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The Determining Factor in The Life of The Individual

BY NONA L. BROOKS.

IT IS DIFFICULT to give one determining factor in human growth; yet out of many helpful agencies, one thought is outstanding. Mrs. Lawson in "Hints to Bible Study," says that there are seven steps in soul life. These are found in the life of Jesus, he who completed his soul cycle. We are speaking now on the process side. Man is in Truth Divine Concept—Idea in God-Mind, but men unfold in consciousness, as they live, until they come to identify, as Jesus did, with the Father. The steps are: conception, birth, unfoldment, testings, self-renunciation, self-elimination, and resurrection.

With conception and birth we have nothing to do. We are Idea in Divine Mind. This is conception. We come forth by the impulse of Divine Love. This is our birth.

The third step, unfoldment, brings us to personal responsibility. We come to self-conscious living. Here is our great opportunity, that of expanding in consciousness, and of widening the circumference of the inner light to include more and more of the Truth of Being. The process of inclusion is the law of all growth. At first we seem small and self-centered in our outlook, but through expansion and inclusion we work on toward the universal viewpoint of living.

The testings come in every life as we unfold; but these arise from our own decisions, experiences, and human ignorance. We can make of our experiences what we will, for they are testings of the integrity of our attitude toward life—opportunities for decisions many times a day. There seem to be so many little things scattered through the hours of each day for us to consider. But in the Truth of Being there is no little thing in the day's experience. For decisions about small matters carry tremendous import. Each decision raises or lowers the level of our thinking. It is how we decide about the experience that determines its value. Shall it be a stepping-stone for the next higher move toward Right, Truth, God, or a millstone that keeps us under limitation, and hinders our growth?

Are we feeling something that limits? We must throw it from us. We may live in an environment that presents peculiar conditions to be taken into account. Remember—"The strong man rejoices to run the race." He who turns back is a coward. The old hermit concept is passing! Man sees that he

should live among his fellow men—in their midst, including them in his love. Hours of withdrawal are necessary. Jesus went apart to pray, yes, even up to the high mountain, when he was transfigured; but love led him back to live among men. So let it be with all who have felt the glory of the cosmic realization; let us come back to show others the Truth of life as a whole.

Blessed is the one who touches life at all points, with a reservoir overflowing with life, faith, love—from which to draw his strength.

With faith in all men as the sons of God, we can do great works. We who have a Truth that gives the highest, must not be satisfied with lesser conditions. If in our daily decisions we stand in the consciousness of God's Presence, and make each decision from this point of view, every thought that we think will be vital to the whole.

What the world needs, is the consecrated soul—the soul who so lives in the world that he gives without any thought of self-interest.

If only we could impress on our children the importance of decisions. I walked behind a mother and son one day, and as their conversation reached me, I became aware that the mother was rejoicing over the fact that the conductor had missed her, and she had ridden without paying her fare. The amount was five cents, but there was a dark spot in her soul, where the light of integrity should have been shining. And think of the standard that the boy was having set before him.

If my neighbor treats me unkindly, what should be my reaction? Can I afford to follow his example and to adopt his standard in order that I may feel that he did not get the better of me? I who know that the big love of God is the only standard, can afford to do nothing else but let my love go forth.

If everyone in the world had come to learn the deep inner principle of right decision, we would be true to Truth, and all countries would be trained to integrity and love. Conditions of war and selfishness could not exist. It is because men as a body are not trained to right decision that discord exists in their world.

Let us teach our children that the reason for a given decision is not, "Will the results bring me pleasure?" But what is the right way, the way of integrity?" Help them to place their emphasis on

the quality of the decision in its relation to the truth of the situation to be met.

The testings come. The true test lies in my method of meeting the experience. Here lies victory!

We reach the step of self-renunciation with some doubtings. There has been a reaction from the practice of self-denial. Renunciation in the older religious concepts meant giving up every pleasure. We were judged religious by our long faces, solemn action, and an unhappy life of self-denial. But in the light of the new vision we see the true meaning of self-renunciation as the real way to happiness. By seeing the meaning of Self, we take the first step in self-renunciation. We give up nothing and gain every thing when we know the Truth of Self in the great realization of the happy, peaceful, inner light that shows us the greatness of God's Love and Power in us, and develop love for humanity that is inclusive.

