

# THE DIVINE SCIENCE WEEKLY

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## THE HUMANITY OF JESUS

E. R. FARNHAM

THE life of Jesus has yielded inspiration to men from many points of view—as symbolic of Christ unfoldment, as the foundation for many theologies, and as historic fact—the life of a man who stands as the highest type of human potentiality, the Way-shower to all succeeding ages. It is from the last point of view that he is to be considered in this series of articles, and in this brief sketch some thoughts are presented, drawn from that side of Jesus in which he seems most like ourselves.

The outward appearance of the Master is not known, for no authentic portrait of him has come down to us, even in literature. Artists for generations have pictured him as frail and womanish; and yet we can hardly think him a weakling, for he came of sturdy peasant stock, and worked at a carpenter's bench in vigorous youth. In those days a carpenter built the whole house, and we may imagine Jesus digging the foundation down to bed-rock, just as he pictured it afterward (Luke 6:48); carrying beams on his shoulder, and working in joyful activity. For three years he walked many miles a day, often sleeping under the stars, and that betokens a well-knit frame. That he possessed well-balanced nerves, which nothing disturbed, we may see from many incidents, such as that where he slept quietly in the storm-tossed boat, and wakened calmly to speak the word, "Peace, be still." The only physical feature suggested by the Bible narrative is the observing eye—again and again we are told that he "looked round." It was a glance that drew men to him—even the despised leper came to him without fear (Matthew 8:2). A charming yet majestic manner is implied in every account of his bearing—at one time the hired officers sent to arrest him could not bring themselves to touch him; and when at last a band of soldiers did approach him, they could not stand before his grand and simple dignity (John 7:46, 18:6). Whence this balance of manner and bearing sprung, we shall see more clearly when we come to speak of his divinity, but we can discern how possible it might be for any of us, if we only had his secret.

He was interested in all sorts of everyday things. As a boy he observed not only every activity of the carpenter shop, but looked on with keen interest as his mother worked; grinding wheat with the stone mill, heating the mud oven, putting the yeast in

the dough, giving the hungry children bread, eggs, or fish; sweeping dark corners for a lost coin; patching clothes; filling the wine-skins. He played as all children do, at weddings and funerals, and watched their childish quarrels, perhaps helped settle them (Luke 7:32). He knew the work of the farmer, the seed-sowing, weed-pulling, plowing (Matthew 13); he talked of candles, bushels, beds, moths, rust. In all this he showed us how we should live consciously with God, and yet retain our interest in the things around us. He would have understood Keble's verse—

"We need not bid, for cloistered cell,  
Our neighbor and our work farewell,  
Nor strive to wind ourselves too high  
For sinful man beneath the sky.  
The trivial round, the common task,  
Will furnish all we ought to ask;  
Room to deny ourselves, a road  
To bring us daily nearer God."

He felt the claims of family, and very probably supported his mother and younger brothers and sisters until he was thirty; and almost his last act was to provide a home for his mother (John 19:26). Yet he never allowed claims of kindred to bind him when God's claim came first. "Who are my mother and my brethren?" he said when relatives sought to draw him away from his God-given mission. "Who-soever shall do the will of my Father in heaven, the same is my mother, and father, and brethren." In other words, spiritual relationships were to him the real ones, the symbol of heavenly union.

Jesus has been pictured as "the Man of Sorrows," following one Messianic passage in the Old Testament, and laying a disproportionate emphasis on the events of the climactic week of his career. Yet he loved the joys and courtesies of social life, and intercourse with his fellow-men. His first miracle was performed apparently to relieve an anxious hostess of embarrassment, and to make a wedding festival more joyous (John 2). He was a welcome guest at the tables of the rich and worldly, so that he must have been what we call "good company." He compared himself to a bridegroom, in whose joy all his friends share, and in whose presence no mournful companion is seen (Mark 2:19); and at the very last he said to his closest friends, "I have come that my joy might remain in you, and that



your joy might be full." Surely one who had an overflow of joy to leave behind him must have lived a happy life.

