

# THE DIVINE SCIENCE WEEKLY

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## He That Overcometh Shall Inherit All Things

By NONA L. BROOKS.

**E**YE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God, says Paul to the Corinthians.

Our highest vision of good falls far short of the good, God has for us. In one sense it is, indeed, already ours; for we are brought forth in Divine Love, and we inherit the goodness of God and the abundance of life. It is for us to live more abundantly, for our inheritance has no limit.

Our conception of our inheritance is limited, and in so far as we perceive the goodness of the Infinite imperfectly, in just so far we do not overcome. To him who overcometh; to him who cometh up over his limited perception, comes the vision of the Truth. He comes to see that he shares life with God, the giver of good gifts—Infinite Abundance of life, joy, health, power, integrity, companionship.

We see that overcoming means a coming up over in our thinking. Now let us see what there is to be overcome. We are told—"the world, the flesh, and the devil!" This sounds formidable, if we do not enter into the consideration of it thoughtfully, and analyze conditions around us and ourselves. But as we do we begin to see that the conditions to be overcome are not as hard as they sound.

Overcoming the world does not mean going out with resistance to fight wrong things and hostile men and women. We must come from wrong beliefs to right beliefs about life, and we shall see that the "world is what we make it." Those who come from accepted race beliefs up into a clear vision of Infinite Consciousness are victorious over the world, as we think of it, and help lift men a step higher in their thinking by showing them by our living how a realization of Divine Love and Power eventually translates every human experience into a stepping-stone for an onward step.

We who know God must stand together everywhere; we must work and do our part to raise the standard of thinking and to bring men together in the bonds of an universal love, or we shall see a world belief—that of war—expressing in dire results. The belief that war is necessary must be overcome. There will be wars until men learn to overcome the belief of separation—of discord among men and nations. Then may the vital words of St.

John be spoken with authority, "But be of good cheer; I have overcome the world."

Another belief is that of the total depravity of mankind, of men as conceived in sin and born in iniquity. Do you not see that the condition will last as long as the belief persists; the belief is responsible for the condition. Overcome this belief by looking into man with the eye of Spirit, and seeing the Divine in him. If you are brought face to face with dishonesty and wrong, always counterbalance the visible experience with the knowledge of the power of life within the one who is at fault. Realize his true heritage of Divinity, and see that although he may be wandering in a far country, he is able to return to his Father's House, and know for him that this is his destiny.

What we are thinking about the lives of individuals and of nations is most important. Our prayers should center on the nation that is counted particularly low in the scale of righteousness. It is difficult to love those who seem to be so wrong. But we must come up over our opinion of their ways and know them in the Truth of Being. The world attitude that every man must look after himself alone is passing. The great concept of brotherhood is forming in the thoughts of men. We see this evidenced in many ways. That men cannot truly rise by oppressing other men is becoming clear in the world order.

The business magazines are filled with optimistic articles the subject matter of which deals with the value of right opinions and righteous judgments, true service, the meaning of love, the love that gives itself freely. In books, in magazines, and in the daily experiences of the busy pilgrims on life's journey, men are giving up their seeming personal good for the good of the whole, and realizing that in the seeming sacrifice, all good things were added unto them. So long as we wish for personal good alone, we are separating ourselves from our fellow men, and hardship and loneliness will be ours. External advantages will turn to dead sea fruit in the hands of him who grasps for personal gain. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

Let us come over from the old opinions of lack and poverty to the great one of knowing One Life for all—the Great Life in which we share. Let us see all as God sees, blessing the world as we pass through it.

How shall we overcome the flesh? By right

thinking about the body whose perfection we believe in. The perfect body is God's expression. We must come up from listening to the reports of the five senses alone, that is from emphasizing the authenticity of these reports, for we know that the Law of Expression is perfect, that It is controlled by Universal Consciousness. Let us not withdraw from the body and deny it, but rather place our emphasis on the Spirit of God whose expression the body is, and the body will respond in full measure when we know it as Spiritual. Our part is to understand, appreciate, enjoy the glory of God-Expression, instead of emphasizing the old belief that the flesh is subject to corruption and disease. From the old attitude of body as corruptible flesh come over to the new vision of body as vitalized flesh, the expression of the living God. See it radiating beauty, glory, joy, health, poise! Lift up the senses, instead of repudiating them, and include their reports in your life attitude as you spiritualize them. Lift them until they interpret the world from the standpoint of Divinity. Again the work is done from within. We overcome the flesh as we see it in the Truth of its Being.

