

THE DIVINE SCIENCE WEEKLY

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PRACTISING THE PRESENCE

IDA B. ELLIOTT

IN a recent correspondence with a student this statement was made in reply to my letter: "What you said about practising the Presence has helped me more than anything I ever heard. I have been doing my best to follow your instructions. Truly wonderful changes have taken place in my home life and I am realizing much peace and joy."

This testimony is the inspiration for the present series.

The phrase, "Practising the Presence of God," is simple and all-inclusive, but for most students further expansion may be profitable.

There are always those who require proof of the Presence, Its nature and Its laws. To such the conclusions of the natural scientists will be helpful.

These earnest searchers after truth declare that an intelligence is found in the atmosphere and in all visible forms, its nature manifesting an upward push into a higher phase of livingness.

Students of organic life tell us that every cell has its own intelligence.

I think it is Professor Elmer Gates who says, "Every cell has the intelligence to know what it wants to do and where it wants to go." There can be no intelligence apart from Mind, hence the natural scientist accepts Mind as back of and pervading all manifestation.

Edgar Lucien Larkin declares again and again, "All is Mind. There is nothing besides."

Further investigation has found a universe of wonderful planets and systems, all moving in perfect harmony, obedient to the nature of Mind in and through all, which expresses according to perfect law and order.

Man's place as the highest product of this marvelous creation dawned upon the Psalmist as he gazed into the heavens and, listening to the music of the spheres, exclaimed, "What is man that Thou art mindful of him? and the son of man that Thou visitest him? For Thou hast made him little lower than God, and crowned him with glory and honor. Thou makest him to have *dominion* over the *work* of *Thy hands*; Thou hast put all things under his feet," Psalm 8:46, R. V.

The conclusion follows that Mind and Its Manifestation is all there is and as man recognizes this truth as the basis of his thought and action, he comes into harmony with the law and order of that Mind and realizes the truth of the Psalmist's words, "Thou hast put all things under his feet."

To perceive a truth and not apply it is like a man's discovering a rich mine of ore and straightway turning his back on it, thinking only of the wonder of it, or perhaps thinking himself incapable of extracting the metal.

Man is not apt to be indifferent to the wealth hidden in the earth, but will make any sacrifice that he may bring it forth and enjoy.

The truth of Mind everywhere present, expressing intelligently, beneficently and always according to law and order is an exhaustless mine of wealth to the one who perceives it, and who applies it in all of the details of everyday experience.

The Apostle saw this and admonished his students to "Let the Mind of Christ be in you." (Phil. 2:5) again declaring, "We have the mind of Christ." (1st Cor. 2:16).

This Mind was lived in Jesus and as we study his life and methods we shall learn to *let* that Mind be *our* mind.

Sometimes there is stimulus in contrast; hence in making a personal application, we see that this Mind never thinks sin, sickness, lack, failure, age or death. It never thinks fear, fret, worry, condemnation or criticism.

The activity of the Christ-Mind is pure thought. It says, "Fret not thyself because of evil doers." "Go and sin no more." "I will, be thou made whole." "Seek first the Kingdom of God and His righteousness and all these things shall be added unto you." "With God all things are possible." "All things are possible to him that believeth."

"He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." "Fear not for I am with thee. I will comfort thee. yea, I will help thee. yea, I will uphold thee with the right hand of my righteousness."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Neither do I condemn thee." "What is that to thee? Follow thou me."

These are a few of the treasures of the Christ-Mind.

Will you not Practice the Presence by accepting this Mind as your very own, and letting It think Its thoughts in you?

Then will you come to know that you do indeed live and move and have your being in God. That the one Intelligence manifesting everywhere finds

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What Divine Science Has Done For Me

By A STUDENT

IT IS only by comparison that we can tell how far we have come along any line. Very few come into the full realization of their Divine possibilities as soon as they learn the principles of Truth; and just as a little child at school enjoys the development of his subject step by step, so do we enjoy growth, the unfoldment of our inherent little by little.

As we follow the principles that are taught to us, we find a slow, steady change taking place, that permeates our thinking and living. It changes our point of view about everything, and life becomes richer, fuller and happier.

We are glad that we must prove our way step by step, and while a few accomplish great things, the many are well pleased with the slower growth, the daily overcoming of unpleasant habits of thought, the sweeter attitude and the unfoldment of the inner light from a tiny flicker to a steady flame.

I cannot point to any great demonstration that I have made, either in realization, supply or healing. It is only by comparing my life now with what it was, say, ten or fifteen years ago, that I notice any difference and really if the end of each year finds me with a little more realization of God's Presence, a little more power of self-control, of kindly feeling for my brother man, a little more knowledge, a fuller appreciation of the goodness of Life, and a deeper trust in Life and its Laws, I am well satisfied.

