

THE DIVINE SCIENCE WEEKLY

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

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

Vol. V

JULY 18, 1923

Number 27

The Greatest Story Ever Told

Given by MISS NONA L. BROOKS at the International New Thought Alliance

ALL that I can hope to do in this brief time is to endeavor to bring before you a more vivid realization of God's Universal Presence and Power. The greatest story ever told is the story of the universe. It tells of our universe held together in perfect unity. "This universe is revealed as a Unity of Material, with a Unity of Law held together by a Unity of Power in a Unity of Being." (Ward.)

There is a New Bible being written in this universe. The words are the words of life. There are many Books in this text of life:—that of the stars, which we call astronomy; of the earth, which we call geology; of laws and transformations, which we call physics and chemistry; of the evolving of life in its varied manifestations, which we call, biology; that of the mental processes of man, which we call psychology; that of the story of man's search for God and higher living, which we call religion. These are some of the books that are found in the Text Book of Life. There are many more. For the Father of Life expresses in an infinite variety of ways. This Book will be a great addition to our Bible.

In the New Bible there is no Old Testament,—nothing in the past. Continuous revelation is the theme. The new is being discovered constantly. The integrity of the natural scientist is so great that we may depend upon his words as true to the best in discovery. He consecrates his life to the search for Truth, and is never satisfied with part good. His ideal is the best. His findings, the reward of true searchings. The New Revelation reveals the universe as One, in power and meaning. Science is proving without the shadow of a doubt that life is unified in essence. There is only Eternal Substance—in a multiplicity of manifestations.

Given Conscious, All Powerful Universal Being, and all else will follow. This is a true story without flaw. We are all on the same path, engaged in the same search, the goal of which is the revelation of Truth.

I am reminded of an incident that illustrates well the unity of our search. During a series of meetings that I was holding in California some years ago, I was impressed by a stranger who attended the meetings, and showed a deep interest in the lessons given. After one of the meetings we fell into conversation. He was a natural scientist, deeply interested in the import of the teachings of New Thought.

The question arose, "What is the difference between Divine Science and Natural Science?" This man of Science held up a walking cane. "You begin at the upper end, the Universal," he said; "we begin at the lower end, the manifestation. But we are meeting at the center."

What then, is this Universal cause that is manifesting in all expression? We know that God and God in action is all there is. Hence the great questions that all men are asking, "What is Self-Existent Being?" "What is that which requires no explanation for its being?"

"Materialism answers, 'Matter, the eternal atoms.' And Science sighs, 'Ah me, I, too, used to think that way, and talk of the indestructibility of matter and the eternal atoms; but deep down in my heart I always found it hard to believe in sixty or seventy odd gods, and felt that a monistic explanation must be forthcoming. And, once, I took an atom of radium in my hand, and behold! it exploded into a thousand tiny fragments—some, tiny units of electricity. And then, I knew materialism to be false! What is matter? Probably the manifestation of electrical forces, or a singularity in the ether, but not the Self-Existent,' answers Science.

"We turn to Philosophy, and ask the same question. 'Matter,' she answers, 'what is matter, but a symbol that I create in my own mind? I touch, I taste, I see,—what? I am conscious; that is the fact. I know, and I call the varying modes in which I am conscious by different names; some, modes of consciousness; those I call by such names as seeing, tasting, touching, I have reason to believe, arise in some way, on account of an external world. But what is the external world? Ask me of Consciousness, not of matter. I know not matter.'" (Frank.)

"Why does God create?" We often hear the question. "Why was God not satisfied to exist in Perfect Being?" "Why should an Infinite Power express in finite form?" In the Absolute, it is true, there is Infinite, Harmonious Presence. The implication in these questions is that God came into a great deal of complexity by reason of this creating process. There is only one answer; God is Love Universal and Infinite, and Love must express; must give of itself. Love that is infinite, gives its all in expression. Love gives Itself. God is Infinite Power, and such power must express fully, perfectly, in infinite varieties of ways.

Love demands an object of affection other than itself—an object it can serve and make happy. Hence

man is created, endowed with free-will, a Divine Gift, the power of choosing whether he will love divinely or not. Men find their supreme happiness in loving God and His works.

God is actually at work in the very forces that constitute the universe—the life process, heat, light, electricity, chemistry, radium, Man. It is only our blindness that prevents our knowing the Immediate and All-Powerful Presence of Infinite Love—the Source of our lives and their fulness. Babson tells of seeing the natives in the heart of South America, on the banks of the mighty Amazon, plowing with the one-forked wooden plow, just as their forefathers had been doing for thousands of years. They had the most powerful of streams and the richest of soil at their disposal, but they were not using any of this great resource.

Men will never be satisfied until they find the whole of Truth. It is, indeed, an interesting thought that throughout the ages men have been searching for the One Thing. The medieval scholar, poring over his great books in the light of a single candle, and the modern scholar in his wonderfully equipped laboratory, brilliant with electric lights, have all been literally bathed in the light of Truth Universal, by the One Thing, which they sought with labor and with love; the one thing needful was the power of deduction.

"Truth lies within ourselves; it takes no rise
From outward things—"

God and God in action is all there is. Knowing, believing, seeing this, all the universe becomes alive to us. We see that we are living in a world alive with the Truth of Being.

"Earth's crammed with Heaven,

And every common bush's alive with God."

The Divine Plan is unfolding in every phase of life. We see God in action everywhere. Let us watch the tiny bud unfold into the perfect blossom, holding the words of Linnaeus in thought. "I saw God in His Glory passing near me, and bowed my head in worship." All things live! It was the great chemist, Joseph Henry, who always said before he performed an experiment in chemistry, "Take off your hats, I am about to ask God a question." Again we may listen with great profit to the words of Sir Thomas Browne. "Those strange and mystical transmigrations that I have observed in silk-worms turned my philosophy into Divinity."

We see in our observation of nature that there is an orderly action and reaction, a perfect adjustment in the universe, and that cooperation is the law of the universe.

The bees depend upon the flowers for their honey, and the flowers depend upon the bees to carry the pollen from the male to the female flower so the fertilization takes place. The birds depend upon the seeds for food, and the plants depend upon the birds to scatter the seeds broadcast so that they can survive and reproduce. Lichens eat holes in stones with their roots, and thus break them up to furnish minerals for the soil. Plants catch the sunlight and in the process of disintegration, store up heat in the form of peat, coal, oil. It is estimated that there may be from fifty to five hundred thousand earth worms in an acre of ground, and that these pass ten tons of soil through their bodies in a year. These

insects really plow the soil, and fertilize it by burying leaves.

