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Mine Own Shall Come

ANNA WESTLOTORN

Mine own shall come to me:

Sweet nights dream-haunted from God's heart of rest,
And sweeter waking unto joy confessed,
With twilight times fairer than all the rest,
These shall be mine.

Mine own shall come to me:

Great gladness that the heart can scarce contain,
And gentler pleasures dropping as the rain,
And peace all radiant from the heart of pain,
These shall be mine.

Mine own shall come to me:

The morning waking unto song and sun,
And after life's dear labors all are done,
The twilight booming of the sunset gun,
These shall be mine.

Mine own shall come to me:

My wakened soul leaping to claim its own,
In conscious union with the all-present One,
Doth know at last, its pain and sorrow done,
All things ARE mine.

Mine own hath come to me:

Of light and love and peace and joy and power,
My soul doth claim e'en now its princely dower,
Exulting in the present glorious hour,
Since God is mine.



HEBREW LITERATURE

AGNES M. LAWSON

BESIDES the historic and prophetic portions of the Old Testament, there is a varied literature of allegories, love, patriotic and satirical romances, essays, dramas and poems. The poetic mind of the Hebrew has long been recognized. To our western and sometimes prosaic minds the symbols seem fulsome and exaggerated, yet in the main we see that by the beauty of their expression a graciousness is placed upon ordinary incidents and that there are no commonplaces to the soul that sees life through the glory of spiritual interpretation. When we can elevate and glorify all the natural duties and varied relationships of life we are getting most out of it, and are transmuting material dross to spiritual beauty by a divine alchemy.

The Hebrew, denied the outlet of the stage, utilizes his intense dramatic power in spiritualized dramas impossible to play. The modern arrangement of the Bible enables us to get his effects in a manner impossible to gain from the authorized versions. "The true form of the literary work must be presented to the eye. At present the effusion of the poetaster in a corner of a provincial Journal is printed with more discrimination of poetic form than the masterpieces of the Bible." (Moulton.) The stage of the Hebrew dramatist is Heaven and earth; the dramatis personæ, God, Man, Satan, Wisdom and Voices of mystical import; the accessories, the elements and natural phenomena, not simulated but real.

The "Psalms" are poems in which the soul of man stands revealed. They are the history of the natural soul piqued to one object, that of finding God. They are the expression of the soul in all of its moods "from pompous ritual and national paean down to the cry of the solitary soul in the dark." They are the march of the soul from the isolation of sense oversight to the unity of the soul insight; in them we find its unrest when out of touch, its supreme faith and joy when on the mountain top of spiritual vision it feels underneath it the Everlasting Arms.

The first romance of length enough to be a book in itself is "Ruth," an idyl of the time of the Judges, but written much later, possibly after Ezra had prohibited foreign marriages. It is a charming story of the love of a foreign woman, a Moabitess, for her mother-in-law. In it we have a series of pictures of the customs of that day. It is through love for each other, of woman for woman, of man for man, and of man and woman that we feel most directly the rays of the Over Love that unites us in one human family. Simplicity, sincerity and love, are the characteristics of the book of Ruth; it deserves its place in our sacred books, for it casts its spell over us and makes us feel that the spring time of life will never wane.

Esther is a story of the exile told with dramatic power. It is the one book in the Bible in which the word God does not appear. It must have some historic basis, though scholars have been unable to

trace it. It was held in great regard by the Jews; it was called "the Roll" and read annually at the feast of Purim. It is a story of patriotism, in which a woman matches triumphantly her resources, her wit, beauty and charm, against the villain who would annihilate her race.

"Jonah," called by Lyman Abbott, "A Satirical Romance," brings to us a lesson we may all well heed. It is a story of Nineveh, written several centuries after its fall. There is no historic basis for either the character of Jonah, or the conversion of the Ninevites. What this writer endeavors to convey is that God cares for our enemies just as much as he cares for us. The Hebrew felt that the Ninevites who had overthrown the Northern kingdom, were outside of the pale of Jehovah's love; but the horizon of the Hebrew mind is broadening, this writer sees God as the God of the whole earth, and all peoples as God's people.

