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NO PHYSICAL CAUSATION

FANNIE B. JAMES

THIS is true from both the standpoint of science and from the teachings of the Bible.

We reason from a basis, "Come now let us reason together, saith the Lord." We argue from appearances. "Judge not by appearances," are Jesus' words, and are equivalent to, "Argue not from appearances."

We reason from within. We argue from without.

Divine Science teaches that God is all and God is Spirit. "I am the beginning and the end." Every thought and thing begins and ends in Me—Spirit; as Me-Spirit. Like produces like. Spirit (Invisible Cause) produces Spirit's visible expression. Invisible is All Cause—not one of us but accepts this without any reserve. Then, *there is no outer cause.* Our faithfulness to *this* is the proof of our acceptance of the Science teaching that All Cause is Within.

When I was first studying this subject, a teacher made the above statement—viz.: that all cause is invisible. He illustrated this by saying: "A dog rushes suddenly at a pair of horses; he barks ferociously, frightens the horses, and they run away. We say, 'The dog made the horses run away,' but that is not true. The horses ran away not because the dog barked; it might have barked at other horses that would not have run away. Why? Because they were not afraid of the dog. Hence fear made the horses run!" I never forgot this.

Science teaches us that since God is the only Cause and is the cause of that *only* which is God-like, or like God, that which seems or feels unlike God—imperfect, inharmonious, has no cause. It cannot have cause or source in God, being unlike God, and there is no other Cause. We may say there is an *explanation* of ills and of our ill feelings, but we cannot say they have any true cause.

There is no cause outside of God.

The Bible is equally explicit on this subject, and its evidence is convincing: "There is nothing unclean of itself, but to him that esteemeth a thing to be unclean, to him it is *unclean*." A law is explained here. Let us say: "There is nothing (no-thing) hurtful of itself; but if anyone believe a thing to be hurtful, to him (who thus believeth) that thing is hurtful." Jesus' words bear positively upon this: "He that believeth in me . . . if he drink any deadly thing it shall not hurt him." Not a thing hurts—but the way we regard a thing—that's what hurts. *Our attitude hurts.* "There shall be no hurt

in all my holy mountain, saith the Lord." In the "mountain" we are in the clear realization of the Allness of God. If we believe *things* hurt, we are not in this realization of Truth.

Our attitude is all that counts.

With regard to our feelings, Truth is Truth whether or not we are conscious of it. "In quiet and confidence shall be your strength." A man's experiences are "shaped" by his beliefs. "Behold I was shaped in iniquity" (by his way of thinking), hence it is written, "As a man thinketh in his heart, so is he." God alone forms the true and eternal. Instead of saying we are sick, we should say our attitude towards things is sick—we believe in sickness—otherwise we *could not* feel pain.

So long as we acknowledge in a single instance an effect from an outer thing or circumstance, we hold ourselves in bondage to that thing or circumstance.

Israel believed in a power besides God, when they reached Canaan one year after leaving Egypt, and hearing there were *giants* in the land, refused to go in. For this, they wandered in the wilderness forty years. Any belief in an outer antagonist dooms us to wander in that belief until purified of it. The *generation* of such beliefs must perish.

The most emphatic teaching on this subject we glean from Jesus' words, Math. 15:11: "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." "For a man's word shall be his burden. By thy words shalt thou be condemned."

Since it is true that there is no physical causation, if we think and *speak* as though there were an outer cause, we hold ourselves (or thoughts) in that belief, and shall suffer in consequence until we learn that nothing outside of ourselves affects us for good or ill.

All Causation is in God.

A DECLARATION OF AGREEMENT

I am in agreement with my God.
I am in agreement with my Self.
I am in agreement with my friends.
I am in agreement with my enemies.
I am in agreement with my food.
I am in agreement with my body.
I am in agreement with my conditions.
I am in agreement with all kinds of weather.
I am in agreement with everything.

—Fannie B. James.

FREEDOM OF INTERPRETATION

LEON GREENBAUM

THE law of interpretation rests upon the fact that in order to explain the meaning of things, whether of God, nature, or the enactments of men, there must be some basis or principle of interpretation. The history of religious progress not alone portrays the struggle to interpret things, but, above all, the conflict between men as to what constitutes the true basis of the interpretation of all things, both invisible and visible.

