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CAN A NATURAL SCIENTIST BELIEVE IN DIVINE SCIENCE?

BY PHILIP A. MUNZ, PH. D.

EDITOR'S NOTE.—The Editor feels that the following article, while an unusual one for a Divine Science paper, will have special attraction for the thoughtful reader. Dr. Munz when a lad was in our Sunday School. We have followed him with keen interest during his years of study and work in different universities.

His vocabulary is that of a natural scientist, but he sees and believes in the fundamental principles of Divine Science. Men with his outlook will be powerful in spanning the gulf that now yawns between what is called the material and what is termed the spiritual.

THIS question is one that often comes to me from Divine Science friends, who are interested to know whether the biological sciences are antagonistic to the teachings of Divine Science. There are also natural scientists who wonder how one of their number can be a divine scientist. Since Divine Science came into my life before Biology did, I have naturally been constantly on the watch, in the past eight years of biological work, for those ways in which the two lines of thought seem to differ.

This subject can be treated under three heads, selected perhaps more or less at random, yet they will bring out the points I wish to emphasize.

1. *Matter and Energy.* All natural science, whether biological, physical, or chemical, is based on the great laws of conservation of matter and energy. No particle of matter, however small, can ever be totally destroyed, but in all processes, physical or chemical, end-products are formed, which have, atom for atom, the same substance with which the process began, but possibly in different combinations. For example, a glass of water may stand in a room until empty, yet anyone recognizes the fact that the molecules of water have simply left the glass and been diffused by ordinary physical means throughout the atmosphere of the room. In the same way, we know the law of conservation to be true of chemical processes like combustion; oil, on burning, is simply combined with oxygen and the compounds formed, largely carbon dioxide and water, pass off as invisible gases, yet each atom of substance retains its entity and cannot be destroyed; it is simply rendered invisible.

Energy is conserved in the same way. It can be converted into various forms: heat energy, kinetic

energy, and so on, but it cannot pass out of existence.

All natural science is based on these two principles and it is evident that some acquaintance with them makes it much easier to see how such a thing as thought, merely a form of energy, cannot be lost; also how it is that the invisible can become visible, how invisible Spirit can become visible substance. For what is Spirit if not intelligent energy, and what is substance if not intelligent energy?

Natural Science teaches that matter is composed of molecules, these consist of atoms, the latter of corpuscles and electrons. The electrons are charges of electricity, which is a form of energy. Thus it seems to me it is evident that substance is energy or spirit, whichever one prefers to call it, made manifest and brought into the visible. Now if man can discover how this process is brought about, can he not by physical as well as mental means, hasten its accomplishment and bring it about at will? Is it not possible for both material and mental means to cause healing? This possibility, however, does not mean that the material means is necessary, nor should it displace the Spiritual.

It is interesting in this connection, to note that for many years so-called chemical elements have been recognized, each one divisible into atoms, and that atoms of these unchangeable elements can be combined to form molecules of various substances. For example, two atoms of the element hydrogen and one of the element oxygen combine to form a molecule of water. Until very recently these elements have been considered unchangeable in themselves, but the discovery and study of uranium and radium have led to the establishment of the theory that there is a constant change going on and that uranium forms radium and helium, while the radium gives off emanations and helium, the emanation in turn producing lead and helium.

This theory has been applied to other substances as well until just within the past two or three years, the hypothesis has been presented, and with very good grounds, that all elements can be shown to consist of various combinations of helium and hydrogen. To me this step is but another one taken by the natural scientist toward the position of the divine scientist who maintains that all substance is one.

2. *Physical Causation.* Here is probably the

greatest stumbling block to the harmonizing of the teachings of the workers in the physical and those in the spiritual realm. I am thinking now of three types of physical causation, (a) that by organisms such as bacteria, (b) that by chemicals, (c) that by heredity.

(a) Biologists after many years of research have proved that certain organisms are always associated with certain diseased conditions, that these organisms can be isolated in pure culture and transplanted to other animals or plants, as the case may be, and bring about the same diseased condition. This process can be done at the will of the operator. In other words one can produce the disease by inoculating with the known causal organism, bacterial, protozoön, or virus.

(b) Chemists know that given substances combine with others to produce certain results. Based partly on this knowledge is the science of modern medicine; for example, some substances are nerve stimulants, others are depressors and by acting on the nerve cells they hasten or retard circulation and thus act on the life-processes of the body.