The unknown author of "Jonah" did for the nation's narrow concept of God what Cervantes did with the ridiculousness of Spanish chivalry, laughs it away. Jonah, a prophet, is commanded by Jehovah to go to Nineveh and save that pagan city. Jonah is a loyal Hebrew, the Ninevites are the enemies of his nation, so he determines that he will not save them. He takes a ship which sails west, the opposite direction to Nineveh; but sailing in an opposite direction cannot thwart the purposes of Jehovah who owns the sea as well as the land. He sends a storm which well nigh wrecks the ship and Jonah must confess that it is he that is remiss. The heathen mariners are most reluctant to throw him overboard, a lesson wholesome for a man of Jonah's type, the *heathen are merciful*.

Jonah arrives at his destination; it matters not how, this author merely wishes to assert a truth given in our Text Book; "Man is either driven or drawn to his final destiny." Jonah preaches to the Ninevites and they repent. He sulks over it, angry because God is merciful. Jehovah does not condemn Jonah for that, but with the patient love of a father for a wayward child endeavors to make him see the larger love. He makes a gourd to grow and under its shade Jonah finds shelter from the blazing rays of the sun. Jonah loved the gourd, but Jehovah prepared a worm which destroyed it during the night. "And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry even unto death. And the Lord said: Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night; and shouldst not I have pity on Nineveh, that great city; wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

God receives no answer from Jonah, he is the type of mind at which this author aimed his shaft, the orthodox Jew. God has no favorite nation nor individuals; all are his children. A wonderful lesson and artistically told, the universality of the Infinite Love. But before we laugh at Jonah left sulking because God is good and merciful, let us examine ourselves carefully and see if we are going out to and saving those to whom we feel a dislike. Do we rejoice at the good that comes to them as we do at what comes to ourselves and those we love?

The "Song of Songs," is a love drama, but one into which a real spiritual meaning can be read. In each individual choice there is a larger side of universal significance. A Shulamite maiden is loved by a man of her own class, a peasant. King Solomon (chosen as hero because he represented the apex of worldly power to the Hebrew) sees the maiden and would add this beautiful brunette ("I am black—but comely") to his harem. He woos her and his court women assist as the chorus. All the intrigue of worldliness, all the lure of sensuousness, all the blandishments of wealth are used to decoy her. It all falls on ears, eyes and heart filled with love that cannot be deflected from its object, therefore she is immune from temptation.

She is carried to Jerusalem into the royal palace and shown all of its grandeur and wealth. But in her dreams she wanders away through the streets seeking him whom her soul loves. Then comes the climax, she finds and is reunited to her lover. The steadfast love of a true woman is the best symbol of the soul whose mind is stayed on God. The soul stands between the true lover, God, and the false seducer, worldliness; when the love is so fixed on God, that it can hear no other voice, it is established and therefore free.

The *Wisdom Literature* differs from the prophetic; one is based on Divine revelation, the other arriving at essentially the same conclusion is based on observation. Wisdom literature is the philosophy of the Hebrew, a philosophy based on God and the inevitable judgments of God not in some future life but here and now. Wisdom literature includes Proverbs, Ecclesiastes, Ecclesiasticus and the Wisdom of Solomon. The latter two books are Apocryphal, therefore not found in the authorized version. "The principle underlying Wisdom literature and giving it its unity may be described by a single word, Observation. The prophet rests his message on an immediate Divine revelation; the wise men claimed only to have observed life. Modern Science is not more faithful to its root idea of examining details and grouping results than is the wisdom of the Bible to its principle of analytical observation." (Moulton.)

"Job" is the most stupendous drama that has ever been written. "The masterpiece of the human mind," Victor Hugo calls it. It answers the query which every student asks, as soon as he hears the principle of Omnipresence enunciated. "If God be all, where then did evil come from?" And the answer is that in the process of life's unfoldment in consciousness, man must stand in unwavering faith, clinging steadfastly to his principle until all the shafts of mortality are exhausted and the soul can stand in undisturbed serenity and not be deflected by any outward appearance.

