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HEALING

By NONA L. BROOKS.

WHILE healing in its largest sense includes many different lines of realization, the term usually means bringing the body to a normal state, that is into perfect harmony of action. It is, indeed, interesting to see how much attention is being given to metaphysical healing in the churches, newspapers and magazines. This is encouraging, for it is indicative of the trend of thinking of the day. When Coué came to our shores, there was much comment. The papers published all that he was saying, because there was evidence that the reading public was interested in this phase of the healing movement. There is on all sides an awakening toward higher thinking.

It is marvelous to see a direct healing movement in the Episcopal church. The Nazarenes, a band of consecrated people, are carrying on this movement in the church, and they are doing a real service. I was interested several years ago in coming in contact with a worker in a movement that had been based on mental healing, to find that he was seeing that there could be only one true way, and that the spiritual. I saw as I listened to his words that he had outgrown the opinion that the mental could heal the physical; he saw, as we do, that only the One Mind heals.

The Survey in speaking of one of Dr. Cabot's books says, "Here is one of Dr. Cabot's best books, a fine contribution to the conduct of life by a man of wide human experience as physician, founder of hospital service, author, army surgeon and professor of social service at Harvard.

"Out of the many cures tried by many men and women Dr. Cabot selects four—Work, Play, Love, Worship—because in his experience they have proved their healing power. He shows in detail how Work, Play, Love, and Worship should run side by side through the whole span of a rounded life."

Dr. Cabot has grown in the last years. We see that he has caught the gleam of the Great Goal; he is seeing that what men live by is not the external, but that there must be the spiritual back of every phase of expression.

I attended a meeting last evening in which I caught an inspiration and the certainty that men are headed toward the goal in earnest. There were orthodox and unorthodox; indeed, there were some who did not profess any religion at all; but these people were gathered together to discuss the world's need. One of the speakers struck a vital note in words like these, "What a great mistake it is for us not to listen to others, not to know what they are thinking, believing, doing. How can the world get

together, if each group stays in its little enclosure, and holds the opinion that the others are wrong?"

These were earnest men and women, deeply sincere, held together by a big bond of unity, and trying to bring the world into this same bond. They are thinking toward a great goal. If you and I feel this bond, I know that something wonderful must be the result. Love shares its all. Are we truly loving? Let us think. The more I touch mankind, the more I find that each one has something for me. The healing of the nations is coming through meetings like the one I attended last evening.

There are now few churches that spurn healing. How wonderful that the church is big enough to change! The limitations of tradition are fading in the light of this new freedom that the world of men is feeling. Next to me last evening there was a church member who evinced a vital interest in this healing movement. She said, "You people have had much to do with the development of the healing movement in the Episcopal Church." Do you catch the "getting together" spirit, in remarks like this one. We shall close the breach, not by drawing the boundaries of our enclosures into narrower limits, not by assuming the important air of what we are accomplishing. Now and then some one says to me, "You must look upon these healing movements, and listen with a degree of amusement." No, indeed, I am thrilled with the beauty and earnestness of these consecrated people, and what they are thinking, believing, doing—interests me greatly. How can the world get together if we stay in our enclosures, and think that all others are wrong? There is good in all upward movement. If I have found something beautiful, if I feel that I know something so wonderful, Love says, "Share it with your fellow man; do not hide the treasure."

The healing of the nations is coming through the healing of the heart. Is there a best way to bring this about? I think so; and I think that I have found it. Let us see.

There are three kinds of metaphysical healing—three types of thinking. Of course there are a very few who are strict in their allegiance to a single type. We see something good in one, and something good in another; and we try to combine these. There is Mental Science with its slogan of "Mind over Matter." The purpose is to develop the mind of the individual, the power within, the personal will in order that it may overcome personal ills. If we develop and are faithful, Mental Science tells us that we shall have power and success. We can also express personal thought and will to cure another.

