

JAN 25 1919

# THE DIVINE SCIENCE WEEKLY

PUBLISHED BY THE COLORADO COLLEGE OF DIVINE SCIENCE  
730 E. 17TH AVENUE, DENVER

Vol. I

JANUARY 22, 1919

Number 4

## Some Fundamental Teachings of Divine Science

MRS. M. A. OMMANNEY

I TAKE it for granted that all of you believe in God, an Infinite Being, Omnipresent, Omniscient, Omnipotent; but you may have thought of this Being as one outside of yourself and so far away that he might not be conscious of an atom so insignificant as yourself. Think what the words Omnipresence, Omniscience, Omnipotence mean—*All-Presence, All-Knowledge, All-Power.*

Going back in thought to what is called the beginning, Divine Science teaches that God, desiring to express himself, creates man in his own image and necessarily of his own substance, since if God is all and fills all space, there is no other substance of which man could be made.

Natural science has reached the same conclusion; it calls the one substance ether while Divine Science calls it Spirit and rests its teaching upon the law of expression:—

Like produces like.

That which is born of Spirit, is Spirit. Hence,  
The substance of man is Spirit.

The nature of man is Goodness.

As the ray is one with the sun, the drop of water one with the ocean, so a man is one with God, his Source.

I well remember how shocked I was when my teacher in Divine Science told me I could say, I and the Father are one, as Jesus said it. But I had been instantaneously healed of a very serious illness and I thought, "Any teaching that accomplishes such results must be true."

I read the gospels to see what Jesus himself taught. In the seventeenth chapter of St. John, Jesus' last prayer for his disciples before his crucifixion, to me the most sacred chapter in the Bible, I found, "Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

Another revolutionary teaching of Divine Science is that evil is not a reality. Looking up the definition of evil in a Catholic dictionary, I was surprised to find that this was the teaching of several of the early Fathers of the Christian Church. In a very interesting book, *A Search After Ultimate Truth*, by August Crane, the author quotes from St. Augustine:

"And so, whatever exists is good; that evil whose origin I was seeking has no substantial existence; if it were substance it would be good. It was made manifest to me, O God, how thou hast made all things good, and of course there is no substance which thou didst not make." Athanasius said the same thing, so did St. Thomas of Aquinas. Our modern seer, Emerson, said:

"Good is positive. Evil is merely privative, not absolute; it is like cold which is the privation of heat. All evil is so much death or nonentity."

Mr. Crane puts it in syllogistic form:

1. God is Infinite;
2. There can be only one Infinite;
3. Then God is all;
4. God is good, consequently, all that is, is good;

5. Evil is not good, therefore it does not exist.  
Or, conversely, let it be assumed that evil is real, then—

1. Evil has presence,
2. Consequently, it constitutes a part of God's Omnipresence and is a part of Him;
3. Since God is good, then evil as a part of Him, must also be good;
4. Therefore, evil is good.

Or—

1. God is omnipresent;
2. Let it be assumed that evil is real;
3. Then it has a real presence;
4. Then, God being omnipresent, a part of His presence must be evil;

5. Then God is not wholly good.

- A. Evil is not evil, it is good.
- B. God is not good.
- C. God is not God.

Here, then, are the alternatives, God or evil; having one, the other is impossible.

Mr. Crane also says, "President Hyde of Bowdoin College gives the following excellent illustration of the nothingness of evil. It is like a hole in the side of a boat. From one point of view, the hole is a momentous reality. If not stopped it will sink the boat and drown the crew; at the same time from another point of view the hole is negative. It is the absence of the material that ought to be there. It is unfitness. It could never sit up on its own account as something positive. A boat that should be all hole, would be no boat at all. So a man that should be all bad would be no man at all."

It is especially hard at such a time as this for the natural man to believe that evil is not a reality; it seems so real to him. But we must remember that natural science has taught us that many things that seem real to the physical senses, are not real. For centuries men believed that the earth was flat, that the sun rose in the east and set in the west; that sun, moon and stars revolved around the world. Because science has proved the unreality of these appearances, we believe them to be unreal, nevertheless the appearance is just the same to us as it was in those centuries of ignorance.

