

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

JUNE 2, 1923

Number 22

The Christ Consciousness of Healing

BY HENRY VICTOR MORGAN.

(Given by Henry Victor Morgan in Church of the Healing-Christ, Waldorf-Astoria, New York City.)

IT seems a most daring thing to speak of The Science of Jesus, when we know that the word science, as we understand its meaning, was unknown in Jesus' time. But we must remember that the reign of law is an eternal fact, although its discovery is almost modern. Science did not produce the reign of law, but the reign of law produced science. If this simple truth is kept constantly in mind, it will give to human thinking a sure foundation and make easy the way of truth.

Just to realize that God's universe is permanently perfect, and cannot be added to nor taken from, that all that ever will be is now possible, will open to us realms of unimagined possibility. Our latest discovery, the radio, was possible as far as nature is concerned, when Adam was in the Garden of Eden. Man but discovers and appropriates. He combines and brings into manifestation; out of eternally existing substance he creates new forms.

Beneath all this shifting surface phenomena there is an abiding Reality. In modern times we call this insight "The Metaphysics of the Absolute," and speak of those whose minds function to its beatitude as having attained Cosmic Consciousness. In this world of primal cause, Jesus lived, moved and had his being. He escaped the hypnotisms of time and circumstance. Although a Jew, he escaped the hypnotisms of Judaism. His glorious realization of The Son of Man gave him an entrance into cosmic relationships that are eternal. His words, born from this cosmic conception, reverberate through the ages with ever increasing melody, and will be as fresh a million years hence as when uttered to his listening disciples.

Of old his astonished contemporaries inquired: "How knoweth this man letters, having never learned?" Today, the great mathematician, Ouspensky, wonders how Paul, educated in the school of the Christ, had insight into what he is pleased to call the fourth dimension. Perhaps some other Ouspensky a million years hence, will wonder how Jesus in the soul-sweep of his intelligence anticipated the higher truths of what then may be called the fiftieth dimension!

It is into this realm of the super-dimensional, the unconditioned, the timeless consciousness, that Jesus will lead us. His is the Science of the Eternal. He speaks of this insight supernal as The Truth, and proclaims that Truth is the word of God. He would have us no longer identify ourselves with time,

change or circumstance, but realize the eternity of our being in God.

He would have us cease our thought of man as a being of few days and full of troubles, through the glorious realization that our highest conception of God is the true measure of spiritual-man. Surely it was of this the author of "The Inheritance Incurruptible" was thinking when he said: "Understanding and realizing the Christ Truth, man puts off the old way of thinking and living, walking no longer after the flesh; but living in the Spirit, as a child of God, he is sinless, free, healthy, and whole."

It seems so hard to break with the old. We are so prone to mistake the actual for the possible, and to reach eager hands for the old, smooth prizes the world has to offer. We are prone to love the praise of men and to count it high honor when we are spoken of as level-headed and conventional.

But he who would realize the Christ Truth must separate himself from all these things, and with Paul count all things but loss for the excellency of knowledge of Christ Jesus our Lord. Verily, as we sow so shall we reap. This is not a threat but a promise. In fact, it is up to the individual whether any Bible statement shall be a threat or a promise. To the one it is the savour of death unto death, and to the other the savour of life unto life.

It is impossible to realize the Christ Truth and to demonstrate the Christ Power until we put on the new way of thinking. We cannot sow to the flesh and reap of the Spirit. One of the greatest metaphysicians I have known seldom exercised the healing power. He said that people want merely to be saved from the *results* of wrong thinking. Carlyle tells us that so long as we *think* the fatal thought of men and nations we do not have to pull the trigger; the result is automatic.

In order to have the Christ Power we must live in the Christ Idea. To as many as receive him to them gives he power to become the conscious sons of God. It is all a question of identification. So long as we identify ourselves with mortality we are mortal. So long as we think three-score and ten are the years of man so long shall we find the years are weights. So long as we think "I am the son of John and Mary," so long will we bear the image of John and Mary; but when we put off the old way of thinking, and put on the new way by identifying ourselves with God, we pass from under the law of sin and of death. Then each added year

becomes a wing, and we are renewed in the image of God.

In the Science of Jesus the command: "Call no man on earth father!" is imperative. He who would attain to the Christ Science of mastery must realize that back of father and grandfather is the great Eternal Will. It is the pathway of mastery. Jesus overcame the world thought of heredity by transferring his mind from secondary causes to God as the Only Cause. It is forever the secret of power. It is the transference from the human to the divine. As we have borne the image of the earthly so shall we bear the image of the heavenly.

