

# THE DIVINE SCIENCE WEEKLY

PUBLISHED BY THE COLORADO COLLEGE OF DIVINE SCIENCE

730 E. 17TH AVENUE, DENVER

Entered as Second-class Matter January 23, 1919, at the Postoffice at Denver, Colorado, under the Act of March 3, 1879

Vol. I

MAY 3, 1919

Number 18

## THE LEAGUE OF NATIONS ITS UNIVERSALITY

BY ONE WHO BELIEVES

IF WE have needed any proof that the League of Nations is universal in its import, universal in its subject matter, universal in its achievement, it is proved by the interpretation given to it by men of various beliefs; by the enthusiasm and the distrust which it engenders, by the hopes which it fulfills and the hopes which it disappoints, and above all by the prejudices which it wakens from their torpid indifference of every day. The League proves itself to be the biggest thing that has come to the world since the Crusades, bigger than the Crusades, for its possibilities are felt by the whole world, not alone by the Christian world. It puts an end to the indifference felt by one part of the world, for the rest of the world, it tries honestly to make it almost impossible for one country to exploit another country, it brings into being a *mutual covenant for carrying out pledged agreements and carries them out jointly, not separately.* For the first time in history a world covenant recognizes right as one of the qualities of the State as well as of the individual, and right or absence of right as reflecting upon the whole world, rather than upon the nation that effects it. It fulfills the realization that keeping the peace, doing justly, loving mercy has become the function of the whole, rather than of the part, and that no one nation can separate itself from the whole.

It is that spirit underlying the Covenant and not its separate clauses that makes it what it is, a stepping-stone to the new Order of Civilization that is upon us. The League of Nations puts itself definitely on the side of the New Order, and whether its preamble is modified by its conclusions, and whether or not, for the present, it goes into the hands of the Philistines, yet the League itself will remain what it was created, a tower of strength, and for those who walk in darkness, a light that shines into the future. That is its inner purpose. The separate clauses may change—they will certainly evolve; a healthy constitution is based not so much on inviolable principles as on principles that can be interpreted and utilized with the utmost flexibility. It is of good omen that the Covenant was actually written by men accustomed to the free developing, growing spirit of English Law, rather than in the method of the American Constitution that needs a supreme court to interpret its literal meaning. The American Constitution has not grown away from the American

people; the American people have developed to a point undreamt of by the authors of their Constitution. We have gone in point of law to a degree where Courts of Justice are made rather for befuddling than clearing away obstacles, for raising issues than solving them.

Inevitably we are reminded, at this juncture, of the criticism of the Covenant, that is brought forward by men of just this involved type of mind who consider that generalizations are made to be worsted in argument and that specific instances alone are tenable. As a matter of fact, the generalization which can be interpreted to suit the issue of any one of the problems which comes up in the various races that comprise the League, is the only possible method of holding it together. Evolution of the League can only mean evolution of the relationship of those who comprise the League. It is a surprisingly new doctrine for our old world and it is to be expected that it will be misunderstood by those accustomed to follow the dictates of their own will in diplomacy. All diplomacy is autocratic, its very principle is opposed to democracy. Like all survivals of an earlier civilization, it is strongly grafted upon the root-stock of government, and it may necessitate operation after operation to entirely eradicate. Diplomacy is one of the prerogatives of the so-called privileged classes, and contains evils that can only be done away with through its destruction. This destruction or operation is begun, in the Clause of the Constitution of the League, setting forth that all treaties between nations shall be registered and published by the League, and another clause allowing criticism by any member of the League of those acts in another member that endanger peace, and the suggestion for their remedy by the Council. The League does not approve nor plan for action until every means of reconciliation and improvement has been exhausted, first between individual states, and finally within the League.

Wars will come very slowly under this procedure, and when they come will be of short duration, for every member of the League is bound to punish any infringement of the Covenant. With all odds against the disputant who opposes the decision of the League, that country which stands alone will hardly dare brave the wrath of the unified world, nor its own subsequent annihilation. Do you think that Germany, understanding this fact, would have struck so glibly? The major weapon of the League is to

be the world blockade, and we know its possibilities already, for they are scarcely less cruel than actual carnage, but the day will come when the joint indignation of a centralized group will fill the place hereto accorded to weapons material and economic. Man follows this evolution. In the infancy of the individual or of the race, he argues with his fists; later he is controlled through class discipline and settles all disputes by law. Will not the general application of this principle do away with the undeveloped bully who fights with armies and resists by force, and give place to the State which, reflecting international law, leaves its disputes with another power for a world tribunal to settle?