All the emotions of humanity were his, and he expressed them freely. We are told that he rejoiced, sighed, and wept. Like all thoughtful souls, he felt criticism deeply, but he quietly ignored it, speaking no word of blame to any who opposed him. A casual reading of the Bible narrative may not suggest at first that he possessed a sense of humor; yet it is easy to imagine a twinkle in the eyes that watched the self-complacent Pharisees as they searched in vain for an answer to the dilemmas with which his keen wit faced them; for instance, Matthew 21:25-27. Surely his audiences must have laughed with hearty enjoyment at his ironic picture of the formalist, straining his broth through a bit of muslin into a cup well washed (on the outside!) lest one poor mosquito intrude, and then swallowing, without a blink, a whole awkward camel! That he appreciated mental quickness in others is shown by his evident enjoyment of the witty answer made to him by the Syro-Phoenician woman (Mark 7:28-29). Yet in this incident a broader trait appears: that loving, all-embracing sympathy which acknowledged and brought out the best in every human soul, and met every human need. We see it not only in the feeding of the hungry thousands, but in the loving care which prepared a warm breakfast on the lake shore for a handful of cold and weary fishermen (John 21:9); and in the thoughtfulness which suggested the giving of something to eat to the little twelve-year-old maiden just aroused from long and wasting illness (Mark 5:43). We see it in the act of touching the leper, whose loathsome condition kept even his nearest loved ones at cruel distance (Matthew 8:3) and in the Greek phrase which describes him as holding children "in the crook of his arm" (Mark 10:16).

When we approach the emotions which this great soul passed through in Gethsemane and on Calvary, we feel their sacredness almost too deeply to dare enter in. Yet we feel a deep oneness with the heart which went through its darkest hours, knowing as we do, loneliness, misunderstanding, the sense of fear, nay even the deadly fear that God had forsaken it—and came triumphant through every experience, to emerge with a serene radiance on the Godward side of suffering and seeming death.

He experienced, too, the sensations of the physical; he was weary, hungry, thirsty. Yet never did these master him—he was always master of himself and his environment. Once it might seem that indignation overpowered him, when he swept the sordid crowd of money-makers from the Temple, his "Father's house;" but a moment later he was giving a calm and quiet answer to those who angrily confronted him (John 2:19). It was a positive lesson which he had to teach that day, but it did not cost him his self-control—that divine poise never left him for a moment. When his disciples wondered that he did not seem eager to satisfy his hunger, he told them that he had food to eat that they knew not of; and upon their taking this literally, added that his food was to do the will of his Father (John 4:32, 34). Thus he pointed out the

source of the poise, the self-control, the mastery of circumstance, the seemingly miraculous faculties which distinguished him from other men, and made him appear superhuman. He was satisfied, sustained, enlightened, by a full and abiding sense of oneness with the Infinite; this was his secret.

He was a man of ideals. They changed and broadened as the three years of his ministry passed, for he followed "the splendor ever on before;" but nothing could swerve him from the confident endeavor to implant his ideals in the heart of the race, and leave them to bear fruit as the ages passed.

I have sketched in this article the bare outline of a portrait; a picture of a man who lived a possible, natural life. We know that he himself regarded it as possible for other men, for he said, "I came that they might have life, and might have it abundantly," and again, "He that believeth on me, the works that I do shall he do, and greater works than these shall he do, because I go unto the Father." He went through all that we have to face, and came out triumphant, because he had the master-key—"I and my Father are one."

### A KNOCK-DOWN BLOW

A friend of mine, an old missionary in China, gave a Bible to a cultivated Chinese gentleman—a Confucianist—asking him to read it and then to tell him what he thought about it. After a few months he returned to the missionary and said, "I have read this book with great interest—it is a great book, and I am inclined to try these teachings; but," he added, "according to this book you are not a Christian!"

The old missionary, startled at this sweeping assertion, replied, "What do you mean?"

The Confucianist answered, "I read that a Christian is a man who is not handicapped by anxiety and worry, and is usually a happy man. He is one who knows that his God, who cares for the falling of the smallest bird, will surely care for him. This book commands him to cast his care upon God, and it assures him that he will receive the gift of peace. I read that Jesus said to his disciples that he gave them his joy, and he furthermore said, 'Let not your heart be troubled.' I find that a Christian is an unworried man. But you are the most worried man I know. You impress me as having a thousand cares. You are anxious about details concerning which, as these Gospels teach, you should trust God. You are not an unworried man. You are not a Christian."—*The Christian Herald*.

