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GOD'S MEASURING-ROD

ETHEL RUBY FARNHAM

“GOOD measure, pressed down, and shaken together, and running over, shall men give into your bosom,” said Jesus, looking perhaps at the grain-seller in the market-place as he spoke. First the merchant dipped the measure full, then pressed it down and shook it well, and last heaped more grain upon it until it resembled a small mountain, and more until it rolled off on every side. Then only was it poured into the open garment of the buyer; and this was Scripture measure, ordained of old. Such is God's measure—large, abundant, unstinted.

The results of our work are according to our standard. The carpenter who has in his mind's eye the pattern of a plain kitchen table makes a table by that standard; if he sees a carved parlor table, he makes it by that model. God's creative energy is in man; the universe is plastic in His touch, and according to His standard is His result.

To know a man's standard, we need only know “what is his God.” What he brings forth is according to his God, whether he calls it money, success, health, or love. If you have a God Who is Infinite Love, Joy, Peace, Power, you will measure up to Him.

What is your pattern for your outer self? Why not expect to see yourself as strong, graceful and beautiful as the Apollo Belvedere or the Venus of Milo? You say, “I have always been weak and frail;” but do you really suppose God intended you to be made on such a model? Paul speaks of people who “measure themselves by themselves,” while, he declares, he is measured by “the God of measure.”

By what do you measure your inner self? If you are cross, angry, irritable, you are not measuring yourself by a very big yardstick.

What is your scale for your business capacity? Do you think yourself fitted only for an inferior position? If so, you will not find the larger opportunities. Several years ago a magazine story appeared whose hero was an obscure clerk, plodding along at his desk without thought of advancement. He was told by a clairvoyant that he was a reincarnation of Rameses the Great, and so impressed was he that he procured what he fondly believed to be the mummy of the great Egyptian Pharaoh and set it up in his room. As he gazed at it, he began to think that if he had once been the builder of the Pyramids and ruler of a great nation, he ought to be showing some of his efficiency now. In time this thought

made him seek larger opportunities, until he attracted the notice of his employer, and rose to a higher position. Most of us think we could find a better measuring-rod for ourselves than an ancient mummy, but we certainly shall never rise above what we believe ourselves to be.

What do you use as a yardstick of your understanding? Do you say, “I never could solve fractions?” Set your problem before you, and know that the Infinite Intelligence within you is more than equal to it.

How do you measure your experiences? Do you see your troubles as large as mountains? “The Lord that sitteth in the heavens shall laugh” at them—and so shall we when we look at our troubles from the heavenly point of view. We measure a piece of land when we take possession of it, and so if we measure off all of our annoyances we are claiming them as our own. Our healing group tell of a lady whom they were treating for a cough, and who was asked to report her progress from time to time. She wrote something as follows: “Five o'clock a. m., coughed three times; 6 a. m., coughed five times; 7 a. m., rather quiet; 8, severe attack”—and so on through the day. They wrote back to her: “If you keep as close a watch on that cough as that, it will never have a chance to slip away from you!” Let us rather measure up our blessings and thank God for them.

How do we measure other people? By their clothes, faces, manners, or by the “bigness scale”? Queen Louise once saw the ladies of her court snubbing and laughing covertly at a woman of humble degree who had married a nobleman. She immediately went across the room and took especial pains to put the visitor at her ease. Would you measure the queen by her crown, or by the bigness of her heart? Lincoln, it is said, once put a whole glass of jelly on his plate, then, seeing his blunder, quietly made his apologies. Would you judge a man like Lincoln by his slips in table manners, or by the mind that spoke the Gettysburg speech and the heart that conceived the Emancipation Proclamation? Let us measure people by God's yardstick.

It is possible to enter a realm where Infinity is the constant measure—the realm of the fourth dimension. It is possible to live in that realm here and now, for Jesus lived in it constantly. John the Beloved said of him that the Spirit was not given to him by measure, and added: “Of his fulness have

all we received." Best of all, he himself declared that he had come that we might have life, and have it abundantly. He saw in the woman brought before him, not her sin, but her potential womanhood; in the blind he saw vision; in the sick, perfect health.

