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The Evening and The Morning

BY NONA L. BROOKS.

ONE thing that makes the Bible so interesting is the fact that every story can be translated into terms of our own spiritual experience. From the first word to the last the Biblical stories are symbolic. The depth of meaning is revealed as we read them in the light of Spiritual interpretation. By reading the Bible in this way we shall find practical help.

I have been asked if the dignified and abstract idea of the creation in Genesis can have an individual application. The events just as stated, do not, but from the standpoint of character the story of your life and mine is written here. The first chapter of Genesis with its tremendous creative impulse applies broadly to the life of man. It is true in the big points to the creative process of the world and that in you and me. The story is simply and superbly told in just a few words.

The first creative words, "Let there be light," stay with me. This vital expression seems to come right from the heart of God. These words bring to the individual what the Great Spirit says to each one, "Let there be light in this soul." There can be no darkness if we know the Truth of our Being. Divine Love is bringing us forth in the light of understanding. The creative light is not partial. It is the perfect light of Divine Consciousness. "Let there be consciousness," says the Voice of the Divine Urge in the soul of all men. It is the will of God that we shall know, and knowing, we shall be free. "Ye shall know the Truth, and the Truth shall make you free," says the Master Teacher in the Spirit.

The word of God is uttered in you and me as we progress. "Know the Truth, and go forth to demonstrate it." Each period of creation ends with the beautiful "And the evening and the morning were the first day." Does this wonderful statement seem strange to you? Why the evening, first, you may ask? In the concept of the writer the day begins with the evening. This is as it should be according to the spiritual interpretation of the passage. Evening in Hebrew, means the blending. Morning, the coming forth.

Evening is truly a wondrous time. When the day's activity is quieted, when the soul stands so close to its Maker, and men rest in the quiet certainty of the Father's love, their consciousness blends with the Infinite. This withdrawal for quiet times is necessary to every living soul. Men emerge from

the Silence with new strength and greater wisdom with which to meet the external experiences. Perplexities disappear; the vision is cleared, for in the light of Love Universal, there are no difficulties. On the Mount of Consciousness whose height we reach in the quiet times, if we are faithful, the God-Life is a reality. It is essential to the lives of all men that they touch the Infinite in true communion. Meditation is one of the paths to truer living. It affords us the opportunity for the blending—the period of conscious rest. So it is that the evening precedes the morning, for it is the hour of revelation.

Something beautiful follows the evening hours. The morning, the coming forth after the blending, into the new day's activity with the joy and certainty of creative power for the day's work. After the perceiving, the blessing, and the renewal, we go forth with splendid spiritual vigor to meet the day.

The evening and the morning make the day. No life is truly lived without both. Every prophet gives the message of the recurrence of the evening and the morning. "He who dwells in the Secret Place of the Most High," says the Psalmist, "shall abide under the shadow of the Almighty," and we know that he will come forth in Divine Activity. I wish that people felt themselves responsible for dwelling in the "Secret Place of the Most High," for living in the Presence. Each one must live the Life for himself; he must touch God without an intermediary. No priest or minister can touch God for us. Perhaps the minister's most vital work is to show there is no need for him. The blending is not for those who profess special spiritual seeking. It is for all men in all days of their lives. We are left to choose the method of our lives. Let us watch the unfoldment in the lives of those who have chosen the true way. Moses is an example of one who had a time of preparation, and blending, followed by a coming forth. His life in the court of Egypt, where he was instructed in the wisdom of Egypt prepared him for his later teaching. The process led him across the desert to Midian, where he tended flocks on the desert plains, hills, and mountains. These long hours in the open under quiet skies, were his inspiration. He was drawing from the Great Spirit of life the initiative and courage for the next step. These hours of blending culminated with his hearing of the call to help his people. His mission was revealed to him. He must go back to Egypt to lead his people out of bondage. During the blending of

his thought with the Divine, his work was made clear. And he went out to definite, practical work of leading his people out of Egypt to the borders of the Promised Land. The Voice of the blending showed him that he was not alone. He gave himself over wholly to Divine Guidance, for Moses had felt the power of Spirit during his evening hours.

Jesus found the times of blending necessary, although he was so alive with the consciousness of God's Presence. When the multitude pressed he felt the need of communion with the Sustaining Presence, and withdrew into the Silence away from human demand. We do not hear of his remaining away for any length of time. The longest recorded period is the forty days in the wilderness. But the forty is symbolic of the completion of a certain process. During this time he realized the great baptism of the Holy Spirit.