(c) In very recent years, almost entirely since 1900, the question of heredity has been gone into by many investigators, who are finding that this most perplexing question can be reduced to one of law, as can everything else. Environment, of course, plays its part, but just at present the scientific world is more concerned with heredity; and the improvement of fruits, grains and livestock is already progressing along perfectly logical and scientific lines and not by the hit-or-miss method of a generation ago. In fact our whole civilization, our physical evolution, mental evolution, moral evolution, religious evolution, and social evolution are but the results of the interplay and interaction of environment and heredity on man's body and mentality.

Now for one to say that such things are non-existent and to deny that the results produced are tremendous, seems to me to be about as logical as for a man, who has been knocked to the ground by another one, to get up and say that he has not been knocked down. To say that bacteria do not produce disease is just as logical as to say that they do not produce decay, that all-important process without which the surface of the earth would soon be covered with such vast amounts of organic materials as to be uninhabitable, if for no other reason than that all available oxygen in our atmosphere would be used. To say that drugs do not act on the body is just as unreasonable as to deny that food is necessary, but to go on eating it. The digestion of the food, its absorption and conversion into energy, and its action on the nerve centers, all these phenomena are just as much physical and chemical processes as the action of the drugs. If the body cannot be affected by chemical means, it is not necessary to breathe; for the use of oxygen and its combination in the body to form carbon dioxide and water are chemical processes.

To say that heredity and environment have no effect is to overlook all history and the entire unfoldment of the race, in fact all plant and animal evolution.

Yet surely it does seem inconsistent to say that one does believe that all these things take place, then

to insist that he believes in spiritual healing, that he considers disease unnecessary, that man is perfect, that there is no evil, that disease is untrue.

To my way of thinking the whole thing comes down to this: Physical causation exists in the world today, it is evident everywhere, but the one who sees farther than with his physical eyes, who looks for that which is behind the outward manifestation, this one sees that although physical causation may exist, it does not need to, that he can be free from it in part or altogether as he wishes. For would it be true freedom if one could not be governed by physical laws if he wanted to? Such a man, I say, sees that back of the physical are laws that do not displace the physical but simply include them. Let us return to the example of one man knocking down another; such things happen, we will all admit that. But a man with the consciousness of Jesus would be able to stand in such serene confidence because of his knowledge of the fact that he was of God and that all power was given to him, that a thousand men could not approach him to knock him down.

It seems to me that it is in some such way that physical causation can be explained. To deny it is to deny the existence of matter and leads naturally to the mistaken concept of "mortal error," but to see that physical causation is of a smaller order and on a "lower" plane, if such a thing is possible, which can be included in and superseded by a larger one, is not to deny it, but to see it in its true place. The difficulty is that man has been so busily engaged with various phenomena of physical causation as to feel that it is all. Herein lies the mission of Divine Science, not to deny the truth of what is, but to show that it is not the whole truth; for back of the phenomena is the All-Cause. Such being the case, Divine Science must rejoice when Natural Science in spite of its method of approach through the world of phenomena, can show the same things true that Divine Science teaches. This is exactly what happens when we consider the third point.

3. *The Greatness of the Universe.* Divine Science, beginning with its basis of the Omnipresence, emphasizes the vastness of the great ocean of life and brings a tremendous realization of the infinity of the universe. Natural Science, concerning itself primarily with the manifold manifestation of this ocean of life, gives one a very much increased sense of how accurately and in what detail the laws of life hold. I do not see how one can study the microscopic forms, some of which are no more than one ten-thousandth of an inch in diameter, and see how complete their life-processes are, how beautifully such small forms are constructed, how admirably adapted to their surroundings and mode of living, without feeling a tremendous respect for the power that can manifest so wonderfully on a scale so small.

Another teaching of Divine Science is with regard to the oneness of all life. Natural Science is working this out in great detail and showing that both plants and animals have as their physical basis of life, protoplasm, which is the same in both groups, and which can be thought of as one continuous line going back to those most primitive organisms, the Flagel-

OMNIPOTENCE

ALICE R. RITCHIE

HOW strangely we have estimated power. To some, the powerful man is the one who is the most muscular and can lift the heaviest weights; yet this man, if he does not know that God is the Source of his strength, may weaken and in a few days die of disease. To some, the powerful woman is the one who has a high social position and is looked up to and followed by many seemingly intelligent people; yet she may have very little power of self-control. To others, the powerful man is the one who has studied extensively and can impart this knowledge in a most interesting manner; yet this one may have secret weaknesses which are appalling. To another, the powerful person is the one who lives in a palatial home, has many servants, gives large sums of money to charity; yet this one's heart may be a hotbed of corruption.

