

APR -5 1919

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

APRIL 5, 1919

Number 14

CREATIVE POWER

NONA L. BROOKS

WE can well believe that the Infinite rejoices in self-expression. The forms and forces of nature are so numerous and man—the highest expression of the Universal—gives It still greater opportunity for self-revelation. It is true that not many on this planet have attained the Divine Ideal. Nevertheless, there must be joy in the heart of the Eternal over the progress man is making in the understanding of Life, and that we are embodying more and more of Truth in our consciousness and consequently in our activities and relationships.

Man, brought forth in the image and likeness of God, has within him this same desire to do, the impulse to express, an irresistible urge. That we shall place man's activities aright, in order to know what part he plays in the great scheme of things, we should recall some of our Fundamental Principles.

First, let us remember that creation is not a finished process. God did not at one time breathe the breath of life into man and then leave him to be the originator of succeeding generations. It appears to be so, but we know that God is the giver of Life; that man is the channel of God-expression and whenever a living soul springs into being, there is but one creator and that is the Father Universal. There is but one Originating Spirit and that Spirit expresses through man.

The impulse to do that surges through man sometimes deceives him. He thinks it is his own being that starts it, that carries it through; but since we know that the Divine Spirit dwells within man, that it is the power that prompts him to do, we must come to see if we are faithful to our Basis, the Omnipresence, we must see that all activity, whether it is taking place within or outside of man, is the activity of the One Universal Presence.

As creation did not end with the bringing forth of the first individual soul, but every soul is a direct expression of the Infinite, so the creation in the individual does not end when he is brought forth. The Divine Impulse, the life of the Infinite, is continually active in the soul of man to bring about the accomplishment of Its own purposes.

There is always a close bond between the individual and the Universal. Whether man is far along in his development or not the Truth is the same; for even in the darkness, the self-seeking and the illusions of man's early ignorance Something calls him to the Best (and let us spell that Something with a capital); there is Something that im-

pells him to endeavor, that urges him to greater power, to more perfect consciousness.

That is why we cannot stand still. We may seem to stagnate but it is interesting and true that there is a Loving Law which moves us out of the rut into newer and better environment. Life is progressive and it is always gaining fuller expression in the living soul. You and I are living souls.

God is bringing Himself forth as the soul of man, and from the first dawning of consciousness in man to the attainment of the perfect consciousness there is the impelling power of the Living Presence that is stimulating him to seek the highest. That is what creation is—the eternal progress of the Creative Power within the soul of man. This is one of the greatest truths that you and I can know.

This is not a new teaching. John saw the power of the Christ within and catching Jesus' message and Jesus' spirit, he said, "Of his fulness have all we received, and grace for grace." "As he is, so are we in this world." That is one of the greatest verses in the Bible. Whenever one is tempted to think downward about himself he must remember that he stands in the same relation to the Father that Jesus stood and that the same Presence and the same Power are within him.

It is wonderful to see the Christ in Jesus, but it is still more wonderful to see the Presence of God within our own souls. John saw it and Paul, you remember, claims that we are "Joint heirs with Christ Jesus." I like many of Paul's statements, they are so emphatic and clear. "For me, to live is Christ," said he.

Again Paul says, "I no longer live but Christ liveth in me," and, "Of myself I can do nothing, but I can do all things through Christ which strengtheneth me." Of myself, apart from the Universal, believing in separation, not knowing the Spirit of God within me, I can do nothing—what I do in that conception of life amounts to nothing. It is temporal. It can not stand in the light of Truth. But when I turn to the Christ within and know the power of that Infinite Being, I can do all things. Paul makes it very, very clear.

The special point that I wish to emphasize is found in another statement of Paul's, "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." That is a marvelous declaration. When we turn from this

Infinite Life and try to do our thinking independent of It, we are doing nothing. When we turn to the Infinite Wisdom, Knowledge and Love in which we live, move and have our being, we find our power to think in this all-powerful Mind.

In Jesus we find one also who knew the Omnipresent Power. Even he with his tremendous consciousness claimed nothing for himself, "I of myself do nothing, the words that I speak are not mine, the Father who dwelleth in me, he doeth the works."

