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

Names and addresses of those who give testimonials on this page will be sent upon request.

Address: Healing Department, Colorado College of Divine Science, 1250 Ogden St., Denver, Colorado.

## Two Golden Days

By ROBERT J. BURDETTE.

There are two days of the week upon which and about which I never worry—two care-free days, kept sacredly free from fear and apprehension.

One of these days is yesterday. Yesterday, with all its cares and frets, with all its pains and aches, all its faults, its mistakes and blunders, has passed forever beyond the reach of my recall. I cannot undo an act that I wrought; I cannot unsay a word that I said on yesterday. All that it holds of my life, of wrongs, regret and sorrow, is in the hands of the Mighty Love that can bring honey out of the rock and sweet waters out of the bitterest desert—the Love that can make the wrong things right, that can turn weeping into laughter, that can give beauty for ashes, the garment of praise for the spirit of heaviness, joy of the morning for the woe of the night.

Save for the beautiful memories, sweet and tender, that linger like perfume of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine; it is God's.

The other day I do not worry about is tomorrow. Tomorrow, with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of my mastery as its dead sister, yesterday. It is a day of God's. Its sun will rise in roseate splendor, or behind a mask of weeping clouds. But it will rise. Until then, the same love and patience that held yesterday and hold tomorrow, shine with tender promise into the heart of today. I have no possession in that unborn day of grace. All else is in the safe keeping of the Infinite Love that holds for me the treasure of yesterday—the Love that is higher than the stars, wider than the skies, deeper than the seas. Tomorrow—it is God's day. It will be mine.

There is left for myself, then, but one day of the week—*today*. Any man can fight the battles of today. Any woman can carry the burdens of just one day. Any man can resist the temptations of today. O friend, it is only when to the burdens and cares of today carefully measured out to us by the Infinite Wisdom and Might that gives with them the promise, "As thy day, so shall thy strength be," we willfully add the burdens of those two awful eternities—yesterday and tomorrow—such burdens as only the mighty God can sustain—that we break down. It isn't the experience of today that drives men mad. It is the remorse for something that happened yesterday, the dread of what tomorrow may disclose.

These are God's days. Leave them with Him.

Therefore, I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather, that is our day—God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God, the Almighty and the All-loving, takes care of yesterday and tomorrow.

"It is not the opportunities that you do not have, but the ones you fail to meet, that ruin you."

The Divine Science Reading Room, 212 Boston Building, (corner 17th and Champa Sts.) will be open daily except Sunday. You will always be welcome, especially at the noon-hour Healing Service.

### OUR MAGAZINES

DAILY STUDIES IN DIVINE SCIENCE, MONTHLY—Price: \$1.50 per year.

THE DIVINE SCIENCE WEEKLY—Price: \$2.00 per year.

SUNDAY SCHOOL STUDIES IN DIVINE SCIENCE, Primary, Junior, Intermediate and Senior Departments. Each Department, 75 cents per year.

### BOOKS BY FANNIE B. JAMES

TRUTH AND HEALTH—The College Text-Book. Cloth binding, \$2.50; flexible binding, pocket edition, \$6.00.

SELECTED BIBLE READINGS—Price: Paper, 90 cents; cloth, \$1.50.

MORNING GLORIES—Price: Paper, 50 cents.

WORDS SUGGESTING HOW TO HEAL—Price: Paper, 40 cents; cloth, 75 cents.

THE REDEEMED BODY AND COMMUNION SERVICE—Price: Paper, 35 cents.

THE GREATEST OF ALL IS LOVE—Price: Paper, 40 cents.

A SERIES OF THREE SERMONS—Subjects: This is My Body, The Christ Healing, The Christ Baptism. Price for each sermon, 5 cents.

### TRUTH BOOKS BY DIVINE SCIENCE LEADERS

STUDIES IN DIVINE SCIENCE—By Mrs. C. L. Baum. Price \$1.00.