This does bring much outward harmony; but there are two mistakes here. The first is the exalting of the personal self; for if one does not remain very humble, he acquires the egotistical attitude, and rides ahead rough shod over his fellow men, certain of his personal will. The difficulty here is an untrained mentality formulates without any basis for decision. We cannot trust the personal will; we can trust the Will of God.

Perfect Health is God's Will. It is His Will that we be Whole. Mental Science is based on a dualistic conception—mind and matter. This is contrary to the scientific conception of the day; it also opposes the Spiritual and Monistic Philosophies we believe in at present.

The second type is faith healing, in which God is besought until he answers. We grow out of this into more of Truth. Longing and consecrated earnest aspiration leads us out of all limitation into realization. If we long for the best and the highest, we find Truth. The soul is beautiful who has such implicit trust, that when disease comes, he turns to God, and prays with faith that God will take away the disease, and that he will be healed—restored to health. What do you think of beseeching God, The Infinite Father, in order to stir Him to heal? It is beautiful in its place, but it limits God. Do you believe that God is stirred by our prayers? Can we move God? The Infinite Father is not that kind of God. What then do we see about faith healing? That it is based on a dualistic conception of the universe—God and man. Here is separation. The type is dualistic and personal. If I can have faith the Father will heal. I must, then, work to stir my faith in order to reach the place where God will heal. Does God hear this? He knows the secret aspiration of this soul, and Love pours out its blessed need, for God is the health of His people, and always has been.

Divine Science is the third type of which I shall speak. It is a monistic conception, a philosophy of life. We believe in the One Mind. Dear friends, I wish that we could go home, feeling, "I can heal." I am asked this question. If all your people were able to heal, your practitioners would be put out of their work. Your people would no longer need them. It is true that you, your family, your friends might not; but the world needs healing. When our religion shows, when it shines through our lives, we shall be healers indeed. It is our lives that count. Our lives spread the gospel of healing; we do our healing work everywhere. It is our privilege to know that every man is a child of God; it is our privilege to speak the word of health. The Perfect Whole—God in action—is the Truth of every moment. This is the philosophy of Monism.

What do I mean by the Universal Presence? I was thinking this morning of the air. We are all breathing it. The inhabitants of darkest Africa are breathing the same atmosphere. Wherever our brother is we know that he is breathing the same air that we are. I wonder if there is anyone who does not think that the same God is manifesting in the very heart of this dark continent. Divine Science stands on the basis of Omnipresence. Omnipresence is the blessed truth that we live, move, and have our being in God, and that God acts by means

of man. Infinite Being is the One Presence, the One Creator. All activity is the expression of this Power.

Let us paint the picture true to Principle. Creation is beautiful in its rightness of form. We can lay hold of the great law of the Cosmic Energy, and build true to it. From the bringing forth of a plant to the setting of a joint in carpentry there is evidence of One Creative Power and only One. This One brings forth without ceasing; it is good. The image that It brings forth must be marvelous and true to Principle. Since God is the Only Creator, God's creation is God-like; it is perfect, beautiful, whole. When we emphasize externals, and do not try to know God as creation, we are seeing imperfectly. When we see God as creation, we see that God can bring forth nothing that is not like Himself, and that the perfect expression of idea is eternally unfolding in the world.

What is it, then, that makes us see inharmony? Imperfect thinking. We do not really see. We speak of being in the land of the living, but in reality, we are only on the threshold. Why think of death as a falling asleep, whereas it is only an awakening. Why be willing to walk in the twilight of Truth, when the full light is shining through all creation?

Truly seeing is healing. If we see the Truth of the Self we are healed. If we see rightly, the true creation of God is revealed, and all inharmony disappears. Well I remember my first experience of the Cosmic Consciousness. I was sitting in a small storeroom, our first place of meeting for the Divine Science group. The room was anything but attractively furnished. I recall the old sofa and the equally commonplace chair. In the work that had come that morning, I had reached a definite point of clarity in the consciousness of God's Presence and Power. As I sat meditating, I perceived a brightness—a glory fill the room. The walls radiated beauty, as did the old furniture that I saw before me. I looked at the little, old sofa, and saw the true life of it. The room was beautiful! It was alive with the Presence of God. There was nothing old! All things had become new! Do you catch the reason for my telling you this? I was seeing the Presence with the Inner Vision. This Presence is an aliveness; and within it one knows that there is no ugliness, no inharmony.