We are to let go of our belief in separation from the Infinite Life and know that there is only one Presence and Power active in us, carrying out its purposes through us. Divine Science reveals but one Creator.

What man does that is worth while is the expression of the Divine Life through him. He is held in the Consciousness of the Infinite Mind. That Mind is speaking its word of beauty, of law and order through him. In the bringing forth of Its Ideas through this human channel, the Supreme finds Its highest Expression. And man must, if he is to do his best, live so close to this Infinite One, that he receives his ideas first hand and they become to him Living Power.

I of myself do nothing, but I can do all things through the power of the Spirit of God that dwelleth in me. This must be our realization. We find man in his achievements coming to ever greater and greater power. This progress is truly the Progress of the Spirit—the Spirit active in man—God expressing His Wisdom, Love and Knowledge through man.

Of course, the question comes—"If God is expressing His perfect idea through man should not that expression be perfect? In our cities there are unsightly buildings; on our walls are crude pictures; in the business world there are some institutions that are based on greed; and many of our homes are inharmonious. What are we going to say about these conditions if God unfolds only perfect ideas through man?"

Judging from appearances, we shall never see the Truth of Life. The wise one bade us to "Judge not by appearances but judge righteous judgment." While it is true that man is the channel of God expression, yet God does not force His ideas through this channel. Again man may receive from the Spirit wonderful ideas and yet so clouded may his vision be that he may not see them clearly and in his translation of them he may mar them somewhat through his own misconceptions of the Divine Idea. You and I know that sometimes we have a wonderful thought and we long to get that thought to another. It is getting clearer and clearer within us, but we have not come to the place where we can put it before others with clearness and power.

Man has not realized the Perfect Ideal or his work would be just as perfect as the work of the Infinite One. Perhaps if I give to you our understanding of the body, it will make my meaning clearer. We believe that since there is but one Creator the body (the form of man) is the living expression of the Infinite One; that God is directly the Creator of the body. Then, since this Great Presence that is universal is Spirit, and Spirit is the only substance, the substance of the body must be Spirit. Suppose

we ask, "What are the characteristics of Spirit?" The answer must be, "It is perfect. It has within it Intelligence, which we call Perfect Mind. There is no substance that is not endowed with Intelligence, and so our bodies are living organisms, every atom with its intelligence doing its perfect work." But one says, "Look at some of the bodies, we see imperfection there. If the body is the direct creation of God, how is it possible for the body to be other than perfect?" The body never shows forth imperfection; I cannot conceive of such a thing. What, then, are we going to do with these apparent imperfections? They come from our imperfect vision. Imperfection lies in the imperfect sight of the seer. Viewing the world through the wrong medium makes it seem distorted; if one wear blue glasses, everything looks blue. In other words the outer varies according to the medium through which we look. *You and I look out upon the world through the medium of our own mentality.* If I believe in lack; if I believe in weakness; if I believe in inharmony, that is pictured to me in my environment. I see it—why? I am looking through my own unbelief, through my own ignorance, and I am interpreting you and the world from that point of view.

The race is blinded by its own unbelief. It believes in separation from good, it fears lack, it hates, it wars, it dies, all because of ignorance. But this is going to pass. Dr. Carrel of Paris—was it not?—says that death is an acquired habit of the race. He tells how death came gradually into the race experience and became fixed in race thought; but he prophesies that after awhile the race is going to outgrow this experience. It is going to become wiser than it now is.

We may not know how we got into unsatisfactory conditions; it isn't necessary that we should, but it is valuable to know how to get out of them. It is necessary that we grow out of this belief in death, out of all of the delusions that hold the race conception. So long as you and I are subject to that conception even to a slight degree we are subject to its ignorance. We have to work in order to see and live by the Great Realities, before we can put from us that which has bound us. I call this great unbelief race hypnotism. The race is hypnotized by its own conception, and so long as we yield to race conception, we are hypnotized by the same beliefs. But when we know the Truth, we are freeing not ourselves only but the race also.

Inharmony is merely the human conception of lack, and so long as we believe in that human conception, we shall find our environment seeming to respond to our wrong belief.

