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THE NEW OLD AGE

MYRA FRENYEAR WISEMAN

THERE seems to be a very general desire to avoid old age—to keep young. It is so general as to lead one to believe there is some inherent, instinctive reason for it; for no one can continue to live and not add years, and yet again no one wants to die. What is the meaning of these persistent inconsistencies? Is there a consistent basis for belief and practice? Can I grow old and keep young? What is old age? Has it anything to do with years? Is it a product of time?

In 1912 a Swiss physician, Dr. Ribbert, published a book called,—"Death By Old Age," the result of years of research. He did not claim to have found the cause of old age, but cited the fact that body cells receive a plentitude of life for five or six decades, and then ceasing to do so, diminish in size. He said, if we can find the reason why our cells cease to receive fullness of life, and so fail to keep their youthful size, we have found the cause of old age.

Yet all his research tended to prove that at no time, even in old age, do the body cells lose the consciousness of their primal power or the will to act in emergencies. We suppose his experiments in the vegetable and animal kingdoms were made on old plants, old creatures and persons.

He found that he was able from a single green cell of a begonia leaf to reproduce a begonia plant. Then the cells are in the image and likeness of the plant—each cell is the whole plant in miniature. But before the new plant appeared the green faded and the cell returned to some primal form of itself out of which came the new manifestation. The need of saving its species was so wondrously imbedded in each cell-consciousness that one, chosen at random, assumed the responsibility of reproduction and succeeded.

In the creature kingdom he experimented with tritons by removing the lense of the eye and in every instance it grew again. But here, too, the dark pigments around the lense became transparent—returned to their own original form—before the new lense was built. If these little sea creatures had been human beings—even New Thoughtists—the probability is, that at this point, they would have lost faith; they would have said it was no use to go on; that it was all over and they were doomed to blindness. But being conscious of only one kind of life—just natural, God life—this life just naturally flowed again into, filled full, and made

manifest the eternal and eternally perfect design of the lense of a triton's eye.

A student, whose husband was a physician, told me that a film came over one of his eyes and his colleagues, insisting that it was a cataract, urged an operation. His own intuition was against it, but they overruled his judgment. And they found—too late, for they had hopelessly injured it—a new lense being built! Not one had faith for its building again. But surely the Wisdom that was building and protecting the building could and would have built another lense and would have removed the film when the work was done.

With human beings, Dr. Ribbert experimented with injuries to connective tissue and bones. He found that when the flesh is cut, instantly the small old age cells return to the form and size they were in the embryo! What more youthful could one ask? Then even in old age human cells retain the consciousness of their beginning and the power to rebuild according to the original design; for this is what they do.

Then the *consciousness* of youth remains in the human body in old age,—stands there in the subjective mind ready to spring instantly to bodily renewal in emergencies. Even with broken bones Dr. Ribbert found that the cells immediately returned to the form and size they were in youth and remained so until the healing was accomplished. When this was accomplished they returned again to the diminished size of old age, therefore he concluded that this marvelous subjective cell-consciousness and power in no way indicates a possibility of immortalizing the flesh. We shall see.

A San Diego banker told the story of the loss and regrowth of a thumb nail, at whose shrine he said he had been worshipping. Statistics showed this accident was too infrequent for the body to form the habit of rebuilding so the process had moved him profoundly. And he welcomed the new nail although an hour had not passed since he had criticised the modern emphasis on health and said: "Why do you teach healing? What does the body matter? Let it go." The habit of rebuilding is not subconscious, it is deeper, in the subjective, or God consciousness.

Of what are body cells composed? Atoms. Each is an invisible miniature solar system of infinite energy and incomprehensibly swift movement. (Read a little of its romantic story in *The New*

Health in The Divine Science Weekly, November 22, 1919.) In the last analysis all energy and power are God. Then God is the atom, i. e., it is a part of that *Something* that made and holds all, therefore in essence the atom must be eternal and be eternally conscious of itself in the *One*, because the *One* is conscious in it.

And it is this God consciousness to which the cells revert in emergencies, in spite of old age of mind and body. In this is the hope and an evidence of bodily immortality. Then why do these cells—once able to receive the fullness of life—cease to do so? And why, after an emergency has brought again the primal consciousness to activity—do they yet again succumb to the old age form and to reduced activity?

