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The Resurrection of Man—Easter Sermon

BY NONA L. BROOKS.

THE word—Resurrection—means *rising again*. Notice the meaning, rising again. We come forth from the Father, Who loves us into expression, and gradually rise through levels of consciousness to the glory of the realization of Oneness with the Great Spirit that brought us forth. The rising again is an inner process, and because Jesus reached the fulfillment of the process—attaining the great moment of the risen consciousness, we have the Day of Resurrection.

I have been asked often, if I believe in the literal resurrection of Jesus. Did he raise his body from the dead? Yes, the Truth that he knew and lived, raised him from the dead. He could not die. The body rises with the uplift of individual consciousness. It is rising this moment if we are thinking right. The Resurrection Day marks the culmination of the process in the life of Jesus.

The Bible is a story of the resurrection of the race—most vital, if we understand it. In the story of Adam and Eve, which is an allegory typifying the childhood of the race, we see the first glimmer of the resurrection process. Hence we catch the beginning of the process among these children, for it was a step upward to begin to discern the difference between right and wrong, even if the choice was made for the evil.

There was a long step taken from Adam and Eve to Abraham. He who was much wider awake, came to know and to do the will of God. Abraham had risen in his level of consciousness beyond the early children of the race. He had become not only a friend of God, but also a friend of man. Abraham, then, was universalizing his religion, while he was living quietly among pastoral people.

Joseph put his ideal of integrity into practice in court life. The might and power of right thinking and doing was carried farther out into the world of activity and complexity. Joseph showed his efficiency in the business life. Do you say, is business life a part of the resurrection process? I answer, yes. Righteousness of doing—yes, every power for right lifts the race, for it is the evidence of a clearer understanding of the great principle of life—integrity. Joseph demonstrated. It is said of him that he secured a corner on wheat by his business efficiency. Upon closer scrutiny we shall note a clear difference between the monopoly of Joseph and the monopolies of this day and age. Joseph used his wheat for his people; our monopolists use their corners for self-aggrandizement.

Moses was the first to bring the people of different tribes or groups together to form a nation with the One God as the ruling power.

A period of Judges, composed of men who did not hesitate to tell Israel of mistakes made—even to stand before kings and tell them what the Will of God was, thereby bringing into the race life big things that count, follows.

Elijah, a sturdy, strong, severe figure looms upon the horizon of character as an outstanding exponent of right living. The Age of Love had not dawned; there was much in the lives of the people to condemn. Elijah, with no uncertain voice, brought Israel to the judgment seat. "Why are ye of two opinions?" asks this mentor of the morals of men.

Israel stands out as a nation, seeking, looking to One God, often forgetting, falling, wandering afar, but through all her wanderings there was the evidence of a true love for Jehovah. Whenever she wanders, she returns with humble childlikeness. Elijah keeps the question, "Why are ye of two minds?" before the children of Israel, showing them the necessity of a centralized purpose. "If Jehovah is your God, serve him with all your hearts; If Baal is your god, serve him." He shows Israel how foolish she is to try to worship two gods.

What shall we say of our own attitude to-day? We are doing the same thing in our thinking, by leaving place for fear, sickness, and lack, when in reality there is only Truth, Health, and Fullness. He who lives his life by the resurrecting principle, decides for the One True God, and serves Him with love and integrity.

Fearlessness and faith mark the lives of the prophets. We see these men standing amidst multitudes pointing with certainty and courage to the living God. Amos discerns God as law, teaching that nothing comes by accident. Law in Amos' conception is the underlying principle. Hosea has taken a longer step. He sees God as Law, but also as Love. What a big vision for Hosea to hold in the midst of that age! In the midst of idolaters, among people who were children in understanding, he stands true to his revelation, showing them that a God of Love forgives perfectly. Hence redemption is for them now.

