

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

NOVEMBER 17, 1923

Number 39

Stir Up the Gift That is In Thee

BY NONA L. BROOKS.

PAUL in writing to Timothy, says, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee." * * * *

This is the most fundamental advice that a teacher could give to his student. Timothy truly had a great heritage in the purity and strength of his mother and grandmother; but Paul saw that Timothy had a still greater heritage, the gift of God that was in him. This great philosopher also saw that Timothy must stir up the gift if he wished to live to his best and serve.

Our faith must be active in order to accomplish great things. Passive faith does not get us anywhere; give me the faith that does something. Hence Paul urges Timothy to stir up the gift in the spirit of active faith—the faith that dares. What are the gifts that Paul urges his student to stir up? We find our answer in these words: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Think of the gift that is ours! The Mind of Wisdom, the God-Mind in us to be stirred up into consciousness until we realize its perfection. Does not Jesus tell us to be perfect as our Father in heaven is perfect; this greatest of all the teachers of men saw that we are potentiality perfect, and urged us to know and practice this perfection. The realization of the riches of God's Kingdom break upon us as we see truly, and dispels the gloom of limitation. It is to us as we think, friends. According to thy thinkings is thy experience. Jesus teaches God's Kingdom, not as a coveted realm of glory afar off in the skies, nor as at hand, but closer still—in our midst, within us, within you and me. I do not like to seem to locate the Kingdom; or to give any impression that God is in one place more than another, when the Truth is that "we live, move, and have our being" in His Presence.

How is it, then, that with the abundance of God on every hand, we seem to lack? How is that with God, perfect health, around us, in us, and through us, that we appear to be ill?

Many of us have the intellectual perception of the infinite gift of God himself within us; but we are not realizing the meaning of our abundance, our health, our power. We are not putting into practice by the moment what we know. God-Presence is the source of energy and the power of consciousness always; hence, let us not fold our hands

and think of the glory that is ours. Let us do as Jesus did—stir up the gift of Spirit not only within ourselves, but within others. He saw in each one the fulfillment of the beauty of the universe, the realization of God-Life. As long as we think ill we shall be ill; as long as we think poverty, we shall be poor. See Truth, and you will not lack. "They that seek the Lord shall not lack any good thing." All of those men who have been witnesses of the light, have seen this. The prophets taught it in various ways; they saw abundance, because they were witnesses of Truth. Let us pray never to be satisfied with a partial vision of Truth.

God can not give us any more than he does. He shares His own Being with us; He gives Himself. Let us not demand of God; let us demand of ourselves. There is a Truth song beginning, "Open my eyes that I may see glimpses of Truth;" I always ask that the word glimpses be changed to fulness of Truth. Truly fulness of Truth is prepared for me; I must open my own eyes by right thinking. God is giving fulness; we are opening our selves only partially; hence we receive only a portion instead of the whole. We satisfy ourselves with glimpses; there are those who believe that God-Power heals; but they can not see how the realization of the God-Presence can supply our needs. There are still others who believe that we may demonstrate supply by realizing the God-Power, but not health. These people are seeing only partially; God is Life, Health, Abundance; the Power is Universal; but we do not by our realization of the Presence, translate the gift into conscious experience.

All is ours now; stir up the gift. How? Do I hear you say? Be convinced; perceiving Truth is not enough. We must keep the right attitude. This means living so that we translate into practice the Truth that we know. Then we cannot lack any good thing. We can not lack health, for this moment every one is health. There is nothing but health in the omnipresence of God. Take your stand, and know that you are every whit whole. The same thing is true of supply; every good thing that the Father hath, he has given unto you. Jesus experienced this. "Oh," do I hear you say, "this was Jesus!" Do you think that Jesus stood in any different relation to the Father fundamentally from what you and I do?

The difference between Jesus and other men is that he put into practice the great Truth that had been revealed to him through right thinking and true seeing.