Our love must include faith. We must have the attitude of God toward His children. He sees us wandering in a far country and squandering our living, but His faith is Infinite. He knows that we shall return to His House. Let us likewise be interested in the return of all the children of men to their Father's House. So after all self-renunciation is only the merging of the personal self with the Divine. As we turn from the old opinions to the newer vision, our decisions are made from the basis of the Real. God is in each decision.

The step of self-elimination has been taken by all true searchers and workers. "I am my Father are One," said the greatest of these. Jesus taught that of himself he could do nothing, but in the realization of the Power of God working in him, he could do all things.

The determining factor in your growth and mine is that we shall make decisions from a right thought position—the God-position, from the universal point of view of the Father for his children, not from the point of view of self, but of the community. If those who have the deciding power, see that a thing is not best for the community, it should not be done. The Golden Rule of Jesus' teaching is the one true way to life.

The law of life is perfect at every point. We must co-operate. He that loseth his petty conception of self for Truth's—Christ's sake will find life abundant. The Master who taught this principle came to show us how to live more abundantly, more fully. God's children will attain when they eliminate the petty self of limited human conception, and live by the law of inclusion.

Include more and more of Truth. I can think back in my process of unfoldment and see myself in the belief that only the Presbyterians, the people of one sect, could be saved. Salvation was personal to me then. This belief in separation gives rise to the notion of Hell. Then came to me the bigger viewpoint, Omnipresence, the wonderfully beautiful Something that enriched my life at every turn. With this new understanding Salvation became a universal redemption for the souls of all men. But I had still another step to take. A great vision! Salvation was not for the soul alone, but

for the body. My rejoicing was great. Knowing God and living by this knowledge would save soul and body from disease and inner darkness, also from relationships that are not true, and from wrong disposition and habits of thought and action. And then the culminating step—the most blessed of all! Salvation belongs to the Now—and the Now is eternal. This moment is the day of salvation that all seers have visioned. Past, present, and future are one.

As we follow the light of Truth step by step, constantly expanding in consciousness, let us include the quality of aliveness toward the world by getting hold of the meaning of God-Activity everywhere.

The last of the seven steps is Resurrection. He who unfolds in the consciousness of God, and meets his tests with the faith in Love and Light that those who dwell in the Presence, hold, rises through the understanding of the true Self to the blending of the personal self with It, until he goes forth illumined with the consciousness of rising again and again in thought. This is resurrection. And with world salvation in vision we shall see the resurrection of men out of petty notions to thoughts of love for all their brothers. Each man must make his own decision to include all of the world in his love. In this decision the determining factor in all growth is revealed.

The Passion of Love

(Bible readings and statements for meditation during Consummation Week, March 25 to April 1.)

By IDA B. ELLIOTT.

Palm Sunday. Mark 11:1-11.

This day I enthrone the Christ as king, to guide my every thought and control every emotion.

I rejoice in the Presence and Power of Infinite Love.

Every atom rejoices in the Presence of Life.

"In thy Presence is fullness of joy."

Monday. Mark 11:12-19.

The Christ speaks to everything within me and round about me that is not bearing the fruit of the kingdom, and it is not, for God and Good manifest is all there is.

The Christ Mind cleanses this temple of every false belief and every blighting, limiting habit of thought.

The Christ within me has power over all sense delusion.

Tuesday. Mark 11:20-26; 12:28-34.

The faith of God is my faith, removing every mountain of difficulty.

The Christ of my soul forgives as God forgives.

I love the Lord my God within me and within my neighbor with all my heart and with all my soul and with all my mind and with all my strength.

"Love worketh no ill," but is ever fulfilling the Law of Good.

Wednesday. Matthew 26:1-16.

Love gives through me with unmeasured fullness. The fragrance of Love's giving fills all my world.

"There is that scattereth and yet increaseth": I am enriched through the outpouring of Love.

Studies in the Fundamental Teachings of Divine Science

BY LIDA LORIMER POTTER.

LESSON V.

Learning to Realize the Presence of God.