I can truthfully say that I would not sell for any amount of money or anything the world could offer, the little that I know of Divine Science. Even a small amount of knowledge of the Truth gives a joy and satisfaction that nothing else can give.

In my studying, the lesson that made the greatest impression upon me was the one about Man. To me it was the great departure from my early training, to know man as an Expression of God, an inheritor of potentialities beyond the dream of any idealist. When I got even a glimpse of the Divinity of Mankind it revolutionized my thinking along every line. Much of the fear, the worry about others and myself fell away, and I had more trust than when I did not understand. The various problems of life, my view of death, and so on, all seemed to undergo a change. Reasoning from our Basis I began to see that man had many misconceptions of life, but that Life itself was glorious, orderly and harmonious.

Another of the great things Divine Science has taught me is to get deep under the surface of things, to learn to live with the Infinite; to learn in the silence; to depend upon my own inner voice and not to base my judgment on appearance, but on the never-changing law of the universe; to follow Jesus' injunction when He said, "Judge not according to appearance, but judge righteous judgment."

It is such a help to think of God as Law. In my family it helped to let go of the burden of being responsible for any shortcomings the children might have. Infinite Law placed them with me; Infinite

Wisdom never makes mistakes; all It requires of me is the best that I can do; the results are not in my hands, and I can turn to this Presence for all that I need at any time.

It always gives me courage and self-confidence when I know that this is God's Universe and that the Power that brought forth this Universe is still within it, His perfect Law reigns, and His Will is being done.

The joys of life are more intensified as we realize more of its truth. Friendship is sweeter, perhaps we give more and demand less. The world is full of such delightful companionship. We are more appreciative of what our friends are and of what they do, for we are seeking and finding the Divine in each other.

It seems to me that Nature speaks in a loud voice where there was not a sound before, and the sound is always a song. I am sure the stars were always as bright as they are now, but they seem to have an added luster; the trees, flowers and birds always were beautiful, but they seem much more wonderful to me since I know that all life is One. Appreciation and love for the beautiful and good becomes greater and discernment keener. I find a fullness in literature where I saw but glimpses before. We find ourselves proving this Truth in every line, and what a joy it gives us to find the same Truth under different names. Natural scientists, psychologists and many philosophers come to the same conclusions that we do. And we shall come nearer and nearer together because Truth is One and is Universal.

I have found that Divine Science helps me in my daily living with my family, with my friends, in my study, in business, in service and most important of all, with myself. I have come to see that Life is orderly and harmonious, and when it does not seem so, that it is I who have transgressed, and must come into line.

I know that Law reigns, that all Life is one, that Unity, Goodness, Abundance and the Unchangeableness of God are Principles that are enduring and eternal, that I can trust, absolutely trust, this Presence and Power that has brought me forth. Can I find a bigger thing? I think not, but I expect to realize it more and more in life, until I realize the Perfect Day, and can say with one who did realize the oneness of Life:

"I stand in the Great Forever,
All things to me are Divine.
I eat of the heavenly manna,
I drink of the heavenly wine.

"In the gleam of the shining rainbow
The Father's love I behold
As I gaze on its radiant blending
Of crimson and blue and gold.

"In all the bright birds that are singing,
In all the fair flowers that bloom,
Whose welcome aromas are bringing
Their blessings of sweet perfume.

"In the glorious tint of the morning,
In the gorgeous sheen of the night,
Oh! my soul is lost in rapture,
My senses are lost in sight."

The Statesman Prophet---Isaiah 1:39

AGNES M. LAWSON

ISAIAH, in Jerusalem, is aware of Israel's deflection and begins his prophecy with an arraignment of her: "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know; my people doth not consider." After all is not this the cause of all deflection, national or individual? Man does not *consider* that, each being a unit in the whole, certain obligations necessarily ensue and must be fulfilled! The universe is a vast machine, not mechanical, but intelligent, and the welfare of all depends on the conscientious fulfillment of the work apportioned to each unit. The Millenium will be the result of this knowledge and the application of it.

Isaiah is the prophet of the spiritual era—he is the father of Christianity, for it was conceived in his consciousness, seven centuries before the birth of its founder. He is the prophet of divine forgiveness, and brings distinctively a new something into his writings that we have not previously had in Biblical literature. Before this there were seers who, looking into the heart of Life, saw a Power which was beneficent when obeyed and disastrous when disobeyed; or they were astute observers of natural law, which they considered a weapon used by this arbitrary Power to reward the good or to mete out inexorable punishment to the evil.

The prophet—since the time of Samuel, four centuries before—in the establishment of the monarchy and the rise of the Prophetic Order, lived apart from the national life, a decrifier against its evils. Isaiah comes in another capacity. He is a part of the national life, keenly alert to the political parties which swayed now to one side, now to the other, the shifting opinions of a people not grounded in the faith that they professed; for Judah has the same political parties that agitated Israel, the one demanding an alliance with Egypt, the other with Assyria. Isaiah, however, is not a politician but a statesman; and every statesman relies on the strength of the state, not on an outside alliance. He contemptuously refers to one party as "the fly from Egypt," and the other as "the bee from Assyria." And unwearingly for over forty years he preached, wrote and exhorted, that faith in God alone and His righteousness as the standard of action, could save Jerusalem from the fate meted out to Israel.