Does the same law of life that held for Jesus, hold good today? Yes, truly! The true searcher finds. "Seek, and ye shall find." It is the quality of the search that brings the revelation of Truth. All work is done within. Anything that needs righting, must be handled inwardly. It is the deep, inner blending of our thought and love with the Inner Presence and Power, that does the work.

The greatest energy, ideas, and methods in the lives of home-keepers, as well as of business men, of ministers, and of teachers, come out of the silent times. We look at life from a different angle, with a new vision and conscious power, if we stand upon a spiritual basis; and we approach the daily experiences with integrity of purpose, for the way is clear.

There is only one way for each one—the way by which he can give his message to the world by his method of service. It is not the outer attainment by which success is measured—not by a large amount of money, a big business, or a prominent position, but by the integrity and love of our lives.

"The Light that lighteth every man that cometh into the world" is the only true guide on the path of life. If we are true to this light, we shall live in full satisfaction, unfolding, expanding, including, until our thinking blends with God-Consciousness, and we realize the Life of God in the soul of man bringing forth the Divine Purpose.

The inner blending expressed in the outer, the evening and the morning, make the perfect day. "Let there be light," the first creation word, is realized when the evening is illumined with Divine Love, and the morning evidences the illumination.

The Ultimate Secret

The occasion was the Hunter anniversary in London. Hunter was a great anatomist. He is the father of modern surgery; his memory is kept alive in the medical profession. Rudyard Kipling was one of the distinguished speakers. He is the author of "Kim," which has an occult background and the mystery of India's religion running thru it. The anatomist found all that was to be discovered regarding man's framework. But he did not find the source of life, he did not locate the soul. Is this impossible? It has been the quest of man for thousands of years. Alchemist and mystic have imagined it. Kipling is a poet. Not to the anatomist but to the latter must we look for the ultimate discovery—the poet-seer, who is in advance of cold science a century at least, sometimes ten centuries.

Two men most listened to in Britain when they speak in public, which is seldom, are Kipling and Barrie. A hopeful sign.

In this case Mr. Kipling, in his inimitable fashion, told of an Indian legend that has colored its religion and its way of life. It is this:

"Once upon a time, or rather, at the very birth of Time, when the gods were so new that they had no names, and Man was still damp from the clay of the pit whence he had been digged, Man claimed that he, too, was in some sort a deity. The gods were as just in those days as they are now. They weighed his evidence and decided that Man's claim was good—that he was, in effect, a divinity, and, as such, entitled to be freed from the trammels of mere brute instinct, to enjoy the consequences of his own acts. But the gods sell everything at a price. Having conceded Man's claim, the legend goes that they came by stealth and stole away this Godhead with intent to hide it where Man should never find it

again. But this was none so easy. If they hid it anywhere on Earth, the gods foresaw that Man, the inveterate hunter—the father, you might say, of all hunters—would leave no stone unturned or wave unplumbed till he had recovered it. If they concealed it among themselves, they feared that Man might in the end batter his way up even to the skies. And, while they were all thus at a stand, the wisest of the gods, who afterwards became the god Brahm, said: 'I know. Give it to me!' And he closed his hand upon the tiny unstable light of Man's stolen Godhead, and when that great hand opened again, the light was gone. 'All is well,' said Brahm. 'I have hidden it where Man will never dream of looking for it. I have hidden it inside Man himself.' 'Yes, but whereabouts inside Man have you hidden it?' all the other gods asked. 'Ah,' said Brahm, 'that is my secret and always will be unless and until Man discovers it for himself.'

Man is in search of the great secret, and he is seeking in the right direction. The search is taking him into realms he feared to tread until a little while ago. He cannot find it with the scalpel or in the laboratory tube and he knows it; he is humble and because of this he is nearing the truth. Man in his inspirational moments has dreamed of finding the soul and in finding it has found himself and discovered that what he called himself was an unreality, that the soul he was in search of, the seemingly unreal, was the reality. He has had to orientate his whole outlook on life, but what of it, if he is on the right road in search of truth? A gleam of it has entered the minds of men like Kipling, and what they have dreamed science is beginning to accept.

Man is privileged, if he be worthy, to enter into closer communion with the Presence that he has been seeking for.—*The Rocky Mountain News.*

Studies in the Fundamental Teachings of Divine Science

BY LIDA LORIMER POTTER.