We now come to what has been termed the most important lesson in the course; in other words, we are going to find how we may apply the Truth we have learned, more quickly and directly. Each lesson has contained a meditation which may suggest a method of making the contact between the outer world and the Inner Spirit, or the visible and the Invisible; but it is necessary to give this part of the study much emphasis and practice, for it is the dynamo which makes everything else possible. We may learn the Truth about God intellectually, but unless we learn to *feel* and *know* the Love and the Goodness and the Beauty of God we have missed by far the most valuable and the only really helpful part of Divine Science. We have learned that God is Infinite Love, Universal Harmony, Perfect Knowledge; also, we have found that man is the Expression of God; now, let us try to find what this truth means to us. John Ruskin gives us a good definition of the purpose of knowledge: "All knowledge is lost which ends in the knowing, for every truth we know is a candle given to us to work by. Gain all the knowledge you can, and then use it for the highest purpose."

"Since God is a silent, invisible Presence, we do not seek to realize him in the noise and confusion of the outer world, but rather in the quiet and stillness back of the eternal."—(Mrs. C. L. Baum.) Then after we have learned to know the Presence of God in the "Silence," we shall be able to turn instantly to this Inner Light for guidance, even in the bustle and noise of the world. The Silence is a term which Divine Scientists have given to a period set aside each day, preferably in the early morning, expressly for communion with the Universal Spirit, or God. It is also well to have a quiet time at night before we go to sleep, in which to consciously thank the Father for his love and care throughout the day. The day that we begin and end in this way will contain a calm happiness despite any perplexities and anxieties that may arise which we do not feel without the regular "thinking with God."

After we have learned to accept as an established fact the presence of God everywhere, the next step is to open every channel of our being to let the God-

Life act fully and freely in us. We should become so accustomed to thinking in a constructive way that we absorb the essence of Truth. In times of emergency it is what is deepest and most fundamental within us that comes to the surface, and it is then that we need most the strength and calm of the Inner Spirit. Use and demonstration of the truth that we already know, is the best and only way to grow in Spiritual attainment.

Each one of us is a channel of God-Expression. Think of the channel of a stream, with a continuous flow of pure water through it; how easily and joyfully the stream finds its way from the mountain top, through valleys, among the hills, and finally to the sea. When we are open to the God-activity, there is a joy, a freedom, a fullness of expression which surges through us just as actively. Our part is to keep our thought open to Truth and recognize only Reality. If we are true in our thinking, it will be as if we had consciously chosen all the good that will ultimately come to us. To the extent that we are ready and open to Truth shall we experience our complete Life in God, which is eternal Peace and Harmony.

Different individuals adopt different methods of attaining a clear and unwavering realization of God's Presence and Power; some choose to think of it as "thinking with God," others "making Unity," and still others, "going back to the Invisible." Relaxation, quiet, and a receptive mind are necessary in gaining this perception, which is ninety-nine per cent of the entire treatment. "All things are possible to him that believeth." Never begin affirming until you have brought everything into its proper relation to God; then you will realize that no other affirmation is necessary. "Before you ask, you shall receive." Learn these statements and include them in your Silence every day. They are positive statements of the Truth of each of us:

I am conscious of the Presence of God, here and now.

Infinite Mind, in all its fullness, is present within me, and about me everywhere.

Infinite Mind sustains me, and sustains all.

Infinite Love enfolds me, and enfolds all.

"The Lord is my Shepherd; I shall not want."

Thursday. Mark 14:12-16; John 13:1-20.

Infinite Love guides me into the good already prepared.

Love exalts all service.

All my activities this day express the Christ service.

Every service for others is rendered as unto the Christ.

"A new commandment I give unto you, that ye love one another."

Friday. Luke 22:39-47; John 18:2-12, 19-24, 28-40; 19; 1-30.

The darkest hour is illumined by unwavering faith in God.

I know that my Redeemer lives in the unfailing

light of God in my soul.

I know that my dear ones can never be where God is not.

Saturday. John 19:31-42; Matthew 27:62-66.

"Where I have not understood, there am I silent."

The promises of God cannot fail; he says:

"Fear not, I am with thee; I am thy God; I will strengthen thee, yea, I will help thee."

Easter Sunday. John 20:1-32.

I rejoice in the power of the One Life.

"I am the resurrection and the Life."

"All power is given unto me . . . I am with you always."

Christ in me is the ever radiant, all-conquering power.