How is the devil overcome? In the world beliefs for centuries he has been a lively fellow, most active and direfully harmful in the calamities he could bring upon men. As children many of us were taught to believe in a personal devil; he was a personal entity whose work was doing harm. We feared him at many turns in the road. There were times when it seemed as if God had some power, but that this adversary, the devil, had greater power. Come up over this belief by seeing God as All in all. Live in the Concept of Omnipresence and the devil or separation will take care of himself. The devil, or evil, is the result of a human belief of power other than God's. We call this belief dualism, two powers, as opposed to Monism. One Power in all the universe. And to many of us is the supreme joy given of knowing this One Power as All Good. As we come up over from a divided universe to Universal Love, the other power, darkness or evil, fades into nothingness. Again, the work is done within.

The *Overcoming* of "the world, the flesh, and the devil" is the work of thought—the coming up from wrong beliefs to true thinking. The process is that of standardizing our thinking with God-Thought. Omnipresence is our basis and our standard in Divine Science. The Infinite Presence of Life Divine!

How shall I know, do you ask, when my thinking is up to standard? Test the quality of it. Are my thoughts universally loving, sending out a constant stream of good-will to men? Are my thoughts powerful by the authority of the Truth? Am I conscious of the Infinite Stretch of Great Being, of the extension of God-Presence everywhere?

Think intensively out, out, out into Infinity and All is God, or back, back, back into Life, and All is God.

Let Universal Love be the key-note of your thinking. Turn instantly the critical opinion to a thought of wholeness and good-will. The critical opinion is a sign that you are not conscious of God, that you are living in outer darkness, when your inheritance is rich in light. When the belief of sickness

comes, change it to one of the perfection of the body, as a God-Expression; or a belief of sorrow to a thought of joy. Does sadness belong to a Son of God? By our uplifted thoughts do we live to the highest and the best. Am I thinking thoughts God would think? If they are loving, peaceful, harmonious, powerful, wise, filled with the Spirit of Truth,—yes, they are of God, and I am overcoming by the quality of the process of my thinking all that is not true to the Basis of Life. He that is faithful to the end of the process of wrong believing, shall receive a crown of life, full consciousness of God as the Source of life, health, love, supply, power. Truly he that comes up over wrong beliefs to right thoughts inherits all that is worth while in life.

## The I. N. T. A. Congress

BY GARNETT JANUARY, *Executive Secretary*.

The plans for the Washington Congress, June 17-24, 1923, are being perfected and indications are for the best meeting we have ever held. The Committee in charge is meeting every week, giving time to silences for realization of Divine Wisdom. The funds sufficient to meet all the needs of preliminary preparations were subscribed in a few moments at a meeting recently. Arrangements are being made whereby those attending may go sight-seeing to the many places of interest in and around the Capital City of America. It is an opportunity to meet in this city and we are sure that a great number of our New Thought friends will avail themselves of this opportunity. Special rates will be available from all points, but reservations for transportation and hotel accommodations should be made through the Travel Department of the American Express Company, headquarters in your nearest large city. The New Willard Hotel will be Convention Headquarters and no doubt the smaller meetings will be held in the Ball Room of this hotel, but many others are nearby. The month of June is a delightful time in Washington. The weather is usually very pleasant at this time and the wide tree-lined streets and the large park areas make a visit here at this time of year an especial pleasure.

The committee in charge of arrangements for the 1923 Congress has made arrangements for a New Thought Convention to be held in the First Congregational Church, Washington, D. C., from now until the time of the Congress. Dr. W. John Murray of New York City addressed the first of this series on February 27. The next meeting will be addressed by Mrs. Mary E. T. Chapin on March 20.

The Executive Board of the I. N. T. A. will meet in Cincinnati, Ohio, on March 15. A rally will be held in connection with the Board meeting on March 16. Members of the Board will speak en route in Charleston, Parkersburg, and Wheeling, West Virginia, and Zanesville, Columbus and Cleveland, Ohio, Buffalo, N. Y., and many other points.