As a matter of fact, we already agree on that procedure, the Arbitration Treaties of 1915 involving just that decision. The League of Nations merely makes such a covenant *universal*.

The distrustful of the earth, those who believe that might always will be right, that dishonesty sometimes is the best policy when it protects the mighty, will of course be afraid of idealism applied to politics.

Then there is the group which believes in a world-state, in true internationalism, which in its opinion must come violently, if it comes at all. It distrusts reforms manifested by degrees, the improvement that shows itself timidly before trying out public opinion. It is impatient of compromise, and yet knows nature's processes to be so slow that they often seem compromises, but are in reality substitution, that no part of Life shall be left entirely defenseless. Bolshevism, as applied in Russia, made the mistake of misinterpreting nature, and of leaving half the world to suffer, while the other half did not prosper, just as Capitalism left all those outside its regime undefended. But Capitalism has begun to think. Bolshevism must think in the future and we shall find not compromises, but substitution of both sides in the two theories of race-development.

To me the League is the first one of these substitutions. And when we have grasped this one, we shall have many more, for this world is tending toward unity; theories are becoming unified; scientists are guiding the common element in natural history which underlies the common element (substance) in Spirit. The day of individualism-rampant is past, the danger of a socialized humanity bereft of its individualism is passing, for neither one is true unity or balance.

The vision of today becomes the actuality of tomorrow. Therefore it is for us who know the Law to see that we hold fast to the vision.

That is the function of the idealist. His path is beset by many difficulties, he rarely receives the fruit of his effort, but the fruit, spiritually speaking, is in the Idea. He thinks with God, he acknowledges the God-Basis of action, he is not discouraged by seeming failure in process, for he holds within himself the perfection of the dream.

Be the idealist! Think of the League in that way; help to construct it by idealistic thought, help to construct it by not despairing; help to construct it by visualizing it. "For of such is the kingdom of Heaven." Utopian? Yes, thank God!

(TO BE CONTINUED)

## The Gifts of the Months— May—Joy

RUTH DALZIEL ELDERKIN

"**B**EHOLD, I bring you glad tidings of great joy which shall be to all people." (Luke 2:10.) "These things have I spoken unto you, that my joy might remain in you, and that your joy may be full." (John 15:11.) "Thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of Hosts." (Jer. 15:16.)

As May comes fulfilling the promises of April, his magic wand in full bloom, bringing courtship to all forms of life—joy thrills the whole universe and quickens into a thousand expressions of beauty the life in all things.

What is this wonderful message, "Glad tidings of great joy"?

Only perfect satisfaction, completeness in all things, could give "fullness" of joy. For as long as there is any suggestion of separation, as long as there is anything desirable that we feel we do not possess, we shall be dissatisfied.

If we analyze our thought carefully we shall see that all our sorrow comes from belief in separation. We think we are separated from health, from supply, from our loved ones, or from the place we wish to be.

How then is this prophecy of joy fulfilled? What was Jesus' message that so completely satisfied? And it must have done so, for we read that his disciples sang for joy, even in prison!

Listen: "I and my Father are *one*. He that hath seen me hath seen the Father." And so because there is not the least hint of separation, "All mine are thine and all thine are mine."

All of life is ours, without beginning, without end. All substance, all intelligence, all power, fullness of love and satisfying joy are ours now and forever as we enter into this consciousness of unity with all.

The trouble has been that through our belief in separation we have mistaken the appearance for reality, we have been fearfully serious over this "nothing" and so have gone out like Don Quixote to fight windmills.

When we see the unreality of all that we have called "evil" and are filled with the realization that there is only One Presence—all good—and that we are one with that Presence, then indeed we shall rejoice and be glad; sorrow and sighing shall flee away.

Other foundation can no man lay than is laid—conscious unity is the only sure basis of satisfaction and joy, love the only fulfilling of all law.

So while the birds and the flowers send forth the message let us add our note of joy to the world by expressing our unity with all in words of appreciation. While the red-winged black-bird is telling his mate, "How beautiful, how lovely, how incomparable you are," let us tell our neighbors (and this includes the family) how good and wonderful *they* are.

Then shall we hear the angels singing: "Joy to the world, and on earth peace, good will toward men."

## HEALING

ALICE R. RITCHIE

**S**ICKNESS is a mistake, a deviation from the Life-Principle, just as  $2 \times 3 = 7$  is a mistake, a deviation from the underlying principle of mathematics. Healing is the act of correcting this mistake called sickness.

