

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

MAY 19, 1923

Number 20

After the Resurrection

BY NONA L. BROOKS

WHEN one studies the life of Jesus, and gets the real meaning, he has the pearl of great price. In order to realize the truth of this greatest of all lives, it is necessary to change our point of view. We have over-emphasized Jesus' divinity, and said too little about his humanity. The balanced thinker takes into consideration, the human side of the man as well as the divine. Jesus stands out as the one in all the world who did this to perfection.

Jesus realized not only for himself, his divine inheritance, but he realized that he belonged to humanity also. He shared God-Life and was endowed with God-Wisdom and Power, but he saw that his work was the sharing of this realization with humanity. His emphasis was put upon the One Father and the truth of our relationship to the One Power in living our lives. His healing and all his demonstration was an evidence of his perfect realization of man's divine endowment. He shared God-Life and knew it; he shared the life of the race, and expressed the human phase in his love for his fellow men. Jesus sympathized with men in their experiences, lightening the burden and pointing the way to truer thinking—to a consciousness of the Father.

In his sharing of the life of the race, Jesus taught us the meaning of brotherhood, and showed us that his concept of the Father was different from the usual one. To him there was the deep, true, inner bond of life. Father and brother had the heart meaning, and his works of love to men, as well as his marvelous consciousness, evidence his balance of divinity and humanity in his life.

Many say, "Jesus is so different, so far above us! How can we get power from his words and works?" The difference between Jesus and other men—between Jesus and you and me, is that of attainment. Jesus attained! We are attaining! The gift of Life Divine is ours in proportion as we share it in consciousness.

Jesus worked his way step by step—steadily, persistently, to the perfect consciousness of Oneness with the Father. Hence his life is an example to us all. As we study his life, we see, hear, and feel to a small degree what he felt; his expressions in word and deed, reveal to us that his life was based on the same principles that we may base ours upon—love and integrity. These principles upon which all true living is based.

We are all born into the life of God, and share it whether we know it or not. Life based on the two

greatest of all principles—integrity and love—is the real life—Jesus lived it! The supreme thing in the Universe is Love Divine. Jesus knew it! The supreme practice is integrity. Jesus' life proved it!

Paul said to the Romans, "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ shall also quicken your mortal bodies by his spirit that dwelleth in you." It is possible for all men to live as Jesus did, if they are willing to live in love and practice integrity in meeting every experience. In Hebrews we are told that "He was in all points tempted like as we are." If Jesus had been born different this could not be true. The glory of his life is that he was tempted and met the temptation in the spirit of the Presence, turning each obstacle into a stepping-stone, until he rose to the heights of the Resurrection Morn. Jesus lived a life of steadfast endeavor and as a result he realized in successive hours God's Presence and Power. There was no theory, nor anything supernatural in his life. It was divinely natural. There is only one Law—that which works in our lives, as well as in the life of Jesus. He co-operated with the Law perfectly in the hardest places and grew in the spirit of righteousness until he was ready for resurrection—ready to rise again in the glory of the spirit.

After the Resurrection—what then? Suppose we had felt the world against us even unto a lonely death, as the recompense of a life given to healing, to blessing, and to speaking the word of life, that no one had raised a voice to help, that even the small group to whose members we had opened our heart and given our confidence, had scattered at the hour of darkness, I wonder what our reaction would have been. And what of the one who denied him three times?

Jesus so loved that he met all this with non-resistance. His first thought after the Resurrection was for his disciples' welfare. He remembered nothing of the wrong doing. No, he did not remind his disciples that they had forsaken him. Jesus did not cry, "How could you forsake me in the hour of trial?" But he turned to them in love, understanding their fear. How great was their disappointment with everything gone and no visible kingdom established!

What more did he do? On the Sunday morn when Magdalene and the other Mary came to the tomb and found it empty, and when upon hearing the words of the Angel, they were turning away, Jesus met them. "Go tell my brethren that they go

into Galilee, and there they shall see me." Those blessed eleven did not believe even when their master appeared unto them. They thought they had seen a ghost.

Jesus showed the eleven that he was among them as one who serves. And he said unto them, "Go ye into all the world and preach the gospel to every creature."

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues.

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." These are the signs that follow in each life. We may cast out criticism, greed, injustice, all devils. We shall speak with new tongues—words of life, love, truth, beauty, good. We shall lift everything low in tendency and translate it into good. Nothing will harm us, food or poison. There is nothing in the universe that can harm the soul who stands in the consciousness of God's Presence.

