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Our Greatest Privilege

By NONA L. BROOKS.

A LITTLE over a month ago I was sitting on the porch of a rustic cottage on the side of a beautiful mountain. There were trees everywhere—pine, spruce, and aspen; some towered above me, while others gathered around, and still others sent their leafy tops up to greet me, so that I was in a veritable world of trees. Among the branches flitted the birds. There were many winged companions singing and chattering in the trees. Chipmunks scurried busily from branch to branch, talking loudly as they scampered. Rabbits, friendly and timid, nestled among the rocks near me. There was the sound of trickling water in this world of trees, which reminded me of the cool, deep spring above me from which we drank. Arching in glory above us was a sky, blue and wonderful. Filmy white clouds sailed across this shining blue.

Isn't it a beautiful world? I was thinking of all this beauty around me. Could God have made a more beautiful world? I could not imagine it. Again I thought, "But it takes all of it to make the scene complete. The aspens, the pines, and the spruce, the birds and the flowers, the water and the sky—motion, form, color—all were needed to make the whole. The wonder of it! If anything had been left out, the picture would have lacked. And I thought, 'Suppose the birds would say, 'We will not sing any more,' or the flowers, 'We refuse to bloom any more. What is the use? The tourists pull us only to throw us away.' The spring might say, 'This is not just; I am giving of myself all the time. People come to me, and take all they can carry; and sometimes, they dip me up by the bucket-full and throw me out on the mountain side.'"

Is this not our view of ourselves? "What is the use," do I hear you say? Nature teaches us co-operation. Not one part of the whole refuses to do its part. The plan is dependent upon the co-operative work of each part. If one refused, think of the void, the lack in the wonderful picture of wholeness. The planets do their part, but so does the tiny roadside daisy. There is symbology of unity in our bodies. Each organ has its work to do—its function, as a part of the whole mechanism; and how evident it is that co-operation of the organs is necessary. The process is reciprocal. Nothing gives without receiving. I lift my hand, and there follows an adjustment that changes relations far out into the universe. Think of the silent, beautiful adjustment of nature and its forces. We live in a universe continuously co-operative. What is co-operation? Working together for one end, is the best definition I know. Do you not see that the whole of the uni-

verse is working together with man toward one end? And this end—what is it? That man shall come to know the Truth of his Being—that he may be lifted out of bondage—lifted from old beliefs of limitation into the new vision of life, love, power, freedom.

There are two sides to the principle of the Truth of Being: we must give as well as receive. Co-operation is the mighty word. Giving and receiving are the two halves of the individual's well-being. As a rule it is not necessary to emphasize the receiving side. The belief is that we must be stirred to giving. I remember making a plea for teachers to the members of a Bible class; "We need you," was the form my request took. What was the answer? "We cannot possibly miss the Bible class; we must fit ourselves first." But do you realize that you cannot fit yourself for anything without the two-fold process of giving and receiving? And do you also know that you cannot give without receiving? Neither can you get and not give.

When we see the truth of life, we find that as we receive, we must put the principle into practice; our perception must be turned into the activity of giving. We could not learn to solve the problems of mathematics, unless we applied principle. Such is the truth of the law of life—giving and receiving—receiving and expressing. There are some very popular teachers in New Thought who say, "Come, and I will show you how to get." This is not maturity of thinking; it is child thinking. If I get, I get to use, not for myself, but for life. If I would grow, I must give. It is the law.

Watch the principle of individual unfoldment in its two-fold process. The unfolding is continuous; the new realization of life is ever lifting us into our good. What is it that makes trouble in the family, where the association is so close?

One who will not serve causes disruption. We must watch our attitude toward our children; many mothers and fathers think that love means doing all for them, and expecting nothing from the children. No, love is a sharing—a co-operative activity. Surely one is not to have all the blessedness of serving. Train the child not to see the parent as the source of supply. Turn his thinking to the true Source, and show him that his responsibility in using his gifts in serving is as great as yours. Balance brings joy—the giving and the receiving. Our greatest privilege is the putting of our gifts and power into service.

