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Be Not Discouraged

BY CARRIE F. MUNZ.

DO you ever become discouraged? Do you ever think, "What is the use of trying?" Does it seem to you that the bottom has dropped out of the Universe? Does God seem afar off when you cry to Him? Have you ever been in the place where it is much easier to drift with the current than it is to strike out and swim? If you think this way you are not queer or unusual, for this is a race experience. But you are not happy if you are discouraged; if you have had even a glimpse of truth you are not satisfied if you give up trying; if you just drift along you will surely strike a snag that will force you to swim again, so you may as well take hold of yourself, and not let discouragement take you too far into the rough waters of inharmony.

When the individual first begins his study of truth, his joy and enthusiasm are unbounded, for even a glimpse of truth will open up such a newness and such beauty of life, that he is carried away with it. He is apt to think that he has found an easy way to health, supply, and harmony. He will have some good demonstration and he will be filled with joy. He will do much talking about the new "Science," and life will seem very wonderful to him.

Then something seems to go wrong. He does not know how to "demonstrate"; he experiences illness; supply is not realized; he is bewildered; and discouraged, and perhaps he is saying, "The Science does not work, I shall give it up."

He talks over his problem with other bewildered students, and they cannot help him. He feels that he has nothing upon which to stand, no sure foundation, and he is most unhappy.

What has really happened? When one first takes up the study of Truth he invariably takes it up for *something that he can get*.

His life has been a series of "getting" for himself or his family. He thinks in terms of "getting"; it is his habitual mental attitude.

Perhaps he is ill, some one suggests that he take up Science and "get" well. It may be his last hope for health, so he "takes up" science and is healed. He has found an easy way to "get" something, and since he has the habit of wanting, he goes after science to get more of what he wants.

There is only one thing wrong about this: this one does not want the right thing! Do not misunderstand me. You and I, as children of God, have a right to health, comfort, supply and every good thing, but I want to emphasize this: if you seek in the external the thing that you need, and which you should seek only within, you will never

find the lasting satisfaction that should be yours. Our friend does not need *things* so much as he needs to *know the Power that Produces things*; then he needs to know how to use the Power; how to co-operate with It. In this he finds satisfaction. At first, in his new found freedom and joy, he touches the Law and has demonstrations, then he thinks more about demonstrations and results than about Principle and Law, and their application, and he experiences failure. Discouragement follows. Friends, if our hard experiences will make us dig deeper and will help us to get under the surface of superficial work, the day will come when we shall bless even the hardest experience.

This Great Truth that is being revealed everywhere to humanity is so much more wonderful than even the most enthusiastic, hopeful beginner ever realizes. It is so much deeper and far reaching than he ever dreamed. It is worth all the effort one can possibly make, for only by persistent endeavor are the best things of life revealed to man. And this is the very best of all!

The difficulty is not with God or with the Laws of God, but with yourself! Does this seem hard to you? Perhaps so at first. But does it not give you strength to go on when you know that God never changes? When you have God as a changeless Foundation you have something upon which to stand—a sure foundation.

When man begins to know that the difficulty is with himself, he can find a remedy; he can correct his mistakes, and he has God with him, for he is learning to co-operate with God. When I see that it is my misconceptions of life that need changing; my ignorance that needs enlightening; then I know where to begin my work.

When you meet a problem that is difficult to solve, it means: go deeper! When you have a feeling of discouragement, it means—look up! When everything looks dark, it means—find the real principles of life and apply them to your everyday living! If you do not know what these principles are, study the New Testament, especially the Sermon on the Mount.

Face your problems squarely. Be honest with yourself. *Do your very best*. Remember the same difficulties that you are meeting have been met many, many times and *have been overcome!*

Perhaps you are demanding a knowledge of some truth that you are not pure enough to receive. Have you ever thought of this? Nothing—no one, is withholding anything from us, but only as we are

ready can we receive. Unless we prepare ourselves by hours of steady practice in music, the most beautiful harmonies will not be perceived by us. By purifying our thoughts and lives are we ready to receive more of the deeper harmonies of the Spirit. You want more knowledge of God, more understanding of His Law, what are you doing to be trusted with such wonderful secrets? Will you use such knowledge unselfishly? Are you to be trusted with great Power? The Spirit is ever ready to give. Are you ready to receive Its gifts?

