

FEB 10 1919

# THE DIVINE SCIENCE WEEKLY

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

Vol. I

FEBRUARY 8, 1919

Number 6

“HATE IS DEATH; AND LOVE IS LIFE, A PEACE,  
A SPLENDOR FROM ABOVE.”

## The Gifts of the Months— February

RUTH DALZIEL ELDERKIN

THE days slip by and February comes, her blue eyes shining, for in her hands she carries the key to January's gift: the knowledge that in all this great mystery that is above us and below us, before us and behind us, within and without, *there is no evil!*

Nothing but good in all this vast universe. Nothing *real* but God in all time or space. Nothing to fear. In all these things that we have feared: sickness, poverty, loneliness—*no reality!*

For: “Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there.

“If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me. Ps. 139.”

Thus no matter where we think we are, *now* this *instant* we are in the Presence of Infinite Goodness.

This experience that has seemed unbearable is but to rouse the strength, the wisdom, the love, that shall reveal our birthright to us.

This stranger whom we have not recognized, even though an old member of the family, and who has seemed a thorn in the flesh, is but a new revelation of the Presence of Love.

This nagging question that has dogged our nights is but a call to step out into the hitherto unknown—for since God is all and God is good—we shall discover only more goodness.

This pain that has broken our sleep and hindered accomplishment is but an opportunity to know the glory and the joy of the Presence revealed in the flesh.

*There is no evil—Good is all.*

## Schools of the Future

BY PATIENCE W. KENT

In the desire to unfold our being true to the ideal of our oneness with God, we recognize the fact that to become well educated must mean much

more than is usually included in the entire college and university curriculum of today.

Education worthy the name requires an awakened *spiritual* perception as well as a full collection of what are termed facts in the intellectual realm of our being. An awakened spiritual perception will crave Truth in an ever-advancing unfoldment as certainly as the normal child craves food for its proper physical development: it must first be fed wisely before it realizes its need either physically or spiritually. Parents and teachers need to more fully realize the primary, fundamental necessities in educating the spiritual faculties of children and make opportunities and requirements accordingly for a true and practical education of each individual child as a whole, complete being. Schools for *intellectual* development mainly must soon be a thing of the past.

So great are the demands of the present for the sake of the future that we are impelled to study ourselves as never before: to study our true relation to every other human being, and our relation to the All-Father of everything both visible and invisible. The long-tried experiment of delegating spiritual teaching to the home and the church has, with comparatively trifling exceptions, resulted in complete failure. The study of our spiritual selves needs no longer to be mystified and uncertain: it has always belonged to the *present*, where Jesus placed it both in practice and precept; ever suited to any day or time when people have learned the lessons involved. Shall we not begin to learn these most scientific and practical lessons?

In our study we shall perceive that God is Spirit, —an invisible, intelligent substance, manifested and made known through both visible and invisible substance. Man, too, is Spirit, created in the image of God, hence endowed with *all* the invisible attributes of God; an individual atom of the Universal God. Man's mission on earth is to make God manifest in daily life.

Through invisible perception a child even is readily convinced that invisible *Love* is as truly one of his individual possessions as is his visible hand or foot. This fact proven to him through the spiritual attribute of Perception can be as clearly demonstrated as any question in mathematics can be proven by means of the intellect. From this one fact he himself, of whatever age, discovers that he is as a whole and entire human being both visible and in-

visible; one with God the All-Father: and that these two parts of his own being cannot be wisely separated in any effort worthy the name of education.

With this learned, the child becomes an awakened student of himself. Step by step, as he learns everything in the realm of genuine knowledge, both visible and invisible, material and spiritual, he finds that *all* the attributes of God are individualized in his very self awaiting unfoldment. Naming these attributes with the assistance of a dedicated teacher: *knowing* them with Divine interpretation: finding them as never before within himself; unfolding them as they grow in his appreciation of their existence and their unselfish service, will the God-like traits of character be developed and unfolded in their beauty as naturally as the petals of a rose.

Thus shall we realize an education true to the unfoldment of man's possibilities and his co-operation with the Divine forces fitting him for full service toward the coming of the Kingdom of brotherhood on earth.—From *Friends' Intelligence*.