We live in a universe that is alive, and all Good. God and God in action is all there is. The world of matter dissolves into a world of pure Being. "The absolutely real world is the world as it exists in the Mind of the Divine."

Man is the greatest force in the universe, the indomitable and achieving force. All the other forces of the Universe are ready to bring Good to men. "God, Himself, is available in all of our righteous pursuits."

A wonderful universe!

A universe in which we see God expressing in infinitely loving ways!

A universe in which we live in the Comradeship of the Father!

A universe in which our every true expression is cooperation with the Law Divine!

And we are able to respond in our words and deeds to this Living Presence.

"The Living God is a Spiritual Dynamic. When the Thinker opens himself to the Great Cosmic Self, he will find the Supreme Truth of the Universe. He will read "The Greatest Story Ever Told." He will say, "I, a sentient, conscious Being, live in a sentient, conscious universe, whose law is love, and whose love is Life."

"Where is thy God, they asked of me,
As if it were their thought that he,
Like mortal, should be found to be,
In some one spot.

"Ah, that their eyes thus sightless are;
Do not they see the world afar,
The mountain height, the sparkling star,
The lowly cot?

"The babbling brook, the flowers fair,
The sun, the sea, the living air—
Ah, could they tell me anywhere
That God it not?"—*George Taggart.*

GOD'S OUT-OF-DOORS

It may be in some wooded place,
With sunshine sifting through the leaves,
Until its flashing jewels trace
A wealth of rare mosaic weaves:
All green and gold the forest walls,
All gold and green the forest floors—
This is the grandest of all halls,
The temple of God's out-of-doors.

God's out-of-doors! The ceaseless march
Of sun and stars from night to dawn.
Trace for our eyes the dome's high arch.
Show us what it is builded on.
Hymn, anthem, and recessional
The shouting storm in grandeur pours;
Mute worshipers, we hear his call
In this great house of out-of-doors.

—*Webster D. Nesbit.*

"The apparently external world of sense is now proved to be merely the Mind revealing Itself to itself in phenomenal form; nowhere has visible substance an independent value of its own."—*Hegel.*

Notes From Addresses Given at the International New Thought Alliance, Washington, June 17-24

RESPONSE TO THE ADDRESS OF WELCOME

PRESIDENT J. A. EDGERTON

A great leader in the East once said, "Give me the vision of tomorrow, so that with it I can work the problems of tomorrow."

We want the Christ standard all over the world—the Christ healing in all individuals and in all societies. The Golden Rule applied will apply to all problems in industry. We want not only a vision but a working application of the Christ Principle.

For twenty years I have had a vision; I saw that all creeds would be united into One. "There shall be One Fold and One Shepherd." This vision has been fulfilled and the other vision will be, if we hold it as a dynamic power. Think of our growth in seventeen years. There are centers in England, Scotland, Ireland, Australia. The work in Germany pleases me, for a country that is in such extremity as Germany is, needs this Truth in the solution of its problem. Some there are who predict that this work will grow stronger in Germany than in England. We are welcoming centers in Russia, Brazil, Mexico, Canada, Holland, France, and Italy. Our work does not end in foreign fields. New England has thirty groups in one section. There are Divine Science Colleges, Truth Centers, Unity Centers. While I was in Kansas City, Mr. Filmore said, "I have not unjoined in spirit from the Alliance, and I give you my greetings to extend to my friends at the Congress." We hear that at the Conference of Episcopal Churches there was a move made to have Christ healing in the churches.

The conference of Universalist Churches has invited us to send two delegates to the October meeting in Rhode Island.

In Los Angeles a great temple has just been built for Mrs. McPherson who, in the past, has felt great separation from us. Her attitude is changing; she says that we are good people with our faces in the right direction, but we need the baptism of the Holy Spirit. I agree with her; we all need the baptism of the Holy Spirit. And I hope we shall all have such a baptism during this conference—such a Holy Baptism as we have never known before.

Let this baptism rest on not only the New Thought centers, but upon the orthodox churches as well, and upon all humanity. We see today that this Truth is to be found all over the world.

This is a practical universe; God is a practical Being. Whenever there is a need in life, The Father knows this need and meets it. Christ came to heal the sick, and today many movements have sprung up that heal the sick according to Divine Principle, according to the teaching of the Man of Nazareth.

Every nation must prosper and progress when it applies the Christ Principle in all of its dealings, and has its ideal fixed upon the working out of the principles taught by Jesus of Nazareth. For three centuries after this teaching there was peace; but when the Church took up the sword, it began losing its power. Again we are applying the Golden Rule,

and we have the opportunity of practicing the vision of nineteen hundred years ago. Read the twenty-fourth chapter of Matthew. We read "There shall be wars and rumors of war," but following this is the promise of the second coming of Christ.

My dream for the Alliance is that we may all rise in consciousness; that a world-wide movement may incarnate the Spirit of Christ in the whole earth. Love, Truth, and Faith are realized by cooperation.

THE VINE, THE BRANCHES AND GOD

ELIZABETH TOWNE

I am the vine, ye are the Branches, and God is the sap carrying health, life, power and prosperity, and God moves through every soul equally. The voice of each one of us is the voice of God—the voice of the layman is as divine as the voice of the highest leader.

There is nothing the matter with the world. We think there is—this is the only trouble. We must all turn our thought to rightness. It takes all of us to think things out on a right basis. No one can do it for us—no one can make the world right. Jesus said, "It is expedient that I go away, and ye shall do greater works because I go to the Father."

In this day and age people shall go in droves, but there shall be no leader. Christ is the leader for all. One moving to expression through the many, not one more than another but every one is the voice of God. Our vision changes. We may follow one vision today, and another tomorrow, but we must not follow personality.

We may think of our world as divided into two phases; the world I Am and the world I do—the Absolute and the relative—the vine and the branches. The I Am is God; God rebuilds the body. The I Am is moving to expression through me, and can do all things.

Jesus said, "I am the vine, I Amness with the Father. I and the Father are one." Nothing is impossible. The sap in the vine circulates through all the branches. The sap is God. God is Love, and Love is fluid. Upon its tide all things are carried. If my love goes to you, all that I have flows on this stream to you. Love is the mover. Things are the moved. Health depends upon the circulation of the sap. We must share our knowledge with each other. This is an organization for the circulation of ideas. Fear not mixed teachings, but send out Truth. As the light begins to shine, darkness is cast out. Circulate Love, Faith—ideas without fear.