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IN GOD WE TRUST

A Correspondence Concerning Forgiveness and Punishment

(Reply to Letter of Last Week)

My Dear Miss R.—:

Let me give you a real key to the solution of all problems, whether personal, political, national or spiritual. Get fixed in your thought so deeply that it is the first thing that comes to you, whether in relation to a problem or just in thinking, that *God and God in action is all there is*. Don't let any fact, or question, or argument change this *conviction*, and do let it become a conviction. Now imagine, for sake of illustration, a line drawn across a blackboard; this line stands for God, and all that God is,—Love, Power, Wisdom, Life, Joy, Abundance. Love is the nature. Power is the strength, Wisdom is the understanding and knowledge, Life is the activity, Joy is the happiness and Abundance is the supply of the "God in action," or of you and me.

Remember that God, and God in action is all there is, and we are the expression of this Infinite, loving Source, brought forth by it, within it, and so must be like it in potentiality. Now keep in thought that this line is the Cause, the reason, the truth of all existence, and anything that falls below it is not true. Anything that is not loving, is just an opinion, and anything that is weak is just a misapprehension; (and love includes forgiveness). Anything that is not measuring up to that line will have to be brought up, for the time is coming when "every knee shall bow," and none shall say "knowest thou the Lord;" this is the time when all things shall have been brought up to that line. If the action is not God-like it is not true.

Now we have a premise to start with, a place of true judgment. If *all* the nations had been true to that which is the truth of them there could never have been such a train of circumstances as could result in anything so far below the line of truth, as war. And since we know that war is below the line (to carry out the metaphor) all things that are on that war level, are below the line and will have to be brought up some way. It is a fact that Germany has not seemed as willing to pay as she might, but had France been truly loving according to the God-love, or had she let the God-love shine out, Germany could not have helped being uplifted. But France has been determined to act upon "an eye for

an eye," and France is paying as well as Germany.

It is easy to be seen, when the real meaning of forgiveness is understood, that the churches (not in the fuller understanding) do not know the meaning of the word at all. They have taught sack-cloth and ashes, retribution, penance. Is that forgiveness? No, that is holding as true something that is not true; holding the sin as real instead of a shadow.

Forgiveness means the wiping out of even the memory of the thing that has seemed below that line of Truth. If we could only realize that we are punished by the sin, not for it. If one is jealous do you think he could be more punished than by it? Think of the mental agony through which a jealous person goes. God does not punish anything. It is punished by reason of the fact that it is below that line and so suffers. That line, by virtue of what it is, cannot fall below itself and still be what it is. That sounds involved, but God cannot be less than God, and still be God. And so God cannot punish for that means vindictiveness and holding as true something that is not true, (for only God and God in action, or God-likeness is true, and one does not, if he knows it, fight a shadow). The mistake your Mother made was in thinking that that line could fall below itself and still be that line.

"Thy sins be forgiven thee." Sin is the missing of the mark, the falling below the line. Now the line is the truth to everyone, and Jesus knew it. The falling below was the sin, and was its own punishment, or inharmony, or sickness. Jesus knew it was a delusion which had been held so close that it seemed a part of the person. And Jesus said, "We will wipe out that thought completely, and you cannot help seeing and knowing that the Truth of you has never changed." See how clear it all is. Truth changes never. The Truth is, that man is one with the Father, in that line, and always has been, so of course our sins are forgiven. There is nothing but a queer dark shadow between us and the Truth of ourselves, and still we cling to the shadow.

Another point about punishment. If we could be happy away from the Father's House, we should not know that we were away. It is usually in our unhappiness, or punishments, that we decide to arise and go to the Father. These punishments are not for vindictiveness but as sign posts, and so, educational, as you feel your Mother judged them.

Denver, Colo.

R. B. S.

WORDS OF APPRECIATION

THE WEEKLY grows better all the while. It is so wide awake to the pulse of the world, in every phase of its awakening from sense to soul.

Lincoln, Nebr.

Mrs. J. M. McV.

I am getting so much good out of the *Daily Studies*. It seems they were written just for me, they are so clear and so simple.

M. K.

Reno, Nev.

The —— number of the *Daily Studies* has been a source of constant inspiration to mother and me. Several in the church have spoken of how helpful they have been. A copy was sent to the editor of the *Century*.

E. B. K.

Oklahoma City, Okla.

Healing Department

HEALTH IS AN ETERNAL VERITY.