Right here is the real cause of old age. It comes because of the psychology of old age so long persisted in that it has become the habit of the *cell-body*. And what is psychology? It is belief—not the conscious mental affirmation of a belief,—but subconsciously active belief in something, which has been built into habitual, “unconscious” thinking. Individuals and races believe—thoroughly—subconsciously believe in old age. They have so long believed it, that the entire subconscious or memory realm is full of it, is saturated with it, so that every birthday, every new year, every holiday, every emphasized date is related, by the law of association, to the idea of growing old. This belief is so completely in the possession of the subconscious mind that it works automatically, and continues to do so for a time after one has mentally discerned the truth. In order to be rid of this subconscious belief one needs knowledge, clear, keen understanding and enthusiasm for God and *God*-manifestation, not self-manifestation.

Many persons apparently entertain themselves and each other with recitals of what they will do, or what will be done to them *when they are old* and especially with what will befall their neighbors *when they are old*. Then, too, even if one is busy—occupied—too interested in life to think of growing old, some one is sure to think it his duty to remind him of the passage of time and that he must expect less and less efficiency with added years.

A case in point is Mrs. H., sixty-six years old. She was annoyed by a slight trembling of the hand when writing, although doctors tell her her arteries, circulation and general health are not over forty. She complained of the trouble one day when writing a check. “Well, what can you expect at your age?” answered the man. How absurd, really ungodly, to be old at sixty-six or one hundred and six!

Not many years ago Dr. William Osler, a well known scientist formerly at John Hopkins and now at Oxford University, gave this old age psychology a tremendous impetus, quickening its activity in both the conscious and subconscious mind. He put forth the statement, as a scientific dictum, that a man over sixty had already outlived his usefulness and “might as well be chloroformed.” He had fallen under the psychology of the old saying:—“You cannot teach an old dog new tricks.” Yet Dr. Osler is now over sixty and undoubtedly believes in his own continued usefulness and has no intention of allowing anyone to chloroform him.

Is this not a sufficient reason for not telling one’s

age? Most women prefer not to have their age known because of the death dealing psychology you send them, almost “unconsciously.” But there must be a deeper,—a God-reason prompting the desire to avoid old age—to keep young, for no one can continue to live and not add years—not see the passing of time. Yet no one wants to die. And since to continue to live is instinctive there must be a way to do so and yet be young.

Dr. Osler and men in general must be unfamiliar with history or they would know that much of the world’s genius did not begin to express itself until after it was sixty years—not old,—but sixty years *alive*. Here are a few examples:

The late William Frend de Morgan of London, considered one of the greatest English novelists, was sixty-five years of age before he ever attempted to write a novel and then he wrote constantly until seventy-eight.

Sir William Blake Richmond, a famous English painter, only recently turned from his palate to take up the pen, and at seventy-five wrote his first novel, yet “The Silver Chain” is said to be equal to De Morgan’s best work.

Morgan Robertson, an American sailor, after many years at sea—so many that physical health was broken,—turned to writing sea stories.

Cato began to study Greek at eighty and mastered it.

The author of “America,” Rev. S. F. Smith, began the study of that most difficult of languages, Russian, at the age of eighty.

Galileo at seventy-three discovered the diurnal and monthly oscillations of the moon.

Titian did most of his famous work between sixty and ninety-eight, at that time painting his famous canvasses, “The Last Judgment,” “Venus,” “Magdalen,” “Jesus Crowned With Thorns” and “The Battle of Lepanto.”

La Rochfoucauld, a great French writer, famous for terse, instructive, practical and original sayings, had a poor education, and spent nearly his entire life in military campaigns. Only when physical strength began to fail and he needed a new avenue of expression did he begin to write.

At eighty Gladstone placed himself and his party in power. It was not this, however, that won the title of “Grand old man of the Empire,” but rather the broad minded statesmanship and young strength with which he fulfilled his new duties.

Thiers, whose marvelous energy and wisdom did so much for France during and after the 1871 war with Germany, was made president of the French republic when he was only seventy-three!

Chevreul, a celebrated French chemist, labored daily at one hundred and three years of age!