Kipling has said that in the happy future each shall "draw the thing as he sees it, for the God of things as they are." The time draws near when we shall see things as they are seen by the God of things, as they are. Paul in the fourth chapter of Ephesians says that "unto each of us was grace given according to the measure of the gift of Christ," and that we may go on "until we all attain unto a full-grown man, unto the measure of the stature of the fulness of Christ."

The League of Nations

FACE to face with a world in ruins, all Christian men and women must be prepared to do their part in laying anew the foundations of a world order upon which can be erected a structure of justice and righteousness and in which shall dwell peace. In a League of Nations we have such a consummation. Although the Central Powers have been defeated, the war is not won and will not be won until such a league is established.

National governments have become so much a part of mankind that it is not easy to formulate a plan that must, in the very nature of the case, limit the sovereignty of all nations and superimpose upon the world the demand for a higher loyalty without raising such serious problems as will demand the best thought and call for the most unselfish devotion to the highest ideals upon the part of men and women of all the nations. The end to be achieved, however, is so great that its accomplishment is of the utmost importance to the future welfare of unborn millions.

There are many questions that cannot be answered and many of the difficulties will be eliminated only by time and the patient trying out of certain forms of co-operation between the nations.

There are two things, however, that the League of Nations must accomplish: First, it must provide the means for repressing the evil-doers among the nations. No matter how just the arrangement may be made, there will always be some nation that will seek its own good at the expense of its neighbors. The league must have power enough so that it can force its judgments upon the nations and demand that no nation shall take up arms against its neighbor before it has submitted its case to the tribunal of the world. Second, the League of Nations must remove those causes which are and always have been fruitful of war. Repression is not enough. Wars usually result from bad economic causes. If we remove these causes we take away the incentive for breaking the peace of the world.

Among the causes are the unjust restrictions upon a nation's development. Nations, like individuals, must grow. If you put up certain bars that hold them down, the nations are pretty certain to attempt to break those bars and gain freedom. Wells has recently said that you may just as well try to prevent a suffocating man from breaking a window open to free air as to seek to prevent a nation's break-

ing the peace, when by breaking the peace it can gain the right to grow which is denied it by its stronger and more powerful neighbors.

Nations also must have the right of access to raw materials and access to the seas; and no nation must be given rights and privileges that are denied to neighbor nations.

The League of Nations offers hope that the dream of the prophets of Israel may come true and that universal peace may bless the earth. The church should leap instantly to the idea of a League of Nations. It alone offers hope for the future. Bishop Gore, just before leaving America recently, lamented the fact that the church was so apathetic to this great moral ideal. We are face to face with the world's supreme spiritual crisis. All economic, national and political problems must be solved on the basis of a spiritual appeal.

The church has a great work to do in building the world into a brotherhood, and she can go far toward the accomplishment of that task now. Gilbert Murray was right when he said, "Civilization must have a League of Nations or perish." Those who are against a League of Nations are for war. With them are joined those who fatten on war, those who live by war, and those who, in the face of the great forces which confront the best in humanity, prattle about difficulties and see only the lions that bar the path and not the heights that are attainable.

The world brotherhood of which Jesus Christ preached and for which he gave his life will be advanced or retarded for humanity just in proportion as the church rises to this idea of a League of Nations and makes it its own.—Henry A. Atkinson in *Federal Council Bulletin*.

Our Realization Class is designed to help those who are helping themselves. It is doing good work:

"I want to write and tell you how well I feel this beautiful morning, and how thankful. It seems to me that I am entirely cured. And oh! you will never know what a relief and what happiness it is. I want to know more of this beautiful religion. Do you think I could learn to heal myself and others for the glory of my Master? I would love it."

(Request came a little later from this same lady for treatment for her son. He had not been heard from for three years, and she longed to know his whereabouts.)

"I want to tell the glorious news. I heard from my boy. He is in Fort Worth, Texas, and he has not taken a drop of anything since leaving St. Joseph. I knew you would like to know."

"It is indeed with grateful heart that I write you this letter. I am feeling perfectly well and I am gaining every day in a spiritual way. This experience has been a wonderful lesson for me. It has taught me to be patient, which has always been hard for me. It has taught me to understand much, and it has also taken away my fear, which has been so predominant. God in His wonderful way always shows us if we only will let Him guide us. I want to thank you so much for your loving interest. Inclosed please accept a small offering."—Mrs. A. Z., Oklahoma City, Okla.