Are you saying, "But what can I do to serve?" I seem to have nothing to give. This is not true. No one can do anything until he tries. When we

are young in healing, we find great blessedness in the consciousness that God can heal and does heal. Since God does heal, the one who depends upon God for his power, can heal. We must have faith, and know what God can do. Since Spirit does the healing, we can be quiet and rest in confidence as to the result. It is not we, it is God who giveth health. He is the health of His people.

Do not resist or be resigned to wrong conditions. See the Truth, and take your stand. Remember that before we started into the world process, we received a share of God-Life—health, supply, abundance, power, and the spirit of joy. God's Love means the sharing of God's Power. The thing needful is to stir up the gift within us in the knowledge that we do not have to go along bound under conditions. The Power of the Universe is in action with us; It has no limit. The gift is given abundantly; we can draw upon this treasure and rely upon it always.

A demonstration in itself is not to be counted upon too much. The great thing is the universal consciousness that has brought about the result—the sign that follows the realization of God's Presence. The first step is to take your stand positively in the Good. There is in reality, nothing but Good, for God's Presence is all there is. The great healing is done by the moment in your life and mine. Speak the word of life to all—to those whom you pass on the street as well as to those with whom you come in contact in home and business life. Let us give forth the atmosphere that we know uplifts. That which uplifts you and me, uplifts my neighbor. Let us help lift all those whom we touch into their heritage of health and fulness. The law is working in our supply as well as in our health. I hear you say that you are poor, that you cannot afford to do this or that. Some of us believe that we lack the necessities of living. You don't mean it; you do not know what you are saying.

Where is your supply? It is in the realization of strength, power, abundance, as the gifts of God, the Father. We find success in the consciousness of power. Whatever you are thinking you are finding; the response is equal in quality to the kind of thinking you and I are doing. You have the privilege of

realizing your true Divinity. We come into realization of wholeness by working the law of receiving and giving. Have you received? Have you given? I trust you can answer, yes. If you can, there is peace and harmony in your life; the law of equality is working.

There is nothing that can touch us if our attitude is right, which will not, if rightly handled, work out for our good. As we take our stand, so do we realize. Don't say, "God has a purpose in illness or other lack in my life". God does not send illness or suffering. We do not know the will of God; Jesus knew it. And Jesus knew that this will is health, abundance, joy. Hence do not fight or resist; take your stand in health and abundance now. Do not postpone. God's Health is mine now. God's Abundance is mine now. I know that there are times when it is hard to take a positive stand; for example, when the rent is due, and the grocery bill is to be paid; and the funds seem insufficient. But what is the reason for all of these bills? Well, the reason that you and I have bills and perhaps one-tenth of the amount to meet these, is because we have never taken a stand in the abundance of God. Remember, just to the degree that we realize, do we experience Good.

We have received the word of health; it is our privilege as individuals. It is our privilege to pass it on. Let us emphasize the giving side today. There is no limit to the power of God in my life, in every phase of expression. Are you a teacher? You have the power to make yourself the best teacher. Are you a business man? You have the power to be most serviceable and most successful. Are you a home-keeper? Think of the trees, the flowers, the spring upon the mountain; each is doing its part to the best that is within it. The beautiful harmony that you can establish in your home is an expression of Christ Life.

The Power of God is limitless within us. How can I best do my part? By co-operating with the Universal Life-Principle. Our greatest privilege, then, is to live the balanced life of receiving and giving. "Give and ye shall receive." As we open ourselves to the highest in thinking, so do we receive the gifts of life.

OCTOBER IN THE MOUNTAINS.

Royal gold of Solidago,
Asters tinted with heaven's own hue,
Alders green, and a perfumed breeze
Warmed by the sunshine through and through.

The music of the windswept pines,
The low, sweet laughter of the brook,
The minor note of mourning dove
Calling its mate from hidden nook;

Great spaces, infinite repose—
The calm and strength of watching hills;
A wondrous harmony, unmarred
By the false note of human ills.

The mountains in October seek;
There, level-lidded, front the morn,
And midst the eternal solitudes
Discover *self*—a soul reborn!

—Ethelind Lord Campion.

THOUGHT-TRAINING.

That wherein I trust, I am.

We must close the thought to all fear, which is the bondage of mankind.

A despondent attitude is the receptacle for adverse conditions.

All diseases have their rise in some notion of evil, some belief in adversity.

