

THE DIVINE SCIENCE WEEKLY

DAVENPORT SCHOOL OF DIVINE SCIENCE COLORADO COLLEGE OF DIVINE SCIENCE

1819 EAST FOURTEENTH AVENUE, DENVER

Entered as Second-class Matter January 23, 1919, at the Postoffice at Denver, Colorado, under the Act of March 3, 1879

PRINCIPAL

Vol. 1 McCULLOUGH BUILDING,

DECEMBER 8, 1923

Number 42

DAVENPORT - - IOWA

The Blessing of the Lord, It Maketh Rich

BY NONA L. BROOKS.

THE blessing of the Lord maketh rich; and the prayer I always add is that I may open the inner eye, the spiritual eye to see the blessing. For God shares with us the richness of His Being. There is no lack. The Kingdom of Life Eternal and of Love eternal is at hand; yes, it is within us. The blessing of the Lord maketh us rich in spiritual consciousness, in mental endowments, in supplying our outer needs, in health, in companionship, in supply. The Lord's blessing includes the whole; let us give thanks continually.

We must realize the richness of our heritage in order to enjoy the beauty of life. Let us praise God then for our ever developing power of seeing; it is here that we would be true. So long as we think we lack, we are blind and do not see. How can we lack health, if we are seeing God as all, hence realizing the perfect power of God as health. Disease does not belong in the Kingdom of Health—Wholeness. This is true of supply. The blessing of the Lord is rich in every place; it is the spiritual blessedness within us that is making us rich.

The perfect mental endowment to grasp the fullness of life, to show us what is needed, and to realize that within us is the ability to respond to the demands made upon us whether these be spiritual or mental is ours. Of course I am not thinking of these planes as distinct; the spiritual plane is all-inclusive. We speak of different phases of life, as mental and spiritual; but we know that One Mind is active everywhere; that the blessing of God enriches us with the One Mind that is able to accomplish all things. Do not continue thinking of the lack side; we are not unable to do things. The same Power that makes the demand, answers the demand for us.

The most helpful and stimulating thought I could think when the call to the ministry came, and I did not feel ready to answer it, was, "There is just One to speak and One to hear. The Spirit that demands that I speak is in those that hear. So I had the courage to stand forth and give a message that I felt was not mine, 'But the Father's that sent me'." The thing I had to do was to get the conception of the limited self out of the way.

The Spirit endows us with rich spiritual gifts, mental gifts, and daily needs. The silent, quiet Power that is ever active in the world enriches us hourly. We each stand in the center of a Universe alive with God-Power. God is co-operating on every side. Are we?

Your and my one responsibility, and we are learning that responsibility is the ability within us to

respond to the demand, is to keep the open vision, that we may stand in the face of human experience and see the glory of the Lord. Let us give thanks not only one day but every day. Let there be a continuous out-pouring of praise and thanksgiving. All of the past month I have been raising a paean, a song of joy, every hour of the day. I have had a rich experience. Everywhere I have seen faith active in the hearts of people. The most blessed pictures are those within; I cannot tell them outwardly; but the recital of even a few of my experiences will serve to show why I felt so great a stimulus, and why the realization was bigger than anything anticipated.

My first visit was in Milwaukee. The center is small but the group is so earnest and true, and so hungry for Truth. I was stirred; I was more deeply impressed with the need of field work. These small centers should be touched oftener. Spiritual hunger can be filled; and to know that we have a Truth that feeds hungry hearts and satisfies them with riches is a wonderful experience. I have often pictured Jesus with the five thousand at the end of the day. They were, many of them, far away, too far to reach home that night. The disciples were concerned; their eyes were beclouded with human conception. They thought of the great hardships of the multitude, and of the appearance of discomfort that was everywhere apparent. Then comes the picture—of Jesus' joy in feeding the hungry multitude. But for the greatest joy—the ecstatic joy—is the picture of Jesus, feeding them with spiritual food. Think of the Master's satisfaction in feeding the soul of man. I came in contact with no outwardly hungry people, but I touched That Deep Something within the souls of many, calling for spiritual food. I rejoice that people are spiritually hungry, because we have food for them.

In the small church in Milwaukee there is no one leader; three different persons take charge of the services. There is a beautiful work being accomplished. I see a phenomenal growth in those who are consecrated to Truth.