HEALTH

ALICE R. RITCHIE

THE word "health" is from the Anglo-Saxon word "haelth," meaning WHOLE. We have accepted God as ALL.

We have accepted:

The Omnipresence of God.

The Omnipresence of Perfection.

The Omnipresence of Wholeness.

The Omnipresence of Health.

To accept the Omnipresence of Health means health of body, but it also means health of disposition, health of affairs, health of finances, health of environment, health of companionship. It means that there is no place where Health is not. Where God is, Health is. God is everywhere, Health is everywhere.

You and I may not *know* that Health is everywhere; we may not have *faith* in Health; consequently, we may not *see* Health everywhere. These facts do not affect nor change Principle—the Omnipresence. Oh, but how these facts do rob us of the enjoyment of our Loving Father's Bounty!

It is natural for us to be healthy. It is so natural that the minute we feel sick we try, by some means, to feel well again. The "patient sufferer," the one who "enjoys poor health," both have disappeared. In their places we have people who have not the time to waste on sickness; people who do not want to waste money on sickness; people who know that it is God's will for them to be healthy; people who know that they do not have to learn their life-lessons through sickness.

If sickness comes we should not mentally resist it, we should get the lesson and get it quickly. The sickness disappears when we turn to Principle. We know that *all* errors are overcome by going back to Principle.

Compromising with sickness, thinking we "need its lesson," "that it gives us time to think," is very weak reasoning, it seems to me. So long as we reason this way we shall get our lessons through sickness, and plenty of them, and we shall have long spells of sickness so that we can get time to think. It is we who determine what our experiences shall be.

These experiences will eventually drive us to God. But why be repeatedly driven to God? Do you not long to live consciously close to God? I am tired of this running in and out, I do want to abide in Our Father's Home. I never needed hard experiences to drive me to my earthly father's home; I was naturally drawn there by the tide of love. Should I not, all the more, be continually drawn to my Heavenly Father? When we live from the Love-Spirit we shall feel the attracting power of our Father's Love and we shall no longer have to be driven.

Sickness is either *from* God, *of* God, *like* God, or it is not. Since God, to be God, must be perfection, wholeness, health; then sickness cannot be from *God, of God, like God*. And if you and I want to live the God-life, we will keep our minds stayed on Health, one of the things of God. We will put our *faith* in

the things of God. We will *see* the things of God.

Should sickness come, we know it means that we have wandered away. The remedy is: Get back to God in consciousness. We try to do this immediately and very lovingly but firmly. It is such an easy, lazy, weak way, we have sometimes, of excusing ourselves because we feel sick. Why waste time with any personal attitude, either of resistance, condemnation or apology? These delay the applying of the Remedy.

When you send your child to study mathematics, you do not send him to a teacher who will show him all the prevailing mathematical mistakes made by ignorant people. You send him to one who will teach him the underlying principle of mathematics and its application to mathematical problems.

I have not yet been able to figure out just why a person who wanted to help others to gain Health should study the prevailing errors of living, namely—sicknesses. Why study and name and describe and analyze sickness? Why put faith in sickness?

The sane, logical, successful method is: Study Health, describe Health in your thinking and speaking, dwell upon Health as a reality, have faith in Health. To correct any mistakes in living, the scientific method is to go back to the Life-Principle, GOD.

The horrible details of sickness have seemed to be very attractive to our human family. We are fast being educated, however, to the attractiveness of Health. Mistakes and their results have no enduring attractiveness, while the results of the application of the Principle of Omnipresence, which are the things of God, are teeming with interest and pleasantness and prove steadily more and more inviting and beautiful.

When it seems as if all the voices around us are on the side of sickness are we going to have the courage to keep our thoughts *stayed* on the Health-Presence? If in the midst of severe illness our hearts are gripped with fear, are we going to have the strength to turn our eyes to the Unseen Power as the only power there? We must pay the price for the blessed realization of Health and its continued enjoyment.

We can compromise with sickness all we choose. The Christ-disciple, however, *knows* that Health is real, abiding, enduring, immortal. The Christ-follower puts all his *faith* in Health. The Christ *sees* only Health, Wholeness, Perfection.