The one whose life most of the world is now earnestly and prayerfully studying is a man who would not come up to the popular present-day estimation of power. He did not desire the outer ordinary manifestations of power. He disappointed many people of his time, as he doubtless would disappoint many today, because he would not set up a personal earthly kingdom. We are studying the life of Jesus, and his life, his words, his deeds still live because he set up a Spiritually-Powerful, Heavenly Kingdom.

Picture Jesus, the man of Power. See Jesus, the meek and lowly teacher saying to the multitudes, "Blessed are the poor in spirit for theirs is the kingdom of heaven." See Jesus, the humble man of service, going quietly about doing good. See him, the patient forgiving one, see him on the cross saying, "Father, forgive them; for they know not what they do." See him healing the lepers, the paralytics, the demoniacs; see him feeding five thousand men besides women and children; see him raising the dead, see him walking on the water.

Jesus spoke with authority, he spoke powerful words. He was a man of few words. We have the quantity but not the quality. His words were words of God; he spoke from Principle—God the Father. When we do not speak with authority over inharmonious conditions it is because we speak from appearances, from personality.

Jesus' powerful words, powerful healing, powerful living, were natural results of his knowledge of his personal nothingness and of his knowledge of his unlimited Spiritual Power from his Spiritual Source—God the One and Only Power. Spiritual Power is spiritually received. As Jesus received of the Spirit, from the Spirit, through the Spirit, and lived, talked and healed by the Spirit, even so can you and I.

The wonderfully inspiring life of Jesus shows what can be accomplished by the one who knows the God-Power, recognizes the God-Power steadfastly, has all faith in the God-Power. What we need to get from our study of Jesus' life is what he

teaches about God and how he used this knowledge of God.

The God-Power is everywhere but only as we let go of personality, as did Jesus, and receive through the Spirit and live from the Spirit can we realize the Omnipresence of the God-Power. If we are personally satisfied we have no room, no desire, no craving for the Spiritual Power. Many of us fail to receive Spiritual Power because we strive to receive it personally and use it personally. If we are wrapped in the personal sense of things we are deceived as to power. Unsuspectingly we take things for what they are not.

Sometimes we take disease, hatred, inharmony and all their varied appearances to be powerful while all the time there is hovering over them and us, the Almighty Power of the Living God. All the time there is underneath everything, the Sustaining Power of God. All the time there is within us, the Spirit of Power. Always in every place is the Omnipotence—the One Real, Abiding, Enduring, Immortal Power.

If we are tempted to do an unkind act, or speak an impatient word, or think a disloyal thought, right with us is that Loving Power. It is not only around us but is within us and will give us all the Love we need. Sometimes we need much love in order to lead harmonious lives. The Supply is at hand to meet every need of every one.

If we are tempted to think or speak or appear as if we believed in sickness, there is with us the Health-Power. This Power when recognized and thoroughly believed in will eliminate every kind of disease. Is this not a simple method of healing? No need to know the names of the different diseases, no separate remedy for each disease. There is the One Remedy for all manner of diseases.

If we are tempted to live and think and put our faith in the temporal, changing things of life, there is right with us the Great Wisdom-Power. It is waiting and willing and eager to direct and guide us lovingly along the Heavenly road of faith in the things of God.

If we are tempted to feel weary and tired with the experiences and the demands made upon us, either physically or mentally, why, Child of God, your Father's Presence with you is the Power that will meet your demands; will do your work through you, will speak through you and think through you. Just drop the personal load and come up into the Christ-Spirit.

The God-Power cannot fail to manifest health and strength and wisdom and love in our lives if we are dead to the personal conception of separation from God and are *Alive* to the Christ-consciousness of our oneness with God.

They are slaves, who dare not be
In the right with two or three.—*Lowell*.