I have spoken twice a day, sometimes three times; and it was not only the meetings in which I spoke that are to be mentioned, but there were beautiful times of individual contact with those who are in search of a better way.

There were attractive social times, but from most of these I had to ask to be excused; and people were wonderfully sweet about this. They saw that my work was the supreme thing, and that I must keep myself true to the work by silent times, that is times

of withdrawal in which we gain strength for the work of the day.

Another thing that impressed me deeply during my journey was the co-operation existing between the different groups in the New Thought world. There are psychologists, Unity students, and those calling themselves by still other names; but I found a kindred spirit among all. One reason that students of all groups came to my meetings was because I belong to the I. N. T. A. If I had been announced as a Divine Scientist, there would have been many who would have thought—just another denomination; but the name of the federation attracts all classes of thinkers. You see the need of getting together in a big federation. I hope that all of you will be members of the I. N. T. A. before the first of January. St. Louis has the largest membership in one city in the federation. While I was there one hundred and ten persons joined. This to me was a beautiful experience. I can not of course tell all the beautiful things.

There were many delightful experiences in Chicago. The center is a wonderful one. I remained with these dear people from Friday morning to Sunday evening. The noon day meeting that I led was rich in pleasant contacts, for there I met again many old friends. People came from the surrounding towns; they had seen the notice in the Weekly, and had made the effort to come to the meetings. I heard many interesting things about our publications. I often wonder if we recognize the good that is being accomplished by the work that is done in our own center. There is a wide circulation of our publications. Unity centers are using the Weekly and the Daily Studies. Some one grasped my hand after a service in Chicago, and whispered, "I am a Methodist, but I study your Daily Studies." Why shouldn't a Methodist or a member of any other denomination study this little book of uplifting thoughts? There is nothing to offend. A Quaker minister in Philadelphia shook the hand of a stranger in his church who told him she came from Denver. He asked if she knew about the Divine Science College and Church. When she answered that she was a member of the Church, he told her that he used the Divine Science Weekly and the Daily Studies in his teaching. Do you thrill as I do? It has taken no small amount of effort and outlay from the world's point of view to keep these publications going; but the effort is small compared with the good accomplished. Some one told me that she had been healed while reading an article in a recent Weekly entitled, "He Sent His Word and Healed Them."

When I reached Chicago I found that a change in name was being considered for the Sunday services of the Center. I talked the matter over carefully with Mrs. Richie who asked my advice. She told me that the work of the Chicago Center was in close relation to Dr. Murray's work in New York City. The name of his church is, "The Church of the Healing Christ or Divine Science." There is so much travel between New York and Chicago especially among the business men. If the Sunday Services of the Chicago Center bore the same name as that of the New York Center, it would be more easily found by these travelers and also by others

who were accustomed to attending the New York Center, if they come to Chicago. There would also be the sense of attending the same kind of service. Another outstanding reason for the change of name is that there is a decided resistance in Chicago to the terms, Divine and Christian Science. A change in the name of the Sunday services would be an advantage in this way. Mrs. Richie owing to a fast growing congregation has found larger quarters in the Blackstone Hotel. I was present at the first service held there, two weeks ago today. I agreed that the change in name would be a move that would work for the good of the cause. In the future the Sunday services of the Chicago center will be called, "The Church of the Healing Christ or Divine Science." The work of the College and all healing work will be carried on under the name of Divine Science.

I attended the meeting of the executive board held in St. Louis. Much good work was accomplished at this meeting. There are in the city of St. Louis four Divine Science churches, one of which is a colored church. Mr. Edgerton and I were taken out to Belleville, a small town; but we found here a thriving Divine Science center. There was an attendance of three hundred and fifty at our meeting.

I spent a number of days in Oklahoma City where fine work in unifying is being accomplished. There is a distinct coming together of the different groups of thinkers. It makes comparatively little difference about whether the name of Divine Science is being carried by all of these centers, if the Truth is being taught and practiced.

My return to the home people is a happy one, be assured. Your attitude is a wonderful stimulus to me. I am deeply grateful for the confidence that you place in me, and for the freedom to follow the leadings of the Spirit that is mine. I go forth confident of your loving co-operation, and I come back, to hear your "God bless you", spoken in the same loving tones.

Let us be thankful together that the love of God rules in our hearts toward all people, and in our affairs toward their highest accomplishment.