Healing is the act of realizing health. It is the act of overcoming the mistake, sickness, by going back to the Life-Principle.

Healing may be a process, a long-drawn-out process if we choose to make it so. The more I study the life of Jesus the Christ, the more quickly I expect the healing to be done. I feel that so long as we maintain that healing must necessarily be a long process, just so long do we postpone the time of our freedom from disease.

I am convinced that the Christ-healing is a simple, natural, decisive, loving act of turning to God in perfect faith. The healing that Jesus had the joy of doing was apparently done quickly and harmoniously. Our aim is to heal according to the Christ-method. Let us be on our guard that we do not so accustom ourselves to our limitations that we lose sight of the Christ-method.

The Christ-life, the Christ-teaching, the Christ-healing, are founded on the consciousness of oneness with God, the Father.

To wonder why we are not healed, to pity ourselves because we are not healed quickly, to question God's willingness to heal us, to question our readiness to be healed, to feel rebellious if others are healed while we are not—all of these personal attitudes lengthen the process of healing. The only way to shorten the process is to turn unreservedly to God in perfect faith. Mistakes must disappear when Principle is adhered to. Disease must go, it cannot stay, when the Life-Principle is recognized and believed in and applied.

Is it not true that the opposite of the Life-Principle is understood, recognized, believed in and applied quite generally? Why, even the dear health-loving children are taught to believe in sickness. They are led to believe that sickness is natural and unavoidable. They are taught many strange and conflicting theories about the origin of the different diseases. They are taught to have faith in a power around and within them that can make them sick. Are they not taught to fear water, food, air, climate and even other people? Such teaching is a stumbling-block to the little ones. They have a right to expect a higher teaching than this. We want the children to reach a higher level of unfoldment than we have reached. We want them to have mastery.

Man, the highest expression of God, is exercising very little dominion and mastery when he is afraid of a little bit of air called draft. Man will come into the realization of his God-given birthright of loving poised dominion as we teach the children to believe that Health is natural and can be a permanent enjoyment; as we teach them the theory of Health and prove this theory by the results of healing; as we have faith in Health and teach them to have faith in the Health-Power which is in them

and all around them, is in the water, the food, the air, the climate, in other people.

The simple act of turning to God, the Basis, and reasoning only from this Basis, will heal us of fear. Knowing that there is but One Substance will erase the thought that one part of this Substance need be afraid of another part of the same Substance.

We hear it said, "Fear causes sickness, fear brings sickness, fear attracts sickness." It is all but too true. But you get down to the root of the matter and you will find that fear *is* sickness, for fear is the mistake of believing ourselves separate from God, and that is just what sickness is. Healing is *knowing* that God is all. Knowing that God is all, we know that we are always one with God.

In reality, we can never be separated, and have never been separated, from God. We can never get away from the blessed God-Presence, but we can wander away from God in our thinking. And this sense of separation from God is just as real to us as if God had literally forsaken us. But always the Loving Father awaits our return.

And this UNCHANGEABLENESS of God, no matter how much you and I may wander away and change, do we not pass this great Truth lightly by? To me it is the most comforting thought I can think. On this very unchangeableness is our guarantee of healing. And does it not mean a great deal to you to know that no matter how long you have felt angry or discouraged or rebellious, the Father's Love is just the same toward you as it was that time when you felt especially close to the Father and you praised Him and you thanked Him and you felt at one with His children everywhere?

If, in the future, you are tempted to indulge in this wandering away habit, be master of yourself and decide: "I will not let these thoughts of separation from God's Love possess me. I am forever one with my Father of Love. I have the Love-nature, the God-nature." This act of going back to God when tempted to wander away is healing. This healing of one's disposition is an act that will bear fruit throughout eternity.

Hatred is sickness, rebellion is sickness, discouragement is sickness. They are mistakes, for they arise from the belief of separation from God. No one can hate who is conscious of God's Love. No one can be rebellious who knows that the God of Love is active everywhere. No one can be discouraged who has faith in God, the One Power.

"Healing is producing results direct from Spirit, or Principle. The Christ-Method is the demonstration of Principle."—Mrs. Cramer.

(TO BE CONTINUED)

"Make the most and the best of every experience, you will thank God for them all. Do not weep with those who weep, but help them by a mighty love, pure as a mother's, for in the love of a mother is the unselfishness of God."—From *Christ in You*.