Jesus demonstrated supply; he had all that he

could use. He made clear the tremendous law put into form in the following words: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Think rightly, see truly, and all the needful things in the outer shall come to you. "What, did you say money!" Yes, I say money; for money is only the symbol of infinite abundance. As we see back of the penny, the nickel, the dollar, and rejoice in these as symbols, so shall we multiply them. According to our faith is it unto us. Hence let us work from within, stirring up the gift of love, of power, and of a sound mind that is ours.

Be convinced. Do not hold a half-hearted belief. Do I hear you say, "Maybe this is true. They may be right." No one can succeed who says, maybe. The gift of God must be certain to us. Keep the right attitude. Take your stand in Omnipresent Good—God. Keep your thinking true. Keep your doing true. Do not swerve in your conviction. Do not wander away even temporarily into the misconceptions of the unbelievers. When you are convinced that health is abiding, perfect, established, and when you have reached the consciousness of this from which you do not swerve, when you live as though this were true, you shall be well, and when you know that your supply is in God, you shall be rich indeed. Doubt is the enemy of the realization of the good. The Father's will is for health, abundance, fulness. Co-operate with the Divine Will; It is working for your good and mine.

It is indeed interesting that every century has had its guides, those who have seen Truth, and practiced it, those who have seen the Presence of God as health, supply, and every good thing. Elijah and Elisha demonstrated that God is all. "Do you believe that the ravens fed Elijah?" I am asked. I do not know whether the ravens fed Elijah, but I know that he was fed. I do not have to know how. It is sufficient for me to know that his need was supplied. We hear that Jesus said he did not have a place to lay his head. Ah, but Jesus could have had this place. He did not wish to bind himself to one abode. The Father's Kingdom was his home, his abiding place. He needed no other home to call his own. Do you remember that his robe was seamless; in fact it was so rich that lots were cast for it. Jesus fed the hungry multitude. He was able to pay tribute to Caesar. Did he ever fail to meet an obligation? No, he met all the needs of his life by stirring up the gift that was within him. His was the perfect faith. Jesus did not spurn the things of every day; he lifted these up into the right relations. He lived the life of freedom, not bound by externals.

Infinity itself opens its doors to us. Shall we enter? Take a firm hold on the concept of Omnipresence. Since good is omnipresent, it is in the midst of me. I live, and move and have my being in it. How can I lack? Omnipresence reveals that by the very nature of the Universe, we share God-Abundance. Jesus who understood how to demonstrate all riches, lived simply. He used his gift for others. Simplicity is the key-note of true living. Simplicity is oneness. Think of the marvelous meaning of the life of oneness. Jesus was able to say, "He that hath seen me, hath seen the Father."

Cast out fear. There is nothing to fear. God hath not given us the spirit of fear, but of a sound mind." And God is the author of all that is given to us "in Spirit and in Truth." Fear means that we are off-balance. The sound mind stands certain of the goodness of the universe; the vision of the sound mind is cleared, and it looks out upon life in joy and faith, and with great thanksgiving. It knows itself a king in an infinite kingdom—the Kingdom of Life. The sound mind is confident that the stirring up of the Spirit of God within us means life abundant on every plane of existence. As we live we see that God Himself is the gift. He shares Himself with us. We can not fail to reap infinite riches if we stir up the Gift of God by right thinking, a right attitude, and right living.

MEDITATION.

The gift of God is within me. It is the gift of power, and of love, and of a sound mind. It is the gift of out-streaming good will.

I am conscious of Wisdom.

I know Truth.

I rejoice in Power.

I meet the world in Love.

THE KINGDOM WITHIN

"There is an inmost centre in us all where Truth abides in fulness." This is the point of focus where the "I am" is in the Infinite consciousness. It is by finding this point, opening to this consciousness, that we perceive the inherencies of God as being our very Being, and this is what Christ meant when he said, "The Kingdom of Heaven is within you," "Seek ye first the Kingdom of Heaven and His Righteousness and all these things shall be added unto you." This finding of the Kingdom is absolutely necessary, being the next step in evolution. When we find it *within*, we will find ourselves in the fourth dimension, where we will see everything in a new four dimensional way, as it truly is all the time, awaiting our growing up to it.—G. M. W.