SPIRITUAL HEALING EXPLAINED

MARY BUTTERWORTH

Come up higher and you shall see and know all things. What seems to be lost is only an experience. Press on to the goal, and trust in me. "I, if I be lifted up, will draw all unto me." The upper path is light. The impulse to ascend is love. Our destination is happiness. Our leader is Jesus the Christ. "Look unto me, all ye ends of the earth, and be ye saved."

My reason for choosing the subject is that I seem

to be filled with it. I know there is a God, for I see men and women turn to the Source, when all else has failed.

Why doubt the healing possibility of God? Why try everything and everybody else and try God second?

Open the consciousness to receive the baptism of the Holy Spirit. Stand by Truth and nothing but the Truth. Go into the secret recesses of the heart; there we find God. We hear the voice saying, "Come up higher; follow thou Me." Healing lies within us; the healing of all nations.

This Truth is penetrating foreign shores, and all are coming into the one Truth. We receive power as we awaken to Truth.

THE REAL CAUSE OF LACK AND LIMITATION

LOUISE TAHSE

The trouble with the world is that people are seeking things—possessions. Do you hear the words, "I will place my spirit in man?" What more do you need? Jesus taught the great message of the Spirit. Lay hold of the Holy Spirit. Do not fear that others will have more than you do. "I have given all to man," says the Voice of Spirit.

"Ask of the Father, and know before you ask, that the Father knows what you have need of." We read on the coin, "In God we trust." Why do we place so much trust in the material?

We are all one. The Same Spirit is working through us all. Environment is our looking glass.

The Spirit of God goes before you and makes straight your way. The unlimited resource of God is equal to every demand. "In God we trust"—live true to the motto.

The love of Spirit blessed the woman who gave her pennies. Give and send forth in consciousness. Believe; then, get ready, and receive. If you are afraid to give, you cannot receive. The beggar is a beggar, because he is in the beggar consciousness. When I begin to give with the whole heart, my supply begins to come in. Lack is in my consciousness. God will give full interest for all I place in the Bank Divine. Speak the word in faith, and your supply will come in a natural way.

THE GOLDEN RULE IN BUSINESS

ARTHUR NASH

All of our schemes for learning how to live together on earth, will come to naught, unless we start with that great fundamental thing—A Reality in our hearts.

Everyone is a child of the same great Father, and all love and justice, and goodness, is the possession of each one of us. I recognize the universal brotherhood of man and the sacredness of this relationship.

I am talking about the great industrial system, not about the people caught in its meshes.

After a stormy life, Mr. Nash became a Seventh Day Adventist, and when he was ready to preach in the church, was turned out, because he held a high regard for a lady who devoted her life to helping those who came out of the penitentiary. To the world these men were only jail-birds; to this true soul, they were her boys. He became a tramp, embittered toward the world and the church. He had studied the Bible, and knew it by heart, but he saw

now that it was the only book he had ever come in contact with, that could be known by heart, and yet not known. "Finally the thought came," Mr. Nash said, "I had better go back and find out what the man of Galilee stood for, and what he taught." And this is what the searcher found in Matthew 7:12—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." So taught the Man of Galilee.

I had failed in my preaching. I had found why Christianity had failed. The reason was that, in truth, Christianity had not been tried. That was all that was wrong with the world.

A man who had lost his mother and sisters, asked me to buy his machines, in order that he might have the funds to search for them. I bought the machines to find that right under this roof, the Golden Rule was not known. Should I give up the business, or disregard the Golden Rule? What was to be done? I thought, "I can't go on with this kind of thing, and be a Christian. I must either give up my idealism or my business. There was held over me the prophecy that he could not compete with his creditors, if I paid a living wage. But I ignored the negative advice, and paid a living wage.

The Golden Rule was set in motion in this small tailoring business. The proprietor saw that the way to meet a loss, was not to cut wages, but to raise them. He made up his mind to sell, but while preparations were being made, a living wage would be paid. I called the workers together, and told them of the plan, and added that the Golden Rule would hold sway in the business at all times.

These men had been skilled loafers, but with the change they co-operated and showed their utmost capacity—working faster and more efficiently than they had ever done before.

I went away to buy a farm, which would mean a home for my wife and children, if according to the prophesying of business associates, the business should fail. When I returned, I found a thriving business. The thing that had increased production was brotherhood and the Golden Rule put into practice. In 1918, the returns were \$132,000, in 1919, \$525,000, in 1920, \$1,580,000, in 1921, \$2,077,559, in 1922, \$3,751,181. This year the business is showing an increase over these figures.

We must learn to love God and to live the Golden Rule. The walls of partition must come down, before the Kingdom of God can be established and the brotherhood of man realized. In this kingdom the Golden Rule reigns. If we recognize the brotherhood of man, and practice it until the principle works through to the heart, the problem of true living in this world will be solved.

Many visitors say, after visiting my factory, "I feel as if I had been to church, and not to a factory." The attendant replies, "Christ is with us in the factory all the time."

Jesus was not an idle demonstrator, when he said, pray: "Thy kingdom come, thy will be done."

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Laws are not made; they are discovered. It is time that we try to discover the Law of God.

THE WORLD'S GREATEST NEED

MARY E. CHAPIN

We all need the Bread to make us whole, and the Cup to give us the sparkle in our eyes. We are all one—One Spirit, One Life, One Manifestation of the One Life. There is an infinite variety in unity (Emerson). No two leaves are exactly alike. As we put ourselves in touch with the Infinite Current of Life, we realize that we are Health, Life, and Power. We live in the Kingdom of Heaven and inherit the riches of our Father's Kingdom. We are children of God—daughters of the morn, and sons of Power.

"Come everyone to the Fountain," and drink of its waters. You will never thirst any more. As I enlarge the channel within myself, I shall have more than a trickle of the water of life. Not just a few drops are mine; the flowing current will wash away every limitation.

We are working so that every soul may be free. The time is coming when we shall be so illumined that the very glance of our eyes will heal (Phillips Brooks). Let us work so that every glance of our eyes, every touch of our hands, and every word that we speak, shall have healing in it.

Our mistake has been that we have "listened in" upon error, death, poverty, and disease. Now we turn from this error to know that God is our distributing Center, and we "can listen in" to health, life, love, joy, peace.

God is your life. "Look unto me, and be ye saved." "I came that ye might have life." These statements were given where life was despaired of, and the patient opened the channel of her mind, and let the currents of life flow through. She had few red corpuscles, but I didn't think of that. I thought of Infinite Life and Power in her, cleansing and healing her, and she was healed.