Sometimes we say—"I do my best, why do I not succeed?"

If you were in a business office, and did not understand your business, but made the excuse, "I did my best," how well would this excuse serve you? In the spiritual life ignorance of the Laws of Life has the same result.

Do you always do your best? Do you have a definite time for study and prayer? Do you keep your appointment with God?

Do you always practice integrity in every relationship? Do you make Love the rule of your life? Are you on the positive side more often than on the negative side?

Do you make God your partner in all your affairs? Discouragement merely shows us this: not that there is no God, or no Law, but that *we have not found God or Law*. Since God is no respecter of persons, He is not discriminating against you, but you must put yourself in line to know God, and to become aware of His Law.

Every hard place in your life is but a prod to you. It means—come up higher, or go deeper. You have been only playing on the surface of Life's possibilities.

"Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

Rest in the beauty of Truth Supreme.
Eternal are the things unseen.
All is of God and God is Good.
Love demonstrated is God understood.
Intelligence teaching the loving and kind,
Truth the sustaining and Infinite Mind,
Yielding to these Reality only we can find.
—Marguerite Marquette, in "Reality."

The Good for which we do not pray,
Oh God! please send,
If come to pass it may
And graciously the evil from us wend,
For which in ignorance we pray.

—W. F. Plambeck.

A MORNING RESOLVE

I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditures, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—BISHOP VINCENT.

A Portion or All?

Man is by nature the son of God and endowed with all the qualities of the Father. To illustrate this truth Jesus told the story of The Prodigal Son. In this simple narrative all the redemptive psychological truths are brought to the front.

The prodigal was as much the son of his father as the one who staid at home. Phillips Brooks has well said that the supreme idea of Jesus was that man and every man was the son of God, a prodigal away from his father's house, but still a son. How carelessly we read the words "Our Father." We do not realize their redemptive significance. The old familiar statement, "like father like son" should illumine our minds with light celestial. What the father is the son is compelled by his nature to be. All the qualities and attributes of the father are involved in the nature of the son. Knowing this, Jesus knew what was in man; knowing this, he knew the redemptive nature of man. When the prodigal comes to himself as he inevitably must "through science or suffering," he will become aware of his divine heredity and say: "I will arise and go to my father where there is plenty and to spare."

It is only the prodigal consciousness, functioning in separateness, that asks for "my portion." When we come to ourselves there is a return in intelligence to the child consciousness of Totality. It leads to the abandonment of trust that carries God with it, wherein we appropriate the words of the Father, "Son, thou art ever with me and all that I have is thine." Fear of past, present and future is cast out when God is realized as omnipotent, loving Intelligence. There comes a divine certainty leading to unqualified resignation wherein we can say:

I do not ask that I may see
The distant years that are to be,
Or that my eager hands may hold
Treasures of silver or of gold.

Nor do I ask for vast estate
That foolish men may call me great—
How could I for such trifles pine
When all the Father hath is mine?

Simply ask that I may be
Content with what is given me,
And simply trusting ever wait,
A child within its Father's gate.

—Henry Victor Morgan.

Contentment and Happiness

THE BUTTERCUP AND DAISY

The Buttercup grew in the field beside the Daisy. The Buttercup was discontented and envied the Daisy—"for Daisies grow so trim and tall"; and she always had a longing to wear a frill around her neck too. But a robin who was flying by heard her lamentation and told her how foolish she was to want to be a made-up Daisy instead of her own bright self. He told her to—

"Look bravely up into the sky
And be content with knowing
That God wished for a buttercup
Just here where she was a'growing."

—Quoted from "Divine Science Assembly Bulletin."

A Series of Lessons in Divine Science

By EDITH L. LAVER.

LESSON III.

"WHERE SHALL WISDOM BE FOUND?"

As I begin this lesson on the subject of Mind there is brought to my remembrance a conversation I once had with a friend. What led up to her telling me of the incident I do not recall—it may have been some comment on the steady flow of children's questions. She said that when she was a young mother she was frequently hard pressed to find answers that would be adequate and satisfying to an inquiring young son, and one circumstance in particular had impressed her. Donald's most perplexing question had been put to her one day when he was having his bath. He looked up and said, "Mother, who made me?" That was an easy one, she thought, and promptly replied, "Why, God made you." But it was the next one! "He did! Where did He begin?" And my friend said to me, "I just didn't know what to say, but I knew he had to have some sort of answer, and I said, 'Oh, He began at your feet.'"