In this science of the soul, Jesus is the Wayshower, and we should study his science as the student in music studies harmony. His great words: "The works that I do shall ye do also," should ever be before us. We should realize our own possible self in his life and demonstration.

In this day of Applied Psychology and Christian Science, we can still look to him as the supreme teacher. His attitude should be our attitude. His vision should be our vision. In the truest sense of the word we should leave all our former conceptions to follow him. Great is the reward of the study transcendent. It leads to newness of life and plentitude of power. Our progress in the Christ Truth will be shown in demonstration over every material limitation. The promise is: You shall have power after the spirit of wholeness comes upon you. Jesus claimed no propriety in the Cosmic Truth that had come to him. He as completely identified himself with man his brother, as he did with God his Father. This major chord of the Christ has been submerged by the religion calling itself Christian. The great Christ Truth of man in God's image and likeness, endowed with all the powers of the Father, proclaimed by seer and prophet and made manifest by Jesus, has been lost in the babel of theological speculation.

We are witnessing a resurrection. On one occasion Jesus said concerning his disciples: "I tell you, if these should hold their peace the stones would immediately cry out." So it is today. While the church is largely silent concerning the psychic and spiritual relations of man and the marvels of thought force, the voice of prophecy is heard in the most unexpected places. A little Frenchman comes to London and sweeps through the city a very hurricane of power by the magic use of a simple formula. The secular magazines have articles on The Hidden Springs, dealing with the deep things of the soul. And here in this great hotel, "where fashion struts up and down its Peacock Alley," Dr. Murray has established his Church of the Healing Christ, where the true gospel of Jesus is proclaimed.

If we, through the abandonment of our personal wills can reach to the mind that was in Christ, we too shall see a new heaven and a new earth wherein sorrow and sighing have ceased and plentitude of power is made manifest.

Concerning this Bible idea of salvation I quote with great approval the words of Judge Troward: "The Bible is the Book of the Emancipation of Man. The emancipation of man means his deliverance from sin and sickness, from poverty, struggle and uncertainty, from ignorance and limitation, and finally from death itself."

Charity

BY ADELAIDE REYNOLDS HALDEMAN

The quality that sweetens your life with kindness; keeps in your innermost heart and your outermost thought, a generous spirit, from every day's dawn to every day's close; makes you try to realize that your fellow-men are human, and that their "terrible faults" are not so much worse than your own "little failings;" makes you ready to give full credit for the good deeds of others; helps you to cast out peace-destroying suspicions; makes you at all times ready with a word and a hand to inspire courage, to instill confidence, to nourish and bring forth love; makes you do what you can with even a limited purse to feed the hungry and clothe the naked; makes you give of yourself to the needs of the world, and with prodigal hand lavish your every resource and every faculty upon your life's task, reserving nothing, emptying upon your life all there is in you—that quality is *Charity*, and, having it, the fullness of *Life* shall come surging back to fill you with its richness, its sweetness, its completeness; and you will know the blessing of—*Charity*.

THE INNER VOICE

BY JOSEPHINE COOPER

As I looked within at early dawn
To find my Light that would lead me on,
In the quiet there I found my peace
Which is ever present when world thoughts cease.
In the stillness deep—I heard a voice
Saying unto me, "Rejoice!"
I am Life, always with thee. Hear,
I speak only to the listening ear.
I am thee; thou art Me; we are one, the same
With thy lips only thou knewst my name.

"But now thou'rt ready to know the true
To be what I am, to feel, to do.
I am active, I am light and joy and love;
I am in thee 'round thee, 'neath thee and above."
Then I knew the real of self, the All,
Trembled with joy to hear Life's strong call.

I had thought me frail, and weak and ill,
When this Voice said "Dear heart, Be still!
Cease all worry, cast out fear,
I, thy God, thy Life am here.
Arise and walk; thou canst, thou must
In me thy Life—thyself—just trust.
Rise and use thy strength and power
Know thy Perfect Life forevermore.
In me, no harm can come to you.
The Omnipresent, Eternal, Changless, True.

OUR SOULS

Our souls should be vessels receiving
The waters of love for relieving
The sorrows of men.
For here lies the pleasure of living:
In taking God's bounties, and giving
The gifts back again.

—Ella Wheeler Wilcox.

"Every day that is born into the world comes like a burst of music and rings itself all the day through. And thou shalt make of it a dance, a dirge or a life march, as thou wilt."—Goethe.