## Demonstrations Come Through Knowing Only the God-Power

IT WAS the day following the noisy celebration of the signing of the armistice. A stranger, a large, good-looking, well dressed woman, came into the office of one of our practitioners.

The caller spoke about the weather, then about the quiet of the day as such a contrast to the noise of the preceding day. After a pause, the practitioner remarked that everyone celebrates at the prospect of peace, that everyone enjoys national peace, and city peace, and home peace, also peace in the body. "Yes," said the caller, "I certainly want to find peace." The practitioner asked what her trouble seemed to be.

"Well," *shouted* the stranger, "can't you see what the trouble is? Now can't you see that awful dragon right here beside me? Just see those green eyes! Now just see the thing, see it crawling along! It will be on me in a minute! Oh! Every time I wake up it's right at my throat! Can't you see it? It's an awful, ugly old thing, it's with me all the time, hasn't left me for months."

This is only a small part of what this caller shouted out. And it would take an emotional actress to duplicate the actions and facial expressions that went with this outburst that lasted fully ten minutes.

Can you imagine the practitioner's surprise to see this sane and calm woman transformed, without warning, into an apparently insane, screaming woman? There was a moment's surprise, then the words, "The Father is handling this, I have nothing to do," rang through her mind and heart and very soul and she was filled with the consciousness of the Father's Presence and Power there. She did not try to interrupt the caller, nor did she try in any outer way to quiet her. She let this dear deluded one shout on, but she kept her eyes steadily looking into those of the woman.

Finally, the woman stopped her loud talking and the practitioner said: "Now that you have brought the dragon here leave it with me. Do not take it away with you, do not think of it again. If you cannot help thinking about it just know that it is not with you any more, for you have left it here with me."

There was quiet for a moment, the stranger relaxed, her face took on a joyous expression and she replied: "Yes, I will leave it here. You have taken it already, for your eyes are green now. But it is all right, for you have that Power with you. Others say they have it, but they weaken right in front of me. You did not weaken. I went to another kind of practitioner and I could see her weaken. You have what they talk about; it's faith in God. I know it when I see it."

The practitioner talked further to her as Love directed. The woman promised to return to her office if "it" ever came back, but told her that she felt sure it never would, because the Power of God had taken it away.

"I received the freedom I came after," said the caller as she stood up to go. On leaving the office, though, she went out the door farthest away from

the place where she had left the dragon on the floor.

Word of her has just come. She is healed, has been to visit her relatives and they are rejoicing at her recovery.

The Father did the work. There was no sense of personal effort or responsibility.

It is important for every student to apply the Truth as he learns it. Read the parable of the talents thoughtfully and you immediately will begin to use the knowledge you have acquired. This is the only way to make ready for fuller understanding.

This letter from a student shows that she is making good use of her gift. I had heard of this splendid demonstration before she wrote me about it:

Dear Miss Brooks:

I received a call over the phone the other day asking me to hold in my silence the daughter of a lady whom I had never seen. The young girl had a claim of influenza and pneumonia had set in. She was considered seriously ill.

The mother spoke hurriedly over the phone, greatly frightened, and while she was talking I was treating her to free her from her intense anxiety. She told me that the child's condition must change inside of twenty-four hours. I assured her that I would begin at once and told her there was nothing to fear since everything was possible with God. I hung up the receiver and quietly sat down to have my silence.

There was something so pathetic in that mother's voice, the appeal that her child might be saved from suffering rang so strong in my ears, that for a minute I had to work to hold my poise. But, oh, I cannot tell you how the Great Love came to light. I knew as I had never known before that God's law is perfect. That moment the little girl was healed.

When the mother called me to report she said that in about fifteen minutes after she had talked to me Grace had fallen into a quiet, natural sleep. I told her to give thanks and praise to God, for His great gift of health.

That evening she called me again to say that the doctor was fearing that spinal meningitis would set in. I told her not to worry and that I would do my best.

Miss Brooks, here is the point: I knew that all of God's works are perfect and I could not go back and work for health for that child, for I knew she was healed. I had such a strong conviction that I must confess it almost frightened me to think how positive I dared to be. But I repeated several times these words: "God is here, I do not fear." And then my heart swelled with great joy, for I could say: "Father, I thank Thee that Grace is thy child. I thank Thee for this Truth." In thirty-six hours the mother phoned me that Grace was down to breakfast happy and well.

## The Divine Science Weekly

Published and copyrighted by the Colorado College of Divine Science, 730 East Seventeenth Avenue, Denver, Colorado.