It is beautiful to know that health is as much a part of our religion as are goodness and Truth. Some one says, "Holiness is internal health, and health is external holiness." Health is wholeness.

How may we know ourselves whole? Not by looking at the external, for as yet outward conditions are seen through misconception. To see truly we must look at Spirit, think of being Spirit, love Spirit until our vision is clear. Looking at Spirit, thinking of what Spirit is, being steadfast in the understanding of Spirit as all, illuminates our thoughts, and this gives us clear vision.

We see Spirit as wholeness, and in this clear light we see all things in the wholeness of Spirit, for Spirit is All. Our bodies truly are Spirit. Made of the changeless living Substance, the body needs no healing.

Since life is Omnipresence, life's action is taking place everywhere, all the time. * * * God-action takes place always. Emerson says: "Spiritual laws act," and means by this just what we have been saying. God is Law and Law is ever active.

* * * *

We do not create, by our thoughts, nor do we by thinking attract to us anything. God, Infinite Mind, is the only Creator and all that this Mind creates or brings forth is filled with every good thing; so nothing can be attracted to us to add to our fulness.

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.

Looking Beneath the Surface

The practice of introspection is not one to be cultivated as a steady habit, but a man should at least pay sufficient attention to his inner life to know something of its working and development. He can not expect that all will go well with him if he neglects to scrutinize impulses, motives, tendencies and character from time to time any more than he can expect his business to prosper if he fails to familiarize himself with the details of its operation.

* * * *

The man who is physically fit and mentally vigorous and able is only two thirds a man if he be spiritually undeveloped. We pity the keen brain in a frail and imperfect body; we pity the man of muscular strength who lacks all intellectual culture. More to be pitied is the man who, possessing a sound body and an equipped mind, yet lacks the motive power, the vision and the understanding of life's significance which come only through the emancipation and enrichment of the spirit.

Infinite Intelligence brings forth every soul filled with the fullness of Its Nature.

As we think of this Truth we open our thoughts, not to receive more—we have already received all—but to see more and more the Truth of what we are. *All Truth is.* Seeing and knowing it are necessary to one's joy and satisfaction. The more we think of it the more we see and know it.

Let us think these Health Thoughts:

God is our Health now. Our natural state is Health. Health is Truth. To be conscious of Truth is to be conscious of Health. To be conscious is to know and feel that which is positive and true eternally.

Healing is a change from belief in sickness to Consciousness of Health.

Life is changeless Perfection, hence Health is an Eternal Verity. I am ever in health, and it being a phase of God's Omnipresence, is ever in me.

I cannot get out of Health.

From "Truth and Health"—By Fannie P. James

It is the spiritual life of man which is the integrating factor in human personality. Through it he gains wholeness, and all faculties of mind and functions of body are brought into control and related to the tasks and possibilities of living. He cannot be anything but a fractional man, a man incomplete, if he has not discovered this truth and given himself to the realization of all that it means.

* * * *

Are we conscious of that within us which reaches out to God? Can we in the silence of our own souls find fellowship with Him? Is the shaping of life for us a working out in definite purpose and pattern of the thought He has for it? Does life mean for us the fulfillment of a plan in which God is partner and comrade? These are questions we must ask ourselves, and answer honestly, if we would determine whether we are really moving toward the realization of life's largest possibilities.—*The Rocky Mountain News.*

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

II. Sources of the Bible Text.

As the many different streams winding their separate courses down the sides of the great mountain where they take their rise, have a common source in the eternal snows at the summit, so all religions have their source, in the One Originating Spirit.

Because man is fundamentally a spiritual being, begotten of the Spirit, there is that within him which turns intuitively to his Source.

It is supposed that the Semitic race took its rise somewhere in Arabia, and from there "emigrated in an almost unbroken stream to east and north" into the land of the two rivers (Mesopotamia). The Beni-Israels, or wandering Bedouin branch (of whom the Bedouins today are the direct descendants) remained simple shepherd-folk, later fusing with the primeval stock of the country, the Syriacs or Hittites (who brought into the race the so-called Semitic cast of features, which are not Semitic at all, but Hittite, although they became Hebrew in the fusion of the two peoples.) Another branch of the original Semites inter-married with and gradually Semitized Babylon, "whose magnificent culture had been the work of the lost tribe of Accadians" (Indo-Europeans) (*Maspero*), so that two civilizations, if not more, have been acted upon by the same stock, and we find, differently developed in each, identical sources of early legend and story. The close analogies found by scientists today, between the folk-lore of the Babylonian and Hebrew people are thus easily explained if we trace their common heritage.