Socrates said that men act wrongly only because they have wrong judgments. Right judgment is true perception.

The Christ in you is perfect discernment or judgment. You now let its light shine brightly.

A lame judgment—distorted vision—pictures a deficiency in body and environment.

Understanding reveals only the Truth, and thus displaces all false beliefs and personal opinions.

You have only to meditate upon Truth in order to heal. As you realize Truth, sin, error and sickness disappear.

A Series of Lessons in Divine Science

By EDITH L. LAVER.

LESSON VII.

SPIRITUAL HEALING

"No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other."

"Choose ye this day whom ye will serve."

SOME one has said, "If I should give one-tenth the time and energy to the understanding of God's Law that I have given to man's law of death and destruction, I should have realized the Truth and freedom long ago."

Those things in our life experience that seem most real to us are the things that we have faith in—that we believe in—and we have believed for so long that disease and lack and inharmony were our lot that we have not only accepted them, we have become subject to them. Who is it that gives power to a master, if not his slaves? And who pays homage to a king? Is it not his subjects?

We have permitted our mentalities to be enslaved by fear for so long that we have almost forgotten that fear was the changeling substituted for faith, the rightful ruler, long ago in ages past when some one wasn't looking. It isn't always an easy thing, after the ugly little thing has grown up and assumed the power that he has usurped, to find the rightful owner of the place now occupied by the pretender, who has some of his subjects most beautifully hypnotized. But before our kingdom can ever be as it should be the false claimant must abdicate in favor of the true sovereign; the real must take the place of the unreal.

"The word health is an abstract noun from *whole*, not from *heal*." To heal means "to restore to wholeness; to restore to wholeness means to bring back to

a former and better state." We infer then that whatever needs healing can temporarily be separated from its natural state of wholeness. Since we know that all of God's Creation is good—that it is eternally perfect—it follows that it can not be God's Creation that needs to be restored, or that is in need of being healed. We can not bring back any thing that has never been away, and everything that God is, is ever present. Health is therefore always present.

Healing is a matter of substitution. It is recognizing, accepting, realizing wholeness as reality, and dismissing entirely from our thought all belief in sickness, poverty, inharmony, and sorrow. "The law of healing is the law of knowing that God is All." Fear has no reality because it contradicts the Presence and Power of God. Everything that is, is of God, and God did not make fear. God does not know fear. Having no Creator, it must be Mindless and Substanceless, hence fear is nothing but delusion. The condition of belief in disease has been analyzed as follows: Dis-ease is the result of our fear of things, and our fear of things is due to the fact that we have a belief that we are subject to them. This in turn has its foundation in our belief in physical causation, which is "faith based in physical things, supposing them to be active causes instead of effects."

What we believe in we experience. Let us then believe in God as Truth and the only Reality. "To know Truth is to know that we are already free; to apply Truth is to use that knowledge in all our ways; to express Truth is to be free from all limitation and suffering."

"God and God in action is all there is."

MY MORNING PRAYER

ABBY HEDGE CORYELL.

I THANK Thee, Father, for this night of rest
And for my eager soul that goes in quest
Of work to do, "in pastures new,"
Today,—and every day!
I thank Thee for the rising sun,
And for the many tasks not yet begun;
I thank Thee for my body new,
And for my soul refreshed, I Thank Thee too,
Today,—and every day!
I thank Thee that I am immortal,
And that I am alive today;
And I thank Thee for the world's awakening,
To Love, and Life, and Health, today,
Today,—and every day! Amen.—*The Gleaner*.

For there's no breath of common air,
No ray of light from star or sun,
No shade of beauty anywhere
But whispers of the Almighty One.

—John Howard Bryant.

LIVING IN PRINCIPLE

There is a certain fascination about living according to Principle; it makes life most interesting. The more we delve and learn and practice the greater the desire to continue to delve deeper and deeper, that we may bring to light the wonders in store for us.

It means great spiritual uplift, deep inner satisfaction and peace, and the ever-increasing urge to go on and on. It might be termed "Divine curiosity."

It is wonderful to know that we never lose interest. The urge of the Spirit impels us to go on from glory to glory throughout all eternity.