Divine Science teaches Perfect Power, and man as its highest expression. God is thinking forth, hence in nature he is perfect. In what does this perfection consist? In the knowledge that of myself I am nothing, but I am all things in God. I claim for all, wholeness, completeness, perfection. We have made up fairy stories; the race has been hypnotized by its own beliefs of sin, sickness, and death. What is the Truth of Being? We find it in the Principle of Omnipresence.

What is the truth about healing? Do not know the imperfection. Leave the body with the Creator. Take a stand in God's Perfect Creation. Do not touch the body in thought. We do not have to recreate tissue or rebuild fibre. The secret of healing is in the direction of thought toward the Presence of God as creation. We must work to change our mental outlook, not the body. Affirmations and de-

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A Series of Lessons in Divine Science

By EDITH L. LAVER.

LESSON VI.

THE POWER OF RIGHT THINKING.

"To be or not to be: that is the question;
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or take arms against a sea of troubles,
And by opposing end them."

IT is evident that the gentleman who voiced these lines knew of but two ways of meeting life's problems—the way of the quitter and the way of the fighter. But unfortunately, or shall we say fortunately, neither the man of weak will nor the man who resists has the key to the secret. If you're a quitter, it doesn't make much difference which day you quit—yesterday, today, or tomorrow. And the same holds good if you are a fighter. You can fight one day just as well as another; it won't matter much, because you'll have it all to do over the next day, anyway. Nothing of permanent value is gained by either method, and the reason for this is that neither one takes into account a thing of vital importance—that of mental discipline.

As the thinking part of the universe man is supplied with a mentality which he is expected to use, and to use wisely, and the proper use of his thinking power is, by the way, the best method of meeting the everyday problems. It is the best way of solving them, too.

Today is the only day we have; yesterday being past, and tomorrow not come. Yet today does not stand isolated; as a part of eternity it is bound up with both yesterday and tomorrow. "As a man thinks, so does he experience." Our experiences today are the result of yesterday's thinking as well as of today's, just as the experiences of tomorrow will be colored by the thoughts we entertain today.

We all want to *be*, and we ought to want to be what it is God's intention we shall be. And how measure up to so high a standard? Well, the character of our thinking plays a most important role. "Right thinking means thinking true to the Presence of God, or, letting God think through us."

"Thoughts follow the law of the universe,
Each thing creates its kind,

And they speed o'er the track, to bring you back,
Whatever went out from your mind."

Remember Job. It was he who said, "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." Here is a pertinent warning: "Never allow an impression to enter your consciousness, or an emotion to dominate you, even for a moment, which you do not wish to become a permanent factor in your life." This is the psychologist's way of putting it. Here is another, and one true to our Basis: Never allow a thought to enter your mentality that contradicts the immediate Presence and Power of God. "Suggestion causes thought; thought accumulated is habit." And right here is the place where our work of mental discipline begins. If we seem to be dominated by undesirable habits of thought, we can

change them by positive mental attitude. We can substitute a thought of faith for one of fear; a thought of love for one of hate; a thought of abundance for one of lack; a thought of health for one of disease. "It is a matter of giving orders and then *letting* them be carried out." It is a matter of putting our problem in God's keeping with the faith that He can be trusted to handle it much more satisfactorily than we could ever dream of doing. It is a matter of *knowing* the Power of the Presence, and of not formulating

"The slings and arrows of outrageous fortune" are not so formidable that we must run away from them. Neither are they so powerful that we must rise up against them and fight. In fact they are neither formidable nor powerful when viewed in their right proportions. It is largely a question of attitude on our part. It has been said that the most important lesson that man can learn from his life is not that there *is* pain in this world, but that it depends upon him to turn it into good account, that it is possible for him to transmute it into joy. "Man's freedom is never in being saved troubles, but it is the freedom to take trouble for his own good, to make the trouble an element of joy." This transmutation of the negative into the positive requires practice—*persistent* practice. And there is another matter that we cannot afford to overlook if we would truly work with the Law, and this is the importance of being consistent. Shakespeare has one of his characters say,

"My words fly up, my thoughts remain below;
Words without thoughts never to heaven go."