"The Bible-story, ethnology, the study of skulls, and of racial types all point to the fact that the Jewish people united in themselves the five great qualifications necessary for the establishment of a powerful race. First, a strong stock—this the Jew possessed in his Arab origin; secondly, inbreeding: thirdly, such inbreeding not by haphazard, but carefully regulated, the best breeding only with the best: fourthly, inter-marriage with another race or races: fifthly, as before, careful selection. The Jewish race once formed kept absolutely pure and uncontaminated. It was singleness of purpose and dogged consistency, which made him what he is. The ancient Jew was not a soldier—foreigners furnished the bodyguard of his king; he was no sailor, like his cousins, the Phoenicians, indeed he had a horror of the sea; he was no artist—he had to import craftsmen to build his temple; neither was he a farmer, nor a merchant. What was it then that gave him his wonderful self-confidence, his toughness of character which could overcome every difficulty and trample over the hatred of other races? *It was his belief in the sacred books of the law, the Thora, his faith in the promises of Jehovah, his certainty of belonging to the chosen people of God.*"—Preface to the *Foundations of the Nineteenth Century*. (Chamberlain.)

This stream of the race that sought the hill-country, that clung to the herdsman's life, living and

sleeping under the open skies, learned to lift their thoughts away from the hardships of their life to the Supreme Source; learned to develop their inherent qualities; learned to trust in a "Special Providence" that was immovable in the midst of their wanderings up and down the face of the country. They had solitary hours, alone with their thoughts, and were pioneers, frontiersmen, alike in the outer, and pioneers, frontiersmen, in the development of that Inner Country, the Soul. Even the very stories of Creation took on the narrowly inclusive character which made them seem to belong to themselves alone. These stories were already legends, established concepts, upon which was founded a system of belief and ceremony, known to us as the Jewish religion.

"The process of evolution, of religious rites and ceremonies, has, in its main outlines, been *the same all over the world* and now the continuity and close inter-mixture of the stream can no longer be denied. It is seen that religious evolution through the ages has been practically one." (*Carpenter*.)

"Long before a chapter of the Bible was written there existed an older religious literature, now lost forever. What was the extent of it? What were the contents? How far did it go back? How much of still earlier literature was incorporated in it, songs perhaps, and legends, and thoughts and guesses of the prehistoric days when the world was young. Thus began the early literature of every people. Thus began the making of the Bible. In the very first chapter of Genesis we are carried back to the infancy of the Jewish race, when Abram came wandering out of Ur of the Chaldeas, a thousand years before Moses. For there in the twilight of history, in the cradle of the Hebrew race, there were around him prehistoric legends. These legends were primitive, childish, grotesque in parts, and they clearly belonged to a people who believed in many gods. They were blind guesses of the old child races, long ago, puzzling in wonder over the mystery of creation, blind guesses about a Creator. * * * In 1853, the tablets of Nineveh were discovered among which were found the Creation and Deluge Tablets that when deciphered by the British Museum, gave us the first inkling of the coincidences between the Babylonian and Genesis stories." (*Smyth*.)

Long trained, to think the Bible as directly inspired by God, this naturalistic study of a sacred book has been difficult of acceptance for many. But nothing is lost and everything is gained by remembering that the purpose of the Bible is not to relate infallible facts, or exact science, but *man's unfolding concept of the Living God*.

"There is an evident and important difference between statements of fact and statements of truth, and ignoring that difference has involved Bible students in needless perplexity. A statement which agrees with an outward and objective existence is a fact; a statement which agrees with subjective and

invisible principle is a truth. It is a matter of absolute unimportance to us, whether in all particulars, Hebrew history accords with the facts; but it is of the utmost importance for us to know whether or not its statements accord with the Truth." (Lyman Abbott.)

The point for us to keep in thought during our study is, man's constant struggle to see God, "to trace the consciousness of God in the soul of man," and whether it comes through myth, inspiration, biography, or history, let us rejoice that through all ages, man has perceived, treasured, and, to some degree, applied the Truth.