God is Light

BY HATTIE HANSON

What do we mean when we say "God is light, in him is no darkness at all?"

In the study of truth we find many statements and words that are ordinarily applied to the visible only, from the literal standpoint, but are used by truth writers symbolically to express that great unknown and invisible realm of cause and effect.

In the invisible all things become musical and harmonious; spirit blends with spirit. The crudest thing in life is luminous from the view-point of the Mystic, or Seer; and the only way he can express himself satisfactorily is in language that clothes all in the visible with the same lustre that he knows it to be in reality.

That which is manifested is temporal (tempo or time-real). It manifests, is named and used to illustrate that which is within and back of all time and space.

Therefore if we would get the best from any statement or word, we must understand the true relationship between the language used and the "Soul of the Language," that is not visible except to him who has gone beyond the confines of the visible.

Investigations of natural science prove that God is Light. They have gone much deeper into visible spirit than the eyes of man can perceive, but always they find light. Even the darkness of the darkest night, they say, may be described in terms of so many degrees of light. It may not be seen that way by the average individual, but that does not change the fact.

That God is Light from the inner side of things, every truth seeker finds true. It means that intelligent illumination of which the outer light is a symbol. It is understanding, knowledge, wisdom, joy or delight, as "I will delight myself in the law of the Lord." These are quality substances that are mystically luminous with God.

I would say here that a mystic is not a peculiar person, but is one who believes that he can have a direct touch with God, and that the consciousness received is true knowledge.

David meditated day and night in the law of the Lord and consequently his writing is full of the purity, beauty and goodness of God, described in a language that means much or little as it is interpreted from the eternal or the temporal point of view. He saw the lesser and the larger life.

When we say God is love, do not stop with just the human appearance of love, with all of its sentimental phases of homage, selfishness, and sacrifice. Take it up to that higher realm where it is a unity with God that is creative power both in and for the individual and the world, abundant in its life-givingness rather than in its self-centeredness. It loses none of its wonder and beauty there, but becomes such a harmoniously purifying thing, that we refuse ever after to think, or feel that it belongs to the human only.

That other statement, "God is Spirit," we have been inclined to leave in heaven as something we could not understand. Literal substance has seemed entirely separated from its maker. Here again we may thank natural scientists for their tireless endeavors to find the origin of life.

They find every thing from electron to star or blazing sun alive with God (Universal, Primal energy, they call it), perfect or spherical in shape, self-renewing in principle, proving actually, step by step that there is but One Presence, and every thing visible is the result of Its action.

To the mystic—the truth-seeker—these facts reveal God as Spirit, and he worships him, not alone from the standpoint of the visible, but in inner knowledge and understanding, which is Truth.

We may all seek and find the higher light, the fuller, richer love, the truer and larger conception of Spirit.

"When ye commune with me ye have that recompense for which ye have prayed." This is literally true. To pray for the understanding that lies within and behind the symbol gives us consciousness of Eternal Life active in a world of material (visible) things.

THE ONE SURE THING

The Omnipresence of God means all things, and everything, to me! It is indeed my basis, for it is not only the foundation and underlying principle of all that I believe, but is the *one* thing that I cannot doubt or question.

There are many bases of belief, as physical perception, reason, emotional perception, intuition or instinct. And the Omnipresence of God is the first thought I have encountered which can be accepted by *all* the functions of my personality. It is entirely reasonable, and at the same time it can be apprehended by that "feeling" which I have called emotional perception. It is the one truth that I have been able to hold fast to regardless of my mood. However joyous and uplifted or however hopeless and downcast I may be, I cannot doubt that God is all there is and all there is, is God. The universe is just the self-expression of its creator.

The Omnipresence, then, being the one thing I am sure of, always, furnishes the absolutely essential fixed point in this universe of ceaseless change to which I can anchor, on which I can base my philosophy of life. It is a sort of North Star of thought.

When I was a child I frequently thought with great distress of infinity. I said to myself that if I should somehow get loose from the earth, I should go and go forever and never come to the bottom. I could not grasp it and it sickened me to try. Of course I came in time to know that it was all right anyway. But later, when I learned that human knowledge and belief are always changing, that the universe is always changing, that nothing will ever be settled, the thought was as dreadful as infinity had seemed. I *wanted* there to be a bottom somewhere. *Something must* be certain.

And the thought of the Omnipresence furnishes just that fixed point which I had to have. It may be that the nature of God is not fully known to us, that we will change our belief concerning that, but that we can never get outside of God is definite and certain. The need of my spirit is met and I have my foundation of faith. "Underneath are the everlasting arms" and so everything is all right.—C. J. Oklahoma City.

