

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

OCTOBER 6, 1923

Number 33

What Must I Do To Be Saved?

Acts 16:25-31.

By STELLA GRIBIUS.

The cry of the jailor of Paul and Silas, centuries ago, is still ringing down the ages, "What must I do to be saved?" In other words, "How shall I realize," as we say in Divine Science.

In the old way of thinking, "to be saved" meant to be saved from the penalty of past sins, and to have an entrance guaranteed into a future state of bliss.

This was to be accomplished by believing in the atonement; that Jesus, the innocent man, came to be the propitiation for the sins of the world, and his blood was shed for our sakes that we might go free.

This had been the common acceptance. Jesus, the son of God, was the saviour of the world through his vicarious atonement; thus, men became absolved from the punishment of their own mistakes, and through the death of God's well-beloved son, He was reconciled to his people.

Divine Science has been accused of making nothing of the atonement. In the light of a new understanding, Divine Science makes nothing of the atonement, but everything of the at-one-ment.

Neither appeasement, reconciliation, nor atonement satisfies in the light of the new interpretation. Jesus came not "to destroy, but to fulfill." For ages, the world had been held in the meshes of a belief that was not freeing it from undesirable conditions, a belief in the atonement which necessitated a bloody sacrifice.

Jesus came to take this, that they were believing, out of the sacrificial and put it where it belonged, a holy, beautiful truth. He knew the prevailing, crystallized beliefs; and what it would mean to try to set up a teaching contrary to the established form, yet he was willing to pay the price.

He came into the world to reveal to men their identity with God, their sonship and unity with the Father; this was the at-one-ment he taught. He was willing to proclaim this truth, even at the cost of being misunderstood, misrepresented, and crucified.

"I and my Father are one"; this is our at-one-ment. "But," you say, "what has this to do with my question, 'What must I do to be saved?'" Everything! It is the saving knowledge, the emancipating truth.

Let us go back to the jailor. What was the answer of Paul and Silas to the trembling man? "Believe on the Lord Jesus Christ and thou shalt be saved."

In answer to the question of the multitudes who followed Jesus, "What shall we do, that we might work the works of God?" He answered by saying, "This is the work of God that ye believe on him whom He hath sent."

Whom has He sent? According to the Scriptures, "God so loved the world that He gave His only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

We see, then, it is highly essential to "believe."

There was a time when men believed that the blood shed on the cross was the saving power; that salvation came through something outside of themselves; but the results of this belief have not proved satisfactory.

Men have been reaching out, crying, "Who shall deliver me?" We answer, "The Christ (Son) within yourselves, an indwelling Presence, active within every soul, ready to respond to every one who recognizes It and opens to Its inflow."

It is not always easy to overcome habits of thinking and believing, but the transformation must come "by the renewing of your minds." "Change your methods," says pedagogy; "change is the law of growth." If you have believed in a salvation from without, you must transfer that belief to a something within, that is "the way, the truth, the life." One must let go of the atonement, and accept the at-one-ment.

What! says one, give up the belief that I have held for years, and those of my ancestors? He shakes his head and says, "No, the old-time religion is good enough for me," and so he religiously accepts his forefathers' belief as an heirloom to be handed down from generation to generation.

These are the people that look with suspicion upon every new idea, and instead of following Paul's injunction to "prove all things," they hold tenaciously to the old, and instead of testing the new, first, they declare, "It doesn't work."

If this class of people were to come to a teacher and ask, "What must I do to be saved?" they, too, like the rich young man who came to Jesus, would go away sorrowful, for they have great possessions of pet theories, hobbies and beliefs, and are not willing to dispose of them.

Before the new idea, the new tenant, can take possession of the mentality, the old tenant must move out. There must be a mental house cleaning, a clearing out of the old debris of accumulated and inherited, worn-out beliefs, a complete surrender, to make way for the incoming of the Holy Spirit

which shall be a guide to all truth. When the half-gods go, God is with us.

