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When He Came to Himself—*Luke 15: 17.*

BY NONA L. BROOKS

TO every thinking person has come the query, "Why am I here? What is the meaning of existence?"

We know that there is a meaning; that experience is richly significant from the view-point of Spirit, and the questions follow, "Is my living answering these queries? Am I fulfilling my purpose?" For the individual has a definite purpose to fulfill in the Great Plan of Existence. If men are not co-operating with the Process, they are wandering in the wilderness of confusion, sadness, sorrow; there is a delay in the conscious fulfillment of prophecies and promises in Spiritual Man's development.

Process is the working out of the plan. Its essence is Spirit. When I turn from the immediate complexities of human experience to the deep Truths to be realized among men, I see that we are moving steadily forward to the Great Goal. For this reason we are here, and we are never able to live to the highest and best until we know the Truth, that true living is a process, a growth, that leads us from one concept of Truth to the next. Man is ever gaining, expanding in consciousness, becoming more inclusive if he is living from the view-point of the Truth of Being, the immediate Presence of God.

God does not see the wrong thing, but is conscious of joy, peace, beauty, truth, love. He shares with His children the fullness of His Being in the highest and most perfect love. At this moment the love of God is active, and is impelling us to the best. We must stand still and stagnate. The Law of Life is beneficent; it keeps us going always, and when we begin to comprehend Universal Presence, we see the goal of living. As we rise in consciousness, we touch the Great Love in each experience, and the touch does not keep us self-centered. Meditating on Universal Love, we stand on the mountain top and see the glory of God transfiguring men and their experiences.

Hear the good news! God acts by means of His expressions. We go forth with confidence in the consciousness that Infinite Love is thinking through us and acting by means of us, and deliver the mighty message in the words of Paul, "I of myself can do nothing." What a blessed conception!

We can not rest as long as we are untrue. True thinking is but a stirring of the individual to a consciousness of his own. The prophet says, "Let the weak say, 'I am strong.'" Turn from the untrue

which is weakness, to the Truth which is strength. Is this statement of the prophet not attributing tremendous power to the individual? No, it is made in supreme faith. He felt the living Presence in which and by which men live; hence the belief of weakness was put out in the affirmation, "I am living my life in the whole, not apart from It."

Sons of the living God are expressions of the Father; His Life, Intelligence, Substance, are constantly expressing in our Being. Man is the image and likeness of God, sharing His Life.

Our greatest ideal of love is mother love, and we think of it as a true type of God-Love. Yet after thinking of it in all its beauty, we see that it is as the moon to the sun, compared with Divine Love—the Love that is radiating in and through us every moment. Why are we here then? What is the meaning of existence? Since God is Universal Being—Perfect Love, we have the answer. Love Divine must express according to the Nature of Its Being, and have an object with which to share Its Love. Hence God-Love is bringing forth Its Own, sharing perfect life with you and me—yes, with all humanity.

The heart of God could not be satisfied. But you say, "Infinite Being is so rich—ininitely rich, why should It not be satisfied? Why did God bring millions upon billions of men into the complexities, as we call the daily conditions, of human life, on this planet. And this planet is only one of untold millions! Love is an absolute necessity in order to satisfy Divine Nature. Do we not then see that we are comrades, friends of God, who does not companion with slaves or puppets. Hence free-will is given to us that we may make our choice and come to God for companionship. We have not free will in so far as it is ours to change the fundamental Truth of Being. We cannot change the Truth of what we are. But God does not force us to unfold more quickly than we will to do. We advance by our own choice.

The children of Israel made an unwise choice; they chose to wander on the border of the Promised Land. And so it came to pass that they wandered until that generation had passed, that is, until they had cleared their thought—and then these wanderers possessed the land. We may decide for or against slavery, for bondage or for freedom. We may

wander as long as we will, in the wilderness, or we may possess the Promised Land.