## Signs That Follow

These three splendid testimonials are from Maud D. Martin, Chicago:

My little nephew was watching some boys lift a huge stone when they let it fall and it smashed two of his toes.

My sister called her doctor, who thought at first that he would have to cut one of the toes off, as it was just hanging almost off. He said they would never grow back to their natural shape.

I called up my practitioner, and she treated for us, so that when the doctor took off the bandages he said, "Well, here is a surprise." Our boy's toes were just as perfect as before the accident. He and the rest of us know it was God who had healed him.

\* \* \*

My husband came home sick one Saturday night. The next morning he was worse. He had a high fever and all indications of a severe illness. He wanted a doctor, I wanted Divine treatments. I called my practitioner and she said, "If he wants a doctor call him, and I will treat him just the same."

I did what I could to get the doctor, but he was on other cases and I could not get him. The practitioner came out, was with my husband for a couple of hours. He went right to sleep. That evening he sat up and Tuesday he went back to work. I am sure that if we had had the doctor my husband would not have been well so quickly.

\* \* \*

In selling our house last summer we had put a certain price on it, a just one. The real estate men said it would be impossible to get it owing to present conditions. I told them I was not afraid for I knew it was worth the price we had put on it. They agreed it was worth it. My practitioner worked on it and God gave us even more than we expected.

I take all my affairs, no matter how small, to God and leave them with him. He is the Divine Adjuster.

I was in Chicago last spring when I was taken with a severe cold that settled on my lungs and seemed to be pneumonia. Each breath was an effort and every time I coughed the pain in the lungs and back was very severe. I felt the need of a practitioner and called one. All night I tossed the bed with a high fever but by morning this had left me and I was absolutely free from pain. This was a wonderful revelation to me, and the realization at this time of the Presence and Power of God was so strong that Heaven was indeed at hand.—Zoa B. Smith.

A member of a little group, a young woman, was going overseas in Red Cross service. All her life she had had great fear of water. The group treated her. She went to Italy by water, had a delightful trip, with no fear. This is one of the treatments given:

We acknowledge thy Loving Presence right here, we acknowledge thy Loving Presence everywhere.

Thy Loving Presence is with H. M., who is on the ocean, right now.

The Omnipresence is with her, around her and through her. Divine substance flows through her body, through every muscle. They are in perfect condition working in perfect order. She is health.

There is a Spirit within her and the inspiration of the Almighty has given her just the confidence she needs. There is no fear of the ocean, she knows she is in God's hands.

Bless her, Father, and all the people on the boat. The boat is in thy loving keeping and we know it will be taken across in safety.

We thank Thee, Father, for hearing our prayer. Thou knowest every thought before we speak. Amen.

I was down and out. For three months I had been ill and I lost my position. Loaded with debt, which was increasing rapidly since I could find no work, and utterly discouraged, I dropped into your church one morning. It was a week day. I do not know why I went in, but I was desperate. A little pleasant-faced woman met me and when she saw my condition she took me into a room and spent about an hour with me, praying for me and telling me how to think and talk and act.

I went to her every day for a week and then I couldn't, *I had a job*. I cannot be grateful enough for the good that has come to me through Divine Science. It changed me from a snivelling failure to a man who rejoices daily that he is alive forevermore.—An Appreciative Student.

New York City with its 800,000 school children and a homeopathic health officer did not close its schools for one day (the only eastern city that did not), and the death rate in that city is so far below any other large city's death rate in the recent epidemic of "flu" that health officers and allopathic ruled newspapers do not even quote it.—*The Truth Teller*.

Dr. Philips Brooks used to say to his church: "Preach or perish, teach or tarnish, evangelize or fossilize!"

## PRACTICAL LESSONS IN DIVINE SCIENCE

MRS. C. L. BAUM

### LESSON 6. Topic: Our Daily Problems

**T**O one who is poised and has his thought under perfect control, there should be no problems, but simply pleasant experiences and strong, happy living.

But as yet, few of us have come to the place of perfect serenity and understanding, therefore are more or less in the problem class.

What are these problems, where do they come from, and why do we have them to meet? These are the common questions asked by young students and all too often by the older ones as well.

All experiences come from within, not from without, so we must go back to the mental cause for their origin; Life presents the same substance and activity to us all, but it depends on our own attitude towards it whether we regard its expressions as menacing or benevolent, fearful or harmonious.

