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Interdependence

By HELEN L. MILLER.

MEDITATION: "God depends upon me; I depend upon God. God works by means of man; man attains by means of God. Each is needful to the other. Yea, each necessary to the other."

This is rather a different angle from the old "worm of the dust" attitude about our relationship to God. The thought of God as a harsh and relentless task-master made man, of necessity, a slave in bondage, subject to the punishment of such a God. There often seemed no justice, to say nothing of *pardon* in the old conception. It was so irrational that when we gain even a glimpse of Truth, we wonder how we could have accepted such a lawless universe as the old conception presented to us. There is no need to go into the maze of doubts and fears and wondering that confounded us. These shadows we wish to dispel as rapidly as possible, and the way to do it is to turn to the Light, of course.

Certainly God does depend upon man and man does depend upon God. Nothing is *ever* made that is entirely useless. Man makes things that seem so and are at least unnecessary or have a fleeting usefulness, but the law of Supply and Demand is ever at work. On all sides and in all things, we see the necessity for expression. The expressing gives joy to the expresser and so does the expression. Always then is action and reaction.

A painter has a conception of a beautiful picture. He must *express* it to get the *full* joy for himself and to give *any* joy to others. He depends upon that picture to portray the beauty of his soul, which could not be expressed or understood otherwise. Expression is *life*, for stagnation is the only "death" there is, and this frequently occurs in those who still breathe and eat and sleep. Such people fail God and hence are branded "failures". This is, of course, only an appearance and even these are doubtless expressing some constructive thing in some way, to some person at *some* time. No one can be a total and complete failure for the very reason that he is a direct expression of God, and the seed of divine accomplishment is within him, though it may be dormant and seemingly dead. Given the right conditions in which to grow it will spring forth in beauty and blossom and produce, as do the irrigated desert lands.

God is a great reservoir of potential Power to meet every conceivable need. Just as any reservoir, of itself, is helpless to supply the needs of the people around it, so God cannot express without man and

nature as channels. There must be the greater water mains leading from the reservoir and from these others branching and dividing, until every home is reached, and here pipes carry the water wherever the people want it for their use. Without this great network of channels through which the water can and will flow, there can be no supply circulating, and lack and inconvenience and fretting and striving will follow. Just so God needs man through whom He can and will express all His Inherencies of Perfection.

Living as we moderns do, we rarely feel the lack of water in our homes. Last June there was a very great shortage out in Oak Park. I went out there to visit some friends at this time. It was a warm day, and on arriving I went at once to the kitchen and turned on the water to let it run for a drink. My friend said, "Wait a minute, don't do that," and I wondered why she objected so much to the doing of such a simple and sensible thing on such a day. It seemed that the use of the hose had been forbidden and since my friends had a very fine garden with many little young plants trying to get a start, they saved all the water from the faucet to carry to the yard. Now, there was certainly no lack of water, for surely Lake Michigan can and will supply all that even Chicago and its suburbs could possibly make use of. The trouble was with the size and number of the pipes, the channels through which the water was ready and willing to flow. Everyone was inconvenienced, and someone was responsible. It was hard to place this responsibility, for the Chicago authorities blamed the Oak Park authorities, and both were refusing to accept the responsibility. Many of the arguments were vicious. Oak Park had outgrown its mains, this was evident to all. Its outer growth was beyond its inner, and trouble followed.

This is true with each of us, but no one is responsible but ourselves. The greater the outer growth, the more necessary it is that the inner corresponds. We must expand to let more of God's Truth express through us else we cannot grow in the outer, or we have but a temporary growth, and then some disturbance follows. Sometimes we are so close to God that just a wee bit of His Good trickles through us and sometimes a main bursts, and it looks as though there was a great deal of trouble in our experiences, but it is just an opportunity to enlarge our mains and enable God to express more and more of His Power in and through us.

All homes, all factories, all places do not need the same water supply. They need it in different

quantities and ways. A fire plug would be out of place in a kitchen, and a faucet would be useless in the place of a fire plug. Man knowingly or unknowingly adapts things to their proper places and uses these through the God Wisdom within him. God needs to express something through each person just where he is. God *does* supply every need, but there must be the channel through which He can do it.