LESSON VII.

Healing.

Health is the true and eternal state of ourselves and of all that is. It does not depend on the external, but on the inner consciousness.

When we hear the word "healing," we are very likely to think of it only as the healing of our bodies from disease, but there is a broader meaning than this. Healing means doing away with all beliefs in whatever is contrary to the God nature, such as hate, inharmony, poverty, sin and sickness, and coming into a consciousness of the Truth of the God-Expression. When we think of health in the broader meaning, we can take the same method of treatment—the Presence and Power of God—for all the short-comings in the world. Mrs. Baum, in her book, *Studies in Divine Science*, brings out very clearly the difference between healing and curing. Healing is ridding the mentality of all conceptions of evil, while curing is ridding merely the external of appearance of disease. True healing can only be accomplished by a consciousness of the God-Presence—"the giver of every good and perfect gift."

In studying healing, let us discuss, first, what is to be healed. Our basis says that God is everywhere, and where He is there can be only Abundance and Perfection. We cannot, then, speak of healing God, for God is Health in Himself. It follows that every appearance beside that of Abundance and Perfection does not have its basis in Reality, and therefore is as the froth of water on an angry pool. When inward harmony is restored, the troubled surface clears. The only thing to be changed or healed is our mistaken conception of what the Truth is. We cannot change that thing itself, because the Truth has always been there, but we must change our ungrounded beliefs as to its true nature.

We see everything in relation to the medium through which we are looking. Some say that a life can be measured in terms of attitudes. Is not attitude seeing with the mental eye? The whole thing resolves into *keeping our attitudes right*. "The path to heaven is paved, not with good acts, although they may help, but chiefly with intentions from a sincere heart," a certain person said recently. In other words, experiences will take care of themselves if in each heart there is the Spirit of Truth. So it is with healing. Bodily or external health will be ours if we maintain a constant attitude of Faith and Harmony. Until the mentality is healed, it is a mistake to endeavor to heal the body, but when we have obtained a clear, unwavering vision of Perfection and Reality, the outward expression will be taken care of. Of course, we may use the power of "mind over matter," which is popularly known as auto-suggestion, but it does not reach the basis which heals every ugly and unpleasant condition. Divine Science bases healing in Spiritual Truth. There is but one Reality, God and God-manifest.

In sending the message of Health, Cheer and Good Will to the world, we must first discard the medium through which we have been deluded—hate, strife, suffering, poverty and weakness. Then with the thought firmly established in the True State

(Perfection) of every created thing, we perceive that everything is the image and likeness of the Creator, in His own Abundance, Perfection and Order. Truth dispels every disorder. We see only the Truth, only the Reality. There is but One Nature to manifest, One Mind to act. The Light of Truth is radiant, bringing forth into the world Life, Peace, Love, Power, Wisdom, Health, Joy.

It is not necessary to *struggle* with inharmony in healing. Rather, one should not permit himself to fight or resist a headache, a fever, or a misdeed. When you find you are having continually to exert will power in denying inharmony and affirming harmony, the thing to do is to stop and dismiss the entire subject for a few minutes. Then go back to the fundamental statements, whichever have seemed to mean the most to you. "In the beginning, God," "There is but one Substance, God-Substance," "God and God-expression is all there is." Concentrate on that statement alone until it possesses your whole thought and stirs you with the force of its meaning. Hold it firmly in your consciousness, and you will soon find you are calm and master of your every thought. Then, in a swift and easy blessing include the subject of your treatment in the realization. Perfection and Wholeness have become natural to your thought, which is increased in power a hundred-fold. As soon as you have attained the greatest consciousness of the Presence of God which you have trained yourself to reach, your part of the healing is over, and it is best to dismiss the subject from your thought. Do not keep on and on when you find you are not increasing your realization.

Health does not depend on anything external, such as climate, weather or food. Our health is of God. It is inborn, as Life itself. It is manifest as we open our vision to the Perfect Body. "According to your faith, be it unto you." As we go about the world, let us learn to speak the word that will bless and heal. All things are possible in God. It makes no difference whether it is a small bump on a child's head, or the apparently more grievous complaints of "grown-ups," the same thought will bless and heal. A simple faith in God-Presence is all that is needed. Following are some statements that may be used in realizing the Truth in every condition:

"God is the health of His people."

God-Presence is pervading and filling the Universe.

"I am the Lord that healeth thee."

God is ever conscious of His own Perfection.