WHICH ARE YOU?

There are just two kinds of people on earth today,

Just two kinds of people, no more I say,

Not the sinner and saint, for 'tis well understood

The good are half bad and the bad are half good.
Not the rich and the poor, for to count a man's
wealth,

You must first know the state of his conscience
and health;

Not the humble and proud, for, in life's little span

Who puts on vain airs is not counted a man;

Not the happy and sad, for the swift flying years

Bring each man his laughter and each man his
tears.

No! The two kinds of people on earth that I mean

Are the people who lift and the people who lean.

Wherever you go you will find the world's masses

Are always divided in just two classes.

And, oddly enough, you will find, too, I ween,

There is only one lifter to twenty who lean.

In what class are you? Are you easing the load

Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear

Your portion of labor and worry and care?

—Exchange.

The Psychology of Divine Science

The definition of the word "psychology" is—"The science of the mind, systematic knowledge and investigation of the genesis, power and functions of Mind." (Webster's Dictionary.)

Divine Science is defined as "Exact Knowledge of Divinity," therefore in considering the psychology of Divine Science we must go first to our Basis—Omnipresence, and in order to impress it on our thought we have our Statement of Being.

"God is all, both invisible and visible. One Presence, Knowledge, and Power is all. This One that is all, is perfect Life, Intelligence and Substance. Man is the expression of God and is ever One with this perfect Life, Intelligence, and Substance."

We are taught in Divine Science that there is but the One Mind, Universal, and that the activity of Mind is Thought, and as we see this One Intelligent Mind—the marvelous Intelligence and Wisdom that created the universe, and keeps all in order, we know that in Man's thought this same Intelligence is working.

There are many psychologists in this day—everywhere we hear the word, but a great many have not found the true psychology. They have found in these various systems of psychology that by training the will power they can visualize some thing in the outer that they desire and by holding their will firmly that this will come to them, they do get the thing desired and they think they are achieving marvelous results, all through their personal will. You hear the expression—"I have a strong will power. I just made up my mind I had to have this thing so I just planted my will on the thought of it and here it is."

The great contrast between this way of working and that of Divine Science is that while we know that these things can come to us by using will power, they will not remain with us. We have forced things through the use of the personal will. Of course, knowing that there is but the One Presence and the One Substance, we see that all that we desire is in this One Substance, but we have learned that to have the right results we must first turn our desire back to the Spirit. We must desire first of all to be true to our basis. Our psychology has taught us to train our thought—to watch our habit of thought and keep it in the true way—to try to realize more and more the One Presence and the individual a channel for that One Infinite One to express through. Then if there is but this One, the desire we have must be *from* this One and in this Presence is the fulness of all our desires. At first when we try to turn things back to the Spirit we have a feeling that we are going to lose something, but when we see that "The Father and I are One," as Jesus did, then we know that whatever is for our good will come into our world. Jesus said "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." We must blend our will with the Divine Will.

We never condemn any of the Psychology teachings because to the ones that they reach, they are satisfying at that time, but the soul will not be satis-

fied with husks forever and in time we come to see that *that* way has brought the *things*, but the real spiritual riches, the eternal riches of conscious Oneness, have not come with them and we have not been blessed by them. Then we search for something further and in Divine Science is found the true Psychology—for we acknowledge only the One Infinite Mind, and our Unity with that Mind.

—Jessie D. Connell.

"My Purpose"

The world needs me, otherwise I would not be here. I am a part of the whole, and each part is necessary to the welfare of the whole. I will live, think, and work in the conviction that I am not only wanted but needed. That great truth shall be my constant inspiration.

The welfare of the whole grows greater and greater the better each portion plays its part. Therefore, I must be nothing less than all I possibly can be. I am here for a great purpose; life is too important to send me here for any other purpose; and whatever may come or go, to that purpose I shall be true.