A Union Meeting will be held in New York City on April 29, in connection with the Executive Board meeting which meets on the 30th.

International New Thought Alliance, Headquarters  
311-312 Ouray Bldg., Washington, D. C.

# Studies in the Fundamental Teachings of Divine Science

BY LIDA LORIMER POTTER.

## LESSON IV.

*Topic: Man.*

**I**N the Statement of Fundamentals of Divine Science we learn, "Man is the Expression of God, and is ever one with this Perfect Life, Intelligence and Substance." Since man is the Expression of God, then he is included *in* God, and is one with the Infinite.

Let us think for a moment of the ocean, or, if we can imagine it, an ocean which has no shores—just as it appears to us when we are in a ship in the middle of it—a limitless expanse of water, free, powerful, and unbounded. It is perfect according to its own nature. It is infinite. It is changeless as to substance, and it is powerful. Now let us think of the tiny drops of water which make up the body of water. We think of them as a *part* of the whole. Although they are small in comparison, yet each one has within it the same properties the ocean has. It is of the same substance. Of itself the drop of water could do nothing, but as a part of the ocean, and operating with it, it is powerful to do everything that the ocean does. Every drop is guided and directed by the Whole.

Now let our thought go to the Infinite Spirit, and we think of it as the great ocean of Life. It is Limitless (without boundaries). It is Changeless (always the same, never varied). It is Perfect (Spirit Substance). It is Eternal (without beginning or end). The Universal includes everything, and holds all within Itself. It is All-Power. There is none beside it.

Then we think of ourselves. We are a *part* of the Omnipresence of God. We have our eternal place in the Omnipresence. We could not separate ourselves from the Presence, and still exist. Since we are a part of the Omnipresence, (just as the drop of water is a part of the ocean), we have within ourselves all the qualities of the Spirit. We are the same in Substance. We cannot live apart from God. The very fact that we live at all, is proof that we live *in* God. Of ourselves, we can do nothing. It is the Spirit that works through us and expresses itself *in* us.

## *Meditation.*

There is but One Substance, Spirit-Substance. God has created everything out of his own Substance. There is but One Mind, Spirit-Mind. I am one with, and a part of this Omnipresent Spirit-Mind. God expresses in me and through me his own Perfection. Since I am included in the Infinite, I claim my rightful inheritance, the Substance and the Nature of God. I recognize the truth of the universe, oneness with God.

God brought Man forth in his own likeness, and of his own Spirit. He has never left us. He is always with us, caring for us and guiding us. "Lo, I am with you always." "In him we live and move and have our Being." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." "He that abideth in Me, and I in him \* \* \*." Jesus recognized his oneness with the Father, and by means of this great truth he did his wonderful work. In *Truth*, all is Harmony, because there is but One All. We express only Good, because we are one with God.

Learn these statements, and repeat them over and over until you realize their meaning and their power. Repeat them in the face of adverse appearances, and it will help you to realize the Truth of everything, which is now, and always will be.

1. God is Spirit; then I am that Spirit now manifest.
2. God is Wisdom; then I am that Wisdom now manifest.
3. God is Love; then I am that Love now manifest.
4. God is Power; then I am that Power now manifest.
5. God is Life; then I am that Life now manifest.
6. God is Joy; then I am that Joy now manifest.
7. God is Health; then I am that Health now manifest.
8. God is Supply; then I am that Supply now manifest.

## Success Statements

BY ALICE R. RITCHIE.

*I will not fear, for fear is a direct denial of the Omnipresence of God.*

*I will put my faith in the All-Powerful God.*

*God can and will guide and direct me every step of the way.*

*God can and will supply me with every good thing.*

*I have a steady confidence in God and God's Law of Goodness.*

*I have a confident expectancy of Good.*

*I have a positive conviction that the only Power is God.*

*I KNOW that God is always working everything out in the best possible way.*

*I KNOW that God continually cares for me, sustains me and supplies my every need.*

## Thoughts from a Sermon

BY NONA L. BROOKS.

Perfect love for humanity includes faith in humanity.

Make all decisions away from personal interests for the larger good—the good of the whole.

Self elimination is seeing God as All—the Father within us.