I close my eyes and dream a dream,
The Christ Mind speaks within,
All power is thine, as well as mine,
Rise up; from now begin
And clothe thy form by visions fair,
Built from a pattern true,
Thou art a King; thou art a God,
Arise, arise, it's true.

I close my eyes, and dream a dream,
What is the dream so true?
It's Youth, Youth, eternal Youth,
Has it not spoken to you?
I grasp at last the glorious Truth,
It's not a dream; it's true,
The Life, the Christ Mind reigns within,
And makes our bodies new.

—Clara A. Lucas.

"Your best moments are your truest."

Modernism Versus Fundamentalism in Divine Science

AS Divine Scientists, we so value harmony, conjunction, unity that I sometimes think we lose, just at this stage of our spiritual development, the educational stimulus of differing with our friends. Most of us, it is true, have become Divine Scientists following a period of storm and stress, wherein we have gradually freed ourselves from conditions of thought that had seemed to hamper us; and in our newly acquired freedom we glory in the sense of release from the opinions of others, no matter with what authority they are entrenched. Superficially speaking, "We swim in the ether of the Omni-presence," and are loath to be disturbed from this peaceful consciousness of unity with our fellows.

Why are we not content to rest in this state of intense inner happiness for ever and ever?

Just because it is static, I suppose, and Science, Divine or otherwise is supremely active.

When we are quite ready, not before, comes the recurrence of the desire for the renewed search for that deeper satisfaction of consciousness that does not divide itself from those with whom we are constantly in contact, and who have not been able and are not able seemingly, to think as we do.

It is then that we begin to realize that the give and take of sincerely differing minds is of great value, both to them and to us. Gone forever is our fear of wavering; the firmer their position, the greater—the benefit to our own; first, it makes us eager to know how and why they believe as they do and just why we believe as we do, secondly *we learn to think through*, and are not content to stop short with what we have been taught, and lastly, we are apt to gain a great respect for the processes of thought working in such an infinitude of ways. It gives us a wholly new sense of unity with all mankind, and the peace and the security of it are far greater than that earlier security in the harmony of those who think as we do.

This process in evolution of thought is in line with the Modernist rather than the Fundamentalist point of view. For after all the difference between them remains not so much a matter of doctrine, although the Fundamentalist tries to confine it there, as a primary difference in temperament which has existed from earliest time in man-kind, and which has not been limited to Christianity, although we have been able to study it more sympathetically, there than elsewhere.

There has always been the strictly religionist mind, seeing life and eternity in sole relation to creed or doctrine, and whatever cannot be allied to it or solved by it as non-existent; and the liberal mind, which is not strictly speaking, modernist at all, but a very ancient mode of thought which takes into its religion, strengthening it thereby, the science, the philosophy, the ethics that have been learned apart from it. Putting it even more simply, a mind which takes into a knowledge of science or philosophy the religious sense which in its inner meaning, religiare "to bind together," brings them into a harmonious whole.

Another contrast between fundamentalist and modernist is to be found in the terms, exclusive and inclusive. A few weeks ago these two terms were used to define certain principles in Christian and Divine Science by one of our leaders. The "exclusive" order accepted certain principles and refused others with a certain unbendingness that does not seem particularly modern today whatever it may have been once upon a time: the inclusive found a place for everything in God's world. Once fundamentalism controlled the religious field, anything outside of it, whatever else it was, it was not religion; today, the two methods of approach to life are recognized as one.

Can this be done in Divine Science? Is it being done? Do we accept the fundamentals of our belief in simple faith or do we know the reasons that lie back of our faith?

I know that there is a group among us who believe in the direct work of the spirit, and that rationalisation of belief is beside the mark.

But the youth of this age is led largely through and by means of his reasoning powers, and he must be fed at the same time with spiritual emotion. I speak on the behalf of youth.

Let us not permit the method of our belief to slip back towards fundamentalism by excluding any one of the many ways which some of us may want to follow to the same goal. That has been a fatal mistake which seems to overtake many organizations as they leave the enthusiasm of youth behind. Crystalization cannot be the fate of a vital belief; but we see from time to time, many beliefs that are preserved by dogma, and are left in memoriam of themselves at the greatest moment they have ever experienced.

It reminds one of a fly in amber. One may think what a beautiful fly it was! But that becomes fundamentalism, not insect life.—J. B. B.