Life to me means the being of my best and the doing of my best so that all the world may be better. I shall not live for things but for that greater life which reigns in the spirit of all things; nor shall the coming and going of these things cause me to depart from the lofty position I have taken.

To me there can be no defeat, no failure, no loss. He is never defeated who wins the life he has elected to live; he knows no failure who gains richer life from every experience, circumstance, or event that may come to pass; he knows no loss who ascends to the greater whenever the lesser seems to pass away. This I propose to do. This I must do to be true to the life I am here to live.

My first thought shall be to love much; my second, to do much; but I shall do nothing that will not add to the happiness and welfare of someone. My aim shall be to reach the heights, not that I alone may enjoy their splendor, but that others may find the way.

My face shall ever be turned to the light of the great Eternal Sun, and to become a living revelation of that light shall be the dearest wish of my heart.
—Anonymous.

What are Christians put into the world for, but to do the impossible in the strength of God.—*The Mother of Gen. Armstrong.*

Published in "The Truth."

THE QUARRY

Who by the Universal squares his Life,
Sees but success in all its finite strife;
In all that is, the Truth—enlightened eyes
Detect the May-be through its thin disguise;
And in the Absolute's unclouded sun,
To him the two already are the one.
So mount ye into purer, freer air,
And find the roof that arches everywhere,
That which but failure seems, shall build Success,
For all—as possible—thou dost possess.

—Adelaide Reynolds Haldeman.

Healing Department

Just LET BE, and have implicit trust in the activity of the ALL knowing ONE.

It is not by striving and straining that man acquaints himself with God. Let go every formulation and rest in confidence that God knows your every need.

There is the inner steadfast unmovable attitude which is always receptive to the highest good.

The inner self speaks without effort to us in such statements as follows:

Repeat them many times *quietly, positively, deeply.*

I am perfect body, one with its source God.

I am everywhere, above, in, all around my present consciousness of place, environment.

As my consciousness of this self unfolds I see more and more of the great universe. I let go limitations, all sense of bondage. I resolve to be receptive to the joyous harmony of All there is.

Radiant, eternal health is yours, friends. You are perfect body which includes your every need.

The presence and power of God within you, all around you, awakens you to your limitless possibilities.

It is God that worketh through man to accomplish all things, therefore man's implicit trust and co-operation is the greatest gift to God.

There is the healing for every limitation.

The darkness cannot remain if the light of Christ (within you, all around you) is turned upon it.

AN ALL INCLUSIVE TREATMENT.

God is all there is. God is here and God is everywhere. Deeper than breathing, closer than the water we drink, than the food we eat, than all our activities, is this divine essence of being which is perfect order and rhythm. Our activities are every one a part of God's plan. Let us glorify our *Spiritual* senses.

Trust thy self to its own life, Substance, the Mind of God acting in its own creation.

The angels of the Lord are ever present awaiting our recognition of them to quicken the spiritual unfoldment in our own consciousness.

"Awake thou that sleepest and Christ will give thee light."

You are a Son of God now, arise and acknowledge this truth of your self. Within your self is the answer to every need.

Trust in God, your self, and humanity; all are one.

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.

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

"Ether of Events"

Wrote the patient, forbearing Job: "My days are swifter than a weaver's shuttle." Much more so is this day of radio, with the weaver's shuttle gone to the museum. We are crowding cycles into an hour. The tidings of our known world are flashed around the globe in a twinkling and flash and reaction come together to eye and ear.

The Associated Press reported that a radio signal made twenty round trips from New York to Warsaw, Poland, without the assistance of an operator at either end. A single "loop" connected the space while a "dot" raced through the ether with the speed of light and faithfully recorded on a tape each return trip from Warsaw. The round-trip distance is eighty-five hundred miles. Engineers of the radio corporation responsible for this feat state that the "dot" message covered a mileage distance equal to twenty trips to the moon. The "dot" forced into the ether from the New York station moved out and stirred the receiver in the Polish station, but there was no response there as the receiver was "tied up" by prearrangement, and so dove-like, finding no place to alight, it returned to the ark from which it was sent, to go out again and again a score of times in its quest for its affinity. To the human ear the "dot" or flicker of electricity died out in time; but is it not still moving about space seeking a point of relief from its wanderings? It is out in space, and what is space but the "ether of events" as some relativist has called it, and happily so in this age of radio engineering.