Let us carry with us the closing picture of the Resurrection. The fishermen are returning after a night of fishing, Jesus stands upon the shore. "Children have ye any meat," he asks. They answer, "no." He tells them where to cast their net—and lo, their nets are full! Then Jesus lays a fire and cooks a breakfast for these fishermen. He is among them as one who serves. In the Resurrection Consciousness, illumined with the Light of Truth, he thinks of the comfort of his brethren. Jesus never forgets to serve. He who realized his Divinity in all its richness of spiritual power, likewise realized his humanity, in all its fullness of human love.

Light

Day after day I looked upon the white
Thin clouds of winter, at the bleak gray sky,
My heart was bleaker—it held agony,
And loneliness, and shame. Night after night
I whispered to myself, "Man has a light,
Oh! I must find that light." I prayed 'till I
Did feel its glow. My little room seemed high
And without walls. I saw the dawn grow bright,
Though not so bright as dawn within my heart;
From my defeat I had gained victory.
I thanked God for the hard road I had trod,
I thanked Him for each heartache and each smart,
"That light that never was on land or sea,"
I thanked Him for it, and I found it—God.

—MAY THOMAS MILAM.

"What, indeed, is true civilization? By its fruits you shall know it. It is not dominion, wealth, material luxury; nay, not even a great literature and education widespread, good though these may be. Civilization is not a veneer; it must penetrate to the very heart and core of the societies of men. Its true signs are, thought for woman, the frank recognition of human brotherhood irrespective of race or color or nation or religion, the narrowing of the domain of mere force as a governing factor in the world, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice. Civilization is not an aggregation of things, it is a consecration of soul."—CHIEF JUSTICE RUSSELL before the American Bar Association.

Service

BY R. H. MERRIAM

Service in a broad sense includes our every thought, word, and deed, directed towards, spoken to, or expressed in behalf of, someone other than ourselves. Whatever the motive behind the particular service may be, each service rendered receives recompense in some form or another according to the quality and quantity.

Service is the giving of whatever we have to give, and as it is inevitable that we are required according to the underlying intent behind the service, it is very apparent that our motives should be free from any thought other than a sincere desire to assist to the extent of our understanding and ability.

In our busy lives we daily have countless opportunities to serve. How are we measuring? Are we recognizing these occasions for service, and giving freely and unselfishly, or are we grudgingly doing just what we feel obliged to do? Too many, undoubtedly, serve in just such a spirit, the means, rather than the end, predominating the motive behind service. Such service is selfish in its quality, and the resultant return can never be worth while.

True service springs from the heart, and is given without thought of return and, therefore, unselfishly. It is the outpouring of a loving, joyous nature expressed in kindly and generous words and deeds. Such service receives immeasurable recompense as love is the controlling power which actuates the service and determines the reward. Service of this quality is what we must all endeavor to give, as it alone is enduring and assures lasting returns.

"God is Love" and since He is also Omnipotence and Omnipresence, Divine Love is all-powerful and ever-present. Being no respecter of persons, Love is common to all alike, and as we understand this great impersonal force we learn to express Love in our every thought, word, or deed. Since the manifestations of God are the only realities, it follows that service based on love is the only true and enduring kind. The principal characteristics of Love are unselfishness, sincerity, generosity, patience, humility, courtesy, good temper, guilelessness, and real service is characterized by the presence of these qualities. Service actuated by self-interest, is never fruitful. To truly serve as God intends we should, we must forget the personal self by letting the Love-Light shine through our every service. It is the divine intention that we serve each other, as by so doing, we glorify Our Father, Who is the Alpha and Omega of life.

If we serve not our brother-man truly, how may we expect God to pour out upon us of His great treasure? Therein lies most of our disappointments. We expect something for nothing, being either ignorant of, or disobedient to, that infallible law "with what measure ye mete, it shall be measured to you again."

"God, the Great Giver, can only enrich fully those lives that are poured out in fullest measure for others." If we will look about us we shall perceive that those who truly serve most, have been the most richly blessed. The sure road to happiness begins in a heart filled with love or service and lies through the hearts of others. Don't give grudgingly, but be joyously generous, receiving in return "good measure, pressed down, and running over."