"We cannot grow old. Life never stops. It goes on forever. Anything that does not stop cannot grow old or have age. So-called material things will get old. The house we live in will get old and stop. This flesh and blood house that we carry around and call the self will get old and stop. But you and I, the real You and the real I will never grow old, for we are God manifest and God cannot grow old. You and I will live as long as God lives, and God is Eternal and Everlasting."



## MOSES (EXODUS-NUMBERS)

AGNES M. LAWSON

GENESIS, the book of beginnings, is the history of the origin of the Hebrew people. It deals with the family, and the dignified patriarchal form of government. Exodus is the organization of those various families into one united nation; their departure from Egypt; and the codification of the necessary laws for their government. The oldest code of laws in the Bible is the book of the covenant, which is from the nineteenth to the twenty-fourth chapters of Exodus. These are by many conceded to be of Mosaic origin. Since Genesis was rewritten at least a thousand years later, its historical value is by no means as verifiable as Exodus.

The Hyksos kings were overthrown and the native dynasty again comes into power. The Pharaoh of the oppression is generally supposed to be Rameses II and the Pharaoh of the exodus his son and successor Meneptah, who began his reign about 1300 B. C. This coincides with the statement: "There arose up a new king which knew not Joseph." Naturally those Egyptian monarchs feared this great nation which under the patronage of preceding kings had grown unto very formidable proportions within their borders, and would look with disfavor on anything Asiatic. So all possible means to check their growth and render them powerless by reducing them to slavery is the policy of the Egyptian Pharaohs.

Great men are the result of the needs of their age. They embody the composite consciousness of their race and are the supply to the national demand. A national need was never greater than this one; and this great need is met by the adequate supply, for one of the outstanding characters of all time is Moses.

Again the Call. It came to Abraham to move from Chaldea with his family. It comes to Moses to move from Egypt with his nation. The task confronting him is not only the opposition of the Pharaoh to let go of those whom he had made into profitable slaves; but to stimulate to open rebellion this nation which had lost its initiative under the hardships of its taskmasters. It required extraordinary genius to meet this condition; but Moses has the gifts to do so, self-abnegation and the courage of his own convictions.

Moses is singularly equipped for his great work through his birth and education. It is too strange not to be true, for no flight of the human imagination ever equals the great truths that actually happen in a world that rests under the eternal shadow of the Almighty. The thread of the narrative in his history is lost within much legislative law in Exodus and Numbers. Professor Moulton in the "Modern Reader's Bible" enables us to follow the story of his life easily, by using smaller type for the legal enactments. The legislation will always be of value to the legal student, but they are comparatively few in number.

Biography is always valuable, lives of great men are inseparable from history, and as Longfellow

tells us, remind us that we can make our lives sublime. Hebrew biography and history are never mere chronicles of events. They are interpretations of God in His dealings with His people. Historic accuracy of time or event is not essentially the purpose of this nation, but to tell how God guided, watched over, and supplied their every need, the primal reason for all of their literature.

The life of Moses is divided into three forties. As the Hebrew always wrote under numerical symbols, the question is—are those figures symbolic of perfect time, four being the number of perfection, or is there in the mathematical accuracy of the universe a method which works out perfectly to those who live closely under its laws? Moses stands a synonym for law, the type of perfect manhood on the human plane. Scientists tell us that normal length for all animal life is five times its maturity. Counting man's maturity from the early twenties, one hundred and twenty years is the natural span of man's life, and we are told that Moses reaches this age with his natural forces not abated. The soul never matures, for it is not under what we call natural law; it knows no time, no space, no material walls. In the life of Jesus we see natural law transcended, so we have come to see that natural law is but human belief, and the only law is the spiritual.

Great lives are the natural lives; the little, contracted life has not allowed itself to expand. In great men God has been permitted to have the right of way and expansion is the result. The book of Exodus fairly sings of the Presence. Moses was born under the conviction of the saving Power. The oppression had reached its harshest ebb, the boy babies are all to be slain, the race is to be exterminated. His mother determines to save her child, he can be safe only under royal favor, and with the wisdom of the serpent and the harmlessness of the dove she lays her plans. What woman can resist her beautiful babe? The daughter of Pharaoh must see him. The princess proves herself to be a true woman, the child is saved, and she bestows on him the Egyptian name Moses.

Nursed by his own mother, educated in the palace of the Pharaoh, the man reaches his fortieth year. Two roads lie before him—the royal road to wealth, position, power. Over against this is the championship of a race oppressed and powerless—an enslaved people. This man nurtured at the breast of his Hebrew mother, never hesitates, but chooses that road which will forever close the royal palace to him.