As we recognize God's need of us, we come into the perfect rhythm and balance of the Law of Giving and Receiving or Supply and Demand which we see operating everywhere about us. We realize that without some channel of expression, God would be impotent to distribute His gifts. This is irrational so we must recognize our place in the scheme of things. There is a need, God supplies it through us, if we are willing to be clear, open channels.

God does not supply every need through one person any more than every element in the necessary amount is in each kind of food. This would be limitation. God provides for the beauty of variety in everything. Perhaps the most wonderful phase of this is in the power and beauty of variety possible in human relationships. Look over your life and you will see that each person in it has contributed something either as an inspiration or as a warning.

No one has been the *only* influence, any more than any *one* food could forever supply every need of your physical body, nor any *one* thing be beautiful to the exclusion of every other expression of beauty. This might seem to contradict the unity of the universe, but is it not more inclusive to see that everything has its place? A person who sees beauty and everything to be desired in just one person, is surely not recognizing the Omnipresence and is apt to be jealous and beset by fears lest that one person be removed from his life. This has been called love, but surely it is not the God love that includes all. As yet, we do have those who are nearer and dearer than others, but this should make us more inclusive in our relationships, seeking to scatter more of the love and joy that we gain from our close touch with those nearest to us. We can each supply some need in everyone with whom we come in contact. Just as the water supply goes wherever it is needed and provision is made for its distribution by installing the proper channel, so can we each distribute God's various gifts, each in his own way, when we are willing to be clear, impersonal channels, cleansed of crowding thoughts and feelings of fear, envy, jealousy, self-depreciation and everything that is unlike God. The supply never fails, but it is dependent upon its channels of distribution, and so we see clearly that God does depend upon us and we do depend upon God.

Meditation: Father, I thank thee that I am a channel through which Thou art supplying some need in all whom I contact.

“Good intentions and vows and pledges of consecration are well enough as white banners, but when we send them forth we must be sure to follow them ourselves.”

“Much of our best praying is done when we sit at God's feet and do not speak at all, but only let our heart talk.”

Omnipresence

By HATTIE HANSON.

I had never really known—
This universe—one vast Home,
Until one night I sat alone
Beneath the midnight starry dome.

God was around me everywhere,
In the earth and in the air,
In the highest heavens seen,
In the smallest thing between.

I felt the peaceful thrill
Of atonement with the
“Still, small voice”—
Speaking everywhere, “Rejoice”.

I breathed and breathed and breathed,
Of that message until it wreathed
All around me like a cloud;
And I felt at home with God.

Then God-Omnipotent said to me—
Give all things you have possessed
Into my keeping, and be at rest.
For I am ever one with thee.

This Presence you have felt—
Is I, your living Self.
It is all present and all past—
All future, and forever it will last.

This Presence is complete,
For in every loving act,
Of every living moment,
In fulfillment we do meet.

Then all longing and desire,
Every record of the past just fell away,
And I stood alone with God—
Just for today.

A Song In the Night

Sing a little song of trust,
O my heart!
Sing it just because you must,
As leaves start;
As flowers push their way through dust;
Sing, my heart, because you must!

Wait not for an eager throng—
Bird on bird;
'Tis the solitary song
That is heard.
Every voice at dawn will start;
Be a nightingale, my heart!

Sing when mists are drooping low—
Pierce the cloud;
Sing across the winter's snow,
Clear and loud;
But sing sweetest in the dark,
He who slumbers not will hark.

—Ella Gilbert Ives.

A Series of Lessons in Divine Science

By EDITH L. LAVER.

Lesson VIII.

INTEGRITY.