We must attain the things that are desirable through the Universal Oneness.

We are to be saved not only from physical ailments, but from unfortunate dispositions.

Blessed is the man that meets humanity with that great Reservoir of God-Life welling up within him.

We should not be afraid to follow where Truth leads us.

We shall have a World Preservation of Nations on the basis of equality of nations.

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MIRIAM MITCHELL }

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IN GOD WE TRUST

## A Correspondence Concerning Forgiveness and Punishment

Northampton, Mass., February 18, 1923.

Dear Mrs. S—:

Do you mind if I think aloud to you for a little while? I feel as if you understood my way of putting things. I like to try to work things out for myself with the idea that somebody is listening. It's a sort of incentive to achievable accuracy.

Like thousands of other people today I'm trying to dig down to the roots of this Ruhr trouble and find out what is the matter with it all. *Of course* I've a sense of justice, and I realize how France has suffered, and how unjustly. I'm even willing to admit (though I don't feel that I know much about it from the viewpoint of political economy) that Germany may be able to fulfill, more than she is doing, her financial pledges, to France. But is that the only side to the question? As far as Germany's duty is concerned, of course it is. But how about the possibility, for France, of the beauty and joy of forgiveness? Even if expressed only in some very slight concession representing the spirit behind it, it is the "coming half way" which, it seems to me, everybody has avoided except at the point of the lash.

Don't you think that Christians have an inconsistent and muddled idea of forgiveness? It seems to me that the prevalent belief in punishment as a divine institution is the most serious obstacle to realizing first, the immediate and lasting forgiveness of God, and second, the desirability of the same in man.

But punishment is a hard nut to crack. I wish I had more clearly in mind the teachings of Jesus on this subject. That would be an interesting thing to bring out some time soon in the Divine Science Weekly. Perhaps you will be interested to know the rather curious way in which this particular problem of punishment versus forgiveness has always presented itself to me through what has seemed to me an inconsistency in the beautiful Christian character and religion of my dear mother, who has left us now.

I have never known in my life another nature as absolutely forgiving as Mother's. She was so quick to see the other's point of view, and to give him credit also for good motives she could not see. Forgiveness became such a habit with her, such a

matter of course, that it was practically an inherent frame of mind. At the same time she was so keenly discerning in her conception of the ideal conduct in a given situation, that one could never call her lax, or easy-going, least of all in her own actions. It was not until one came to her attitude toward the troubles of life, her interpretation of them as *God-sent*, that one felt an inconsistency. I doubt if in her later years she would have labeled them "punishments," but rather "educative" experiences. Of course that brings us right to that vanishing borderline where Basil King so wisely places the *struggles* of life in his *Conquest of Fear*. But this is the point that I am so clumsily trying to bring out: Mother would have been the first to say that God wanted us to *lighten* the troubles of those very people who, if nobody had lightened them, would be receiving only the necessary correction.

Mother's lack of logic was in accepting as necessary the very sufferings, the alleviation of which she would have gratefully accepted if anyone had been kind enough (or clever enough) to bring it about.

Another thing I have been pondering over lately in connection with forgiveness is the fact that almost always, in healing people, the first words of Jesus were: "Thy sins be forgiven thee," quite irrespective of whether forgiveness had been asked for or not. I looked up in my Greek Testament the form for "*be* forgiven" and found each time that it was not an imperative, but an indicative. Once indeed, in the gospel of John, it was translated "*are* forgiven," which is what the Greek form meant every time. Doesn't it seem that that betokens a constant attitude of forgiveness on the part of God, awaiting not even necessarily an appeal on the part of a sufferer? For often one cannot see any connection between one's present troubles and one's misdoings, past or present. Of course if one has a guilty conscience about anything, the normal thing to do is to stop doing that thing, and I should call that in itself asking for forgiveness. But to me there is something very inspiring in the thought that God is ready and willing and *glad* to heal us *first*, awaiting only our prayer (request) and our faith, trusting our inborn sense of gratitude and honor to put us on the path of acting worthily in return.

Personally, I should feel rather mean, if some sick person, who had not always acted just right toward me, should ask me to do something that would make him well and I should refuse for that reason only. Perhaps that is why I do so wish that France would go out of her way to be just a little unnecessarily nice to Germany! It seems as if France's real self had slumped a little since the war—or rather, had hidden itself behind a cloud, to be more accurate.