Isaiah teaches a vivid, living Presence in the heart of Israel lifting the nation to greater levels of consciousness. Isaiah conceives the perfect trinity—Life, Love, Law,—and shows his followers that they must live true, and carry this principle of the inner life into activity. This great prophet is moving on,

widening, including—this is what resurrection means.

Jeremiah by many considered the greatest of the prophets, obscure and unloved, lived to a great purpose. His power lies in the fact that he freed religion from materialism and false worship, substituting the true worship in Spirit and in Truth. God cares for the heart; and the Hebrew whose heart is not right cannot be blessed, while the Gentile whose heart is right will be blessed. Isaiah and Jeremiah had a big vision of a God of Universal Love and Infinite Power, demanding Truth in the inner consciousness of man, not sacrifice and temple worship, but directness of communion according to the inner vision of the heart.

"After Jeremiah there could come but one greater," says Cornill. All through the generations there was a wonderful realization being formed in the souls of the Hebrews—a vision of the Christ. From those days when Abraham was quietly seeking God, through the great vision of Moses and on to the prophets who carried the ideal clearly before them, the vision of God as Love, the Love that will redeem the world from sin, bondage, and darkness—is growing in the hearts of men. The picture deepens, and as the generations pass, it clears, and the thought of a great purpose is strengthened.

The Hebrew does not deal in generalities; hence his vision of redemption becomes personified into a Savior and the great expectancy gains in vividness. Each mother has a secret hope that in her child the Savior will be realized.

The boy, Jesus, grows in comprehension; he is sensitive in the right way, to the big spiritual impulse of the race. He knows the story, realizes the need, grasps the big principle, and studies deeply

into the big vision of the prophets. He sees that the vision can be fulfilled in man. And he thinks and lives in such a way, that it is fulfilled in him. He is the culmination of a great process. Within himself he feels the stirring of hopes and the aspirations of the race. His love for humanity prompts him to teach that salvation is for man everywhere. He embodied the great consciousness of humanity. Jesus, the man at the pinnacle of all ages, delivers with all integrity to the race, the message of the Resurrection. He is the Great Demonstrator, "He that hath seen me, hath seen the Father," is the greatest of all demonstrations. Love, Life, Power is so radiant within the true demonstrator that we can see the Father in him; at least, there is a partial vision. But Jesus revealed the Father truly.

Jesus pressed steadily onward, until, though all the powers of the world, tried to bury him, his consciousness of God lifted him out of the grave into the perfect light of the Resurrection Morning.

The Resurrection process may not be the same in each life, but the underlying principles are. If we lay hold of the Truth of Being as Jesus does, the way will open, and we find the power to rise again. The Resurrection Story does not close with the glory of one Easter Morn. Blessed Truth! It is not ended! The Spirit of the Christ is resurrecting humanity. To-day the Christ Spirit is alive in more hearts than ever before in the world's story. People everywhere are consecrating their lives to the highest and the best in the service of mankind. The Light is growing brighter and brighter, even though there is still much darkness. It is expanding, embodying, including. Seekers will become possessors, till humanity becomes the heart of God incarnate; and this is man's resurrection.

Prepare for Sunny Days

BY D. D. TWITCHELL.

Some people who deny evil and affirm the presence of All Good show that they feel dark days may occur later on in spite of these denials and affirmations. They have lived under the shadow of fear so long that they do not seem to realize entire freedom from it. They show the instinctive fear which seems to overpower them by their desire to hoard material blessings instead of using them freely.

Too much has been thought and said about preparing for "a rainy day." It is much better to prepare for sunny days and expect sunny days. When we prepare for rainy days, we are inviting them to appear with all their attendant cloudy conditions. It is logical to suppose that our days will become brighter and brighter as we apply more and more of the Truth, which we gain from our sense of Oneness with God.