His sympathy for the Hebrews leads to his killing one of their taskmasters, and he must flee the country. He finds refuge with the Midian priest, Jethro, marries his daughter Zipporah, and attends the flocks of his father-in-law. He is taught of this Midianite priest, and the religion which we call Judaism emanates from Jethro, who was always a valued friend and adviser of Moses.

(To be continued)



## HIS MESSENGERS

JESSIE T. MOSS

GEORGIE and Dorothy, a little brother and sister, whose nurse had been telling them the story of the "Babes in the Woods," concluded one day that they would run away and play dead, and maybe the robins so red would come and cover them with strawberry leaves. So, when left alone for a few moments, they scampered off and trudged on and on until they reached a deep wood; worn out by their wandering, they lay down on a bank of ferns by a cheerful little brook and fell asleep. When they awakened the moon was shining down upon them through an opening in the dense foliage, and floating in the moonbeams were many ethereal, fairy-like beings clad in gossamer raiment of rainbow hues.

"Oh!" gleefully cried Georgie, holding out his hands to them, "you are the fairies that dance on the green at midnight, that have come instead of the robins, and maybe have brought us real strawberries, not just leaves."

"No," said Dorothy in awe-struck tones, getting on her knees and bowing her head, "you are some of God's Angels come down from heaven. What did He send us?"

The answer came in gentle tones, "We are God's Messengers, and have brought you the greatest gifts He has for His children, divine thoughts. You must keep and cherish these gifts throughout life."

Then one in glistening white drew nearer, giving each a lily, saying, "I give you thoughts of purity." But instantly Georgie said, "Big men don't want pure lilies, they are for sweet ladies. Dorothy can have both lilies, I had rather have strawberries."

The messenger answered, "God is no respecter of persons. He gives the same to both men and women and expects His pure thoughts to be equally cherished by both. Keep the lily." And softly chanting, "None but the pure in heart can see God," he vanished.

Next came one in russet, brown and gold. He crowned them with oak leaves, saying, "The thoughts I bring to you are those of power and strength." Then Dorothy said, "Give Georgie my oak leaves; I would rather just have lilies; strength and courage are for big men, not gentle ladies."

"No," came the answer, "you must not give your crown away. God gives His Power to all His children; you can be pure and sweet, yet strong and powerful. Always cherish the thoughts of the wonderful power and strength that are yours and you will never be ill nor fail in any way. Behold I have given you power over all the power of the enemy."

Then, gaily dancing down the moonbeams, came one in bright red with her arms full of roses which she scattered over them. "The gift I bring you is joy thoughts. God wants His children to be happy. Always remember that He is with you, guiding and cheering you; and know that there can be no sorrow nor gloom in His perfect Presence, only light and happiness, and you will enjoy life yourselves, and your joy will radiate and cheer all whom you meet.

"Thou shalt rejoice before the Lord in all that thou puttest thy hand to."

Next, one clad in opalescent hues and with many different blossoms in her arms, drew very close to the little ones, and giving them the flowers whispered, "I give you many thoughts of love—love for God and all His children—Love for Nature, she will teach you wonderful things—Love for animals, your dumb friends—Love for your work in life, all work done in love is a pleasure instead of a burden. Love is the fulfilling of the Law. 'My little children let us not love in word, neither in tongue, but in deed and in truth.'"

Last came the most beautiful messenger of all, though not so fancifully garbed as the others, but with a purer, stronger, happier and more loving look on her radiant face. She said, "I am the thought of Service and always follow love, for the law of love is Service. I have no special flowers for you, but I give you all things; all the divine thoughts the others gave you and many more, for when you lose all in service you gain all, when you give self you find SELF, the real—the perfect divine nature—is brought into evidence. 'Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.'"

Soon the moon went under a cloud and God's divine messengers could be seen no more. Instead of their sweet voices was heard the whispering of the brook, the stirring of little animals in the undergrowth and the chirping of the sleepy birds. But as no strong constructive thought can ever be lost, the messages given to Georgie and Dorothy, the thoughts of purity, strength, joy, love and service, were theirs for eternity.