I do want to thank you for what you wrote me about the *Conquest of Fear* and the other suggestions you made for my reading (*Finding God In the Bible* and *Tertium Organum*.) I hope to get around to reading both of those soon. *The Abolition of Death*, by Basil King, sounds interesting, too. When one is so busy, perhaps it is merely the "better part of valor" to read things he knows will be helpful.

Faithfully yours,

E. R.

## Healing Department

"FOR IT IS GOD WHICH WORKETH IN YOU, BOTH TO WILL AND TO DO OF HIS GOOD PLEASURE."

Everything that really *is*, is perfect. God would be a dual impersonator, a contradiction, if in His Divine Mind there was not the perfect image of every visible expression.

The true artist paints on canvas only clear and definite ideas. God is such an artist, although His works are misjudged and misunderstood. However, the truth of man's immortality lives on imperishable, eternal.

Man can do all things pertaining to eternal life through Christ which is the consciousness back of, and in all, activity.

Dear reader, are you in need of the realization of your unity with the Father? Do you seem to lack the *Realities* of life? Turn to God (the Good). Think of the lovely, pure, noble works of the Creator such as a towering pine tree, a merry brook, a clump

of flowers on the hillside, a singing bird, a snow scene,—limitless varieties and numbers of beautiful, wonderful expressions of God-love and God-integrity. These very expressions of God are here for the benefit and pleasure of the Sons of God.

The practice of affirmation of all good, brings the realization of strength, courage, trust—all qualities which dispel gloom. One becomes master of his own ship. We are not creatures tossed about and left to any kind of fate, but we *are masters* with dominion over all the kingdom.

Your house consists of Mind, Soul and Body—all one, and to be happy and harmonious every tittle of the law must be obeyed.

"Open thou mine eyes that I may behold wondrous things out of thy Law."

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### A MEDITATION

I still every thought which does not blend with the infinite perfection of the Universe. I am *not* limited nor bound by *any* inharmonies, so-called physical, or otherwise.

I will arise and go to my Father (who is right here, now) where there is fullness of joy and peace.

*I am*, right now, a child of God, a part of the wondrous plan; I am immortal—resting in, trusting, and affirming the perfection of all there is.

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I believe that to tell of any good demonstration one has had shows one's gratitude for the help given; and also helps in strengthening the faith of those who read it.

For these reasons I am going to tell of a case of healing I have had.

During the summer and fall of last year I was troubled with loss of sleep and indigestion. In November, I strained myself badly. After that the attacks of indigestion were frequent and more severe.

One doctor diagnosed the case as a highly inflamed gall bladder and liver, the bloating that resulted crowding the stomach up against the heart and lungs almost to suffocation. He thought an operation would be of little use.

The second doctor said that the case was beyond medicine, and only an operation would give any relief.

Divine Science treatment was asked for and in a few hours the gall-bladder was perfectly emptied, all soreness and the excessive bloating disappeared, and perfect relief came to the lungs and heart.

Improvement has been steady ever since with no indication of a return of the trouble.

Hoping this account of my healing may draw others' attention to Divine Science as a source of healing. I am,

Gratefully yours,

W. H. D.

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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.

There is no set charge for this service. Let gratitude be your guide as to proper remuneration.

Names and addresses of those who give testimonials on this page will be sent upon request.

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

# A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

## I. INTRODUCTION.

“How then, may we be guided and best helped in our study of the Bible? By remembering that it is the most natural book in the world. That it is the human interpretation of Divine Truth, and that while it is ‘profitable for teaching, for reproof, for correction, and for instruction in righteousness’, the heaven-born idea that it contains, is presented through the imperfect medium of human conception. An honest search after the better way, as taught in the Bible, is sure to be rewarded. Another consideration in such a search for Truth, that certainly ought to have weight with Christians is that *we should choose always that course of action that will most teach us, perfect dependence upon God, that will most inspire our love and confidence in the Divine Power, and still more, that will tend to develop us in the Christ character.*” (*Truth and Health.*)

Divine Science is a life to be lived, rather than a system of thought. The truth of the Omni-Presence is its Basis.

