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THE NEW HEALTH

MYRA FRENTEAR WISEMAN

CERTAINLY the race has entered a new dispensation and if it is to have a new health, there must have been, and still is, an old health. The old is that which for so many generations has been considered merely physical. Therefore logically, if it was impaired the recourse was to physical means for recovery. And no method of healing has ever been practiced that has not had its successes. These, however, did not belong to the method, but to faith in the method, the practitioner of it, or the materials prescribed.

But the old health itself, that which was brought into conscious manifestation through faith, if it was not physiological, was it metaphysical?—*i. e.*, was it a manifestation of mind as above matter? It was not simply that either. For while the old health was not possible without the harmonic interrelation and interaction of the activities of the mind and the functions of the body, such harmony was not considered essential to it. It was not possible without emotional serenity and moral rectitude, but the mind did not associate the lack of these as causes of ill health. It was impossible without honesty, truthfulness and a strict regard for property rights, but how many have regarded honesty with oneself and the neighbor as essential to his physical health. It is impossible to be healthy and selfish, yet who has believed selfishness to be a cause of disease? Nevertheless all these wholesome activities entered into the old health and were upholding it—were actually its pillars of strength at the moment when men were denying their interdependence.

The Hebrew scriptures used several words to describe health, but their meaning can be condensed into this: Health is immunity from disease, the restoration to conscious safety based on openness to God and free, easy, happy intercourse with God. This God-communion resulted in a soundness which prolonged living, *i. e.*, visible manifestation by way of the flesh. Once then, they knew that even the old physical health was based in conscious oneness and communion with God.

And what is this visible manifestation of soundness? It is a co-operating assemblage of atoms—*i. e.*, a group consciousness of God-energy and life which intelligently follows the law of a solar system. The revelations of recent years prove that everything about us and our bodies are made up of these miniature solar systems, or atoms, which whirl so rapidly that their tiny planets make three mil-

lions of revolutions, or even more, a second! Each atom is made up of infinitesimal particles called corpuscles. And the atoms combine into larger but still invisible particles called molecules. In these groups, atoms revolve around other atoms, but not so swiftly as do the corpuscles. "Yet it has been shown that in a drop of water the hydrogen atoms, which are the lightest, may revolve around the oxygen molecules so fast that they make three trillion (3,000,000,000,000) revolutions in a second!" This is the activity of water, or H₂O. This defies the comprehension of the everyday human mind—yes, even that of the scientific mind. And the human body is ninety-eight per cent water! Is not this fact that "infinite power is packed into infinitesimal space" in the atoms in our bodies sufficient proof that the old health is not merely a mental manifestation? The French physicist, Jean Becquerel, calls the atom "a closed world." It is really an enclosed solar system as elaborate as the great sun and its planets which "keeps locked up there an energy so colossal that the plainest statement of fact that can be made * * * seems like wild dreams." And the calm Superconscious restraint which this *keeping* indicates means as orderly, consistent and persistent an overrule in the larger solar system which the body is, as we know operates in the still larger systems of suns and planets.

In other words, God was, and is, the basis of the old health. For the human body is a solar system of solar systems, aggregates of conscious God-energy working as a harmonious unit. This basis has never changed, and it must have stood through all evolution, else every trace of the species would now be lost. But it has been ignored until it is almost forgotten. Therefore the body has been taught to expect disease and to look outside for the means of its healing; it has learned and has practiced according to the teaching given—hence inharmony—disease.

Primitive man was practically free from disease, but as men have forgotten that God is the God of the entire being, diseases and remedies have multiplied. When has a season passed without new diseases and new remedies? And tens of thousands of persons devoutly believe that God has provided remedies for disease. But if God ordained disease for the sake of remedies, or *vice versa*, we ought to receive both with joy. If health is dependent on remedies, why are they so mysterious and difficult to obtain? And what one of you who is a parent

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would desire disease for his child because a new serum for its cure had been announced?

Here is an answer fifty years old. R. T. Trall, M.D., said:

"All healing power is inherent in the living organism. This power is vitality, the life force; it builds up, constructs, and in sickness heals."

"In health, vitality is constructive; it organizes. In disease it is defensive, as well as constructive. It resists that which is injurious, and endeavors to expel it: it also heals or reconstructs.