The children of Israel realized that they could depend upon the Invincible God. If we stand in this Invincibility, no outer voice can lead us far astray, nor can any experience remain uncertain in its meaning. We know that God is speaking—and there is no other voice; and that God-Activity is All there is; hence there is power for good in every experience. We cannot change the Truth of God, but we can change the meaning that the experience has for us. No one can harm us, if we see aright. The effect of any outer happening is measured by the power I give it from within. If I see the Presence and Power in all life, and keep my thought focused on the Universal, no one can bring discomfort upon me. I must know myself in the Presence and Power of God, not under the domination of passing circumstance.

As soon as we permit, Spirit leads us to the Promised Land—a joyful journey if we understand the stages of the journey. Dark are the days that are without vision; but transcendently bright are those upon which we walk with God and hold our vision clear—when we see with God-Sight. Achievement, demonstration, victory, power are ours, when we come to ourselves, back to the Father's House.

How simply Jesus told the story in his parable of the Prodigal Son, who gathered his possessions and went into a far country where he wasted his substance in riotous living. There arose a mighty famine in this land, and the Prodigal was very hungry, and "no man gave unto him." "When he came to himself," he said, "I will arise and go to my father." He goes to his father, and while he was yet a great way off his father saw him and welcomed him with great love. And when the son begins to confess his sins, the father orders the symbols of a full welcome brought forth. "For this my son was dead, and is alive again, he was lost and is found. And they began to be merry." The culminating meaning of the story is revealed in the words, "He that was lost is found," a son of God has come to himself. The verses of the elder brother episode are either an addendum made by some good scribe who thought that the younger brother was too easily forgiven, or planned by Jesus as a thrust at the Pharisees who thought themselves always in the right. Jesus scorned their "Better than thou," attitude.

God, the Father, does not recognize in His Infinite Vision, any shortcomings, but with expectant love awaits our coming—as we come to ourselves. Like the prodigal we sometimes go out with boastful pride, but there is the home coming—the return to God with the understanding of humility—the understanding that our lives are in God-Action, and our love is God expressing, our wisdom is God urging us to wise expression. As the Prodigal returned to his Father's house and saw that it was very good, so it is with each one of us, of you and of me, when we come to ourselves.

Sunshine is delicious, rain is refreshing, wind braces up, snow is exhilarating; there is really no such thing as bad weather, only different kinds of good weather.—RUSKIN.

Excerpts From William James

We are bound to believe that the truer side is the side that feels the more, and not the side that feels the less.

This higher vision of an inner significance in what, until then, we had realized only in the dead external way, often comes over a person suddenly; and, when it does so, it makes an epoch in his history. As Emerson says, there is a depth in those moments that constrains us to ascribe more reality to them than to all other experiences. The passion of love will shake one like an explosion, or some act will awaken a remorseful compunction that hangs like a cloud over all one's later day.

The savages and children of nature, to whom we deem ourselves so much superior, certainly are alive, where we are often dead, along these lines; and, could they write as glibly as we do, they would read us impressive lectures on our impatience for improvement and on our blindness to the fundamental static good of life. "Ah! my brother," said a chieftain to his white guest, "thou wilt never know the happiness of both thinking of nothing and doing nothing." This, next to sleep, is the most enchanting of all things. Thy people, * * * when they have finished reaping one field, they begin to plough another, and if, the day were not enough, I have seen them plough by moonlight. What is their life to ours,—the life that is as naught to them? Blind that they are, they lose it all! But we live in the present."

Hands off; neither the whole of truth nor the whole of good is revealed to any single observer, although each observer gains a partial superiority of insight from the peculiar position in which he stands. Even prisons and sick-rooms have their special revelations. It is enough to ask of each of us that he should be faithful to his own blessings, without presuming to regulate the rest of the vast field.

We have unquestionably a great cloud bank of ancestral blindness weighing down upon us, only transiently riven here and there by fitful revelations of the truth.

I Am

I Am is the name of the Lord thy God, do not take it in vain.

I searched for God with heart throbs of despair,
'Neath ocean's bed, above the vaulted sky;
And then I searched myself, my inmost I,
And found Him there.

It was as though the hills, the air and the rising sun
joined in the answer, '*I Am*. . . .