In one sense, all life is a school and each one of us is in the grade where he rightfully belongs, not by chance, but by Divine Law; therefore the problems that confront us are adapted to our place in unfoldment.

To be sure, what one person would call a very serious and hard experience, would be to another a simple opportunity for the application of wisdom.

All of the apparent trials, tribulations, and worries that beset us are wholly caused by our outlook and if we could but meet them with poise and a confident spirit they would disappear at once.

But this is just what the young student does not, as yet, possess. As is the habit of youth, there is impatience, intolerance and even discouragement if quick results do not follow his first efforts in the application of the little Truth he perceives.

Perhaps we have a day when everything starts in by going wrong. Father is in a hurry, the children simply will not get dressed, the cook develops a temper, and poor mother apparently is to blame for everything; what will she do about it? It depends upon her understanding of Truth and her knowledge of human nature. Some mothers enter into the discord, and great confusion and many tears result; others can straighten out the tangles in five minutes, smiling at Father, helping the children, "managing" the cook, keeping her own serenity, hence the mental atmosphere is changed and the family life is again at peace.

However, almost all people take themselves and their experiences too seriously, and the consequences are often tragic in the extreme.

If we cannot as yet demonstrate peace in the home, we have only ourselves to work with, until we find the inner peace that cannot be moved by external confusion.

Three things to remember in the home problems—do not get excited, do not complain, do not nag; three other things to remember are these: keep happy, use all the Intelligence you have and trust the Father.

If sickness is the problem at hand, regard it with calmness and poise, control all exaggerated thought; why fear an appearance of ignorance? The best way is to give it no recognition at all, see its nothingness in a Universe created of Divine Substance and governed by Divine Intelligence, put it out of your own thought first, then you can speak with authority to the one who presents it for your consideration, your first decision counts greatly regarding it, if you look at it with fear as though it were real, it will be much harder to dislodge it from your mental picture gallery.

It is necessary to do this, to see its nothingness at once, for giving it no place at all in your thought causes its speedy disappearance.

A young woman came in one day with something that to her seemed a very hard problem. She did not know how to meet it at all; on inquiry I found that some of the people in her church had been criticizing her, and, to use her own expression, she was "simply heartbroken."

Curious, is it not, how we outgrow all such feelings, perhaps it is because some of us are "older souls" as the Theosophists say, but I looked at her with wonder that she should be so distressed.

I learned very early in my study of Divine Science, that "all sensitiveness is selfishness," and as long as the personal feelings can be hurt we have not yet come to the place of self-surrender, yet it is only as we do abandon the separate self that we come into real freedom.

The Gospel of Divine Science is a gospel of right thinking and right living, but we cannot live to our highest as long as we are hampered by the foolish beliefs of self-pity, self-pride, worry, grief or fear.

For all of these mistakes indicate a lack of understanding and a continual dwelling in personality. Problems are not solved from the personal side, we must look higher for help, and when we do, the way is clear, the Light of Divine Wisdom is always ready to help us in every time of need.

I came across something in one of our daily newspapers lately which confirmed me in the idea of the working power of faith. Perhaps it will help others into a fuller Trust in the Omnipresent Power, and for that reason I give it to you as a help in your problems.

"One of the great mistakes human impatience makes is in trying to hurry the methods by which Divine Mind counteracts human error. We forget that it is not for us to know the times or the seasons that the Father hath put into His own power."

"Things that take place in their own way generally take place in His way, and the overruling force of His way, when we let it alone, working simply, naturally and as a matter of course, is one of the extraordinary features of history. I often

(Continued on page 7)

## DAVID, THE WARRIOR

ADA B. FAY

OUR authorities do not enable us to say how long David continued in the position of Saul's minstrel and armour-bearer. His success in war against the Philistines, his popularity among the soldiers; the love of Michal, his strong friendship with Jonathan, with whom he entered into a covenant of brotherhood, these facts are all attested by more than one passage in both narratives.

It is not easy to trace the beginning of the distrust which Saul conceived for his favorite, who had been promoted to the position of bodyguard.

