

DIVINE SCIENCE CHURCH

STATISTICS

The data given for 1926 represent 22 active organizations of the Divine Science Church, all reported as being in urban territory. The total membership was 3,466, comprising 822 males and 2,025 females, and 619 for whom the sex was not reported. The classification by sex was reported by 18 churches and the classification by age was reported by 16 churches, including, however, only 2 which reported any members under 13 years of age.

The membership of the Divine Science Church includes, in general, only those adults who have been formally received into its local churches.

As this is a new denomination, no comparative statistics are available.

State tables.—Tables 1, 2, and 3 present the statistics for the Divine Science Church by States. Table 1 gives for each State the number and membership of the churches and the membership classified by sex. Table 2 gives for selected States the number and membership of the churches and the membership classified as under 13 years of age and 13 years of age and over. Table 3 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 3 is limited to the State of Washington, the only one in which 3 or more churches reported expenditures, in order to avoid disclosing the financial statistics of any individual church, and for this reason no table is given showing the value of church property and the debt on such property. The States omitted from Tables 2 and 3 can be determined by referring to the complete list which appears in Table 1.

TABLE 1.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY SEX, BY STATES, 1926: DIVINE SCIENCE CHURCH

GEOGRAPHIC DIVISION AND STATE	Number of churches	Number of members	TOTAL MEMBERSHIP BY SEX			
			Male	Female	Sex not reported	Males per 100 females ¹
United States	22	3,466	822	2,025	619	40.6
Middle Atlantic:						
New York.....	2	611	145	466		31.1
Pennsylvania.....	2	145	35	60	50	
East North Central:						
Ohio.....	1	235			235	
Illinois.....	2	169	49	120		40.8
Wisconsin.....	1	120	44	76		
West North Central:						
Iowa.....	2	35	7	28		
Missouri.....	3	984	331	653		50.7
South Atlantic:						
District of Columbia.....	1	25		25		
West South Central:						
Oklahoma.....	1	34			34	
Mountain:						
Colorado.....	1	391	71	320		22.2
Pacific:						
Washington.....	3	414	30	84	300	
Oregon.....	1	74	29	45		
California.....	2	229	81	148		54.7

¹Ratio not shown where number of females is less than 100.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: DIVINE SCIENCE CHURCH

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13 ¹
United States.....	22	3,466	31	2,652	783	1.2
Missouri.....	3	984		984		
Washington.....	3	414	11	103	300	9.6
Other States.....	16	2,068	20	1,565	483	1.3

¹ Based on membership with age classification reported.

TABLE 3.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: DIVINE SCIENCE CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS			
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States.....	22	17	\$158,453	\$141,110	\$11,348	\$6,000	17	154	1,693
Washington.....	3	3	7,326	7,216	110		2	15	225
Other States.....	19	14	151,127	133,894	11,238	6,000	15	139	1,468

HISTORY, DOCTRINE, AND ORGANIZATION ¹

DENOMINATIONAL HISTORY

Divine Science had its beginnings in the year 1885, when Mrs. Malinda E. Cramer, of San Francisco, Calif., became convinced that she had been healed from a serious illness of long duration through her realization of God's presence. She believed that her recovery was due to the working of a scientific principle through divine power. She confidently believed that this principle was not limited in its application to herself alone, but was a universal one. After much study and investigation, she tested her conclusions by practical application of them to suffering humanity. Her work for others was attended by wonderful healings. She systematized her teachings and for a number of years gave instruction in the larger cities of the United States. The Divine Science churches and theological schools throughout the country are the direct outgrowth of her work in these early years.

¹ This statement was furnished by Rev. Nona L. Brooks, president, Divine Science Federation, and approved by her in its present form.

DOCTRINE

The essence of the teaching of Divine Science is the all-inclusiveness of the God-Mind. The essential ideas naturally fall into three divisions—the philosophy, the psychology, and the religion of Divine Science.

In its philosophy it is monistic; Divine Science is spiritual monism. Throughout its teaching, the omnipresence of God is the fact stressed. God is portrayed as the only Creator, the one substance, the one life, and the one intelligence everywhere present. In this teaching, they claim to be in strict accord with the teachings of natural science, in which matter is considered not as a solid but as a mode of motion. Every atom, according to accepted theories, is a whirl of activity with directive intelligence resident within itself. Divine Scientists interpret this as the substantiation of their belief in the immediacy of God, recognizing the Divine Mind as the resident, directive intelligence. However, Divine Science does not deny the existence of visible matter, but interprets both form and force as manifestations of God. The monistic conception of man's relationship to God is well set forth in the verse of Scripture, "One God and Father of all, who is above all and through all and in you all" (Ephesians iv, 6). In their practical application of this conception, the brotherhood of man and the fatherhood of God are stressed, as well as integrity in every experience, circumstance, and relationship.

Divine Science teaches healing through thought training, making every thought true to God-presence. For example: God is love; every thought must be kind, helpful, and generous. God is the one power; every thought must evidence faith in the God-power; fear must be abolished. Evil in its various forms of sickness, death, and sin has come into the world through man's ignorance of the truth, and these "complexities" will disappear only when man knows God and lives by that knowledge.

Healing, in Divine Science, therefore, is much more than restoring harmony to the body; it is cleansing the inner man from all that is unlike God. It is a mental process, a turning from the misconception of wrong to a realization of the oneness of God and man. It is the individual's duty to make his unity with the law by thinking in terms of wholeness instead of thinking in terms of separation. Wholeness of thinking means seeing God everywhere. This process by which one comes to know that he is in conscious touch with God is called healing.

The psychology of Divine Science is that one can not think wrong thoughts and reap right harvests in experience. Paul's injunction is good: "Be ye transformed by the renewing of your mind." Thinking can not change truth, but it does change experience.

They teach love as the keynote of their religion and define love as conscious unity. They hold that one may know their philosophy, he may exercise himself in thought training until he achieves much, but if he leaves out that one thing he has missed the mark of his high calling.

The fundamental concepts of Divine Science, therefore, are: God, the Omnipresence, the Universal Presence, Substance, Life, and Intelligence; man, a child of God, lives in God, is of God, is like God; knowledge of this truth used in our living frees us from sin, sickness, and death; the practice of right thinking, or thought training, results in the elimination of fear, doubt, anxiety, and other wrong mental habits, and the establishment of love, faith, joy, and power in the consciousness; evolution is God's method of accomplishing, and love, conscious unity, is the fulfilling of the law.

ORGANIZATION AND WORK

Recently the Divine Science leaders in the United States formed a federation for the purpose of strengthening the work of its many branches of church, college, publication, and field activities.

Divine Science literature, as approved by the respective centers, is clear, simple, and direct. There are books adapted to the need of the advanced student, as well as study matter for the beginner. The circulation of Divine Science publications reaches round the world, going to the rural districts and villages, as well as to the larger cities.

Divine Science considers war unchristian and works for its abolishment. It longs for harmonious relations—for a world federation. Divine Science teaches integrity in all relationships; it draws its lessons on this subject from the Sermon on the Mount. Divine Science teaches that righteousness means treating others as we ourselves would be treated. However, it teaches that the way these things can be brought about is not by imposing them from above but by building them from beneath on the foundation of individual development in the divine attributes of integrity, love, and faith.