"There is no curative virtue in anything outside of the living system: therefore, to give drug medicines to the sick is both false in theory and fatal in practice."

*"Nature has provided no remedies for diseases * * *"*

"There is no law of cure in the universe."

This is consistent reasoning and as consistently it follows that there are no *methods* of healing. At most there can only be methods of teaching the objective mentality, the truth in regard to the Godness of health. While Dr. Trall says: "There is no law of cure in the universe" (because if God has provided cures, God also provided something to be cured), he adds: "The only condition of cure is obedience to physiological law." But health is more than physiological. Nevertheless this is the loudest health note being sounded today. Live hygienically, it says. This was the general trend, tremendously emphasized by the war, when medical science applied all it knew (and more) to hasten national efficiency.

But drugs and serums are not in accord with *physiological law*. And the true laws of hygiene, truly understood and wisely applied, are only schoolmasters—guides at best—to lead the old health to God. The Greek word for schoolmaster means *child-leader*, properly a servant—generally a slave—whose duty it was to attend his young master constantly, direct his behavior, lead him to and from school, and to the place of exercise.

Then the law, in the strict sense, is literally the leader of the old or child health; it is to hedge it about for safety—not by restraint or limitation, but by using these as a means to promote conservation, efficiency and true freedom. The law does not teach health, but leads health to the Teacher—the Within Divinity, who called together the atoms by which to make it visible by way of the flesh. Does the law teach the heart to beat? No. The Teacher made the heart and the law of its beat for each other. When it forgets its health, it is the Teacher who can say:

Peace, be still. Come in unto thine own house of eternal harmony. Know thyself—thine own rhythm—and be at peace. The eternal law of heart beat will take care of you. You do not have to make your health—it *is*—and you just need to take your health. Come in; be at one and be whole.

The Law leads the old health to the place of exercise also; into the secret laboratories of the body-temple where the little white phagocytes are born and where if need be—like in pneumonia—they are increased from the normal number of two hundred and fifty thousand or three hundred and fifty thousand, to five hundred thousand, one million or even three million five hundred thousand, in order to defend the sacred temple precincts. It leads to

mysterious chambers where cultures are made and serums magically brewed according to the Consciousness, Love, Wisdom and Skill of the Teacher. The Teacher comprehends the objective need, knows its underlying perfection, and loves the one into the other.

Only the Within Divinity can do this because It remains consciously safe in the midst of all change; because the nature of Divinity is flowing out with no other purpose or intent than to supply universal harmony to each individual being.

"Except Jehovah build the house they labor in vain who build it." The old health must be taught that of itself it can do nothing; it must know the secret that God is the law, the guiding consciousness; the Teacher and his building skill; and the power of visibly manifest health as well as the invisibly manifest health—that health is one and eternal.

And now the old health retaught, renewed, invigorated, is taken by the Teacher into *the Place* and receives the revelation of *the Exercise*. It is in the inmost place of *Presence* and knows the Presence is Jesus or Jehovah—*i. e.*, God made manifest and that God is All. This is the New Health. It is the perfection of the old made manifest. It is mind and body conscious that God is health and just letting God be them, as did the Man of Nazareth.

But the New Health is more than individual. It must include all humanity and all their activities, physical, mental, emotional, spiritual, and their harmonious interaction. Why is there so much said in these days about "preventable deaths," "prevention of disease" and "serum" immunity? Because the race is awakening to the universal necessity of the old health (it does not see the new), but it is awakening to this necessity because Jehovah God, the Universal Messiah, is pressing out through it for expression.

The race mind is awakening because the old physical health and intellectual efficiency have failed utterly. Mental health as mental and physical health as physical have been weighed in the Jehovah balance and found wanting. Like Prussianism and every form of autocratic domination, it looked healthy, but it was godless and therefore diseased. The race mind is awakening to the necessity of health. But we must awaken it to the necessity of the *New Health*, whose foundation and superstructure are God and must be acknowledged as God.