The Beautiful Garden

JESSIE T. MOSS

A DAINTY little maiden sat in an old apple tree that leaned against a high stone wall, looking over into the garden below that she had never been allowed to enter. All she saw was rank weeds and grass; a stagnant pool; trees full of dead limbs; here and there broken mildewed statuary; and in the distance what looked suspiciously like a snake. This, added to the utter desolation and silence, frightened her, and climbing down she ran crying to her mother, fearing that the snake, or some awful hobgoblin, would climb over the wall and get her. "Do not be frightened," said the mother, "nothing can reach you if you stay in your own beautiful garden, my love will protect you, and keep all harm away."

The child asked: "Why is our pond so clear and full of lilies, and that one so muddy? Why do we have these sweet flowers and pretty trees, and so much good fruit, when there is none there? The birds are singing here and the butterflies that I play with are all on this side of the wall. Don't the people who live there want nice things?"

The mother answered: "The man who owns the place thought it was too much work, so went away leaving no one to care for it. The beauty is all there, out of sight, ready to spring forth if he wishes to cultivate it. We must work in order to have beautiful things. Do you not remember how after putting the seeds in the ground we hoe and water and pull weeds? How we keep running water in the lily pond to keep it clear and sweet? How we scrub the statuary to keep it white? Our garden would look like the one next door if we neglected it. The rainy days that keep you in the house and make you cry are also needed to make things grow; what at first causes you grief, brings you later the fruit and flowers you so love. Never again look over the wall into the desolate garden, or think of it. Think only of the beauty on this side."

As the comforted little one ran away to chase the butterflies and gather flowers, the mother thought, "Our souls are gardens that the Father has planted with all good—but we must cultivate, not neglect them, if we wish to see the beauty that will there blossom forth."

"As the lily pond must have running water to keep clear and sweet, so we must not become sluggish and inert, but ever keep active in the service of God and humanity if we would keep our lives sweet."

"The dark days that come may seem hard to us but they help us grow and make us stronger, causing our tears to turn into dew drops of joy."

"God's love is a high wall around us which keeps out all harm, and if we never look over the wall—never think of sin, sickness or sorrow, only of the beauty in the garden, and trust our Father's loving care as utterly as my child does mine, we shall always gather lovely blossoms, and see the birds and butterflies instead of snakes and hobgoblins."

The Great Men in history are those whose own private ends embody the will of the World-spirit.—*Hegel.*

An Interesting Experience

IDA B. ELLIOTT

SOON after entering the work I was called by a lady to help her little daughter whose appearance was that of inertia and general inactivity. This statement came to me: The perfect activity of Omnipresent Life is flowing through and through you.

I continued to use it as no other word came. On the third day the lady phoned me saying that the functioning of the child's body had responded beautifully but that her manner was still heavy and unnatural. Would I please continue treatment until this was overcome?

Two days later while treating the child, I found myself saying: "The protecting power of God is round about you." I suddenly called myself to task for allowing my thought to wander while engaged in such sacred and important work.

After giving myself a little sermon, I turned again to the child and began: "The perfect activity of Omnipresent Life is flowing through you." And again I found myself saying: "The protecting power of God is round about you." I was chagrined at what to me was a lack of concentration on my part, so with considerable vehemence I repeated the first statement and closed the treatment. About five that afternoon the lady called me to tell me her daughter had been in an accident and needed a quieting treatment. An hour later the mother called saying the daughter was resting quietly and wished me to know just what had happened.

The little girl had gone out with some companions for a horseback ride. As the group approached the street railway they heard a car coming. The other members of the party hurried across but this little girl's pony would not be hurried. She saw that it was too late for her to cross and as she tried to turn her horse quickly to avoid the car she faced about into a fast approaching auto coming suddenly around a sharp curve in the road. Just what happened no one could tell, but the onlookers thought nothing could save the child's life. She declared that she was all right when she was rescued from under the auto. This occurred about one block from her home. She was taken there immediately and I was called as I have said.

The mother told me that one wheel of the machine must have passed over her leg for there was a deep impression in the flesh when the hose was removed. However, even the skin was unbroken and all that she suffered was the nerve shock which had speedily yielded to treatment.

I now knew why the word spoken in the morning had been for protecting Power. I was rebuked and humbled; and I have never since argued with the Spirit when an unusual statement came.