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

NONA L. BROOKS, Editor

Yearly subscription two dollars. Single copy five cents. Foreign subscriptions two dollars and fifty cents.

### IN GOD WE TRUST

IT is the steady, persistent practice of Truth that counts for growth; spasmodic endeavor does but little. To keep each thought and each act true to Principle is the ideal. This is the only way to power.

Persistent practice of Truth brings realization of God and consciousness of God's presence is love, and love is the fulfilling of the law.

Love thinketh no evil.  
Love suffereth long and is kind.  
Love never faileth.  
Love goes forth continually to bless.

The following story is taken from *The New York Times*. It is a story not only of heroism but, greater still, of selfless love:

#### The Blue Tag

This story was told to a Red Cross searcher by one of the young Americans who went to war as a volunteer back in 1914. He had been through the first gas attack at Ypres and was one of the few who came alive through that murderous yellow cloud.

"I have seen the Ypres when you could cross it dryshod on bodies," he said. "I have seen such deeds of heroism in action as make any story of old-time prowess seem tame. But there's one thing I saw, not in action, that chokes me up every time I think of it.

"There were two British lads in the regiment next to us, two brothers. They were both fine fellows, but the older one was just about the finest chap I ever knew. They had both loved the same girl back home, it seems, and there had been a pretty hot rivalry between them. Well, just before they were sent out, she decided for the younger one. The other took it like a man, of course. But any one could tell he was desperately hard hit.

"They both got hit in the same action. There was a system then (and maybe now, for all I know) of tagging the men for Blighty with a blue tag, let's say. (I think it was blue, but it doesn't matter.) Of course, only the most serious cases were sent across the Channel, only the men who were thought too bad to pull through without the very best of care. It was the older brother who got the Blighty. His brother, who lay next him at the casualty clearing station, was tagged to go to a hospital in France. During the night, while his brother slept, the older one changed the tags. The younger brother went home and married the girl during his convalescence. The older one died before they could rectify the mistake."

THESE notes taken from a student's notebook are a brief outline of the points considered during a series of individual lessons with Mrs. Anna L. Palmer. He found great help in these thoughts; we trust that even this concise statement of them will prove stimulative to others:

#### I.

There is no disease in Spirit and I am Spirit. I am not matter.

The center of power is within myself with God (Divine Intelligence).

God is never failing good.

#### II.

I am in the perfect creation every moment.

I am spiritual being.

I am filled with the quickening power. This creative power is bringing me perfect substance for visible activity this moment and every moment.

#### III.

What must I do to accomplish this work?

I must keep my thought continuously acknowledging the perfect nature of myself.

My thought must be staid upon God, the perfect good.

I must use my will to keep thought from wavering.

"Be strong and of good courage; be not dismayed, for the Lord (law) will fight this battle."

I must wholly follow the law.

Read the 91st Psalm.

#### IV.

Isaiah 11:2.

"And the spirit of the Lord shall rest upon me, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the recognition of the Lord (law)."

Through the spirit of the law, I work from the Original Basis.

I must always remember that working directly with the Source will bring the perfect effect in the visible world.

I go forth into the world feeling that I have something to give before I expect to receive.

I must remember *always to be impersonal*.

#### V.

I am dependent upon the law of God for my activity.

I can positively trust the law because it is always perfect.

It is never variable nor changeable.

Its action through me is always perfect when I *consciously* acknowledge it and am willing to cast aside my personal belief, opinion, and agreement.

#### VI.

"The Lord (law) is going before me and preparing the way."

"In the way of righteousness (right-thinking) there is life; in the pathway thereof there is no death."

I trust my decision to the Law of Life.

The spirit of intelligence within me will make my decision right.

(TO BE CONTINUED)

Remember—to spread the Truth is to remove the claims of error from your borders.—W. J. Vinall.

# HINTS TO BIBLE STUDY

TEMPTATION AND FALL—GEN. 3:1-24

AGNES M. LAWSON

**T**HIS chapter is the answer to that persistent inquiry, "How did evil come into the heart of man if he was created perfect?" The answer is that it came from outside of man and not from within him, hence his hope of victory. The sin that approaches us from without cannot be a native product of the heart of man. To choose the serpent as the tempter is another evidence of the artistry of the Hebrew. Its stealthy movements, its deadly venom, and the instinctive feeling of repulsion it provokes in us all go to make it an excellent symbol for sin. These are all suggestions of the insidious approaches of temptation.