And so we might go on almost indefinitely, but instead we will come to our day. Who, over sixty, has worked in Europe in the last war for our freedom? Field Marshals Haig, Foch and Joffre, also Premier Clemenceau. And at home? President Wilson will be sixty-three in December, Oscar S. Strauss, diplomat and financier is sixty-nine, and Elihu Root, diplomat and statesman is seventy-four. Beside Lyman Abbott, editor of the Outlook Magazine, a lawyer and clergyman, is eighty-four. He believes the greatest influence vitalizing and keeping vital his mind and body has been and is the

knowledge gained early in life, that his body is the temple of God. Dr. Chas. W. Eliot, President Emeritus Harvard University, is another not physically strong man who is still vitally active at eighty-five, and William Dean Howells is at work at eighty-two. Who would say their usefulness is ended or suggest chloroforming them?

Apparently *time* has not injured these men nor diminished their capacity to learn new things, to adopt new ways, or to accomplish in the world's affairs. In fact time has nothing whatever to do with the condition called old age. There is no scientific evidence that years,—the passage of time,—has any power to affect the human body.

Time cannot change or injure the body but there are things that can. The greatest of these is ignorance that the body is the temple of the living God and that God *dwells* in the temple. If this was believed as old age is believed, so that it could not be disregarded without some one reminding us of it, there would be no old age—no social evil—and no intemperance. But temperance excludes a great many things long accepted as moral, because pleasurable for the moment. Overeating is an almost universal practice which induces the condition of old age and decreases one's years.

Nothing injures the body so quickly as inharmonious emotions—fear, worry, anger, hatred. It is these unfaith habits and the fact that all mankind have lived wholly in externals—yes *wholly* in externals—that the body-cells have contracted the chronic disease of old age,—the psychological habit of slowing down all the mental and physical machinery,—believing it to be old when it is only abused. And the greatest abuse, is not knowing that God is the body and that the body is therefore Spirit and then living that knowledge.

Dr. Ribbert concluded that the one way to avoid old age is to keep up the mental and physical activity. But mental and physical activity are God-activity and no one can reach the prime of these and keep it—either in so-called youth or age—unless he is religiously active. Religion is *conscious* oneness with God made an everyday, practical reality. In fact and in truth we live and move and have our *being* in God and God lives and moves and has expression in and through us. This *lived*, is bound to establish the serenity which will keep mental and physical activity in their prime and release into expression the *inherent* God-wealth in each one. The men mentioned kept some degree of youth and attained, not by mere *self-expression*, either physical or mental, but by *self-forgetfulness* and true *self-expression*.

The entire labor and social problems have grown out of mistaken *self-efforts* to keep the ever growing and expanding race and individual activities in *right* relations to environment when *self-expression* would have solved them. It is the same with the old, old age. *Self-expression* means the New old age.

Dr. Alexis Carrell, a brilliant American surgeon in France, has experimented with the connective tissue cells of the chicken embryo. A fragment, cut from the heart of a chicken embryo, is placed in a media which provides nourishment and in which it is protected from injury by internal or external poisoning. It is periodically washed in Ringer's solution (whatever that is) and transferred to fresh

media. Thus cared for it keeps on growing! Cultures from this original bit of tissue, *after three years*, continue to act in the same way! What does this mean even for a chicken? If a bit of its tissue,—separated from its own individual center and consciousness,—thus protected can continue to live and grow, visibly and manifestly, what might be done for a whole live chicken when thus protected! Then suppose the chicken could be made conscious of this safety and assured continuance; would it not be a happy bird and might it not add years without slowing down any of its capacities?

But more important still what does this say to you for yourself and all mankind? Are we not all in God? And is not God an all nourishing and protecting media? But, whatever is essential for the chicken, undoubtedly it is necessary for man to be conscious both of the feeding and the safety consequent on always being in God media, in order to consciously receive and keep the fullness of Life's prime.

And to be conscious of this, means continued visible, manifest existence,—the adding of years, but not of old age according to the commonly accepted term. When our minds know that we of ourselves have no Being or existence, that all Being and existence is God made manifest by ways of the flesh,—flesh will be sacred and years a glory—a Glory of greater and greater God-manifestation.

The mind needs to know that We and it are in God media all the time; that we are continually God washed; that God is ever new, fresh and clean,—God cannot become stale or impure; and that we have the God capacity to grow, enlarge and know, more and more of God. With all the objective *self* safe in God the *self* will be expressed as water finds its level.