*Where is the truth of the Omni-Presence revealed?* Truth, the content of all that is, is revealed everywhere, but we recognize it in the Bible, in the relation of God to man, and man to God, as expressed in the thinking, feeling, and experience of man, in his spiritual growth.

This unfoldment of man’s religious perceptions we shall trace, from the first primitive concepts of God, which were childlike indeed, through the stages of development as recorded in the stories, characters and the teachings of the Bible. With the key-note, *Ascending Revelation*, ever in thought, we shall be able to place the events, and interpret the point of view of the different characters—in the light of their understanding, and thus bring out the true harmony of the whole—extending from the first recognition of God (as invisible Principle) to the full-orbed consciousness of God-Presence as taught and lived by Jesus, the Christ.

By remembering that each character, whether shepherd, or warrior, prophet or apostle, lived and spoke according to his own degree of spiritual unfoldment, we shall clear our thought of many difficulties and eliminate an array of contradictions.

Our purpose in this study is to show that man’s spiritual growth is based on Principle or Fundamental Truth—that God is expressing through man, and that man is unfolding (growing in consciousness) through co-operation with Principle, God.

This development is a two-fold process, expansion and inclusion. Man’s understanding in its development reaches out further and further in a widening and ascending spiral, including within itself more and more of universal truth.

When truth in expression becomes embodied in facts, revelation is seen to be a matter of ascending thinking. God gives man his choice (free will, interpretation) of seeing reality, truth, of choosing the way of integrity, of rightness of thinking, of righteous judgment, a true attitude in all life activity.

Truth never changes, but man’s interpretation of truth and his expression of it changes with his development. “In his discovery of God man goes up from lower stage to higher stage, and from higher stage to higher stages still, but God remains forever unchangeable, forever dynamic, forever the source of all energy, being, and activity, eternally waiting the spiritual mind, the spiritual eyes, with which to behold Him as pure Spirit, which He is. The Bible records this development, not as it affects God, but as it affects man, as the test and proof of man’s progress.” (*Basil King.*) Thus we see that *primitive man and modern man differ in degree, not in kind.* Primitive man has partial vision of the Truth, a narrow slit, that gradually widens until it contains within it, a four-square vision, which is the culmination, as far as we can imagine it, of man’s progress on this earth. We see this process of man’s spiritual unfoldment, expressed more clearly and more exhaustively in the manifold books of the Bible, than in any other existent compilation, and although varying, single degrees of this same process are to be found in many languages and under many forms, still it remains true that *nowhere else can man find in one complete whole*, the vast range of his past stages of spiritual development and the fore-shadowing of his future progress, so clearly and so naturally out-spread for his delight and his realization, of what it has meant and what it will continue to mean, in his unfoldment.

“When we consider the Bible piece-meal we think of Abraham and Moses and David, and Isaiah and Paul and Peter, and so on, as individuals and attempt with something very like sacrilege to educe lessons from their several lives. To do this, is beyond doubt a futile proceeding and is to misapprehend *the author’s scale.* For the proportion of any one of these people to the story is not as elsewhere the relation of a character to the tale in which it figures, but rather the value of a word, or at most a sentence that is employed. In this great love-story there are only the two characters of God and Humanity. The men and women used as symbols in themselves signify little. But viewed collectively like so many letters on a printed page, they reveal a meaning and it is gigantic.” (*Cabell.*)

The best manner of reading the Bible is to look underneath the surface for the eternal principles, fundamental truth, in its universal application.

“We do not expect to find science in an unscientific age, nor philosophy from a purely practical age, nor Christian ethics in a barbarous age, nor the highest and purest spiritual experiences before the spiritual nature has received its later developments.” (*Lyman Abbott.*) No, but we do find a living God, who dwelt with his people and who inspired them, with their innumerable activities.

We must not forget, on the other hand, the poetry of the expression, nor the perfection of the

form in which the Bible is expressed, a form and an expression above all else of Eastern origin, containing within them the quintessence of the magical beauty of the East, with its love for symbol, and word-picture, for parable and allegory. An appreciation of these, is part of the everlasting charm of the study of the Bible. They express outwardly and harmoniously, that which its inner meaning gives us, of Absolute Truth.