In the process of time, God became accepted as the basis of interpretation, but this scientific fact has been clouded and rendered more or less abortive by the belief in dualism, in two conflicting elements or forces in everything—in God, Man, and the Universe. This dual interpretation has resulted in a house (or race-consciousness) divided against itself—in God and devil, heaven and hell, mind and matter, spirit and flesh, life and death, health and sickness; and this world-wide belief in a dual principle, this superstitious law of separation, has divided the whole earth into hostile camps and put every man into an unceasing warfare, not alone with his neighbor, but also with a mysterious intelligence in himself which he calls evil or sin; but which never was or can be anything but the darkest ignorance.

In the past fifty years the sales of the Bible have been larger in the aggregate than all of the preceding centuries combined, and it (or its principles and teachings) seem by common consent to be becoming the Magna Charta or Scientific Constitution of the Brotherhood of Man and the World. The writer thus uses the word "Scientific" without any fear of being challenged; for every well-informed student of the subject knows now that a grand new order of interpretation has appeared (a renaissance of sacred literature and a wholly new evangelism, by the most consecrated souls), based upon the fact that the Key to the Scriptures is absolute Truth; that Truth is Omnipresent, One, Universal—hence the widespread perception and acceptance of Unity as the greatest scientific fact of all time.

The principle of Unity as the basis of interpretation is becoming recognized not alone in the spiritual, but in the so-called material schools; its establishment and reduction to practice is being uttered aloud now, in one form or another, in every walk and department of human affairs, and its dawn, in international relations, being eagerly watched by all of "the inhabitants of the earth and of the sea."

The principle of Unity consists of the recognition of the fact that there is only one God or Source of all that is, both invisible and visible; that visible form is the manifestation of invisible Spirit; that "that which is born of Spirit is Spirit," therefore the fact not alone of One Source, but of One Substance throughout the Universe; that God is the Science of Being, therefore Omnipresent; that God is Perfect, therefore Creation, including Man, is perfect; and from these premises follow the scientific deductions of uniformity, perfect proportion, relation, degree, importance, and equality throughout the cosmic universe.

One of the revolutionary results achieved through

the understanding of this principle has been the illumination of our true relation to Jesus, of man's relation to God, and of the relation between man and man. It makes perfectly clear the reason why Jesus said: "Why callest thou me good; there is none good but one, that is God." "I can of mine own self do nothing; but the Father that dwelleth in me, he doeth the works." "The works that I do shall ye do also." "Be ye therefore perfect even as your Father which is in heaven is perfect." "God is Spirit." "That which is born of Spirit is Spirit." "I in them, and thou in me, that they may be made perfect in one."

What more fitting words could Jesus have used to reveal the sublime fact of One Universal Substance than when he "took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body"; how could he have expressed more concisely or perfectly the Omnipresence of God, the uniformity and equality throughout the Cosmos, than when he said: "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." "One sparrow shall not fall on the ground without your Father." "The very hairs of your head are numbered." "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

It is perfectly clear from all of this that once the principle of Unity is accepted in the understanding of all that it implies, and followed in that spirit of truth which leads into all truth, that the basis has been established for freedom of interpretation, that bugaboo of darkness, out of which came the misunderstandings that so often resulted in charges of heresy, and rocked institutions to their foundations. That spirit of ignorance is passing out of human experience, and the whole world is being so influenced by the principle of Unity that it is taking on a new and open vision, the attitude of mental receptivity, characteristic of a child, which Jesus so strongly emphasized.

"There is a spirit in man, and the inspiration of the Almighty giveth them understanding." It is no longer possible to doubt that the ancient worthies, the prophets, and the great Master, of whom they were the heralds, were inspired; that they understood the spirit within them; the spirit that could give a perfect interpretation of things, and prove itself with "signs following."