Progress, growth, is the Law of Life, and Life never ends.

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him. I Cor. 2:9.

—Selected.

Thou hast made us for Thyself, O Lord; and our heart is restless until it rests in Thee.

—ST. AUGUSTINE.

Healing Department

"JEHOVAH IS THE STRENGTH OF MY LIFE."

One Will, One Law, One Power (*All Good*) rules my life.
 Universal Law and Order keeps me in perfect safety.
 I can sense no inharmony for faith in this *One* gives me peace.
 I am not bound by false claims or influenced by negative thoughts around me.
 I refuse to acknowledge anything but this One Will, Law and Power.
 I claim it for all souls as well as for myself.
 When I fully realize that I am One with the perfect Law I am healed.
 I will not postpone my good. Now is the day of salvation.
 This One Will, Law and Power is Abundance and Success.
 I know that "Of His fulness have I received."
 I know that there is no Power to take this fulness from me.
 Since my Silent Partner is God there is no fear of failure.
 This Power, Law, and Will, that rules my life is Joy and Satisfaction.
 I am free from all sorrow, doubt and worry.
 I know that as my days so shall my strength be.
 I know that God will wipe away all tears from my eyes.
 The Law, Will and Power that rules my life is Wisdom and Knowledge.
 I will trust this Wisdom to guide me aright.
 I will be shown the right decisions. My questions will be answered.
 The Power, Will and Law that rules my life is Love.
 There can be no loneliness or inharmony when I claim this Love as mine.

GOOD MORNING THOUGHTS.

By Mrs. James.

I awake to righteousness—to right thinking.

I have awakened into Truth's Likeness.
 Truth is with me every moment of this day as Wisdom, Love, Understanding, Power and Satisfaction.

I live all that I must do this day and I understand how to do it. I go into its duties firm in mind, confident in thought, and strong in body.

I am confident of success in every right way.

I have for this day my daily bread—food for thought and body.

GOOD NIGHT THOUGHTS.

This day has been a perfect day.

I carry no memory of imperfection.

I am free from every past conception.

I am not limited by any "has been".

I am in "eternity" now.

I feel no haste or anxiety.

I let go of every seeming burden.

I let be only the good and true.

"The Lord worketh with them confirming the Word with signs following."

Mark 16: 20.

Each issue of the Weekly will have on this page explicit directions for treating and healing and from time to time testimonials will be given. There will also be carried a thought for the week to be used together by the practitioners of this department and those applying for help.

This department is not organized with the thought of charity, but with the recognition that it is meeting a great need of those at a distance. In sending a good-will offering in return for benefits received, we ask that those who are abundantly supplied financially will feel it a privilege to give generously, and in this way help sustain this work, so it can carry the many who can give but little. Whatever your offering may be, send it with your individual blessing which will assure the return in both healing and supply.

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

The Ordination of Three Workers

On the evening of September 16, 1923, the Colorado College of Divine Science and the First Divine Science Church of Denver ordained to the ministry, three students who had proved to the Board of Trustees their understanding of the Law of Life as taught at the College, and who had signified their readiness to serve humanity in this, the most consecrated work of the Organization.

It was a time of deep spiritual significance. A group, composed of graduates of the College, members of the Board of Trustees, of whom several are ministers, and those very closely associated in the work of the Organization gathered in the Lecture Room of the College, and with lights turned low, amid masses of flowers, and in an atmosphere of stillness and consecration the charge of Service, Joy, and Trust was given by the members of the Board of Trustees. The simple black college robes were conferred, signifying real humility, and the thought of true ministry. Then all except the President of the College and the three new ministers went into the Auditorium. And as one looked back and saw the four standing in deep understanding and love, under the one light, that light enfolding in the glow these four who have stood the test of what the world calls sorrow and trials, who have stood true and who have proved that God's in the world, one could not help feeling that the whole Organization and the whole world is blessed in this renewed consecration.

The three new ministers, the Rev. Carrie F. Munz, the Rev. Anna Ethelynd Read, and the Rev. Mary D. Fisk, gave short messages to a much larger gathering in the Auditorium of the church after the ordination. Mrs. Munz's special word was "Attainment." She likened our experiences to a climb up a mountain. The traveler will feel that the way is hard, and that some places are almost insurmountable; finally only one way is found, and that is "over the top", and after the particularly difficult climb, one comes to a place where he finds a view that he could not have had under any other circumstances. At the top there are revealed to him new glories. So it is with the climb to the real spiritual attainment.