Healing Department

THREE GREAT WORDS—BE NOT AFRAID

PERFECT LOVE CASTETH OUT ALL FEAR

"Fear not. Why are ye fearful?
Be not afraid."

Why did Jesus speak these words so often to his disciples?

Why are we afraid? Of what are we afraid?
Why should we not be afraid?

In all the early religious systems of the world, fear has been used as a mighty weapon to turn the followers into what is presented as the true and only way. This has taken the form of the demons and devils of pagan religions, and the one devil and hell of the Christian church. It has extended to the nurseries where the "goblins," the "darkness" and the "boo-goo-man" strike terror to the child heart. The fear of hurt, punishment, poverty and sickness wield an influence in homes of enlightenment, and "mortal mind" and "race belief" are found in the New Thought language.

All these are the offspring of our root, *ignorance*, ignorance of the Great Truth that *God is All* and *All is Good*. Upon such sands have the present conditions of the world been built, and *verily they must fall*.

Underneath all the chaos, behind all, in all and through all is TRUTH, the Rock, the Mighty Fortress, the Infinite Being that eternally is the One Source and the One Creator. To know this, to trust this and to turn to this is to find the remedy for the ills of the world.

The chaotic conditions have come to prevail through the acceptance and preaching of fear. To supplant them we must be willing to disclaim the power of an evil force and patiently teach and practice the Truth of the One Presence, knowing the *Law will work*. When men become enlightened, conditions will change; when Truth is honored freedom will prevail.

KNOWLEDGE OF TRUTH AND PRACTICE OF TRUTH WILL GIVE US FREEDOM

My people are destroyed for lack of knowledge.—Hosea 4: 6.

This is life eternal that they might know Thee.—John 17: 3.

Ye shall know the Truth and the Truth shall make you free.—John 8: 32.

Method of Practice

Because the One Presence is Life, I will fear no sickness. Because God is all, every soul is included in this One that is All, every part of it and a part of its perfect activity. I obliterate every other thought and *feel* my unity with the One. I do this over and over again as often as a suggestion to the contrary arises.

If one believed he had an infallible remedy in a bottle on the shelf would he be foolish enough to refuse to use it? Do we not do that with our faith? Thinking about this Truth of our Being and consciously *Being it* are two very different things.

Because the One Presence is Wholeness, I will fear no poverty. There is no lack in God and beside Him there is none else.

Because God is All, includes all and is the Substance Life and Mind of All, and includes me, I am one with all that is and now know my unity with this all. The supply for every need is as free to me as the air I breathe, the water I drink, the strength and energy that are mine through my use of them

and the wisdom which replies to my search. Therefore I shall cease to think and account poverty or lack as my portion, and know and accept the fulness of all good as mine *now*.

Who fears the problem when he understands the law?

What child fears the darkness when it clasps mother's hand?

All fear is lost to the one who knows the Presence of God here and now, and life becomes a joy in all its phases and activities.

I resolve to give praise for the All Life that is mine.

I give praise for the all supply that is mine.

I accept Life as my life.

I accept the supply for every need.

Praise God in whom all being is.

(Please report any results obtained from using this law.)

Each issue of the Weekly will have on this page explicit directions for treating and healing and from time to time testimonials will be given. There will also be carried a thought for the week to be used together by the practitioners of this department and those applying for help.

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

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

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

What Divine Science Has Done For Me

BY STUDENTS OF THE CHICAGO CENTER OF DIVINE SCIENCE

Since I have been studying Divine Science I have found more freedom, health, contentment, joy, love and harmonious life; more Light and success in all my work and all my undertakings. I am very thankful for Divine Science. It has helped me to overcome the use of tobacco, and all sorts of things that don't become a gentleman.

Father, I thank Thee again for the opportunity of studying Divine Science and I know that the Law of Love will help me to spread this wonderful Truth.

I am grateful to God for what I have and for the remarkable demonstration I have received. One day I was taken with a severe pain in my side, which became more severe every minute, and the more I thought of it the worse it grew. When it seemed almost unbearable, I realized that it was an opportunity for me to apply the Truth I knew. I realized the Omnipresence of God as the All-Presence, as the Perfect Presence, Health. I knew the truth of my oneness with this Perfect Health and in a few minutes the pain disappeared.

Divine Science has given me a wonderful knowledge of Truth, and I find that I can apply this in my daily living. I always believed myself to be a very weak person, but the Omnipresence has brought me into the realization that the Christ Spirit is in me and I no longer have this false belief. I am so thankful for this teaching.