This spirit in man is the spirit of God, and once it becomes conscious of itself (as Jesus did, being "the first-born among many brethren") it may be trusted to interpret things according to its Source. It is the spirit that not alone interprets things, but bears witness to its interpretation; and it not alone interprets and bears witness, but gradually and ultimately transforms itself (its comprehension of itself and all things) in the process. With his profound understanding of this subject, St. Paul wrote: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

Bands of Love. Amos and Hosea

AGNES M. LAWSON

IN THE latter part of the eighth century B. C., a shepherd who owned a small place with a few sycamore trees on it and a peculiar breed of sheep, foretold an earthquake two years before it occurred. This man was not one of the school of prophets; but he is the first to write his speeches, and so begin that unique class of literature known as Prophetic. The primary function of the prophet (one who speaks for another) is not the foretelling of events, but to speak for Jehovah or in place of Him, and in this sense was the upholder of righteousness and the condemner of evil wherever found. Prediction was merely secondary and incidental; for anyone who comprehends principles knows that to fulfill them means safety, to violate them is disaster.

The book of Amos, according to Prof. Moulton, "is made up of two parts; one a single prophetic utterance of four lines; the other the most elaborately constructed piece of writing in all literature."

"The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah, king of Judah, and in the days of Jeroboam, king of Israel, two years before the earthquake. And he said:

"The Lord shall roar from Zion,
And utter his voice from Jerusalem;
And the habitations of the shepherds shall mourn,
And the top of Carmel shall wither."

The fulfillment of this prediction brings the obscure herdsman into prominence, and was accepted as the seal of his prophetic calling.

To Amos, with his positive conviction that God is the supreme power in all human destiny and natural phenomena, there was no such thing as chance. Faith has lines of communication, and knows of things to come, for it is moved by the tides of unseen causes, in rhythm with nature's pulse. It was said that at the eruption of Mount Pelee not a wild animal was found in its vicinity, but man, who had blunted by heedlessness and sin the finer instinct which feels the divine warnings, was destroyed. The faith of Amos was intuitive perception, which we may call educated instinct; it is instinct brought to the *n*th power of consciousness. This soul faculty belongs to each, as sight and hearing are universal faculties of man.

Elijah and Elisha stand out as lovers of God, and walk as supermen, above the normal level of man; but Amos and Hosea are lovers of man and will not save themselves until mankind is saved with them, and walk down among them, one telling the doom that must come, because the justice of God will permit no unrighteousness to flourish; the other with a message of the yearning love of the Father to reclaim His erring children.

Amos has been called "a moral reformer," in distinction of the practical work of reclamation which is the distinct note of his message. He comes from Judah to tell Israel of the impending doom that awaits her if she will not change. It is a courageous act, and he has a style of extreme boldness.

Conditions in Israel were deplorable; the king and nobles have "houses of ivory" and "summer and winter" houses; the poor are oppressed and helpless. He preaches the justice of God; the guilty must suffer because of this supreme attribute of God. He fearlessly denounces oppression, deceit, false balances, and inhumanity. "Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail making the ephah small and the shekel great, and dealing falsely with balances of deceit; that ye may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of wheat. The Lord hath sworn by the excellency of Jacob, surely I will never forget any of their works. Shall not the land tremble for this, and everyone mourn that dwelleth therein?"

But mortal man at all times likes to be comfortable, and insists upon it, even when standing on the edge of a precipice. The one who speaks "comfortable words" is welcome; but the "doom prophets" are disturbers that he dreads to hear. Coming from Judah, always less worldly-minded than Israel, already they think of their southern brethren as foreigners, Amos is invited to go home. "Amos, O thou seer, go, flee away into the land of Judah, and there eat bread, and prophesy there; but prophesy not any more at Beth-el, for it is the king's sanctuary, and it is a royal house."

But Amos has been sent to Israel by Jehovah, and must deliver his message. His insight into the divine nature and the conditions in Israel enable him to perceive her impending downfall as clearly as he had foreseen the earthquake. God's righteousness cannot be ignored; Israel is steeped in debauchery, luxuriousness, and idolatry. Over against this he perceives a Power advancing to overthrow this condition—locusts, plagues, drouth, enemy powers, swords in its hands to destroy immoral Israel.

Reading Amos, and perceiving the superb literary climaxes that he attains, makes one wonder if we have not come far astray in our culture and education. To cram the stomach with food will not make the graceful, lithe form; to cram the brain with impressions does not give easy literary forms of expression. Amos makes the structure of his composition reflect his thought; and the general movement of his prose poem conveys the action of sin followed by judgment, not in a future life, but here and now; and he achieves a distinct literary triumph.