Miss Read's subject was "The Vision." One must be true to the highest within himself, and with steadfastness of purpose, selflessness, and willingness to serve, every step of the way is found worth while.

Mrs. Fisk gave some of her experiences during years of public work. She said that as one is true to Truth, her special word is accepted in all churches and by all people.

Many will remember Mrs. Fisk as the one who

brought Mrs. Malinda Cramer, the founder of the Divine Science movement, to Denver years ago. Mrs. Cramer offered ordination to Mrs. Fisk, but, as the demands upon Mrs. Fisk carried her into other phases of life, she declined. It is particularly beautiful that the Colorado College of Divine Science, the direct outgrowth of Mrs. Cramer's early teaching, should now, after years, have the privilege of granting ordainment to Mrs. Fisk.

Man; What He Is and His Relation to God

"So God created man in his own image; in the image of God created he him."

Since man is the image—i. e., the Idea—of God, the attributes of God inhere in man. Actually the story is complete in this one quotation, for whatever God is his image will be.

God is Life; therefore man is alive. "For he is thy life and the length of thy days."

God is Love; therefore man, God's image, is patient, kind and free from envy, "slow to anger and plenteous in mercy." Love knows no evil, for "God is of too pure eyes to behold evil." Love "seeketh not its own," knowing that in God it possesses all things; but it "beareth all things, believeth all things, hopeth all things, endureth all things."

God is Omnipresence; therefore, though a man "take the wings of the morning and dwell in the uttermost parts of the sea" he shall not depart from omnipresence, for in God he lives and moves and has his being. There is "one God and Father of all, who is above all and through all and in all."

God is Omniscience; therefore he "is the light that lighteth every man that cometh into the world." Where that light shines "is no darkness at all."

God is Omnipotence; therefore man is "complete in him, which is the head of all principality and power." Man's "sufficiency is of God." Of himself he "can do nothing," but "the Lord God omnipotent reigneth," and his "is the kingdom and the power and the glory forever."

God is peace; therefore men should "have peace, one with another," "on earth peace." God keeps "him in perfect peace whose mind is stayed on" him, for "the fruit of the spirit is love, joy, peace." "God is not the author of confusion," therefore "acquaint now thyself with him and be at peace."

God is Light; therefore man should let his light so shine that men may see his good works and glorify—not man, but his Father which is in heaven. Man needs "no light of the sun, for the Lord God giveth" him light, a light that "shall break forth as the morning," a "health that shall spring forth speedily."

God is Health; therefore if man attend to God's words they shall be "life unto those that find them and health to all their flesh."

God is Substance; therefore man, though many in physical body, is "one body in Christ and members one of another." "We are members of his body, of his flesh and of his bones." God said, "I am that I am, and besides me there is none other." And Jesus said, "I am the vine; ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing."—

Chilton Latham.

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

KING SOLOMON AND THE TEMPLE.

I Kings: Chapters 1-11.

JERUSALEM had become the seat of government for the new kingdom, and the quarter known as "the City of David" its center. Solomon, as has already been noted in the preceding article, was placed on the throne by a palace revolution, instigated by his mother, that beautiful Bathsheba, who in becoming David's wife had been the cause of his greatest moral weakness. Solomon was only a youth at this time, and the first acts of his reign were undoubtedly due to her influence. To kill or banish all those prominent men whom he had any reason to fear, did not betoken any especial cruelty on Solomon's part. It was part of the day's work in Oriental kingdoms of the period, done not from wanton cruelty, but, as our presidents change the personell of their cabinets with the new administration.