"The essence of our being, the mystery in us that calls itself 'I'—ah, what words have we for such things?—is a breath of Heaven; the Highest Being reveals Himself in man. We are the miracle of miracles—the greatest inscrutable mystery of God. We cannot understand it, we know not how to speak of it but we may feel and know, if we like, that it is verily so."—*Thomas Carlyle.*

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NONA L. BROOKS, Editor

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IN GOD WE TRUST

The New Democracy

A NEW age is coming. Some years ago Minot Savage wrote, "At first brute force ruled the world; then came cunning, that lowest form of wit; after that the intellect held sway; but now the moral ideal rules; no king dares go to war without giving a righteous reason for his action." In these latter days a still higher vision than the moral ideal is taking possession of humanity. People are grasping the fundamental principles of life and the time is not far off when these principles will dominate the race.

The new vision has no new word to utter; it is the reiteration and reinterpretation of an old name; it is a fresh insight into an old truth, the truth of Democracy.

All progress is slow. All growth is according to law and proceeds in an orderly fashion. There is no such thing as a happening. There is a reason for everything; chance does not exist in a universe of law. In one sense there is no such thing as revolution but only evolution.

A plant suddenly bursts into bloom, but we know that for weeks, months, or perhaps a century, it has been preparing for this eventuality. The upheaval in Russia was but the natural outcome of forces that for more than a generation, silently and out of sight, had been working for this denouement. One who has read the will of Frederick the Great, knows that the roots of the present world war were well grounded even in his day.

The World-Democracy that is coming is not a sudden outburst of world-consciousness. It is the result of ages upon ages of thinking and living. Every poet that was inspired by love of liberty; every voice that has raised itself for right; every life that has given itself a sacrifice to justice; every wide-eyed prophet, every individual and nation that has sought the good of the whole rather than the good of self has given impetus toward the Great Ideal.

The salvation of the race does not come suddenly and as a whole, but gradually and individually. You and I and our neighbors must be epitomes of democracy before the wider democracy can be realized.

This thought of individual democracy simplifies the matter for me. It shows me my part in the movement. I see that a man's best contribution to world progress is himself; that only as he becomes universal in outlook and attitude; that only as he stands in the center of the race life as part of it, feeling its pulse beats, sharing its ideals, can he put into that life anything worth while. This thought simplifies the problem of living because one can take

care of one's self, but it is wearing to try to take care of the world. Not my neighbor, but myself, is now one's motto. Do I desire a world democracy? Then I must be democratic in every phase of my living. There is no other way to bring the great event to pass.

During the past decade the idea of democracy has become enlarged; it has been strengthened, deepened and enriched. It means Unity. It means Equality. It means Liberty. We have spoken these words so much that they have become trite, when they should be alive. We have never given them their full meaning. Unity is the one word that is fundamental, for upon unity depend equality and liberty. Back of the word is the supreme principle of the universe.

Some years ago a new conception of unity took possession of me. I saw this truth of the oneness of the whole as a practical principle to be demonstrated. I met people who were doing splendid work and in each case it seemed to me I could trace their power to their feeling of unity. For instance: the secretary of a prison association had wonderful influence over the criminals who came under his care. On talking with him I found his attitude to be one of faith in the men and of sympathy with them. He often said, "Under the same heredity and environment I might have done the same thing."

It is love that takes people out into all such activities as prison and slum work and it is love that gives them power to do. Love is conscious unity. Was not this consciousness of unity one of the secrets of Jesus' power?

Whitman helps me always because when reading him I get his consciousness of unity. I touch life at so many points with a glow of appreciation and love. Whitman is a universal lover. He includes all in his consciousness of unity; to him there is no high and no low, no base, but only life processes in all their goodness and beauty.

Democracy means this all-embracing comradeship.

I tried an experiment successfully once and have proved it many times since. I was thrown often with a woman whom I disliked. She found no more pleasure in me than I in her and many amazing things occurred. A petty warfare existed between us. I decided that this was unprincipled as well as undignified and I determined to try to feel my unity with her. I began by not permitting myself to feel annoyed at anything she did. Then, when dislike for her would assert itself, I argued with myself somewhat in this way: We are not unrelated, we are members of one body, children of one Father. You have your temptations, struggles and hardships as I have mine. Sometimes the pressure of circumstance is too great for you and you do unkind, unlovable things. Just as I wish others to be patient with me so will I be forbearing toward you, and helpful if possible.