SOME years ago in Montreal, Canada, I, with several others, was being shown about a beautiful Cathedral by a priest. We noticed a long flight of stairs up which a number of people were climbing on their knees, and when mention of this custom was made to our guide, he said merely, "Yes, you Protestants want to go to Heaven in Pullman cars." I don't believe any of us had realized before what was the matter with us, but I am glad now for his statement of the case, because it makes me realize anew how thankful one should be for a knowledge of the Truth. It really does give one a sense of ease and well-being, even of luxury, just to know where the Kingdom of Heaven is. Then there is also that freedom one feels in knowing that any penalty for one's failure to live true to his highest vision is self-imposed, that lack of integrity is always accompanied by the inevitable result, that of unfavorable reaction on the person who indulges in it. The particular act of Catholic devotion referred to was an expression on the part of the participants of what they felt to be right. If the Protestant is employing a different method of *ascending* he likewise is being true to one phase of his moral nature, and we respect any one for the degree of goodness that he sees fit to exercise. Yet however faithful one may be in the performance of religious ceremonies, this is only one aspect of his life; we see him in only one of his many relationships. And what I wish to emphasize is the fact that our relationships are many.

"Integrity is wholeness; entireness; soundness of moral principle and character; entire uprightness or fidelity." So it will be seen that integrity includes all goodness and that there is a largeness and a comprehensiveness about the term that we must recognize and appreciate. There is a within-ness implied when we use the term integrity that transcends mere outward expression of uprightness. We cannot judge by appearances. Motive plays a large part in conduct. An isolated act is good as far as it goes, but "whosoever shall keep the whole law, and yet offends in one point, he is guilty of all."

Integrity is inner, urgent, instinctive sensitiveness to and love for what one perceives to be the right and truth, and the giving expression to this urge in *every* relationship of our lives. It is living true to our highest vision. A big program! So that, when one knows better, no matter how faithful he may be to some strictly religious obligation, if he fails to pay his just debts, if he thinks nothing of breaking his word, if he considers it of no importance that he makes insufficient tax returns, if he shirks in any social relationship—his home, his church, his community, his city, his country, if he is not above appropriating special privileges or accepting special dispensations, when he has not earned them, there is evidence that his morality is impaired, and such being the case he is not practicing integrity. Selfishness is not integrity, nor is unfairness. Neither one expresses wholeness.

In one sense we cannot say there are two selves—a higher and a lower self, but there is The Self (that which we are in reality), and there is self (that which we sometimes imagine ourselves to be and which goes about getting us into difficulties). Self is selfless and perceives its own perfection. Integrity on the part of any one is being true to the Nature of his Being. It is the selfishness of the little self that breeds so much trouble—failure to take into account one's relation to the whole and the effect of his actions on others.

It follows then that the Divine Scientist is individually responsible for the practice of integrity in its fullness because he sees things in their largeness. He realizes that "knowledge is a call to action; that we receive from Infinite Justice full payment for services rendered; that the law of the universe is just and *never* is it otherwise; that God is no spectator of persons; that virtue is its own reward."

As a Divine Scientist I like to think of myself as being a member of a great symphony orchestra whose sole mission it is to bring beauty and harmony into the world. I must be in my place on time and tune my instrument to the pitch prescribed for all the players. Though I am not the conductor, nor even the concert-master, yet my part is essential if the composition is to be played so as to do justice to the Great Composer whose Idea we are expressing. I must do my best in order to be a credit to my instructors who have helped so greatly in bringing me to this place of responsibility. To wilfully play out of tune would cause discord, and this would not be fair to the other players, because the whole organization suffers to the extent that I am in the wrong. My very affiliation with the whole gives the audience assurance that they have a right to expect the best. And lastly I owe myself the satisfaction of knowing, when the concert is over, that I have played well.

"If we speak His words by shaping our ways to correspond to His nature, we fulfill the only Law, Love."

Success Meditation

ALICE R. RITCHIE.

Giving and receiving is Divine circulation.

* * *

I have no fear. I can give freely and lovingly.

* * *

I have no pride. I can receive joyously.

* * *

My eyes are opened, and I see what an abundance God has to give thru me.

* * *

I give, not from personality, but from the Spirit of Love.

* * *

I receive, not from personality, but from the Spirit of Joy.

Healing Department

There is but one Presence, One Power, in the universe—All-good.

Seeing duality has been the cause of many of our troubles. This habit of thinking needs changing. We must stop thinking disease *and* health, good *and* evil, and turn our thought to *One* only, and that One-Good.

If there is but one Presence, and that one Presence is Good, then whatever appears that is unlike the Presence, is not real.

Only the Good is true.

God is the only Presence, the Presence of Good.