The two sons of Nathan the prophet, who had been active in securing the accession of Solomon, were assigned positions, one as priest and confidant, the other as chief of the officers of the household. The Court of Solomon was a far more elaborate matter than that one of his father's day. There were many princes, scribes, officers. A chancellor, a prefect of the palace, a high priest, a generalissimo, the head of the levy with twelve officers under him, each man to make provision for one month in the year. In sum, all the complicated provision for the rich and powerful household of an Oriental potentate, "whose people gloried in the splendors of his capitol and court. However, there is no evidence that their material conditions were improved. Instead, he so completely absorbed their wealth and energies in his own building enterprises that little time was left for the development of their own personal and private interests. Jerusalem completely overshadowed the other cities of the realm and the contrast between his palace and the humble houses of mud and stone in which his subjects continued to dwell inevitably bred popular discontent." (Kent.)

Solomon's reign, like all those given over to consolidation, was one of peace. One understands it, not so much by a study of the general history of the Old Testament as by a comparative study of the age in more sophisticated countries, which it emulated on a smaller scale.

He followed their example, for instance, in making alliances with neighboring kings, and in sealing these alliances by marriage. He thus added to his household princesses from Ammon, Moab, Edon and Sidon, and from the older Hittite and Canaanite peoples, but his greatest achievement in this way was his alliance with the daughter of the ruling Pharaoh. This one fact shows us what a worldly position Israel had reached, for of all allies in the ancient world, Egypt was the most sought after. We see his mother's influence in this step, and can read into Solomon's future a new influence which will spur him to ambitious projects as a builder and lead him to receive from his wife's country many skilled workmen to carry them out.

Another influence was that of his father's friend Hiram of Tyre. To him he owed the project of building a fleet of ships, manned by Phoenician sailors, and of sending them to the far corners of the world in search of cedar, sandal-wood, gold, precious stones, and "ivory apes and peacocks" for the adorning of his capitol. He imported horses and chariots from Syria, which he redistributed to his allies and possibly to Egypt.

If the Kingdom of Israel had continued to develop along these lines for many generations it would have assuredly lost those qualities of spirit for which its prophets and judges had struggled, that sense of true democracy of which Jesus was the fine flower, but luckily for the Jews, a sense of stern independence, inherited from their desert ancestors, has always pushed them to rebel against any tyranny, no matter how luxurious. Their later commentators, it is true, have rolled the splendors of Solomon's Court on their tongues with a childish unction that has made it a by-word for future generations, still they have preferred to emphasize the wisdom of their great king rather than his riches. Hence, their story of his dream when he chose understanding rather than long life, wealth, or vengeance on his enemies, and therefore their insistence on his wisdom that excelled "all the wisdom of Egypt," on his songs and on his proverbs, on his knowledge of natural history and on his wise judgments.

At length, the peace which his kingdom had enjoyed was broken by rebellion in four parts of his kingdom, the most significant being that of Jeroboam, who was encouraged by a prophet Ahijah.

Confronted by an oriental despotism threatening to make the free born citizens but the slaves of the king, which meant open disloyalty, the prophets were ready to preserve Israel's liberty and faith even at the cost of disunion. In the light of these facts it is apparent that the disintegration of the kingdom had already begun before the death of Solomon. By his magnificent but criminally selfish policy, he undid what David and the other patriots of Israel had accomplished. He, who was counted by later tradition the wisest, proved to be in many respects the most foolish king who ever sat on Israel's throne. (Kent.)

One of his own proverbs should have warned him: Wealth gotten by vanity shall be diminished. But he that gathereth by labor shall have increase.

THE TEMPLE.

Solomon had been ruler for only four years when he followed out David's plan of building "a dwelling for his God to dwell in." This is not the first temple to house the Ark. The earliest reference to a temple built by Hebrew hands is to "an house of gods" reared by Micah to shelter an ephod and other sacred images which he had made (Judges 17:5). Micah's images were soon transported to Dan, where doubtless another dwelling was made for them.

Solomon built his temple at the highest point on

the hill of Orphel; it probably stood on the site of or near an old Jebusite High Place and was but one of the many expressions of his ambitions as a builder. The examples of the Egyptians and that of the Phoenicians were already before him. Originally Solomon's Temple was but a royal chapel connected with his palace and his court. It quickly became the chief shrine of Jerusalem, and under the shadow of the throne and supported by the royal bounty, it gained in prestige with every succeeding generation.