As I took this stand my attitude toward her began to change. I found opportunity to help her occasionally. She began to feel differently toward me. The final outcome was that we became firm friends and today we often laugh over the old times when the feud was on. There is practical power, great vitality in this thought of unity when with it goes definite application to specific problems.

What I have been trying to say in this round-

about way, is: that with all our boast of democracy and all our feeling of complacency in the belief that we are the nation that is leading the world in the way it should go, there is still much for us to learn about true democracy; that no nation rises higher than the units that compose it and therefore true democracy is an individual thing before it becomes national; that the secret of individual democracy lies in the simple and definite practice of unity, a unity which, if one is steadfast, he will find himself bound by strong, helpful and pleasant ties to all about him, a unity in which he will realize his greatest power to help; that we are nearing the time when real democracy will be ushered in, not because of a sudden influx of light but because the next step in progress must be this.

This day of the new democracy of the world-democracy will be a wonderful day to all on this good old planet, for they will see a new earth, a beautiful earth, in which dwelleth righteousness.

SUBSTANCE

MAUD MURRISH BLACK

Divine life is the substance from which all things visible come forth. Substance is spirit, perfect, changeless, eternal. Since there is but one spirit, there is but one substance filling all the universe, manifesting in many forms, yet according to our principle, all God.

Truly, this idea is too big to be comprehended quickly. It must mean that every created thing—mountains, stars, trees, flowers, you, I—all are made from the same wonderful substance. God-mixed Mind thinking things into visible form.

What a vista of thought is opened as one dares to think of the possibilities this suggests. Who shall say what characteristics, unperceived by us with our five limited senses, are possessed by what we term the things around us. We now perceive certain qualities of this wonderful God-substance in the objects about us, but eye has not seen nor ear heard the wonderful beauties of the heaven prepared for us when we, through fuller knowledge and perhaps with more senses and more delicate sense-organs, shall perceive the fullness of beauty about us.

All substance is perfect and it is only our partial and imperfect understanding which keeps us from seeing things as they are and leads us to think and to act as if imperfection and weakness were everywhere about us.

Emerson said, "There is a crack in everything." I have always been saddened by this thought and sought to refute it, and I am truly glad now to know that everything is in truth perfect and the crack or imperfection is in my attitude or conception—a thing which may be righted and adjusted by greater spiritual understanding and truer living.

How wonderful life will be, when we all see no longer the mistakes, the shortcomings, the petty annoyances in those about us, but shall know the perfection of our being, of all being. When we shall also know that we are all *striving* now and eternally to grow in knowledge and power and truth.

But the three-year-olds know little and care less; an' where there's no fear, there's no danger.—*The Taking of Lungtungpen.*

CARRYING THE MESSAGE

MARY WARD GILMAN

I am glad I have had the good fortune to live in the day and generation that has evolved a religion that concerns itself, primarily, with the here and now.

It seems to me it simplifies things immensely. All the problems as to the past or future are set aside, while the one at hand and of to-day is taken up.

Surely it is a great step in advance over the antiquated doctrine that taught us to keep our eyes fixed on some distant goal which we were assured was reached only by a very straight and narrow path. The God of the Divine Scientist has come down from His golden throne, and made friends with the "mammon of unrighteousness." He is no longer afar off. He is "closer than hands and feet," an ever present help in time of trouble.

Our religion of today has been made so practical in its application to the things of this world, that I believe the opening of the eyes of those who are not conscious of its power to be the greatest work one can do for one's fellowmen.

It is imperative that we practice what we preach. The inconsistencies in other sects are sharply defined and commented on. We must not fail in our high calling.

There is a mighty bond of fellowship among students of the New Thought, and the daily discussion at all times and places makes it a less formal and more potent factor in everyday life. We are in the minority, and we seek each other as the needle does the magnet.

We must practice eternal vigilance to live up to our standard. To carry our message we must live the life. Christ, pointing to his disciples, said, "These are my witnesses." Just so Divine Science points to its students, admonishing them to live health, joy, unity and love, if they would carry conviction to a skeptical world. The fact that much is expected of us is flattering evidence that Scientific Christianity has awakened an interest everywhere, and the fame of its practical everyday results has gone abroad.