Not only as a statesman does Isaiah differ from his predecessors but in possession of the faculty of the seer—plus intellect and reason. Isaiah strikes the first modern note in the Bible; he makes an appeal to the reason in man, instead of the blind belief in an arbitrary God. Thus he comes before us as a man of genius well tempered with sanity. Of extraordinary versatility is he, a statesman, an orator, a writer, a poet, a historian, for modern critics assert that he is the author of Deuteronomy. Above all, he is a prophet of God who held the Golden Age of spiritual attainment in his consciousness. Intensely practical is he also in the minutiae of national affairs; and he is a prophet who saw many of his own predictions fulfilled.

No better introduction can be given the great prophet, Isaiah, than that of Richard Moulton in the Modern Reader's Bible. "In this writer it is easy to see that we have an orator who wields with ease the whole armory of rhetoric. It is easy to see also that with him imagery and poetic expression are much more than accessories; he loves to linger upon his images, and rapidly shift them, until they become lovely pictures which we love to dwell upon for their own sake. But Isaiah goes far beyond this; he is essentially a creative writer, and regularly conveys his thought in indirect forms of dramatic presentation."

To those who are seeking the inner connection, that which lies back of clarity of expression, the thought that grows clearer as the Vision breaks through the consciousness of man, Isaiah stands out in distinctness for he is the prophet of the New Age. He is represented in an old Greek miniature, with Night, sullen and veiled, behind him; while in front, with torch held aloft, is the child IMMANUEL (God-with-us), the dawn of infinite promise.

In the latter days of Israel, Isaiah is witness to one of her most disgraceful acts. Israel makes an alliance with the king of Syria and together they march against Jerusalem. It is harder to meet treachery from our own kith and kin than it is from strangers; when news is brought to Ahaz, the king, "Ephraim is confederate with Syria. And his heart was moved and the heart of his people as the trees of the forest are moved with the wind." Whatever the trial that confronts us we must meet it; and the way of mastery is in the advice given the king by Isaiah, "Take heed, and be quiet; fear not, neither let thine heart be faint; for thus saith the Lord God, it shall not stand, neither shall it come to pass." "Ephraim shall be broken in pieces that it shall cease to be a people." And Isaiah lived through the year 722 B. C. when faithless Israel ceased to be a nation; destroyed by the Assyrian.

Isaiah, unlike preceding prophets, is sought by the successive kings of Judah who reigned during his long ministry. His friendship and advice were valued. Well would it have been had his advice always been followed. His influence at court has led to the conclusion that he was of royal origin. It makes no difference to the seer of any age whether Isaiah was of royal origin or not; for well he knows that all men are of royal lineage, as children of God, and differences between man and man are but degrees of insight into this essential truth. From this basis we shall have to concede that Isaiah is a royalist of the Royalists for, standing on the Watchtower of Faith, his is the vision of Reality. "O Lord, I stand continually upon the watchtower in the daytime, and am set in my ward whole nights."

No enemy can steal upon him unaware here. After the destruction of Israel, Assyria turns her attention to Judah, and marching upon her walled cities takes them all save Jerusalem; and besieging Jerusalem, the envoy comes to demand her surrender.

In his distress, Hezekiah, the king, sends to Isaiah, "Lift up thy prayer for the remnant that is left." And the Watchman sends back word, "The remnant that is escaped from the house of Judah shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and out of Mt. Zion they shall escape; the zeal of the Lord of Hosts will perform this. Therefore thus saith the Lord concerning the king of Assyria, he shall not come into this city, nor shoot an arrow there, neither shall he come before it with a shield, nor cast a mount against it. By the way that he came, by the same shall he return. I will defend this city to save it, for mine own sake, and for my servant David's sake."

The only power that our enemies have we invest in them ourselves. All power had been taken from Assyria by the lone Watchman, and in the night a mysterious disease breaks out in the camp and smites "a hundred and fourscore and five thousand; and when men arose early in the morning, behold, they were all dead corpses." The besieging army leaves and shortly after the king of Assyria is killed. Thus would fade from our lives all the enemies that flesh is heir to were we to stand on the Watchtower of Faith and divest them of all the power that they have, *our belief in them as power*. Ignorance, disease, poverty, old age, death, have no power; they are mere negations, and all the power they have they derive from our belief.

(Concluded in next Number.)