The new health is above law—physiological, hygienic or metaphysical. It fulfills law with a consciousness of God that obliterates all sense of the law it spontaneously fulfills. The new health is the oldest health revealed anew. It was, is and forevermore will be. The mind cannot make It, but it can acknowledge its Presence and Godness. The body cannot change It, but it can receive It and be changed by It from glory to glory, God exercising his own Health in and through it.

How the Man of Nazareth, the Type of Us, let the Divine Health have its own way—act according to its own consciousness of God and God's consciousness of it—in and through him! He manifested

(Continued on Page 6)

THE SHADOW CHRIST—ISAIAH 40-64

AGNES M. LAWSON

(Concluded from last week)

IN captivity the nation had so grown in knowledge and self-discipline that this prophet foresees that they are to be called out to a larger work than just saving themselves: "It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth."

In Life's own school are the beloved of Jehovah educated; and the conditions of life are the spiritual gymnasium in which we develop the power to overcome "all things." In exile, having lost its national life, the nation had found its *international Soul*. Jehovah could now take his "wife" back, to whom he had been compelled to give a "bill of divorcement" because of her many infidelities. The "ungrateful foundling" now was a woman, with a woman's sense of responsibility, and a woman's soul looking out of her clear eyes.

"Sing, O barren,
That thou didst not bear;
Break forth into singing and cry aloud,
That thou didst not travail with child.

For more are the children of the desolate than of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not; lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations and make the desolate cities to be inhabited."

Not in sheltered nooks and happy surroundings does character grow broad and powerful. Many a storm and tempest must the great oak pass through before we can rest under its comforting shelter, and only he knows the power of his own soul who has been tested to the uttermost; and has found the spiritual power sufficient to meet every demand made upon it. One who has seen only the happy side of life can never touch the heights nor sound the depths of the spiritual universe. Only the soul who has been in the *Vast Loneliness* lets go of itself in absolute self-surrender, and only that soul that the Spirit finds empty can it completely occupy.

According to Luke, Jesus opened his great public ministry with a reading from this prophet, and was rejected by the Jews on account of the interpretation that he placed upon it. This new name for the nation, "Jews," came with the Babylonian captivity, a contraction of "men of Judah." But it is not this people; the *Jews*, that the great prophet had foreseen, but those that should be born from the soul of the nation, the *Christians*.

Historic research had not gone so deeply into the making up of the Bible in the time of the Nazarene as it has in our day; so when following his baptism by John, Jesus returned to Nazareth, "where he had been brought up: and he entered as his custom was, into the synagogue on the sabbath day, and he stood

up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book and found the place where it was written, *The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.* And he closed the book and gave it back to the attendant, and sat down: and the eyes of all the synagogue were fastened on him. And he began to say unto them, *To-day hath this Scripture been fulfilled in your ears.* And all bear him witness at the words of grace which proceeded out of his mouth; and they said, *Is not this Joseph's son?"*

If the preceding prophets had seen that Jehovah could raise up enemy powers to punish a sinful nation, this one sees that He can also raise up another foreign power to deliver his oppressed people. In the rise of Persia under Cyrus the Great, he sees an instrument which God will use to save the nation. As men and conditions are always to us what we name them, no doubt can exist in the minds of those who understand the laws of mind that this prophet's thought influenced that of Cyrus, and the privileges given to the Jews under this king were the result of his thought of him. By an inevitable law people respond to us from the dominant conviction of our consciousness, truly if the thought be true, wrongfully if the thought of them be doubtful or condemnatory.

The strength of the Hebrew prophets lie in their centralization of power. There was no power but God. "Before me there was no God formed, neither shall there be any after me. I, even I, am the Lord: and beside me there is no saviour. Thus saith the Lord to his anointed Cyrus, whose right hand I have holden, to subdue nations before him, and the gates shall not be shut; I will go before thee to make the rugged places plain; I will break in pieces the doors of brass, and cut in sunder the bars of iron. I will gird thee though thou hast not known me."

The worship of one God is established in this rhapsody; and scorn is shown for all idolatry. History is an endless repetition of itself and not yet have the nations which we consider civilized outgrown idolatry though the fashion of it be changed. Still we find Christians believing that health may be found in medicines, deliverance and freedom in the accumulation of wealth, and satisfaction in gaining some social position and in the gratification of the senses. Contempt for idols fashioned by hand and carried in processions we easily can transfer, to suit the times, into idols fashioned in man's thought and laboriously carried around a dead weight to their makers. Jehovah announces himself through this seer as not being something we can carry as we do false gods, but as One who having made man he carries him.