Are you, dear friend, willing to take hold of the great Spirit, to praise God for all his benefits? "Ye are children of God, joint heirs of Jesus the Christ, and 'greater things shall ye do,' because I go to my Father."

Let us all speak the word that will unlock the door of life; roll away the stone, that separates, and know "I am the Resurrection and the Life."

All poverty, sickness, and death, pass away; everything false is transformed by the "renewing of our mind."

THE BETTER MAN

MR. ELLIOT

George Washington always turned to his Maker, and prayed, before he went into battle; he knew the Source of his strength.

Make an effort to radiate sunshine, wherever you are.

I do not have to look out for myself at all. I am always looked after.

We need to live the Christ way more and more.

Get all the joy out of life that you can. Give it to the first person whom you meet.

And then—repeat.

Do the things that are right to all.

Be the kind of person that you would like to have for your best friend.

Take care of obligations.

Have open minds, open hearts.

We have one rule—the Golden Rule—, and we teach others how to apply it in their living.

We draw a circle, and put all inside. These are the ways of the Better Man.

MISS ELINOR S. MORLEY

All the things that we really know, we must have proved for ourselves.

The Science of Successful Living is knowing where the Truth is, what the Truth is, and living it every day.

MAY CORNELL STOIBER

A truth of yesterday may not be a truth of today. There is a growing light—a dawning vision—in our midst!

We understand the message of Christ, just so far as we have the Christ Consciousness. God is not a Power far away to worship and adore, but a living vital Principle—A Universal Mind—A Something from which we may borrow at any time, and never be refused.

The solution of the world's problems lies in the application of the Golden Rule.

We cannot draw anything out of life unless we have put something into life.

The reason that we do not demonstrate health, life, power, prosperity, is; that we make these, something outside ourselves, instead of in ourselves.

Each one can be a tremendous power, if he will pour the oil of gladness, of prosperity, and of joy, into his work, and into his world.

You have the material for a great temple of light within yourself.

THE SURE FOUNDATION

DR. H. H. SCHROEDER

Unless we have a sure foundation, our building is not likely to stand. I Am from the beginning; I change not. The Omnipresence of God is the Foundation, the Source and Cause of all.

Truth is eternal; it is God. Nothing can be added to it; nothing can be taken from it. God is Being Eternal—the Sure Foundation. Man must build his faith, his knowledge, his hope, upon this Truth.

The world is in its present condition, because it is not conscious of this eternal, real foundation. The majority have not built upon this foundation, but upon personal views, dogmas, and creeds.

The Remedy.—People must come to an understanding of One Cause. One Presence, One God who is Father of us all, and creator of all. They must cast off old beliefs concerning a power other than God.

We are living in a wonderful age! "Behold, I make all things new."

Lasting peace cannot come until the nations of the world learn that man is created for one purpose—to bring life, peace, and love into the world, in other words to work out the Christ ideal.

Mankind has lived in the thought of separation; the results are greed, strife, inharmony, lack. He has believed himself subject to powers other than the Almighty Power of God. As we recognize the Truth, we build a sure foundation. As we begin to understand the Truth, we see the many in one. As we enter God-Consciousness, we become possessors of an eternal Home.

A MEDITATION FOR OUT OF DOORS

Somewhere in the collected letters of Charles Darwin, if memory does not lead us astray, the great friend and interpreter of Nature confesses to a strange stirring of his soul as he stood beneath the mighty trees of the Amazon forest. There came to him, if not a sense of God, at least a quickening of dormant spiritual perceptions, an involuntary questing for the mystery which lay beyond the realm of his knowledge.

It is not surprising that this man, who had the intellect of genius and the simple heart of a child, should have felt so movingly the influence of a vast solitude and the inspiration of his lofty companions. Only the mind and heart which have succumbed utterly to the deadening processes of materialistic living can be unaffected by the witchery of Nature's silence or the appeal of her giant children, who stretch their arms heavenward in eager gesture for more light.

Greatest among the blessings of the summer time is the chance which comes to many of us to escape from the things builded by man's labor, and to seek the comradeship which awaits us in the remoter out of doors.

And no comradeship beneath the skies is more rewarding to the discerning mind and the responsive soul than that of trees.

Let the eye follow some tall oak from its deep-footed base to leafy summit. Let the mind picture the slow growth upward, from the slender sapling, overtopped by under-brush, until the thickening stem becomes a stout, aspiring trunk, lifting its green hands in glad greeting to the sun.

Strongly it held to the soil, from which it was begotten. Bending to the wind in its youth, it yet maintained its integrity, and ever pushed toward the welcoming blue.

There is a skyward urge in the life of the tree. It needs the upper air and the sunlight as surely as it needs the earth and its moisture. Leaves are as necessary to its thriving as roots.

Do we think of them as vesture only, as a beautiful adornment, designed for the pleasing of the eye? Is the tree but setting us the fashion of decking starkness with colored drapery?

More, far more, than that is the significance of foliage. We spoke a moment ago of "green hands lifted in glad greeting to the sun," of "arms stretched heavenward in eager gesture for light." And these are not merely pretty phrases.

They are the very truth about the leaves. By a chemistry more magical than that of any human laboratory they derive from the sunlight an energy without which the life of the tree could not endure. It was for this the seed and sapling made their zenith thrust. It was for this the stem thickened to a rugged trunk, and branched and burgeoned. It is in the upper air, above the shadowing environment, that the irresistible urge of the tree finds answer.

There are heights it cannot reach. Far above it the sun soars; far above it the blue sky arches. But it lives in their light. It spreads widely its foliate boughs, and takes gratefully their bounty. It is not forgetful of the soil, but the sunshine is its goal.

So William Cullen Bryant wrote:

Father, Thy hand

Hath reared these verdant columns, thou
Didst weave this verdant roof. Thou didst look down
Upon the naked earth, and, forthwith, rose
All these fair ranks of trees. They, in Thy sun,
Budded and shook their green leaves in Thy breeze,
And shot toward heaven.

Go out tomorrow and look upon the trees. Rejoice in their beauty. Note the mingling of strength and grace. Mark the charm of interlacing branches and the play of sun and shadow on the leaves. And for your own soul get its meaning.

Man, no less than the tree, was made for God's light, and nothing but His light will satisfy the urge within, or bring to full flower and fruitage the possibilities of life.—*The Rocky Mountain News*.