The main reason for Saul's enmity is his jealousy of David's popularity and success in war, which is said to have been excited by the song of the women, who met the victorious warriors with the words, "Saul hath slain his thousands, and David his ten thousands," and the hints of a suspicion that David conspired with Jonathan to dethrone him. All we know of Jonathan goes to disprove this. Saul's ill-will towards his former favorite increased so greatly that he purposed to put him to death. Jonathan, however, pleaded to his father David's good deeds, and on Saul's relenting he brought David out of his hiding place in the field, and presented him to his father. The reconciliation was of short duration, for, soon after Jonathan's appeal, Saul in a fit of madness, cast his spear at David as he played on the harp before him.

David fled to his home, but that night Saul sent messengers to watch the house, and, while respecting his sleeping enemy in accordance with Oriental custom, he ordered them to kill him in the morning.

David was saved by his wife Michal, who lowered him from the window. The first place visited by David in his flight is thought to be the priestly city of Nob, south of Gibeah and north of Jerusalem. To Abimelech, the head of the priests of Eli's family, he told that he was on business for the king and therefore was received with kindness. Shortly afterwards when Saul learned the details of this visit, he ordered eighty-five priests slain and the city of Nob completely destroyed. David fled from Nob to the cave or stronghold of Adullam, a place in Shepelah, west of Hebron. Here the wild country afforded him a hiding place, he was among his own tribesmen, and on the extremity of Judah Saul's authority was weakest. There David's outlaw days began.

David made his abode in Engedi, a tract west of the Dead Sea, later followed by Saul. It was here in a cave that David cut off a corner of the robe of Saul as he lay asleep; he refused to harm the "anointed of Jehovah." He followed Saul as he left the cave, and holding out the portion of his robe, showed the king how he had been at the mercy of the man whom he was relentlessly pursuing, and begged him to no longer listen to those who charged David with conspiring against him.

Saul, touched with his generosity, pretended to

acknowledge his rival's superiority, and to recognize him as the future king of Israel. But it was insincere and David's outlaw life continued for perhaps two years before he heard of the defeat of Israel and the death of Saul and his three sons.

The defeat of Israel was commemorated with mourning and fasting, while David himself expressed in a beautiful ode his grief for Saul and Jonathan. Of both he speaks in tones of warmest respect and affection; his love for Jonathan is declared in a burst of passionate feeling. David could now return to his native country, so he removed to Hebron, a sacred city of Judah, accompanied by his family and his followers. The Judean elders recognized that a renowned warrior of their own tribe was more likely to defend their interests than a younger descendant of the house of Saul. It is believed that for several years the fighting continued.

David was thirty-seven years of age when the elders of the nation assembled at Hebron and anointed him King over the whole of Israel. The task imposed upon him by the election was that of freeing his country from Philistine domination.

The history of these battles, of the "mighty men" who forced their way to the gate of Bethlehem to bring David water and how the gift obtained at such a risk was too precious to drink, and David poured it out as an offering to Jehovah; his many victories and final capture of Jerusalem, is a signal proof of David's genius and statesmanship as well as of his being a great warrior.

His patience with and love for Absalom during his three months' rebellion, his tact and diplomacy in the anointing of Solomon when Adonijah was being greeted by his guests as already king, is interesting to read. We must not expect to find a saint in David, but a king, a hero and a man. No testimony to him could be more eloquent than that of the charm he exerted on all who had to do with him. Everywhere he inspired love and devotion. He accepted his misfortunes with resignation, and acknowledged them as a consequence of his sins; while he retained his trust in God's goodness. In all the varied difficulties of his eventful life he is never without resource. He executed judgment and justice to all his people.

It was through David that the group of Israelitish tribes became a powerful nation. Israel began to feel that it had a mission in the world, and this conviction never died, even in the darkest hour. The people believed that in God's own time they would be called upon to proclaim to heathen races Jehovah's great and holy name. Isaiah, 55:3-5.

I pray the prayer of Plato of old—"Lord, make me beautiful within."—Whittier.

God's errands never fail.—Whittier.

## The Divine Science Weekly

Application for entry as second-class matter at the Post Office at Denver, Colorado, pending.

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

### God the Only Cause

**E**VEN after we begin to comprehend the meaning of Omnipresence there seem to be two ways of looking at the Universe, first this: God brings forth his creation with man as its highest expression; to man he gives creative power; sometimes man uses this power well, sometimes ill; man's highest attainment is to develop this gift to its nth power.