"Truth is an eternal, changeless fullness that filleth all in all. In it we live, move and have our being. It has always been within and around us, while we have passed our days searching for it, as fishes seeking the sea. * * * The promise is not that we shall be something that we were not, and so be freed, but that we shall learn the Truth of what is, the Truth that is changeless, as it was in the beginning, it is now, and ever shall be. It is a matter then of seeing, and of knowing what we did not before see or know." (*Truth and Health*.)

Bibliography: "*Truth and Health*," (Fannie B. James); "*The Foundations of the Nineteenth Century*," (Chamberlain, Introduction and chapters on the Jews' Entrance into the Western World); "*Life and Literature of the Hebrew People*," (Lyman Abbott); "*Pagan and Christian Creeds*," (Edward Carpenter); "*Orpheus*," (S. Rinach); "*The Story of the Bible*," (Smythe); "*Studies*," (Maspero).

The next article will be on *The Divine Science View of Creation*.

Quoted from "The Bible in the Making"

BY J. PATTERSON SMYTH.

In the Light of Modern Research.

The world would give a good deal today for the recovery of that ancient lore which inspiration caught up afterwards and brought into the Bible. Possibly the explorer's spade may yet find parts of it as it has found much older matter.

Meanwhile it will be enlightening here to indicate what traces have been found. Here is a list, resting in the main on definite evidence in the Scriptures:

Ancient Lore

The old Semitic legends of the Creation and the Deluge from the cradle of the Hebrew race, not in their crude pagan form, but purified and transfigured after contact for centuries with the religious life of Israel.

Ballads and Folksongs of earliest days sung around the camp-fires and in the tribal gatherings.

Oral histories of great deeds of the past told by the story-tellers at feast and festival.

Cuneiform inscriptions on tiles, the probable originals of Gen. 14. Cycles of legends of patriarchs, current among the people and preserved at the sanctuaries connected with their names—Shechem, Bethel, Shiloh, Mahanaim.

Codes of ancient laws, oral or written, originating with Moses—among these the *Book of the Covenant*, the *Law of Holiness*, and, prominent among all, the *Ten Commandments*.

Stories of the Exodus, written records of the desert journeys. Directions about worship. Teachings of Moses

The Book of the Wars of Jehovah, The Book of Jasher, The Book of Nathan, The Book of Gad, The Acts of Solomon, The Chronicles of the Kings of Judah, The Chronicles of Israel, Sheets of Psalms, from the temple choir desks, *Collections of Proverbs* by the men of Hezekiah (Prov. 25:1), the sermons and predictions of the Prophets, some of which were written down by the prophets or their disciples.

Bibles before the Bible: *The Bible of Southern Judah*, (the Jahvist Bible, ninth century B. C.). *The Bible of Northern Israel* (the Elohist Bible, eighth century B. C.) *The Book of Deuteronomy* (621 B. C.) *The Book of Priests*.

This is all that we can find of the lost sacred literature which was extant in the days of the prophets and kings. What the extent of it was, no man can tell.

It was not "Bible." We cannot yet assume the thought of a Bible. The need has not yet come. Religion was kept alive for Israel by the worship of Jehovah, by the oral teachings of the priests, by the inspired utterances of the prophets.

But the idea of a Bible had already taken root and was growing. Doubtless the *Ten Commandments* were venerated as divine. *The Book of the Covenant* and *The Law of Holiness* stood prominent among the laws. The prophets' sermons were regarded as inspired: Here already was the essential idea of a Bible. And surely we are not wrong in thinking that a Divine Providence was guiding the writers of the old history and literature—that unconscious preparation for the Bible that was to be.

(*Additional Note*: About the year 450 B. C., under the supervision of Nehemiah, the governor, and Ezra, the scribe, after the return of the Jews from Babylon, the books, or rolls, of the Old Testament were gathered together. The scribes were the custodians of the sacred rolls and to them was given the work of transcribing. Of course none of the original manuscripts are extant. The Greeks of Alexandria completed a translation of the Old Testament from existing Hebrew copies about 230 B. C., known as the *Septuagint*. This is the oldest and most famous version and was adopted by the early Christian Church.)

OUR SUMMER SCHOOL

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

This early date has been chosen in order that delegates from the West may have this week of study on their way to the I. N. T. A. Congress to be held at Washington, D. C., June 17-24.

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