ELUCIDATIONS: LAW

BY CHILTON LATHAM

Many years ago a man named Newton noticed an apple falling from a tree. Now many apples had fallen before his time, and many people had seen them fall; but he seems to have been the first one to wonder why apples fall downward instead of flying upward or sideways. We all know that there is a tendency for things to fall downward. If you accidentally miss the chair on which you intend to sit you fall to the floor with a bump; and if you were to try the experiment of jumping from a high window you would expect to fall to the ground,—exactly as the apple does. The reason is that everything is seeking the center of the earth; or better, perhaps, let us say that the center of the earth is so in love with everything on the surface that it is always trying to draw the surface closer to itself. The only reason we do not fall through to the very center of the earth is that the surface is so dense, so solid, that we cannot break through. We go as far as we can and as quickly as we can,—which means that the center is drawing us with all the power it possesses.

Mr. Newton named the law of this attraction "gravitation." God's great law,—which Jesus tells us is Love,—is exactly like this law of gravitation. God, at the center of the universe, is drawing everything toward him. The flower's perfume, the refreshing shower, the kind deed or thought,—these are drawn out by God. And gradually we are unfolding into fuller consciousness of this great Law. We call the process "evolution." Children sometimes throw a rubber ball attached to an elastic string, and the string brings the ball back to the hand that has thrown it. Evolution is something like this. God has thrown the ball, and this great Law of Love is the elastic cord that is drawing it back to him. The bands of God's Love are always pulling, pulling us toward himself. The only thing that keeps us from yielding is a funny, solid crust of false belief, against which we bump, sometimes, pretty hard. God didn't make this crust, and I believe it is growing thinner every day and that eventually we shall fall into God's arms as naturally as the apple would fall to the very center of the earth if the crust did not intervene to stop it.

There is a distinction between Mind and Matter (as of the two aspects of the same thing) but no real separateness.—*Edw. Carpenter*.

The Divine Science Weekly

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

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

M. RENWICK LORIMER } Editors
MIRIAM MITCHELL }

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

IN GOD WE TRUST

Oh, the Wonder of It!

In these words Miss Nona L. Brooks gave us her impression of the I. N. T. A. Congress held in Washington from June 17 to June 24. There were morning, afternoon, and evening meetings; there were excellent addresses and splendid music; there were eager souls consecrated to the great work of "Carrying on" the living message of the world's Divinity. Truly there was all this. And even more inspiring than all this, was the awareness of the Presence everywhere and at all times.

We hear the poets sing of that light which is on neither land nor sea, and still is present to the eye of men's souls. This is the light we saw radiating health, supply, joy; it radiated through all who spoke and all who listened. We feel at such gatherings the tremendous import of those words, "When two or three are gathered together in my name." When we gather together, conscious of the nature of Omnipresent Spirit, the uplift is a sacred one. We cannot put into words the voice that is speaking in gatherings like the meetings of the International New Thought Alliance.

There are many details that might be given out. Mr. Edgerton was elected president; Miss Rix, first vice-president. Many plans were projected, that the organization may be more effective, but that which is greatest of all is most difficult to talk about. That Divine Event toward which humanity is moving was hastened during the week of June 17. Miss Brooks says that she felt the whole body moving toward the Divine Event—the realization of conscious unity between man and man, and man and all the universe.

Let us rejoice in the spiritual import of the I. N. T. A.—the movement which holds as its ideal, the Love Universal, and strikes as its key-note, the brotherhood of men—the practicalizing of the spiritual concept of the Fatherhood of God.

As we touch those who come back to us from these meetings, we are brought face to face with the meaning of Togetherness. This is the dominating concept of the I. N. T. A. As we hear the reports from the lips of those who attended the Congress, we are impressed with *That Something* behind their words—*That Something* shining through.—It is the glow of the light of Oneness. The congress lasted only a week, as we measure time, but the Spirit that carries on, and brings these eager souls together year after year, knows no time. Let us think of this Congress of Souls as ever in session—M. M.

The Curriculum of the Divine Science has been enlarged and re-arranged. Beginning in September, there will henceforth be two Courses, "B" and "A."

Course "B" is the first in order, and is intended for those desiring a shorter course of instruction in Divine Science and for those intending to be practitioners. This course is open to all.

"B"

Fundamentals.

Bible—A Background for Study.

Spiritual Psychology.

Course "A" is the advanced course and is arranged especially for those who desire to do public work, teaching and speaking. Membership in this course will be by invitation of the Board of Divine Science.

"A"

College Bible Course.

Normal and Expression.

Consecration.

ELIMINATE THE NON-ESSENTIALS

For the majority of people, about one thing accomplished out of ten, counts.

Have the courage to dispense with gossip; to do only those things that bring you nearer your goal; to read only that which is constructive (this will cut down the time on the newspaper); to listen only to that which is worth while; to stop grieving over the past or being vain-glorious about the future.

Dress more simply and use the extra time and money to get out of doors—alone with God.

Entertain your friends for the sake of companionship and remember that the food that is put on the table will soon be forgotten, but the mental and spiritual food you give them lasts for eternity.

Have nothing about you that is not useful or beautiful.

Then shall your rest be sweet and your rising up shall be blessed.—*Ruth Dalziel Elderkin.*

Work thou for pleasure; paint, or sing, or carve
The thing thou lovest, though the body starve.

Who works for glory, misses oft the goal;

Who works for money, coins his very soul.

Work for work's sake, then, and it may well be

That these things shall be added unto thee.

—*Kenyon Cox.*

To stand face to face with truth; to arrive, after innumerable wanderings and pains, at wisdom and bliss; not to be finally defeated and cast out, but to ultimately triumph over every inward foe—such as man's destiny, such his glorious goal; and this, every saint, sage, and savior has declared.

The Divine Science Reading Room, 416-417
Barth Block (corner 16th and Stout Sts.),
will be open daily except Sunday. You will
always be welcome, especially at the noon-hour
Healing Service.

Healing Department

THE TEMPLE OF GOD IS HOLY, WHICH TEMPLE I AM

There is but one Life and God is that Life.

"The Glory of the Lord shall be revealed in me."

I have the power to know and express my Divinity.

My real nature is health, that which is unreal and opposite to health has no power over me.

Let us endeavor to realize this Holy Temple, where the "I am that I am" dwells always in the fullness of Health and harmony.

Be not deluded or cast down by the mortal claims of ignorance. Divine Intelligence wipes the slate clean and we begin again, and with growth of understanding we see more of Truth, hence, more of Health, which awaits our Spiritual vision.

Recognize Health as the reality of the universe.