A Letter from the Orient

December 24, we went into Damascus by auto. It was a delightful drive, though it rained part of the day and such roads as our western country hardly dreams of. They were as fine as any we have and much wider. Back and forth up the hills of Lebanon, which lie between Beirut and Damascus, village after village of large well-kept buildings; clinging to the sides of the hills and all of the same tawny color; and stones! You never saw so many stones. Fields were a series of thick and high stone walls making a terrace wide enough for one row of olive trees; then another wall and another row of trees—a prosperous looking country, with all the barrenness. Then we saw our first caravan of camels. We passed a great many that day.

We passed the lovely snow-clad Lebanon mountains and came to Mount Hermon, a beautiful mountain. These peaks are 11,000 feet high and seen from sea level, you may know the majesty of them. I could see Hermon from the balcony of my room at Damascus and we could still see it as far south as Jericho.

Damascus was all that one could desire for orientalism. We went through the bazaars again and again, narrow streets through which donkeys and camels were taken and the booths open to the street are only a few feet deep. Everything was made by hand. Nails were pounded out one at a time. Link chains were welded, and tools pounded out by these men, the strokes of their hammers in perfect, systematic order. In the woodwork, holes were bored and the lathes turned by a strap wound twice around and worked by pulling first one end of the strap and then the other. Children help by pulling the strap. Grindstones turn the same way; but here the two ends were fastened to a boy's waist and he whirled first one way then the other, and it seemed to be great play to him. A woman ground the grain or rather cracked the kernel with the ten thousand year old mill stones, turning the upper one upon the lower by heavy wooden pegs inserted in holes. And so is was through all the shops. Looms for weaving and little children helping by switching the warp back and forth. But somehow Damascus gave us a good feeling; all the little children were at work, but it was with their parents and there seemed to be a good feeling about it, and there were almost no beggars. I think we were not approached more than a dozen times while there, by beggars, then it was by boys in the veritable sackcloth, and ragged. Beirut calls Damascus "The kitchen of Syria," meaning they have plenty to eat, and it is so as far as we could judge from the markets. The food, meats, vegetables and fruit all looked of such good quality and the finest candy, or as fine as I ever had, we bought there. One thing made me feel sad there, and that was the brass factory. One might almost believe that American system was back of that; it partook of the aspect of a factory and the hammering was done by girls, some of them not over seven or eight years old, and from that up. They did not look as happy as the ones in the street.

From Damascus to Semakh, at the southern point of the sea of Galilee, by train, was through a most desolate country; almost no verdure, but the giant cactus of the prickly-pear variety; yellow, pictures-

que hills, and miles upon miles of what looked like wonderful farming land, except that the fields were as full of stones as thick as one could put peas in the bottom of a dish. There was evidence of efforts at clearing some of these fields, but after piling wall after wall of the stones, the new crop seemed almost as thick as before they began.

We passed many camps of Bedouins; tents with straw matting walls and black canvas tops; a few goats, a few camels, dogs and children. A strange life surely. In Damascus we were told they call the Bedouins the "beasts of the desert." They are picturesque; the men are tall and walk like princes. The camels provide them with meat, milk, hair for cloth and are their beasts of burden. They buy their bread in the towns, but have no greens.

I have often thought of our carefully wrapped "sanitary" bread at home. Here bread is everywhere and in almost every condition. I saw one wagon load, a two-wheeled cart, with large crates piled full of loaves of bread and two gunny sacks of something on top.

They have a peculiar flat cake of bread, and in Damascus we saw them baking it. It was set to rise in small loaves, about what would go into two or three of our buns. When it was light, a boy would take it, pat it out flat and then whirl it on his hands until it was very thin and about 14 inches across. He laid this on a thick, flat cushion and another putting his hand under the cushion plastered the cake on the inside of the rounded top of the furnace. He would have six, perhaps more, in there at once. I think it was a charcoal fire. In the lunch we got at Nazareth, to eat along the way, we had one of these cakes and it made a very good sandwich.

We reached Semakh in the late afternoon and had a sunset drive up to Tiberius (Galilee), an hour and a half away. The sea was very beautiful and the colors were the violet and wisteria shades that are peculiar to the hills about Athens. After reaching our hotel, we went down to the sea again and enjoyed the twilight there with the memories of the life that had been lived there so long ago.