Longer than the living flame leaps within, *I Am*.
Longer than the sun and planets radiate light, *I Am*.
Longer than worlds give birth to form, *I Am*.
I am one with the rocks and the sea, one with the
warmth and light, one with the earth, one with Hu-
manity. I am Humanity; *I AM*.

—From *The Hive*, BY W. L. COMFORT.

Studies in the Fundamental Teachings of Divine Science

BY LIDA LORIMER POTTER.

LESSON II.

GOD.

IT has been said that mysticism is the element in religion which has special attraction for mankind, and that if we could understand all the phenomena of our religious beliefs, we would simultaneously lose the religious instinct. In other words, it is the unknowable phase of the Supreme Being and the uncertainty in our own lives that has held man a worshipper throughout the ages. Be this as it may, man's idea of God is one which has passed through the stages of evolution, corresponding to the development of the race. As far back as records of history reach, it is evident that man has always recognized a Supreme Being—compared with our present understanding man's earliest conception was very crude and inadequate, but as the race-life has gradually developed in comprehension, man has learned to look upon God as Spirit, rather than a mere being of power, with human characteristics. The more complex our idea of God becomes, the more difficult it is to attempt to define the term *God*. We can describe and qualify, but to form a concise, all-inclusive statement of what God is seems to be impossible. Not until we know all Truth, all Love, all Beauty, all Wisdom and all Knowledge can we completely understand what God is.

But this inability to conceive of the *completeness* of God, does not mean that we can not know God in terms of our present life. In proportion to the degree of unfoldment and understanding we have reached, there is given to us a corresponding consciousness of God, fulfilling the spiritual needs of our life-experiences. And, in turn, an endeavor to better understand and live more closely to God will just as surely enrich our lives and make each day more fruitful and satisfying. Whether we are able to know God, the *Absolute*, or not, is of little importance compared with the necessity that we shall recognize God, within ourselves. In doing this, we shall finally come to know *God*.

The all-important thing is to know and claim our relationship with the Infinite, Universal, Eternal Being which is the Source of all life. For the purpose of showing us this Christ-life, Jesus came into the world.

Profitable study of *God*, therefore, will be a study of the inherencies of God.

We learned in our last lesson that God is present everywhere and at all times, and we are interested

next to know what the nature of God is. "God is Spirit, and they that worship him must worship him in spirit and in truth". God is all there is, both Invisible and visible, for the visible is merely the Invisible coming forth into expression. God is the power which brings joy and happiness and all good in the life of man.

Let us take a few concrete statements, and from them we may realize something of the Perfection and the Fulness of God. (1) God is Eternal. Then He is without beginning or end—that Power which was before the visible creation, and which will be forever. (2) God is Universal, that which includes everything, and which is included in everything. Then He is the very Life, the very Substance, the very Source of all. It would be impossible for anything to be outside of the Universe. (3) God is Changeless. He is always the same. He does not manifest himself in degrees, but always in Fulness. Truth never varies; it is only man's opinions that changes. "God is no respecter of persons". (4) God is Infinite,—All-Powerful, Limitless. Since God is *All-Power* there can be no other. This power acts and speaks through us constantly. (5) God is Perfection—Complete Life. God is Perfect Wholeness. (6) God is Abundance. God is everywhere present in Fulness. There is no lack in God's Universe. We are complete in God.

MEDITATION.

We live, move and have our being in the God-Presence. This Presence is Life abundant. There is *nothing* which we need, which is not supplied by this loving Presence. We open ourselves to the blessings of this Presence. We are still, and we trust absolutely everything to the One Spirit. Only good can come to us, for God is good. As channels of the God-Activity, we can do only good; we can speak only good. Since God is Love, we radiate this love in our daily lives. We are kind. We bring into harmony everything around us. God is health, and since we are the living expression of God, we constantly manifest wholeness and perfection of body. Perfection is the eternal state of our being. We know this great Truth as health for ourselves. God is ever conscious of His own Perfection in us. Since God is our health, we can never be anything else. God is Mind—everywhere present. We are included in, and a part, of this One Mind. Mind is acting in us as Intelligence, Wisdom, Understanding, Knowledge, and Power. There is but one Mind, the God-Mind.