We take it for granted, there are some that are ready for a larger vision of truth; to these we say, "The first thing that is necessary is a willing, obedient and receptive mind. The next thing is to go out on a voyage of discovery. Where is God? What is God? What am I?" We discover that God is not a person, afar off, somewhere, but a universal, everywhere present Principle.

According to the dictionary, principle means source from which something proceeds, cause, changeless reality. Some of us like to call God, Principle of Being, but we may call Him by any name we like; Life, Love, Wisdom, Energy, Father.

Our fundamental statements are, "God is, God is everywhere present, eternally here; all that God is, is everywhere present, eternally here."

We must accept these intellectually, at first, and practice them, until they cease to be theory and become facts. It may be that your concept about man needs changing. Man is a soul created in the image and likeness of God, one with Him. Must we know this and believe this to be saved? Yes. Man's ignorance of his true nature, his belief of a self, separate and apart from God, has resulted in inharmonious conditions. "Man is a part of God, not apart from God." Emerson says, "Nerve me, O God, with ceaseless affirmations of my divinity." This is necessary in order to get rid of the old way of believing, "I am a worm of the dust," instead of "I am a Son of God, one with Him, endowed with all possibilities."

"The thread of our life without a break,
Is ever unwound from His."

"What must I do to be saved?" Believe in my divinity, my real self, which is at one with God, hence, at-one with all good.

The blood (life) of Jesus Christ (in me) cleanses me from all sin. Consciousness of the Christ-life within which is the fulness of all one could ever desire or need, annuls all beliefs of ignorance, lack of any kind. Recognition of one's unity with God is the basis for health, success, power.

But what must I do to be saved from this disease, this lack, this inharmony? In fact, there is nothing we, personally, can *do*. God has already done the work, He has created man in His own Image and Likeness. He has done and given all that could be done or given. When He finished His work, He pronounced it good. He also said, "All that I am, you are; all that I have is yours; now enjoy that which is your birthright." Who has limited us? No one says "no" to us but ourselves. Our part is to appropriate these gifts, not as objects of charity or philanthropy, but as sons and heirs of God. The responsibility of undesirable conditions is upon ourselves through our ignorance and lack of understanding.

A man may refuse to turn on the electric light, and consequently sits in darkness; or he may press the button and enjoy the light. It is always there.

Life in its fulness is all around us; we either appropriate or we do not appropriate. We appropriate by knowing that we are one with God, hence, one with good. Let us claim this good, here and now. God is no respecter of persons; but He is a

respecter of law, and whosoever is willing to let go of negative thinking and speaking and to co-operate with His laws shall inherit all things.

In every man there are undreamed of possibilities, but unless he realizes this, he is much like a watch with all its mechanism in perfect order, but which does not record the time, because it has been allowed to run down. Many a man considers himself "all run down," when what he needs is to be wound up with the stem-winder of a new idea. (John Murray.)

All the blessings we desire are not something to be acquired from without, not something dependent upon climate, altitude, persons, environment, but blessings to be realized, first within, and "as a man thinketh in his heart, so does he experience."

Let the weak say, "I am strong."

Let the poor say, "I am rich."

Let the fearful say, "I am courage."

Yes, say it in the face of your weakness, poverty and fear. For you are speaking the truth of yourself as you really are, the self which is forever at-one with God.

The same tools, thought and words which heretofore were used negatively, and hence shut off the currents of good, must be used constructively. Currents of health, opulence and all-good which are ready to flow when right connections are made, will be set in motion.

We hear much in these days about "tuning up." The wireless receiver, in order to be affected by the electrical waves, must be tuned up to the same rate of vibration, and unless it is, even though we know the electrical waves are there, they are not effective. We might apply this to man. Man is the receiving station; God at the Divine Center is forever flashing his messages of truth, but unless we make the right conditions by purifying our thoughts and harmonizing them with God's thoughts we are not attuned to the spirit, and we are unable to receive the blessings even though they be all around us. Let us "tune up."