In the wilderness of Judah, David had grown under the open sky into greatness; here also Amos, another shepherd, in solitary communion with the Soul of Things, becomes sensitized to the rhythmical movements of mental forces. His imagery is direct, drawn from the rural affairs with which he is familiar—wagons, harvests, cattle—and from nature—hills, mountains, lions, birds. Chapter IV is a literary gem, the denunciations because of divine warnings unheeded naturally reaching the climax: "Yet ye have not returned unto me, said Jehovah."

Yet there is more than justice to God, according

to Amos. He is merciful too, and he will not forget his suffering poor in the "great day" when wickedness will be overthrown; all the faithful will be saved. Judah and Israel will again be united. Not only this but all the nations about them will be united to them, whom before this the Hebrew had rigidly excluded from the salvation of Jehovah.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and the nations that are called by my name, said the Lord that doeth this. Behold, the days come that the plowman shall overtake the reaper, and the treader of grapes him that soweth the seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land which I have given them, saith the Lord, thy God."

As the message of Christianity is given by the four evangelists, the last one being the climax because it reveals the supreme attribute, love, the last of the four prophets to Israel reaches the heart of the universe, Love. "Life is just our chance o' the prize o' learning love"; and Hosea stands out in human history as the first seer to understand the Love that is infinite, and that it never, never lets us go.

FAILURE

Failure's just a resting place
On the road to Try Again,
Just a slackening of the pace
And a pause for sturdy men;
Just a temporary halt
On the march to wealth and fame,
Where you can correct the fault
And go on and play the game.

Failure's not a thing to dread,
It is just a hint to you
Ere you dash too far ahead
To be careful what you do.
It's the sidetrack, where you wait
For the passing fast express;
Get up steam! The run is straight
Out of Failure to Success.

—*Detroit Free Press.*

DO—SAY

By FREDERICK ALMY

Two brothers once lived down this way,
And one was Do and one was Say.
If streets were dirty, taxes high,
Or schools too crowded, Say would cry,
"Lord, what a town!" but Brother Do
Would set to work to make things new.

And while Do worked, Say still would cry:
"He does it wrong! I know that I
Could do it right." So all the day
Was heard the clack of Brother Say.
But this one fact from none was hid:
Say always talked, Do always did.

Primary Training Lessons in Divine Science

JUNE B. BENEDICT

LESSON VIII

Topic—"The Perfected Consciousness."

"Christ in me the Glory."

Analysis:

Basis—The Omni-Presence of God, Perfect Being.

Activity—Is Creating in its own Idea or Soul.

Purpose—The Perfected Consciousness or Understanding.

Medium—Bringing It into expression.

Through the one medium of its own Essence or Spirit.

God the Father, the Creator.

Through the Holy Ghost Creating.

The Universal Christ-Recognition.

By means of Unified Purpose and Creation.

Statements:

The whole of understanding is never revealed until it ceases to be concealed by the successive folds of Ignorance, Personality and Fear which destroy perfect consciousness.

"We do not emerge gently from matter to spirit, for we never were matter. That which was called matter is now known as spirit, since all is spirit we gently emerge from a belief of separate life and substance and know One as All."—Mrs. James.

"Being is Perfection, Peace and Wholeness. Being is our true and eternal state, hence our true state is perfection and as soon as this is understood man will enter consciously into the rest that belongs to the people of God. Consciousness takes us into this rest. Where conscious of our divinity, that Idea of Perfection governs every thought and word, controls every feeling and sensation, directs every action and result. Divine Mind is known as ruling all Things, and Wisdom and Love are manifest to us in their benign influence."—Mrs. James.

A Short Review of the Lessons (written)

1. What is Divine Science?
2. Write the Statement of Being.
3. From what Basis does Divine Science reason? Does it use the indirect or projected system of thought? Why?
4. What is the difference between "Absolute" words and merely Qualitative words? What is Idea, Belief, God, Intelligence, Mind, Love?
5. What is the Law of Expression? What difference is there between invisible and visible? What is Creation?
6. What is Prayer? What is a Treatment? What is Healing? Does it apply merely to sickness? What are the three activities of the Spirit in Healing? Give an example of healing in the Basic Order.
7. How is Divine Science founded on Jesus' teachings?
8. What is the goal of the Study of Divine Science?