Perhaps we do not realize that we are holding the thought of dark days to come, yet but few of us are getting the highest enjoyment possible from each day. We are afraid to spend our riches freely today, lest the supply may not equal the demand which tomorrow may bring. When we have full consciousness that all supply lies in the One Source, we shall realize that our supply is limitless and that there can be no days in which the supply will not be sufficient

for our needs, if we but realize that God is our supply. We know the Presence of God, or Good, to be the same yesterday, today and tomorrow. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning." The quantity and quality of the gifts we are receiving today will not change with time. Since all life comes from God, as long as we express life we are expressing God and can express life replete with all good if we will. We are not fully expressing God if we are living lives full of penury, want and the fear of still worse days.

Hoarding is but a form of expressing doubt, Sharing our wealth in such a way as to bless everyone is but a form of expressing confidence and trust. It is not expressing perfect trust to rush through our days as though we had no belief in Eternal Life. We imply that if we do not accomplish a certain amount of work in a certain length of time that we shall suffer lack. God does not limit us as to supply, time or any other good and perfect gift and to thus limit ourselves is but to admit fear of an evil which has no reality save that which we give it in our thoughts.

Studies in the Fundamental Teachings of Divine Science

BY LIDA LORIMER POTTER.

LESSON IX.

NON-RESISTANCE

"I no longer live, but Christ liveth in me."

Webster defines resistance as *acting against*. So, combined with another negative, we have the positive term, non-resistance. So many of us spend so much time and effort resisting that we have but little to give to constructive thinking and living.

Non-resistance may sound at first like a very easy thing. It does not imply any disagreeable exertion on our part, or any fear or dread of any external force. Yet when we examine the meaning closely, what a vast departure from the habits of most of us. "Resist not evil." We have yet to learn how to work and think harmoniously with our surroundings; we are too likely to follow the primitive—an eye for an eye—law instead of the Christ-principles.

On the other hand, we should not think of non-resistance as having a meaning. We may be as active as we please, and yet be non-resistant. The direction in which our activity is engaged determines its worthiness.

Resistance (from the Latin, *resisto*) is a word much in use in the history of the human race. Whole histories of the ancient nations are little more than the stories of their successive wars, and probably the further back we go in history, the more we should find this to be true, for the tendency of civilization seems to be to do away with wars. This is one form of resistance, but even when we have succeeded in making war impossible, will there not be a higher form of non-resistance to be developed? Let us be concerned first with spiritual non-resistance, not fighting against evil, but keeping active in the good, and the outward expression of harmony will follow.

The doctrine of non-resistance is one of the main differences between the "old" and the "new" law, between the teaching of the Old Testament and the teaching of the New Testament. The life of Jesus is the great example of the result of working with the *spirit* of the law, compared with parleying about the details of keeping the letter of the law, which was all-important among the Scribes and Pharisees.

The attitude of non-resistance is one of the great-

est assets we can possibly have, for upon it depends our ability to demonstrate Truth. It does not mean that we must always be meek and submissive and all-suffering. It merely means that the best way out of any difficulty whatever is to ally ourselves with the positive, the constructive, and what ever is adverse will of itself fade into insignificance and finally disappear. It demands even more energy than the old doctrine of resistance, just as it often seems much easier to find the fault than to distinguish the merit. But when it is accomplished, the results are of the same difference as night and day.

Think what it would mean to follow the course of non-resistance. Instead of worrying, we should simply trust a Loving Guide to manage our affairs for us; instead of weighing ourselves down with all the petty burdens of a day, we should work with Principle and Knowledge in dispatching them; instead of being tired and disturbed at night, we should be joyous and renewed in vigor and strength. It is easy to see what benefits this kind of living would bring us, but the thing to do is to begin now to work toward this end, in the big and the little things alike.

We must realize first that God is all Power, all Law, and all Justice. Is not this what we really want—to learn to live in harmony and accordance with perfect Law and infinite Power? Then, when we learn, as our fundamentals teach us, that these principles are included in the One Infinite Being we call God, the logical thing for us to do is to think, to speak, and to act in accordance with these principles. That means we must think pure thoughts, speak only words of Truth and act according to our highest perceptions of goodness and worthiness.