Commercially the feat recorded has a number of advantages. Distance and accuracy are being overcome in wireless. From another point of view it is held that what has been done with the single "dot" of the code can be accomplished with a huge wave of energy, sufficient to drive an airplane or wreck an arsenal situated at the other side of the globe. Somehow man cannot get away, in dealing with scientific achievement, from the thought of war, which is the fair-thought engendered by the evil one in the human mind. If a fraction of radio power can be made to travel at will back and forth between two far-removed given points, it becomes a question of increasing the energy and running machinery at the other end of our continent. Develop the energy where it can be done cheapest and then flash it through the ether to the manufacturing centers which are in need of it!

How soon will it be before this planet is in communication with some other? Not so far removed

as astronomical distance is reckoned. Is it to be a matter of developing electrical energy to flash upon space a concentrated signal, or must we delve a little deeper into the arcanum before we can send or receive word from other abodes? The trouble is that it would take so long to carry the message to and from some of those distant places. We cannot better the speed of light, and light that originally emanated from a star in the Stone Age is just reaching the earth at this time.—*An Editorial in the Rocky Mountain News—Denver.*

Divine Mind Always Wins

Divine Mind is our mind now, always was and always will be, even though we do not recognize or follow its leadings. It heals, prospers and comforts us through all our days. It gives us power and impels us ever to expression and action. It is our best self, the beautiful and ineffable thing within us that is the soul of our soul, the I Am of our consciousness. Divine Mind spurs us to our highest and best. It is the still, small voice, the Monitor, the prompting of Conscience. Divine Mind is like the sunshine. When we get the mists and clouds out of our thinking, Divine Mind floods all our beings and all perfect things grow under its rays, as earth's fruits and flowers grow under the light of the physical sun.

—*I. N. T. A. Bulletin.*

Positive, Constructive Thought

The key-note of the teaching of Christ is *Faith*. He strikes no negative or doubtful note. He speaks always in positive terms—never dogmatic and always loving and sweet—but nevertheless, as one having the authority of Truth. His was a faith that could move mountains, could still the storm, furnish food to the hungry, both material and spiritual food, give sight to blind eyes and music to the deafened ears, heal hurts of body and of mind, call the sick from their beds of pain and the dead into warm and pulsing life.

If we would do the Christ work, we must have the Christ faith and the positive and constructive, although the loving, sweet and simple, Christ thought.

—*New Thought Bulletin.*

Set wide the windows of the Soul and see

The splendid promise of the Morning Star,
The flight of wing-ed thoughts that bear thee free
Among the realms where the Immortals are.

(A message of greeting used at the I. N. T. A. in Denver in 1921.)

—*Adelaide Reynolds Haldeman.*

"All through our lives, if we're watchful,

Much comfort and help we can give,
By lightening the burdens of others,
And that is the best way to live."

How do we know that there are such giants among the twinkling stars? The answer to this question furnishes a beautiful example of the power of the mind to penetrate the secret of the universe. It is in this sense, not in that of bodily resemblance that we are said to have been made in the Image of God.—*A. R. H.*

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

ELIJAH.

Read I Kings: Chapters 17, 18, 19, 21.

LESSON XXVIII.

SINCE the key-note of these Bible studies is ascending revelation, attention is called to the progress that has been made in the spiritual evolution of the Hebrew nation through the great pioneer characters. Abraham, Moses, Samuel stand out as landmarks in this development. There is evidence that when the nation needs a leader to carry it through a crisis that leader appears.