I suppose there was a more imposing city there in Jesus' time, but it is a growing place now with much building on the outskirts. It is the most important city, I suppose, of Galilee. The following morning we went by auto to the site of Capernaum at the head of the lake. We had to walk a mile or more to the spot. There are only ruins now of an old synagogue and many foundation stones and columns about, all walled in. The sea, hills and grounds surrounding are necessarily what they were when Jesus lived there and were so much more to me than the sites in Jerusalem that have been contested over and built over again and again. Galilee was a memory. We had to return through Tiberius then and on over the hills through Coma, Nazareth, Shechem to Jerusalem.

At Nazareth we stopped and drank at Mary's Well at the edge of town, the same well, or spring perhaps further back, where Jesus and his mother must have often been, and where Lew Wallace pictures Jesus giving the cup of water to the young Ben Hur. We did not go into the churches there; they seemed to

Healing Department

"I, a living soul, stand before the Lord, with the light of His glory shining through me."

"When has a man found the treasure?

When he has found his soul. When he is filled with joy and peace. When he knows that love for man and beast and things is life."

Jesus said that where our treasure is there will our heart be also.

The soul is the real treasure. It is the storehouse of the Infinite in man.

It is there we find the vital realities of life. It is the fountain head of wisdom, love, power, life, joy, freedom, purity, order, law, harmony.

Within this sacred holy of holies there can proceed forth only these qualities of Spirit, and we find peace, restfulness and satisfaction.

Let us now turn our attention wholly to this truth, "God is the rewarder of them that diligently seek him." This is one of the surest statements contained in the Bible. When we really seek God, *we find God*. It is an unfailing law of mind, that what we give our attention to, with diligence and enthusiasm, we receive as a reward, or as a result of law.

Our mental concepts are as so many moulds or patterns which God fills with his unfailing substance. If the concept is small in its dimension the result is likewise. Faith in a little good gets just what it asks. Therefore place faith in unlimited good.

There are certain divine laws by and through which good manifests. They can never be set aside; they cannot be changed. It is only as we become aware of the law and work in line with it, that our life moves in an orderly, lawful, harmonious way. It means finding the soul.

Our faith in God as the *All in all*, is the first requirement.

Our faith in man as the expression of the All in all, is the second.

Our faith in the nature of God being the nature of man, is the third.

Faith that with God all things are possible, is the fourth.

In this consciousness we can ask what we will and it shall be done unto us.

We can say, as Paul said, "All things are yours; ye are Christ's and Christ is God's."

Love is life, life is motion; circulation takes place through love. Love sets free. It is conscious unity with God.

TESTIMONIAL

Less than two years ago, before I became interested in Divine Science, my life was lived in darkness. I could see no light. I did not even know that there was a Light. I was not only sick in body, but in mind and soul as well. I had been in a sanatorium for a year. The doctors said I had an abscess on my left lung for which there was no cure, but the knife, and the operation was too dangerous to be undertaken. I might live for ten years, but it was doubtful, and probably I would grow steadily worse each year.

I felt only anger and hate and rebellion in my heart, not only for my physical life, but toward my personal life—my daily living one.

After I had attended the Divine Science church for a short while, I heard a sermon which I remember well. The text was a Bible one, "Nothing shall by any means hurt you!" As I listened to the words of freedom, I could not see for the tears that were

blinding me. "*Nothing shall by any means hurt you!*" My body was in pain and distress, my mind in confusion and my life was torn and shaken, but still I believed the message of life and hope I heard that morning. It was not true for me at that time certainly, but I believed that it could be. How, I did not know—but I believed.

And now after two years, though I sometimes walk in darkness, I have seen the Light. I know that Light is shining in and on my life. I know that it will never leave me, and I could not leave it if I would.

As I walked home from our new church this morning and watched the falling leaves, I thought of that dark hour two years ago, and I felt the Light in and around me, and I knew that that Light was God, and that now, for me, indeed, had opened up "new heaven and a new earth."

Mrs. J. T. M.

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

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

The Divine Science Weekly

Published and copyrighted by The Colorado College of Divine Science, 1819 East Fourteenth Avenue, Denver, Colorado, Nona L. Brooks, President.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1919.

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Yearly subscriptions two dollars. Single copy ten cents.
Foreign subscriptions two dollars and fifty cents.

IN GOD WE TRUST

Notes from Talks Given at The *Young Mothers' Club*

How shall a mother think about her child? Impress upon yourself the idea that it is God's child, not ours—merely trusted to us to give our truest and best to. What a wonderful thought this is, and it gives to mothers the most enviable position in the world at all times. Give thought to what this means. A Mother—the word alone implies so much.