What must I do to be saved? Watch your thoughts, see that they conform to God's way of thinking. Watch your words. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Watch your step; in other words, "How are you living?" It may be you need some spiritual medicine, a dose of honesty, of forgiveness, of love, of purity, toward your neighbor or yourself. Affirm continually the opposite of these when tempted. The prayer of Divine Science is affirmation. These remedies when taken internally (affirming within) and applied externally to all conditions, will heal; we come to know that God is all, and beside Him is none else.

Purity of thought (thinking God-thoughts); purity in words (speaking truth words); purity in deed (living the Christ-life) prepares the temple for the incoming of the Holy Spirit of Truth.

"What must I do to be saved?" "Believe and thou shalt be saved." Believe in God as an everywhere present Principle, as immutable and dependable as a principle of mathematics.

"Smile awhile, and while you smile, another smiles, and soon there are miles and miles of smiles, and Life's worth while because you smile."

A Series of Lessons in Divine Science

By EDITH L. LAVER.

LESSON V.

THE SILENCE

"But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Jesus.

"Of His fullness have all we received." And for this we give thanks. Our prayer is not one of petition, "for our Father knoweth what things we have need of before we ask Him." It is rather one of recognition of the Goodness of God and of gratitude for blessings already bestowed. "It is filling the consciousness with the conviction of the Omnipresence."

"Be still and know that I am God." Who does not know that the moments of closest companionship and truest association of friends are those when words are superfluous. So The Silence, as the Divine Scientist calls his prayer time, is a time of the closest communion with God; a time when he seeks to know God's way, and with thinking suspended, listens with faith for the "Wonderful Whisper" that must surely come to the one who is ready to hear. We enter The Silence, relaxed in body, with eyes closed, relieved from all attention to the world of externals, and find ourselves immersed in the consciousness of the Presence that hears, the Power that sustains, the Wisdom that knows, the Love that understands and so patiently awaits our willingness to be guided.

There is no other communion so close as this one with our Source, and it is a beautiful privilege to have access to an invisible Allness that satisfies our

every need. We leave the little sense world that man has built up around him out of his selfish desires, his unwise projects, and his many mistakes, to enter into that stillness where alone we can know God fully and where the revelation of Truth will light the way. The voice of the Spirit speaks positively to the one who is truly seeking to know the Divine Will. Our part is to let go; to desire to *be* rather than to *have*, to *know* rather than to *get*; and to determine to allow nothing to come between ourselves and God. The power lies within us, and when we have found our true selves to this extent we emerge from the Silence with thought so purified and clarified that the way of intuition will open, and we shall be guided to our highest expression.

"Do I task any faculty highest, to image success?
I but open my eyes,—and perfection, no more and
no less,
In the kind I imagined, full-fronts me, and God is
seen God,
In the star, in the stone, in the flesh, in the soul and
the clod.
And thus looking within and around me, I ever
renew
(With that stoop of the soul which in bending up-
raises it too),
The submission of man's nothing-perfect to God's
all-complete,
As by each new obeisance in spirit, I climb to his
feet."

References:

I Cor. 2:9.	John 11:41-42.
Ps. 91:1.	Matt. 9:29.
Matt. 5:3.	Mark 11:24.
Ps. 46:10.	John 1:16.
Ps. 37:5.	Hab. 2:20.
Ps. 37:4.	John 16:13.
Heb. 11:1.	John 3:34.
Matt. 6:32.	

Suggestive Thoughts

NONA L. BROOKS.

Character is dependent upon Soul development.

It is the result of the cultivation into expression of positive qualities that are inherent in every Soul.

Spasmodic, impulsive thoughts, words and deeds are not an indication of character, but show the lack of it.

It is the habit of thought, the steadfast mental attitude, the state of consciousness that gauge character, these alone are reliable and unfailing evidence of it.

That is why it is said we should summer and winter with one before we know him.

When we speak of any one's character, then, we mean that degree of positive qualities that he has cultivated into habitual consciousness.

Where Love is cultivated, we have the kind, forgiving, friendly, just, helpful man or woman.

Where integrity is the characteristic, we have the upright, faithful, trustworthy person.

Predominant traits determine character.