Man is slow to accept spiritual truth; however, within the last fifty years spiritual illumination has spread among the masses of mankind to a degree undreamed of before except by seers and prophets. We have reached a spiritual age. We are told that never before has an army sought so earnestly after spiritual truth as our army just engaged in this titanic struggle in Europe. Even in the training camps on this side of the water, the Bible has been more in demand than any other book.

There is a booklet which gives the essential teachings of a distinguished English scientist, Rawson by name. The book tells of the wondrous power of the prayer that recognizes the Omnipresence of God. This is the prayer of Divine Science.

It behooves all of us to train ourselves daily in the consciousness of this Presence, which includes us, the seething masses in Europe and millions of human beings the world over who have little knowledge of God; which holds by the power of its might the myriads of worlds and planetary systems that extend beyond our ken into the Infinite Space and make up the cosmogony of the universe.

God grant to each one of us the elimination of darkness and evil through the realization of the Presence of Infinite Light and Love.

## Manifesting God

BY BASIL WILBERFORCE

Archdeacon of Westminster

Chaplain of the House of Commons

"No man hath seen God at any time. If we love one another God dwelleth in us and His love is perfected in us."—1 John iv., 12.

**I** DESIRE that we shall enter into the New Year with this thought predominant: "His love is perfected in us." In other words, we humans are commissioned to be manifesting centres of the moral qualities of the Universal Soul. Himself necessarily, for ever invisible.

I know that this is not the conventional idea of human life. The conventional idea is that we human beings are here in this world on probation only, that if we keep God's laws we shall go to heaven and if we break them we shall go to hell. This is a rudimentary, limited conception. The profound, the esoteric, conception of the object of human life is unfolded to us in this utterance of St.

John. It is that God, the Universal Originating Spirit, is seeking to realize Himself, to express Himself, to manifest Himself through us. *God needs man for purposes of self-realisation and self-manifestation. There is a sense in which humanity is as necessary to God, as God is to humanity.* God is pure spirit; pure spirit can only realise itself on the plane of the particular, through the individual, and can only be known in its manifestations. I repeat the axiom which I have made familiar to you. God, the Immanent Spirit, "sleeps in the stone, dreams in the plant, awakens in the animal, and is self-conscious in man"; to which I add, "and is perfectly manifested in the Lord Jesus Christ." All phenomena manifest God in their measure; "The heavens declare the glory of God, and the firmament showeth His handiwork," but His essential character, His moral qualities, can only be manifested through man. The one perfect Man manifested Him perfectly, so perfectly, that He was able to say, "he that hath seen Me hath seen the Father." The Originating Mind was so fully self-conscious in Him that men saw "the glory of God in the face of Jesus Christ." But the point which is so constantly overlooked is this: The Lord Jesus though the unique embodiment of the Logos, though so God-inhabited that we justifiably worship Him as God, constantly repudiated any distinction between us and Himself other than a distinction in degree.

## Signs That Follow

From a student:

I have just had such a splendid demonstration in supply. I was needing a new dress, and I also wanted to visit my mother at Christmas time. I did not have sufficient money in hand, but I felt that both the dress and the money for the trip were needed, so I immediately began to have the calm assurance that the ever-present Spirit (that knows our needs even before we ask) would supply this need.

This morning I received a crisp \$50 bill in the mail, and through a most unexpected channel. I might add that I did not try to formulate the amount that should come to me—in fact, had I done so I would not have asked for \$50—I would have thought a lesser amount would have sufficed. Neither did I try to think of any particular channel through which the supply might come, for had I done so I would have limited my supply to that channel. Both the amount and the channel through which it came were beyond my human conception.

Just another proof that the Universe—God, is ever working for our good, but we, only through right and true thinking and living the Truth, are able to create the capacity in ourselves to receive the blessings that are ever being poured out to us. The promise is, "Before they call, I will answer."

## PRACTICAL LESSONS IN DIVINE SCIENCE

MRS. C. L. BAUM

## LESSON 4

Topic: The Control of Thought

**R**ECENTLY, while reading an old magazine, I came across a paragraph that was quite a revelation to me. It showed the great necessity of new thought, new words, new phrases, if interest was to be kept up along religious lines, hence I quote it in full:

"It seems to me that all religions need a new presentation every little while, because the mind wearies of the same phrases. Take any single word in our vocabulary and repeat it for a time and you will find it becomes meaningless. It is so with any expression of thought oft repeated. Could anything be more tiresome than a preacher whose whole sermon consists of texts from the Bible strung together on the thread of his discourse? The texts are all right, but when the man himself hides behind them and does not give out his own individual thought concerning them, his utterance becomes a deadening monotony and only serves to lull us to sleep."