I appreciate the study of Divine Science because it gives me a wonderful knowledge of Truth. I can apply it in my daily work. Now as I read the Bible, the Apostles' teaching no longer seems like a fairy tale to me. This study has taught me to live each moment at a time. I have always felt that I was such a weakling, but since I have learned the Truth I realize that I am a wonderful being with the Christ Spirit in me. I am thankful for the opportunity of studying this beautiful teaching of Divine Science.

The study and application of Divine Science has enlightened my daily work, and has made my home life more pleasant and harmonious.

FROM OKLAHOMA CITY

We do not seem to do anything here that is of "news" value. The one beautiful, big, encouraging thing was to welcome *ten* new members into the church last Sunday, and when you realize that our membership had been forty-four, you can see that the ten count a lot, especially when three of them are successful business men.

I must tell you that your series of Bible lessons is wonderful! A number are studying them here, and I think they will prove to be the most valuable series we have ever had in the Weekly.

(REV.) ETHELYN KING.

BY STUDENTS IN OKLAHOMA CITY

I cannot have a cold. I am a child of the Living God, aware and conscious of my Divinity. That which *was* subject to colds, which feared and suffered from them, was the old man, which I have put off. I am born anew, perfect in every part and every function. My body is tingling with the perfect Life of God—I am a radiant center of Health.

"Kin to the sun and sea and wind and sky,

A part of the Omnipotence am I!"

I am one with the elements—they do not affect me. Nothing affects me. I *affect*. I am a radiant, not a sponge; positive, not negative. I fear nothing. Every part of my body is able to do its work perfectly and beautifully. I am a candle of the Lord; I burn with Love, and the light of me is Joy and Health.—C. T.

I have demonstrated over colds several times since beginning the class. I have said, when feeling some of the old signs of cold coming on: "This is not of God, He did not create it, it is not like Him and it has no power to bind."

"I am a radiant center of God Health."

The colds have taken flight when these statements have been made immediately.

I have been in perfect Health since I commenced this class.—F. F.

James A. Edgerton, President of the I. N. T. A. is making a western tour, speaking at many centers.

He will be in Denver on June 8th. It has been arranged that he will give an address at the First Divine Science Church at 4 p. m., and a talk at the Men's Club at 8 p. m.

INTERNATIONAL NEW THOUGHT ALLIANCE •

We at Headquarters appreciate the good thoughts which we feel have been sent us by our friends all over the country in our preparation for the Congress. Plans are being perfected rapidly and we anticipate the most glorious Congress yet, to be held here in Washington, June 17th-24th. Pack up your troubles, leave them at home, and come on for a week of deepening of the spiritual consciousness of the abundant life. Be sure to get your Convention Certificate when purchasing your ticket. Make your railroad and hotel reservations through the American Express Company, Travel Department, in your nearest city. Every leader we know of in the United States has received full information regarding Hotels, Convention Certificates, etc. There must be 250 who use their Convention Certificates in order that the half fare will be granted for the return trip.

GARNETT JANUARY,
Executive Secretary.

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

JOSEPH

Read Gen. 37 and 39-50.

Lesson XII

"The law of his God is in his heart; none of his steps shall slide."

In the story of Joseph we contact a very different character from that of Jacob. He displays a more highly developed spiritual understanding, a broader vision of life, and a thoughtfulness and a sense of justice toward others bordering on the universal.

Joseph is the eldest son of Jacob and Rebekah, the wife whom Jacob truly loved. He was born in Haran, the land of his mother's people; his father was still a self-made exile. Jacob leaves Haran and returns to Canaan with his family while Joseph is still a child. His mother passes away before they reach Canaan. Of all his sons Jacob loves Joseph most, and shows his favoritism by giving him a "coat of many colors"—a long-sleeved tunic decorated with oriental embroidery like that worn by the nobles. This causes great jealousy among his brothers which is further aggravated, when he tells of his boyish dreams and visions. Even at this early age Joseph is realizing higher ideals than his brothers are able to understand or appreciate. To them he seems merely a dreamer, and they do not like the interpretation of the dreams. It is said that although his father rebuked him "he observed his sayings." "The one man in life is the practical mystic; life to such a one is a fascinating game and he puts his own resources against anything that can happen to him."