Do not pray for easy lives!

Pray to be stronger men!

Do not pray for tasks equal to your powers!

Pray for powers equal to your tasks!

—Phillips Brooks.

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NONA L. BROOKS, Editor

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IN GOD WE TRUST

A TRUE STORY

It seemed that an unusual amount of hard things, a constant succession of them, had come into Mrs. A's life. For a long time her experience had seemed very dark, but now there had come to her a new understanding of God. More and more she turned to the Omnipresent Wisdom and Love and found Light and Strength.

Early one morning she went into the garden to be alone with God. She looked about her and felt that she was one with the fresh beautiful life in the growing plants. She looked up and the glory of the dawn thrilled and suffused her being with a spiritual glow. In this attitude she expressed her heart's desire. "Father, let there come into my life the best things, true companionship and oh, a home, a real home, its peace and its joy."

* * *

In a distant city that day Mr. B. met an old friend and in the conversation learned of the adverse things that had come into Mrs. A's life.

Sitting alone that evening the "old days" kept coming back to him and Mrs. A. was much in his thoughts. The outcome was a telegram stating that he would be in Mrs. A's city on a certain day and would be glad to see her.

That visit was the renewing of a former friendship and the beginning of the fulfillment of the prayer, so recently breathed, out in the garden. It, every bit, came to pass—the companionship and the real home—only both were far better and sweeter than she had even dreamed of.

In the three years that have followed, good has continued to come into this woman's life in abundant measure and the "Silence" in the garden has become almost a daily habit.

MAUDE R. LORIMER.

The following from "Child and Country" by W. L. Comfort interprets, in a fine way, the saying of Jesus, "He that loseth his life shall find it."

A man is at his best in those periods in which self-interest is lost to him. The work in which a man can lose the sense of self for the most hours each day—that is his especial task. When the workman gives forth the best that is in him, not feeling his body, above all its passions and petty devices for ruling him, concentrated upon the task, a pure instrument of his task and open to all inspiration regarding it—that man is safe and superb. There is something holy in the crafts and arts. It is not an accident that a painting lives three hundred years. We are not permitted to forget the great potters, the great metallists, the rug and tapestry makers. They put themselves in their

tasks, and we are very long in coming to the end of their fineness.

They produced. They made their dreams come true in matter; and that is exactly what our immortal selves are given flesh to perform. Each workman finds in his own way the secret of the force he represents. He is an illuminated soul in this discovery. It comes only to a man when he is giving forth, when he is in love, having lost the love of self. Giving forth purely the best of self, as the great workmen do, a man is on the highway to the divine vocation which is the love and service of humanity.

A man's work lives with him to the end—and beyond—that is the eternal reason of its importance.

The payment of it all, the glory of it all, is that the real workman finds himself. His soul has awakened. In the trance of his task he has lost the love of self which the world knows, and found the blessedness of the Source of his being. He does not need to state it philosophically, for he lived it. He found the secret of blessedness.

There is no philosophy in the temporal. That which we call reason and science changes like the coats and ties of men. Material science talks loud, its eyes empty, clutching at one restless comet and missing the universe. That thing known as psychology taught today in colleges will become even for your generation a curio, sacred only for the preservation of humor. No purpose that confines itself to matter can become a constructive effect, for matter breaks down, is continually changed into new forms.

Electric bulbs wear out and are changed, but the current does not change. The current lights them one after another of different sizes, as you put them on. The bulb is an instrument like the brain. You turn on the power and there is light. You would not rely on the passing machine, when you know the secret of its force. Matter is driven, flesh is driven, and changed and broken down and reunited in ever refining forms. That in your heart is dynamic with all that you have been. Your brain knows only the One. Do not forget your Native force, as an immortal being.

Do not become bewildered by what the world calls good. The world does not know. Follow the world and in that hour when you have obeyed its dictates and learned its wants, its taste will change and leave you nothing. That which the many have chosen is of the many. The voice of the many is not the voice of God—it is the voice of the temporal and its destiny is swift mutation. The few great men in this or any country have walked with God alone against the crowd.