Claim Health as the Truth of yourself. Know yourself as the distributor of this knowledge to your immediate world.

God is Perfection, and His manifestation is equally perfect, so we, the children of God, can claim our inheritance of harmonious life and health today and always.

We have a right to know our health, so we may demand it, expect it, look for its coming to our realization at once, there is no postponement in Truth.

TREATMENT FOR HEALTH

That you may realize the truth of your body silently concentrate on the following:

Above, beneath, all around, within me is the complete Presence of God-Being. In this Presence, I am enfolded.

The Substance of God is pure Spirit. One Substance is all Substance. My Body is Thy Spirit manifest. Being formed as an instrument through which to express Thy perfection, it is filled with Thy Life and Health.

The purifying quality of the Spirit is ever present, keeping pure and perfect that which It has formed.

The harmonizing quality is keeping, at peace and in harmony, its every atom.

There can be no wasting away of this God-Substance, for it is continuously nourished by Immortal Spirit.

I now rejoice in my freedom for I know that Thy Spirit is my substance, and Thy Life circulates throughout my body.

Testimonial

I had been suffering great discomfort for several months; the physicians declared that I had three tumors in the abdomen. My condition became more and more serious until I knew that something must be done quickly or my case would become hopeless. Although I was a member of the Episcopal church, I determined to try Divine Science. So without telling any one but my husband what I was doing, I began treatments. Immediately I began to feel better; but I could scarcely believe that the tumors were going. I felt that I must have an examination by the doctors who had examined me three weeks before and who had made such emphatic statements

about my condition. I was permitted to have the examination. After a very careful investigation the doctor said, "Mrs. B., what have you been doing? I find the tumors but half the size they were three weeks ago."

I felt that he would make fun of me if I told him all so I merely answered, "A friend is praying for me." He quickly and emphatically answered, "Tell her to keep on, be sure to have her keep on!"

In three weeks more I was entirely well, there were no signs of the former condition. I have studied the Truth now and am happy, oh so happy, in my new freedom.

L. B.

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.

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

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

THE LIFE OF THE HEBREWS IN THE WILDERNESS

Lesson XVII

Although Canaan, the land promised to Abraham, was the objective of the Hebrews from the outset, the condition of the people required just the training that the wilderness life afforded before they were able to conquer the inhabitants of that land, and establish themselves as a nation there; so, after the sojourn at the base of Sinai, where they received the formative outlines of their national career, they begin their wilderness life.

The term, *wilderness*, means a *lonely place* containing no cities or towns. The wilderness in which the Israelites dwelt for so many years lies directly south of Canaan. For the most part it contains rocky desert and burning sands, but in the east are rolling, rocky plateaus and jagged mountain peaks, and in the valleys gushing springs are occasionally found. These oases furnished the camping places for the Israelites where they remained as long as they could pasture their flocks.

"It is not surprising that the records of the experiences of the Hebrews during this wilderness period are incomplete and often confusing. The later priestly writers, with their elaborate plans of the tabernacle and of the arrangement of the different tribes, represent the period as one of solemn procession through the desert wastes. There is little connection between their idealized picture and the actual wilderness background, and the condition of the Hebrew tribes at this stage in their development. Rather these later stories represent the projecting backward, upon this ancient background, of the ideas and institutions peculiar to the post-exilic Jews." (Kent.)

The oldest narratives imply that the Hebrews soon adapted themselves to their new life, living in the open, pitching their goats' hair tents wherever they could find food and water, subsisting largely upon *laban* or curds which they made from the milk of the flocks they had brought with them from Goshen. Later traditions represent the Hebrews as subsisting upon *manna*, supernaturally supplied, but the Judean (earliest) historians clearly state that they lived on the natural products of the wilderness. (*Manna* may have been a gum that formed in white flakes upon certain trees and was carried by the wind over the surrounding territory.) However, back of these stories of the marvelous supply of food and water is the great fact that Jehovah cared for his people through all the years of their sojourn.

Kadesh finally became the center of the wilderness life. It has been identified with *Ain Kadish*, a famous spring fifty miles south of Beersheba, and is still regarded by the natives as the Holy Spring. "It gushes forth from the side of a sheer rock and its waters go coursing down a rather broad valley which it irrigates." This perennial spring furnished headquarters for Moses and his immediate group; it was the common center about which the different tribes revolved and from which Moses gave them direction and instruction. Thither came all the

tribes in the spring and the fall to present their offerings to Jehovah at their sacred festivals. Thus Kadesh became their temporary home. The battle against the Amelekites was probably for possession of this perennial spring. Here and at other camping places there was the necessity of defending themselves against similar war-like tribes. This fact, and their constant need of food, developed in them a sense of utter dependence upon Jehovah.

At Kadesh they were within seventy-five miles of Canaan and from here, two years after the exodus, the spies were sent on an exploring expedition, bringing back the report of "a land flowing with milk and honey," but that it was inhabited by tribes of formidable size. Although Joshua and Caleb insisted that they were well able to possess the land, the majority of the people were fearful and chose to spend their days in the wilderness. History points out that probably the chief reason for their decision was that "Egypt still maintained its rule in southern Palestine and thus bound together the different local clans and enabled them to offer successful resistance to invasion from the desert." The Hebrews had no means of attacking and capturing walled villages, and their faith in Jehovah was not yet equal to this new demand. "A generation of hardship in the desert under the inspiring direction of their prophet leader was necessary before they could become an efficient fighting force."

The organization of the people in the desert was very simple, although it contained the outlines from which a well organized commonwealth was later developed.

At the outset of their sojourn, Jethro, the priest of Midian, and also of the Kenites, and father-in-law of Moses, during a visit to Moses, helps him organize a system of judging. We quote his good advice: "Now, hearken to me; I will give you good counsel. Provide out of all the people, able, God-fearing men, hating unjust gain, and place such to be rulers of thousands, rulers of hundreds, and rulers of tens, and let them judge the people at all times. Only every great matter let them bring to you, but every small matter let them decide themselves; so it will be easier for you and they will bear the burden with you."

This method of judging is customary in the desert today; heads of tribes settling all ordinary matters and only difficult cases coming before the Arbiter.

This was an educational step and gave Moses an opportunity to reduce *the law* to practice. "In this simple definite way Moses made known to the Israelites the laws and principles which they were to observe. The precedents which he established were based upon divine principles which he, as Jehovah's prophet, was endeavoring to impress upon the race." These precedents in time became fixed customs and regulated the life of the nation. The *Ten Words* were thus written in the hearts of the people, and, together with the incidents of the wil-

derness life, were treasured and told by fathers to their children from generation to generation, until the Hebrews learned the art of writing, when they were put in written form. Always principles are the source of written laws, and laws multiply as occasion arises for various application of principles.