Realize this is God's child expressed through you, and it cannot be other than perfect, for it is created and brought forth a perfect image and likeness of God or Good. Let this be your guide in judging and training your child at all times. Realize that your truest and best does not mean giving a child its way at all times, but demand obedience by the deeper understanding of this child. Give it the best you have in this way, for if you do not teach obedience, the Law of life does. Teach Integrity at all times.

Do not let the belief in heredity have a place in your thought; for as a child of God, no child can inherit anything but good. Study and train your child not for just now but for his place in the world.

Begin from the time a child is laid in your arms, knowing its Divine Nature, and from then on know that Divine Love always knows and guides. Teach your children by living not saying. Let your own light so shine that his mistakes are unseen; do not nag or criticise. Turn within for the truth and the way, the I AM will guide. Do not use physical correction; teach loving service from the beginning; then it is unnecessary. Never fail to impress the point of thankfulness at all times both upon the child and yourself. Show your appreciation for the things he does and he will love to help. Teach him by your own living and make the home truly a House of God.

Truth is the only safeguard at all time, regardless of the place. We must apply the truth, for Life is governed by law; therefore truth is the only safeguard. Our home life—everything is changed, when we apply the truth in an impersonal way. Leaving out myself, let us as mothers be willing to pay any price for truth, for if we make it the supreme thing, it is supreme. In regard to the sex question let us cleanse our own thought. Teach children from the beginning through flowers and animals. Nothing that God creates does man have to be ashamed of. It is man's abuse of these gifts that

has made us ashamed of them. All created energy is God energy, show the children this through a flower box. God, sun and water give the flower seeds, and all seeds energy to grow. The Mother bird holds the egg, and keeps it warm; then it comes forth as a bird. Teach Purity and Love. Never tell a child how unattractive he or she is. This takes away self respect. In regard to boys do not feel because they are boys just anything is good enough for them. Give them the best and teach them in this way to admire and want the best there is.

We speak of the children of today as the children of promise. The children are holding in their hands something to give to the world. Froebel says, "Do not ignore or press the child's traits. Teach by example; realize the responsibility that this is. Teach mainly Love and courtesy. The keynote of the New Testament is Love. The keynote of the Old is obedience. If we do not demand obedience, later the world demands it." Froebel talks of the struggle with Unity. The Law of Life does not remove all things of inharmony as we walk through life. Never say, "I haven't time to fool with you," when a child says, "What shall I do next?" See that he has something to do, for this is always a danger signal. Do not be selfish. In order to help the child let him enjoy home. Do not feel cross, if he disturbs the house a little bit. Teach him to help when he is small; this helps him to grow in character. Don't suppress. Don't frighten a child. Don't attribute wrong motives to him.

Greater faith brings greater results. There is an understanding faith and a blind faith. While blind faith will bring results, still if we know what we have faith in and why we have it our results are better. A mother must have faith in truth which she KNOWS is in her child, for we must recognize the God Presence in each one. We must realize that God is greater than anything that can come to our children; help them to avoid the mistakes that we made. Let us not emphasize faults, but go within and find the God Spirit. We must declare that God is with us and our children at all times, and this training cannot be begun too young. A mother, to be a successful mother, must have control of herself at all times. Faith and Love go hand in hand and the more faith we have the more love we have. Love is the fulfilling of the law.

Faith and Works

Even so, faith, if it hath not works, is dead, being alone.

Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works and I will show thee *my* faith by my works.

Ye see then how by works a man is justified and not by faith only.

The Divine Science Reading Room, 416-417
Barth Block (corner 16th and Stout Sts.),
will be open daily except Sunday. You will
always be welcome, especially at the noon-hour
Healing Service.

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

ABRAHAM AND ISAAC

(Read Gen. XVIII-XXIV.)

Lesson X.

Abraham's faith in the birth of an heir was further strengthened by the appearance of heavenly visitors, and the account of his entertainment of them is a true and graphic picture of oriental hospitality.

Seated in the door of his tent to escape the heat of the noonday sun, Abraham lifted up his eyes and beheld three strangers approaching. He met them with typical oriental courtesy, offering all that he had and making their acceptance seem a favor to him rather than to them. He called upon Sarah to prepare the bread, according to the custom of the desert tribes even at the present day; and he himself served them under the wide-spreading oaks of Mamre, showing that he recognized that he was entertaining no ordinary guests.