It is the woman consciousness that the serpent approaches. The instinctive and intuitional consciousness is always the adventurer. Regardless of cost will she embark on the trail of her own prowess. "Deep, deep to the heart of life, and high to heaven" must the woman soar. Man's cautious reason weighs the consequences and therefore never ventures into unexplored fields. Herein is the essential difference in the characteristics of the sexes; the woman listens and sees, the man thinks and reasons.

"The serpent is more subtle;" it is to this subtlety that the woman yields. Our great security from sin is to see it as it is and reject it. The woman stopped to parley with the serpent and therefore fell under its seductive guile. I once heard Sam Jones, the evangelist, say: "The devil is a gentleman; turn your back upon him and he will leave you." Sound advice that, for as long as we entertain evil it stays with us with all of its arguments why it should remain.

Eve makes the mistake of listening to the voice outside of herself and not waiting for that guidance within herself to which she could so absolutely trust. The "still small voice" never errs, but alas! the loud strong one does, for it is the race belief in materiality. The lesson to be learned by her is discrimination. Wisdom lies at the root of our being. Each knows his own way and the great lesson of life is to go to the depth of our own being for guidance.

The serpent said to the woman: "Yea hath God said, ye shall eat of every tree of the garden." The object of the one prohibited is man's own safety, she avers. She has stopped to entertain him, so the serpent grows bolder. He now denies the truth of the divine warning; another construction than man's safety is placed upon the mandate. God desires to keep man in ignorance; his jealousy against the rise of man into the knowledge that would place him on terms of equality with his Creator, is the real motive of the prohibition. The serpent first makes an assertion, next a contradiction, last a promise.

Woman falls because she separates herself from God. She identifies herself with an appearance rather than with reality. She interrupts her intercourse with God, from whom her life emanates, by

this belief in separation. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband; and he did eat."

Our judgments are never established in truth or degraded to evil until we have convinced our reason of it. Before this it lies in our consciousness in abeyance; after we have persuaded our husband to eat with us we have gone under a conviction. This is an established state of consciousness, and the world in which we live is our state of consciousness. When our consciousness is based in truth we are in Eden, when we have a conviction of sin and materiality we are lost in the wilderness of sense delusions.

The man's and woman's eyes are now opened, and they know that they are naked. The serpent's promise is fulfilled, but how differently from their expectations! The act of sin is immediately followed by a sense of guilty shame. To the pure all things are pure. The nude is never the naked. Innocence and Purity alike are better expressed without clothing, but no sense of nakedness can be in the mind of either of them. There is neither impurity nor immodesty in the nude in art, a high sense of chastity and the noblest sentiments of life are thus fitly portrayed. Nakedness is different, however, for purity is gone when this sense is there. To purity in its undisturbed communion with God, every natural thing is good and pure. As soon as sensuous guilt enters the consciousness the sense of nakedness which is weakness and impotence enters with it.

"In every temptation there is the serpent, the exciting cause without and the answering inclination within." To follow any voice in the external world is to fail, for all Wisdom is of the Spiritual world. The worst thing about sin is the sense of being lost; we have no model for work; we have no guide for advancement. All progress is stopped and we are going around in a circle.

Sin warps our judgment and decisions. The clothing of the soul is the purity, wisdom and power of the Spirit, and we divest ourselves of them when we are beguiled by the serpent. Then God comes to us in the evening, always in the evening (to blend). Man and woman who had enjoyed the freedom of the garden and the confidence and friendship of their maker now hide themselves from Him. Is not this in itself hell enough? We have lost the companionship of God, and must go out of the divine presence, and while the dark pall is upon us we must remain out.

But God never ceases to call, "Where art thou?" This is a pertinent question. When we are not in God's presence, WHERE ARE WE? The man justly blames the woman, and the woman justly blames the serpent, for temptation comes to us from

the outside, but strength and power come from within when we resist it; a dignity to which the Adam man never arises. The difference in the Adam man and the Christ man is the difference in his judgments. Truth's eternal command is: "Judge not according to appearances but judge righteous judgment." Man cannot fall when his judgments are true, never can he be in sin, sickness or sorrow if his judgment is righteous, for truth is the exterminator of all error. We are always whiners, shirkers and cowards when under the delusion of sin. "Thus conscience does make cowards of us all." Adam man always blames the outward excitement instead of the inner inclination when he yields to temptation.