It sounds familiar, doesn't it? How often do we affirm, *I am health—there is only health—God is here, and God is health*, and then deep down inside of us we think, *but I don't feel up to par today*. Or, *God is my supply*, and inside, *if I could just see where on earth I'm going to scrape up enough money to meet this obligation*. There are no ifs and buts where God is concerned. This is putting the cart before the horse. The way to do is "to short-circuit the negative thought by a positive affirmation. *Do it at once and with conviction.*" This is our business as Divine Scientists, for we'll never get any place if we are not consistent. Listen to what the Psalmist has to say about this: "Let the words of my mouth, *and* the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer." That is co-operation, and it spells consistency.

Some one has said (and it is worth our serious consideration), "When we have a difficulty, don't we overestimate it? Do we ever overestimate the Self (if we could)? Do we ever overestimate the power of God (if we could)? Suppose the next time something perplexing arises, and there is a tendency to think on the negative side, we say, *Get thee behind me, you thought that is untrue to the Omni-*

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Healing Department

IN MEDITATION AND PRACTICE LIES MY STRENGTH

I seek the good of the whole.

I renounce all self-seeking.

I know my good is forever.

I rejoice in the brotherhood of man which shall be Heaven made manifest, when mankind sees this truth face to face.

I trust my every problem to the infinite wisdom, knowledge, and understanding of the selfless Self.

Dwell in the house of the Lord and thy ways shall be those of peace and understanding.

Healing shall come to those who seek my will, who *decide* to serve me.

I am the way, the truth, the life, of all the universe. Thus saith the everlasting I, the real of You.

Perfect peace casteth out all inharmony, and this peace is not passivity; it is a consciousness attained through at-one-ment or harmonizing of the inner and outer.

Let us for the present cease from all mental activity, and relax. Have a time of perfect quiet, with the attitude of implicit trust and confidence. The Spirit is working for you; it is clearing your vision and is revealing to you the light which lighteth every soul.

Dear readers, frequent times of strong meditation should become a habit. We do

not think of ceasing to breathe, eat, sleep. This place of holy communion is one with God, the infinite storehouse of the universe. Here we become unified with the treasures of which man is heir to. Does the Bible not tell us that the veil shall be removed from our faces? You are now a Son of God, immortal, perfect. Life is eternal, and God ever upholds his children by his *right hand*. Be quiet, *be perfectly still*. Now just listen. You may be one with the deep heart of being, the very center of creation where God abides in fullness.

Determine to practice the truth you know hourly, daily, eternally. It is the loyal, persistent attitude that wins a prize worth having.

The rounded-out Individuality which includes the trinity of Mind, Soul, Body, is the reality of every living Soul. Man becomes conscious of the perfection of this trinity by consecrated endeavor. I as some one less than God do nothing; it is God that doeth all things. To become great as Jesus was, one becomes less and less in personality, but greater and greater in inner consciousness until there is only the one, the divine Self shining forth to radiate glad tidings to the world.

"Oh, give thanks unto the Lord, for he is good: for his mercy endureth forever."

Testimonials

Let me thank you for your earnest efforts in helping my dear mother and me to see the Light. What a blessing it is to know that there exists such a band of fine workers helping others to realize the great Omnipresence. We are forging steadily ahead, not of ourselves but through Him, the Great Lover, and we believe that we are now able to demonstrate, and you may discontinue your kind treatments.

With kindest love and continual thought for the success of your noteworthy organization.