Meditation

"God hath not given us a Spirit of fear, but of power, and love and a strong mind." I have nothing to fear, for God is all there is; my only need is to co-operate with the principle of Truth and Love. I am conscious of God-Presence everywhere, and I see only Peace and Harmony, the expression of God-Activity. There is only one Power, the Power of God, so I have nothing to withstand or resist. Truth is established throughout the Universe. I resolve to attune my life to Truth.

Ye Shall Never Taste Death

We are like to Him with whom there is no past or future, with whom a day is as a thousand years, and a thousand years as one day, when we do our work in the great present, leaving both past and future to Him to whom they are ever present,—fear nothing, because He is in our future as much as He is in the past, as much as, and far more than, we can feel Him to be in our present. Partakers thus of the divide nature, resting in that perfect All-in-all in whom our nature is eternal, too, we walk without fear, full of hope and courage and strength to do His will, waiting for the endless good which He is always giving as fast as we are able to take it in.

—George MacDonald.

The Truth of Self-Sacrifice

Self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, it is the most miserable of all delusions. You are not more religious in doing this than before. This is mere self-culture, and self-culture being occupied forever about self, leaves you only in that circle of self from which religion is to free you. But to give up a meal that one you love may have it, is properly a religious act—no hard and dismal duty, because made easy by affection.

This element of love is that which makes this doctrine an intelligible and blessed truth.

—F. W. ROBERTSON.

Healing Department

"Thy faith hath made thee whole."

"Faith is the inner evidence. By our faith we see 'mountains' removed, error cast out, the sick made conscious of health and earth transformed into heaven."

Ask yourself, what am I putting my faith in? Am I believing in Good, in Health, in Supply, in Life? or am I believing in evil, in sickness, in poverty, in death? Remember, "according to your faith shall it be to you."

With faith in the "bulb" and what it will do, we plant and wait. With faith in our Good nature and what it can do, we believe in it, declare it, and wait. For we have need of patience, that after we have done the will, we may receive the promise.—*Truth and Health.*

"Fear not . . . be glad and rejoice; for the Lord will do great things."

"If thou canst believe, all things are possible to him that believeth."

"Your faith shall not stand in the wisdom of men, but in the power of God."

"Because thou hast been faithful over a few things, I will make thee ruler over many things."

"My mental attitude for this day shall be the Consciousness of the Presence and Power of good in everything."—*Truth and Health.*

Testimonial

My demonstration, healing, was rather unusual. Instead of instantly healing my pain, Truth worked upon the inharmony that existed in my home at that time. It seemed as if I was flooded with a bright light, a feeling of peace and joy, and instantly things changed. The house seemed to shine in every corner, reaching the one who seemed to be in need, and it went on until God has removed the cause. I am alone in my house with just peace and joy. All this was done so quietly, so peacefully, with no friction—all with Love.

My aunt, who was with me, seemed to require more in all ways than I was able to give. I see now I overdid, thus my downfall. After your treatment

for disease, of her own desire, she decided to visit another awhile, as I was not able to wait on her all the time. Thus the healing came. You may not see this as it was so plainly given to me to see. "A still, small voice" seemed to say, "Be still and know that I am God."

The best of all is that every thing is so harmonious between us all, and that I have my freedom to go on with my work. I feel very grateful and thank you for your attention. God bless you in your work for others, making you successful and happy.

Sincerely and lovingly yours,

G. D.

An Early Morning Realization:

God is with me every moment of this day—

As Presence, Knowledge and Power.

As Life, Truth and Love.

As Purity, Perfection and Harmony.

As Stillness, Rest and Peace.

As Judgment, Justice and Success.

As Wisdom, Health and Strength.

As All in All.

—*Truth and Health.*

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.

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MIRIAM MITCHELL }

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IN GOD WE TRUST

"I Believe—"

AN EVERY-DAY CREED

I BELIEVE in my job. It may not be a very important job, but it is *mine*. Furthermore, it is God's job for *me*. He has a purpose in my life with reference to His plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. In the end the man whose name was never heard beyond the house in which he lived, or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself and to God Who entrusted me with it.