Let us imagine for a moment another mother who knew the truth of the creative process, and what she would probably have replied in answer to such a question. Wouldn't her answer have sounded something like this: "Where did He begin? Well, He began by thinking about you, and it was a very loving thought that He had. But because nobody can see a thought, it had to be God's secret, and He didn't want to keep it a secret. It was so beautiful that He wanted to share it with all of us. And what do you think He did? He turned it into something that everybody could see. It was easy for God to do this, because He can do everything. And sure enough, that beautiful thought was turned into a dear little baby, and that little baby was you."

This answer would have been something more than a fairy tale invented at the time to stop the continuous stream of a child's questioning; something deeper than fanciful imagery. It would have been the profoundest truth in regard to the story of Creation.

When older folks look out upon the visible Universe, how many are ready to stop with the knowledge that God made it all! And how few there are who go further in their inquiry because of their desire to know where He began! Suppose we go back in thought to the preceding lesson, in which we learned that God is All, both invisible and visible. We know that there are those who prefer to speak of God as Mind, and this being the case, since God is All, and God is Mind, then Mind is All. We may now say, Mind is All, both invisible and visible. That which is seen (form) is but the visible manifestation of the unseen (Mind). In the Universe we see the Creator in His Creation. They are One. Or to use an expression of the poet Browning's, The Giver in One Gift. The word *in* is to be emphasized, for the Creator may never be separated from His Creation. Likewise, Mind may never be separated from form, that which Mind has created out of itself. In fact, it is the ceaseless activity of

Mind that causes form to exist, as such. Mind is eternally bringing itself forth into the visible. We live, move, and have our Being in Mind. Mind is the Substance (that which stands under) of form. Form changes, but Substance never changes. We are all familiar, are we not, with the illustration that vapor—water—ice are different forms of the same Substance. This Substance is Spirit, Perfect and Changeless, and it is the activity of Mind in this Substance that produces form.

Mind is the Wisdom, Knowledge, and Understanding of God. Every atom of the Universe is alive with the Consciousness of this Wisdom, Knowledge, and Understanding. It is alive to the extent that it lives in it, by it, and for it. Every atom is Mind; Perfect Mind; all the Mind there is. Mind is the Source, the Origin of everything, but before anything is brought forth it must exist as Idea in God-Consciousness. Thus we have the Trinity: Mind—Idea—Consciousness, which can be summed up in the one word Thinking. There is only one Thinker, God, and He thinks through and by means of His visible Universe. As Mind thinks, it creates. Creation is a thinking process, and nothing can be produced that has not first existed in Mind as Idea. This is the truth of Creation—all creation. "And David said to Solomon, My Son, as for me, it is in my mind to build an house unto the name of the Lord my God." David used an expression that we commonly employ, *my mind*, but since he had no mind of his own apart from God-Mind, the One and Only Mind, it was this Perfect Mind that he was using when he was visioning his house. And as we use this Mind for the furtherance of "God's high intent" we are *thinking with God*. "With God all things are possible." Matt. 19:26.

Mind never worries; never forgets; never fears; is never perplexed. Mind is Perfect, and Perfect Mind *knows*.

References: Job 28:12.
Job 28:28.
Pr. 2:6.
Rev. 17:9.
I Ch. 22:7.
Pr. 3:5-6.
Isa. 26:3.
Phil. 2:5.

Wisdom first, the light that lighteth,
Love the pathway to the skies;
Knowledge opens wide the portals,
Understanding bids us rise.
Power to be and do must follow,
Life eternal is the goal,
Now Perfection is discovered
As the state of every soul.

Living will teach you how to live, better than preacher or book.—*Goethe*.

Healing Department

"Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Forgetting our God is the cause of every ill.

Man has thought that there was some good besides God, but Jesus said, "There is none good but one."

This is the mistake of man that is called sin. He has given his faith to something besides God. Without this mistake, belief of sickness could not exist.