There is One Presence universal. There is One Infinite Power, and there is no presence and no power aside from that One. We live, move and have our being in it, by it and for it. When we catch that vision and live by it, our environment becomes transformed. We see through the appearance to Reality. Our world becomes illumined.

It is important, vastly so, to know the truth of the body and of the world we live in; for not only does this mean to us health and happiness but it means that we yield ourselves unreservedly to the promptings of the Infinite and thereby become imbued with God-Ideas and God-Power.

OMNISCIENCE

ALICE R. RITCHIE

SCIENCE always relates to something to be *known*, art relates to something to be *done*. The doing follows the knowing. The knowing comes as the result of that strong desire within man to *know*.

In the large cities, especially, is seen a continuous evidence of the desire within man to know. Men and women even forget to be polite, sometimes, in their frantic attempts to procure the last edition of the newspaper. After much physical discomfort, both to themselves and others, they get it and, rushing wildly to their train, in order to secure a seat next to the window, they devour the news with almost animal passion. The next edition comes out and the same devouring process goes on.

(This does not mean that we should not read newspapers.)

Much that is in magazines and books meets the demand of man to know. The schools and the churches satisfy, to a certain extent, the desire within man to know.

There is in us an innate curiosity. This curiosity leads us to be inquisitive. This word "inquisitive" has never been looked upon very favorably by well-bred people. This is because we have misused this gift of curiosity; we have let it run undisciplined along the lines of personality instead of along the spiritual lines.

We have been too apt to be curious about our neighbor's personal affairs—his manner of living, his finances. We have been too apt to be curious about the personal appearance and affairs of our teachers and practitioners of Truth. We have been too apt to be curious about the personal appearance even of Jesus.

Can you not see that we are fired with a curiosity that will not be satisfied with the knowledge of the temporary, personal phase of living? This curiosity will not be quenched until we find the inexpressible joy and peace of knowing *God*. Man has an inner desire to know *God*. There is in man a demand to know *God*.

And every place is alive with the Fulfillment of man's desire. Every place is filled with the Supply to meet man's demand. But only he who is alive to the Spirit of Truth is aware of Omnipresent Mind.

Omniscience is lovingly active everywhere. Spiritual messages can be heard and read by nearly every one. The Spiritual messages are the messages that come from the Spirit of Truth. They are received by us through the Spirit of Truth. These messages alone satisfy, for they enable us to know *God*. The Truth workers can help us only as we spiritually receive their spiritual messages. If we lean on them personally we keep from ourselves just the message that would help us to lean only on *God*.

Jesus, our greatest Spiritual Messenger, received his subject-matter, his very words, from *God*—Omniscience. His spiritual messages were given out

from the Christ-Spirit and he sent them direct to the Christ-Spirit within us. We must receive his teachings through the Spirit. We have the same Spiritual Helper as had Jesus—the Spirit of Wisdom. We have access to the same Storehouse of Wisdom as had Jesus—the Storehouse of the Omniscient One, the God-Mind.

The mental brilliancy and alertness of Jesus is not always recognized and appreciated. It is intensely interesting and amusing sometimes to observe how he, through his keen aliveness to the Spirit of Wisdom, was the master of different occasions when the bystanders were mentally formulating and planning and wondering.

We, too, can be masters over conditions through the Christ Spirit of Wisdom. We can let the same Mind dwell in us that dwelt in Christ Jesus. It is the Only Real Abiding Mind; anything framed up as a substitute is a delusion, a false conception, and is but a temporary mistake. The God-Mind is substantial and only the God-thoughts are enduring.

Every time you and I think a thought of sickness, or of inharmony, or of poverty we are denying *God*, the Omnipresent Mind. Let us not be too quick to judge Peter.

Every time we think an ungodlike thought we are betraying a sacred trust, our oneness with Omniscience. Let us be a little slower in denouncing Judas.

There is no mind of imperfection—sickness, inharmony, poverty. There is only the Mind of Perfection—Wholeness, Health, Harmony. The moment *God* could think sickness, let alone making it, that moment *God* would cease to be *God*. The Mind of *God* can think only Perfection. The Father's thoughts are thoughts of Love, Wisdom, Power, Life. The moment you and I think thoughts opposite to the God-thoughts, that moment we are disloyal to our Divine Sonship.