At the age of seventeen, Joseph is sent by his father "to see if it be well with thy brethren and with the flocks, and to bring me word again." When he arrives his brothers plot to take his life. He is shielded by the eldest brother, who suggests throwing him into a pit; intending to release him later. While they are breaking bread a company of Ishmaelite merchants on their way to Egypt come that way. Judah immediately draws Joseph out of the pit and sells him for twenty pieces of silver (about twelve dollars) to these Arab traders. Upon arriving in Egypt he is re-sold to Potipher, captain of Pharaoh's guard, and the father's pampered son suddenly finds himself a slave in Egypt.

"The older Egyptologists were inclined to find the background of the Joseph story in the days of the Hyksos conquest. They would naturally encourage Asiatic immigration, and would show special favor to men of Semitic origin. The story, however, implies that, not a foreign but a native Egyptian king then ruled on the throne. The favors which came to Joseph were won, not by the sword but by the ability and services of the hero. Furthermore the evidence of the ancient inscriptions suggest that the ancestors of the Hebrews were not found in the land of Palestine in the days of the Hyksos conquest, but that they began to appear at a date not earlier than 1500 B. C. It seems probable that Amenhotep III or IV was the Pharaoh at whose court the young Hebrew won signal distinction. The same period furnishes a most satisfactory background for the migration of certain Hebrew tribes toward eastern Egypt.

This conclusion is substantiated by the earliest Hebrew chronology which assigns only about one hundred and fifty years to the sojourn of the Hebrews in Egypt. This would make the exodus about 1200 B. C., and Joseph's time the middle of the 14th century B. C."—Kent.

Joseph's integrity and loyalty are soon severely tested by Potipher's wife who represents the lowest grade of womanhood. Through her false and evil report to her husband, Joseph is placed in prison where he remains two years. Regardless of the injustice done him, he makes no complaint, and still retains his "favor with the Lord." Through his kindness to those imprisoned with him, he is made overseer of the prison. "Because the Lord was with him, that which he did, the Lord made it to prosper."

Three thousand five hundred years later we state it thus: Joseph gave place in his thought and living to principles that are eternally true and received their unflinching returns.

About this time Pharaoh has two dreams over which he is troubled. He is unable to get an interpretation and finally, through the cupbearer whose dreams he had interpreted, sends for Joseph. "The ancients believed universally that the gods spoke to them through dreams. According to the Egyptian inscriptions the kings were often guided in determining their policy by intimations conveyed to them in dreams. Among the Orientals the intuitions are highly developed, and it is not impossible that in some cases their intuitions were reflected in their dreams. The dreams of Joseph's fellow-prisoners were each suggestive. It required, however, a keen-sighted, courageous man like Joseph to discern and declare their meaning." Now Joseph is hurried out of prison to listen to Pharaoh's dream. His unusual insight into human affairs enables him to see the law of cause and effect working, and he interprets the meanings of the dream to be seven years of great plenty followed by seven years of famine in the land over which Pharaoh rules. He advises Pharaoh to get a capable man and put him over Egypt to gather the surplus of the seven years of plenty and store this for the years of famine (Gen. 41: 33, 41.)

Pharaoh searches through his kingdom "for a man in whom God is." He finds no one in whom he sees greater wisdom and integrity than in Joseph. The king says to Joseph, "Thou shalt be over my house and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou." (Gen. 41: 40.) Every honor in his power to give was heaped upon him. Pharaoh takes a ring from his own hand and places it upon Joseph's. He arrays him in fine linen, and put a chain around his neck—the giving of the much-prized golden collar was peculiarly Egyptian. Pharaoh then orders Joseph to ride in the royal chariot.

Joseph is married to Asenath, the daughter of Poti-pherah, Priest of On and rears two sons, Manassah and Ephraim.

Amid new and trying circumstances Joseph re-

veals qualities equal to the demands, and sets about to collect during the years of plenty the surplus of the grain that was produced and stores it in the government granaries to meet the needs of the coming years of famine.

When the years of famine arrive, among those who come to buy grain are his brothers. Although they are unaware of his identity, Joseph recognizes them. At first he is decided and rather severe with them to test their intentions. His first sight of his brother, Benjamin, causes Joseph to retire to his chamber to weep; but returning, he invites the brothers to dine with him. We are told that there is no more dramatic scene recorded in the Old Testament than the meeting of Joseph and his brethren in which he discloses his identity. "In the account of Joseph's meeting with his brothers the story reaches its climax. In literary charm and depth of charm it is unsurpassed. It reveals the noblest qualities which tugs at the heart-strings. The anxiety of the brothers, the pathetic fears of the fond, aged father, the elder brother's sense of responsibility and the burning affection of Joseph, reach and blend in a marvelous series of pictures. The impassioned address of Judah is one of the strongest appeals in all literature." (Kent.) Forgetting all personal resentment Joseph forgives his brothers in these words, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you, to preserve life. (Gen. 45:5.)