The *Truth* is that Health is the eternal state of God. The *Truth* is that Health is the eternal state of man, God's image.

"Where we but see the darkness of the mine,
God sees the diamond shine;
Where we can only clustering leaves behold,
He sees the bud they fold.
We only see the rude and outer strife;
God knows the inner life.
And those from whom, like Pharisees, we shrink,
With Christ may eat and drink."

Waiting for the Freight

The Traveling Salesman Speaks

By E. J. HELMICK

(Mr. Helmick makes no claim to poetical gifts, but his simple lines are worth reading. Perhaps some of our readers might care to show these verses to traveling men of their acquaintance. Not one in a hundred but would be glad to read this homely little message.)

At the lone and dreary station of a little country town
That lies dreaming on the prairie, as the sleepy sun goes down,
I am sitting in the twilight, writing you this little song,
Waiting with a helpless patience for the freight to come along.

By and by, far up above me, little stars begin to glow;
Soft night winds are gently rising and whispering sweet and low,
As bearing me a message from the lips I kissed of late—
Just a tender thought to cheer me while I'm waiting for the freight.

And I think how many thousand fellow travelers on the road,
Like myself, are sad and lonely, bearing manfully their load,
Far away from those who love them, toiling early, toiling late,
And my heart goes out to greet them, while I'm waiting for the freight.

If all traveling men were Christians, what an army we would be!
Selling honest goods to merchants in a sort of Christian glee;
And then, the orders entered, we'd fear not nor hesitate,
But we'd speak of Christ our Saviour, while waiting for the freight.

Think, man! how many thousands we might win, this simple way,
Who know not the Elder Brother, and were never taught to pray.
The house that we are selling for, the merchant, e'en the state
Might all be saved through our work while waiting for the freight.

I trust that when my journey on the road of life is done,
I may board the freight whose terminal outshines the midday sun.
I can trust the great Conductor, for his train runs swift and straight;
Fellow travelers, come and join me, while you're waiting for the freight!

—Republished from the *Epworth Herald* by request.

HOW I HAVE APPLIED THIS TRUTH IN MY LIFE

Truth is the foundation of all life, and can be applied to our daily living in such a way that it will bring forth joy and harmony in every circumstance and experience.

I find Truth an ever-present help in my life when I get still and affirm its presence and power right here and now as my wisdom and strength. I find that I am stronger to go forth in the morning after I have affirmed the Truth of my being, and I can meet every trial and experience joyfully when I meet it in Divine Love and the strength of God. And when I come home at night I can renew my strength and gladden my body with a few vitalizing statements of Truth.

By applying the Truth that I know, I can meet all classes of people on a level with myself, make friends with them, and instill into their darkened lives some of the sunshine that God is expressing through me. By living the life, I can make myself a living example, and in so doing create a desire on the part of others to know the Truth.

When I have applied my knowledge of the Truth into my every-day affairs, I find that my day goes along smoothly and harmoniously, I find pleasure in my work, opportunity to serve and joy in living.

By affirming the Truth in my silent periods, I am learning to apply it in my life, because there I am establishing my ideas in Truth and there my unfoldment begins.—EVA BARTLETT, a student in the *Primary Training class*.

THE QUIET ZONE

In mediæval times when the Roman Empire was falling to pieces and the barbarous tribes from the north were destroying every vestige of culture and beauty upon which they could lay their hands, the instinctive wisdom of the Church created what might be termed "quiet zones" by establishing monasteries and nunneries to which unhappy and oftentimes despairing souls could retire and restore somewhat their ideals of true beauty and real culture. We owe to this wise provision the preservation of most of the treasures of past civilization. The creation of the exquisite illuminated manuscript, the splendid worship expressed by stained glass windows, and the songs of praise that soared aloft in the great Gothic cathedrals, all owe their beginning to the dreams and meditations born in this "quiet zone" of the eighth and ninth centuries, undisturbed by the dissensions, hatreds and rivalries of the outer world.