There is not a power of good and a power of evil.

There is but one Power (good). It is all the power there is. All the power that is exercised is the God-Power.

Power belongeth unto God.

We must get back of the thought of duality into the consciousness of Oneness.

This is the emancipating truth.

“I am one with the Omnipotence of God.”

“This is the Power I am using, and the Power that is using me,” for it is the only Power.

I acknowledge but One Presence, One Power.

Habits of a life-time are not changed in a moment. Practice the truth statements until they become the habit, and gradually as this habit becomes established, the outer conditions conform to the inner knowing.

TESTIMONIALS

My dear Friends:

I am improving fast in health. In my last letter I asked your help for constipation. My! I am so much better, and I am so thankful to you and God. I feel each day that I am being renewed within and without toward the image and likeness of God-Perfection. The other condition is also better. Yours in love and truth,—

Dear Friends:

Some time ago I asked your loving assistance in healing me of tuberculosis, and I want to tell you that while appearances were often to the contrary, I have been slowly but surely improving. Now I feel that my recovery is certain, for I know that “With God all things are possible.” You can now discontinue prayers for me, because since writing you, I have been able to leave the sanitarium.

Dear helpful Friends:

Of all the delightful things that ever came into my life none has exceeded your letter just this hour received. It was delayed, but like everything else in Divine Science, it came just at the right time to pull me up. I am very grateful for all that Divine Science has taught me. I am beginning to realize Truth.

We have the report of the healing of one of the inmates of the Old Ladies Home. A member of the Church came to a noon meeting at the Reading Room telling us of the serious illness of a friend in the Home. We treated the one in need during the silence. The lady, upon returning to the Home, found that the patient was up and well.

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

Reality Lost and Regained

I know there are many people today, thoughtful people, to whom all this talk about reality and unreality sounds like utter nonsense. For a long time I myself felt vaguely the truth expressed in it, but rebelled at the expression. Let us see if we cannot express the same idea in other terms, more acceptable to the above-mentioned persons.

After all, whether God created evil or not, He permits us to believe in it, and what we all want to know is *why*. It may not be real to Him, but it is real to us as long as we believe in it. How are we to explain this seeming reality?

One sentence in Mrs. James' "Words Suggesting How to Heal" set me to thinking: "I have no fight to make with seeming error and ill; I have but to *love it away*." At once that appealed to me, if only from the paradoxical side; for paradoxes have a fascinating way of containing hidden truths one has to delve for. But at the same time the question arose in my mind: *Away, yes; but where?* Has not science long dinned into us that not an atom is ever lost? Indeed, does not Divine Science also insist that what ever was, eternally is? This answer came to me: Thou fool! (as Carlyle loves to say in Sartor Resartus) it is not the conditions themselves that we are to love into nothingness, but the evilness of them. And where are the conditions to go? Why, into their right place, where they will be truthfully labeled "good".

Very fine, I hear some say, but where will you find a place in your perfect universe for—well, selfishness? Are we merely to think that there's nothing wrong about it?

I confess it sounds as if that were what I meant, but it is not. Let us turn for illustration to a common experience of physical life.

Suppose light to be broken up by a prism into the colors of the spectrum. Science has long familiarized us with the idea that white light is a mixture of these colors, hence from this point of view red light, for instance, may justly be labeled a part, or fraction, of white light. Let us now desire to use the light thus broken up for reading purposes. As we all know, it will be inadequate. Ask for white light and get only the red rays, and you have a right to label it "poor light". But those red rays may be exactly what you want for something else, and in that capacity are properly labeled "excellent red light". Note that we take pains in that phrase to insert the word "red"; for the word "light" unmodified is ordinarily taken to mean white light, and

rightly so, since red rays are in their origin merely a part of the spectrum—a fraction of light.

To apply this illustration to selfishness: is it not merely an efficient adaptation to its own limited ends of power good in itself? From that point of view it is a fraction of God's good power, and as such is itself good. To me that is a satisfactory way of "loving it into its right place". For an indispensable accompaniment of such relabeling is the loving it *out of its wrong* place. Indeed, the practical accomplishment of getting rid of selfishness as such (i. e., the evilness of it) demands beginning at this end of the loving. Use it—if you wish another paradox—only when it isn't really selfishness at all! Is not that the full meaning of "loving it away"?