The judgment falls on the serpent first; this represents the state of consciousness which is surface judgment—judging according to appearances. This is man in his most ignorant state. "Thou art cursed above all cattle, and upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

This curse is upon man as long as this state of ignorance lasts. He is the prodigal in that far country (materiality) and dust and husks of swine is all that this country yields for soul food. As man learns more and more to form righteous judgments he becomes more and more "upright."

Woman, the first to listen to the serpent, must be the first to repudiate him. "It shall bruise thy heel but thou shalt bruise its head." As it had affected her judgment she must take all power from it by crushing its head. But as long as woman is capable of being beguiled by the serpent, she must in sorrow bring forth her children, and be in wrong relationship to her husband. Intuition must lead reason; we never come into right relationship with God until it does. Reason follows and verifies intuition.

And unto the man God says: "Because thou hast hearkened unto the voice of thy wife and eaten of the tree \* \* \* cursed is the ground, and in sorrow shalt thou eat of it all the days of thy life." "Thorns and thistles it will bear, and in the sweat of thy face eat thy bread." Reason is that faculty that must hold us true, it must not yield under persuasion. Reason cannot travel one step forward. It is not the steering gear but the anchor, it is a rock and as such should hold us true. There is nothing dynamic in it and it lacks initiative. So it is not profitable to work under it. The curse is the loss of the spiritual sense and woman's desire is to her husband; they are governed by reason.

And Adam called his wife's name Eve (life) because she was the mother of all living. And the Lord God made coats of skin for their protection. Man is clothed upon, his ideas do not emanate from himself; they descend upon him from infinite Mind. All truth clothes us, and to accept an untruth leaves us naked and ashamed.

Man is driven out of Eden when he is disobedient to the voice of truth. The Angel with the flaming sword guards the entrance, to keep the Way of Life, and we can enter it only as we rise above the errors of sense. We are happy in the garden in our child innocence, we must re-enter it in conscious power and purity.

## ACQUAINT THYSELF WITH GOD

MAY B. CONINE

God is spirit everywhere present. Our desire is to know God. We long for a greater, a more definite knowledge of Him, but we are not willing to pay the price. Many of us give only duty service where we might give love, and are artisans, rather than artists in life's work.

Witness in Greek is Martyr, and signifies that one gives testimony to the truth at the expense of life. In this day, we do not give witness at the expense of life, but acquire a more abundant life by giving that testimony.

Into each life come storms now and then. They seem to be necessary. Only so does the oak grow. Because Jesus had trials and hardships, his prayer, "Not that they be taken out of the world, but that they be kept from evil," becomes significant. Each trial and hardship will bring its own blessing, through spiritual solution. The blessing cannot be received in advance.

Where did you get that strong desire to know God? Whence came that longing to do for others? How do you account for the great love awakening within you? Why has the world and its people all at once become so glorious?

"Soul 'tis the Christ child  
Waking within thee,  
Rouse thee and give him room,  
And glad thou shalt be."

Compiled from "Daily Studies" by Leon Greenbaum.

## 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.

Classes: Primary-Training (which consists of the teaching and application of the fundamentals), price \$15.00.

Bible (which consists of lessons in interpretation), price \$25.00.

Admission to Normal and Graduation Classes by special permission of Board, \$25.00 each class.