We find this same lack of interest in much of the talking that goes on around us, simply a uniformity of stale, unprofitable words that proceed out of the dullness of thought from which they are expressed.

This is why we call the "New Thought" the Savior of the race, because it stimulates and arouses us from the lethargy of mere existence, into a new understanding of Life both Universal and Individual.

The most monotonous thing in the world is the constant repetition of the same thought, yet that is just what thousands of people are doing.

The most beautiful ideas become trite when too often advanced and foolish living is the direct result of foolish thinking.

Did you ever stop suddenly and listen to your own thought? If you never did you have a surprise coming to you, and it will pay you to investigate this silent, ceaseless activity in order to find out what you are thinking and why you are doing it.

The Infinite Mind about us is teeming with wonderful Ideas, which, if they came into a receptive mentality, could transform the world. Why cannot these Ideas come to you or to me? Simply because we are so busy grinding out daily inconsequential beliefs, we leave no open door for their entrance.

Whenever we are receptive, the Divine Ideas are ready to come in; but we must silence our own abnormally active thought in order to receive them. In the stillness we can fairly feel the Spiritual Atmosphere around us, and as we entertain the incoming new Ideas, we are refreshed and uplifted.

How about original thought—which means thought direct from the Origin, the Source, the

Divine Mind? Did you ever receive an original thought? If so, you will remember how stimulated you were, how happy you felt. You wanted to tell people all about it; it was to you a great treasure.

Thought-control is the Basis of Peace. I learned this many years ago and I know the absolute Truth of the statement.

Why do we have worry times instead of good times? Because we are filled with fear instead of faith. The world of humanity needs our faith, and yet we have only criticism to give out instead of love and conscious trust in the inherent goodness of all.

Let us begin to eliminate the multiplicity of detail with which we encumber our thought; we can find restfulness and peace by so doing and more time for the vital thought that leads to better living.

As a matter of course, we can all control our thought if we really want to, but do we want to do so? Perhaps we find it easier to scold the children, get "nervous" when things do not go to suit us, and be disagreeable to our best friends.

"Nervousness," which is but excited or worried thought, is all too often a camouflage used to cover a multitude of sins.

Depression signifies a selfishness in disguise, and, like sensitiveness, very soon betrays itself.

Let us put away all these childish ways of thinking and acting, and start today the control, discipline and purification of our own private, personal, unruly thought, in order that at least we may be pleasanter to live with.

Is it worth while? It certainly is, if we want a free, happy, peaceful life. Some day in the near future the control of thought will be taught in the public schools, and it will be looked upon as a disgrace to get angry, cross or disagreeable; for the law of Harmony will be, not the exception, but the rule.

All thought is the forerunner of the external word and deed and, whether the day is dark with turmoil and discord or bright with harmony and joy, depends wholly upon the silent thought that precedes it.

So long as we hold thoughts of criticism and suspicion about our neighbor, we are not yet awake to the realization of what we actually are, here and now—Children of God, endowed with the Divine Nature and the ability to think and speak Divinely.

The moment we begin to know and to think from the Center and not from the Circumference, to judge from within, not from without, the day of Redemption has arrived for us; old thoughts have passed away, and we behold a new world of perfect harmony.

## THE GOSPEL

ADA B. FAY

THE word Evangelical is an interesting one, the Greek word from which it is derived meant a reward or fee for a good message. Later, in both Greek and Latin usage, it came to mean simply good tidings or good news. In the New Testament and in ecclesiastical writings of early date, we find these senses combined and variously modified. Besides "good news" the word is made to signify the "promise of salvation," "a fulfilled promise of salvation," "the publication of the fulfilled promise of salvation," and the "progressive application of the fulfilled promise of salvation." The corresponding Saxon word is Gospel. *Evangel* and *Gospel* mean the same thing—both mean tidings of great joy.