In Each One We Rejoice

We wish to extend through the Weekly our heartiest greeting to Miss Anna Ethelynd Read in her new work in Sacramento, California. Miss Read was ordained to the ministry recently in the First Divine Science Church of Denver. We hear that her fine endeavor is meeting with a cordial response from her new friends. There is in our hearts deep rejoicing that one more of our number has gone out into the field of service; and there are also a host of loving thoughts from members of our Denver Center, surrounding Miss Read in her new work. She enters her ministry with the blessings of the many upon her, as well as with our confidence and co-operation.

My bark is wafted to the strand
By breath divine,
And on the helm there rests a Hand
Other than mine.

—Dean Alford.

Healing Department

For your Heavenly Father knoweth ye have need of these things.

Supply, success, and abundance seem to be the crying need of the hour; and the problem which many are trying to solve. How are we to meet it? As Divine Scientists we turn to our Basis: Omnipresence; *knowing* that God and God in action is *all* there is, and that Divine Love meets every need.

We are assured of *all* the blessings if we do our part, which is to *ask* and then believe or have *faith* that we *have* received, then give thanks especially for all manifest good. God is the source of *all* good; therefore of *all* supply (my supply). Turn *first* to God in every need and see God's abundance manifest. Claim your inheritance as a child of God. Refuse to see lack *anywhere* or in *anyone*. Poverty is a disease; *know* God's abundance and prove your gratitude by your *living*. Let us prove our faith in unlimited supply by *giving* of that which we seem to need; and trusting Divine Love to bring to us our own. Giving and receiving is Divine circulation and circulation is life. "There is no law to limit God's full expression in and through me." "Seek first the kingdom of God and his righteousness (right thinking) and all *things* shall be added."

Of God's fullness have *I* received without measure. As God is all presence and all power, then lack has *no* place, *no* power except in my error thought. "I put aside all *personal* effort and *personal* responsibility" and *trust God implicitly*.

STATEMENTS

I abound in the abundance of God.

I will see only abundance.

I will think only abundance.

"I will use my *manifest* abundance to the glory of God, and for the good of all

I will talk only abundance for myself and all others.

concerned."

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.

Address: Healing Department, Colorado College of Divine Science, 1819 East Fourteenth Ave., Denver, Colorado.

The Divine Science Weekly

Published and copyrighted by The Colorado College of Divine Science, 1819 East Fourteenth Avenue, Denver, Colorado, Nona L. Brooks, President.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1919.

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Yearly subscriptions two dollars. Single copy ten cents.
Foreign subscriptions two dollars and fifty cents.

IN GOD WE TRUST

In Appreciation

Mrs. Daisy Baum passed into The Greater Freedom on November the twenty-first, 1923. Her passing from the earth-life marks the transition of an unusually beautiful, helpful career. Mrs. Baum has been closely associated with the First Divine Science College and Church as a teacher, practitioner, and member of the College Board for many years. She numbers her friends by the hundreds. Mrs. Baum is dearly beloved by her patients and students. Her fine, true life of service stands out as an example of the true Christian life.

Mrs. Baum is the author of several books. "Studies in Divine Science", "Mental Helps to Spiritual Freedom", and "Individual Unfoldment" are widely read and have been the means of helping many to see the Truth of the Presence that is so very real to the author.

Mrs. Baum's teachings and writing are clear, direct, and simple. She is a deep student of Truth and a lover of all that is beautiful. To her God is everywhere, and to serve Him means living the Christ Life. The key-note of Mrs. Baum's life is struck in these quotations from her book, "Studies in Divine Science".

"I will love all things; I will bless all things; I will praise all things. I will sing unto the Lord a song of joy."

"I will dwell in love, and love forever dwells in me."

"I make my unity with Divine Goodness, and see it everywhere."

"I am controlled by the living, loving Presence that is with me now and always."

We are not saying farewell, dear friend and co-worker, for in the certainty of an unbroken Presence of Love, we are very close to you. We who know that God in action is all there is, know that we shall meet again and carry on the great Work of Love and Service in everlasting progression. We are with you in our love on the Illumined Path of Life Eternal.

"That which began in him was life itself.
That life was the light of mankind,
And that light has been shining in the darkness
And the darkness has never overpowered it."

—(Twentieth Century New Testament.)

Our Ability to Respond

NOT long ago I was among a group of Divine Scientists, who were guests at a luncheon of a Divine Scientist. Of course the conversation touched many subjects, and the basis of all judgment was from that of Truth as taught, in the books and periodicals sent out by the Divine Science College.