No evil is evil to the soul that overcomes it, it is only evil as it overcomes us. Otherwise it has been a beneficent development of consciousness and power. The Book of Job contradicts the conception that trials are punishment for sin, but enunciates them as opportunities for spiritual initiation. Satan tells us his origin, and to know the origin of anything is to have the mastery of it. God does not know him, therefore he is not of God's Creation. "Now, there was a day when the sons of God came to present themselves before the Lord, and the Adversary came also among them. And the Lord said unto the Adversary, 'Whence comest thou?' Then the Adversary answered the Lord and said: 'From going to and fro in the earth, and from walking up and down in it.'" The Adversary is something that exists only in human belief; it actually is nothing but what we have not worked out. A great modern prophet says, "All the good the human mind knows is negative." Job's early possessions of health, wealth, and friends were negative, that is they were based on external beliefs in what he possessed but he thought that he could lose them. He had to know that all the possessions we really have are in our thought before we could positively hold them. Possession is never an external hold of anything, it is an interior consciousness of eternal Reality. Evil then in any guise is only a vacuum in thought to be filled with the eternal idea of substance.

Outside of the historic prophets we must place Joel, he belongs to no time but, like Revelation, gives us the eternal irreconcilability of good and evil. It is a continuous dramatic presentation of the mystic forces of destruction and the power to stay these forces as we arrive at the Valley of Decision (Valley of Jehosaphat). This great poem under the symbol of the Locust Plague, reveals the destructive power of sin, and sin is *indecision*. Power is a definite stand in God's judgments. What truer picture can be drawn of a soul or a nation who is overcome by sin than this:

"The land is a Garden of Eden before them,
And behind them a desolate wilderness."

The soul that has yielded to temptation, instead of overcoming it, is a desolate wilderness, for the fair flowers of spiritual accomplishment cannot grow in it.

Of this work Professor Moulton says, "The movement of the poem is the beautiful movement of a regular arch, with the turning point in the center, while every stage in the rise of the action, has its counterpoint in the fall." First, Desolation and Mourning; second, Judgment Advancing; third, Repentance; then the top and the turn, Relief and Restoration; fifth, Israel Repentant; sixth, Valley of Decision; seventh, The Holy Mountain of Eternal Peace. Thus we trace the steps the soul takes as it turns from mortal beliefs (Locust Plague) and comes to God's judgments, spiritual thought. And the gracious promise abides, "I will restore to you the years that the locust hath eaten." To the repentant soul who turns to God's judgment there is no loss, all is restored.

The later books of Jewish literature show a decidedly Grecian influence. This is most pronounced

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The Millionaire and the Angel

AVERIC S. FRANCIS

A CERTAIN Millionaire died and his spirit passed to the land of spirits. The journey seemed to him a long one, and he had much time to think; more time than ever before, for he had been a busy man, keen and able and industrious, and his interests had been many. Now, however, these interests had become curiously remote, and in the silence and loneliness of his journey a sense of strangeness and of trouble grew upon him.

He had never thought much about a possible life after death—he had found his life on earth an engrossing business, but now it appeared that the theologians were right and he was going somewhere—to his own place, wherever that might be. And where would it be? The self-confidence born of personal power and established by years of "success" was fast slipping from him. To what was he to trust in this emergency? Bits of familiar phrases came into his mind. "*A man's life consisteth not in the abundance of the things which he possesseth.*" "*This night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?*" "*Son, remember that thou in thy lifetime receivedst thy good things.*" The disquiet increased; surely there were more outstanding texts. "*I give tithes of all that I possess.*" That was better! Who was it said that? Never mind, it was true for him. For the millionaire had indeed given much more than a tenth. Public and private charities alike had found his hand open; schools, libraries, hospitals, to all he had given freely. And the church? Oh, yes, the church had come in for a large share. His wife had seen to that. She was undoubtedly arranging even now for the most beautiful and costly memorial window possible. The Millionaire caught himself smiling, but only for an instant. Yes, the church had been given all it asked for; that ought to help him through.

Through what? Why, through this gate of course. For he was suddenly aware of a shadowy gateway with closed doors, and of a figure standing within the covering arch. "An angel, I suppose," he thought. "It is all true then, what the religious people have been saying, and I have got to show reason why I should be let in." Thereupon the sense of doubt and distrust increased upon him, so that he sought to draw back, and even looked about him for some means of escape. But no—a compulsion gentle but inexorable, a compulsion the first vague consciousness of which had come to him with the doctor's words, held him to the straight path, and moving slowly forward until he was within the dim archway, he stood with bent head.