He sends them away with plenty and also with the means of conveying it and with an invitation from Pharaoh to come to Egypt to live. Accordingly Jacob and all of his family—about seventy—come and are given the land of Goshen in which to dwell. They are supplied by Joseph with an abundance for all their needs and they dwell in peace. "Goshen evidently included the fertile low-lying lands extending eastward from the Delta of the Nile to the Isthmus of Suez and the desert. The agricultural resources of this region were not developed until the reign of Rameses II. In the days of Joseph these level plains were evidently still given up to flocks and herds. The land of Goshen therefore furnished an ideal home for these men from the wilderness. There they could still retain their tribal organization, their nomadic habits and, to a certain extent, their independence." Hence is the tribe of Israelites preserved not only during the period of famine but augmented, for they multiplied greatly. Later these people become the twelve tribes of Israel.

"Joseph will ever be one of the outstanding characters in Biblical lore. His sense of justice, his serene, cheerful attitude, his wisdom and understanding are the result of a realization of the abiding Presence of God beyond that of his ancestors. He not only recognized the true way but without parley or struggle he lived to the highest he knew. Abraham caught the vision. Jacob struggled until he overcame, and Joseph represents the soul that has surmounted all difficulties and has made every obstacle a stepping stone to greater achievement." (Kent.)

Living amid oriental extravagance with power and popularity he yielded neither to the one or allowed himself to be puffed up by the other. All the honors that an oriental despot could bestow, were

heaped upon him, yet he never in a single instance, betrayed his trust. His great executive ability and fidelity to his master, his faith, sincerity, and courage places him as the foremost type of manhood of his time.

USE OF THE BIBLE

The Bible has been a quarry for sculptors, a gallery for painters, a textbook for orators, a standard for poets and a dictionary of quotations for everybody.

It was a fountain of melody to Handel, to Haydn, to Mendelssohn; a field of phantasmagoria to Dante; a spectrum of life to Goethe; a concentrating oil to Shakespeare; a window in heaven and a light upon earth to Bunyan; a mystery of mysteries to Byron and a pocket companion to Scott.—*Selected.*

TRUE WORDS CLUB

There is power in your spoken words. Shall they be negative or positive? You have your choice. "For by thy words shalt thou be justified, and by thy words shalt thou be condemned." Do you believe this? Send in your name and become one with us.

Pledge: I recognize the power of the spoken word. I will endeavor to speak only words of faith, love, praise, joy, purity, health, prosperity, helpfulness, good cheer and good will.

Therefore, I will exclude from my conversation all negative words.

I will not speak of disease, lack or inharmony.

I will drop all words of condemnation, fault-finding, impurity, gossip, slander, anxiety.

TRUE WORDS CLUB,

1819 E. 14th Ave.

We are glad to announce that the new edition of *Divine Science and Healing*, by M. E. Cramer, the founder of Divine Science, is ready for distribution.

We consider this one of our very best books, and every Divine Scientist should have a copy for frequent reading and reference. While any student will find it inspiring, advanced students will especially enjoy the author's straight-forward, logical presentation of Truth from the basis of Omnipresence.

(See book list on Page 8.)

I. N. T. A. CONGRESS
Washington, D. C., June 17-24

DIVINE SCIENCE READING ROOM
416-417 BARTH BLOCK

OUR SUMMER SCHOOL

The Colorado College of Divine Science will hold a Summer School, June 4-10.

The following courses will be given: Fundamentals of Divine Science, Bible, Higher Psychology, Expression.

For further information write the Secretary, 1819 East Fourteenth Ave., Denver, Colorado.

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

- NEW YORK CITY.—Leader, Mrs. Rosalie M. Beatty, Ph.D., 164 22d St.
- PUEBLO, COLO.—Leader, Mrs. J. Will Johnson, 701 W. Eighthteenth St.
- RENO, NEV.—Leader, Mrs. Martha Krueger, 357 East St.
- SACRAMENTO, CALIF.—Leader, Jeannette Laurence, 918 Mission Way.
- SILVER CREEK, N. Y.—Leader, Mrs. C. A. Lanphere, 1 Tew St.
- TOPEKA, KANS.—Leader, Mrs. W. H. Davis, 903 Western Ave.
- WASHINGTON, D. C.—Leader, Mrs. R. J. Field, 1765 Euclid St.
- WASHINGTON, D. C.—Leader, Ada Rainey, The Altamont, 1901 Wyoming Ave.