Jesus showed that the healing of sickness must come through the forgiveness of sin, the putting out of ignorance.

True knowledge saves us from making mistakes.

True understanding gives permanent healing.

Man as the image and likeness of God must be "every whit whole."

"It is God that worketh through me, to will and to do."

Omnipresence, The All, The Only, The One—Present, Here, Now, Always.

Perfect—Spirit—Substance, pressing forth into Form its own Truth and Perfection.

All that is is Perfect—Spirit—Substance.

Body is eternally in Mind.

Man is a center of activity.

Health is the Reality.

Intelligence, Love, Power, Life, Joy, are the Reality.

Health is as eternal as God.

The Truth of Man is Health, eternal Health.

The Truth of Man is eternal Intelligence, eternal Love, eternal Power, eternal Life, eternal Joy.

Omnipresence, the One Presence, is thinking Health through Man.

This Omnipresence is consciousness.

This consciousness is Omnipresent Spirit—Substance.

Definition of Consciousness.

a. God's awareness of Self, hence of all there is.

b. Applied to individuals, it means knowing together with God—Fullness.

God is changeless Substance. The Substance of my body is Spirit—changeless.

I must see only the perfect Substance.

Health is Wholeness, Perfection, Omnipresent, Omnipotent, Omniscience, Eternal—God.

God is Health; God—Substance is Health.

God—Inherencies are Health.

Healing is not working with the body or conditions, but it is a recognition of God's Full Presence until the Consciousness is realized.

The Reality of the Universe is Perfection.

If I seem to lack, it is because I believe in separation. I must awake to Truth, and "take my captivity, captive," for though I live, move and have my being in Infinite Riches, and know it not, I differ in no way from a servant, though I be lord of all.

When I acknowledge this Truth, not only for myself, but for all of God's children, I shall understand the meaning of the Fatherhood of God, and the brotherhood of man, and I shall know that this moment and every moment abounds with the riches of God's love and that, "He doth care for all." Knowing this, I shall let go of fear, of lack, of worry, and of anxiety, for these are the stumbling blocks which keep me from living in the kingdom of peace and harmony. I will—Let Be—the wonderful gifts that God hath prepared for all who love Him.

"Ye shall know the Truth and the Truth shall make you free."

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.

This department is not organized with the thought of charity, but with the recognition that it is meeting a great need of those at a distance. In sending a good-will offering in return for benefits received, we ask that those who are abundantly supplied financially will feel it a privilege to give generously, and in this way help sustain this work, so it can carry the many who can give but little. Whatever your offering may be, send it with your individual blessing which will assure the return in both healing and supply.

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

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IN GOD WE TRUST

If I Be Lifted Up!

The Master said that if a man is lifted up, he will draw all unto him. Have we reflected upon the tremendous import of these words? Have we thought that he who ascends, takes all the world with him. No one ever takes the upward step without raising the thought level of the world. What is the meaning of those glorious words, "I, if I be lifted up, shall draw all unto me" in the individual's development? As we ascend in thoughtful appreciation of God's Universe, we lift up all that we touch, see, and hear. And what do we lift all conditions into? God, Wholeness, Universality!

When we look upon our fellow men in the light of ascending thinking, we draw them into the Circle of Infinite Love, and see them as they are—Sons of the Living God. When we look upon those who are suffering, with the single eye of Spirit, we see them made whole. I may see the rose as a beautiful blossom in my garden, or in your garden, or I may see it as a complete expression of Beauty—the beauty inherent in Universal Mind—an idea in God-Mind in expression. Best of all—in the consciousness that there is but One Mind, I feel a living kinship with this ray of God-Activity! The sunset glow is no longer a burst of color only; it is a radiation from the Glory that is God's.

The psalmist responding to the love expressing in the glory of the universe, sang, "Bless the Lord, O my soul; and all that is within me, bless his holy name." He was lifted up, and drawing all life into a unity of expression in his consciousness, the psalmist sang his praise song to the nature of Wholeness. When we praise, let us do so with all that is within us. This is the true ascension. We cannot leave part of ourselves on the plane of doubts and fears.

He who sees the meaning of all that he sees, is expanding with every look. He is seeing God. Praise is true recognition of the Truth of Being. It is a habit of thought. The son's response to the Father! The praise thought is the health thought. In praise I am lifting all that is within me to the Mount of Consciousness from which I can see nothing but God and God in action.