"Who are you?" It was a simple question, but the Millionaire found it curiously difficult to answer. Should he give his name and address? It was a name and address that in his former existence had commanded instant respect and consideration, but here it seemed to furnish a wholly inadequate answer; and it was only after continued hesitation that he finally stammered his name alone. Apparently it sufficed, and he observed that the Angel was turning the pages of a large book. And now the trouble grew upon the Millionaire mightily, and he glanced

desperately to the right and left. Why should he stand here merely to be turned away? But stand he must, helpless and afraid, he who in life—his life?—had known little enough of either helplessness or fear.

How long he waited he could not tell—he had forgotten about time when a light shone upon him, and he knew that it came through the opening doors. He looked anxiously at the Angel, who silently motioned him to enter.

"I," he exclaimed, "am I to go in?"

The Angel smiled assent. "You are surprised?" he said.

"Well, you see," the Millionaire answered, "I didn't know—I had a great deal of money and— and things, you know, and I was afraid."

"Money?" repeated the Angel, questioningly, and again turned to the book.

"Yes," said the Millionaire, watching with renewed anxiety. "Yes, I certainly had a great deal. But," he went on eagerly, "I gave a great deal away, too—to churches and schools and hospitals and that kind of thing generally, you know, and I suppose that made it all right?"—that strange sense of doubt made him falter again—"they said it would, but somehow since—since I died, I suppose—it has seemed so different that I didn't know—" He stopped doubtfully, while the Angel went on turning the leaves of the book, at length speaking:

"I find no mention here of your money."

The Millionaire stared. "But the objects?" he asked. "It tells about them, doesn't it?"

The Angel shook his head, and the astonishment in the Millionaire's eyes deepened. "Why, what *is* there, then?" he exclaimed, impulsively, and stood abashed at his own temerity.

"It's about yourself," said the Angel, quietly. The Millionaire looked puzzled.

The Angel turned a page. "You had a hard life at first, didn't you?"

"Oh, well, it always takes some patience and work to get started," answered the Millionaire. "It seems so long ago," he added, reflectively.

"You were a good son," said the Angel.

"I had a good mother," the Millionaire answered quickly.

"So had your brothers."

A shade passed over the Millionaire's face. "I was the youngest son," was all he said.

"You have known sorrow," said the Angel, still turning the pages.

"Yes," said the Millionaire, softly. "My son, you know, my oldest son. It came hard to lose him."

The Angel gave him a sudden smile, a blinding smile. "You haven't lost him," he said.

The Millionaire caught his breath and made a sudden step forward; then the light in his face faded. "He was a good boy," he murmured—"a good boy—but the other—and it was so much our fault. There was so much money, you know, and his mother—"

"Yes," said the Angel very gently, "I know. But you have borne your troubles bravely and have

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IN GOD WE TRUST

The Law of Life

I HAVE a great desire that the understanding of Law shall mean to you what it is meaning to me; and in order that you may catch its deep significance, I am going to give this talk more in the form of a lesson than of an address. I shall try to speak slowly so that you may think as we go along, for what I say I trust will be vital.

Law in its literal meaning is that which lies, is fixed or set; it is "The rule of action prescribed by authority, especially the authority of a state or sovereign." For instance, the law of Colorado, the law of God.

"Laws of nature are the rules according to which certain effects are produced, but there must be a cause which operates according to these rules. The rules of navigation never steered a ship, nor the law of gravitation never moved a planet."—Reid.

We do not think of God as an arbitrary law-maker, God does not decide to think good thoughts, He could not think evil, they are contrary to his nature. Light cannot produce darkness, good cannot produce evil. God cannot bring forth that which is unlike his own Being. Because of this, Creation as well as Creator are eternally harmonious and perfect. The Law of God is the expression of His own Consciousness and there cannot be laws that differ from his consciousness. Laws must be the expression of what God is, his rule of action. Therefore the laws of God are laws of Life, of Goodness, of Beauty, of Abundance. Those are the laws that are now operating in the whole universe, and you and I are included in that great body of Life-giving law.

The first essential in gaining a comprehension of the universe and its laws is to know that in the last analysis there is only Mind and its Manifestation. In saying this we are not denying creation but are coming to the truth of creation—this is of supreme importance.