I wish to report to you that my room was rented last Monday to a most agreeable person. I thank you for your

help. I am in debt, and this way opened up to me so that I might earn the money with which to meet my obligation. God's love and blessings on your beautiful work.

Please discontinue prayers for me. I am enclosing a love-offering for your help in healing me. I thank you for the great benefit you have done me.

Your letter received. Thank you very much. The house is sold. It looks as if the suit against me would be lost. Everything is looking right. Kindly keep speaking the Word for me. Well I know that with God all things are possible. May God bless you and your good work always.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

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IN GOD WE TRUST

September

The sight of honey-colored poplar trees
Flick'ring like autumn candles in the breeze;
The sound of roving blackbirds bent on noisy prey,
The hollow thud of ripened fruit that falls away
From laden trees; the acrid sense of disillusionment
Rising from the earth in waves of sullen heat
Faint echoes of the summer's robust prime
The sky, a crystal bowl of sharp-cut blue—

No dreamland this, but life at its maturity,
Settled, reasonable and calm.
This is the moment when man knows
That life is at the crest.
What matter, if the morrow bring him snow?

Shock

The sudden flash of gold against a brilliant sky
Is Nature's Challenge to the mind of man,
Who comes upon it unaware,
Grown dull, by too much living in a low-toned key—
A minor symphony.

The shock of vital forces leaves him dumb
In wonder at the waste on mountain tops
While he, who dwells in valleys, needs
This violent thrust,
This breathless urge of overwhelming force;
This glowing fire kindling other fires by its alchemy
And which must turn again

His vaporish changeling dream
Into that virile thing
Of beauty and of purpose, lost
And found again.

Communion

When from the busy turmoil of the week
One climbs to find it always holy day
Above the stress and clamor of the town,
To feel the brooding peace of life's infinity
To hear the chime of distant cow-bells on chill air,
That stirs the pines and rustles withered leaves;
To see deer start, and disappear among the aspen
trees

In fear of clumsy man and his town God,
But living fearlessly, at peace with Him who doth
create

Vast open spaces and blue sky,
The God of Merciful Heart and Understanding
Mind.

Man, too, can find Him, if he will,
And bring Him homewards in his heart to dwell.

J. B.

Healing

(Continued from page 2.)

nials are mental exercises, means to an end. What shall I deny? Only the general things. Say, "I will not admit this or that unreality to my thought." "I deny fear." What do you mean by denying fear? There is no fear. Human belief is tempting me to be afraid; but "Get thee behind me, Satan." Fear has no place in the heart of a child; it has no part in our Divine make-up. If we let it, fear can keep us in hell. Hence, deny any belief opposite to God as creation. Do not let evil weaken your realization of the Presence and Power. Be constructive. Take hold of the world from the God-side. The one who looks out over the world with a great faith and certainty that God loves men and is helping them at all times, is sending the healing thought everywhere. When we are whole in our thinking, we have touches of the Cosmic Consciousness. God is the life and the blessedness of His world.

What is the best method of healing? That which gives most general results, and is most permanent and most preventive. The test of a method of healing is, "How deep does it reach?" Does it reach the center of man's being? Healing includes the whole man—his body, his environment, his circumstances. The only method that can do this is the one which sees man as one with God—whole, complete, perfect. When we grasp this method, we have found the prevention of future disease and lack. We claim for the monistic healing that it has the true Basis, that "All things are possible to them that believe." Truth never fails; but our grasp of truth does. Let us keep the grasp steadfast and the vision clear.

The Power of Right Thinking

(Continued from page 3.)

presence. God is here, and every good thing that God is, is here. Suppose we stop worrying, because we know "our thought shall be established." Suppose we go about the business of the day doing the very best we know how to do, and trust. This will go a long way toward bringing happiness. Try it. It will prove to be an interesting as well as a quite-worth-while experiment. Remember we are dealing with the Law, and "The Law of the Lord is Perfect."