We can cultivate the traits we desire by centering our attention upon the quality to be attained and by expressing that quality in our daily living to the fullest degree possible. Our ability to express it will increase with each day's persistent practice.

A man's value to the world depends upon his character, not upon his money, his position, his appearance, or his brains—all good things, but their use to others depends upon the character back of them.

Healing Department

*"AND YE ARE COMPLETE IN HIM,
FOR HE IS THY LIFE, AND THE LENGTH OF THY DAYS."*

Since God is All, both Invisible and Visible, He cannot be left out of any of his Creation.

God is all of my body.

God is Spirit, hence *my body is Spirit*.

Form is real, not a cinema picture.

My body is the Form that Spirit takes, when expressing into the Visible as a living Soul—as Man.

My body is changeless perfection, like its Source.

Changeless perfection is never sick, weary nor inactive.

I am One with the Father.

I am One with Omnipotent Power.

"All Power in heaven and earth hath been given unto me."

I am One with Omniaction.

Ceaseless Activity hath been given unto me.

I am One with Omnipresence.

Perfect Spirit Substance hath been given unto me.

I am One with Omniscience.

Wisdom and Understanding have been given unto me.

Of all that God hath given me I can lose nothing.

If I seem to sense any imperfection, it is simply an imperfect belief.

"Open mine eyes that I may see fullness of Truth thou hast for me.

Open mine eyes, illumine me, Spirit Divine."

Holy Spirit, I gratefully acknowledge thy perfect Presence as All.

Thou art perfect Life, living me.

Thou art perfect Power, protecting me.

Thou art perfect Wisdom, guiding me.

Thou art perfect Peace, enfolding me.

Thou art perfect Love, companioning me.

Thou art perfect Abundance, supplying me.

Thou art perfect Joy, cheering me.

Thou art Glory and Beauty beyond comprehension, and this Glory and Beauty is mine, as thou hast given me all of Thyself.

I come forth under an eternal blessing, and not under any curse. My inheritance, the birthright of my thought and body is from Spirit, from God, and this, my only inheri-

ance, is mine for eternity. I am Fullness, and Freedom, here and now.

Dear Father, Thou Who art All and art Infinite Spirit, I praise and glorify thee, and commune with thy Holy Presence in love and fervid faith. I thank Thee for the knowledge that I am Thy own dear child and that Thou hast created me whole, and given me all of Thy wonderful attributes. I thank Thee for the knowledge that thou are with me, for me and in me through eternity. I thank Thee for the knowledge that no living soul can ever be separated from Thee, or lost.

"I stand in the great forever,
I lave in the Ocean of Truth,
And I bask in the golden sunshine
Of endless Life and Youth."

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.

Address: Healing Department, Colorado College of Divine Science, 1819 East Fourteenth Ave., Denver, Colorado.

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

Consciousness

By ADDA LAINE MORGAN.

Recently the words were used in my hearing: "All of God's manifestations are held in God's consciousness."

I liked them. They intrigued me. I wrote them down on a card and day by day as I have picked it out of my letter basket, I have thought idly: "What is this?" only to see the words: "All of God's manifestations are held in God's consciousness."

"Meditation is the road to power." We quote it glibly. It is the Open Sesame of the Spiritual Scientist as "Concentration is the road to mastery" is the watchword of the psychologist. But here is a statement containing all power and all mastery within itself whereon to meditate, on which to concentrate.

I had not sought it. We do not seek the real things. They follow. But much of unfoldment has come to me with the constant repetition. I have divided the statement both consciously and unconsciously.

All God's expression! that ever varying, ever fluxing, ever changing universe! From the nobility of the mountain to the peace of the sea; from the strength of the eagle to the stillness of the dove on her nest; from the fierceness of the cave man to the serenity of a Master.

"Changing, changing, all things seen are,
That which earthmen strive the most for
Changes as the shadows changing,
Leaving naught but dreams remaining."

All this and more held in the Consciousness of God. The glory of it! No separation! No apartness!

No delving into the depth of ourselves for hidden sources, no speculation on our limitations. Only God's consciousness, ineffable, the Love-Heart, the Oversoul.