Then what is true of cell-bodies in emergencies will be consciously true all the time. Then, too, the body will respond gladly and easily to the consciousness of immortality—each cell-body responding to the image and likeness of *you*—who are an image and likeness of God. God being the expression of it and of *you*.

"The hoary (i. e. old) head is a crown of glory, if it be found in rightwayness."*

"We all (i. e. all the activity) beholding the *glory* of the Lord in a Presence Unveiled (i. e. the presence of the Within Divinity), are transformed into the *same* likeness, from Glory to Glory."

Be still and know that the transformation is now taking place.

*Prov. 16:31.

"All prophecy is based upon a knowledge of the law of cause and effect. This is not to say that the prophet need be aware of the direct cause of an event, nor that he need know every incident leading to the effect, but Something or Someone must know, else all the prophecies which have proved so accurate would have been impossible. From what fathomless abyss among the stars springs the inspiration to prophecy? Wise men have never dared inquire too deeply into the mystery. 'Thus sayeth the Lord' has been the simple, yet profound, prelude to every great, far-reaching prediction ever uttered by the lips of man."

The Observer's Column

AFTERMATH

THE aftermath of the Peace Conference has an entirely different complexion from the rosy hue over-spreading the dawn of hope, that we felt a year ago when our President against the advice of Congress took his courage in both hands and crossed the water in the jubilant hope that the citizens of the United States who had sacrificed so much for their ideals would continue their sacrifice for its lasting realization.

But twelve months have gone by in comparative inactivity for the restless American who had been trained to fight and could not relinquish his role in the World Struggle without an effort of his own. Meanwhile he felt that the fighting was still going on, being done for him by one he considered as knowing more of ideas than of arms. Ultimately he has not submitted, but merely keyed his own weapons to those of his Chief. Hence the turmoil and the stress of misunderstanding, of foiled ambitions, of the entire "volte-face" of a nation once counted as idealistic to the bounds of foolishness, now counted as perhaps cowardly or perhaps still idealistic to the extent of preemptorily refusing a contract that does not approach a standard that we had allowed ourselves to believe in.

After all, this seems the most reasonable explanation in regard to the present impasse. We are a young nation politically, we are the merest babe in arms diplomatically. The bare suggestion that our half-baked ideas for the regeneration of the World could be over-borne by the astute methods of the older statesmen seemed preposterous once upon a time. Had we not been taught that Truth always prevails?

Truth does prevail. The point for us to consider now is wherein the Truth lies. Is it Absolute Truth or merely the truth of what we perceive, that little portion of Universal Truth that lies open to our understanding? Do we bring about its inflow or downfall or are we merely the minions of a Stated Law? A Law which represents the Process of God-Life, static or cumulative?

The great admissible argument in favor or against, as one pleases, the League of Nations is the fact that the world is not yet ready for it in its complete form, and that America itself does not desire it at the expense of the solidarity of the State, or of its national development.

Did Mr. Wilson count too certainly on his own vision, or on our ability to catch the light from his? Were we after all misled by the sudden passion that forced us to take our legitimate part in the war, mis-reading it a sudden understanding of international right rather than the natural indignation that the war unchained for two years just beyond our boundaries had stimulated?

Mr. Wilson has been taken to task innumerable times for having the School-Master's habit of mind, that determination which sees for his pupils and drives them to a passive acceptance of his views. That is the old Authoritative Type of School-Master; the new acceptance of the word teacher as "one who imparts the principles, rules or the like of" seems nearer to the Truth. For principles cannot be

taught by means of instruction only; example, character and inspiration are integral parts of education, and the teacher of a whole nation needs gifts that go far beyond those of a mere Director. In other times we expected our President to be an executive alone, but the great popular task of educating the public has fallen on the prophet as well as the leader of his people. Wilson, in my humble estimation, has tried to make the citizens of a free country choose the highest and the best for themselves, and one day History will tell us that he has succeeded beyond his greatest expectations, for today America sees very clearly just what his leaders aims were and where they failed, therefore one-half of us utter our disillusioned cry, "His ideas weren't sincere, or they could not have failed. A lovely sight! The American people, over-borne by Europe, with full hands, it's substance cast down before their subterfuge. No more Europe for us! We have done our part." The rest of us merely rebel at the Republican majority who bring into international matters a very petty domestic quarrel between the Senate and the Executive.