In this interpretation God is first cause and man is second. The result of such interpretation is very strenuous mental effort to attain. Then, too, the Universe is dual to one who believes in this divided creative power.

The second point of view is the interpretation of the Omnipresence in its fullest sense: either God is omnipresent or he is not; if not, then we are in sad plight for there is no basis of judgment, God is not infinite and in our hour of need may be afar off. There is no certainty of anything unless we may be perfectly assured of important principles, such as unity, goodness, harmony, which become evident to us only through the acceptance of the Omnipresence *without any reserve*.

And so in our statement each Sunday we say, God is all both invisible and visible. This means that God and all that God is is everywhere present, always.

The substance of God (Spirit) is everywhere present, always.

The Mind of God is everywhere present, always; this Infinite Intelligence is active everywhere bringing forth God's perfect creation.

There is but one Mind and there is but one Substance. Every form of life from the tiniest flower to the soul of man is a spoken word of God. There is but one Creator, but one Cause, and we and all are in that One, held by its Mighty Power.

Perhaps some of you are asking the question that was asked me not long ago, "Ah, but is not man an originator? See his many achievements in the business world, in science, in art. When I stand before a masterpiece in architecture, painting or literature my thought goes out in deepest appreciation to the originating genius."

Who is the originating genius? Man is the channel through which God speaks. When man keeps himself open to this all-embracing Mind he receives inspiration, revelation, in music, art or any pursuit to which he lends himself. We honor him for being the transmitter of the good and the beautiful to man but we must not forget that the unity of the Universe is maintained because there is but one creative power.

When standing with a friend in the midst of the marvellous beauty of line and color at the Panama exposition, I exclaimed, "What wonders God hath wrought!" She answered, "I say, what wonders man hath wrought." But where did man get the ideas here expressed in such perfection; where did he get the power to execute, the ability that enabled him to carry it through? In the final analysis it all comes back to the One.

Did not Paul mean this when he said, Not that we are sufficient to think anything of ourselves. Our sufficiency is of God.

And Jesus, The words that I speak are not mine but the Father's in me. The Father that dwelleth in me doeth the works.

Of course man is free to think and act from another basis. He may form his opinions from race beliefs and human ignorance. But when he does this he is building upon the sand that which is perishable. Only that which is founded upon the rock of Truth stands throughout eternity.

### Be Glad and Trust

The little flower beneath your feet  
Is not impatient.  
The Great Intelligence that watches  
Over you and me  
Speaks to the little flower  
In rain and gentle dew,  
That like twin sisters come  
For one brief hour  
To bathe its face and leaves  
So tender; and then perchance,  
Awhile remain, to dance  
And sparkle in the sun, until  
Kissed by soft summer winds,  
They disappear, on other errands bent,  
We know not where nor whence.  
Sweet Mother Earth smiles  
To behold this little flower  
Happy in God's sunshine, rain and dew;  
Content to share its fragrance  
And its beauty rich and rare;  
Glad that for one brief hour  
It could wear a diamond diadem,  
Of dew and sunshine wrought.  
Its little life of service is enough;  
It has fulfilled its mission here,  
And its sweet spirit, climbing  
On the breeze to God above,  
Hears ever one glad refrain  
Echoed by all the flowers we  
Once had loved—in one grand  
Sweet chorus chiming—  
"All is well, be glad and trust!"  
Then why should we, God's fairest flowers,  
"Made in His image," bow in doubt and fear?  
God thought us into being  
And has given us all we need.  
Shall we deny Him  
And our birthright rare,  
By refusing to see on every hand,  
Evidence of His love and care?  
Then just "Be glad and trust."

—Clara M. Johnson.