In our petty thunderings of explanation, in our childish quibblings of self-adjustment we needs must divide our house against itself, and talk of our consciousness and our sub-consciousness. Some Schools of Science feel the conscious side of us is prone to err, and that only as we get back of the part of ourselves that sees in twoness will we know truly, and this great background is dubbed the sub-conscious. Here we are left floundering.

Others, desiring to be more explicit give us a sub-conscious and a super-conscious, feeling with Robert

Browning that we are reaching ever upward while our roots grow downward until the three become one, and conscious man encompasses all.

And this is just the thought that comes to me. Let us take the stigma off the word conscious. Let us be God-Conscious.

We are told we are only two per cent conscious, the rest of us is below the surface—out of our reach. Two per cent! And yet think what it means to be conscious. Say it to yourself.

"I am conscious." Do not limit it. See where it leads. Never to wallowing. Never away from spirit.

"I am conscious." Consciousness is awareness. Awareness denotes life. And more. It must be aware of something. It proclaims the awareness of itself. So we are saying of man what we previously have said of God. Man's expression is held in man's consciousness. "God's expression is held in God's consciousness."

We then, even you and I, are conscious with the consciousness of God. And we swing out again into the eternity of prayerful meditation, knowing all we claim of our divinity IS ours to express, even as we lie in the hollow of His hand in Consciousness—His expression.

EDITOR'S NOTE—Mrs. Morgan tells us that she was inspired to write this article by a visit to one of our classes in Fundamentals during the past summer.

Prayer

There are thoughts so serenely sweet,
In wavy lightness dancing through us,
That language cannot utter half
Their blessedness and peace.

They come

In acts which you and I may do

As easily as breathe the air,
Inhaling from it life. In duty, there

Is no drudgery, but joy in the doing,

As prayer is privilege—not penance, nor penury,
But inspiration for a fuller, richer life,

So let us pray—

For holiest, strongest, purest life is prayer—

Souls in unison with Deity.

A. R. II.

It's All in the Viewpoint

Dr. J. Murray Atwood, dean of St. Lawrence University, speaking in the Unitarian Church Gouverneur, says that when people get the right point of view they will see God everywhere. In speaking of miracles, he says: "The same laws that operate in other religions operate in our own, and to regard stories of miracles in other religions as false is a bigoted intolerant attitude.—*The Messenger*."

Men are Four

He that knows not and knows not that he knows not,

He is a fool, shun him.

He that knows not and knows that he knows not,

He is simple, instruct him.

He that knows and knows not that he knows,

He is blind, enlighten him.

He that knows and knows that he knows,

He is wise follow him.

—*The Messenger*.

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

SAUL, THE FIRST KING OF ISRAEL.

Read—Samuel, Chapter 9-24. First Kings—Chapters 1-24.

LESSON XXII.

The time is about 1100 B. C. The Hebrews, God's chosen people, are beginning to ask for a king. They had depended upon Jehovah to lead them, but had met numerous defeats. The people are now beginning to feel that He has either deserted them, or failed to listen to their prayers. Their borders are in constant danger from the attacks of wandering savage tribes. The Philistines harass them by trying to capture their outlying cities, and by plundering and killing the inhabitants of these. The Canaanites have so far invaded their possessions as to leave the impress of their customs and religions upon these people. Although the twelve tribes occupy adjacent territory, petty jealousies have sprung up within and between the different groups. Owing to these difficulties and to their tendency to accept other modes of worship from their invading neighbors, their faith in their God begins to wane, and they are ready to set aside their invisible Kingship which distinguished them, as a nation, for so long, and to accept a King, one who will rule in person.

There now arises a demand for a man, strong and courageous, and of a reassuring personality, who can unite the estranged tribes by rallying their warriors to fight their common enemies. The call comes to Samuel to choose and anoint the man. To anoint means to set apart for a certain purpose, duty, or task. In this case, it meant preparation to become ruler over Israel.