This time for meditation and quiet thinking is needed by the individual as well as the nations. I was present on one occasion when a business woman was asked by a friend, "Do you ever have time to enter into your closet to think and to pray? It seems to me that you are always on the go." The woman replied with a quiet smile, "I take my closet and its altar with me and therefore can retire for peace or for worship at any time." She had learned to create her own "quiet zone."—*Elizabeth Harrison in The Kindergarten and First Grade for February.*

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IN GOD WE TRUST

ARE you happy? You have the right to be so, and you have the power. Are you well? Perfect health is your birthright and you may realize it. Millions who have been invalids are free and joyous today through study and practice of Truth. Is your daily supply assured? The promise is, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." (Psalm 37:3.)

Jesus put it in this way: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." (Matthew 6:33.)

Notice our part: We are to seek first things first, we are to trust and to do. Then our well-being is assured. It is law.

Are we cultivating the habit of good cheer? Are we dropping the habit of criticism and learning to look for good in family and friends? Is our work becoming a joy to us, do we realize power and success in it? Is service more and more attractive to us, do we rejoice when we can help another? These are our privileges.

Pass the good news to another, and be doubly blessed—in the giving and in the receiving—for no one opens the eyes of another to Truth without being especially illumined himself. Pass the good news of health and happiness to others.

The Men's Forum

DOUBTLESS the reason that men have not been more interested in religion is because it has not appeared to them to have any practical application to the affairs of their every-day life.

Woman has been forced to depend on her intuition for the solution of her problems. She has not been given credit for having practical reasoning faculties and until lately has been denied the opportunity of developing them. With her intuition highly developed woman does not find it hard to understand the philosophy and idealism of the modern religions. Therefore we find a preponderance of them in the new movements, and men have considered these teachings as especially adapted to the other sex—at least as something apart from him.

If we view it in its true light, every experience of our daily life becomes sacred and may be an opportunity to express the accumulated wisdom of the ages. If one whom I think to be a friend speaks unkindly and unjustly of me, seeking to injure my reputation by slander and falsehood, it requires no involved and tedious process of philosophical deductions for me to arrive at the truth of the situation. I

may meet the condition by force—physical or legal. If I employ the former, I substitute size for truth, muscular fiber and agility for justice. If I choose the latter I may find myself at the mercy of technical interpretations of the law and lose the case. Should I be successful in both instances, yet I would not have conquered my opponent; for what at first may have been but idle pastime now becomes deep-seated hate. Both of us have sacrificed happiness for personal conquest. If, on the other hand, I ignore the virus, I deprive the serpent of the fruit of his effort; if I repay with kind thoughts and by seeing the good that must be in him, speaking only of that, he stands condemned in his own conscience and before his fellowmen.

I can conceive of no problem that may confront us which cannot be met by the application of the principles just suggested.

The Men's Forum of the First Divine Science Church of Denver is organized for the purpose of offering to the men of Denver an opportunity to meet once a week and discuss problems. Men are called upon every day to meet hard conditions. They must make decisions which vitally affect their homes, their country and the world. For the most part their decisions in the past have been such that the problems have had to be worked over again, often at the price of hatred and bloodshed. And we have observed that such progress as has been made is due to a recognition, to a degree at least, of the great principles for which Divine Science stands.

It is no offense to man's intelligence to study Divine Science, because it is both deep and practical. In our meetings we do not theorize; we try to get at the root of things as one does in analyzing a business. We do not even require that a man believe in Divine Science, we are glad for him to present an argument which may be opposed to our belief and give us the opportunity to present our side.

Divine Science is not complex—its principles can be made simple and clear to the student. To investigate is to learn. It is the evidence that one is progressive. Every day brings some new revelation. To ignore progress is to live in the past and to decay in the midst of activity.

The Men's Forum is an earnest body of men, ready to learn a new phase of Truth when it appeals to reason and conscience.

Is it too much to ask that every man who reads this spend an hour with us every Sunday morning in the church at ten o'clock? And should not each woman desire that the one nearest and dearest to her aid through attendance and helpful thought that which ennobles life and makes of it a symphony whose harmonies lull to forgetfulness strife and discord?

Is it too much to ask that at this critical time, when destiny of nations and of peoples is at stake, men gather together to study those Eternal Laws which must govern if we are to have peace in the world? Since we work from week to week to make money, is it not worth while to spend one hour a week to learn how to apply it to the processes of constructive effort so that it may not be wasted in the destruction of life and property?

—By One of the Men.