"Were any of us ever really disappointed or melancholy in a hayfield? Did we ever lie fairly back on a hay-cock and look up into the blue sky, and listen to the merry sounds, the whetting of scythes and the laughing prattle of women and children, and think evil thoughts of the world or our brethren? Not we. Or, if we have so done we ought to be ashamed of ourselves, and deserve never again to be out of town during hay-harvest."—*Thomas Hughes.*

"If we would please God we must watch every stroke and touch upon the canvas of our lives; we may not think we can lay it on with a trowel and yet succeed. We ought to live as miniature painters work, for they watch every line and tint."—*Spurgeon.*

"What seems to grow fairer to me as life goes by is the love and peace and tenderness of it. Not its wit and cleverness and grandeur of knowledge, but just the laughter of little children, and the friendship of friends, and the cozy talk of the fireside, and the sight of flowers and the sound of music."—*J. R. Green.*

God says, live deeply, earnestly, in the present, and the spirit of all the ages shall come and reveal itself to you.—*Phillips Brooks.*



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IN GOD WE TRUST

## TRUSTING

THERE is to me a difference in the meaning of the words faith and trust. I like to think of faith as the light on the mountain top and trust as certainty in the valley.

When the city was besieged by hosts of the enemy, Elisha did not need to pray for deliverance. He saw the army of the Lord encamped around the city, far outnumbering those who were against them. He saw the protecting Power and was filled with peace. This is faith. Not so with his servant. He saw only the enemy and was exceedingly afraid. And Elisha prayed that Gehazi's eyes might be opened. And Gehazi saw and was comforted.

Abraham went out from Ur of the Chaldees not knowing whither he was to be led. But he was certain of God. He had communed often with the Father. He was certain of the Great Love that was leading him forth and he went not seeing, not knowing, but trusting—trusting absolutely.

Trust comes before faith. We trust before we get the clear vision. Have you ever thought what a trustful thing Moses' mother did when, after hiding her boy for three months, she put him into the little ark and placed him among the bullrushes on the Nile? She trusted the One who always cares for us. It was not chance but law that brought Pharaoh's daughter to the river to bathe. Through the mother's trust not only was the baby saved from a cruel death, but the first step in the freeing of Israel was taken.

When I was on the western coast last summer I had a most interesting evening with a gentleman and his wife, both workers in Truth. She was a practitioner and teacher. He conducted evening classes for men. He was so ardent, so strong in Truth that I asked when and how he had first become interested in this study. He said that a number of years before this he had become addicted to drink. The habit grew upon him until he was a slave to it and he sank to lowest depths. There were two friends who stood by him all through this terrible time; they would take him to their home and care for him through a "spell." The little lady suggested several times his going with her to see someone who could help him, she was sure. At first he would not, but one day in desperation he consented. She took him to a Home of Truth where she had received much blessing and placed him in the care of one of the workers. He was healed, entirely healed, of his bondage. And

now he has a good business, is married, happy, and is doing much good in the world.

He is the head of a prosperous biscuit factory. From a very small beginning he is making a great success of his work, not in a financial way merely, but his business is built upon sound principles and he practices them trustfully. There can be no failure when this is done.

First of all, he said he saw that every business must be run for the service of the public, and so he had tried always to base his activities with that in view. He also saw that their output must be the best possible. Since he knew that there was only one place from which the best could come, he had tried to keep very close to the Infinite Intelligence. He has known that he could get original ideas from the One Source alone and he has turned to that constantly for guidance.

He saw another principle that tested him greatly, but he has been faithful and of course it has turned out right; it always does when one really trusts. He saw that the one who received a new idea must give it out or he could not receive more, and so he has made it his practice not, as is usual, to hold his special formulas, but to give them out. As a rule, a manufacturer treasures his exclusive receipts as of special value to him because he could make something that others could not. There were many exhibitors at the Exposition each displaying certain crackers that no one else had. He had some that were made from his special receipts. He gave the formulas for these to anyone who wished them. He did not know how this would work—the detail of it—but it was principle and he knew it must come out all right. As a matter of fact it has been of great benefit to him. Not only do new formulas come all the time to his own mind, but he has received generously from others. For example, the representative of an Australian firm called on him one day and said his employers had told him to come to him without fail on arriving in San Francisco; they had new formulas which they thought he would like. He had been so generous toward them during the Exposition that they would be pleased to make some return.