"A crowd of troubles passed him by
As he with courage waited.
He said: 'Where do you troubles fly
When you are thus belated?'
'We go,' they said, 'to those who mope,
Who look on life dejected;
Who weakly say good-bye to hope;
We go—where we're expected.'"

References: Rom. 14:23.

Ps. 19:7.

Prov. 16:3.

Prov. 12:5.

Ps. 1:2.

Ps. 39:23.

Isa. 55:8.

Isa. 55:10-11.

Ps. 77:12.

Phil. 4:8.

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

THE HERO-KING, DAVID.

LESSON XXIII.

IN the rise of the Hebrew people, we are confronted with four names, representing periods of original growth in the nation and who are in themselves, individual mile-stones on that great Highway of Development: Abraham, Moses, David, Solomon sum up the progress of Israel from its primitive beginnings through its period of stress and storm, its expansion and deepening sources of native genius, to its Apotheosis of Material Glory. Thenceforth, the stream of prosperity begins its descent until it loses itself as an independent entity in other streams which engulf and partially destroy it.

We must recognize, however, that the true greatness of the Hebrew People is not to be found in the outer history of Judaism, but rather in the direct spiritual relation with the God who has chosen them. We must keep in mind that this is a conscious union or covenant which lifts their ideal far above mere worldly success and indeed is sometimes in strong opposition to it.

David, son of Jesse, has been throughout the ages one of, if not the most beloved of hero figures.

Moulton says of him, "The personality of David is perhaps the most splendid in all history. The great of other peoples have to choose between different kinds of greatness; they may be mighty in the field of action, heroes of war, of policy, of enterprise; or as poets, artists, thinkers they may have a greatness that belongs to the world within, David is in both kinds of greatness, the supreme hero of his nation. He is the warrior of Israel, and the founder of the monarchy, from whom all kings trace their reigns. He is equally the center of Hebrew Poetry. He is the inventor in musical art (see Amos 6:5)—with him as head, is further associated whatever else of art is permitted to the Hebrews; the architecture of the Temple is designed by David and he establishes the courses of sacred ritual which constitute Israel's highest art. And all this splendour of achievement is crowned with a personality that is intensely human and lovable in all human relationships."

In the previous lesson we have seen how David was chosen by the Lord through Samuel, to fill the place of Saul, chosen not as man chooseth, "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh at the heart."

It is a truism that primitive peoples have always considered beauty the first requisite of a national hero, and their simple faith in the inner loveliness of outer comeliness has an element of truth to uphold it. Therefore if the spirit of the Lord came upon David at his anointing it is merely suggested that the inner loveliness of character was recognized by all men as the outer loveliness of the ruddy young shepherd had been appreciated, at first sight. Even today there emanates from the old story such a virile charm that poets, painters, sculptors have made

constant efforts to re-translate it for their generation. The youthful heart is carried away by its enthusiasm for the account of David's ministration to the distraught Saul, by the heroics of his contest with Goliath—"Thou comest to me with a sword and a spear and with a javelin, but I come to thee in the name of the Lord of Hosts, whom thou hast defied" breathes a spirit of magnificent daring which underlies success as inevitably as the same spirit underlies it today. It is not the certainty of victory, it is the far greater certainty of effort. As Browning says of David in his *Saul*, "It is not what a man does that exalts him, but what man would do," that catches the spirit of youthful effort, that youth alone can understand.

Continuing in this same trend, "in a series of closely connected, graphic narratives, the story of David's rapid rise to the kingship is vividly told. This ancient Judean narrative is paralleled or supplemented by certain popular stories evidently taken from the lips of the people. One or two stories which magnify the work of Samuel, come from the group of prophetic traditions which were probably treasured by the later guilds of the prophets" (Kent). The period of fighting and raiding as the rebel chieftain of a band of malcontents must be carefully noted if one is to understand the character of the victorious king. Its turbulence, its tumultuous passion, its reckless cruelty, its interludes of faithful friendship, tenderness towards the foe, big minded generosity, its periods of hardship, of guile, of trickery, of final triumph as king of the Hebrews—all read like an epic and it is the epic of the hero-man who represents something youthful in each one of us.