In the New Testament these glad tidings are intended for, and offered to all people, to all upon equal terms. "Whosoever Will may come and take of the water of Life freely." Latin Christianity began the curtailment of the Gospel by confining its application to certain ecclesiastical conditions and certain theological requirements. Men must submit to the requirements of an organized church and must accept the Nicene doctrine of the Trinity, or they could have no part in the provisions of the Gospel. After the Reformation, the dogma of election and predestination were worked out and the larger part of the race was entirely excluded from the provisions of the Gospel.

In the development of the individual mind and simultaneously in the minds of many individuals of the race, independent of each other in every external respect, there come flashes of new thought and new realizations of Truth. There is not a profound philosopher living today whose inmost thought would not astonish the multitude.

The good news presented to mankind through the gospel of Jesus is only one form of evolutionary and evangelical re-creation. "God so loved the world," this presence of Love manifests its power in every department of His creation, and as it goes upon its mission, it brings the glad tidings of great joy, of new and better Life, of release from inferior relations to environment and the acceptance of newer and higher relations and power, graciously, generously and freely offered directly from an infinite Father. The old conception of religion, that it is a particular system of faith and worship, is rapidly passing away.

In every age have we had great souls, great apostles of Truth, who spoke from a clear vision; the world has given them various names, such names as pantheists, infidels, atheists, not realizing that they were simply attempting to define their attitude toward the Truth.

When we consider the fact that there are ten great religious systems, not to mention the numerous sects, we can readily believe that the world is gathering the best from these expressions of one Truth, and with its added growth in knowledge and understanding, is building for itself a firmer foundation than has ever before been builded.

"Myths and legends are not the marrow of religion; they are merely the parasites. There was neither sacrifice nor myth before religion."

It is interesting to read how sacrifice and myth sprang from the same field as religion, but not until that field had been touched by those rays of light, which transform the finite into the infinite and which called into life the seeds that lay hidden in the ground. Finitude is not contradictory to infinity, but completeness manifested in parts, infinity revealed within bounds.

In the Vedic literature we find nothing corresponding to the ten commandments, but all of the essential commandments were known to ancient Hindus quite as much as to the Jews and Buddhists. It is one of the most significant and hopeful signs of life and power in the progressive thought of our times, whether scientific, theologic or philosophic, that it is freeing itself from ancient forms and is placing faith in intrinsic merit. We are in the life of larger vision and larger hope, and because progress is the law of life, it is made with increasing ratio since reason and morals became factors of living.

In all times the highest inspiration is born of religion, it works by a half unconscious power, creating a new heaven of beauty and a new earth of sweetness and charm; in all ages entering into receptive souls, it has made of them prophets of sublimity to their race. Not confined to Christianity, religion has had prophets since the world began, and has not been without its witness in every land.

As we look from without upon the historic world, it seems like a vast charnel house of meaningless slaughter. The beaten generations seem to have come and gone for no end, but to heap up their broken hearts and baffled hopes as the landmarks of the centuries—and behind history stretching away into the night is the vaster pilgrimage of the centuries that have no history. But when viewed from within and its whole perspective surveyed from the center of the world crisis of today, the constructive element may be discerned as predominant and the ever-increasing leader of the centuries to their goal. It may have been working through mistaken and monstrous ways, with the human race broken on the wheels of its progress, but the cry of the soul for light is always heard and ANSWERED.

All through these centuries of bloodshed and cruelties, the true religion, the gospel of good tidings, that Jesus taught and lived, is gradually emerging from the mystifying subtleties of teachers of the intellect opposed to those of inspiration. Charmed by the loveliness and simplicity of the gospel, every soul will become conscious that it is the temple of its habitation, the organ of its activity.

It was the sagacious remark of one of our nineteenth century thinkers that, "The eighteenth century tended to analysis, but the nineteenth century

(Concluded on Page 7)

## The Divine Science Weekly

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

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

### IN GOD WE TRUST

**T**HERE is but one law of progress along any line—study and practice. We know this to be true in science and art and in every external accomplishment. We are slower to recognize its applicability to spiritual development.

Truth students are eager to claim the multiplicity of good gifts that the New Teaching assures us are ours. However, at times we fail to realize our good because we have not paid the price in study and practice.