OBSERVER'S COLUMN

THE Observer is usually a person scorned for his pains. For it is neither fashionable nor profitable in this pragmatic young civilization of ours to try to understand why certain things, events and persons lead to certain other things, events and persons, and why they can all be thought of according to a settled conviction of life without further argument or parley. When people argue, they need to convince themselves. When they are silent they know. The Observer is generally still in the discursive frame of mind—setting forth what he believes to be his convictions and proving them very often—neither what he does believe nor is going to believe. Now the average person hates to find himself used as a testing-ground. He believes himself and his own opinion of greater value than that, and I sometimes wonder if that is not cause enough for the caustic comment, the absolute hatred of understanding, with which the average reader greets President Wilson's speeches. He does not understand them. He does not want to understand them. Why should the President try out his fine words on the whole world?

Does no one see that the President is taking the only way he has of discovering what he does believe in? Inasmuch as it touches men's admiration or their consciences, they are like him, he is proving it for them as well as for himself.

The editorial that is headed, "Talking, But Saying Nothing," and begins, "Words, words, words," may be very popular with the deaf and the blind, but it hardly speaks above a whisper to those whose eyes are opened and fixed on the future. I wonder what the profound exposition of Saint John on "the

Word" would have meant to many of our modern readers. Of one thing I am certain, it would not have said one-half of that which it said to its author.

I remember hearing said when I was a child, by a man of profound originality, "I heard myself say so and so." How many of us hear ourselves say certain things, or do we ourselves say them?

The average observer drinks in his impressions and then swallows them whole for fear of offending some other meek inoffensive person. And yet the very first function of education is to teach one to think, and having taught, what use is it?

I remember the first time I really found myself thinking, in all my life. What I supposed to be thought had been up to then rather an unconscious function, like digestion, and had come and gone as mechanically. Suddenly a world crisis touched my life, and in a flash I knew what I could never have guessed in years of platitudinous reasoning, that I was awake, and that never once before in all the years I had blundered along had I thought or wanted to think any single thing through from the beginning to the end. Whether it was laziness or inability or cowardice or a little of all of them I did not know, and do not know now, but this one thing I do know—everything that has come since to me has come the way creation comes with a newness of vision. One can't be indifferent when one realizes that every moment of one's life is bordered round with things greater than any one has yet comprehended, but which are already outlined on the clouds of one's intuitive perceptions.

Everyone of us has some time or other been amazed at what intuition has accomplished for us while we were asleep to our possibilities. One goes on and on with one's routine of thought and suddenly from nowhere very definite, one knows and unquestioningly, and here's the anomaly of the whole situation, one knows in a manner totally dissimilar to the way one has known heretofore. Where did it come from?

Surely a Divine Scientist can't ask that question. He should be prepared for it. Slowly coming to an idea gives a chance for its identification with something greater; jumping on it hastily never solves but clogs it with prejudice. And yet some instinctive judgments are the most concise of any, for they come from a mind that has learned to use its intuitive powers as they were meant to be used, instantaneously or, better still, make way instantaneously for the passage of clear, unsullied spiritual powers, which they make their own.

Are we learning to think? Do we see everything by the light of this method? Books, people, events—trivial, great. Are they not one? Is there anything too small or too great not to understand? It alone is a reasoned, balanced viewpoint of life—that sees impressions, not from the top of the mind (there is a lot of nonsense talked about topsoil), but sees them individualized through the eye of one's own soul.

JUNE B. BENEDICT.

This life of mine that seems but as mine own
To mar or glorify at will, might be
The only Bible that some soul hath known,
The only chart on God's eternal sea.
—Minnie F. Hanenstein.

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NONA L. BROOKS, Editor

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IN GOD WE TRUST

WE hope you missed us during the two weeks that we could not get to you. We trust that our Weekly has become spiritual food to you—food necessary for your spiritual unfoldment. Thus only can it fulfill its mission.

Each season has its special delight. What a wonderful time it is in the spring, when nature begins to stir from its long sleep. How the abundant outflow of life, evidenced on all sides, thrills us. Life, life, life; active everywhere! The joy of it. The beauty of it. The mystery of it. How one realizes the love of God at this season. The world is radiant with it, and we shout from every atom of our being, "How good is life, the mere living!"

After this riot of feeling and doing comes gentle summer, the time of quiet growing and of fruitage, the season of abundance, the treasure gleaning and treasure storing period. The spirit of it enters into us and we go to the woods or the mountains or the seashore to get as near as possible to the great out-of-doors. And how we grow during this fallow time!

And just as we are beginning to have our fill of summer's glory, autumn glides silently into her place. Autumn, with her coat of many colors. The wonder of it all! Before I knew, the fall was a sad time to me, but now I love it. It seems to me that it is the season when the Great Love is saying to Mother Nature, "Well done, thou good and faithful servant." And Nature, having performed well her part, is preparing to withdraw for a time into the silence for rest and refreshment, that she may again do well her part at the call of the early spring.