At the time our story opens Israel is in the depths of idolatry. The people have forgotten God and have done "much evil in the sight of Him." The situation needs a man of fearlessness and clear vision to lead the nation to simpler and higher ideals. It is said of the king, "Ahab did more to provoke the anger of the Lord God of Israel than all of the kings of Israel that were before him." The antagonism between the prophets and the kings has reached its culmination in the persons of Elijah and Ahab who were the strongest representatives of the opposing tendencies.

"Elijah the Tishbite is supposed to have come from the town Tishbe in the beautiful mountain district of Gilead, east of the river Jordan on the border of the desert. Elijah's whole manner of life is meant to be a protest against a corrupt civilization. His unshorn locks streaming down his shoulders, his rough mantle of camel's hair, alone make him a remarkable figure in Israel. He was fleet of foot, a true man of the desert, with an iron frame that enabled him to endure a forty-day fast. He dwells in the cliffs of Cherith, sleeps under a desert broom, lodges in the cave of Horeb and haunts the slopes of Mount Carmel. He enters a city only to deliver the message of Jehovah, then to leave. His startling appearances, abrupt speeches, his sudden disappearances create around his personality a profound air of mystery.

"A patriot as well as a prophet, Elijah comes to save his country; his ruling passion is—'I have been very jealous for the Lord, the God of hosts.'"

The abruptness with which Elijah is introduced indicates that the original Elijah history in the Bible is quoted only in part. This history was probably written under the Northern Kingdom about the beginning of the seventh century before Christ.

Elijah disappeared early in the history. He was led by Jehovah, so we read, to the brook Cherith where the ravens fed him, and he communed with his own soul. It was here that he received the inspiration and strength for the mighty task before him, that of saving his people.

Elijah tells Ahab to gather all Israel together unto Mt. Carmel. After the people were assembled he said to them: "How long halt ye between two opinions? If the Lord be thy God, follow him, if Baal, then follow him." In the margin of the Bible you will notice that the word, thoughts, is suggested instead of opinions. How long halt ye between two thoughts? The difficulty was not so much as

to whether Jehovah or Baal was God, as that the people were in a state of indecision as to which of the two they should recognize. How often are we in the same condition of indecision?

Now follows one of the most dramatic stories in the Bible. Elijah feels very much alone. "I, even I only, am left a prophet of the Lord; but Baal's prophets are four hundred and fifty men." The people are told to choose two bullocks; they take one, prepare it, and put it on an altar erected to Baal, and Elijah prepares another on an altar to the Lord. "Put no fire under this altar," he directs. Elijah says to the prophets of Baal, "Call on the name of your god." This they do from morning until noon, saying, "O Baal, hear us." But there was no answer. At noon Elijah mocked them. "Cry aloud for he is a god. Either he is missing or he is gone aside." They waited until the evening offering, but there was no voice.

Elijah called the people together, and repaired the altar with twelve stones according to the sons of Jacob in the name of the Lord. Then Elijah came near and prayed. "O Lord, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all of these things at thy word. Hear me, O Lord, hear me that this people may know that thou, Lord, art God, and that thou hast turned their hearts back again." Fire of the Lord fell and consumed the altar, the dust, and the water in the trenches surrounding the altar. When the people saw this they fell on their faces and cried, "The Lord, he is God: the Lord he is God."

Baal was vanquished and his priests who were present were slain. The cause of Elijah's God for the moment triumphed; but at the close of the day the people returned to their homes, and Jezebel exerted her old power. Truth is not impressed upon humanity by the tempest or by the lightning flash—not in a moment, but gradually. Teachers were needed in Israel to go among the people and teach the great truth by word and deed. Elijah must have realized his utter inability to complete the task which he had undertaken. He had done all that he could and much more was needed.

On account of Jezebel's anger Elijah must flee for his life. He was discouraged and willing to die. With nerves unstrung by excitement and a sense of loneliness that made life a burden he plunged still farther into the desert, and came to Horeb, the Mount of God. "Perhaps no other place on earth is more associated with the manifested presence of God than this sacred mount. There the bush burned with fire; there the law was given; there Moses spent forty days and nights alone with God. It was a natural instinct that led a prophet thither, and all the world could not have furnished a more appropriate school." There was infinite silence. It was here that Elijah stood, when, in the dawn, he came forth to hear the voice of God.