None of us are willing to accept the responsibility of the average voter, both here and in Europe, the lack of education on the subject, the indifference of the citizen before facts that he is too lazy to understand. The blame for the failure of the League of Nations does not lie with Wilson, nor with the Peace Conference, nor with the Senate, but with the common people, you, me and the other fellow, who disclaims responsibility in his individual thinking.

The failure of the League, for if it is ratified by a compromise, it is none the less a failure for the world at large, is not therefore tragedy in itself. The tragedy lies deeper. The truth that after all war does not ennoble, does not uplift (no matter what subterfuge is committed in its name), and that we, as individuals, as a people, as a world, are paying the price for war, in the inevitable relapse of the Ideals of a Year Ago.

It is a slow, stubborn path we tread to the Summit of Understanding. Those few who are wise try to find the Truth at the base of every experience, they are not discouraged, for they know.

"The will of God shall yet be done on earth, when it has become the human will also. In no other way can it be done."—Sir Oliver Lodge.

JUNE B. BENEDICT

The following is a formula to help one become conscious of Truth:

I am obedient to the light that I know.

I affirm my true place in the Universe.

From this center I view all things as God does.

I do not condemn nor criticise myself or others.

I co-operate with God-knowledge wherever placed, circumstanced or environed.

When ever tempted on the negative side I will hasten my thought into its source.

My love for the good and pure is my prosperity.

I love all people because they are my Substance; I love them regardless of their opinions, beliefs or acts.

My salvation is assured; I am ever at-one with the fulness of peace, wholeness, life, power and joy.
—J. S. P.

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NONA L. BROOKS, Editor

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IN GOD WE TRUST

A DOUBLE Christmas present in one—send one of our pretty announcement cards telling your friend that you have subscribed for one or more of the College magazines for him. Thus your gift will come to your friend many times during the year and it will be a blessing every time—The “double” of the gift is that the circulation of these splendid publications will be increased and two-fold good be done.

These are expensive times to publish. We have tried not to raise our prices and have done so only when it was necessary. “Daily Studies” has been kept at its very low figure only because of its large circulation. That is what counts in all magazines.

The “Weekly” has been sustained by the loving service of many friends and by the generous financial aid of a friend in the East. It needs about seven hundred more subscriptions before it becomes entirely self-supporting. We are hoping that our readers have found such strength and help through this frequent visitor that they will feel that they must pass it on.

The “Sunday School Studies” are helps for parents and teachers. They are very fine; any one working with children will rejoice in them.

See the back page for prices of these three magazines.

“What is the loving thing to do?”—Shop early in the month, early in the week, early in the day.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint.

Finally, brethren, be strong in the Lord and in the power of his might.

I can do all things through Christ which strengtheneth me.

To the College of Divine Science, Denver, Colorado. My dear, new Friends:

It is with real pleasure that I send a few words from a grateful heart for the benefit, comfort and help I have received in a short, but very sweet, association and ministrations during my stay in Denver. I feel quite sure that I should be completely healed were I permitted to remain longer.

Surely this is the best, most comprehensive and most satisfying philosophy of life that I have ever found; and it seems to embody all of good in every other religion. Moreover, it goes beyond any other in offering practical, personal rules to live by.

I have known many beautiful Christians in my life, but what a pity that they could not have realized the comfort and joy of this Science.

It has been a great privilege for me to have known the pure, lovely souls connected with your work in Denver and I am most thankful.

Always sincerely,
M. M. P.

THE OPTIMIST

BOLTON HALL

There was once a man who smiled
Because the day was bright,
Because he slept at night,
Because God gave him sight
To gaze upon his child;
Because his little one
Could leap and laugh and run,
Because the distant sun
Smiled on the earth, he smiled.

He smiled because the sky
Was high above his head,
Because the rose was red,
Because the past was dead!
He never wondered why
The Lord had blundered so
That all things have to go
The wrong way here below
The overarching sky.

He toiled, and still was glad
Because the air was free,
Because he loved, and she
That claimed his love and he
Shared all the joys they had!
Because the grasses grew,
Because the sweet winds blew
Because that he could hew
And hammer, he was glad.

Because he lived he smiled,
And did not look ahead
With bitterness or dread
But nightly sought his bed
As calmly as a child.
And people called him mad
For being always glad
With such things as he had
And shook their heads and smiled.