HINTS TO BIBLE STUDY

JEHOVISTIC ACCOUNT OF CREATION

GEN. 2:4-34

THERE is a wealth of spiritual teaching regarding God and Man in this primitive account of creation. As soon as the principle of Omnipresence is definitely stated, as it must be, every student wants to know: "If God be all, how can evil, sickness and death be? Where do they come from?" The Oriental answers questions in narrative form, and the following two chapters are a penetrating insight into the cause of evil. Adam is the representative of the human race. He is the prodigal leaving the Father's house for an adventure he himself demands. He wants to know, he wants to experience. His first experiments are those of ignorance. It thus comes to have a universal significance and shows us each as in a mirror his own experience.

There is something in Adam that refuses to remain in abject obedience. Something more has been given him than the animals have received. Man does not refuse obedience, but he must know why he is to be obedient. This is the faculty that distinguishes him from the animals beneath him. Freedom of choice is his and however dangerous the faculty, and whatever we have suffered from it, none of us would eschew it. We give obedience when taken into the confidence of God, and our education consists in learning that none of God's "commands" are arbitrary but that they are "The Way, the Truth and the Life." On one hand man is related to the animals and of this he is conscious, on the other he is related to God who has breathed the breath of His own life into him, therefore he must understand His laws in order that he consciously and intelligently co-operate with Him.

Two gifts that are new in creation are man's—freedom of choice and intercourse with God. Having free intercourse with God, we do not need to go astray. However, when we do not come to Wisdom in making a decision, we "fall." This story is not of mere historic interest. The choice of right or wrong judgment confronts each of us every hour; and every time our judgment is wrong we fall and out of Eden we must go.

In this account the Creator is not called God (Elohim) but "The Lord God" (Jehovah Elohim). This has given the name Jehovistic to the continuous primitive document, of which this passage forms the commencement. Where Lord is thus printed in the English Bible it stands for the Hebrew JHVH, the sacred name which was probably pronounced "Yahveh." In later times the name was considered too sacred to be uttered; the title Adonai (*i. e.*, My Lord) was substituted. Hebrew was originally written without vowel sounds and when these were added the artificial form was produced. The meaning is "The Self Existent." Yahveh was the proper name of the God of Israel rather than a title, and as such He was known by the other nations, who regarded Jehovah as the tribal God of the Hebrews.

The center of interest in this chapter is man on the earth. God breathes into him a living soul.

There was no tense system in ancient Hebrew, hence this passage reads: "The Lord God forms man out of the dust of the ground; and breathing into his nostrils the breath of life, man is becoming a living soul." The continuous unity of God and man is thus established. All truth is paradoxical. Man an ideal of Infinite Mind is eternally a "Living Soul." When it is actual to his consciousness, he expresses it.

"Never the Spirit was born, the Spirit shall cease to be never;

Never was time it was not, end and beginning are dreams;

Birthless, and deathless, and changeless, remaineth the Spirit forever.

Death cannot touch it at all, dead though the house of it seem."

It is God's continuous "breathing" (this word in Hebrew means Breath, Wind and Spirit) that makes of man a living soul, *i. e.*, a conscious one. We appropriate God's consciousness of man and come to see ourselves as He sees us. It is this that gives man dominion, it is this process of becoming conscious that seems to be evolution. There is no evolution so far as God is concerned. His creation is finished, He is resting and pronouncing it "Good and very good." Man never can be anything that he is not in this creation, but he must become aware of what he is here.

Man is placed in a garden of infinite possibilities for growth and advancement. Eden means "Delight." As the water is the native element of the fish, as the air is that of the bird, so this garden is the native element of man, a "Living Soul." Every tree that is pleasant for sight and good for food is in this garden. The beautiful is just as necessary to us as supply of our physical needs. One feeds our spiritual nature as the other feeds our physical nature. Trees give man shelter, shade and food; they are also the symbol of immortality. They are continuous food producers, and annually their youth is renewed. In the midst of this garden is the tree of life, and the tree of knowledge of good and evil. Of all the trees in the garden man may freely eat, save alone that of the tree of knowledge of good and evil, "for in the day that thou eatest of it thou shalt surely die." This duality is unknown to God and we go away from God when we think that we know something that He does not know. God is life; to go away from life is death. Good and evil are opposites, and they can never meet. Good is always good, absolute, positive; evil is negation. One is, the other is not; one is real, the other so unreal that God has never seen it.