Two of those who serve in this home are interested in Divine Science. They attend many of the services, and read the Daily Studies and The Weekly. They have not had the opportunity of attending any of the Classes, and feel as all of us do when "we are new" in the thought.

After luncheon the hostess whispered to one of the guests that these two women told her that they were going to listen to everything the guests said, feeling that they would catch "some pearls of wisdom". And they should.

I wonder if Jesus was not thinking of those who feel they have not many opportunities to learn of "the way", when he said, "Let your communication be yea, yea, and nay, nay"; that is, simple, direct, pure, and easily understood.

And then I thought, "how little do we realize that each moment of the day, we are meaning something in the lives of those we meet. This is not egotism, but the truest humility."

Let us each question ourselves. Does my gloom make life difficult for someone? Is my conversation such that someone, eager for help, might feel, "Oh, what's the use? That one is talking of things she says are no Truth." Or do I go forth, greeting in my heart, Sons of God, knowing that each one who passes is being lived by the One Perfect Life, that each one is Love in expression? That this moment may be my only opportunity to meet THIS God-Expression, and so have the blessing of acknowledging God life *here*.

We often hear a wonderful sermon, an inspiring talk, but we do not half appreciate that each of us is a *living* sermon. As we live the things we say we believe, who knows but that someone will be quieted by our look of faith. Who knows but that someone will be cheered by our look of joy. Who knows but someone will think that the world is not so bad after all, because we have only kind thoughts.

Friends, each one of us is showing forth what we really believe. What are we showing?

R. B. S.

THEIR MESSAGE

ARMISTICE DAY

By Jane Dowling Foote

Weep not for us; we are content.

Conserve your strength to work and pray
And raise to Peace that monument

Whose cornerstone we died to lay.
Our gift was great; but you must give
A greater to complete the plan;

We died; now you must nobly live
To make man brother unto man.

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

Introductory to Prophecies and the Prophets.

LESSON XXXI

“THE most supremely original thing about the religion of the Old Testament is the place filled by the Books of the Prophets. In all other respects, the religion of the Hebrews was not unlike that of other Semitic races, but in the development of the prophet and of his writings it bears a unique position. The Prophets form the second division of the threefold Canon: Law, Prophets, Writings in the Hebrew Bible. In the English Bible, while they form the last books of the Old Testament, perhaps because it was held fitting that prophecy should occupy the last outposts of the Old towards the New, yet they have always stood together. There was indeed, every temptation to scatter them because of their various dates. Yet they have never been scattered.”

In this series of articles, the development of the prophetic spirit has not been neglected. We have found it in earliest times, pertaining to single individuals or orders who consulted the Oracle of God in primitive ways; through visions, in ecstasy or in sleep, and by signs and omens. (Both kinds were instanced by Balaam.) Of the signs, some were natural, like the whispering of trees, the flight of birds, the movements of stars; others were artificial like the casting of lots, still others were between the two, like the shapes assumed by the entrails of animals when they were sacrificed, and thrown on the ground. Again, we have seen that the prophet was often obliged to work a miracle or give a sign in order to convince them of his authority. We must remember that all this is not peculiar to the Semites but is common among all primitive peoples.

It is easy to be seen that in an office of such mingled possibilities everything depends on the moral insight of the prophet, himself; and it is just in this quality, that we find certain Hebrew prophets to be far superior to the prophets of Arabia or of Phoenicia, or indeed to the common run of “Nabi” in Canaan itself. Moreover the majority of Hebrew prophets were not of the order of the reflective visionary, but of the ecstatic and orgiastic dervish who was “frenzied,” “possessed,” terms constantly applied to him from the days of Elisha to those of Jeremiah. Therefore, we must remember that it is only in rare instances that some exalted personality is raised to the level of Great or Minor Hebrew Prophet, for all time. We have found examples in our study of both the man of God and of the ecstatic fakir or dervish.

Where does the term, Nabi (prophet), come from? Students of Bible Etymology tell us that it is found as a root in both Arabic and Assyrian, but that it seems to have come to the Hebrews in its Arabic form, nabaa specifying a speaker who discourses, not of himself but in place of another. There is nothing in its meaning that implies “for-telling the future” and that particular reading of the word probably came to us through its analogy with its primitive functions of Seer or Diviner. This is a case indeed when the lack of profound

scholarship, has led Biblical interpretation into a false route, and shows one the folly of reading the Bible with a lack of background material on which to build.