INDIVIDUAL RESPONSIBILITY—By Mrs. C. L. Baum. Price, \$1.00.

BASIC STATEMENTS—By Mrs. M. E. Cramer. Price, \$1.00.

MENTAL AND SPIRITUAL HELPS TO FREEDOM—By Mrs. C. L. Baum. Price, 25 cents.

THE DIVINE ART OF LIVING—By Kathleen M. H. Besly. Price, 75 cents.

HINTS TO BIBLE STUDY—By Agnes M. Lawson. Price, \$1.50.

THE DIVINE SCIENCE BIBLE TEXT-BOOK—By A. B. Fay, D. S.D. Price: Cloth, \$5.00; Leather, \$10.00.

ASTOR LECTURES—By W. John Murray. Price: Cloth, \$2.00.

NEW THOUGHTS ON OLD DOCTRINES—By W. John Murray. Price, \$1.25.

BASIC TRUTHS—A series of sermons on Omnipresence, Omnipotence and Omniscience, by Nona L. Brooks. Price, 40 cents.

DOMINION OVER ENVIRONMENT—By Ruth Tobin. Two for 15 cents.

DEMONSTRATING UNITY, OR THE LOVE PRINCIPLE—By Alice R. Ritchie. 15 cents each.

A LITTLE BOOK OF AFFIRMATIONS—By K. M. Bullen. Price, 30 cents.

TRUTH PRAYERS FOR LITTLE FOLKS—Price, 25 cents.

PURITY—By Agnes M. Lawson. Price, 50 cents.

RESPONSIVE COMMUNION SERVICE—By Josephine Preston. Price, 25 cents.

THE PERFECT BODY—By Marie Maynard Patch. Price, 35 cents.

THE GREAT REALITIES—By Rev. Ida. B. Elliott and Ruby Farnam. Price, 50 cents.



### GRADUATES REGISTERED BY THE COLORADO COLLEGE OF DIVINE SCIENCE

BROOKS, THE REV. NONA L., D.S.D., 864 Clarkson St., Denver. President The Colorado College Divine Science. Minister First Divine Science Church of Denver.

BAUM, MRS. C. L., D.S.D., 1439 Gilpin St., Denver. Teacher.

BROMFIELD, THE REV. JESSIE D., D.S.B., 29 Surfline Place, Long Beach, Calif.

CARTER, MISS E. J., D.S.B., 21a Longridge Road, London, S. W. 5, England.

CHESTER, THE REV. ELIZABETH M., D.S.B., 307 Commercial Club, Nashville, Tenn.

DAVIS, THE REV. LILLIAN MORTON, D.S.B., 1022 Clinton St., Philadelphia, Pa. Teacher and Practitioner.

DOESERICH, THE REV. JOHN, D.S.D., McCullough Bldg., Davenport, Iowa. Minister.

DOWNNEY, MRS. EVA M., D.S.D., 1475 Humboldt St., Denver. Teacher and Practitioner.

ELLIOTT, THE REV. IDA B., D.S.D., 45 Jerome Ave., Piedmont, Cal. President California College of Divine Science.

FAY, MRS. ADA B., D.S.D., 1018 S. York St., Denver. Teacher.

GALER, AGNES J., D.S.B., Wilmot Apt., 229 First Ave. N., Seattle, Wash.

GREENBAUM, THE REV. LEON, D.S.D., 1721 South Union Ave., Los Angeles, Calif. Teacher and Practitioner.

HANSON, MRS. HATTIE, D. S. B., 4753 Wyandot St., Denver. Practitioner.

KETNER, MRS. M. M. P., D.S.B., 2817 Kearney St., Denver. Practitioner.

KING, THE REV. ETHELYN, B., D.S.B., 1313 N. Hudson Street, Oklahoma City, Okla. Minister.

LAWSON, AGNES M., D.S.B., 222 W. 72nd St., New York, N. Y.

MOONEY, MRS. MINNIE B., D.S.B., 1647 Gilpin St., Denver. Practitioner.