A complete reversal of thought is given here, which this age has not yet caught up with; it means absolutely yielding our lives to the Supreme One,

as the earth has yielded itself to the power that carries it in its orbit around the sun. We do not choose our God; He has chosen us, our work; our whole life is His and He carries us through to its completion. *There is nothing for us to do but accept and permit ourselves to be carried out into His ideal of us.* This which is our work is anything, however, but spineless acceptance of all that comes to us; it is the positive rejection of all evil, and perfect faith in the power of God to carry us through all the trials and temptations of life to a triumphant climax.

Is not the whole work of man given in the first chapter of the Shadow Christ, Isaiah 40:3-6?

"Prepare ye, in the wilderness the way of the Lord,
Make straight in the deserts a highway for our
God.

Every valley shall be exalted,
And every mountain and hill shall be made low;
And the crooked shall be made straight,
And the rough places plain:
And the glory of the Lord shall be revealed,
And all flesh shall see it together:
For the mouth of the Lord hath spoken it."

There is only One Mind and One Thinker; our work must be to make way for it. This is done as we rest in the Truth and let this Mind know in us. This pure knowing is what makes us free.

Could anything be more comforting than this, the twenty-eighth to the thirty-first verses of the same chapter?

"Hast thou not known? hast thou not heard? the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength; they shall mount up with the wings of eagles; they shall run and not be weary; they shall walk and not faint."

Today, Great Prophet, thy people are seeing that light from thy consciousness, which has never burned dimly since thou hast spoken thy words of living truth. When we look into the eyes of companions who are comprehending thy truth, we know at last it is penetrating the consciousness of man universal, and our hearts are comforted, and each holding aloft his own torch and marching forward knows that at last thy vision is fulfilled, it is reaching the "farthest ends of the earth."

To be ever conscious of my unity with God, to listen for His voice, and hear no other call. To separate all error from my thought of man, and see him only as my Father's image, to show him reverence and share with him my holiest treasures.

To keep my mental home a sacred place, golden with gratitude, redolent with love, white with purity, cleansed from self-will.

To send no thought into the world that will not bless or cheer, or purify, or heal.

To have no aim but to make earth a fairer, holier place, and to rise each day into a higher sense of Life and Love.—*M. E. W.*

My affirmation of God must be as universal and orderly as He is.—*J. S. P.*

The Heaven of Now

EVA BEST

He is in heaven who, looking, perceives
Beautiful fruitage and flowers and leaves;
Beautiful sunshine and beautiful rain
Bathing the fields of the ripening grain—
Gold and silver in drops and in rays,
Filtering, falling in beautiful ways
Over the clover, the corn and the wheat,
And tender, green growing things under his feet.

He is in heaven who, harkening, hears
Music that reaches the listening ears
In beautiful harmonies—from the clear note
That pours, silver sweet, from the brown thrush's
throat,
To the beautiful mother-song lulling to rest
The baby, held close to the beautiful breast—
From the wind's faintest sigh to the storm's mighty
roar,
As the waves sing aloud to the sands of the shore.

He is in heaven whose whole being thrills
To humanity's gladness while sharing its ills;
Who of his soul's riches unstintedly gives,
For the sake of the race for whose welfare he lives.
He is in heaven whose heart is so wise
That not wealth nor glory but love satisfies;
Whose hands are upheld in all ways by his wife,
The pride of his labor, his love and his life.

This heaven is here—here on earth—here at hand,
For it's not a delectable, far-away land,
Nor yet a celestial bright region above,
But found in each home where dwell justice and
love.
All are heirs to his kingdom—not a soul but may
claim
His crown and his scepter in love's holy name.

So enter at once—Love will show you the way—
Find the Heaven of Now that Love offers today—
Not afar, nor on high, but just now, and so near—
Enter in and be glad—
God's own heaven is here!