We are complete in God; there is no lack in God's universe.

"Peace I leave with you. My peace give I unto you."

Never let us be discouraged with ourselves; it is not when we are conscious of our faults that we are most wicked; on the contrary, we are less so. We see by a brighter light and let us remember, for our consolation, that we never perceive our sins till we begin to cure them.

—FENELON.

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IN GOD WE TRUST

The Gardens of Eden

No scholarly mind at the present time interprets the story of the Garden of Eden literally; only upon the confiding faith of the child in thought, do the words fall as actually true. To adult intellect there clings a curiosity to know what the legend really means.

The Chaldeans tell about the war between the gods and the "fall of man." Hesiod speaks for the Greeks and relates how men at first were "a golden race, living as gods a life void of care, labor or trouble." But there came a fall, caused by female curiosity. Pandora, the first woman created, received a vase, which, by divine command, was to remain closed; but she opened it, and sorrow, trouble, and sickness escaped into the world. Hope alone remained. For the Romans, Ovid draws a picture of the "golden age," "when man no rule but uncorrupted reason knew," followed by a "silver age," "when good Saturn banished from above was driven to Hell, and the world was left under Jove." Then came a "brazen age" when men were "a war-like offspring, prompt to bloody rage," and finally an "iron age," "when Truth, Modesty and Shame the world forsook."

The golden apples of the garden of Hesperides, a wedding present from Ge (earth) to Hera, wife of Zeus, plainly have to do with the story of Creation, and suggest at once the fruit which our mythic parents ate in the Garden of Eden.

The legend of man's primordial bliss in the "garden of delight" is not confined to the Bible; it is widely diffused throughout Eastern mythology. In the British Museum is a cylinder round which is coiled a serpent, while seated beneath a tree on opposite sides a woman and a man in *Babylonian* head-dress pluck fruit from its branches. The belief in a Paradise hidden beneath the earth was early expressed in Egypt. Two sacred trees stood in the regions of Amentu, as it was called, and from one of these Nut, the sky goddess, gives the "water of life" to thirsty bird-like souls. In India "two trees of desire" of good and evil respectively, stand on the summit of Mount Meru, where Kuvera, the god of riches, has his northern paradise. These trees were ambrosial, that is their fruit blessed the eaters with immortal life. They were sacred to the "*goddess of love*." In Persia the paradise of the good king Yima, of the golden age, stood in our old Aryan home

near the Hindo Koosh Mountains, and here it was that the serpent slew the king. According to other Median legends the same serpent seduced the first human couple to eat fruit, which act deprived them of their original happiness.

To understand the meaning of this beautiful garden of delight so universally found in the traditions of many peoples, we must appeal to phallic as well as sun mythology; it combines the symbolism of both. All these bright eastern paradises are glimpses of sunrise and spring as contrasted with dark Sheol or Hell, which was located in the west, and represents night and winter. Thus we read that the sun is red at dawn, because it reflects the roses of Eden, and red at sunset, because it reflects the fires of hell.

It is interesting to notice that the symbols found in the Garden of Eden are strikingly like those used in the celebrated Eleusinian Mysteries of the Greeks, the phallus, the egg, and the serpent. Both picture that ancient awe, amounting to the most profound worship, which is awakened in the soul of man by the unexplainable. The study of biology has put the phenomena of reproduction much more within our grasp than is generally imagined by people at large. The worship of the mystery has at least largely died out. But the symbolism remains.

It is perfectly natural that children should be delighted with the stories of the Old Testament. They picture the thought of the Hebrew people in their childhood period of civilization. The mental development of every individual is a miniature of the evolution of civilization, and as he advances in age he sympathizes, from time to time, with the thought of the historic period to which he corresponds. Some never outgrow their swaddling clothes, cases of arrested development; some come along as far as the middle ages; some cease their progress at the eighteenth century; and few really become twentieth century adults.

The attitude usually assumed toward these Bible stories and legends is that of the confiding, obedient, easy going mind, which does not trouble itself to closely examine the ideas involved in a statement, to see if they are conceivable, but assents from habit to propositions presented by authority.

When the study of languages was confined to Latin, Greek and Hebrew, very little was done in Comparative Philology. But when the English government opened to the world the treasures of India, the Aryan group of languages came to light. The study rapidly spread to other families, and following closely upon the heels of Comparative Philology came Comparative Mythology, and later on, Comparative Theology. The fairy tales, the nursery rhymes, the legends, the wise sayings, the epic poems, the superstitions, the religions of the world, were collected and placed side by side.