The dimensions of the temple were small, but it probably had to be fitted behind the natural rock foundations for the open air altar; as nearly as may be computed, about a hundred and fifty feet long, more or less. The temple proper was divided into an Audience Chamber, about one hundred feet long, and lighted by small windows, containing the table of Shew Bread, an ancient form of sacrifice, shared in common with the Egyptians and Babylonians, who placed similar loaves of bread as food before their gods. The ten golden candlesticks are generally believed to have been introduced at a later time. The Oracle or Inner Chamber was a perfect cube, lighted only by the door leading into the Audience Chamber. It was there that the Ark was kept, standing between the wings of two huge Cherubim, "the symbol of the abiding presence of the God who ever led and cared for his people." "About the sides and rear of the temple were built a series of chambers three stories in height in which the garments of the priests, the vessels used in the sacrifice, and possibly public and private treasures were kept. These chambers were entered only from the outside." In front of the temple, cut from native rock, stood the great altar on which the sacrifices on behalf of the king, the Court and the nation were offered. Near by was the Molten Sea, with the enormous capacity of 16,000 gallons. Most recent writers agree in assigning to it a purely symbolical significance, like the twin pillars of Jachin and Boaz, which stood at each side of the porch, and would appear to Solomon's Phoenician architects to be a natural adjunct of his temple, as free standing pillars seen beside many temples in western Asia, attested by later reproductions on coins, and may be regarded as conventional symbols of the deity in whose worship the temple was designed.

"The Temple of Solomon is, in short, a product of the best Syro-Phoenician art of the period, itself the product of ideas which had their source in other lands."

Solomon, himself, like the Egyptian Pharaohs, directed the sacrifice and offered the offerings on the three annual festivals of the Hebrews. The priests, the only men to enter the temple, became a caste, descended from Zadok, the priest appointed by Solomon. They cared for the Ark and read and consulted the oracle, ultimately being soothsayers as well as priests.

With the coming of the temple the people ceased to look back at Mt. Sinai and came to regard Jerusalem as God's Dwelling Place, the center about which the thought and religious thought of the people revolved. In the precincts of the temple, later prophets, like Jeremiah, proclaimed their messages. Here the ritual slowly developed to meet new condi-

tions and to incorporate the principles set forth by succeeding prophets, and lastly in the time of Josiah, the temple of Solomon was declared the only legitimate temple. (Kent.)

On the northern outskirts of the original city of the Jebusites, further down the hill from the temple, Solomon built his magnificent new palace, Hall of Judgment, and Hall of Cedars, the seats of the king, the courts of justice and of the army. Together with the temple, his capitol could be united and protected by the Great Wall which surrounded them and was a long-enduring monument to his god.

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The following article will be on "The Division of the United Kingdom."

(This poem could not be published with the lesson on the life of David, owing to lack of space.)

When the news of the passing of Saul and Jonathan reached David, it was received with genuine sorrow. He expressed this in his lamentations over Saul and Jonathan. Kent says, "The artistic beauty of this poem is unsurpassed."

David sang this dirge over Saul and Jonathan:

Weep, O Judah!
Grieve, O Israel!
On thy heights are the slain!
How the mighty have fallen!

Tell it not in Gath,
Declare it not in the streets of Arkelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised exult.
O heights of Gilboa, may no dew descend,
Nor rain upon you, O fields of death!
For there was the shield of the mighty thrown down,
The shield of Saul, not anointed with oil.

Saul and Jonathan, beloved and lovely!
In life and in death they were never parted;
They were swifter than eagles,
They were stronger than lions.

Daughters of Israel, weep over Saul,
Who clothed you daintily in fine linen,
Golden ornaments he placed on your garments,
How the mighty have fallen in the midst of battle!
O Jonathan, in thy death, me thou hast wounded!
O Jonathan, my brother, for thee I am distressed,
You were ever a friend to me most dear.
Thy love were far more than the love of women!

How the mighty have fallen,
And the weapons of war vanished!

They who have wisdom will give their greatest love to perfection. They will love the pure, the lofty, the great, the best. They will attract the greatest and best from all sources and advance steadily toward the high goal of the supreme vision.

All is of God that is, and is to be,
And God is good. Let it suffice us still,
Resting in child-like trust upon his Will
Who moves to his great ends, unthwarted by the ill.

—J. G. WHITTIER.

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