It is interesting to trace the multiplying of laws and institutions from the simple beginnings in the wilderness life to the elaborate details connected with the later life of the Hebrews.

As has been pointed out, the religion and customs of the Hebrews did not descend full fledged upon them at the beginning of their career, as many have gathered from the Scriptural record. Their religion, their institutions, all that distinguished them as "a peculiar people" came by a process of development from the simple conceptions and customs of their nomad life. During the life of Moses only the foundations were laid. "The process of growth was so gradual and the connection with Moses so close that each succeeding generation naturally regarded Moses as the author of each code." The system of worship as given in the books of Exodus and Numbers, the modern scholar does not believe was given by God to Moses in the form in which it is there found. It is most probable that the Deuteronomic Code did not belong at all to the Mosaic period but was compiled by an unknown prophet at a time when Israel had lapsed into idolatrous customs. "Inspired by the teachings of preceding prophets he resolved to do what he could to bring Israel back to the simple religion of Moses, so this unknown prophet gathered together whatever there was of ancient law in manuscript, together with ancient and current tradition and rewrote the laws of Moses, codifying both manuscript and tradition, modifying both and adding to them new regulations in the spirit of the old. The discovery of his writing would have insured the death of the author and the destruction of the manuscript. The temple was still a literary center, and somewhere in its archives the prophet hid the book. Here after Manasseh's death, the manuscript was discovered, brought to the new and reforming king Josiah, accepted by him as a divinely inspired interpretation of Mosaism and made the inspiration and guide of a great religious revival and a great political reformation." (Abbott.)

(For the literary value of Deuteronomy, read Genung's *Guide Book to Biblical Literature* and Moulton's *Modern Reader's Bible*.)

We have traced the development of the Hebrew laws, let us go back to the beginnings of the religious customs.

It is gratifying to find that the earliest Semitic sacrifices, from which many Hebrew customs originated, were in the nature of communion. It was a way of sharing the recipient's good with the invisible Giver of good. Originally there was no thought of sin, or of appeasing an offended deity. The father of the family was the natural priest and any place served as a place of worship. There is only one reference to sacrifice in the *Book of the Covenant* and that was the Passover Sacrifice to be offered by fathers for their families. An altar of earth or of unhewn stones was the only requirement in the Book of the Covenant (Ex. 22:23-25). But men, groping for helps in the visible, kept inventing

more and more *things* to see and handle. "The introduction of ideas of *property* into the relations between men and their gods seems to have been one of the most fatal aberrations in the development of ancient religion. In the beginning of human thought, the material and the spiritual were confounded. * * The notion of property materializes everything it touches, and its introduction into religion made spiritual conceptions of the deity impossible." (Peters.) Thus the basic idea of a living communion between Jehovah and his worshippers fell into the background as sacrifices, elaborate altars, and formal places of worship increased. It will be noted that throughout the history of the Jews spiritual ideas waned as outer ceremonies increased, until at the time Jesus came upon the scene, we find Judaism an empty observance of exacting laws and extreme practices. All through the centuries, from the time of Moses until Jesus' time, the seers and prophets made every effort to bring the people back to the simple first principles—to a recognition and a realization of God as the Invisible Presence whence came their good. There has ever been this religious division among worshippers—those who desire no ostentatious outer helps in worship, and those who demand the elaborate altar and its ceremonies.

In the development of the sacrifice, the sacrificial blood, the seat of life has held a large place. The blood came to be considered most sacred, hence its many sacrificial uses, especially as the atonement for sin in the later days.

Originally the cereal offerings were presented at the harvest time, at the feast of ingathering, in recognition of the gift of the harvest, but it developed later into the meal offering, the cakes of unleavened bread, the *shew bread*, and other uses.

And so the list of sacrifices and the many prescribed offerings—the burnt offering, the sin-offering, the peace-offering—kept growing and the festivals became more and more elaborate. No longer was the father able to manage the sacrificial ceremony and it came to be the function of the priest.

Originally, antedating the period of Moses, the priest was the caster of lots. It was his duty to indicate the will of the god (of Jehovah to the Hebrew) by the lot. Then the priest observed the working out of certain principles and it became his function to explain them to the people who came to inquire of him. "Judgments" were the decisions of the priests according to principles and traditions. Later there were the written laws and traditions called "statutes"—like *The Decalogue* and *The Book of the Covenant*—of which the priests came to be the conservers and expounders. "These statutes were in their turn the foundations of other judgments, and they of new statutes until we get the mass of legislation, ritual and moral instruction which constitutes the *torah* of the post-exilic period, the latest part of which is commonly designated as *The Priestly Code*." (Peters.)

Moses and Aaron in the earliest narratives are represented as belonging to the tribe of Levi and very naturally the priesthood came to be identified with this tribe.

The Tent of Meeting was a simple tent made of goats' hair, the only material available in the wilderness. It was pitched at a little distance outside the

camp. "Thither the people went, as did the ancient Arabs to the *kalim* or seer, to receive from Moses the divine teachings or the decisions which he, as Jehovah's prophet stood ready to give them."

There are many conjectures about the origin of the Ark, but the most natural one is that it was an adaptation of the Egyptian *godship* with which the people were familiar. The Ark was made of such wood as could be found in the wilderness, probably a very simple chest in form. The Ark was the symbol of Jehovah's presence. "From the ethical standpoint the conception of Jehovah accompanying Israel by means of an Ark is an advance over the conception of Jehovah localized in Horeb-Sinai. Israel would have lost its religion without the presence of Jehovah." The Ark was a means of transition; wherever the Ark was, there was Jehovah in the midst of his people.

The Ark was carried before the people in every march, and preceded them across the Jordan.

After the conquest, when the nation had become highly organized, the imposing ceremonies of the Canaanitish, and Phoenician worship had their influence upon the Hebrews and we find the Tent of Meeting, replaced by the Tabernacle, and later by a magnificent Temple having its Ark overlaid with gold and its Mercy-Seat guarded by golden cherubim; it contained also a beautiful golden candlestick, an altar of incense and the golden table of shew-bread; a brazen laver and an altar of burnt-offering. The temple service required a well organized priesthood under a ruling high priest.