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

—TENNYSON.

"He is not dead", nor is he "away,"
For only in seeming we go or stay
In the measureless, spaceless everywhere,
There is no here and there is no there;
For God is *all* and He cannot be
Apart from Him nor away from me.

—M. B. PROCTER.

True Service

BY MARY BARE POLAND.

True service is realization in action. Realization in our own lives is a shining light of encouragement and inspiration to others. Realization in the lives of others is almost as helpful to them. Both are true service.

True service is the expression of our God-nature which is ever seeking an outlet through service to humanity; for man is the channel through which the Spirit of love expresses itself. Man's purpose is to express the nature and possibilities of God and his goal is God-Consciousness. We cannot express God's nature without giving true service, for it is an inherent part of His nature; His whole nature is service. We cannot have the consciousness of God without giving true service.

A true life is true service, for life stands for service. If we do not serve, we do not really live. A lonely life is lonely because service is left out of it. If we are lonely we should go out and serve and there will be no vestige of loneliness left. Instead there will be joy in living, freedom in action, love of humanity, realization of divine equipment to serve, and opportunity for self-expression which is God-expression. But we are most emphatically not to serve for these rewards; they follow service inevitably. The reason for service is that true service is the end for which we are sent into the world, and is our nature. We were not sent to gather pleasure. True service has no thought of reward, nor does it turn aside under blame or criticism. It serves for the joy of serving and it is actuated by love. Three things are necessary to the working of the law of love; they are unity with God and with man, harmony in thinking, in speaking, in living, and atonement with God and Truth. To obey the law of love is to serve truly. Seeing the love which permeates everything, we inevitably serve, so let us look for it always.

There are six requisites of true service. They are (1) conscious unity with all people and conditions, an attitude of non-resistance; (2) co-operation with Life, giving it a chance to use us and develop our talents; (service lies only in action, in allowing our talents to grow and increase in number; when a talent grows strong and great, new ones develop from it and become independently strong and beautiful.) (3) unselfishness, serving not for what we can get out of it, but for what we can put into it; (4) joy, not giving grudgingly, for anything given grudgingly is not service; (5) integrity, steadfastness in using what we have to serve; (6) wisdom, we must know in what way to serve, and we must not do another's service. Wisdom in service heals the sick, strengthens the weak, gives knowledge of Truth and blesses the world.

There are three ways of truly serving humanity: by our attitude which should be one of faith in man and God; consciousness of the unity, of ourselves and of all others, with God; by treatment and by living the true life.

We must practice service. We must consecrate the body to it and train the eyes, the ears, the tongue, the hands and feet to give and receive only impressions of good and to be always joyful in action.

The life of service is the greatest joy we can have. It is a life of action. It is impossible to serve truly or to realize the infinite except in the world of action.

Our aim is not to simply give service, but to be service always.

MEDITATION.

I live in a world of infinite joy.

God is the strength of my life.

God's infinite, loving peace, strength and good will are over all and in all and through all.

At Set of Sun

If we sit down at set of sun
And count the things that we have done,
 And counting find
One self-denying act, one word
That eased the heart of him who heard;
 One glance most kind,
That fell like sunshine where it went
Then we may count that day well spent.

But if through all the live-long day,
 We've eased no heart by yea or nay;
 If through it all
We done no thing that we can trace
That brought the sunshine to a face:
 No act most small
That helped some soul, and nothing cost
 Then count that day as worse than lost.

—ATLANTA.

His Presence

Who and what and where is God?
A mighty ruler throned afar?
A judge, supreme and stern?

We know Him as the breath of Life,
The all-embracing Spirit,
In whom we live and move,
And have our very being.

Eternal power and truth,
Wisdom and light and love,
His name and nature are,
Changeless forevermore.

Within, above, around,
All we His Presence feel;
At one with Him in perfect trust,
Our substance, path and goal.

C. W. MEACHAM.

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MIRIAM MITCHELL }

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IN GOD WE TRUST

Our Coming Bible Course

The first lesson in the Bible Course, "*A Background for the Study of The Bible*," of which we gave a forecast last week, will appear the second week in March. It is hoped that this course will be used not only in individual study, but that many groups and centers will take advantage of this opportunity for Bible Study.