We have the same blessed opportunities and privileges to be loyal to our Divine Birthright as had Jesus. As a boy remarked, "Jesus made good; that's the only way he is different from us." We *can* make good. The same Mind that gave Jesus such wisdom and knowledge and understanding is with you and me. The same Mind that revealed to him the high valuation of the things of Spirit is with us. The same Christ-Spirit of Wisdom that was in Jesus is within us. We *will* make good. This Divine Urge within us will lead us on until we recognize only the One Mind.

In the God-Mind do I find my mind. In *God's* Wisdom do I find wisdom. In *God's* Knowledge do I find knowledge. In *God's* Understanding do I find understanding. *God Is. I Am.*

"Men may be ignoble, but *man* is noble."

THE GIFTS OF THE MONTHS—

April

RUTH DALZIEL ELDERKIN

APRIL is here with singing birds, wearing her wreath of earliest spring flowers. As the clouds and sunshine play hide and seek across the meadows—*Patience*—for this warm rain is needed to sink into the earth and melt the deep hidden frost; this sun must draw the sap up from the roots that the leaves may come forth. March sun and wind have driven away the snow but now the warmth must penetrate the earth and waken all life from its long sleep.

So it is in our lives, the big events come and break up our fixed relationships giving opportunity for new growth, but we need besides the general breaking of conditions, the gentle rain to soften us and the sun to warm us that we may be mellow in our thought, complete in our expression.

It is the little things of every day that give us pause, that demand the constant adaptation of time and thought. Like the April showers driving the frost from the ground, drop by drop, so act the thousand demands of our daily life upon our slumbering powers: loosening the thought of incompetence, melting the frost of fear that has bound our energies, proving to us our ability to respond, strengthening our faith by accomplishment.

The quality of patience is not mere endurance of that which we call evil, it is a positive attitude of assurance of good. It is a faith based on reason and so sure of fulfillment that it bears no limit of condemnation for conditions as they are, but rather looks upon all experience as working together for good: seeing in all demands only opportunity—even as we rejoice in the rain which carries away the frost and releases our beloved gardens from their winter inactivity.

Patience comes with the consciousness of power; with the understanding that there is no evil to oppose; with the realization that God is all and all is good.

The hourly experiences met with understanding and openness of spirit build up our patience and establish us in the knowledge that all things are possible "to him who believeth."

So while April's rain and sunshine do their part to make the earth fruitful, let us cultivate patience by seeing in the events of each day the opportunity to manifest more and more the sweetness and strength of one who sees only God.

Hall Caine in speaking of the Bible says: "The finest novels ever written fall far short in interest of any one of the stories it tells. Whatever strong situations I have in my books are not of my own creation, but are taken from the Bible. 'The Deemster' is the story of the Prodigal Son; 'The Bondsman' is the story of Esau and Jacob; 'The Scapegoat' is the story of Eli and his sons, but with Samuel as a little girl, and 'The Manxman' is the story of David and Uriah."

The Open Vision

AGNES M. LAWSON

IT is glorious to be alive in this age. Former things are passing away and all things are becoming new. We are breaking the bonds of selfishness and giving our lives gladly in service. We are rending the narrow confines of nationalism and welding the nations into universal brotherhood. Again is the veil of the temple rent and we are seeing a resurrected mankind.

"We all, with unveiled face reflecting as in a mirror the glory of the Lord, are changed into the same image." We do not change ourselves, that would be too stupendous a task for our powers. We are changed. The earth man has been of the earth earthy because his vision has been of the earth. It is the vision in mind that makes us what we are. The second man is the "Lord from Heaven" because he perceives the ideal of man in Divine Mind. As we have worn the image of the earthly so shall we wear the image of the heavenly.

Round about us are the chariots of God, and the days come to us laden with endless opportunities. Angels visit our homes daily, but the holden eyes see them not if they only note the transient garments and the earthly vestures. We must seek, knock, ask, until each day the veil that hides the fair city is thinner, and our vision the clearer.