Mind is the intelligence of the universe; it is that which thinks, feels and wills. Mind possesses ideas and by thinking manifests them. Let us bear in thought always that there is but this one Mind and it is the Mind of God, hence it is eternally perfect. Because there is but one Mind and this Mind is the only creative power the unity and perfection of the whole are maintained.

One of our fundamental statements is, God is all, both invisible and visible. Since God is Mind universal, we can say, Mind is all, both invisible and visible. This statement denies matter but not form, that is it denies that form is composed of a solid, inert substance called matter. This was the old conception. Modern thinking has reversed this. For

some time natural scientists, by their findings, have been doing away with this misconception. Many of them tell us that matter is a mode of motion, that form is composed of atoms in intense vibration. May this not lead to the final affirmation—That all creation is the One in action therefore all is God-Mind-Spirit and Its manifestation. We object to the word matter merely because it has been a dead something in our thought, but when we say that form is Spirit in action, is Mind thinking—they are synonymous expressions—it gives us true perception of God and his universe.

This is a marvelous truth—the Infinite Mind is thinking, and since it is infinite and since it is the God Mind, we can say that God-thinking is the only Creative Power.

This thinking takes place in you and me. We are here because God is thinking us this very moment. That brings God very near and lifts us very high; because Jesus saw this, he could say, "I and my Father are one."

The moment we say, God is the only creative power, God is the Infinite Mind, we are affirming that we cannot get away from that Mind; we cannot get outside of its creative power; to be at all means to be expressed by the Infinite, hence every one here can say, "I this moment am an expression of the Living God."

Divine thinking takes place within us. Whatever of beauty, of love, of goodness is expressed by man comes from but one source. "Wrong thinking" is not real thinking, there is but One who thinks. I frankly confess that I do not always turn to this Infinite Presence and see it as the only thinking power. I remember when I was learning mathematics that I sometimes made mistakes. When I was learning music, I sometimes struck the wrong note; but I did not say my mistake was mathematics; my wrong note was music. I was not expressing either mathematics or music in my mistakes; and neither is man expressing God when he makes his mistakes. But when one thinks in accord with the great reality of Life and expresses That, when one does the simplest thing and does it well—according to the great principles of life, with integrity, accuracy, joy, it is the Infinite Intelligence that is expressing through him its perfect thoughts; and when one gets his misconceptions out of the way, there comes the great outflowing of the Infinite Consciousness.

I like to think of what Kepler said when he discovered the law of the motion of planets, "Oh, God, I think thy thoughts after thee." There is no favored one. We speak of a "chosen people." Why was Israel called the chosen people? It was not because God had chosen them especially, but because they very especially had chosen God. God is open to everybody. Every one may know God and consciously live by His Infinite Power.

What can ever be, that now is. This moment the reality is in the mind of God, but it has taken man a long time to discover it. We are slow in coming to that vision and we call our progress growth. It is not that Truth has grown, but that we have opened our eyes; the whole story of man's unfoldment is a story of the development of his spiritual vision. If today you can see that your thought is

deeper and truer than it was a few years ago, it isn't because Reality has changed, but because you yourself have grasped more and more of the fundamentals of Life. Perhaps a few years ago you believed in just the opposite, and now you know that that was the unreal and this the real—this beauty, this harmony, this health, this supply, this goodness—this is the reality that always existed but now is made real because the vision has cleared.

What then is the Law? It is this: That like produces like, and the God-Mind thinking, thinks according to the Truth of its Being. Therefore, since God is the Universal Power, the Universal Presence; there can be no other being, no other power. It is the one Presence that is doing all that is really done. Creation takes place *within it* and *of it* and according to its perfect idea.

This moment God is thinking every soul. What have I been thinking about myself? If I have conceived myself to be weak, ill, poor, depraved, I have not been thinking the God thought about myself. God sees the Truth, the reality. Creation is perfect whether I see it or not.