As the visitors were departing, the promise was again given to the aged patriarch and his wife that an heir would be born to them within the year. Sarah's skeptical laughter brought reproof from the Lord and is supposed to account for the name Isaac which is connected with a Hebrew verb meaning to laugh.

"And Abraham went with them to bring them on their way" and, as they looked toward Sodom and Gomorrah, the Lord revealed to Abraham his purpose regarding these cities.

Abraham's conception of a God who argued and bargained was still a very elemental one, but He was a God who could be approached, and Abraham's implicit faith in His justice was shown in his questions, "Shall not the God of all the earth do right?"

The overwhelming majority of the wicked silenced even Abraham's petitions, but the deliverance of Lot and his family justified Abraham's faith in a just God.

Sodom and Gomorrah are believed to have been located in the Jordan valley which is still the scene of frequent earth quakes. The ports of petroleum, the sulphur springs and the evidence of volcanic action probably all combine to perpetuate the story of the destruction of these cities. Similar stories of the destruction of other cities because of the conduct of their inhabitants are still current in various parts of the world.

With the birth of Isaac, there must have come to Abraham and Sarah an increasing realization that their God was a God to whom nothing was impossible. They knew not only the joy of parent-hood but their faith in the promises was strengthened. Through their son the new nation would descend and the "blessing" come to the whole world.

It is hard to understand Abraham's acquiescence in Sarah's treatment of Hagar, but he was acting in accordance with the Hebrew ideal of justice and devotion to his wife.

Hagar's rebellious attitude brought about her dismissal; but in the wilderness, she was not forsaken. The Angel of the Lord again spoke to her and repeated the promise that Ishmael should become the father of a great nation. It is through Ishmael that

many authorities trace the origin of the Arabs and the Mohammedan religion.

Paul calls the lesson of the two brothers an allegory. "The son of the bond woman is born 'after the flesh' and is unruly, unspiritual, untrue. The son of the free woman is by promise, free, true, real. 'Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman.'" (Lawson.) We are to cast out the false concept of ourselves and claim our true inheritance.

In order to understand the sacrifice of Isaac we must consider the primitive age in which Abraham lived. Ancient history as well as mythology is full of instances of child sacrifice. Hebrew records show that the custom of sacrificing the first born existed in Judah as late as the days preceding the exile.

Perhaps Abraham was influenced by the religious zeal of the pagan fathers around him; for back of this unspeakable cruel custom, we find the desire of man to gain favor with his god by offering his dearest possession, his child. While the head of the family of these nomadic tribes had absolute power over the lives of all, there must have been a deeply-rooted belief in the value of such sacrifices or fathers and mothers could not have so outraged their love for their children.

Surrounded by such influences, we can understand why there came to this man of faith, a compelling impulse to prove his devotion to his God. This impulse which said, "Take thine only son Isaac, into the land of Moriah and offer him for a burnt offering," was regarded by a primitive people as a direct command from the Lord.

"Self sacrifice is the supreme test of faith and Abraham was not found wanting." He rose up early in the morning, took his son and two of his servants and journeyed to the place of which the Lord had told him.

It is difficult to conceive of a more sublime faith than is found in Abraham's answer to Isaac's question "My son, God will provide himself a lamb." It was blind faith carried to the extreme, but it carried the conviction that while God might take away the son of his old age in whom the promises were to be fulfilled, yet a God who was Almighty would carry out His promises.

The final arrangements were made, but the Angel of the Lord stayed the hand of Abraham, telling him that God recognized his faith and did not require the sacrifice of Isaac. Abraham sacrificed a ram which had been caught in the bushes, and called this place Jehoval—jireh, "In the mount of the Lord it shall be seen." Abraham, by his obedience to his highest concept, had caught the deeper meaning of sacrifice, and his faith was again strengthened by a confirmation of the promises.

With the death of Sarah, Abraham's earthly ties were becoming gradually broken and in accordance with oriental customs, he bargained with the Hittites for the possession of a burial place for himself

and his family. The great Mohammedan mosque at Hebron is said to have been built over the burial place of the Jewish patriarchs and it is carefully guarded by the Mohammedans.