“To me, however, one or two matters seem to be clear enough. The first is that He had only the same means as the rest of us of becoming conscious of his relationship to God. For, if this were not so, He is no example for us, He was not ‘tempted like as we are.’ Now the great difference between one man and another depends upon how these means are used; and so far as they are used according to the mind and will of God, we gain mastery over ourselves and our surroundings.”—Thomas Hughes.

“The more we canvass and sift and weigh and balance the materials, the more clearly and grandly does His figure rise before us, as the true Head of humanity, the perfect Ideal, not only of wisdom and tenderness and love, but of courage also, because He was and is the simple Truth of God—the expression, at last, in flesh and blood, of what He who created us means each one of our race to be.”—Thomas Hughes.

THE RETURN OF THE EXILES

AGNES M. LAWSON

(Concluded)

A SINGULAR instance of pre-vision was Jeremiah's. He had predicted the return in seventy years, but the Temple was actually built in the seventieth year from the destruction of the old one. If the second temple was not a magnificent royal edifice—and those who remembered the former glory wept at this deficiency and at the lack of the royal magnificence which prevailed at the dedication under Solomon, whose temple was built with such unlimited wealth and slave labor—it was surely more acceptable to the democratic Jehovah, built by the voluntary cooperation of prophet, priest, governor and people.

In 458 B. C. rose another great leader, who formed a company of exiles desiring to return to Jerusalem. In this character we have a priest and a scribe, one who was deeply rooted in piety, unwavering in faith, a strong leader and an active worker. Ezra "was a ready scribe in the law of Moses," and the reigning king, Artaxerxes, granted him permission to return with a company he had formed. He collected large sums of money, free-will offerings, with many vessels of gold and silver, and "two vessels of fine brass as precious as gold."

There was a long and dangerous journey before the exiles whom Ezra had gathered, and who met at "the river which runneth to Ahava." "Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek of him a straight way for us, and for our little ones, and for all our substance. For I was ashamed to ask the king for a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this and he was entreated of us."

It is a naive confession, and Ezra's faith carries them through to Jerusalem to safety. Ezra becomes a great power here, so great indeed that he induces the Jews who had married foreign women to put away those wives. No one without intense zeal could wield a power like this. Heathen women had been responsible largely for the fall of the old kingdoms, and this precaution was considered necessary to keep the faith pure. Many hardships and wrongs remained to be adjusted and as the demand always creates the supply, we come to another great character, Nehemiah.

Some thirteen or fourteen years had elapsed since the return under Ezra, when the word comes to Nehemiah, the cup-bearer to the king of Persia: "I was in Shushan, the palace, when Hanani, one of my brethren, came he and certain men out of Judah; and I asked him concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said, The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem is also broken down and the gates thereof are burned with fire. And it came to pass when I

heard these words, that I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven, that keeps covenant and mercy with them that love him and keep his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hearken unto the prayer of thy servant, which I pray at this time, day and night, for the children of Israel, thy servants."

Marvelous and speedy is the answer to direct prayer: "And it came to pass in the month of Nisan, in the twentieth year of Artaxerxes the king, when wine was put before him, that I took up the wine, and gave it to the king. Now I had not been beforetime sad in his presence. And the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was sore afraid. And I said unto the king, Let the king live forever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make thy request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldst send me unto Judah, that I may build it. And the king said unto me (the queen also sitting by him), For how long shall thy journey be? and wilt thou return? and I set him a time."

Nehemiah receives all necessary letters from the king to his foresters for lumber and other needful aids; also a military escort of the king's own soldiers. He comes to Jerusalem and becomes governor of the province. An indefatigable worker is he, going about at night alone and acquainting himself with the conditions of the city; its ruined walls and the debris so great that: "There was no place for the beast that was under me to pass. And the rulers knew not whither I went, or what I did. Then said I unto them, Ye see the evil case that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come let us build up the wall of Jerusalem that we be no more a reproach."

Much he has to contend with, but he is a liberal and sagacious governor. He has singleness of purpose and does not ask any one to do what he himself is unwilling to do, or to go where he himself does not lead the way. He works well with Ezra the scribe, and between them the ecclesiastical and political organization is established. The book of Nehemiah carries the history of the Jewish people down to a later date than any of the other historic books of the Old Testament, 443 B. C. We must therefore trace the rest of the history by means of the miscellaneous writings and through the history of other nations with which they came into contact.