And during nature's quietude comes man's most active period. So soon as the brisk days take hold of us, what plans we lay for the coming year. How the energy bubbles up within us! What accomplishment lies ahead of us. Good old winter brings us many opportunities for service, growth and blessedness.

Davenport, Ia., Sept. 14, 1919.

To the Colorado College of Divine Science,
Denver, Colo.

My dear Friends:

With great joy and thanksgiving I report to you and the many readers of the Divine Science Weekly that at last my long cherished hope and desire is being fulfilled. Last Thursday evening I received the first Primary Lesson in Divine Science when I, with forty others, entered the class conducted by the Rev. John Doeserich, D. S. D., at the rooms of the Davenport School of Divine Science.

Taking the first lesson as a criterion, we shall certainly be shown the way into the Truth and receive a clear understanding of the Omnipresence of God, Spirit, as taught in Divine Science.

Faithfully and lovingly,

W. M. H.

We are pleased to receive the foregoing note from the Davenport School. Items from the field are interesting and stimulating to us and to others.

ASSEMBLY NOTES

The following "Assembly Notes" are taken from "The Cherub," the monthly messenger of the Divine Science College and Church at Oakland, Cal.:

Our Annual Assembly proved to be a feast of good things on the theme, "Unity," and all who were there gained a blessing. We especially enjoyed hearing Miss Powell, Mrs. Menges and Mrs. Randall, from other Truth centers. Some of the following gleanings are good enough to pin up in your memorizing place!

"To dedicate the home to the service of God is to realize unity."

"The Spirit in this home is the cleanser, harmonizer, adjuster and unifier."

"Express your unity by waiting patiently in business—for the telephone operator or salesman, for instance."

"The unity of the world is to be brought about by the earnest co-operation of every one in whom the great urge is expressing."

"When man forms an alliance with God, the boundary line between them disappears."

Practising the Presence

(Continued from Page 1)

Its highest expression in man, and thus is the Father glorified.

Suggestions for daily practice:

I am one with the law and order of the universe. The same Intelligence that upholds and directs the planets true to their orbits is upholding me and directing my way. "He knoweth the way that I take. Underneath are the everlasting arms."

The same Infinite Love that enfolds and unfolds all is caring for me. "In His hand (God-Activity) is the soul of every living thing and the breath of all mankind." Job 12:10.

There is nothing small or great to this all-inclusive Presence for It is the All of all.

"The very hairs of your head are numbered." That is to say, the Infinite law and order permeates every minutia of your individual activity.

I will fear no evil, for *Thou are with me.*

"Build on resolve, and not upon regret,
The structure of thy future. Do not grope
Among the shadows of old sins, but let
Thine own soul's light shine on the path
And dissipate the darkness. Waste no tears
Upon the blotted record of past years
But turn the leaf and smile, oh, smile to see
The fair white pages that remain for thee."

THE ROSARY OF TRUTH

SIGNE WICKSTROM

PART V.

AS THE hours of the night passed the girl awoke while it was still dark and heard a whisper at the head of her bed, where the table stood.

"Who is talking?" said the girl.

"Why, I am your medicine."

"Medicine, oh, go away, I hate you."

"Oh," said the medicine. "I have come to tell you something."

"Go on," said the girl, and this is the story the medicine told:

"I am not bitter any longer, as you think. Drink me and you will find that I am sweet. I will make you strong."

"Who are you, anyway," said the girl, impatiently. "You said you were the medicine."

"Oh, they used to call me medicine, but that isn't my name. I am *life*. You can't see me, but I am everywhere. You can feel me when you drink me."

"How can I drink you when I do not see you," said the girl.

"Oh," said Life, "that is easy; you can take me with every breath you breathe."

"Then I do not need to take medicine," said the girl, happily.

"No; if you take me you will never need to take any medicine, for I am life within."

The girl was so surprised. "Why did you not tell me before?" she asked.

"I couldn't," said Life. "You always kept me so full of medicine that I could not say one word, until one day when a little girl poured it all out on the ground. Now I can really talk."

The girl sat up in bed. "Why, I can sit up and stretch out my arms. I feel real strong, and just think, a little while ago I could not even move."

"I told you," said Life, "that if you would take me you would get strong," and she repeated it over and over.

"It is much easier than to take ordinary medicine," thought the girl to herself, while she let the medicine of Life pour itself into every part of her being, until there was no room for any weakness or sickness.

She was now able to get out of bed and walk over to where she had heard the medicine talk. She stood by the little table and, finding several bottles, she picked up a very small one. "What a cute bottle," she said to herself, "but it is empty."

"I am not empty as you think, but you do not see me," said the bottle. "You can't see me with those eyes. I am in the heart of everybody and everything."

"Then you are not in the bottle at all."

The answer came, "I was here before you received the bottle, but you never can see me unless you let me pour myself out. I am within you."