—*From Southern Motherhood.*

"Only those who have made a study of the subject and are in constant touch with advanced thinkers recognize what a marvelous change is taking place all over the world. Old ideas are fast disappearing. Natural science stands expectant, awaiting developments. The Science of God awaits us."
—*Rawson.*

A LITTLE WORD, A LITTLE SONG

"If any little word of mine may make a life the brighter, if any little song of mine may make a heart the lighter, God help me speak the little word and take my bit of singing, and drop it in some lonely vale to set the echoes ringing."

"In the soul of every criminal a Christ sleeps."

"There is no duty that we so underrate as the duty of being happy."

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NONA L. BROOKS, Editor

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IN GOD WE TRUST

God-Activity is my rest.

Every moment is filled with good.

This moment I am fresh from the Mind of God.

"Every moment is a new moment."

I rejoice in the Truth.

We have had a men's club in our church for several years and are pleased to know that other centers are forming them. There is a field of splendid activity for such organizations.

The Cleveland Truth Center of Divine Science has inaugurated a men's club which will be known as the Men's Club of Divine Science of Cleveland. This club is holding regular weekly meetings Friday evenings at eight o'clock in the Truth Center rooms, 322 Lennox building, Euclid avenue, at Ninth. Their membership has shown a steady increase and plans for a season of active work among the men of the city are being mapped out. A list of interesting speakers are already on the list. Mr. F. L. Rawson of London, England, addressed them while here. Mr. Edward Lohman has been elected president and Mr. C. H. Koch, secretary.

We have just received a folder from two friends whom it was a great pleasure to meet in New York more than two years ago. They are doing fine work in their school for young folks. Mr. and Mrs. Pinneo understand the Principles that govern right living, they understand child nature and have faith in it, they are meeting an urgent need in the school world. Here are some extracts from the folder:

"What would it mean to you if your childhood had been joyous—free from fear. Your school life producing 100 per cent efficiency and power—a consciousness of ability to do all things—knowing no limit?

"The blindness of the old education has lain in the fact that it based its philosophy of life on the assumption that Man consisted of body and mind. This was intellectual materialism, and caused education to be spelled 'hell.'

"By its fruits we judge this old education, for it has brought the world to what it is today—civilization a seeming failure—war, hate, distrust, uncertainty, waste, death and misery beyond measure. How could it have been otherwise, based as it was upon wrong thinking! It had all been accurately and scientifically prepared for. What could we expect but disaster if we taught in mathematics that 2 plus 2 equaled 5, or that the Law of Gravitation was true one day and could be defied the next.

"But the salvation of the world lies with the child. He can be trained to know and live Truth. We have already a new philosophy of life and education that proves its truth because it *works*.

"What we need is a new race of teachers—men and women with red blood, free from academic pedantry—with hearts filled with faith in their own divine calling and message, bringing this message in invincible love—believing in the possibilities of *every* child.

"The *absolute faith* of the teacher in the child creates inevitably in the child faith in himself.

"What would you say if I told you that a whole school refused holidays because, as they said, they had 'more fun' in school than when playing in the park? That the children cried when kept from school by illness? That they came to school an hour before opening, and had literally to be pushed out at five o'clock in the afternoon?

"A miracle has happened to my boy,' said one parent. 'I thought all children hated school; how have you changed human nature?'

"Human nature does not need changing. It is potentially good as God made it. Man's attitude, his thought must change, for thoughts are creative, and produce of their kind. Love produces love; and hate and suspicion, and selfishness, produce their like.

"This is the day of Revelation—the dawning of the consciousness of Reality which shall fill the world. Let us begin with the children before they have lost the spirit of the Kingdom.

"Will you help us to carry this Message of Release to *every* child? How? By believing in it—by praying for it, by helping those who are carrying it—by learning it by heart—The Magna Charta for every child, and by insisting that every teacher in every school shall be a lover of and a believer in children.

"The world is staggering, reeling—crying for Reality, and the hope of the world is the child—through his education.

"We are striving to carry this message now to the whole world. The task is tremendous. We need helpers, workers, missionaries and means to set them at work, so that these principles of education may be known and practised everywhere, in all schools—*now*.

"Ways to help:

"1. Endowments—gifts.

"2. Annual scholarships.