There is no limitation placed upon us from the Godward side. It is our narrow vision that makes us see small. Great abundance of both ideas and things must come to the one that is a wise and generous giver. Give and you shall receive is a law. Do not build a fence around anything you have—give, give freely. When you get a new vision of Truth do not build a fence around it. If a few years ago the leader of the modern movement had said when she received her great light, "Here is what I have seen, the Spirit has shown me this. It may show you something else still further along the path. I give this to you and shall be pleased to receive from you." Had Mrs. Eddy kept herself open for further revelation of Truth she would have received and she would have held as a unified body all those who are thinking along advanced lines. We appreciate what this great woman has done for the world, but had she been broader in her outlook and of deeper insight she would have been still more powerful, and would have done still more good.



Let us begin to trust first in the lesser experiences of life, then we shall soon carry our trust to the larger things. We claim to believe in the full presence of God, then let us trust that Presence absolutely, no matter whether or not we understand what It plans for us or how It is accomplishing Its purposes. The Infinite Power has never yet failed to bring us highest blessing.

"In quiet and in confidence shall be your strength." A trusting soul is a channel of God's highest expression. Trusting we shall come to the mountain top which is illumined faith; and all things are possible to the one that stands on that high peak of consciousness.

### THOUGHTS FROM FROEBEL

For, surely, the nature of man is in itself good, and surely there are in man qualities and tendencies in themselves good. Man is by no means naturally bad, nor has he originally bad or evil qualities and tendencies; unless, indeed, we consider as naturally evil, bad, and faulty the *finite*, the *material*, the *transitory*, the *physical* as such, and the logical consequences of the existence of these phenomena, namely, that man must have the possibility of failure in order to be good and virtuous, that he must be able to make himself a slave in order to be truly free. Yet these things are the necessary concomitants of the manifestation of the eternal in the temporal, of unity in diversity, and follow necessarily from man's destiny to become a conscious, reasonable and free being.

Whoever is to do with self-determination and freedom that which is divine and eternal, must be at liberty to do that which is earthly and finite.

Since God wished to reveal himself in the finite, this could be done only with finite and transitory material.

Whosoever, then, considers that which is finite, material, physical, as in itself bad, thereby expresses contempt for creation, nature, as such—nay, he actually blasphemes God.

Similarly, it is treason to human nature and to man to consider him in his essence as neither good nor bad or evil; how much more, then, is it treason to consider him in his nature as essentially bad or evil!

Man thereby denies God in humanity, for he denies His work, and hence the ways and means of truly knowing God, and thus puts into the world falsehood, the only source of all evil.

### A RECIPE FOR A DAY

Take a dash of water cold  
And a little leaven of prayer,  
A little bit of sunshine gold  
Dissolved in the morning air,  
Add to your meal some merriment,  
And a thought for kith and kin,  
And then, as a prime ingredient,  
A plenty of work throw in.  
But spice it all with the essence of love  
And a little whiff of play;  
Let a wise old Book and a glance above  
Complete the well spent day.

—Selected.

### PERFECTION

MAUD R. LORIMER

We are told that when God had brought forth from his own Infinite Mind, the earth and all things animate and inanimate, "God saw everything that he had made and behold it was very good" (Genesis 1:31). We must conclude from the Creator's point of view that Perfection is the state of the Whole.

This statement is verified by nature from the minutest bit unto the greatest. Concerning the perfection of atoms, a natural scientist says, "At present there are eighty-nine kinds of atoms known to chemists. *Each* atom of *each* kind contains the same set, fixed and *changeless* number of electrons. Only Mind is able to count. If there is any other entity, agent, force or power possessing the very remarkable attribute of being able to count or determine eighty-nine different sets of numbers, and *without error*, I would indeed be glad to know it."

We find the same perfection in the formation of crystals—each form according to the substance in solution. And so it is in every flower that grows, it has its own beauty and perfection of form and color. We might extend our thought out into the solar system and the universe and we should find it just the same.

This perfection must also extend to and include man. It is unthinkable that all is perfect but man, that God's perfection lapsed when it came to the highest creation. We know that God is incapable of an imperfect creation and that man shares in God's perfection. The God-thought of man is perfect, changeless. What seems to be man's imperfection must clearly be his own falling short of God's thought.

God's thought of man is great and good; He conceives him a being like unto Himself, partaking of His own Nature, capable of limitless wisdom and love and joy and power. Man has held his own small concept and limited himself to fit it. When he "comes to himself" he sees with God, thinks with God and realizes that he too is a sharer in the Perfection of the Whole.