Sometimes I catch glimpses of the beauty of it all, they are however merely glimpses. They do not stay always and when I meet some one who seems to be the reverse of what the God idea must be, I have to remind myself of the truth of him. If I knew only Divine Consciousness, I should see naught but God and his perfect idea; but because I have turned my thought to externals and let them fill it, my vision is clouded. I do not see the whole, I do not see clearly; but when I turn my thought to the great Reality and let the God thought be mine, let the Infinite think Its thoughts through me, I shall no longer make my decisions according to appearances but I shall base them upon the eternal life of God. When one determines to do this and persists in that determination, unbelief will vanish, the mist that has clouded the vision will lift and the glory of the Law will appear.

We see then that the Law when applied to God means that this infinite Mind is thinking its perfect thoughts all the time. Our blindness, our ignorance does not limit the Infinite Mind. The law of the Lord is perfect—and that means the Divine Life is being expressed all the time everywhere, and that life is the perfection of you and me, and that we are to know that and be free.

When applied to man we say, "As a man thinketh in his heart, so is he." If I am convinced of the materiality of the universe, if I am convinced of the depravity of human nature, if I am convinced that I was born to sorrow and suffering and disease, I am going to find those conditions in my experience; but if I come to a larger vision and establish that in my thought when I become convinced of the Presence and Power of Truth, then all conditions and experiences will be harmonious.

Remember, no wrong thinking ever changed the Truth of one's being. One has always been a child of God. The world was not flattened because the people in the world believed it to be flat, but their misconception limited the people themselves. So does my belief that I am a human being with a dual nature affect my thinking and my living. But if I press forward to the mark of the high calling until

I catch not a mere glimpse, but the full glory of the new vision, then I am going to find myself absolutely free from these other misconceptions that have bound me.

One cannot possibly be conscious of God, one cannot possibly be conscious of health, one cannot possibly be conscious of supply; or of the beauty and goodness of Life; one cannot be joyful; one cannot be helpful to others, so long as he lets his thought dwell on the negative side of life, for he is not basing his thinking in the eternal truth of God. The only power of the individual is to stand in conscious oneness with the Father.

There is but one thing to know, and that is God; that is Infinite Mind and its manifestation. I long for the true knowledge that is going to bring to me absolute consciousness of that Infinite Presence. I long for it for myself that I may be free from every apparent limitation; I long for it for you that you may realize the infinite beauty of Life; I long for humanity to know this Truth because that is its only way to freedom from the toil and hatred and strife that now possesses its thinking.—Sermon given in the Divine Science Church, Denver, by Nona L. Brooks, November 30, 1919.

HOW I APPLY TRUTH

My business requires personal solicitation. The old way of thinking about work of this character is that, if enough people are seen each day, a sufficient number will be found who may be interested and thus enough sales be made to make the work profitable.

Now, does not Spirit know in advance who the good prospects are? Then the quickest way for me to increase my efficiency is to know the presence of this Spirit of Wisdom in order that I may express perfect Intelligence in the pursuit of my business.

The thing needful, then, is not in the amount of shoe leather I wear out, but in the development of a perfect trust in God, the Source of all knowledge and power. For the cause is to be found there and not in outward acts.

A STUDENT.

WHAT THIS LESSON MEANS TO ME

Heretofore we have lived almost exclusively in the thought that our success depended upon the acquisition of things, whereas we have been enjoined by the Master that we should "seek first the Kingdom of God." We have lived on the outside of things instead of living in the midst of them, believing that the good things of life would be ours as the result of "our works." We have finally learned that ever since we came forth, we have been amply provided for by our Creator and that we have suffered lack only because we have neglected to lay claim to that which was ours from the beginning. Now we know that abundance is ours right here and now. From henceforth we shall thankfully acknowledge our good and live as it becometh children of a King.

A STUDENT.

Life touched by God cares not what serves or helps itself, but what will help mankind.—*A'Kem-pis.*

The Millionaire and the Angel

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never laid them upon other shoulders." The Millionaire looked surprised.

"Of course not," he said; "but I know I have made many mistakes—with the boy;" he hesitated and looked at the Angel wistfully; then he asked, very low, "There is no chance for him, I suppose—here, I mean?"

The Angel smiled again. "You did all you could. You were very patient and tender."

"He was my son," broke in the Millionaire.

"Yes," said the Angel, and then he bowed his head and repeated softly, "*Our Father who art in heaven*—and *his* wisdom is infinite."

The tears rose to the Millionaire's eyes. "Is it really like that?" he whispered.