The highest wisdom is reached through grace, not study. It is the daily transmuting the dross of earth to the gold of the Spirit. It is accepting our lives just where they are and making the most of them. "Wisdom is before him that hath understanding, but the eyes of a fool are in the ends of the earth."

Spiritual life is not finding other faculties than those which we already have. It is bringing forth what we have already received. There is a sight and hearing of the soul as there is of the body. We have always had them, but unrecognized we have not developed them. We are now beginning to believe in them. We listen for the still small voice with the hearing ear, we see the eternal ideal through material walls. It is not only for things afar that we use those higher senses. Rather their value to us is the manner in which they glorify the daily duties and common people in our everyday life.

In every inch of common air, prophecy thrills. Every common bush is aflame with God. Every common life on fire with undreamed-of possibilities. The pane of glass that calls no attention to itself is a perfect pane. The water that enables us to see the bottom through it is pure water. Such is the life everywhere that reveals Spirit, and that manifests the Christ in man; for wherever perfection is expressed in any degree, there is the vision of that Sonship which glorifies the Father.

(Compiled from Daily Studies by Leon Greenbaum.)

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

IN a letter received this morning was this question: "I have seen many wonderful cases of healing; cases that proved the healing power of Spirit. On the other hand I have seen failures. If the Spirit works at one time why does it not always work?"

The Spirit never fails to do its part. It is the Infinite Presence that is eternal and changeless. It does not need to do anything to commit a special act of healing, for by being what it is it heals. Its very presence is wholeness. Spirit does not need changing; it is you and I who need it. All of the work by one who is trying to help himself or another is for the purpose of bringing himself to realize this Presence. Christian Scientists, New Thought advocates and Divine Scientists all have their times of study and silence; all urge the necessity of right living in order to gain freedom. No one can be confused in his thinking and doing and experience either health or harmony. If we wish to realize the good that is truly ours, we must base our living on the principle of the immediate and full presence of the Spirit. The practice of the Presence faithfully persisted in will bring release from what has bound us. Healing is a cleansing process. Fear must go, for one cannot hold fear in his mentality and become conscious of God's presence. Anger must go, for it blocks the vision of the perfect Presence. Selfishness must go and jealousy and unkind thoughts and unforgiveness. Our thinking must be freed from all that is unlike God, ungodlike.

Failure may come from any one of several things: We may fail to clear ourselves of these untrue thoughts. No one can realize harmony while he is thus confused. Failure is merely when we fail to do our part and let something stand between us and the Spirit. So let us have a mental house-cleaning.

Here are some more good words that have come to our Realization Class:

I am sure that you have received my letter, for a wonderful thing has happened to me. Yesterday morning when I awoke I felt so different. The lump in my stomach had almost disappeared. I can scarcely feel it at all and the enlargement of the stomach has gone.

I thank and praise God every minute. Isn't it wonderful what God does for us if we trust Him even just a little?—Mrs. E. M. B., Dallas, Texas.

Your treatments for our companionship found us a very good friend. We are grateful.

I could never have done my little had it not been for your help, our Daily Studies and the grace of God.

Public speaking has always been foreign to me, but after I had arranged my outline of the things I wanted to say, former fear and trembling never entered my being. I am well and have had surprising endurance.

It was marvelous how I got through Sunday night. I organized a nice temperance club and raised over thirty dollars for them to get supplies with. My next date is Saturday the thirtieth. Help me again, please. My ailments left me suddenly the other morning; I am entirely well.—B. G. A.

Dear Hearts:

Inclosed find check for Realization Class. I wish to continue treatments. I certainly have felt the joy of the Lord. I am getting things straightened out. Please hold me for prosperity. Yours in Christ.—E. S.

I am glad to inform you that I am progressing nicely. I try to be very exact in my hours of meditation, and am overjoyed at the progress we have made and the help we have received in the last few weeks. I am just learning to analyze by principle of Truth as described in "Truth and Health." I am learning to trust Spirit and to know that love, truth and health is the true being of all. I have beautiful meditations, therefore am sure of the unfoldment of infinite poise, power and symmetry.

Thanks for your kind interest in me.—A. C. B., Okawville, Ill.