**WORKERS REGISTERED BY THE COLORADO  
COLLEGE OF DIVINE SCIENCE**

- BROOKS, THE REV. NONA L.**, 864 Clarkson St., Denver. President The Colorado College Divine Science. Minister First Divine Science Church of Denver.
- BAUM, MRS. C. L.**, 1439 Gilpin St., Denver. Teacher.
- BROMFIELD, MRS. JESSIE D.**, 1630 Emerson St., Denver.
- CLOSE, THE REV. HELEN E.**, 727 W. 14th St., Oakland, California. Minister First Divine Science Church of Oakland.
- DOESERICH, JOHN**, McCullough Bldg., Davenport, Iowa.
- DOWNNEY, MRS. EVA M.**, 1475 Humboldt St., Denver, Practitioner.
- ELDERKIN, THE REV. RUTH DALZIEL**, Longmont, Colo., R. R. 1. Traveling teacher and lecturer.
- ELLIOTT, THE REV. IDA B.**, 727 W. 14th St., Oakland, California. President California College of Divine Science.
- FAY, MRS. ADA B.**, 1018 S. York St., Denver, Teacher.
- GALER, AGNES J.**, 9th Floor Brack Shops, Los Angeles, California.
- KETNER, MRS. M. M. P.**, 4015 Umatilla St., Denver, Practitioner.
- LAWSON, AGNES M.**, 3932 Turk St., Seattle, Wash. Teacher.
- MUNZ, MRS. CARRIE F.**, 1424 E. 21st Ave., Denver. Teacher and Practitioner.
- PALMER, MRS. ANNA L.**, 1250 Ogden St., Denver. Teacher and Practitioner.
- PARSONS, MRS. MARY DEAN**, 121 Pearl St., Denver. Individual Instructor.
- PRESTON, THE REV. JOSEPHINE S.**, 1314 Fourth St., Coronado, California. Teacher and Practitioner.
- RITCHIE, FRANK G. AND ALICE R.**, Chicago, 1308 Hartford Bldg., 8 S. Dearborn St.
- SHINN, MRS. MINNIE A.**, Green River, Utah.
- SMITH, MRS. LUTIE L.**, 1647 Clarkson St., Denver. Practitioner.
- STARK, MRS. MARTHA J.**, 1434 Corona St., Denver. Teacher and Practitioner.
- TEFFT, MRS. A. L.**, 1540 Fillmore St., Denver. Practitioner.
- WALSH, MRS. LOUISE K.**, 1526 High St., Denver. Practitioner.
- WOOTEN, MRS. LYDIA J.**, 117 E. 36th St., Los Angeles, California. Practitioner.
- YOUNGCLAUS, MISS EMMA H.**, 2122 E. Thirteenth Ave., Denver.

**THE COLLEGE IS PUBLISHING THREE  
HELPFUL MAGAZINES**

- Daily Studies in Divine Science**—\$1.00 per year.
- Sunday School Studies in Divine Science**—Primary, Junior, Intermediate and Senior Departments—  
for each department, 75 cents a year.
- The Divine Science Weekly**—\$2.00 per year.

**BOOKS FOR SALE AT THE COLLEGE**

- Mental and Spiritual Helps to Freedom**—By Mrs. C. L. Baum. Price: 25 cents.
- Studies in Divine Science**—By Mrs. C. L. Baum. Price: \$1.00.
- Individual Responsibility**—By Mrs. C. L. Baum. Price: \$1.00.
- Divine Science and Healing**—By Mrs. M. E. Cramer. Price: \$2.00.
- Basic Statements**—By Mrs. M. E. Cramer. Price: \$1.00.
- The Journey of Jesus**—By Ellen Conger Goodyear. Price: \$1.00.
- The Divine Art of Living**—By Kathleen M. H. Besly. Price: 65 cents.

**The Following Books by Fannie B. James**

- Truth and Health**—The College Text Book. Cloth Binding, \$2.00; Full Seal Binding, \$3.00; Flexible Binding, Pocket Edition, \$4.00.
- Selected Bible Readings**—Price: Paper, 50 cents; Cloth, \$1.00.
- Morning Glories**—Price: Paper, 35 cents.
- Words Suggesting How to Heal**—Paper, 25 cents; Cloth, 50 cents.
- The Redeemed Body and Communion Service**—Price: Paper, 25 cents.
- The Greatest of All Is Love**—Paper, 25 cents; Cloth, 50 cents.
- Bible Teaching About Healing**—Price: Paper, 15 cts.
- A Series of Three Sermons**—Subjects: This Is My Body, The Christ Healing, The Christ Baptism. Price for each Sermon: 5 cents.

**Send Orders for Above to  
THE COLORADO COLLEGE OF  
DIVINE SCIENCE**

730 E. 17th Ave., Denver, Colo.

- First Divine Science Church of New York**—Rev. W. John Murray, Hotel Waldorf-Astoria.
- First Divine Science Church of Oklahoma City, Okla.** 727 N. Robinson St. Mrs. Della Limerick, Practitioner.
- The Church of the Truth**—Corner Jefferson St. and Sixth Ave., Spokane, Wash. Rev. A. C. Grier, Pastor.
- The Missouri College of Divine Science**—Rev. H. H. Schroeder, President, 3617-19 Wyoming St., St. Louis, Mo.
- Second Divine Science Church of St. Louis, Mo.**—4916 Washington St. Leon and Nettie Greenbaum, Leaders.
- First Divine Science Church of Portland, Ore.**—Tilford Bldg., Tenth and Morrison Sts. Rev. T. M. Minard, Minister.
- Boston School of Divine Science**—126 Massachusetts Ave. Mary Thayer, Leader.
- Seattle College of Divine Science**—Mrs. Mary Jennings, Chickering Bldg.; Mrs. Mary Kenyon, 712 North Eightieth St.