I BELIEVE in my fellowman. He may not always agree with me. I'd feel sorry for him if he did, because I myself do not believe some of the things that were absolutely sure in my own mind a dozen years ago. May he never lose faith in himself, because, if he does, he may lose faith in me, and that would hurt him more than the former, and it would really hurt him more than it would hurt me.

I BELIEVE in my country. I believe in it because it is made up of my fellowmen—and myself. I can't go back on either of us and be true to my creed. If it isn't the best country in the world it is partly because I am not the kind of a man that I should be.

I BELIEVE in my home. It isn't a rich home. It wouldn't satisfy some folks, but it contains jewels which cannot be purchased in the markets of the world. When I enter its secret chambers, and shut out the world with its care, I am a lord. Its motto is Service, its reward is Love. There is no other spot in all the world which fills its place, and Heaven can be only a larger home, with a Father who is all-wise and patient and tender.

I BELIEVE in today. It is all that I possess. The past is of value only as it can make the life of today fuller and freer. There is no assurance of tomorrow. I must make good today!

—CHARLES STELZIE.

There is nothing in the universe that can harm the soul that stands in the power of God-Presence.—Nona L. Brooks.

True Words Club

Every word has its effect; death and life are in the power of the tongue. What kind of words are you using? Words of criticism or love, cross or kind words, words of fault-finding or praise, words that encourage, or depress, words of joy or gloom?

Join the True Words Club and get the habit of right speaking.

Pledge: I recognize the power of the spoken word.

I will endeavor to speak only words of faith, love, praise, joy, purity, health, prosperity, helpfulness, good cheer, and good will.

Therefore, I will exclude from my conversation all negative words. I will not speak of disease, lack or inharmony.

I will drop all words of condemnation, criticism, fault-finding, impurity, gossip, slander, anxiety.

I am purposed that my mouth shall not transgress. Ps. 17:3.

Our True Words Club is bringing *satisfactory results* to many. Take a *decided stand*. Let the *True Word* be spoken. Join us by sending your name and address to The True Words Club, 1819 E. 14th Ave., Denver, Colo.

All is Mind, and the things that appear must be statements of Mind. Thus mind is, and it also appears to be. The is-ness of Mind is but the one side of it. Being is not limited to the level of is-ness—it has all possibility, which includes the breaking forth of its inherencies into the realm of appearance.

Thus Mind has two sides, the invisible and the visible. Neither can be left out of a true philosophy. To say that Mind is all, and at the same time deny that the things that do appear have any part in that allness is to give place to but one-half of the Great Truth.

—CHARLES FILLMORE.

To live as gently as I can;
To be, no matter where, a man;
To take what comes of good or ill
And cling to faith and honor still;
To do my best and let that stand
The record of my brain and hand;
And then, should failure come to me
Still work and hope for victory.

—Selected

Success Statements

ALICE R. RITCHIE.

I will not follow the ignorant way of fear and worry. I will follow the intelligent course of turning to God, the One Source, for my Supply.

I take the time to pray the Prayer of Faith and Thanksgiving.

The Prayer of Faith is ALWAYS answered.

I pass this good news on to others.

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

EDEN LOST AND FOUND. Gen. 3:22-24.

The Garden of Eden story shows the evolution of the race and interprets the many experiences of the individual as he unfolds into consciousness.

All of man's good is in the Garden of his own soul, God implanted; he may partake of the fruits of the Garden and find true satisfaction; but there is, he imagines, possible satisfaction to be found in a knowledge of the opposite of good and so he tries to find it.