I thank you for the help I have had. I feel so much stronger that I will continue alone now. I am so happy when I feel my oneness with the Father, for then the claims of the body seem so insignificant. There is no Divine Scientist here that I have ever heard of and sometimes I think I miss companionship. But I am so glad to have learned that it is all good and may be my gain, for nothing need retard my perfection.

Again thanking you for your help, I am yours sincerely, R. H., Stockton, Cal.

THE NEVER OLD

They who can smile when others hate,
Nor bind the heart with frosts of fate,
Their feet will go with laughter bold
The green roads of the Never-Old!

They who can let the spirit shine
And keep the heart a lighted shrine,
Their feet will glide with fire of gold
The green roads of the Never-Old.

They who can put the self aside
And in Love's saddle leap and ride,
Their eyes will see the gates unfold
To green roads of the Never-Old.

—Edwin Markham in the *People's Home Journal*.

THE PRESENCE

E. J. CARTER

DIVINE Science stands for the intelligent presentation of Truth in a new light adapted to the urgent demands of today.

We live in an age of new ideas. The most attractive things are things that are new. We look for the latest news, the latest styles, the newest inventions, improvements, or teachings. On a higher plane there has begun a strong movement toward advanced thought on all subjects. In the religious world especially this has been the case. We seek after new thoughts of God. We study the meaning of expressions such as, "A new heaven and a new earth," "Behold I make all things new."

Jesus used the symbol of newness many times in his teaching. He spoke of truth as "new wine" and "new cloth." He taught the doctrine of "new birth," gave new interpretations of the law, practiced a new idea of health, life and truth.

Divine Science seeks to follow the truth taught by Jesus. He showed truth to be that which is spiritual and abiding; the rock that stands steadfast and immovable throughout the ages of eternity.

The basis on which Divine Science rests is the same doctrine we have been taught from childhood, namely, the Omnipresence of God. We have accepted this as truth, that God is everywhere. "Do I not fill heaven and earth, saith the Lord?" David said it was impossible for him to get away from the presence of the Lord (Psalm 39:7-9). Jesus knew this presence and lived in its consciousness always.

The word omnipresence is derived from two Latin words meaning all-presence. We believe in the omnipresence of God, that He must be this All-Presence which includes everything both invisible and visible. He is not only around us but He is our very self—

"Closer is He than breathing,
Nearer than hands or feet."

"We are also His offspring." We are formed of His own substance, made in His own image and likeness.

We have been taught to think of creation as a miracle by which God brought forth everything out of nothing. We have overlooked the fact of the Omnipresence. From eternity to eternity God-Presence changes not. The acceptance of this truth must therefore lead us to see that God created all things out of His own Being, His own substance. "God saw everything that He had made and behold it was very good," because it was His own expression; like begets like.

We may have been in the habit of thinking of reality as the visible only. The things which we perceive with the senses and call good and evil have seemed true and undeniable. However, if we study the New Testament aright, we shall find that it teaches a very different doctrine. It tells us that the unseen and eternal things are the Great Reality, of which the visible world is the pure expression. "The word of the Lord endureth forever." "Heaven and earth shall pass away but my word shall not pass away."

Jesus could say, "I and my Father are one," because he realized this one Presence. He claimed for every one that which he claimed for himself. His prayer was, "That they may all be one, as Thou, Father, art in me and I in Thee, that they may be one in us." He knew his Divine origin and recognized the divinity of all. The new birth meant to him the new idea of our source in and from God. "Call no man your father upon the earth; for one is your Father which is in heaven."

When we accept the truth of God's Omnipresence, it changes the whole meaning of life for us. It shows us that all the good that God is, is omnipresent; that only good at any time can be present; that evil, sin, sickness, sorrow or death have no reality, for they have no place in God. As we change our belief and acknowledge only the good as true, all evil vanishes. Spiritual sight sees ever the invisible things of God in and through His visible creation.

The ruling Jews saw only evil in Jesus and they thought to get rid of it by crucifying him. Afterward they were pricked to the heart and exclaimed, "Men and brethren, what shall we do?"

Jesus knew the unreality of what they had done and by his pure consciousness he overcame it. To his disciples he said, "Be of good cheer; I have overcome the world" (appearances). As the light of Omnipresence grows clearer to us, we learn to think of all that God is as ever present with us and in us.