Similarly I would not hesitate to find a place in God's universe for every manifestation of power that I have ever seen or heard of. Everything conceivable is good for *something*,—but "oh, the pity" of applying it to the wrong thing. I believe that so-called "guilty feelings" arise from a consciousness of misapplication of power. And more than that: they contain an ardent prompting to the use of that same misapplied power for something else. But when I say "that same power" let me hasten to warn against its application to anything necessarily similar. Power is power. It is merely a question of degree of energy. All we need to do is to be *as good* this moment as we thought we were being bad before.

Does not this restore some of the coveted reality to our conception of God's creations?

ELIZABETH RICE.

Autumn

By RALPH RANKIN.

The vim in the air of autumn,
The blue in the vapor dome,
The laden hive in the orchard,
The honey and bursting comb;
The straining sides of the presses,
The wine and the woodland breath,
And some people call it autumn
And some people call it death.

The silver mist in the lowland,
The bronzen hill and the glade;
The squirrels storing their harvest—
The time when the migrants trade.
The star in the crimson twilight,
The vales in their gayest clad.
And some people call it autumn
And some call the autumn sad.

The leaves that carpet the woodland,
The great brown oaks overhead,
The open burrs and the acorns,
The gold and blotches of red;
And all on the fields and roadsides,
The aster and goldenrod,
And some people call it autumn
And some people call it God.

—Public Ledger, Philadelphia.

"No friendship should be formed which is not beautiful enough for heaven."

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

THE DIVISION OF THE HEBREW KINGDOM.

Read I Kings 12; II Chron. 10.

LESSON XXV.

Foreword Concerning the Records of This Period.

FROM the period of the Division of the Kingdom the late prophetic editor of the books of Kings interweaves the records of the two kingdoms. No doubt he had access to the court annals of each of the kingdoms and perhaps to individual biographies of some of the kings and prophets. He uses a stereotyped framework taken from the older sources which gives the time of accession of each king, the length of his reign, and frequently his own estimate of the character of the king and the success of his reign.

"The Books of Kings are an exceedingly authentic source, since they are for the most part based on records, almost if not quite contemporaneous with the events recorded; and through them we are able to gain a remarkably clear conception of the essential movements of the period with which they are concerned. The Book of Chronicles, while dealing with the same events, is not considered so authentic. The evidence is conclusive that the author of the Chronicles not only wrote long after the exile, but he repeatedly read the ideas current in his age into the earlier days. When the testimony of Kings and Chronicles differ, the record of Kings is to be followed." (Kent.)

The chronological data of this period were fitted in by the compiler and are not always reliable. Assyrian chronology has been proven correct, and when Hebrew and Assyrian history touch—as they frequently do from this time on—an exact standard is provided for confirming or correcting biblical data.

The division of the Hebrew empire took place 937 B. C., a date confirmed by Egyptian monuments, since in this case a connecting incident falls within the reign of Shishak I.

In the Book of Judges we found the northern tribes of Israel conquering and absorbing the Canaanites of that section and the Judeans doing the same thing in the southern part, each fighting their battles alone. Nowhere do we find them uniting in their efforts to subdue their enemies. This division no doubt came about on account of a zone of strongly fortified Canaanitish cities extending across the country from east to west, cutting off the northern tribes from the southern during the years of conquest.

The distinction of Israel as applying to the northern tribes and Judah to the southern section was maintained even during the period of the united kingdom. Not until after the fall of the northern kingdom was the name, Israel, applied to Judah also.

It was only under the pressure of being brought under bondage to the Philistines that the two sections united for a brief time under Saul. The union held under David, but the southern section was restless, held in subjection by Joab.

In the beginning of his reign, Solomon removed by the sword all persons who might prove seditious and succeeded in holding all factions together during the forty years of his rule; but all the while the northern tribes chafed under the grinding oppression and bitterly resented the centering of wealth and power in Jerusalem, the capital of Judah; so, at the death of Solomon division was imminent and the short-sighted policy of Solomon's son furnished the immediate cause for the re-opening of an old breach.