CHURCHES, COLLEGES AND CENTERS

- BELLEVILLE, ILL.—FIRST SOCIETY OF PRACTICAL CHRISTIANITY OR DIVINE SCIENCE, Miss Emma Stolberg, leader.
- BOSTON, MASS.—SCHOOL OF DIVINE SCIENCE, 126 Massachusetts Ave., Mary Thayer, leader.
- CHICAGO, ILL.—ILLINOIS COLLEGE OF DIVINE SCIENCE AND FIRST CHURCH OF DIVINE SCIENCE. 1010 Hartford Building, 8 South Dearborn St., The Rev. Alice R. Ritchie, D.S.D., and Frank G. Ritchie, leaders.
- CLEVELAND, OHIO.—TRUTH CENTER OF DIVINE SCIENCE. Room 725, Hickox Building. Mary A. Prince, leader.
- DAVENPORT, IA.—SCHOOL OF DIVINE SCIENCE, McCullough Bldg. The Rev. John Doeserich, Minister.
- DENVER, COLO.—COLORADO COLLEGE OF DIVINE SCIENCE. Nona L. Brooks, D.S.D., President, 1819 East Fourteenth Avenue.
- FIRST CHURCH OF DIVINE SCIENCE, 1819 East Fourteenth Ave., The Rev. Nona L. Brooks, minister.
- LOS ANGELES, CALIF.—THE OPEN VISION SCHOOL OF TRUTH, 1721 South Union Ave., Rev. Leon and Mrs. Nettie Greenbaum, leaders.
- MILWAUKEE, WIS.—FIRST DIVINE SCIENCE CHURCH, corner 18th and Monroe Sts.,
- NASHVILLE, TENN.—Leader, The Rev. Elizabeth M. Chester, D.S.B., 307 Commercial Club.
- NEW YORK, N. Y.—FIRST DIVINE SCIENCE CHURCH, Hotel Waldorf-Astoria, Rev. W. John Murray, minister.
- OAKLAND, AND PIEDMONT, CALIF.—FIRST DIVINE SCIENCE CHURCH AND CALIFORNIA COLLEGE OF DIVINE SCIENCE, 45 Jerome Ave., Piedmont, California. Rev. Ida B. Elliott, President. Reading Room, 407 Central Bank Bldg., Oakland, California.
- OKLAHOMA CITY, OKLA.—FIRST DIVINE SCIENCE CHURCH, 1313 N. Hudson St., The Rev. Ethelyn B. King, minister.
- PHILADELPHIA, PA.—CHAPEL OF TRUTH, DIVINE SCIENCE, 1507 Walnut St., Mary L. Butterworth, leader.
- PORTLAND, ORE.—FIRST DIVINE SCIENCE CHURCH, Tilford Bldg., Tenth and Morrison Sts., Rev. T. M. Minard, minister.
- SAN DIEGO, CALIF.—THE HOUSE OF BLESSING, 2109 Second St., Myra Frenyear Wiseman, founder and minister.
- SEATTLE, WASH.—SEATTLE COLLEGE OF DIVINE SCIENCE, Mrs. Mary Jennings, Chickering Bldg.
- SPOKANE, WASH.—THE CHURCH OF THE TRUTH, corner Jefferson St. and Sixth Ave., Rev. A. C. Grier, minister.
- ST. LOUIS, MO.—THE MISSOURI COLLEGE AND CHURCH OF DIVINE SCIENCE, 3617-19 Wyoming St., Rev. H. H. Schroeder, president.
- ST. LOUIS, MO.—NORTH SIDE SOCIETY OF PRACTICAL CHRISTIANITY OR DIVINE SCIENCE, 4300-6 Garo Ave., Cor. Carter Ave., Rev. Chas. Schlag, minister.
- ST. LOUIS, MO.—SECOND CHURCH OF DIVINE SCIENCE, (Unity Center), Cabanne Branch Library, Union and Cabanne Avenues, Paula Verdu, leader.
- TACOMA, WASH.—3316 W. 31st St., Rev. H. Victor Morgan, minister.
- TOPEKA, KANS.—THE TOPEKA TRUTH READING ROOM, 111 West 6th Ave.
- WASHINGTON, D. C.—NATIONAL SCIENCE OF TRUTH ASSOCIATION, 1814 N Street, N. W.