"This is a critical moment in the life of Elijah. A man of iron had trusted to public appeal and to the sword to win his people to Jehovah. He has become a victim of appearances." They have thrown down the altars of his God. Antagonisms are overwhelming. "I, only I, am left." The enemy seems to have the greater power in the field. Has there ever been a time in our experience when we have felt that our tasks were greater than we could carry? Have we had our hours of deep discouragement, yes, and our seasons of defeat in which we questioned within ourselves. "Is this thing I am doing worth doing after all?" Like Elijah, perhaps, we played the man, and did it well. We gained our point in some fiercely contested conflict of interests in which we succeeded in seeing justice and right carried out. If these things are so with us, we are in Elijah's position; and God's message to His prophets is just the same as His message today. Like Elijah we look too much to externals, and dwell too much upon the circumference and too little at the center of things. We have lost the true perspective by over absorption in the immediate outside. We have forgotten God. How shall we find Him again? Just as Elijah did, when he stood "upon the mount before the Lord." (I Kings 19:11-12.) In Elijah's solitude he learned that God reveals Himself to man most fully in the "still small voice." No expression is more full of awe and mystery than the phrase, "the still small voice." It is God's whisper to the soul of man. Learn to hear it, as Elijah did.

Elijah in proclaiming to the people the inherent danger of tolerating Baal worship in their midst, had accomplished his real life work. Some one intimately acquainted with the complex civilization of northern Israel and in close touch with the king and the people was needed to instill into the thought of the people the truth proclaimed by Elijah, and to arouse the nation, and in time to shake off the influence of Baalism. Such a man was found in Elijah.

After Elijah is seen no longer in Israel's political history he becomes a familiar figure in the School of the Prophets at Gilgal, Bethel, and Jericho.

The end of Elijah's earthly career is still more mysterious than the beginning. He alone shares with Enoch the glory of being translated, so that he should not taste death. Of him alone is it recorded as of Jesus that he was carried up to heaven. While he is residing in the ancient sanctuary of Gilgal, he is called into the solitude. The place appointed is beyond Jordan, southward in the wild region of Nebo. Elisha refuses to be left behind. Elisha and Elijah approach their destination. Elijah speaks, "Ask what you will I shall do for thee, before I am taken from thee." And Elisha answers, "I pray thee, let a double portion of thy spirit be upon me." This is a difficult request to grant; the spiritual gift is not easily transmitted. However, Elijah assures his follower that if he proves his fitness for prophetic gifts by remaining with his master to the end, and looking without fear upon all that he sees, his request shall be granted. At Jericho fifty sons of the prophets ascend to the heights above the city to watch the prophet. He passes on to Mount Horeb. There appears a chariot of fire, and Elijah "went up in a whirlwind to heaven."

"Elijah occupies a conspicuous place in the legends and rites of many peoples. Among the Jews he is

the expected guest at every passover, the one for whom there is a vacant seat. Among the Greeks he is a patron saint of mountains, and many summits in Greece are now called by his name. In the Roman Catholic Church he is revered as the founder of the order of Barefooted Carmelites. By the Mohammedans he is often confounded with the great and mysterious El-Khudr, the Eternal Wanderer, who having drunk the water of life retains everlasting youth, and appears ever and anon to right the wrongs of men."

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.
- DOWNEX, 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.
- ELLIOT, THE REV. IDA B., D.S.D., 45 Jerome Ave., Piedmont, Cal., President California College of Divine Science.
- 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.

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.

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.

SHORT LESSONS IN DIVINE SCIENCE—By Nona L. Brooks. Price, 75 cents, paper bound.

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 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 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.

UTICA, NEW YORK.—Morrison P. Helling, Home of Truth, 5 Hobart Street.

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