Treated as mythology, the student finds it more than interesting. Why eliminate from the imagination all this wealth of fiction or legend?

Who of us can conceive of God as a Being with wings? Yet, what are we to understand by—"Under the shadow of His wings"—but the symbol of his love and providence or "His right Hand" but the symbol of His Power.

ADELAIDE REYNOLDS HALDEMAN

Healing Department

"Be not conformed to this world, but be ye transformed by the renewing of your mind."—Paul.

Man's great need is to learn how to think. We have been taught to believe that, "As a man thinketh in his heart so is he," but in Truth, man's thoughts cannot change him. He is always the perfect child of God—His own beloved son.

It is not sufficient that we merely know that Truth frees, but it is necessary that we *think* the truth in order to realize its freedom.

What we do not recognize as being present, and claim as ours we do not enjoy. *Claim* health, power, success, knowledge, and you will enjoy them. You are not acquiring, you are *being yourself—Divine*. The work of man is not that of rising from a lower to a higher plane of Being, or of unfolding *into* Divine dominion. His work is to *identify himself with God*, his Source, and do what he sees the Father doing. Man does not *TRY* God, man *proves* God by living the life of intelligence, power and goodness. God dominion is consciousness of *being* at-one with God; to see the omnipresence of God expressed in all. There is no light by which darkness can be found; no truth by which sin, sickness and death, so-named, can be proved real.

Jesus knew the true nature of Being when he raised Lazarus from the dead, and when he called Moses and Elias to him to talk of what manner of death he should die. Restore your beliefs to health, then believe you have received, and *the signs will follow*. Harmony, Health, Happiness is the real *state of Being*. It is the nature of the beliefs that we rely and dwell upon that brings us our experiences of either pleasure or pain. So it is our own

mental attitude that make conditions either pleasant or unpleasant. We receive from Infinite Justice (Divine Love) full payment for services rendered. The law of the universe, God's rule of action, is *just*, and never is it otherwise. Recognize *Me*, says Spirit, in *all* your thinking, in *all* your speaking, in *all* your expression.

When we acknowledge our unity with God at all times, under all circumstances, no longer is his loving Presence concealed from us, to be revealed in the future, but *is a living, loving, acting Presence*. "The temple of God is holy, which temple ye are." In Truth the body always stands as a holy temple, then *speak* the Truth of it, declare that it is *eternal Spirit Substance*, living Substance, perfect, complete. Render thanks for good received, for knowledge revealed, for health expressed, for truth perceived, for love manifest, for ever present goodness and joy. Cease trying to make the visible world produce true happiness for you; happiness is the real state of Being, and we must think true thoughts, speak true words to bring it forth and do true deeds to actualize it; *this is harmony—health*.

If Truth, the omnipresence of God, is thought and spoken and *lived*, success, health, and happiness are sure to follow. Take every problem to this divine altar and according to the integrity of our motives, the power of our decisions, the intelligence, joy, tolerance and sweetness of our daily living shall we solve every problem. Always with us, within us, around us is the loving Presence, holding us steady and strong, true to Itself, until *we* are conscious of the Truth.

AFFIRMATIONS

To realize oneness with God is true meditation.

There is no power working in me but the power of Truth, and it cannot work but for good. Therefore good results are always mine.

Of all that God has given me I can lose nothing. The salvation of Truth is mine now.

The Kingdom of God is in me now. The Kingdom of Heaven, harmony, is *at hand* now.

I believe and practice the omnipresence of God because I am free from the belief of sin, ignorance, as a *reality*.

I am eternal Life, free from death because the Spirit of Life in Christ makes me free. I worship God in Spirit and in Truth.

Each issue of the Weekly will have on this page explicit directions for treating and healing and from time to time testimonials will be given. There will also be carried a thought for the week to be used together by the practitioners of this department and those applying for help.

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

There is no set charge for this service. Let gratitude be your guide as to proper remuneration.

Names and addresses of those who give testimonials on this page will be sent upon request.

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

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

The Javistic Account of Creation. Gen. II, 4-22.

"The account of man's Creation is two-fold, the two statements being contained in the first and second chapters of Genesis, respectively. But this is in accordance with the method adopted, regarding the rest of Creation. First we are told of the creation in the realm of the invisible, that is to say the realm of Involution, and afterwards we are told of creation on the plane of the concrete and material, that is to say, the process of Evolution, and since Involution is the cause and Evolution the effect, the Bible observes this order, both in the account of Creation, and in that of the creation of man."—*Twardow*.