In the Hebrew, Nabi “he who speaks in the name of and as messenger of the most high” shows us that the only satisfactory explanation of the word is Arabian, and that we must suppose Arabia to be the original home of prophecy, and indeed the visionary and ecstatic elements which the Israelitish Prophecies overcame and cast off, savor of the desert.

In the prophets of the time of Saul “coming down from high places with a psaltory and a tabret and a pipe and a harp before them” we have a type of the original form of prophet on Canaanite soil, and in the priests of Baal in the time of Elijah, who danced round the altar, shouting and cutting themselves with knives, in order to make an impression on their god, we find a resemblance to Mohammedan Fakirs, or dancing and howling dervishes. Thus it comes, that the Hebrew word “hithnabi” to live as a prophet “has also the meaning, to rave, to behave in an unseemly manner.”—*Cornill*.

We find traces of this type in Elijah when it is recorded that he outran the king’s chariot on the road to Jezreel (I Kings 18:46) or when Elisha ordered a harper to play in order to arouse by music the inspiration for his ecstatic visions (II Kings 3:15).

The prophets of the ninth century are men of action. They are enthusiasts, but they are enthusiasts for affairs. They counsel and they rebuke David. They warn Rehoboam and they incite Northern Israel to revolt; they overthrow and they set up dynasties. They offer the king advice on campaigns. Like Elijah they take up against the throne the cause of the oppressed; like Elisha they stand by the throne, its most trusted counselors in time of peace and war. That all this is no new order of prophecy in Israel is plain from the continuance of the title Nebim, and from the facts that the ecstasy survives and that the prophets still live in communities. Their centers were the centers of national worship, Bethel and Gilgal, or the centers of government, like Samaria. They were called prophets or sons of prophets not because their office was hereditary but because they were members or sons of the guild of prophets. They probably all wore the mantle which is distinctive; some, the mantle of hair, others the skin of a beast.

“Religious ecstasy is always dangerous to the moral and intellectual interests of religion. The greatest prophetic figures of the period, though they feel the ecstasy, rise superior to it. We must recognize these dangers if we are to understand why Amos cut himself off from the guild and why Hosea laid such emphasis on the moral and intellectual sides of religion. (The prophet is a fool; the man of the spirit is mad for the multitude of thine iniquity. Hosea 9:7). Prophecy went through a struggle between the claims of its gods and the

claims of its patrons. The bulk of the prophets were dependent on the gifts of the common people, and in this we may find reason for the subjection of so many of them to the vulgar ideas of the national destiny."—*Cornill*.

Elisha died on the edge of the eighth century, and at his death they called him "Israel's Chariot and the horsemen thereof" so incessant had been his military and political vigilance. He was able to leave behind him the promise of a new day of peace and liberty, and it was during this period that prophecy changed from the defence of, to the criticism of the national life. In the half century between Elisha and Amos Israel rose from one to another of the great stages of civilization, leaving as it had left centuries before, nomad life for agricultural life but this time it was country life for city life. With the rise of the city came the development of literature, and the subsequent influence of the written word over the spoken word. In the parallel reigns of Uzziah and Jeroboam have been placed the writing down of the Epic of Israel, the Pentateuch, and the histories.

But whether written now or at an earlier date, the nation lived in their spirit, proud of the past, aware of their vocation, confident that their god would bring them victory. There was a great multiplication of sacred places and these were thronged for sacrifice and festival. The externals of ritual were much the same as in other Canaanite cults and the worship of Jehovah was invaded by pagan practices, so that the lowest of them all, wine and sex were licensed in all the sanctuaries of Israel, as testified to by both Amos and Hosea. Jehovah had no rival at this time as in earlier days: tithes were paid, the days of worship were observed with fidelity, pilgrimages were made to Bethel, to Gilgal, to far Beersheba. But to the mass of people, Jehovah was but the characteristic Semitic deity, jealous as to the correctness of his ritual, patron of his people, but indifferent to true morality.

The prophet thus became as Moulton calls him "the exponent of the people's conscience. This Interpreter of the ways of God to man for the first time unfolded the character of Jehovah, implicit in the old Mosaic Religion and submerged in the subsequent centuries of Israel's life in Canaan."