In Commendation of The Weekly

"I like the new form of *The Weekly*; it seems so much friendlier, not so stiff and formal."

Pulling a folded *Weekly* out of his inside coat pocket a gentleman said, "I've never been able to carry it with me before."

Indian Legends

In a ceremony for the healing of the sick, the Navajos sing of all things in the world *declaring them perfect* as when first made. The Heavens, the winds, the clouds, stars, the earth, all growing things,—in sequence all forms of life are beautiful and good. These songs are sung over the sick, and the sufferer is *thus placed* in a *perfect world*, so that *new and perfect Life comes* to *him* also: he is reborn into a state of wholeness.

In the many legends about the creation of the world there is much also similar to the account in Genesis. There is a story of the flood, a story of an immaculate conception when the first woman, who was the only occupant of the Navajo "ark", came upon the earth when all the first people were drowned; grieved because she could not become a mother, she went to the top of a high mountain where she lay down and the Sun-god shone upon her; she conceived and bore a child, the Son of God.

"Exaltation alone is real, depression is unreal. The obstacle before one is not intended to stop progress, but to stimulate new energies to the over-coming." *The Life Radiant*.

God is Everywhere; Therefore God is Here

Suppose I have a task which seems difficult. I think "God is everywhere." Then God is in me doing the task. He is the intelligence and the power which works in me. I go farther: I say "God is everywhere." Then God is also in the thing, or the person with whom I work. Consequently I have nothing to worry me, for perfect activity is working in perfect conditions, with perfect people, and the result must be perfect.

Suppose I believe myself sick, or poor, or bound by conditions:

Mind is substance universal and perfect mind produces perfect beings.

God Mind is working in its own limitless, perfect Substance to express its perfect idea of me. Therefore, because my origin is perfect Mind expressing a perfect Idea in perfect Substance, I am not really sick or poor, or ignorant, or a failure, but I must, from the very nature of my being, unfold from perfection to perfection or, as Paul puts it, "from glory to glory."

—ALICE M. HOPKINS.

Success Statements

By ALICE R. RITCHIE.

Father, I thank Thee for my visible supply.

I bless my possessions with my gratitude and joy.

From God I receive Divine Wisdom and Understanding.

I have spiritual insight.

I have moral courage.

I have Divine integrity.

I use my manifest supply to the glory of God.

My Father is rich.

I am one with my Father's Abundance.

Through my faith in my Father, I am receptive to the Father's abundant Supply.

A Meditation

Birthless, deathless, changeless, eternal, Infinite One!

Source, Substance, Nature of all Being; maker of all form and capacity; controlling thy works through perfect law, beneficent, yet inexorable,—Supreme Thou art, Our God, Our Father,—"Hallowed is Thy Name." Reverently, joyfully we find ourselves in Thy Presence; filled with Thy fullness; quickened by Thy Spirit; warmed, thrilled, alert with Thy Love. Ready, willing we are to do Thy Will, to carry on Thy Work as Thou givest us to see it. Amen.—M. M. P. KETNER.

NO ONE CAN KNOW GOD AND LIVE AT LOW LEVELS OF LIFE.

—JOSEPHINE S. PRESTON.

Healing Department

"WHAT TIME I AM AFRAID, I WILL TRUST IN THE LORD."

"None of them that trust in Him shall be desolate. He that believeth in Him shall not be confounded."

"My God shall supply all your need."

With such wonderful promises given to us, why are we so fearful? Is it not because we have been allowing ourselves to see doubt, dread and uncertainty? We have read these promises many times, but have not believed that they were meant for us and so we have reaped the result of our unbelief.

Our great need is to cultivate a greater trust in God (Good), for these promises are for those who trust at *all times*, not just a few moments during the day, and the remainder of the time, doubting and dreading what may come. We are to trust this Love-Presence in the midst of every perplexity; when everything seems dark and our burdens heavy, as well as the times when our joy seems full.