### REQUIREMENT

We live by Faith; but Faith is not the slave  
Of text and legend. Reason's voice and God's,  
Nature's and Duty's never are at odds.  
What asks our Father of his children, save  
Justice and Mercy and Humility,  
A reasonable service of good deeds,  
Pure living, tenderness to human needs,  
Reverence and trust and prayer for light to see  
The Master's footprints in our daily ways?  
No knotted scourge nor sacrificial knife,  
But the calm beauty of an ordered life  
Whose very breathing is unworded praise,  
A life that stands as all time lives have stood.  
Fast rooted in the faith that God is good.

—Selected.

Puritan's prayer in time of drouth: "O Lord, send us rain—not a gentle drizzle-drozzle, O Lord, but a sod-soaker, a gully-washer."



Okawville, Ill., May 27, 1919.

The College of Divine Science,  
Denver, Colorado.

Dear Friends: I'll be delighted if I may say something that will encourage you in the good work you have undertaken to help bring Divine Truth and Wisdom and Peace to our great world.

I am glad to testify that I have received wonderful help from your literature. You have taught me to meditate. Every statement in "Truth and Health" has punch to it; Daily Studies and the Weekly contribute marvelous truths each day. Often after studying I become passive and my thought goes far out into the Unknown—a still Voice whispers in my ear.

I've been a victim of ignorance and disease, incased in a wheel chair for many years, but meditation on the thought of Omnipresence is opening my soul.

I have never belonged to a church. I have never thought seriously of God and Jesus. They were myths to me. But disease and misery and bondage and the contempt of my family and many other unpleasant things, got me to thinking.

This morning about four-thirty the great thought flashed over me, all is perfection—what a great principle to work from—and it is truth. Perfection may be seen from every point of the compass by all who trust in God—the test is open to all.

I am sure Divine Love is opening my soul, for I freely forgive my enemies and know my afflictions are a stepping-stone to the Kingdom of Heaven. The witness is in my heart.

Respectfully,

A. C. BRIDGES.

This truth has not only taught me how to keep well—we never have any protracted sickness in our house—but it has shown me how to work with renewed energy, with greater wisdom and with added joy. It is needless to say that our finances are in much better condition than ever before. When any one in our family gets one of those queer things that we call headaches or stomach-aches we all sit down together and say our prayers—you know what I mean—and in a few minutes it is gone, the pain I mean. It's great.

I can do my own housework now, a thing I haven't been able to do for more than two years. And, oh, how I enjoy it. I am studying alone, as I am not near a teacher or practitioner.

"God is a kind Father. He sets us all in the places where He wishes us to be employed, and that employment is truly our Father's business. He chooses work for every creature which will be delightful to them if they do it simply and humbly. He gives us always strength enough and sense enough for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves."—*John Ruskin.*

## UNITY

By JOHN GREENLEAF WHITTIER

[This poem was written by Mr. Whittier while he was a guest at the Asquam House. A fair was being held in aid of the little Episcopal Church at Holderness, and people at the hotel were asked to contribute. These lines were Whittier's contribution, and the ladies in charge of the fair received ten dollars for them. They were written in an album now in the possession of a niece of Whittier's Philadelphia friend, Joseph Liddon Pennock.—S. T. Pickard.]

Forgive, O Lord, our severing ways,  
The separate altars that we raise,  
The varying tongues that speak Thy praise!

Suffice it now. In time to be  
Shall one great temple rise to Thee,  
Thy church our broad humanity.

White flowers of love its walls shall climb,  
Sweet bells of peace shall ring its chime,  
Its days shall all be holy time.

The hymn, long sought, shall then be heard,  
The music of the world's accord,  
Confessing Christ, the inward word!

That song shall swell from shore to shore,  
One faith, one love, one hope restore  
The seamless garb that Jesus wore!

Asquam House, Holderness, N. H.  
Seventh Month, 28, 1883.

"Every act not in harmony with Truth, whether through ignorance or design, cuts the ground from under our feet, leads to discord, inevitable loss, and confusion, for while the humblest mind can accurately foretell the result of every correct action, the greatest, most profound and penetrating mind loses its way hopelessly and can form no conception of the results due to a departure from correct principles."

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