But back of this changing exterior was the zeal of the Hebrew people for Jehovah, the God of Israel, the Lord of all lords. From the band of timid slaves grew a nation. "Out in the solitude and privation of the wilderness, under the leadership of one of the world's great prophets, a nation—ambitious, strong of limb and loyal to its tribal God and leader—was prepared for the destiny which awaited it."

"From the desert they also brought that spirit of freedom and democracy which is so marked under tribal organization. To preserve this heritage of democracy the Israelites repeatedly passed through bloody and disastrous revolutions. * * Loyalty to Jehovah was their supreme heritage from their desert days and from their great prophet Moses. On this same foundation, the inspired Hebrew, prophets, priests and sages in later days developed that noble ethical religion which is Israel's supreme contribution to the faith and progress of humanity." (Kent.)

At the end of the journey, "with natural strength unabated," the central figure of this wilderness life, goes alone to the top of Mt. Nebo where he beholds the land for which he has prepared his people. Having blessed them, he lays down his burden, we can imagine, with the greatest satisfaction. "Like Elijah of the later story the background of his activity was the lonely, mysterious wilderness, with its cares and dry, jagged mountains. On the borders of civilized life, he suddenly disappears and his work is done." But those basic principles which he grasped, and to which he gave utterance shall ever form the great highway through which men enter the Kingdom of Heaven.

The Religion of the Hebrews, Peters.

Life and Literature of the Ancient Hebrews, Abbott.

Religion of the Old Testament, Marti.

Heroes and Crisis of Early Hebrew History, Kent.

The Religion of the Semites, W. Robertson Smith.

GRADUATES REGISTERED BY THE COLORADO COLLEGE OF DIVINE SCIENCE.

- BROOKS, THE REV. NONA L., D.S.D., 864 Clarkson St., Denver, President The Colorado College Divine Science. Minister First Divine Science Church of Denver.
- BAUM, MRS. C. L., D.S.D., 1439 Gilpin St., Denver. Teacher.
- BROMFIELD, THE REV. JESSIE D., D.S.B., 29 Surfline Place, Long Beach, Calif.
- CARTER, MISS E. J., D.S.B., 21a Longridge Road, London, S. W. 5, England.
- CHESTER, THE REV. ELIAZBETH M., D.S.B., 307 Commercial Club, Nashville, Tenn.
- DAVIS, THE REV. LILLIAN MORTON, D.S.B., 925 Clinton St., Philadelphia, Pa. Teacher and Practitioner.
- DOESERICH, THE REV. JOHN, D.S.D., McCullough Bldg., Davenport, Iowa. Minister.
- DOWNEY, MRS. EVA M., D.S.D., 1475 Humboldt St., Denver. Teacher and Practitioner.
- EDWARDS, MRS. ALICE SEELY, D.S.B., 678 Grant St., Denver. Practitioner.
- FAY, MRS. ADA B., D.S.D., 1018 S. York St., Denver. Teacher.
- GALER, AGNES J., D.S.B., Wilmoat Apt., 229 First Ave. N., Seattle, Wash.
- GREENBAUM, THE REV. LEON, D.S.D., 1721 South Union Ave., Los Angeles, Calif. Teacher and Practitioner.
- HANSON, MRS. HATTIE, D.S.B., 1774 Humboldt St., Denver. Practitioner.
- KETNER, MRS. M. M. P., D.S.B., 2817 Kearney St., Denver. Practitioner.
- KING, THE REV. ETHELYN B., D.S.B., 1313 N. Hudson St., Oklahoma City, Okla. Minister.
- LAWSON, AGNES M., D.S.B., 222 W. 72nd St., New York, N. Y.
- MOONEY, MRS. MINNIE B., D.S.B., 1647 Gilpin St., Denver. Practitioner.
- MOSS, MRS. JESSIE T., D.S.B., 1343 University Boulevard, Denver. Teacher.
- MUNZ, MRS. CARRIE F., D.S.B., 1424 E. 21st Ave., Denver. Teacher and Practitioner.
- PALMER, MRS. ANNA L., D.S.D., 1250 Ogden St., Denver. Teacher and Practitioner.
- PRESTON, THE REV. JOSEPHINE S., D.S.D., 3820 Falcon St., San Diego, Calif. Teacher and Practitioner.
- READ, ANNA ETHELYND, D.S.B., 1819 E. 14th Ave., Denver. Teacher.
- RITCHIE, FRANK G. AND THE REV. ALICE R., D.S.D., 1010 Hartford Bldg., 8 S. Dearborn St., Chicago, Ill.
- SANFORD, MRS. JUDITH DENT, 1201 E. 16th Ave., Denver. Teacher and Practitioner.
- SHINN, MRS. MINNIE A., D.S.B., Green River, Utah.
- SMITH, MRS. LUTIE L., D.S.B., 1647 Clarkson St., Denver. Practitioner.
- SMITH, MRS. RUTH B., D.S.B., Secretary Colorado College of Divine Science.
- STARK, MRS. MARTHA J., D.S.D., 1434 Corona St., Denver. Teacher and Practitioner.
- TEFFT, MRS. A. L., D.S.B., 1255 Pennsylvania St., Denver. Practitioner.
- WALSH, MRS. LOUISE K., D.S.B., 1526 High St., Denver. Practitioner.
- WEISS, MISS LELA, D.S.B., 1327 Fillmore St., Denver. Practitioner.
- WOOTEN, MRS. LYDIA J., D.S.B., 117 E. 36th St., Los Angeles, Calif. Practitioner.

OUR MAGAZINES

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

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

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

BOOKS BY FANNIE B. JAMES

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

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

MORNING GLORIES—Price: Paper, 50 cents.

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

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

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

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

TRUTH BOOKS BY DIVINE SCIENCE LEADERS

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

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

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

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

DIVINE SCIENCE AND HEALING—By M. E. Cramer. Price: Cloth, \$2.50; Leather, \$6.00.

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

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

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

NEW THOUGHTS ON OLD DOCTRINES—By W. John Murray. Price, \$1.00.

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

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

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

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

TRUTH PRAYERS FOR LITTLE FOLKS—Price, 25 cents.

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

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

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

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

STUDENT GROUPS

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

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

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

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

THE HAGUE, HOLLAND.—Leader, Miss M. Rollandet, Archimedes St., 87.

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

NEW YORK CITY.—Leader, Mrs. Rosalie M. Beatty, Ph.D., 164 22d St.

NYMEGEN, HOLLAND.—Miss Y. van der Chys, Heyden Ryck St., 15.

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

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

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

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

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

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

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

CHURCHES, COLLEGES AND CENTERS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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