Up to this time the king had been chosen from the people; the people had at least held the right to accept or reject a proffered king—though hereditary succession was beginning to assert itself. According to their former custom, the tribes of the north demand that Rehoboam meet them at the old city of Schechem. Before accepting him as their king they make one demand,—that he lighten the grievous burden that Solomon had imposed on them. It is probable that if Rehoboam had granted their request the breach might have been healed; but young and imperious, he cannot see beyond his wish to use his newly acquired power. He asks three days to consider the matter. The counsel of the older men who sensed disruption of the kingdom is to accede to the people's demand, but the words of his young friends, grown up with him in the court, imbued with oriental absolutism, voice his own wishes and he meets the expectant tribes with these arrogant words: "My little finger is thicker than my father's loins. Whereas my father did lade you with a heavy yoke, I will add to your yoke; my father chastised you with whips, I will chastise you with scorpions." Immediately the flame of revolt breaks out among the northern tribes, with the cry, "What portion have we in David. To your tents, O Israel!" The aged Adoram, sent by Rehoboam to treat with them, falls the first victim of the new king's folly.

Young Jeroboam—who had led a former revolt, on account of which he had fled to Egypt from Solomon—has returned to take a hand in affairs. Now the people turn to him, and proclaim him king of Israel. Rehoboam and his party flee in haste to Jerusalem and henceforth there is enmity between the northern tribes and the tribe of Judah, which alone remained loyal to the house of David. (It is possible that a small portion of the tribe of Benjamin, near Jerusalem, was included in the southern kingdom.)

The boundary line, which was the southern border of the territory of the tribe of Benjamin, extended a few miles north of Jerusalem. The territory of Judah was about one-half the area of Israel and the arable land less than one-fourth. In the northern kingdom were the fertile fields of the valley of Esdraelon, and the productive vineyards of the lower hills, conducive to ease and luxury; but the rugged hill country of Judea, nearer to the

desert, produced a more austere and rugged type of people who lived closer to the old Semitic ideals.

Although in many respects inferior, the southern kingdom was protected from enemies by natural barriers—the Dead Sea on the east, the desert on the south; while the northern kingdom was easily invaded by the great empires on the north and east. From the beginning the kingdom of Israel was engaged in constant struggle for existence, and its history is largely a record of desperate conflicts with Armenian and Assyrian powers. As to government, Israel was weak, aspiring usurpers frequently seizing the throne by assassination of the sovereign. Its strength was not only sapped by enemies without, but by anarchy within.

Throughout Judean history the relations of court and people was cordial. Kingship was hereditary and descended through the line of David throughout its entire history. The people were more loyal to Moses' concept of Jehovah, and the priesthood maintained the authority of the throne, which in turn supported the priesthood. The name and prestige of David, the temple at Jerusalem with its worship of Jehovah, were the bulwarks upon which the kingdom of Judah was founded.

"It is idle to conjecture what might have been had the integrity of the empire (united kingdom) been preserved; but it is certain that the division sapped the political strength of the Hebrew people so the possibility of their becoming a great world power was forever destroyed. * * * The energies of the people were occupied in a death struggle for national existence. * * * The series of calamities which overtook Israel and later Judah called forth those religious heroes, the prophets, who won mighty victories for righteousness and Jehovah. Instead of a local god of one little nation, the prophets beheld a Lord supreme in the affairs of men and the universe. Thus, while by the division the Hebrew nation lost its life, in a truer and higher sense it found it." (Kent.)

(The next article covers the history of *The Northern Kingdom*, from the revolution of Jeroboam to the revolution of Omri.)

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"We can do no more Christ-like service in the world than habitually and continually to seek to promote peace between man and man, to keep people from drifting apart, and to draw friends and neighbors close together in love."

Criticism includes jealousy. There is no place for destructive criticism. Constructive criticism is loving helpfulness. Hence, if you feel that something your neighbor does is not up to standard, point out the Truth, but do not attempt to show him his fault. Always soften the fault; see the good. It is always there; have faith.

"When we can look up into God's face and say out of warm and responsive hearts, 'Our Father,' all the world and all life take on new aspects for our eyes."

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.

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