Saul, the son of Kish, a Benjaminite noble of wealth and influence, was sent by his father to seek some missing animals that had strayed from the herd. The search was fruitless, and Saul decided to consult Samuel, the Prophet or Seer.

Samuel was about to preside at the sacrificial meal in the High Place at Ramah. The elders of the city had gathered for the occasion. Samuel had heard the Inner Voice speaking, in these words, "Tomorrow, about this time, I will send thee a man out of the Land of Benjamin; and thou shalt anoint him to be captain over my people, Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people because of their cry that is come to me."

Hence Samuel was prepared for Saul, and recognized him as "the man of whom I spoke to thee", and gave Saul the place of honor as the guest at the table.

Saul was in the prime of life, large of stature and handsome. "A choice young man and goodly. And there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people." He seemed a likely person, with fine physique, a pleasing personality, and a brave heart. He was anointed by Samuel before returning to his home. In justice to Saul, I wish to say that he did not seek the kingship. When approached by Samuel, he very modestly said, "Am I not a Benjamite, of the smallest

of the tribes of Israel, and is not my family the least of all the families of the tribe of Benjamin? Why, then, do you speak thus to me?"

Israel turned to Saul for leadership and protection, and was willing to lay down tribal jealousies and to unite under one leader. Thus was begun the United Kingdom of the Hebrews which was merged into the Empire of David, and which has so deeply impressed all Hebrew literature and thought. Hence arose two opposing forces in the Hebrew government, a secular kingship, and a theocracy, having for its spokesmen the prophets.

From the time of his anointing Saul's life became a turbulent one, for warfare was the order of the day. It is said that "His court was his camp, his scepter, the sword, and his nobles, the warriors who rally around him in defence of Israel's liberties." His son Jonathan was a staunch supporter of his father's policy, and really won for him the first battle against the Philistine invaders. The whole of the warfare was directed against invasion from the wandering Bedouins to the Canaanites, and meant eternal vigilance to protect their holdings, their religion, and their freedom, and thereby the future of the Hebrew race. Saul frequently consulted his God Jehovah, either through the prophets or as his duty revealed itself to him. He was earnest and vigorous in the execution of the desires of Jehovah as he understood these—always to save and to build up the Hebrew race. Nothing in warfare was too cruel if it advanced the cause. This view was held by the prophets as well.

The harrassing wars in which Saul was constantly involved evidently wore upon the stalwart, patriotic defender of his subjects. The sense of isolation and failure to unite all the varied elements in his kingdom also undoubtedly increased his malady. This disease has been diagnosed by modern medical authorities as either epilepsy or else acute melancholia. In the popular thought of his day an evil spirit tormented him.—Kent.

Following the advice of his servants, Saul gave his consent to have a skilled musician play for him when he was under the spell of morbid brooding. David was chosen, and with his harp came into the life of Saul. To Saul the rhythm of life had been interrupted, the harmony disturbed, Discord prevailed. To all thinking people it is quite plain that "The means did not justify the end." One cannot live in such a state of inharmony, disregarding the law of justice without suffering the consequences. We cannot sow tares and expect to reap roses. The law of truth and justice must be recognized and obeyed. Ignorance may be an excuse, but it does not offset the broken law. Certain results follow certain causes; and to avoid the results the causes must be remedied. One cannot be Godlike today and demon-like tomorrow, and not reap a mixture in the harvest. Saul had caught only part of the vision, and did not live even up to what he knew.

David with his improvised strains of simple sweetness lifted Saul out of his lower self into the realm of harmony and peace, and he was temporarily made whole. Owing to his love for David, Saul made him his armor-bearer. During the next invasion of the Philistines we find the account of the encounter between David and Goliath so familiar to us all. The result of this encounter meant a decisive victory over their assailants. When Saul and David returned therefrom, they were met by the excited and rejoicing populace who were crying, "Saul hath slain his thousands, and David his tens of thousands."