Throughout the centuries covering the period of the Old Testament we find the changing concepts of man—the Absolute always revealing itself through the concrete in terms of man's unfolding consciousness.

The ideals, the hopes, and the prophecies of the Old Testament are fulfilled in the New Testament, in the coming of the Messiah. A true understanding of the Christ, as revealed in Jesus, is the ultimate aim of Bible Study. Here in Jesus, the Christ, the ascending spiral of unfolding consciousness merges into identity with God-Idea. Here we find that power, potential in every man, which triumphs over all the seeming contradictions of life. Here is the proof that the Plan is perfect—the demonstration of the truth that God is all, and all is good.

In the spiritual unfoldment of Jesus, lies the prediction for a new period—the period of cosmic-consciousness, "when theories and creeds, scientific and religious, will collapse to leave the sense and perception of Unity" (*Carpenter*). This will be a World-Cult, between generic man and his God, with no dividing line between individual, tribe, nation, continent, but the fusion of all in one universal consciousness, differing from individual consciousness as the whole body of wheat differs from a single grain.

"Man's thought un-enlightened by wisdom has been the interpreter of his world. It is his thinking and not the world, that needs the change. Illumined thought sees the world perfect as God's creation. 'When that which is perfect is come, that which was in part shall be done away.'" *Truth and Health*.

Bibliography: "*Truth and Health*," Fannie B. James; "*Life and Literature of the Hebrew People*," Lyman Abbott; "*Beyond Life*," James Branch Cabell; "*Pagan and Christian Creeds*," Edward Carpenter; "*Orpheus*," Solomon Reinach; "*The Discovery of God*," Basil King.

(The second article will be on "Sources of the Bible.")

It is a severe rebuke upon us, that God makes us so many allowances, and we make so few to our neighbors; as if charity had nothing to do with religion; or love with faith, that ought to work by it.

—WILLIAM PENN.

## Losing the Bible to Find It

BY RICHARD LA RUE SWAIN, Ph.D.

In *What and Where Is God?*

The Bible is not properly appreciated, even as literature, without taking into account its main purpose; namely to teach religion, and not to write infallible history nor infallible science. The Biblical writers undertook to set forth, in a perfectly human way, the religious ideas and sentiments that God awakened in their souls. Through succeeding centuries these truths grew clearer and more comprehensive until they culminated in the life and teachings of Jesus. The most elevated religious ideas constitute, in my opinion, the absolute and universal religion. Ideas and ideals superior to these are not known to man. To convey these inspired truths to the world, the writers wisely made use of poetry, fiction, tradition, history, and physical phenomena; they conveyed the divine treasure to us in earthen vessels; and though the vessels are beautiful, yet they bear the marks of human imperfection.

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As a progressive, trustworthy, and indispensable revelation of religion, the Old and New Testaments cannot be too highly appraised; but as books of science and history they are sometimes over-estimated. To believe that its religious value is destroyed if the Bible contains errors in history and science, is a position as dangerous as it is false. We might as well claim that a casket is a jewel, because it contains a jewel as to claim that the literary forms of the Bible are a revelation because they contain a revelation.

If God had made one mountain of pure gold, it would have saved us much trouble in mining; but he did not give us gold in that way. All things considered both religious truth and gold, are more valuable for having been given in the manner they were. The sensible thing for us to do is to seek the gold and the truth with all our might; for if we seek we shall find. If one keeps his heart wide open toward God, the great verities of the Scriptures will surely find him, and they will find him deeply. We can only find that which finds us.

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If the Church tries to carry all the ignorance and all the trumpery of the ages as a part of her precious message she will break down under the load. Multitudes will turn away in scorn. It is a sin against God and the human soul to make claims for the Bible that are manifestly not true. The Bible is so good that we do not need to lie for it.

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The religious truth of the Bible, having completely conquered my reason, commands my conscience. Its supreme message fits my soul as a glove fits a hand. The best that the Scriptures teach I find myself thinking. And I cannot avoid thinking the same without being a traitor to my own soul.

The Divine Science Reading Room, 212 Boston Building, (corner 17th and Champa Sts.) will be open daily except Sunday. You will always be welcome, especially at the noon-hour Healing Service.

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