Adam and Eve represent the childhood of the race in ignorance of the great Truth of Life. Eve's error was her judgment of the character of the Tree of Knowledge. She was tempted by the subtle error of appearances, personified by the serpent and was governed entirely by her mistaken conclusions. Her error in judgment was her belief in the promise of the serpent, "Ye shall be as gods, knowing good and evil." The desire for power was appealed to, and both the man and the woman ate, for the fruit appeared to be good. Their eyes were opened and they knew evil, while before they knew only good. Here is portrayed the child's propensity to investigate, to explore. *The child wants to know.* So with these race children. They were aware of the inner prompting to the right course of action—the voice of God—but "in the midst of the garden," there was the desire to know what the opposite of good might be. This has led the race into bitter experiences. But man's glory is his freedom to choose his way, to make his own decisions. He *must* be free to choose. If man chooses to digress from the Truth with all its blessedness, and try out by-paths, thereby encountering thorns and bruises, it is his privilege to do so, but it will be this same power of choice that leads him back into the way of Truth. What member of the race would have the Plan changed? Who would be willing to be deprived of his power of choice?

"And the Lord God said, Behold, the man is become as one of us, to know good and evil, and now lest he put forth his hand and take also of the tree of life and eat and live forever; therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man, and he placed at the East of the Garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." As it is shown in Genesis 2:21, "Adam's loneliness and need of help indicates that he sought in the outer for what lies only in the Source. It is a sleep of ignorance wherein is brought to Adam's sense, external help."—*Truth and Health.*

In this blindness to the knowledge of the real Self, Adam and his wife ate of the forbidden fruit; they chose to learn, not from the Light within, the real Self, but entered into the way of experience, a hard master. Since their inner eyes were closed, they saw through the outer eyes that the "tree was good for food, pleasant to the eyes and to be desired to make one wise." Their power of choice took them out of the Garden of happiness, God's Garden. They demanded experience, adventure, to such a degree

that they seemed to be *driven* out of the Garden. Since the Tree of Life is to be found only within the Garden, man languishes when he seeks sustenance in the outer.

Since these race children chose the way of experience, they must "till the ground from which they were taken," and redeem that which was cursed by their disobedience. They must learn to obey the promptings of the Soul; to eat of the fruit of Spirit which Paul says is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

These children were representative of the race; when they went out of the garden they were without understanding; when they return (for *all* will, sometime, somewhere) as men and women, they will do so with *consciousness* of their divinity.

The three lessons they learned in the garden are:

1. To commune with God.
2. That they had freedom of choice.
3. To discern between right and wrong.

Now the three lessons the race must learn before it will regain Paradise are:

1. Not to be beguiled by the serpent (appearance) as was Eve, but to commune only with God.
2. To choose Truth which is the "tree of Everlasting Life."
3. That Paradise, or the Kingdom of Heaven, is the only reality; there is no right *and* wrong, no good *and* evil, only right, only Good, God.

The race is in the process of evolution, which is out-pictured in the remaining books of the Bible. Many men are already finding the way, the "door" that Jesus speaks of in John 10:9, "I am the door, by me if any man enter in, he shall be saved and shall go in and out and find pasture." Any man, who finds the Christ within himself, has turned from the old and is not only a long way to a conscious realization, but is lending a helping hand to his brother. This "door" is guarded by "cherurbim and a flaming sword," Wisdom and Love are the passwords through this gate; Wisdom directs the way home for the Prodigal, and the flaming sword of Love purges away all dross of ignorant belief; it cleanses, refines and identifies with God.

The guards to the gate of understanding do not prevent the pilgrim, but assist him into eternal freedom. No one can approach the Immortal Fires who has not first renounced all belief of separation from God, the necessity of experiences in materiality, and has ceased to crave for the knowledge of good *and* evil. Only he who knows the nothingness of evil and the Allness of Good may enter.