Not by accumulating riches but by giving away that which you have, shall you become beautiful; you must undo the wrappings, not ease yourself in fresh ones.

Not by multiplying clothes shall you make your body sound and healthy, but rather by discarding them. For a soldier who is going on a campaign does not seek what fresh furniture he can carry on his back, but rather what he can leave behind; knowing well that every additional thing which he cannot freely use and handle is an impediment.

EDWARD CARPENTER.

THE ROSARY OF TRUTH

SIGNE WICKSTROM

PART III

Mary found her mother sewing. As she glanced up from her work she saw the happy smile on Mary's face.

"Oh, mother, I have had such a good time today. I am playing the game, too," she said. "Just look at my cry-bead! Do you see the gold streak in the center? Just because I did not cry when I lost my lunch."

"Lost your lunch? What do you mean, child?"

"Yes, I left my basket on the big rock, and when I came back it was gone. And I fell in the water, too. Look at my dress. It is dry now. Johnnie helped me out of the water, and we are going out picnicking next Saturday, and Johnnie's mother is going to put up our lunch for us. Do you think she will give us any surprise like you always do, mother dear?"

"You will see," she answered.

"I told Johnnie he did not need any beads; that you gave this to me to show how naughty I have been inside. This game begins inside, doesn't it, mother?"

"Yes," said the mother, "it is like your cry-bead—it begins with a tiny streak of goodness in the heart, and it grows larger and larger, until you are so full of goodness that you cannot help but say kind words and do good deeds. It crushes out all anger and hate, so that there will be no room left for anything but the good."

Mary had her supper early and went to bed. She had a dream in the night, a beautiful dream. She wondered if such things really happen. She did not tell her dream to anybody. She thought it better to wait and think about it.

The next day was school day. Mary dressed and slipped her beads around her neck. "It will be easier to play the game today," she thought.

On her way to school she saw many of the children, but no one said anything about the beads until she got almost to the door. Then two boys, who had been hiding behind it, appeared and began to pull her dress. One said, "Just let me get a hold of that chain, and you will see those beads fly in the air."

This was too much for Mary. She could feel the anger rise within herself until it felt like a great big mountain, but she remembered the prayer and repeated it, "I'm patient, kind, and loving, too." She had to close her eyes to stop the tears from coming. Just then the school bell rang, and the boys forgot to be mean. This was the last time that any of the children bothered her. Then she knew that her prayer was answered.

The next week she went to meet Johnnie, and since he had not come she stood in the beautiful sunlight. The sun seemed to shine brighter than ever before; she could feel the warmth and glow through her whole being.

"Hey there!" a voice came sounding through the air. It was Johnnie appearing with the lunch basket. "You have no idea what we are going to have today," he said.

"Have you looked? Then we shall have no surprise," Mary answered.

"No," he said, "but yesterday when I came running into the house to get my hammer I saw mother put something in the pantry. It had nuts on it, I think, and this morning when I helped her to clear the breakfast table I peeped into the pantry, thinking I might get a glimpse of it, but I did not see it. I know it is in our lunch, because we did not have it for dinner last night."

"Is not the sun pretty this morning," said Mary, "and just think, it shines and shines just as pretty and warm on everybody, even when they are naughty. It never gets tired, does it?"

"No," said Johnnie, swinging his basket back and forth.

She noticed the big basket. "Oh, what a big lunch!"

"Yes, it is heavy, too. I told mother you lost your lunch last week, and she said we must have so much more today instead."

They reached the big rock by the road. "We surely are not going to run the risk of losing our lunch today by putting it on that rock again," he said, "though I feel sure it was not lost; someone who was very hungry must have eaten it."

"Where shall we stay then?" said Mary. "It is nice and shady here under the rock to put our basket, and there are not many trees unless we go down by the brook."

"Let us make a house," said Johnnie. They gathered two long poles, laid them across from the big rock to a smaller one. On the poles they put a lot of brush, which made a splendid roof. They then got down on their hands and knees to make a place for the basket under the rock. What was their surprise to find a large cavity in the ground. Brushing aside the weeds, they crawled underneath.

"Why, here is a real house. Some one lives here, too! The floor is covered with a small rug, and a few boxes stand on the ground."