We have heard the story of Brother Lawrence—how he learned to "practice the presence of God." He became a changed man. From Nicholas Herman, the clumsy, inefficient kitchen man in the monastery, he developed into a deft, reliable steward with ability to discharge the heavy duties of the whole establishment in dignified ease. The Omnipresence meant to him all the wisdom, patience, executive ability and foresight that he could ever need to meet the emergencies of his difficult position. Moreover he experienced deep joy and gladness in his work; love for his fellowman; triumph over all negative conditions both in himself and in his environment. Paul says, "The Lord direct your hearts into the love of God into the patient waiting for Christ."

We need to be willing to have our hearts directed aright. "The mind of man is set in order by the Science of God. Divine Science and true logic systematize and arrange thoughts so that their nature is known and name and place are given them. 'Life' proves to man that a mind filled with good imagery, with peaceful, loving, gentle, trustful thoughts, is in Heaven. * * * All the health and happiness we have is the result of our belief in good, which in order to persist must have its foundation in the true knowledge of God. If we would be constantly happy, that is, manifest our true being—we must think good thoughts not only now and then, but perpetually. We must begin to put out of our minds miserable, gloomy thoughts, not letting memories of injuries, sorrows or mistakes possess us. We must allow only those thoughts which give power and

presence to the good to remain in our mentality. We must put out from us every doubt, fear and discouraging thought of every kind and hold only to those thoughts that God thinks. Whoever is in a state of happiness is in heaven, no matter what his surroundings may be, for Heaven is a consciousness not a place." (Mrs. Militz.)

"The kingdom of God is within you," said Jesus. "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

ASSURANCE

ALMA MANSFIELD

I am reaching up for that Helping Hand
To guide me on to the promised land.
To watch my footsteps day by day
Lest they falter now and go astray.

The darkness brightens, my eyes can see
The light that is prepared for me.
The love that lives and leads me on
Can nevermore from me be gone.

I grow in faith, I live in praise
Of Him who helps me all my days.
My conscience knows no other source,
My pathway finds no other course.

My interest grows as life unfolds
To me the knowledge that it holds:
The Omnipresence gives me strength
To reach the all desired length.

My life will never more be sad,
For God has made it all so glad;
His peace in me will grow always
And help me all my happy days.

Joy, freedom, peace, abundance, health,
Will be added to my wealth
Of life and love, of power and truth,
To lead me in the law of youth.

My deeds will ever be for good;
My will power be the strength it should,
To live the Father's perfect Mind
And leave all other thoughts behind.

There is nothing by way of habit, character, even achievement that can get into a man's or a woman's life except through the avenue of his or her mental life. Search as carefully and as critically as we will, we will find no exceptions to this rule.—*Ralph Waldo Trine.*

We think in secret and it comes to pass,
Environment is but our looking-glass.
—*Amiel.*

What is defeat? Nothing but education; nothing but the first step to something better.—*Wendell Phillips.*

LIVING THE LIFE

In the attempt to analyze this topic the first question which presents itself is, What is Life? The answer must be—Life is Omnipresent Intelligence and Substance. The basis for this philosophy is found in the fundamental teaching of Divine Science, the knowledge and understanding that there is but one Being, one Existence, one Life, and that these are eternal, without beginning or ending.

One cannot formulate this life since it is beyond all definition. It is one without a second.

Where one sees nothing else, hears nothing else, understands nothing else, that is the Infinite. It is comprehended and described as the unseen but the seeing; as the unheard but the hearing; as the unknown but the knowing; as the unperceived but the perceiving. There is nothing that does but it. It is omni-action.

It is all that ever existed and ever will exist—self-sufficient, all-embracing, perfect, harmonious.

It is that life in which we live, move and have our being.

Without a full realization of his co-existence with the Omnipresence, the son can do nothing; but being conscious of his oneness with Omnipotence, he doeth what he sees the Father do. Hence, living the life is to constantly put into practice the knowledge of man's at-one-ment with Life and thus he lives the life. Demonstrating the God-like, heavenly knowledge of Divine Science, is living the Life.—*J. D.*

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.

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