The establishment of formal religions brings protests against the abuses which inevitably follow when the original founders with their consecrated zeal have passed away. So we come to the last

prophet in the Old Testament, Malachi. This prophet's name is unknown, he receives his name from his title for the Messiah, My Messenger. He is one of the most advanced thinkers in the Old Testament: he recognizes Jehovah as God of the whole earth, and that even the worship of heathen nations if sincere will be acceptable to him. His trust in God to make himself clear is absolute, therefore formal religionists need not *misinterpret* him.

He is worthy of being the last prophet, before the advent of the One who fulfilled all prophecy. He exhorts us all to true religion, and to the fulfillment of all of our duties: "Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

And his tribute to the Messiah is a fitting one from the last great figure of the old Dispensation to the One who opens the new Dispensation: "Behold, I send *my messenger*, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple: and the messengers of the covenant, whom ye delight in, behold he cometh, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver: and they shall offer unto the Lord offerings of righteousness."

Signs That Follow

How wonderfully the Spirit leads us even in times of danger, I learned from an experience I had:

I was conducting a cleaning business at the time. The cleaning room was in the basement and I was there all alone trying to get out our rush orders. While bending over a tub rinsing some clothes the gasoline suddenly ignited and I was surrounded by flames. That my clothes did not take fire was a miracle. My arms were soaked with gasoline and started to burn. I grabbed a blanket near by and put it around me thereby putting out the fire around my body. But the front of the place was a mass of flames and to get out I had to pass through that way as that was the only exit. Just then a breeze started and blew the flames to one side so that I could pass. Aside from a few blisters on my arm, I was unhurt.

The fire chief said to me, "Do you know that you are the luckiest woman in the city? That stunt could not have been pulled off again." Then he told me of two similar cases that had happened a few weeks before and both were burned to death.

Had I let fear obstruct the leading of the spirit, I should without doubt have shared the same fate.

ANNA L. HEIM.

I had been interested in Divine Science and had received a great blessing from it. I had also been healed. But after my need had been met I became a little indifferent about taking time for my silence or to attend services. Suddenly I was confronted

with a serious appearance, a lump formed over my heart and developed very rapidly. I was full of fear as I had always been afraid that this thing might come to me. I showed it to a friend who was a doctor and he said, "I am sorry for you." Then I went to an osteopath and she said the same thing. I took a few treatments from her but kept growing worse. In my extremity, I said, "Now I must give up everything and turn to God for healing." I took treatments from a good practitioner and the result was perfect healing.

Now I am faithful in studying my lessons every day. I am so thankful for the Truth that frees.

Mrs. B. H.

It is to be understood that the term "holding ourselves in Truth," means that we are to hold unwaveringly to the fact that we are Truth, and know that the control of thought is spiritually accomplished by proving that we are demonstrable Truth. Thought is not to be controlled through any of the usual lines of concentration of personal effort or determination. It is only by being the Son in the Father, the thinker in the Universal, that we think with power and authority.—J. S. P.

To believe and go forward is the key to success and to happiness.—Lillian Whiting.

"A sour face does not come by chance; it is made by sour thoughts."

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.

GRADUATES REGISTERED BY THE COLORADO COLLEGE OF DIVINE SCIENCE

- BROOKS, THE REV. NONA L., D.S.D., 864 Clarkson St., Denver. President The Colorado College Divine Science. Minister First Divine Science Church of Denver.
- BAUM, MRS. C. L., D.S.D., 1439 Gilpin St., Denver. Teacher.
- BROMFIELD, MRS. JESSIE D., D.S.B., 1630 Emerson St., Denver.
- CLOSE, THE REV. HELEN E., D.S.D., 727 W. 14th St., Oakland, Calif. Minister First Divine Science Church of Oakland.
- DOESERICH, THE REV. JOHN, D.S.D., McCullough Bldg., Davenport, Ia. Teacher and Practitioner.
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- ELDERKIN, THE REV. RUTH DALZIEL, D.S.B., Longmont, Colo., R. R. 1. Traveling teacher and lecturer.
- ELLIOTT, THE REV. IDA B., D.S.D., 727 W. 14th St., Oakland, Calif. President California College of Divine Science.
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