"Who do you suppose lives here? Do you think it is a wild man?" said Johnnie.

"If it is, I am not afraid. I'll love him, then he cannot hurt me," said Mary.

They both got so much interested in the house that they forgot all about the time or how long they had been there until they heard footsteps outside and a woman came sliding in through the opening.

"Well, well," she said, "how did you two youngsters get in here?" She looked first at Johnnie and then at Mary. Neither of them knew what to say. At last Johnnie began to stammer, "I was looking for a place to put the basket and we fell in here."

The woman smiled at them; they knew then she was not to be feared.

It was not long before the children began to ask her questions about the house.

"Do you live in this house?" said Johnnie.

"Sometimes I do, but most of the time I stay in my big house."

"Where is it?" said Johnnie. The woman began

to crawl out through the opening and the children immediately followed. She walked over the soft grass. "This is my new spring carpet, and every winter I get a nice white one. These are the walls to my house." She pointed to the large trees all around. "And the sky is my ceiling. I only have one big window in my house. It is the sun, so I get plenty of light."

Now for the first time the woman saw the beads on Mary's neck.

"What a queer looking chain that is," she said.

Mary told her all about them, also about the gold streak in the cry-bead. The woman was very much surprised.

"What a clever mother you have! I should like to meet her some time. Now where do you suppose the gold came from?"

"Why," said Mary, "gold means goodness, and goodness comes from within us."

"That is right," said the woman.

"What do you have to eat? I don't see any table in your house," said Johnnie.

"Oh, I always find so many nice things, nuts and berries. But last week I walked and walked but finally had to come back and ask God to send me something. It was not very long before I found a nice little basket of lunch on this big rock."

"There," said Mary to Johnnie, "didn't I tell you someone would find it who was very hungry and that it would make someone happy? What was the surprise?"

"Well, it was all a surprise to me. You never saw such sandwiches in your life and such fruit and candy."

Both of the children laughed. Johnnie told the woman that she was to have lunch with them today.

The children found a nice place under the roof which they had laid. Johnnie brought the big lunch basket with so many nice things, but he kept the surprise for the last and asked them to close their eyes and make a guess. Mary guessed right at once. She said, "Cream puffs with nuts." "How did your mother know we were going to be three for lunch today?"

"I expect she guessed it as you did about the cream puffs," replied Johnnie.

When they were all through eating they sat on the soft grass listening to the birds. Mary had been silent for a long time. She was thinking deeply. At last she burst forth:

"You did not know that I had a surprise for you too. It is a dream I had last night."

(To be continued.)

FOUR TREATMENTS

AN AFFIRMATION FOR ONE IN DANGER

Only Love can touch you.
Love shields you.
Love protects you.
Love delivers you.
Should you pass from the human vision, it is Love that enfolds and unfolds you.
I know I can trust this Love to be just to you.
I rest in and I trust Love.
Father, I thank Thee for the assurance of Thy protecting Love and for the realization of perfect trust and peace.
N. R.

NATURE'S OWN LAW

"The old habits fall away as the leaves fall from the trees.

"Each soul will blossom with new habits that are just as beautiful as trees in bloom; for the same law that brings the bloom forth in such beauty will bring the soul to the same standard of perfection.

"Trust Nature's law of unfoldment. It never fails. It always wins."

(In the spring while looking north, east, south and west, at apple-trees in bloom as far as the eye could reach, this was my realization for one termed "a drunkard."—N. R.)

TREATMENT BY A STUDENT

God is All. God is Perfect. You are a part of this perfect Whole, therefore you are perfect. There is perfect activity through your body, perfect functioning of all organs and perfect harmony between all the parts. The God Life is your life. Health is your true inheritance. I thank God for the perfect life which He has given you, and I leave you to His loving care and guidance.

A TREATMENT

God is expressing in and through you as Peace and Harmony. Divine Love is caring for you, casting out all fear and sickness, and filling you with Love and Strength.

You are a living, poised embodiment of the Christ Spirit.

The Power of the Almighty is within you and with this knowledge you are free from fear and sickness.

I know you are realizing perfect Health and Freedom now, for you are His care.

LOUIE M. MILLAR.

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