Saul's hold on his people and his ability to establish his kingdom depended almost solely upon his prowess as a soldier; and when he found himself so suddenly eclipsed by David's brilliant deed, he resorted to deeds of mingled hatred and jealousy. Twice he threw his javelin at David, but he escaped, spared to be the future deliverer of his people. David now became a wanderer in his own land, living in hiding to avoid Saul's search for him. He rallied about him a few hundred men, some through admiration for him, others, because of their love of adventure.

In these days of intrigue, rivalry and bloodshed the love of Jonathan for David and their enduring friendship stands out far above the usual experience. Jonathan, heir apparent to his father's throne, disregarded the fact that David is rapidly rising to take his place. In his unselfish love he tried to intercede with his father in David's behalf; and failing in this he "was grieved for David." David never feared to place his life in Jonathan's hands, and when they met in secret, in the wood, Jonathan "strengthened his hand in God" and said, "Fear not, for the hand of Saul, my father, shall not find thee: and thou shalt be king over Israel, and I shall be next to thee." At their last meeting they made a covenant which was never broken. Tradition gives a touching picture of their parting, and records a loyal and lasting friendship unsurpassed in ancient lore. Though for several years David lived the life of an outlaw in the hills and caves of Judah, his battles were fought to protect the possessions and lives either individually or collectively of his own people. For this he expected a living for himself and his band. Failure in this caused him to pillage.

Twice the life of Saul was in his hands, but he refused to injure one whom he had loved and who had been anointed of the Lord. Finally he was forced to flee for protection to the Philistines, and he would have engaged with them in the final battle with Saul, had they not doubted his sincerity. Saul, discouraged and anxious, while preparing to meet the enemy again on Mt. Gilboa, deprived of the counsel and support of the priests and prophets, went, disguised, to consult the Witch of Endor. He called for Samuel, and was supposed to get a message from him which did not lessen his discomfort. In the engagement the next day the battle was lost. Jonathan was slain and Saul wounded. To avoid falling into the hands of the enemy, Saul fell upon his own sword.

Kent says of Saul, "With his courage, enthusiasm, and patriotic zeal, Saul satisfied the demands of the moment. His natural impulses were noble and gen-

erous. Against odds he threw off the Philistines' yoke and established Israel's prestige among nations. He opened the highways of commerce, so that the Hebrews began to enjoy the products of that highly civilized world. The simplicity and severity of his own life and court kept back for a time that wave of oriental luxury which was all too soon to engulf Israel."

Next topic, "The Hero-King, David."

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., 1515 E. Eighth Ave., Denver, Colo.
- 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.
- DOWNNEY, MRS. EVA M., D.S.D., 1475 Humboldt St., Denver. Teacher and Practitioner.
- EDWARDS, MRS. ALICE SEELY, D.S.B., 1629 Emerson St., Denver. Practitioner.
- FAY, THE REV. ADA B., D.S.D 1018 S. York St., Denver. Teacher.
- GALER, AGNES J., D.S.B., Wilmot 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.
- LAWSON, AGNES M., D.S.B., 222 W. 72nd St., New York, N. Y.
- MOONEY MRS. MINNIE B., D.S.B., 1611 E. 17th Ave., Denver. Practitioner.
- MOSS, MRS. JESSIE T., D.S.B., 1343 University Boulevard, Denver. Teacher.
- MUNZ, THE REV. CARRIE F., D.S.B., 1424 E. 21st Ave., Denver. Teacher and Practitioner.
- PALMER, THE REV. ANNA L., D.S.D. 1250 Ogden St., Denver. Teacher and Practitioner.
- PRESTON, THE REV. JOSEPHINE S., D.S.D., 3320 Falcon St., San Diego, Calif. Teacher and Practitioner.
- READ, THE REV. ANNA ETHELYND, D.S.B., 1819 E. 14th Ave., Denver. Teacher.
- REESE, THE REV. ETHELYN K., D.S.B., 1313 N. Hudson St., Oklahoma City, Okla. Minister.
- 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, THE REV. RUTH B., D.S.B., Secretary Colorado College of Divine Science.
- STARK, THE REV. 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, 212 E. 6th 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 Doerich, 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 King Reese, 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.—402 N. Eye 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.