"Do you know of some little child whom you wish to educate? Then send him to us—make it possible for him to receive this training."—*The Pinneo School, 801 Madison Avenue, New York.*

A RELIGION FOR EVERY DAY

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be friend to all—to foe, to friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and lift.

—Selected.

The Observer's Column

THE GOLDEN RULE

AS WE search through life for the thing in which we are most interested, we find it everywhere, merely because our eyes are focused only to catch that for which we are searching. So that it should occasion no one any surprise if he finds continually to his hand, experiences, conversations, books that he has most need of.

Brand Whitlock's "Forty Years of It" was published in 1914, but it contains pages which are hot from the experience of every one of us in 1919.

It is a chronicle of awakening, a chronicle of a soul who saw then clearly and without impatience what was coming to his country in the next decade and met it wide-eyed and undisturbed. There are chapters on "Golden Rule" Jones, the Mayor of Toledo, which ought to be read aloud by every thinker. There is a chapter above all, on practical life and "The Golden Rule," that should be read to every boy and girl in the land, for it is not pedantic, not preachy. Here is a reproduction of one of its most interesting pages:

"Men did not and do not see what Jones saw so much more clearly than any other reformer of his time, namely, that above all the laws men make with their political machines in their legislatures, there is a higher law, and that the Golden Rule is a rule of conduct deduced from that law. He saw that men, whether they knew it or not, liked it or not, or were conscious of it or not, had in all times been living, and must forever go on living, under the principle on which the Golden Rule is based. That is, Jones saw that this great law had always existed in the universe, just as the law of gravitation existed before Newton discovered it. It is inherent in the very constitution of things, as one of that body of laws which govern the universe and always act and react equally among men. And Jones felt that men should for their comfort, if for no higher motive, respect this law and get the best out of life by observing it; and that it should be the business of men through their governments to seek out this law and the rules that might scientifically be deduced from it, instead of putting their faith in their own contrivances of statutes, resolutions, orders, and decrees, and, when these would not work, trying to make them effective through grand juries and petit juries, and all the hideous machinery of jails and prisons, and scaffolds and electric chairs. And because he had no superstitious reverence for policemen or their clubs, or for soldiers and their bayonets and machine guns, they said he had no reverence for law.

"He had, of course, been to the legislature; he had seen the midnight sessions there, when statutes were enacted amid scenes of drunken riot and confusion, and he saw no reason why he should have reverence for the acts of these men. Perhaps he was wrong; I am only trying to tell how it appeared to him. He was not a lawyer, but he knew what many lawyers have never learned, that there is sometimes a vast difference between a statute and a law. He saw that not all statutes are laws; that they are laws only when, by accident or design, they are in conformity with those rules by which the universe is governed, whether in the physical or the spiritual

world, and these laws, eternal and immutable, are invariable, self-executing, instant in operation, without judges to declare them or executives to enforce them, or courts to say whether they are unconstitutional or not. He saw that the law on which the Golden Rule is founded, the law of moral action and reaction, is the one most generally ignored. Its principle he felt to be always at work, so that men lived by it whether they wished to or not, whether they knew it or not. According to this law, hate breeds hate and love produces love in return; and all force begets resistance, and the result is the general disorder and anarchy in which we live so much of the time. It may be that in this view of life some dangerous apothegms are involved; as we grow older we grow conservative, and conservatism is a kind of cynicism, a kind of fear, the trembling distrust of age. But I know that in the life concept to which Jones came in his study of this principle, every act of his life, no matter how trifling and insignificant it may have seemed, suddenly took on a vast and vital significance; so that the hasty glance, the unkind word, the very spirit in which a thing is said or done, were seen to have an effect which may reach farther than the imagination can go, an effect not only on one's own life and character, but on the lives and characters of all those about him. And sometimes when the Golden Rule seemed not to 'work,' he would truly say it was only because he didn't know how to work it. And he used to quote Walt Whitman:

"The song is to the singer and comes back most to him;

The love is to the lover, and comes back most to him;
The gift is to the giver, and comes back most to him
—it cannot fail."

There are other pages, of infinite value to the American who takes his country seriously, his duties clearly thought out and expressed.