Praise, then, is the method by which we rise. As we praise, we bless! Our blessings are our affirmations, the signs of our faith.

As it is with the mountain traveler, so it is with us. With every upward step, he lifts the more lim-

ited view into the greater vision. As he sees more and more of the landscape surrounding him, so we see more and more of Truth, as we lift all that is within us.—M. M.

Some Best Things

THE BEST LAW—

The Golden Rule.

THE BEST EDUCATION—

Self-Knowledge.

THE BEST PHILOSOPHY—

A contented mind.

THE BEST MEDICINE—

Cheerfulness and temperance.

THE BEST WAR—

The fight against one's own weakness.

THE BEST MUSIC—

The laughter of a child.

THE BEST ART—

Painting a smile upon the brow of a child.

THE BEST SCIENCE—

Extracting sunshine from a cloudy day.

THE BEST TELEGRAPHY—

Flashing a ray of sunshine into a gloomy heart.

THE BEST BIOGRAPHY—

The life that writes charity in the biggest letters.

THE BEST MATHEMATICS—

Multiplying the joys and dividing the sorrows of others.

—*Midwest Review.*

The Point of View

A passer-by saw three workmen cutting stone where they were building a cathedral.

He stopped and spoke with them.

"What are you doing?" he asked one.

"I'm cutting this stone," was the answer. "I work four hours in the morning and four hours in the afternoon. That is my job. I'm a stone-cutter."

Turning to the second workman, the bystander again inquired: "What are you doing?"

"Me? Oh, I'm getting six dollars a day," was the reply.

Then the bystander turned to the third workman and repeated his question.

"What are you doing?"

The stonecutter looked up and, pointing to the rising walls of the edifice, said:

"I'm building this cathedral."

—*Quoted from "The Los Angeles Times."*

Thy Will knows no end in me; and where old words die out on my tongue, new melodies break from the heart. And where the old tracts are lost, new country is revealed with its wonders.—RABINDRANATH TAGORE.

Some of your grief you have cured,
And the sharpest you still have survived;
But what torments of pain you've endured,
From the evils that never arrived.

—*French Proverb.*

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

I SAMUEL, CHAPTERS 1-12.

Lesson XX.

Every child knows and loves the story of Samuel's birth and boyhood: how the mother, long childless, consecrates her babe to the Lord's service before his birth, how she fulfils her vow but watches over him from a distance. Her mother-love still expresses itself in the yearly visit to the sanctuary and in the little garment which she brings to him, though other children have come to bless and comfort her. "The quality of the mother of Samuel explains his own greatness and suggests the important share of the goodly women of the Hebrew race in its uplift."—(Sanders.)

Joshua had set up the Tabernacle at Shiloh, since it was central and in the territory of his own tribe. The Tabernacle was no longer a tent, but had been replaced by a substantial building which the early writers sometimes referred to as the temple.

Eli, a gentle, kindly man, performs the duties of chief priest faithfully and conscientiously, but his sons are self-seeking, and while serving as priests under their father, fall under the corrupting influence of the Canaanites.

Eli is warned by a messenger of the Lord that because of his failure to train his sons in the service of the Lord, the office of priest will be taken from his house and given to another, and that his sons will be killed.

"And the child Samuel ministered unto the Lord before Eli, and the word of the Lord was precious in those days; there was no open vision." We can readily believe that one who was "asked of God" and consecrated to His service came into the world having as his birthright this "open vision." Since Eli's sons have turned from the religion and standards of their forefathers, Samuel comes by divine law, not only to serve Eli, but to prepare himself for his great work.

"Now Samuel did not yet know the Lord, neither was the word of the Lord revealed unto him," and when the Lord calls him, it is Eli who first realizes that it is no earthly voice speaking. He bids Samuel receive the message which he unwillingly repeats to Eli, for it confirms the sentence which the "man of God" had previously passed upon him and his house. Realizing that he has brought it upon himself by his weakness and negligence, Eli loyally submits, saying, "It is the Lord; let him do what seemeth good to him."