After the death of Saul, "his able commander, Abner succeeded in saving certain fragments of the dismembered kingdom and in placing Ishbosheth, the only living son of Saul, on the throne. Both David and Ishbosheth appear to have ruled as vassals of the Philistines and to have paid yearly tribute to these powerful foes. The fact that they were subject to an outside power did not prevent the two rival kingdoms from making war upon each other. It was a war, however, inspired, not by the desire for conquest, but by the jealousy of the rival leaders, Abner and Joab. . . . With the death of Abner and the assassination of Ishbosheth, the tide turned in David's favor, and back of the action of the elders of Israel as they came to Hebron to anoint David King over all Israel, was the fact that the only choice which remained for them was to endure the Philistine yoke or else accept the leadership of the only man who was able to restore their freedom." (Kent.)

We can understand a little of the personal power of the new-made king with the verses of II Samuel 13:36. "And all the people took notice and it pleased them, as whatsoever the king did pleased all the people." This adulation was constant, surrounding him from his youth; it continued in ever greater

rings of insistence which in the end deadened his earlier instinctive reaction to public opinion.

A victory over the Philistines was followed by the capture of the stronghold of the Jebusites, known thereafter as the city of David, Jerusalem. This choice of a capitol was a proof of the sagacity of the new king, for it was midway between the rival Hebrew tribes of the north and south and had belonged to neither one, but had been captured by their united efforts. "It was therefore common ground."

The new capitol was to become the center of religious worship as well as the center of government, and so the first public act of King David was to bring the Ark of the Covenant from Baal Judah and install it with great pomp.

We have perhaps wondered where the wealth of the kingdom needed for building the Temple came from. From two sources, the rich marriages of David and from the booty taken in warfare.

But the building of the Temple was put off until the next reign, for after the first period of peace came strife among his own followers, the greatest of them being the revolt of his son Absalom with its consequent heart break and tragedy.

We are told that this period of David's reign was the direct consequence of the harem system instituted in his now magnificent court, a system which has always been the cause of insurrection in great Oriental courts. The great number of heirs and the arbitrary choice of a favorite child as heir over elder sons, the influence of younger wives over the long established wives, was ever the cause of strife, and David's court was not free from it.

A typical story was that of his favorite wife Bathsheba, the erstwhile wife of Uriah, the Hittite, whom David chose very much as all Oriental potentates are wont to choose their wives, by doing away with the husband if he stands in the way of his king's wishes. We are told that David was repentant, nevertheless it was this favorite wife who induced him to choose their son Solomon as his successor.

Robertson-Smith says: It cannot be doubted that the three types of David, represented by the books of Samuel, of Chronicles, and the superscriptions of the Psalms are irreconcilable, and that they represent successive developments of the original traditions. In the eyes of posterity he became more and more completely the model of an Israelitish king, and the natural consequence was that he was idealized. The hope of the regeneration of his dynasty, and at a later period of its restoration to the throne—the Messianic Expectation—must have worked powerfully in the same direction. And meanwhile the religious convictions of the highest minds in Israel were undergoing a marked change. The Conceptions of Jahveh and of the religion which was acceptable to him were constantly being elevated and purified.

And it is in this spirit that we are learning to read the Old Testament. To find in it a record not only of man's spiritual evolution, but of our own spiritual evolution.

"The Bible is the history of the growth of man's consciousness of God."—Truth and Health.

This is the light that causes all men to love David, to see in his faults, his virtues, his enthusiasms and in his strivings the traditional representative figure

of humanity in the Old Testament, the hero-man, just as Jesus is the ideal evolved figure, the God-man in the New Testament.

Founders and Rulers of Israel.—Kent.

Encyclopædia Britannica.

Foundations of the Nineteenth Century.—Chamberlain.

Introduction to the Modern Reader's Bible.—Moulton.

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