Jesus said, "All power is given to me in heaven and in earth." He demonstrated by his works the truth of his affirmation. Many think that Jesus sprang from the Infinite full grown in his consciousness of power. If so, his life would mean but little to us since we must come to power through other processes. The great stimulus of his touch upon us is the fact that he was "tempted in all points like as we are," and yet he attained. And John with his keen spiritual insight assures us that "As he is so are we in this world." If this be true—and we believe it to be so—then we too can gain his heights of realization and through this conscious power can demonstrate over sin, sickness and death.

We have accepted the Omnipresence of God as our basic teaching in Divine Science. By this we mean the full presence of God everywhere at all times. Hence,

What God is must be present everywhere, at all times: Spirit, the living substance, is everywhere always; Mind, the wisdom and intelligence of God, is everywhere always; and so is Love, the Divine Nature, and Life, the Divine Activity.

Omnipresence is taught by the Bible. Natural science affirms one substance, life and intelligence. Reason dictates it and demonstration proves it.

If one live as if God were the supreme reality of the universe, the immediate presence of light and life, he will find good revealed to him in his environment, in his family and friends and moreover he himself will rise to heights hitherto undreamed of by him.

However, to gain such realization of the Presence one must be faithful in observing his daily study and silence; and he must go from this time of meditation with full determination to apply the Truth perceived to the experiences of the day.

There is much in the outer that contradicts the Omnipresence, for man has not known Truth and has not learned to live by it. It is marvelous how perplexities and peculiar circumstances right them-

selves when one goes to them with the peace of the Eternal in his heart.

The Power that is given unto each of us is realized only as we practice the Presence until it becomes to us the living Reality of the Universe.

The following extracts are from the *Chicago Daily News*:

Doctors are beginning to acknowledge the general inefficacy of medicines. This fact obtrudes at the meeting of the American Public Health association, physicians admitting that old Mother Nature knows most about curative methods and that the earnest practitioners at best are merely her assistants. As the word "cure" comes to mean less, the word "prevention" assumes greater importance in relation to disease.

## Fear and the Influenza

Excellent advice is given to the people of Chicago by the city's commissioner of health with respect to the avoidance of influenza. In this connection Dr. Robertson wisely emphasizes the *importance of declining to worry*.

Giving counsel of good cheer, the commissioner reminds Chicagoans that this is a healthful city, that measurably fewer deaths occurred in it during September of this year than in September of last year, and asserts that if the suggestions of the health department are followed the deaths of the present year are not likely to exceed those of normal years. He quotes Surgeon-General Blue to the effect that when death occurs as the result of influenza it is usually because of some complication and that ordinarily the sufferer from influenza recovers in three or four days, provided he takes reasonable precautions.

Dr. Robertson relies on the intelligence of Chicago people to follow precautionary suggestions and not to become panic-stricken over exaggerated reports. Unquestionably, fear plays a prominent part in the promotion of epidemics. This old yarn, revived by a contributor to *The Daily News* is particularly timely: "Two dervishes coming from Joppa met the plague going thither. They asked it how many it intended to kill. The reply was: 'Three hundred.' On their return to Joppa they met the plague coming from that place and informed it that they had heard of the deaths of 3,300. 'Oh,' replied the plague, 'I killed only 300. The others died of fright.'"

To forgive and forget an injury done by another is divine; it is God's way.

God's Law will be manifest to all who are not wilfully blind to it.—Phillips Brooks.

Every true man is in some sort, until his youth dies and his eyes harden, the potential builder of a New Jerusalem.—Arthur Ransome.

## PRAYER AND ANSWER

(Fourth of a series by Agnes M. Lawson)

**P**RAYER is an exact and demonstrable science. We must learn to pray as we learn to be electricians, aviators, musicians. Certain principles must be comprehended and applied. In the study of arts correct position is required. Our position in prayer is always in God. We enter into God in consciousness, and pray from the position of his child. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." The spiritual world in the mind of the Father is the closet we must retire to, here is the cause or principle of all life, truth and substance.

The finite being does not always recognize the answer to prayer when it is in process of fulfillment. When the grain of corn dies, as die it must, before the new growth, we must see with the eyes of faith not of sight. If we fail at this time, we have not fulfilled the conditions, and the Father whose method of work is through our consciousness cannot "reward us openly."