The knowledge of evil brings death, evil is negation, so death is merely negation. It is the natural consequence of believing in another power than life. Man has not been asked to plant anything in this garden; all that is beautiful, all that is needful, is

already there. He is only asked "to dress and keep it." Man is endowed with all of his faculties, both physical and spiritual. His work is to KEEP THEM IN HIS CONSCIOUSNESS. He does not have to create or develop them; he has to know that he has them, and he has.

The animals are all brought before man to be named. "And whatsoever Adam called every living creature, that was the name thereof." Whatever we name animal, man or circumstance, that it is to us. To see good in anyone or anything is to make it our debtor, and it is compelled by the laws of the universe to be that to us. To pronounce people or conditions evil is to place them in such a position that there is no line whereby good can reach us; we have broken the line of communication. If we strike a chord in music, music is compelled to respond; if we strike a discord, discord is the sound that we hear. The universe is like a vast organ that is responsive to one who knows the keys. To strike this instrument harshly or mar it anywhere is to produce discord instead of music.

The Lord God finds no helpmeet for man among the animals, so He causes a deep sleep to fall upon Adam. We have here three states of consciousness. First, the simple consciousness of the animal, the self-consciousness of man (reason), and the intuitional. The reasoning mind is objective; "a deep sleep" is upon it when we rise into the spiritual mind. Tuition is to be taught from the outside, intuition is to be taught within. Out of the side of man woman is taken, reason is of the head, intuition is of the heart.

And Adam said: "This is now bone of my bones, and flesh of my flesh." Someone has said that the intuitional mind is to the reasoning mind what algebra is to arithmetic. There is the long-drawn-out process completed in a few strokes, bones reduced to bone. The sexes are complements of each other; reason is the stronger in the man, while intuition is the stronger in the woman. Each, however, possesses both faculties, for each is complete, the image and likeness of the infinite whole; reason is the first faculty of which we are conscious, hence in this chapter man is created before the woman, for it is the order of our unfoldment.

The similarity of the English words "man," "woman" (wife man), is also found in the Hebrew Ish, Ishshah. The ideal of one man and one woman is the perfect state and the eternal purpose of God in life. Because of man's "hardness of heart" he has not risen into this perfect concept of marriage. Man and woman are one, and together they constitute humanity. "And they were both naked, the man and his wife, and were not ashamed." This is the state of unconscious innocence waiting to be clothed upon with the infinite wisdom of God.

Man receives everything that he is, everything that he has, direct from Infinity. To be "naked and not ashamed" is the meekness that inherits the earth. It is to be divested of self-righteousness and mortal thought. It is to be open for the Divine Mind and its ideas. It is to stand reflecting as in a mirror the glory of the Lord.

"A Christian's obligations are not canceled until met."

A PRAYER

Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, propt with power,
Make as simple as a flower.
Let the dry heart fill its cup,
Like a poppy looking up;
Let life lightly wear her crown,
Like a poppy looking down,
When its heart is filled with dew,
And its life begins anew.

Teach me, Father, how to be
Kind and patient as a tree.
Joyfully the crickets croon
Under shady oak at noon;
Beetle on his mission bent,
Tarry in that cooling tent.
Let me also cheer a spot,
Hidden field or garden grot,
Place where passing souls may rest
On their way and be their best.

EDWIN MARKHAM.

What we must do, let us love to do. It is a noble chemistry that turns necessity into pleasure.—*Cole-ridge.*

God's errands never fail.—*Whittier.*

The COLORADO COLLEGE of DIVINE SCIENCE

Incorporated, 1898, Under the Laws of the
State of Colorado

730 East Seventeenth Avenue, Denver, Colo.

From Articles of Incorporation and By-Laws:—

The objects for which said College is incorporated are: To establish a college for the purpose of instruction in the law and order of Divine Healing as declared by Jesus Christ, and for the promotion of the religious, educational and ethical principles which are known as Divine Science, and to grant and confer degrees, diplomas and ministerial certificates to graduates.

To establish and promote the organization of churches and colleges of Divine Science in the State of Colorado and elsewhere.

Ministers shall be ordained by such appropriate ceremonies as may, by usage or custom, be adopted or prescribed.

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