"God plants the Garden and man reaps this planting; therefore if man tries to do his own planting, he shall reap what he plants. Man is not directed to do any sowing in this Garden of eternity, but to watch and to keep what Love is bringing forth. He is to acknowledge but One."—*Truth and Health.*

We have one great example who stands showing the way out of the maze of mistaken paths,—Jesus, who realized the Christ Consciousness within, and his oneness with the Father. Jesus *could* say, and

man *must* say before his journey is ended, "I (the Christ) am the Way, the Truth and the Life." Wisdom, the "porter" at the gate of understanding, will open the door. The flaming Divine Love, we shall recognize as the impulse that is always reaching out its loving arms to steady our faltering step. When man trusts Love implicitly, he will be conscious that he is in the Kingdom of Heaven; he will know that God and God in action is all.

THE TESTING TIMES

"As at his fire the refiner sits,
The metal there to try,
He puts it in, and takes it out,
His gold to purify.
He puts it to a greater heat,
Without a speck of loss,
The precious gold is in his hand,
He has removed the dross.
Still greater heat must he apply,
For this the test must be
Until reflected in the gold,
His image he may see.
So come the little testing times,
Within the heart of mine,
The dross, O God, remove it all,
And let Thine image shine.
What e'er the cost, what e'er the loss,
Though fast the tears may fall,
My heart is in Thy hand, dear Lord,
To Thee, I've trusted all."

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.

Consider the Spiritual Uplift
of the
I. N. T. A. CONGRESS
In your plans for the summer
Washington, D. C., June 17-24

Those who visit the DIVINE SCIENCE READING ROOMS, 212 Boston Building, Seventeenth and Champa Streets, speak of the atmosphere of peace and rest. Those who attend the Healing Services from 12:10 to 12:40, which are led by registered graduates of the College, are greatly helped and uplifted. All are cordially invited to these rooms. They are open from 12 to 5 Saturdays and 10 to 5 other days except Sundays.

"The Old Testament in the Light of Today" (Rice)

The real battle has never been between science and religion but between science and theology—It has never been God's word versus his works but an interpretation of the one against an interpretation of the other.

The Bible is the record of revelations made by God of Himself to the Hebrew people, setting forth the meaning and value of existence.

It is a record of experience, the experience of the life of God in the souls of men, of men scattered over a thousand years, in some cases distanced from each other by a thousand miles; and yet they are bound together by a common spirit, a common attitude towards the fundamentals of life, a common realistic touch with God.

We are living in a changing world. The atom for example, once thought to be the least indivisible particle of matter, is now found to embosom countless thousands of electrons moving with unthinkable speed and power. We no longer live in a static world. All things are in motion. The whole universe is now thought of as a process, an endless ongoing out of an infinite past into an infinite future; not crystal but a fluid, a turbulent stream of everlasting becoming. We are opening up not only the world of the infinitely small but also that of the infinitely great. Abraham could see only three to five thousand stars at the most, while we have seen and mapped thirty millions of suns not unlike our own, each the center of a system, giving us a universe of three hundred million worlds all in action.

In the midst of this changing order, can religion alone be fixed, conceived in final form? Does not history show, that religion to be vital must be conceived in terms of contemporary thought and feeling?

An enlarging conception of the Bible requires a changing conception of the Bible. The changeless law of change does not involve the substance of religion, but its forms. Changing the methods by which faith thinks and works—is not loss of faith.

The Bible came out of religion rather than religion out of the Bible. Its books are messages seeking to interpret the deeper meanings of life and experience in the light of the ultimate purposes of God—seeking above all, to bring God Himself into personal and social consciousness.

There is nowhere in the Old Testament a sense of finality; there is everywhere that of incompleteness which carries us beyond itself. * * * We get to final truth only in the Christ, who is the fulfillment, not so much of detailed predictions as of ideas and ideals, not so much of what He was to do as of what he was to be, to realize, to symbolize; not so much of the externals of the kingdom as of the spirit he was to enthroned in society.

* * *

There are a few great trunk line truths that traversed the universe in the olden times, that are here still and will be here forever. The Old Testament interprets for us these and shows us how to work in harmony with them, shows us above all how to live in fellowship with God, whose mind they declare and whose ultimate purpose they point out.

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