After we have sought the Father in prayer, we must be quiet and steadfast that it may be made manifest. If doubt enters the mind the condition is not fulfilled. "For verily I say unto you, that whosoever shall say unto this mountain, be thou removed and cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." As surely as the earth seed must have its soil, its moisture, its sunshine, the spiritual seed—the word—without which "was not anything made that was made," must have its conditions fulfilled. This is the patience time. Real patience is an inward knowing that in due season it will appear. There are no failures in Divine Mind. The soil is patience, the nutriment is faith, the sunshine is expectancy. Down in the unseen side of life the spoken word is evolving the true state of things. It will not fail, if you do not, and shall not return unto you void. Be poised, strong, steadfast, true and your harvest day will dawn.

We are no more bound by the old conditions of our material life than I am bound by my old scratch sheets of copy. I ruthlessly fill my waste basket with discarded material as my consciousness perceives better ideas and evolves better ways of expressing them. As we climb the spiritual heights, we demand more expressive bodies, more elastic circumstances. Spiritual life is freedom of motion, and ease of body and conditions.

When we enter into true prayer we never utter a private or personal petition. We enter into eternal Reality in order that it be expressed in our lives, and see from this eminence that the need of the whole human race is the same as our own, and that it has already been supplied in this realm. It is the recognition of eternal completion. Our desire for the thing asked in prayer is the demand of the established Reality to come into expression. It will persist in its demand until it gains expression through our consciousness.

The nature of the soul is to be receptive and obedient. The secret of the great apostle Paul was that he was not disobedient unto the heavenly vision. The soul receives and then obeys if we will wait for it to lead us and not rush along in our mortal inefficiency and blindness. There is a light in each one of us to walk by—for we can never sever our connection with Infinite Intelligence. In its light the soul sees, receives and obeys. Believe in God and in just the same degree believe in your own capacity to receive Him, and in your own power to express that which you do receive. Receptivity and obedience are two of the requisites in the prayer that reaches to demonstration.

The life divine is a receptive one. We are not creative, but re-creative. We must receive before we have, give or do anything. The miracles of Christ are records of pure receptivity. Prayer is receptivity to the Spirit of the Whole. Whom God possesseth, in nothing is lacking, for He is all things desirable. We receive our healing, our work, our companionship, when in right relationship to the great fountain of life—Divine Mind. Prayer establishes and holds us in this relationship.

Prayer is the reach of the finite to the Infinite, that the ideas of the Infinite may be realized. It is nakedness asking to be clothed upon; it is emptiness asking to be filled; it is the vast void waiting for the creative word to furnish it.

Prayer is always answered. Finite sense may not always recognize it when it comes, but come the answer does unfailingly. The penetrating eye of Infinitude has searched our hearts, and therefore knows what we really want, and this is never what the mortal of us thinks it wants. The baby may want fire to play with, what it actually wants is free, joyous action, which fire cannot give it. The mother wisely takes the baby from the fire and fire from the baby. When it comes to man's estate it controls fire, and so really can possess it.

Yet, there are times when we, in our wilful blindness, get the fire before we are able to master it. If we insist on having our own way we get it.

We do not pray to change the mind of God, nor to wrench a gift from a reluctant giver. We pray to change ourselves so that we may be able to accept the gifts held in trust for us in the Kingdom of God. We pray that we may be able to translate God's will in terms of actual accomplishment. It is not as Philip Brooks reminds us, "forcing God's reluctance, it is taking hold of God's willingness."

We rise into the light of the Whole in prayer and the particular prayer in our consciousness is thus adjusted. Anything less than this does not come under the head of prayer. Life is all one and adjustment can only be made in the universal. In prayer we come into right relationship with God and man. Right relationship with God must bring us into right relationship with man. Agreement is the law here. In fact, in disagreement with man we cannot get into right relationship with God, hence we are not in the position to pray. So imperative is this position that Jesus tells us in the Sermon on

the Mount: "Therefore, if thou bring thy gifts to the altar, and there rememberest that thy brother hath aught against thee, leave thy gift to be reconciled to thy brother, and then come and offer thy gift." Agreement with man brings us into agreement with God, for there is but one mind and no disagreement is possible where there is but One.

Spiritual treatment is the fulfillment of the law of Agreement with God and with our fellow man. "Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father which is in heaven." The practitioner does not heal the patient nor does the patient heal himself. By agreement they meet in divine Mind, and healing is the consequence of meeting here. God takes possession of both practitioner and patient, and the work is done. This is adjustment for all difficulties between man and man and for any difficulty in which man finds himself with any of the conditions of life.