"Then I am never alone. Are you with me when I am angry, and when I hate the children at school?"

"Yes," said Love, "I am always here, but I cannot make myself known unless you call me. I am

listening and waiting to be called. The moment you call 'Love,' I come, oh, so quickly."

"How lovely," said the girl, "that I am never alone. You won't go too far away so that you can't hear me, will you?"

"No," said Love, "I can't go away. I am within you. You called me and you did not know it."

The girl thought over what she had said. "Don't you remember you said, *Lovely*?"

"I did not know you had so many names," she said, and putting the bottle down, picked up another rather small one which was whispering in a low voice,

"I have come to tell you the truth. I am health itself. I am in everybody, even while they seem sick. So many girls and boys think I come in a bottle, and they wait for the doctor to bring me to them. They forget to call me. I am just like Life and Love, and can't come until I am called. Many times I have to wait so long before they will even call my name. Here I am right within you, waiting, but you are not calling me when you keep saying, 'I am sick.' It makes me feel so sorry when you do not call me."

"Are you within everybody," said the girl to Health.

"Yes, everybody, but so many do not know it."

The girl placed the bottle on the table and took up a third one—a large one. It, too, began to talk in a sweet voice that made her feel good all over.

"Oh, my! such a time I had to get here! I almost got left because I am so big. But I just persisted in coming. The doctor took me only with the promise of its being the last time. I really did not care so long as I could come just this once. After that I don't care what happens to me. You really did not need me this time, but I slipped in with the rest of them. I have been here many times before."

"Who are you, then?" she asked.

"Why, they used to put me on your arm after you fell down the back stair. I am the liniment. They used to call me that, but it isn't my name at all. I am the Oil of Joy, and if you will use a little of me every day you will never have to fall and get hurt."

"Do hurry, won't you," said the girl, "and tell everybody."

"I have told them but they don't listen. They only need to mention my name and I pour myself into every part of their being. I don't even wait to be rubbed in as I used to do."

"How wonderful," she thought to herself as she went back to bed and slept until morning, when her mother entered her room and asked how she was feeling.

"I feel just fine. I am well and strong," answered the girl.

The mother looked at the medicine bottles. "Well I should say no wonder when you have drunk all the medicine." The girl laughed out loud, saying, "They were empty to begin with. I shall never take any medicine again."

Just then the doctor entered the room. "Well, well," said he, "the girl is up. I came this way thinking I'd drop in and see how the new medicine behaved."

"You can have the empty bottles," the girl cried out, "I don't need them. They have told me where to find the real medicine, and I have found it."

The doctor put all the bottles into his case and went home. Then he placed them on his little table. "It is funny," he said. "How could she get well when there was not a drop of medicine in the bottles? Yet she is perfectly well and happy. I can't understand it. If this keeps on I do not need to carry medicine any more." He had forgotten that the bottles had told him the day before until he heard a voice say:

"You don't need to take us. We have told the Truth now, and we do not care what you do to us. You can grind us up to powder if you wish, then we shall be carried by the wind far away to every country and every part of the earth. Wherever we go we will tell the Truth."

"Indeed, I will gladly send you off," he said, "if you are going to do so much good." He fell to thinking of how he must go about it. Finally he found a large basket wherein he placed them and walked off to a very high hill. On his way the bottles began to chatter one to another. One of them he heard say:

"It is just as well; we shall be as busy as ever. Do you know what I think I will do?"

"No," said all the rest.

"I think I'll fall down at the foot of the big tree by the side of the brook. It is almost dead; its leaves are beginning to fall off, and its branches are dry. I'll put my head near the great big stem and tell it about the great Life everywhere—that the whole earth is full of it and that it does not need to die. Oh, I can just see the effect already. I can almost see the old tree lifting its head high and beginning to wave the branches back and forth like a chicken trying to fly."

One of the bottles laughed out loud. "You think you are going to teach them to fly, do you?" Then they all laughed together. The doctor laughed, too.

The next voice he heard was a loud one, so that he could hear every word. "It's a joke," it said. "I'll fall down by the big tree halfway down the hill, the one with the crooked stem. It looks more like an old man with rheumatism in his back than a tree. I'll slide down gently and whisper about the real medicine, the oil of joy. I'll soon find out whether it wants me or not. If it really wants me it will bend its head way down; and if not it will just shake its branches back and forth meaning 'no'; in that case I'll move on."

By this time the doctor had reached the top of the hill; putting the basket down a moment, he heard another beautiful voice saying:

"I am going to let him crush me to powder. Then I'll go with the wind across the sea everywhere and sing the song of Love. You will hear my sweet song in everything that is beautiful—in the winds, in the wave. I am in laughter and in song. I am in the heart that loves."

The doctor thought this small bottle had taught him such a wonderful lesson that he always wanted to remember it. He repeated over and over the beautiful words.