"These two accounts, woven together and revised to form one continuous narrative, were preceded by at least one other, possibly several accounts, the traces of which remain in Job and Jeremiah, proving common sources with Babylonian legend and story. They have disappeared from our present versions, but are known to have been credited by the Jews, through many generations."—*Reinach*.

The Second Chapter of Genesis contains the earlier account of the two stories which remain to us. It is known as the Javistic account, from Jehovah, Lord, by which title it celebrates its primitive conception of Deity, in contrast to the Elohistic account, of the First Chapter: Elohim (Inherencies; Invisible Powers) was the concept of the God of the Priestly Order and is vastly more advanced, more philosophic, than the Folk concept of the Javistic account.

"The method of the Bible" spoken of above is therefore a method worked out, through the centuries, not alone by man, but by the passage of Time itself which tested, sifted, combined and utilized the fruits of ripe and varied experience, in the setting forth of the Truth, that "God is Bringing Forth of Himself Into Expression Continually."

In this light we comprehend the relative account of Creation, which is found in the Second Chapter of Genesis, to be true, just as is the Absolute account.

In the account with which we are primarily concerned in this article the Folk account the Creator is conceived, not so much as Pure Being, as the Lord-God, manifested by primitive man's conception of what a Lord-God should be, creating his world much as the Eastern genii creates by pure magic. He is never aloof from it, but, in contrast to Jesus' conception, He is not of it. He has thrown it off, so to speak, yet He remains in touch with it, much as the Babylonians conceived their gods, "a despotic but beneficent Ruler, surpassing Bel and Ea in a unique sense of moral values."—*Reinach*.

There are traces of this *Lord-God* concept left today in the mind of many people who worship an almighty Power which they think is outside of themselves, as they consider themselves outside of Him.

The Lord God planted a Garden. In this Garden we see the desert dweller's heart's desire, his imaging forth of Paradise, of what he believes must lie in the past, rather than in the future. He knows instinctively that this dreamed-of-perfection exists, somewhere; that it is a part of himself, hidden away in

the innermost part of his being, therefore that he must have already experienced it, in the life of his race, if not individually. Modern man puts this vision where it seems rightly to belong, as a state of mind without the limits of time; undeveloped man has no sense of the future and little of the past, but living in the present he does not realize that a sense of perfection is but the revelation of divine inheritances (promises) in himself, rather than the stories of a Golden Age gone to return no more.

"This Allegory of the Garden is one repeated in many lands and ages, always the idea of a garden in whose center grows some life-giving fruit or flower, which is the reward of him who discovers the secret by which the center of the garden may be reached."—*Twardow*.

If we are to understand this story of Creation we must try to see, in imagination, as it was seen in those far-off days when in the childhood of the race, men were taught, not by precept or by example, so much as by story. We know that the adolescent mind of the individual or the race meditates on the meaning of what it hears, that the adult mind acts on what it conceives to be true, but that the child-mind accepts enthusiastically whatever is presented to it, as absolute truth.

We can thus trace for ourselves what that simple story of Adam and Eve must have meant when it was told by some chieftain of the Beni-Israels to his son, just as his father had told it to him. The lad, freed from the restraint of first childhood, spent in the woman's apartments, after the manner of Orientals, is riding across the desert with his father to visit the herds pastured a day's ride away.

One can imagine the aspects of the vast horizon, the distance quivering like a mirage in the flaring sun light, the welcome midday rest "at the well in the wilderness" with its grateful shade, and the normal questioning of an awakening intelligence: "Why is not all the world as beautiful as this green oasis?"

And the father's answer, "It was all beautiful in the beginning and men were as gods."

And the boy, "Who made all so beautiful?"

And the father, "Jehovah, the Lord-God of Israel, who else?"

"And did he make man too?"

"He made our fore-father, Adam, the first man, from the dust."

"And who made the first woman, not the Lord-God surely?" (with the new-fledged disdain of woman-kind).

"The Lord-God, my son, took the first woman, Eve, who was the mother of all living, from the side of Adam, that Israel might be as innumerable as the sands of the desert. Then He placed Adam and Eve in the Garden with everything their hearts could desire, but He exacted obedience from them. Obedience, my son, is Heaven's first Law."