## CONSCIOUSNESS

(Continued)

AGNES M. LAWSON

MAN is not in body. Body is in the consciousness of man. Legs and arms are in our consciousness of motion. Sight and hearing are neither in the optic nor auditory nerves, they are man's consciousness of sight and hearing. They are all faculties inherent in Divine Mind, and are eternally perfect. Man has always had evidence of spiritual wholeness, because the spirit of God persists with the spirit of man and has not left him to himself. The light breaks over and through the consciousness of man. Man's faculties are not in the mind that he calls his own. Man in reality has no private mind. Just as there is only one air in which we all live, so there is only one mind which we all use. Sight, hearing, motion are faculties in Divine Mind, Man becomes conscious of them. We can never lose them, for they have not been placed where we can lose them. They are a sacred trust held in Divine Mind for our use. We may lose consciousness of a faculty and so destroy our use of it. In metaphysical treatment, man nor any of the organs are reached if we treat them as entities in themselves. Spiritual healing is based on scientific law. It is the recognition of man as God is conscious of him. The man whom God knows is perfect man, there is no other—so man's concept of himself is for the time obliterated. The practitioner takes possession of the situation by virtue of the same law which enables the stronger light to take possession of a room over a lesser light. Healing can only be the result of the practitioner's being more positive of his truth than the patient is of his error. "Let this mind be in you, which was also in Christ Jesus." There is only one mind to think, and if it is not thinking in us, we are not thinking to a purpose. However, this mind just knows and when it holds our consciousness, we know. We know man perfect and know all creation perfect. Omniscient Mind holds us within itself, knowing the eternal Real of us, and this is all there is of us to know.

The one who has risen above the fog line of human belief into the eternal sunshine of pure knowing, is no more disturbed by the distortions produced by human thought than the defective negative of some well-known subject disturbs him. If the negative is untrue, we know it has not represented the subject. If divine creation is in our consciousness, we know an inharmonious representation is always untrue. God is spirit and only the spiritual can represent the Spirit. The mental camera has been defective, not the subject itself.

If the body or any organ in the body seems defective, change the belief to a true one and the body is healed. Every condition in our external life is the expression of a belief held in thought. The expression can no more help being what it is than the mirror can help reflecting the image in front of it.

We continuously reproduce our own recorded beliefs of life. Our experiences are externalized records of our own thought. The trunk that we have

packed with our own hands holds no surprises for us. All that is in our subconsciousness we have placed there—much there is to be eliminated, much to be spiritualized. The physical, mental and spiritual equipment, the circumstances and environment are screaming our secret thoughts back to us. Every condition in life is the concrete expression of thought. Man never thinks a private thought; all is published from his housetop. A man's thought is his proclamation of himself and it stands, either his justification or his condemnation. We do not judge each other for each has already judged himself, and the verdict all may read, for it is written in all our external parts. Like Topsy, we may deny our sins, but the stolen trinkets are betraying us all the time.

We are our own bookkeepers and the ledger, with its debits and credits, is open to all. We have made many false entries in our ledger. Dante's ability to read the human ledger is given in his "Inferno." Each visualizes his own sin, and finds his own special compartment in the tale of Minos. Hell is sin manifest, and sin places each in his own class of sinners. Our aspirations place us on our own particular stair of the Purgatorio. Our virtue selects its own planet of the Paradiso. Man is responsible for his own position either in heaven or hell, his condition is merely his published concepts of life. If those concepts are sinful, he is bound by them in hell, if they are spiritual, he is a free citizen of heaven.

"I sent my soul through the invisible  
Some letter of that after life to spell;  
And bye and bye my soul returned to me  
And answered, I myself am heaven and  
hell."

It is impossible to understand man and the condition in which each finds himself until this is comprehended. We prate of freedom. Man is absolutely governed by what he has registered in his subconscious self.

It is the trend of our thoughts that governs us. Our whole previous thought of life determines our every decision. The man who has been selfish cannot be generous while the selfish thought predominates. It governs all decisions and acts. The woman who has always thought purely is not the one who is "led astray." She is able to resist temptation, she stands secure.

This truth is very patent in hypnosis. It is a known fact that an honest man cannot be made to steal, nor can a virtuous woman be made to fall while under control. An established conviction is immune. It resists outside influence. The reason that Truth makes us free is that we stand in immutable principle and cannot be deflected from it. A Truth holds its manifestation in itself. A thing held in consciousness as fact visualizes itself. This is true of

a spiritual truth and also of a material falsehood. We conceal nothing, for every thought, true or false, is automatically reproduced.

"In thy light shall we see light." In infinite consciousness we become conscious. Everyone who is awake to spiritual truth is more or less aware of an all-pervading, illuminating Presence. In our highest moments we are conscious of a something that is in itself both Mind and Substance. It fills all voids, it welds within itself all forms of life into one concrete expression. There are no isolated lives, no disconnected events, there is unity, there is sequence. The events of the past in its light link up with the present and the present in turn holds within itself the prophecy of the future.