The story of the wooing and marriage of Isaac and Rebekah is a charming picture of patriarchal marriage customs. The sending of a deputy instead of Isaac is in accordance with Eastern custom even at the present day.

Abraham, being advanced in years and fearing that Isaac might take a wife from the Canaanites decided to arrange a marriage for him. Upon this event depended the fulfillment of the promises of Jehovah and the oath required of the servant was a solemn and binding one.

The servant, who was doubtless the Elezzer of Damascus mentioned in a previous chapter, was a man of integrity, and he executed his mission with dignity and wisdom. He took ten camels that he might impress those whom he met with his master's prosperity and ornaments of gold and silver to offer the prospective bride.

His prayer as he waited without the city walls showed a deep faith and trust in the God of his master. The appearance of Rebekah who proved to be the grand daughter of his master's brother was to him the sign for which he had prayed.

The offer of marriage was made to Rebekah's family and was accepted by them but the final decision was left to Rebekah. She accepted the offer and departed with the servant after receiving the blessing of her kinsmen.

The climax of this interesting narrative was reached in the picturesque meeting of Isaac and Rebekah "in the fields at eventide." Rebekah found favor in Isaac's sight "and she became his wife and he loved her; and Isaac was comforted after his mother's death."

Our story ends with the passing of Abraham who "died in a good old age" and was buried by his sons Isaac and Ishmael in the cave in the field of Ephron which he had purchased from the sons of Heth.

We are told that God blessed Isaac and that he dwelt by the well Lahai-roi. He had many of Abraham's characteristics, but not his strength of character nor his commanding faith. He maintained "a relatively neutral attitude, living and dying in peaceful relations with his neighbors, keeping intact his birthright of belief and letting his worldly affairs shape themselves."

The outstanding characteristic of Abraham's life is faith. Faith was the great discovery that he made for the race. There are two kinds of faith; the passive or blind and the active or illumined faith. "Abraham's faith was passive; an implicit dependence upon and committal to the will and mandate of God" (Genung).

We may take the sacrifice of Isaac on the part of Abraham as a symbol of the thinking process going on in the minds of men. It is a stage in spiritual development.

Abraham, or one like him, stands on one of the rounds of the ladder of which Jesus stands at the top—the ladder of spiritual Realization. Abraham had listened always to what he thought was the true Inner Voice, and it had seemed to prompt the sacrifice of his son. Perhaps it had come to him that

he had been selfish in his enjoyment of this long-desired son and that he had not lived up to the covenant. Rather than be unfaithful to the highest he knew, he was willing to give up the one thing that meant most to him. When he was willing to surrender all that was dear to him, he heard the Voice of Spirit speaking to him in terms of life and love. Surely he must have climbed several rounds of the ladder of development or he could not have heard the Inner Voice speaking the words that are Spirit and are life and that showed the futility of sacrifice in the limited way in which his ancestors had understood it. We can see here the way in which his faith was becoming illumined.

It is not in the sacrifice, but in the consecration of that which is dear to us that man grows in realization. In the consecration of our purpose and dedication of our lives to service we see the great growth that man makes in coming up from blind faith to illumined faith. Dedication also means a giving of ourselves, of what we are, not only of what we have. It is in this process of giving that we come out of the personal into the universal, which is true co-operation with the law.

True faith is the activity in the life of him who overcometh, who comes up over petty personal beliefs and desires into understanding of the Universal.

A LETTER FROM THE ORIENT

(Continued from Page 3)

spoil the spell of memories, but the Nazareth of old must have clung to the side of the hill as this one does; the sunsets are the same; many of its people might have been the same. The women going for water carry away the graceful jar upon their heads. I wish you could have seen one young woman drawing water from a well within the temple enclosure at Jerusalem. She drew it up from a deep well, hand over hand, with such strength and grace; emptying the pail three or four times to fill the can she would carry. Then she lifted a heavy can to the head of another woman, who might have been her mother, and the other one to her own, stepping off with the freedom of carrying no weight.

Here I want to say that the European overcoat and the Standard Oil tin cans are doing much to spoil the picturesqueness of this country and I wish to enter a protest. The Bedouin or the Arab with long white or dark robes and over all the long coat of brown, black or grey striped homespun, with turban above and native sandals or shoes on his feet is an object of beauty; but when he covers these same robes with the European overcoat and puts on American shoes and a Turkish fez, he is a sight to behold.

(MRS.) ANNA BULLEN.

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