MOSS, MRS. JESSIE T., D.S.B., 1343 University Boulevard, Denver. Teacher.

MUNZ, MRS. CARRIE F., D.S.B., 1424 E. 21st Ave., Denver. Teacher and Practitioner.

PALMER, MRS. ANNA L., D.S.D., 1250 Ogden St., Denver. Teacher and Practitioner.

PARSONS, MRS. MARY DEAN, D.S.D., 171 S. Clarkson St., Denver. Individual Instructor.

PRESTON, THE REV. JOSEPHINE S., D.S.D., P. O. Box 395, La Jolla, Calif. Teacher and Practitioner.

RITCHIE, FRANK G. AND THE REV. ALICE R., D.S.D., 1010 Hartford Bldg., 8 S. Dearborn St., Chicago, Ill.

SANFORD, MRS. JUDITH DENT, 1201 E. 16th Ave., Denver. Teacher and Practitioner.

SHINN, MRS. MINNIE A., D.S.B., Green River, Utah.

SMITH, MRS. LUTIE L., D.S.B., 1647 Clarkson St., Denver. Practitioner.

SMITH, MRS. RUTH B., D.S.B., Secretary Colorado College of Divine Science.

STARK, MRS. MARTHA J., D.S.D., 1434 Corona St., Denver. Teacher and Practitioner.

TEFFT, MRS. A. L., D.S.B., 1255 Pennsylvania St., Denver. Practitioner.

WALSH, MRS. LOUISE K., D.S.B., 1526 High St., Denver. Practitioner.

WEISS, MISS LELA, D.S.B., 1327 Fillmore St., Denver. Practitioner.

WOOTEN, MRS. LYDIA J., D.S.B., 117 E. 36th St., Los Angeles, Cal. Practitioner.

### STUDENT GROUPS

ALTON, ILL.—Harry L. Paul, Practitioner, 401 Henry St.

BROOKLYN, N. Y.—The Divine Science Efficiency Club, Mrs. W. F. Clark, Speaker, Hotel Bossert.

DETROIT, MICH.—Leader, Alice V. Davis, 48 Ferry Ave. West.

GRAND JUNCTION, COLO.—Leader, Mrs. Emma Chester, 220 N. Eleventh St.

GREELEY, COLO.—Leader, Mrs. Carrie Sanborn, 1018 Ninth St.

KALAMAZOO, MICH.—Leader, John A. B. Hargrave, 523 South Burdick St.

MAPLEWOOD, N. J.—Leader, Mrs. Robert Burton, 260 Scotland Road, South Orange, N. J.

NEW YORK CITY.—Leader, Mrs. Rosalie M. Beatty, Ph.D., 601 W. 180th St.

PUEBLO, COLO.—Leader, Mrs. J. Will Johnson, 701 W. Eighteenth St.

RENO, NEV.—Leader, Mrs. Martha Krueger, 357 East St.

SACRAMENTO, CALIF.—Leader, Jeannette Laurence, 918 Mission Way.

SILVER CREEK, N. Y.—Leader, Mrs. C. A. Lanphere, 1 Tew St.

SWEET GRASS, MONT.—Leader, Robert Parsons.

TOPEKA, KANS.—Leader, Mrs. W. H. Davis, 903 Western Ave.

WASHINGTON, D. C.—Leader, Mrs. R. J. Field, 1765 Euclid St.

WASHINGTON, D. C.—Leader, Ada Rainey, The Altamont, 1901 Wyoming Ave.

### CHURCHES, COLLEGES AND CENTERS

BELLEVIEW, ILL.—FIRST SOCIETY OF PRACTICAL CHRISTIANITY OR DIVINE SCIENCE, Miss Emma Stolberg, leader.

BOSTON, MASS.—SCHOOL OF DIVINE SCIENCE, 126 Massachusetts Ave., Mary Thayer, leader.