Still the Angel turned the leaves. "Your wife did not always understand?" he remarked, musingly. "Was not always helpful?"

The Millionaire looked disturbed. "Not always," he admitted.

"Fretful, fault-finding, exacting"—the Angel was apparently reading to himself.

The disturbance in the Millionaire's face deepened to distress, and he raised a deprecating hand. "So much was temperament, you know," he said, "and things were often hard for her."

"You say you had a great deal of money?" the Angel spoke questioningly.

"Oh, yes." The Millionaire looked at the Angel thoughtfully, and then a slow smile came over his face. "Yes, of course, she had all the things she wanted—of that kind—has them now, I suppose; but it is curious about that here, isn't it? It doesn't seem to count any more; and what's more curious still, you seem to see somehow that it really never did count, that those things weren't real"—he broke off with a start, staring through the open door. "I saw some one I used to know," he said hurriedly. "I didn't expect—"

"To find him here?" the Angel finished for him. "You will meet with many such surprises. He did you a great wrong, did he not?"

"Yes," said the Millionaire, simply.

"And you forgave him?"

"I don't know. I tried to."

"He began again, you know," said the Angel, "with your help. He never forgot what you did for him. He will tell you the rest; follow, and learn for yourself."

Still the Millionaire hesitated. "And the libraries and hospitals and the church?" he asked, doubtfully. "Didn't they really count either?"

"I find no record of them here," said the Angel, with his hand upon the book. "All that is here is about yourself."

The puzzled look returned to the Millionaire's face. "I don't quite understand," he said.

"No," said the Angel. "But perhaps you will come to understand better in there." And again he pointed through the open door.

"In there," repeated the Millionaire, and he looked before him somewhat anxiously. "Is it really heaven? I am afraid I'm not the sort"—he hesitated.

The Angel smiled once more, a very beautiful smile.

"It will not seem strange to you," he said. "Don't you know where heaven is—the kingdom of God?" And out of the past yet again there came back to the Millionaire a familiar phrase.

"*The kingdom of God is within you.*" And, smiling back at the Angel, he went on—into the light.

Hebrew Literature

(Continued from Page 3)

in the Apochryphal Wisdom books. The Wisdom of Solomon is so largely Grecian that it uses the phraseology of Greek philosophy and it enumerates the four cardinal virtues of Plato specifically. The contribution of the East is the infinite nature of God; that of the West unconquerable man, God's own son. Emerson claims that the East and the West met in the mind of Plato; if this is true of the Grecian philosopher it is still more true of the universal consciousness of Jesus. He saw the infinite God and man's infinite capacity to comprehend Him.

Daniel was written at a crucial point of Jewish history. The nation since the time of Alexander the Great had been under Grecian Kings. In the reign of Antiochus Epiphanes (176-164 B. C.), this monarch persecuted the Jews with great severity because of their resistance to the introduction of Grecian gods. The heroic Maccabees successfully resisted him, and the Jews gained eighty years of independence then they came under the Roman Empire.

During the persecution of Antiochus, the Jews needed a stimulus and this was given in the historic romance of Daniel. "The Abomination of Desolation" refers to the erection of the Greek god Zeus in the temple of Jerusalem and the order given the Jews by the king to worship it. Many suffered martyrdom for their faith and the book of Daniel with a hero absolutely true to Jehovah when in exile and under a foreign king, must have been a powerful encouragement to an oppressed people.

It is interesting and inspiring to see that this writer believed in the ability of man to read all mysteries; also his perception that men true to the highest could not be burned in fire and that the lions could be subdued by a power which they recognized as God. A spiritualized body would be immune in the fire and to one filled with love all nature would be subservient.

Jesus, foreseeing the fall of Jerusalem in 70 A. D. and an inner experience which befalls every soul as it turns from the concept of a material life to the spiritual, quotes from the book of Daniel, "But when ye see the Abomination of Desolation, spoken by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judaea flee to the mountains." Judaism and its temple were destroyed because with the advent of Christianity they were outgrown and the old form could not contain the new wine whose fermentation changes the history of the world. Man has tried to form creeds and dogmas to hold something which never can be held and form after form man has been compelled to break. Christianity is the free essence of Spirit.

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