Persistency is one of the requisites of prayer. If we can ever give up, if faith ever fails us, then we have never seen the principle and so lacked the power to demonstrate the truth. To perceive a principle renders one unable to give up, and so we must persist until we receive. In due time the persistent must win, for they are yoked with Omnipotence.

Prayer is the ability to stand in the "Everlasting Yea" and defy the "Everlasting Nay." One is God's Kingdom, the other is mortal belief of materiality. The "everlasting nay" can only last as long as the belief is material. Prayer is effective in proportion as the idea in consciousness is clear and distinct. This clarity of consciousness is in direct ratio to our perception of eternal Reality, and our absolute rejection of unreality.

Prayer is communion and transmission. It is the communion of the child with his Father, and the transmission of the Father's power and substance to the child. It is life's completion—it is the son seated on the right hand of the Father, in spiritual power. It is man rejoicing in God his Father, it is God rejoicing in man his child.

No prayer is unanswered until we cease to pray, no one is ever defeated until he acknowledges it. Jesus lying in the tomb did not acknowledge death or defeat, and his triumphant "answer" was the Resurrection. It is the darkest moment in history, yet after this darkest night the brightest morn broke, the triumph of prayer over man's greatest enemy.

We move in a world of mystery and the soul is satisfied only as it knows the meaning and purpose of life. We are conscious of a Presence that becomes more familiar as we grow into it. At first it is illusive, something that darts in and out of our consciousness; then it comes to be an abiding companion, to whom we trustingly turn in every difficulty. We come to know this Presence with which we commune in prayer as something that carries us through the daily tasks and duties as the earth is carried in its orbit. An olden time Prophet looked scornfully at the procession of idolators each carrying his god, and sarcastically cried: "Ye have gods that ye carry, we have a God that carries us."

## THE GOSPEL

(Continued from Page 4)

will deal with assuming causes as principles and with making deductions." This search of systems is really a search for unity, for synthesis, it is our attempt to harmonize the external with its source. It is discreditable now for the man of intelligence to refuse to read his Christian documents in the light of a trained scientific criticism. The age has new convictions, public education is advancing with rapid strides and every system of religion will be tried and tested and must finally stand upon its own merit, because tolerance, experiment and advancement are in the air. "Philosophy is the account which the human mind gives to itself, of the constitution of the world, by rightly dividing and defining from a UNIVERSAL BASIS." That wherein all men cannot share is not a good thing.

The religion of today, the gospel, the good tidings, the FULFILLED promise of salvation, the kingdom of God within you, the kingdom of heaven at hand, now, the accepted time, ALL THIS is the universal basis, a practical working basis of Life, a religion that is discovered as being a necessity to the millions of earnest men and women in whose hearts are unsatisfied yearnings for the knowledge that unfolds to them the meaning and the purpose of their lives.

## MEDITATION

O mighty Spirit of the Eternal,  
Our hearts are open to Thee.  
Thou hast revealed Thyself as Life,  
And the Universe as Thy manifestation.  
Our bodies are Thy dwelling place;  
Yea, they are expressions of Thy power.  
May we intelligently recognize Thee  
Until gladness and singing shall come,  
And our flesh rejoice in Thy praise.  
It is Thy will we seek, and feel  
Thy love enfolds and sustains;  
We smile to think Thy greatness  
Flows around our incompleteness,  
Until our restlessness has departed.  
In the consciousness of Thy peace.  
It is so.

—H. Victor Morgan.

## DEVIL

If you would know, upon the level,  
The etymology of *Devil*,  
Eliminate the letter *D*,  
And nought but *Evil* you will see;  
From *Evil* cut the letter *E*,  
And you have *Vil* (*e*) phoneticly;  
From *Vil*, strike *V*, and then it will  
Again phoneticly spell *il* (*l*);  
Now separate these two and *L*  
With aspirate will give you *Hell*;  
Spell *Devil* backward and I'm shrived  
'Tis only way he ever *Lived*;  
Spell *Evil* backward, and 'twill give  
That word which so delights us—*Live*;  
Suggesting, that to gain *Life*, first  
The thought of *Evil* is reversed.

—C. F. Vandervoort.

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