"I must let you go now," he said, as he lifted the basket high and threw the bottles down the great hill. Crash!!!

"This woke me up," said Mary. "I can hear all those bottles go down that hill just as plainly as can be."

"Is that all of your dream? I wish it had been more," said Johnnie.

And the woman said, "What a wonderful dream, child. The poor doctor had quite a time with his bottles, didn't he?"

"Do you think that such things really do happen?" said Mary, looking at the woman.

"Yes, it is true that we have the real medicine within us. You understand it is the same with the medicine as with your beads. They show us that those things are within us. And every time we smile and say loving words, or even think kindly thoughts, we are pouring out our medicine to others. It is the same as sending our medicine ahead, as you did in your dream when you prayed for your grandmother. We must all do that. It is a true dream you had, dear child, and I want you to remember it always."

"Then," said Mary, "if the dream is true, I have medicine within myself that will keep me from getting angry, and make me kind and loving?"

"Certainly," said the woman, "but you must remember what Love said: 'I can come to you only when you call me.'"

From that day, Mary was determined to pour out this medicine from within her. When she felt anger or fear she knew that then was the time to call for Love. If she felt weak and sick, she remembered what health had said in her dream.

(Concluded in the next issue)

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PRACTISING THE PRESENCE

IDA B. ELLIOTT

PART II.

A SIMPLE monk once lived so true to his confidence in an ever-present God that his face became illumined with divine understanding. When the dignitaries of the church sought to learn the secret of this happy, poised life, they found that the man performed all of the common duties with the thought of God's being present. Every life well lived inspires many others to noble achievement, and surely Brother Lawrence has made the Practice of the Presence of God the supreme object of life to thousands.

When one reads how he laid the plates on the table, scrubbed the floors of the monastery on his knees, or washed the greasy kettles in the kitchen, with the one thought that he loved to do any task as unto the Lord, it puts joy and a new glow into the ordinary things of life.

The success of any undertaking depends very largely on the worker's estimate of the worth-while-ness of the things to be accomplished. The successful man or woman has an ideal of what to him is the "chief end of man" and everything is made subservient to that ideal. If a business career is chosen, every effort is put forth to learn business law and methods. If the ideal is music or art, all study, every pursuit is made a means to that end. The ideal is so worth while that many pleasures and indulgencies are given up for the sake of the desired goal.

It is said of Nordica that at the age of sixteen she had eschewed all social life and was either teaching music, taking a lesson, or practicing; not letting an opportunity pass that would in any way advance her in the work dearest to her heart. All this too in the face of the hard fact that her mother took but little interest in her voice. Nothing daunted, she went straight ahead, making her own way to study in Europe; and on returning to America received the love and appreciation so justly merited. There was only one thing *worth while* to her.

Edison and Burbank are so sure their work is worth while that they would often forget to eat if food were not placed before them; and very few hours are taken for sleep.

Man is just waking up to the truth that the spiritual is the real and that in the Omnipresence of God every ideal is made real in the easiest, surest and best way. "Her (Wisdom's) ways are ways of pleasantness and all her paths are peace" (Proverbs 3:17). Hence the Practice of the Presence of God becomes

the most practical thing in all the world. Any student who has given earnest thought to this practice has found it to be the one supreme thing, for to know and feel the presence of God is to be aware of an Infinite Wisdom, an Infinite Love, always at hand, the sure adjuster of every problem.

The blessedness of this practice is that it works; in the individual life, giving confidence and poise; in the home, establishing peace, harmony and cooperation, as many can testify whose homes have been transformed by the recognition of the Omnipresent Good; in business the Practice of the Presence of God as the Perfect Mind whose wisdom and knowledge are unfailing, the Mind that knows only success, will give confidence and courage that is invincible.

One instance will suffice to illustrate: A lady who for years had been in bondage to the belief of poverty and physical weakness came into the knowledge of God as her sufficiency and efficiency. She saw that there must be a way out of all this limitation, and she really entered into partnership with God. She realized first that there was strength to do whatever she found necessary to be done. So firmly had her thought been fixed in the hardness of life and in the conviction that man must earn his bread by the sweat of his brow that her first business was a very hard one. All the time she kept trusting Infinite Love to guide in the highest and best way. In less than three years she was able to buy a business much easier to manage and more lucrative. A few years later she disposed of the business and was able to fit herself for a professional career. She had wished for this since it would afford her greater opportunities to help others into an understanding of the truth that meant so much to her.

Hundreds have proved the efficacy of this simple method and are enjoying the fruit of their fidelity to Principle in the success of a business that had been most uncertain in former years. Surely no other basis of thought and action can solve the problems in the social world. In every group where the Omnipresence is taught and practiced one finds less of caste and conventionality than elsewhere. This Truth is indeed the leaven that will leaven the whole body politic, as the individual grasps the full import of this wonder—working Presence.