The Philistines are now occupying a part of the land in Central Canaan, and it was inevitable that sooner or later the Hebrews would come into conflict with this energetic people. The stories of Samson suggest preliminary skirmishes, but at this time the Philistines decide to put forth a great effort and conquer the Hebrews.

The Hebrews have no leader to unite them, and they are beaten by the well-organized Philistines. Not only are the Philistines completely victorious, but they capture the ark, that symbol of Jehovah's

presence, which in their extremity the Hebrews have brought from Shiloh to encourage their people.

The capture of the ark is a great blow to the Hebrews, and at first it seems to them that either Jehovah is weaker than the gods of their foes, or else He does not care to arouse himself to deliver them from their enemies.

A pestilence attacks the Philistines at this time, and while it was not an uncommon occurrence in that low-lying plain, it was superstitiously regarded by them as due to the unlawful possession of the ark. They hasten to return it to its own land, bestowing upon it every mark of honor, that they may appease the god of the Hebrews. The return of the ark, though brought about by natural means, clearly reveals the hand of the Lord to the Hebrews, and their faith in Him is renewed and strengthened.

The defeat of the Hebrews, followed by the death of his sons and the capture of the ark, proves too great a shock for the aged Eli. With his death, the sanctuary at Shiloh is broken up, and as the ark has been returned to Kirjath-Jearim, the office of priest passes to another house, as has been prophesied.

We have no direct word of Samuel during these years except that he grew in wisdom and favor with the Lord, who "did let none of his words fall to the ground," and gradually all Israel "knew that Samuel was established to be a prophet of the Lord."

Samuel gathers the people together at Mizpeh and offers burnt offerings to the Lord for the deliverance of Israel. When the Philistines advance to attack the Israelites the Lord discomfits them and they flee before the pursuing Israelites. We are told that "they came no more into the coast of Israel," and the cities which they had taken from the Israelites were restored to them.

There being no central place of worship, we find Samuel visiting the local sanctuaries, counseling the people against worshiping strange gods and ministering unto them, both as priest and judge. He gains the confidence of the people, who begin to attribute to him power bordering on the miraculous. Moses, the nation's lawgiver and founder, had predicted the coming of a successor, and while single prophets had arisen heretofore, this is the rise of prophecy and there is an unbroken order of prophets from Samuel to the end of Israel's national existence.

Samuel makes his two sons judges, but they are rejected by the people because they "walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." This does not please the people, and recognizing that Samuel is advancing in years and will leave no worthy successor, they express at last the desire for a king who would be both warrior and judge. This had been an undercurrent in their minds all these years. The Philistine invasions show the absolute necessity of united action, and while their desert instincts made

them slow to accept any central authority, their fear of the Philistines leads them to ask for a king, that they may be like other nations.

Samuel is greatly displeased at this demand, but is commanded by the Lord to give way to the desire of the people. "They have not rejected thee, but they have rejected me, that I should not reign over them," said the Lord.

Obedying the Lord's command, Samuel tells the people in a most dramatic speech just what manner of treatment they will receive from the desired king, but to no avail, for they still demand a king who will both judge them and fight their battles. I Sam. 8:10-22.

Samuel unwillingly gives way to the popular demand and anoints Saul, the son of Kish, a Benjaminite, who has been chosen by the Lord as Israel's first king. Thus the kingship at first would seem to be under prophetic control.

With the establishing of the monarchy, with Saul as king, Samuel feels that his public work is done. He delivers a solemn address, reproving the people for their ingratitude to Jehovah and promising Jehovah's help if they will only serve Him with all their hearts.

We hear little of Samuel from this time on. Although he no longer judges Israel, he is Israel's prophet and Jehovah's representative, and in that capacity reproves Saul when he fails to keep the divine commandment, and later anoints David when Saul has been rejected by Jehovah.

Samuel came at a time when Israel needed a prophet, a man who could both analyze the situation and with divine help suggest a definite course of action. Samuel was recognized as a man of supreme authority and he forms "the link which bound together the period of the judges and that of the monarchy." "He found the nation a loosely knit body of tribes, but left it a united people with national aspirations and power."—(Lawson.)

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The Greatest Story Ever Told

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

(Reprinted by request.)

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—tiny units of electricity.'"

"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 that 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 fullness. 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 be-

fore 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 that 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 is not?”—*George Taggart.*