As Whitlock says: "The great emancipations will not come through the formulæ of Independents, Socialists, or Single-Taxers, nor through Law and Order Leagues, nor Civic Associations. Down in their hearts these are not what the people want. What they want is a life that is fuller, more beautiful, more splendid and, above all, more human. And nobody can prepare it and hand it over to them. They must get it themselves; it must come up through them and out of them, through long and toilsome processes of development; for such is democracy."

JUNE B. BENEDICT.

THE NEW HEALTH

(Continued from Page 2)

the reality of the old health and the Consciousness of the New.

Receive your *Health*.

Acknowledge your *Health*.

"Then shall thy light break forth as the morning, and thy health shall *spring forth speedily*; thy righteousness shall go before thee; and the glory of Jehovah shall be thy reward."—Isaiah 58:8.

Own, if you can, one of those welcome faces
That bring the sunshine to life's shadowed places.
—Nixon Waterman.

Signs That Follow

My dear Mrs. ———:

I received your letter Friday; it meant so much to me, as your letters always do.

My first "seeming" trouble from the fall is entirely gone. There are absolutely no bad effects from it. I am so happy to know the Truth which has made me free.

I must tell you about your call (the writer doubtless means treatment) to me last Friday at 5:30 p. m. It was so plain that I said, "Yes, I hear you and am coming right now." It was so plain that I felt as though I was sitting in the room with you during the silence. I have felt your treatments ever since I sent my letter to you. I appreciate them more than I can tell.

My husband is back at work: he has been perfectly well ever since you treated him.

We are a well family now and a happy one. Things began to improve when we began to practise the truths taught in the Divine Science "Daily Studies." We are a grateful family, too, and often speak with gratitude of our good friends in Denver and of their splendid work. God bless you all.

I was at the morning meeting last Sunday, my first meeting along this line, although I have wanted to attend ever since I began to read this. I want you to know that I have been well ever since. A spell started, but from what I learned Sunday I was able to cure it in a few minutes. You must know that I am rejoicing.

A SONG OF FAITH

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Let us make this 121st Psalm our song during the coming week. Let us read it at least once a day and practise the attitude of faith the rest of the twenty-four hours. Will you join me?

O taste and see that the Lord is good: blessed is the man that trusteth in him.—None of them that trust in him shall be desolate.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble.—For thou, Lord, hast not forsaken them that seek thee.

Blessed is the man whose strength is in thee.

They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever.

Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

And he said to the woman, Thy faith hath saved thee; go in peace.

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

FORGIVE! FORGET!

Forgive! Forget! The hour is passing by,
The Fortune of the future waits thy word;
After the storm is heard the singing bird,
After the rain appears the happy sky:
Not long do Nature's aspects hold regret.
Forgive! Forget!

Forget! Forgive! Remembering the past,
Far silent land in memory's moonlight fair!
That shadow on its landscape like despair
Is by regret for unforgiveness cast.
Only by Love's forgiveness can we live:
Forget! Forgive!

Forgive! Forget! It is the nobler part,
These are the only cures for heartache ills;
These are the graces of the strongest wills;
These are the powers of the humblest heart.
Ah, spend them ere Love's moment shall have set.
Forgive! Forget!

—*Youth's Companion.*

The COLORADO COLLEGE of DIVINE SCIENCE

Incorporated, 1898, Under the Laws of the
State of Colorado

730 East Seventeenth Avenue, Denver, Colo.

From Articles of Incorporation and By-Laws:—

The objects for which said College is incorporated are: To establish a college for the purpose of instruction in the law and order of Divine Healing as declared by Jesus Christ, and for the promotion of the religious, educational and ethical principles which are known as Divine Science, and to grant and confer degrees, diplomas and ministerial certificates to graduates.

To establish and promote the organization of churches and colleges of Divine Science in the State of Colorado and elsewhere.

Ministers shall be ordained by such appropriate ceremonies as may, by usage or custom, be adopted or prescribed.

Classes: Primary-Training (which consists of the teaching and application of the fundamentals), price \$15.00.

Bible (which consists of lessons in interpretation), price \$25.00.

Admission to Normal and Graduation Classes by special permission of Board, \$25.00 each class.

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- BROMFIELD, MRS. JESSIE D., D.S.B.,** 1630 Emerson St., Denver.
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