When we fail to demonstrate our faith, and our belief in the Omnipresence, when we discuss sickness, or doubt our source of supply, our neighbors are weighing us in the balance and finding us wanting. Doing away as it does with most forms and ceremonies, our religion is preeminently a religion of demonstration. Only so can we carry our message and spread the glad tidings among our fellowmen.

"The Godhood of man is the fact that spiritual evolution is bringing to light. We are glorious children of a King, spiritual, eternal, and divine."—*Rawson.*

"Man is the noblest work of God. Himself from God he could not free."—*Emerson.*

"Love is, and always has been, the only power. This recognized and demonstrated is the solution of life."—*Rawson.*

Unity

MARY DEAN PARSONS

Unity—the state of being one; that is the Universal. There is only One and that is God. Divine Science is the knowledge of this Universal God, and includes that which comes within the range of our physical vision as well as that which comes within the range of our spiritual vision; all that is manifest and all that is not; all seen and unseen, expressed and unexpressed, create and uncreate—the All One—Unity. It has all the attributes of God; Perfection, Love, Power, Intelligence, Life, Joy. This Unity is expressed in a diversity of ways; but the characteristics of the whole inheres in the various expressions, as a drop of water is like the ocean.

I put seeds into the black loam; this soil will produce from those seeds blue, red, yellow flowers and green leaves—a diversity in unity. I see the clear ice, the limpid water, the cloudy vapor, all one—again diversity in unity. And so it is with all manifestation; it is the One Great All showing itself in marvelous multiplicity. The phenomena of night and day, of the seasons; the variety of animal, vegetable and mineral life; the various nationalities and customs; the many textures and the glorious colors; all different expressions of the beauty and goodness of Truth—the One Unity. This is the wonderful restfulness of diversity in Unity.

God expresses differently through different individuals, all are needed to form a well rounded whole. In harmonious union of diversity we shall find real transcendence or the superman. Composite races are the strongest—physically, mentally, spiritually. Composite political ideas are the fairest. Composite religions are the truest. We are many in One.

"Infinite Nearness! Thee I see revealed
In song of bird, the flower at my door,
The happy laughter of a little child,
The star at night, the pebble on the shore,
Each unto each allied and all to Thee,
Thou tender, loving, Great Reality."

Compiled from "Daily Studies" by Leon Greenbaum.

Can a Natural Scientist Believe in Divine Science?

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lates, which are neither plants nor animals but precede both.

My contention is, therefore, that beginning with entirely different bases, Divine Science and Natural Science approach the same conclusions, that both show the wonder and greatness of the Absolute to the one that wants to see, that the former concerned primarily with the method of expression and the latter with the phenomena of manifestation, are approaching the same end; both show the law, order, and development of a universe of life and energy, teeming with forms of expression and manifestation, coming from a common source and working toward the ultimate perfection which is theirs potentially but which must be realized and attained.

For true worship, only God and the human soul are necessary. It does not depend upon times, or seasons, or occasions.—*Ralph Waldo Trine.*

You may be far away from any centre of Truth but you can study and practice and receive the blessing. These friends in Waukegan are doing this:

"We received the books all right and thank you for sending them. Please send me number three of the 'Weekly.' I like the paper too well to miss any of them. I wish to have the year complete. I thank you for Mrs. Ritchie's card. I hope to meet her when I go to Chicago. I like the 'Redeemed Body' very much and all the other books, and I am improving in health since reading them.

"Yours for health and prosperity, Mrs. M. A."

"Dear Friends:

"I have been reading 'Truth and Health' and I think it is fine. I am learning the statement of being and the statement on page 71. It is fine, too. My body is stronger since reading your books. I have studied Science for a long time but I especially like your way of expressing it and the way you unite Spirit, Soul and Body. You help me to express wisdom. I want success and I am realizing it every day. There is one Mind and I am one with that Perfect Mind so I must get the right ideas to do my work with.

"God bless you all and all joy to you.

Lovingly yours, J. A."

A number of such letters come to us. We appreciate them greatly.

"The dreams of one age become the realities of the next."

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.

Bible (which consists of lessons in interpretation), price \$25.00.

Admission to Normal and Graduation Classes by special permission of Board, \$25.00 each class.

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- BROMFIELD, MRS. JESSIE D., 1630 Emerson St., Denver.
- CLOSE, THE REV. HELEN E., 727 W. 14th St., Oakland, California. Minister First Divine Science Church of Oakland.
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