No difference if life has seemed full of inharmony, and things have all seemed to go wrong, we shall find all things adjusted as we turn to this Presence that understands.

"Blessed is the man that trusteth in the Lord and whose hope the Lord is."

He shall be like a tree planted by the waters, and that spreadeth out her roots by the river."

"Fear thou not for I am with thee; I will strengthen thee, yea, I will help thee."

"I will make darkness light before them and crooked things straight."

"And the Lord shall open unto thee his good treasure."

"Prove me now herewith saith the Lord, if I will not open you the windows of heaven and pour you out a blessing that there will not be room enough to receive it."

Let us trust in the law of God forever.

MEDITATION.

I go forth to my activities of the day, rejoicing that I am equipped for whatever I shall meet, for I am God's child and heir to all that God is.

Riches and honor are with me now. Living waters satisfy my thirst. Spiritual food feeds my hunger. The Truth has made me free. Father I thank thee. Amen.

Testimonials

My Dear _____

You have helped me many, many times to overcome my beliefs, but the one thing that has helped me so much; the thing that I shall always be grateful for, is: that you never said to me, (as a beginner) "Suffer it to be so now; if you can't realize now, use some external means until you can." But it was always. "Stand by Principle; *stay with it* until you *do* realize. You must make no compromises." That seemed a hard thing at the time but it made a great impression; it also meant a number of nights in

which I worked all night long. But it meant more to me than you will ever know.

I became suddenly ill with pneumonia, I had not had a minute's rest all day. My husband had been unable to get in touch with a practitioner until about six o'clock in the evening, then the healing word was spoken for me. At this hour I felt a warm current flowing through my body; the tension in my lungs ceased. I relaxed and felt so peaceful, and presently fell asleep, restored to health. Truly "The word of God is quick and powerful."

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.

Why I Am Taking This Course In Divine Science

By Students of The Illinois College of Divine Science.

There are so many reasons why I am identified with this Class in Fundamentals, that it would necessitate almost a life's history to enumerate them; however, it may be summed up by saying that in Divine Science I have found "The Truth" and naturally want to gain a broader knowledge of it.

Divine Science is all very new to me, but in the short time that I have been a student here I feel I have derived more real satisfaction and gained a deeper realization of Truth than I have before thought possible.

The ever present atmosphere of tolerance is such a change that my heart just sings for the pure joy of it, and I believe that was what first focused my mind on Divine Science. I have a very great desire to obtain a fuller conception of Truth.

—KITTY B. TRIPP.

All who know the Truth and apply its teachings experience great joy. To know a small part of the Truth, even, and the workings of Divine Law, lifts one to a high spiritual plane.

"Divine Science is a scientific religion in which the Omnipresence of God, the Creator, is a working basis."

Science must have a premise, a fundamental principle, and as Divine Science is an exact and systematic statement of the knowledge of God, one can gain a spiritual realization better by studying the fundamentals of Divine Science. In mathematics, or any science, without the fundamentals, one does not have a working basis.

It is a necessity for professional and business people to meet in groups for the exchange of ideas and to gain new points about the thing of interest. There is an inspiration about such gatherings, whether large or small in number, that makes for higher thought and the gaining of new ideas. Divine Science thinkers gain new points by meeting for study and consideration of the statements of Truth.

By taking a college course in Divine Science one's mind is kept fixed on spiritual truths and kept in practice in the application of them.

Reiteration of facts of knowledge is good. By the repetition of facts concerning Divine Science one learns these truths.

We are interested in that of which we have intelligence. The more intelligence we have, the broader views we take and the more culture we acquire.

The necessity for a course in Fundamentals in Divine Science for Truth students is for:

- (1) New points. (2) Practice. (3) Reiteration.
- (4) Interest and growth.

I am a student in this class of Fundamentals to gain a true and systematic knowledge of God; to fit myself spiritually to speak the Word in faith for myself and others; to ascertain what has been proved and can be proved along these lines; to gain new points; to keep in practice in the application of the Truth; to learn by reiteration; to stimulate interest and growth.

—ANNAH E. EMERY.

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

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

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