"And how then did they lose it, Father, and leave us only what we possess now?"

But that is another story.

With this simplification of Gen. 2:4-22 we can see

how these first stories came, through man's questioning of himself or of another, whom he trusted; they were based on natural questions and natural answers, and it is only when man reaches the second period of unfoldment, the adolescent, that he has found them no longer satisfying in their original form, beautiful as they are. He has needed an interpretation, an explanation, and that, theology or mysticism has attempted to give to him.

Thus, Adam is formed by God, like unto the animals of earth or common substance, but further enriched by the breath of life, or spirit, which differentiates him from the rest of the living creatures, and makes him a living Soul—a "conscious individuality" the image and likeness of God, that created him.

"The Hebrew word *Adam* is not merely the name of a person, but like the Greek, *anthropos* and the Latin, *homo*, is the class-name of a genus or group."—*Divine Science Bible Text Book*.

"Eve, both syllables pronounced, is the same word "Hawa" by which she is known in the Koran, and signifies Breath, the Principle which constitutes man—the living soul. It requires no great skill to recognize in these, both soul and body."—Troward.

Interpretation has sometimes been carried to absurd lengths, and in the adult stage of understanding man is beginning to comprehend that these stories indicate not only the stage of understanding of the people who first conceived them, but that elements of truth are to be found in them, quite apart from their symbolic meaning.

The Divine Scientist could not deny evolution, on the strength of the first chapters of Genesis as a certain School of Thought has done, for he sees that just here lies the meaning of the truth of evolution, not that the physical body of man is a direct development from the physical body of the animal, but rather that man in his thought of himself has risen above the animal concept of his nature to the realization of the Spiritual Principle of his individuality—soul and body, soul in body.

Of his own Substance, God is continuously bringing forth all things, both invisible and visible. There exists nothing which is not so created, therefore our Statement of Being sets forth our belief that:

"God is All, both invisible and visible.
One Presence, One Power, One Knowledge is all.
This One that is all, is Perfect Life, Intelligence
and Substance.
(and man being one with, or a part of this crea-
tion, therefore),
Man is the expression of God and is ever one with
this Perfect Life,
Intelligence, and Substance."

Bibliography: "Truth and Health," F. B. James; "Divine Science Bible Text Book," A.B.Fay; "Bible Mystery and Meaning," Troward; "Orpheus," S. Reinach.

The Mosaic Vision

From "The Testimony of the Rocks"

By HUGH MILLER

What was the form and nature of the revelation by which the pre-Adamic history of the earth and heavens was originally conveyed to man?

Was it conveyed, like the sublime story of Raphael, as a piece of narrative, dictated to the inspired penman, or miraculously borne in upon his mind? Or was it conveyed by a succession of sublime visions? The passages in which the history of creation is recorded give no intimation of their history.

Are the records of the leading events of pre-Adamic history prophecy described backwards?

"Before the eye of the seer scene after scene is unfolded, until at length, in the seven of them, the course of creation, in its main momenta, has been beautifully represented." The revelation has every characteristic of prophecy by vision—prophecy by eye-witnessing; and may be best understood by regarding it as an exhibition of the actual phenomena of creation presented to the mental eye of the prophet under the laws of perspective, and truthfully described by him in the simple language of the time.

The freshness and point of the narrative, the freedom of the description, indicate that Moses saw in vision what he has given us in writing. He is describing from observation. The revelation is Divine.

In what light, or on what principle, shall we most correctly read the prophetic drama of creation? In the light of scientific discovery.

It is true that creation might have been represented in seven thousand scenes, and that the accomplished man of science might have found something distinct in each. The days are representative of successive periods, strongly distinctive in their character, and capable of being treated geologically.

The prophetic view-point may parallel the scientific. The history is treated as a connected series of so many prophetic visions. The appearance and vanishing of each such vision seems to the seer as a morning and evening. From this point of view a "day" can only mean the period during which the seer's Divinely enlightened imagination is actively focused on the story of creation.

The days then are removed from chronology to prophetic vision. They are symbolic of the evolving process.

OUR SUMMER SCHOOL

The Colorado College of Divine Science will hold a Summer School, June 4-10.

This early date has been chosen in order that delegates from the West may have this week of study on their way to the I. N. T. A. Congress to be held at Washington, D. C., June 17-24.

The full program will be given later, but we can assure our friends that it will be an excellent one, offering a variety of interesting courses.

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