CHICAGO, ILL.—CHICAGO CENTER OF DIVINE SCIENCE, 1010 Hartford Building, 8 South Dearborn St., The Rev. Alice R. Ritchie, D.S.D., and Frank G. Ritchie, leaders.

CLEVELAND, OHIO—TRUTH CENTER OF DIVINE SCIENCE, Room 725, Hickox Building. Mary A. Prince, leader.

DAVENPORT, IA.—SCHOOL OF DIVINE SCIENCE, McCullough Bldg. The Rev. John Doeserich, Minister.

DENVER, COLO.—COLORADO COLLEGE OF DIVINE SCIENCE, Nona L. Brooks, D.S.D., President, 1819 East Fourteenth Avenue.

FIRST CHURCH OF DIVINE SCIENCE, 1819 East Fourteenth Ave., The Rev. Nona L. Brooks, minister.

LOS ANGELES, CALIF.—THE OPEN VISION SCHOOL OF TRUTH, 1721 South Union Ave., Rev. Leon and Mrs. Nettie Greenbaum, leaders.

MILWAUKEE, WIS.—FIRST DIVINE SCIENCE CHURCH, corner 18th and Monroe Sts.,

NASHVILLE, TENN.—Leader, The Rev. Elizabeth M. Chester, D.S.B., 307 Commercial Club.

NEW YORK, N. Y.—FIRST DIVINE SCIENCE CHURCH, Hotel Waldorf-Astoria, Rev. W. John Murray, minister.

OAKLAND, AND PIEDMONT, CALIF.—FIRST DIVINE SCIENCE CHURCH AND CALIFORNIA COLLEGE OF DIVINE SCIENCE, 45 Jerome Ave., Piedmont, California. Rev. Ida B. Elliott, President. Reading Room, 407 Central Bank Bldg., Oakland, California.

OKLAHOMA CITY, OKLA.—FIRST DIVINE SCIENCE CHURCH, 1313 N. Hudson St., The Rev. Ethelyn B. King, minister.

PHILADELPHIA, PA.—CHAPEL OF TRUTH, 1507 Walnut St., Mary L. Butterworth, leader.

PORTLAND, ORE.—FIRST DIVINE SCIENCE CHURCH, Tilford Bldg., Tenth and Morrison Sts., Rev. T. M. Minard, minister.

SAN DIEGO, CALIF.—THE HOUSE OF BLESSING, 2109 Second St., Myra Freneyar Wiseman, founder and minister.

SAN FRANCISCO, CALIF.—DIVINE SCIENCE ASSEMBLY, Room One, Lincolnshire Bldg., 532 Geary St.

SEATTLE, WASH.—SEATTLE COLLEGE OF DIVINE SCIENCE, Mrs. Mary Jennings, Chickering Bldg.

SPOKANE, WASH.—THE CHURCH OF THE TRUTH, corner Jefferson St. and Sixth Ave., Rev. A. C. Grier, minister.

ST. LOUIS, MO.—THE MISSOURI COLLEGE AND CHURCH OF DIVINE SCIENCE, 3617-19 Wyoming St., Rev. H. H. Schroeder, president.

ST. LOUIS, MO.—NORTH SIDE SOCIETY OF PRACTICAL CHRISTIANITY OR DIVINE SCIENCE, 4300-6 Gano Ave., Cor. Carter Ave., Rev. Chas. Schlag, minister.

ST. LOUIS, MO.—SECOND CHURCH OF DIVINE SCIENCE, (Unity Center), Cabanne Branch Library, Union and Cabanne Avenues, Paula Verdu, leader.

TACOMA, WASH.—3316 W. 31st St., Rev. H. Victor Morgan, minister.

TOPEKA, KANS.—THE TOPEKA TRUTH READING ROOM, 111 West 6th Ave.

WASHINGTON, D. C.—NATIONAL SCIENCE OF TRUTH ASSOCIATION, 1814 N Street, N. W.

### REST HOME

SAN DIEGO, CALIF.—3024 Fifth St., Mrs. Myrtle Smith.