Here are some suggestions for beginners:
Accept the Omnipresence without any reserve.
Believe in It, trust It, expect It to do the seemingly

impossible for "all things are possible with God," and "All things are possible to him that believeth." Remember that whatever the need, God is here and all that God is, is here. Keep the door of thought, giving no place to fear or doubt, no place to appearances for "It is the Father's good pleasure to give you the kingdom." Teach your thought-children to be obedient to the basis of your faith—the Allness of God. Trust the Infinite Wisdom when everything seems wrong.

Remember again and again, your expectation is from God. "In all thy ways acknowledge him and he shall direct thy paths." Form the habit of acknowledgment; it is the highest praise, and praise opens every channel to the perfect, circulating, all-present Good. Acknowledgment always prays, "Father, I thank Thee that Thou has heard me and I know Thou hearest me always."

Truth and right are ever in Infinite Mind and every desire in harmony with the law is already a reality in that Mind. Hence Jesus said, "When thou prayest, believe thou hast received and thou shalt have."

Keep your faith on the real and not on the process of accomplishment. Form the habit of expecting the best to happen and declare it is so when as yet it does not appear. Since God is all that man can conceive of as goodness and truth, nothing but good can come to the one who believes and trusts.

This is the all-inclusive truth of the universe—the one thing supremely worth while.

Signs That Follow

Such a letter as this thrills one through and through. It was not the reading of a book that healed this friend, it was her grasp of the principles contained in it. One who sees principle is healed, therefore, with all our getting let us get the comprehension of Truth.

The Colorado College of Divine Science,
Denver, Colorado.

Dear Friends: I was very glad to receive the fourth edition of "Truth and Health." Thank you for securing the exact copy for me.

I must tell you how very grateful I am to have "discovered" "Truth and Health," and to tell you what wonderful work just the reading of this book has done for me.

I came out here two years ago for my health. The greater part of the first year was spent in bed. It seemed as though one thing followed another. I had an operation for appendicitis, and everything in the world was done for me that doctors could possibly do, but I never seemed to gain any strength.

Last spring just after coming out of the hospital where I had been ten weeks recovering from influenza, when I was in a very downhearted and discouraged frame of mind, I came across "Truth and Health" in the library of a doctor's home that we had rented. I didn't read it, as I had already tried Christian Science. A few days later I took the book from the shelf again and decided to "try" Science once more by reading this book through, laying all questions aside as much as I could, as is requested in the beginning. I want you to know that I had no faith in it, but I was desperate and would have tried almost anything.

Continued on Page 7

The Gifts of the Months October

RUTH DALZIEL ELDERKIN

WITH all thy getting, get Wisdom. We are told in the Bible of the great importance of Wisdom, and certainly our every day experience shows us what a blessed thing it is to think the right thoughts, to speak the right words, to do the right thing, at the right time.

This happy state of rightness or righteousness will be ours when we have Wisdom for our constant guide; all inharmony of mind, body, of estate will drop away; for Wisdom's ways "are ways of pleasantness and all her paths are peace."

If we have seemed to lack wisdom it is not the fault of God "who giveth to all men liberally and upbraideth not," but our own lack of persistent devotion and appreciation.

Let us take October to woo Divine Wisdom.

First we must recognize the Christ within ourselves, then "in his name" we can claim the guidance of perfect wisdom.

It was the Christ—God's own Presence—in Jesus that enabled him to speak just the right word to Mary Magdalene's accusers; to teach with such clearness and beautiful imagery the wonderful lessons of life; to answer with such power all the arguments of his opponents; and to hold his thoughts so constantly to health and life that to touch the hem of his garment was healing.

This same glorious power, the Christ, is the life and wisdom of each one of us—*ever* with us—only waiting our recognition and acceptance, our appreciative acknowledgment of it as the guiding power.

As we turn habitually to the Christ within for help, we shall have daily, hourly, the goodness of that Power.

The Spirit will go before and prepare our way, our decisions shall be wise, our words illumined, the light shall shine upon our path, the glory of the Lord shall be our reward.

Wisdom will reveal to us that God is All and All is Well.

ETERNAL YOUTH

Youth is not a period of time; it is a state of mind, a temper of the will, a vigor of emotions, a freshness of the deep spring of Life.

Nobody grows old by living a number of years; you are as young as your faith, as old as your doubts; as young as your ideals, as old as your fears; as young as your hope, as old as your despair.

In the center of your being is a fountain, its name is Love; this fountain is fed from the great reservoir, God. So long as you send out streams of loving thoughts, kindness, cheer, courage, power and hope, so long are you young. When you let the outlets clog with the ice of pessimism, then you are old at twenty. Therefore let through your heart the great Love—melt the ice of bitterness, the ice of envy, the ice of jealousy and selfishness so that in you may be fulfilled the promise of Eternal Life.

KATHRYN M. KEISER.