"It is no accident that the first appearance of genuine prophecy coincided with the first advent of the Assyrians. Historical catastrophes have invariably aroused prophesying in Israel, and for this reason the prophets have been called the storm petrels of history. The prophet possesses the capacity of recognizing God in history. He stands on his watch-tower and spies out the signs of the times, so as to interpret them to his people. Moreover he is the incorporate conscience of his people, bringing all things to light that are rotten in the nation and displeasing to God. The prophet of Israel as he is in his true character and innermost significance is a man who has the power to look at temporal things under eternal points of view, who sees God's rule in all things and who knows as the incorporate voice of God how to interpret to his contemporaries the plan of God and to direct them according to His will. This way alone leads to salvation; to reject it is certain destruction be the outward appearance of the nation ever so impressive."—*Cornill*.

Nowhere in Old Testament History is the victory of true religion over the world, and its power to rise superior to all human vicissitudes and bestow a hope and a peace which the world cannot take away so clearly manifested as in this great achievement of the prophetic word.

The period between Amos and the Return from Captivity is the Golden Age of Old Testament History.

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G. Adam Smith.

Cornill.

The subject of the next lesson—Amos and Hosea.

A New Divine Science Church in Los Angeles

There is most heartening news from Mr. Greenbaum of Los Angeles. Mr. and Mrs. Greenbaum have been leaders of "The Open Vision School of Truth" in Los Angeles. We are glad to be able to give you the good news in Mr. Greenbaum's own words.

"Our two and one-half years work here is about to bear fruit. We have distributed and sold a large quantity of New Thought literature, ninety per cent of which has been of the Divine Science character. Our teachings and lectures are based upon the Omni principle, and it has brought to our friends (practically all of whom were strangers to us two years ago) the contrast between the deduction of Oneism and those of dualism. The tendency toward monism is growing here, slowly but nevertheless surely, and it develops with it a reaction against undue emphasis upon side issues or non-essentials."

"During the time we have been here we have been planting the seed of Divine Science, and it appears now that we have enough friends and students to organize a church. This step is now about to be taken, as you will see by the enclosed notice, which is evidence of our unfailing appreciation of and loyalty to the Divine Science teaching and organization; and I must add that it does seem a most fitting token for the Thanksgiving season."

The notice reads, "A conference of friends and students interested in Divine Science, and who desire to co-operate for the purpose of establishing the Divine Science movement in Los Angeles and other cities of Southern California, will be held on Sunday, December second, at 3 p. m. at 1721 South Union Avenue. It is our purpose at this meeting to organize 'The First Divine Science Church of Los Angeles.'"

The blessing of the Lord is making it rich. Thoughts of hearty co-operation leave the hearts of the Denver Divine Scientists to strengthen the organizing of "The First Divine Science Church of Los Angeles." The Western Coast is showing forth a plenteous harvest. Seattle, Portland, Tacoma, Sacramento, Oakland, Los Angeles, San Diego have Divine Science centers and colleges.

"The noblest thing you ever did, the noblest emotions you ever felt, the deepest and tenderest and most self-sacrificing love ever in your soul—that is your true self."

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STUDENT GROUPS

ALTON, ILL.—Harry L. Paul, Practitioner, 401 Henry St.

BROOKLYN, N. Y.—The Divine Science Efficiency Club, Mrs. W. F. Clark, Speaker, Hotel Bossert.

DETROIT, MICH.—Leader, Alice V. Davis, 48 Ferry Ave. West.

GRAND JUNCTION, COLO.—Leader, Mrs. Emma Chester, 220 N. Eleventh St.

THE HAGUE, HOLLAND.—Leader, Miss M. Rollandet, Archimedes St., 87.

KALAMAZOO, MICH.—Leader, John A. B. Hargrave, 523 South Burdick St.

NEW YORK CITY.—Leader, Mrs. Rosalie M. Beatty, Ph.D., 164 22d St.

NYMEGEN, HOLLAND.—Miss Y. van der Chys, Heyden Ryck St., 15.

PUEBLO, COLO.—Leader, Mrs. J. Will Johnson, 701 W. Eighteenth St.

RENO, NEV.—Leader, Mrs. Martha Krueger, 212 E. 6th St.

SACRAMENTO, CALIF.—Leader, Jeannette Laurence, 918 Mission Way.

SILVER CREEK, N. Y.—Leader, Mrs. C. A. Lanphere, 1 Tew St.

TOPEKA, KANS.—Leader, Mrs. W. H. Davis, 903 Western Ave.