Our past has been a sequential record of our beliefs of life. We call it evolution and it is an evolution of consciousness. "No man has ascended into heaven save he who came down from heaven even the son of man who is in heaven." Man always has been in heaven or in God consciousness. He has become aware of himself, first of his body, last of his spirit. His first concept is material which is descent. His next is spiritual, which is ascent. Man himself is not a product of evolution. Man always is what he is in God's consciousness, which is the kingdom of heaven. Descent and ascent are entirely concepts in the consciousness of man.

Man must work out his own salvation. Salvation does not refer to an after, but to a present life. Man works out his own wholeness. He works it out by becoming conscious of the Truth. When man's subconscious self is a record of truth conceptions, he will be in what Jesus called the "Resurrection of the life."

From the realm of the superconscious through the illuminated disc of his consciousness, man has worked out all that he is. He must continue the process until his perfect body and conditions are realized. In the "subconscious mind" of man is held the mistakes or errors of the race. A phonographic record reproduces an error with the same faithfulness that it reproduces a truth. So with the "subjective mind," if poverty, incompetence, sin is written there, it continues to reproduce these conditions until corrected. When Jesus forgave sins, he corrected the errors or sins in man's concept.

God has never seen sin, and the only way that he corrects or forgives our sins is that his eternal perfect persists until we become aware of it. Evil is really a vacuum in thought that remains for us to fill. It is a place where truth is not recorded. If we are sick we have not recorded health. If we are incompetent or ignorant, we have not filled ourselves with ability, knowledge or wisdom. If we are poor, we do not believe in Divine substance. If unhappy, we have not perceived the joy of the Divine Creator. We must fill in the scroll and fill it full of the Divine powers in which we live, move and have our being.

#### THINGS THAT HAVE HELPED

What we must do, let us love to do. It is a noble chemistry that turns necessity into pleasure.—Coleridge.

## Omnipresence

This article deals with the Omnipresence—the basic teaching in Divine Science—and gives our reasons for believing in this Supreme Truth of the Universe. OMNIPRESENCE! the many in the One and the One in the many; the All-Knowing, All-Powerful One. Forms and forces are but the expressions of the Intelligent Substance that lies back of them.

"All are but parts of one stupendous whole,  
Whose body nature is, and God the soul."

Spirit, the Living Substance of God, is every where and there is no other substance. Mind, the Infinite Intelligence of God, is everywhere and there is no other intelligence. Hence, we live in a Universe of God-Substance and God-Thought. To the one who sees this, there comes the fulfillment of the prophecy of the new heaven and the new earth.

Here are some of the reasons that have led us to accept the Omnipresence as Truth:

The great spiritual seers of every age have believed in it.

The Bible gives the same thought in many different ways.

Poets have sung it and philosophers have dreamed it.

Even the natural scientists have discovered the same truth, and while some of them might reject the thought when given in terms other than their own, nevertheless they are expressing the same idea very definitely. They affirm one substance in place of the many once proclaimed; they find one intelligence working everywhere with one purpose to one end. Therefore UNITY has become a principle of natural science.

Again, the thought of Omnipresence is satisfying to the one who goes back of externals and grasps the reality of things. It gives a principle of interpretation. It opens up new fields of research. It is an ever-continuous delight mentally and spiritually. And, when one accepts the Omnipresence as a working hypothesis, that is, when one assumes the Omnipresence to be Truth and lives as if it were Truth, one finds that it works. One finds healing, happiness, power and success for one's self and others, through the application of this Truth, that is, through the practise of the Presence of God.

The highest reason is that when the soul itself has truly laid hold of God-Consciousness, it KNOWS that the One Presence is All.—Compiled from "Daily Studies," February, 1916, by Leon Greenbaum.

## Our Daily Problems

(Continued from page 3)

think that patience, the power to wait and be confident is the most stupendous force in the world."

Take as your watchword for one week, I trust the Father; trust every problem, large or small, then wait in perfect confidence. The experience of many of our students will bear me out in saying that this trustful attitude of conscious faith in the Father works miracles.

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