WASHINGTON, D. C.—Leader, Mrs. R. J. Field, 1765 Euclid St.

WASHINGTON, D. C.—Leader, Ada Rainey, The Altamont, 1901 Wyoming Ave.

CHURCHES, COLLEGES AND CENTERS

BELLEVILLE, ILL.—FIRST SOCIETY OF PRACTICAL CHRISTIANITY OR DIVINE SCIENCE, Miss Emma Stolberg, leader.

BOSTON, MASS.—SCHOOL OF DIVINE SCIENCE, 126 Massachusetts Ave., Mary Thayer, leader.

CHICAGO, ILL.—DIVINE SCIENCE COLLEGE OF ILLINOIS, 1010 Hartford Building, 8 So. Dearborn Street. The Church of the Healing Christ, (Divine Science), The Blackstone Hotel, The Rev. Alice R. Ritchie, D.S.D., and Frank G. Ritchie, leaders.

CLEVELAND, OHIO.—TRUTH CENTER OF DIVINE SCIENCE, Room 725, Hickox Building, Mary A. Prince, leader.

DAVENPORT, IA.—SCHOOL OF DIVINE SCIENCE, McCullough Bldg., The Rev. John Doerserich, minister.

DENVER, COLO.—COLORADO COLLEGE OF DIVINE SCIENCE, Nona L. Brooks, D.S.D., President, 1819 East Fourteenth Avenue.

FIRST CHURCH OF DIVINE SCIENCE, 1819 East Fourteenth Ave., The Rev. Nona L. Brooks, minister.

LOS ANGELES, CALIF.—THE OPEN VISION SCHOOL OF TRUTH, 1721 South Union Ave., Rev. Leon and Mrs. Nettie Greenbaum, leaders.

MILWAUKEE, WIS.—FIRST DIVINE SCIENCE CHURCH, corner 18th and Monroe Sts.

NASHVILLE, TENN.—Leader, The Rev. Elizabeth M. Chester, D.S.B., 307 Commercial Club.

NEW YORK, N. Y.—FIRST DIVINE SCIENCE CHURCH, Hotel Waldorf-Astoria. Rev. W. John Murray, minister.

OAKLAND, AND PIEDMONT, CALIF.—FIRST DIVINE SCIENCE CHURCH AND CALIFORNIA COLLEGE OF DIVINE SCIENCE, 45 Jerome Ave., Piedmont, California. Rev. Ida B. Elliott, President. Reading Room, 407 Central Bank Bldg., Oakland, California.

OKLAHOMA CITY, OKLA.—FIRST DIVINE SCIENCE CHURCH, 1313 N. Hudson St., The Rev. Ethelyn King Reese, minister.

PHILADELPHIA, PA.—CHAPEL OF TRUTH, DIVINE SCIENCE, 1507 Walnut St., Mary L. Butterworth, leader.

PORTLAND, ORE.—FIRST DIVINE SCIENCE CHURCH, Tilford Bldg., Tenth and Morrison Sts., Rev. T. M. Minard, minister.

SAN DIEGO, CALIF.—THE HOUSE OF BLESSING, 2109 Second St., Myra Freneyar Wiseman, founder and minister.

SEATTLE, WASH.—SEATTLE COLLEGE OF DIVINE SCIENCE, Mrs. Mary Jennings, Chickering Bldg.

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ST. LOUIS MO.—THE MISSOURI COLLEGE AND CHURCH OF DIVINE SCIENCE, 3617-19 Wyoming St., Rev. H. H. Schroeder, president.

ST. LOUIS, MO.—NORTH SIDE SOCIETY OF PRACTICAL CHRISTIANITY OR DIVINE SCIENCE, 4300-6 Gano Ave., Cor. Carter Ave., Rev. Chas. Schlag, minister.

ST. LOUIS, MO.—SECOND CHURCH OF DIVINE SCIENCE, (Unity Center), Cabanne Branch Library, Union and Cabanne Avenues, Paula Verdu, leader.

TACOMA, WASH.—402 N. Eye St., Rev. H. Victor Morgan, minister.

TOPEKA, KANS.—THE TOPEKA TRUTH READING ROOM, 111 West 6th Ave.

UTICA, NEW YORK.—Morrison P. Helling, Home of Truth, 5 Hobart Street.

WASHINGTON, D. C.—NATIONAL SCIENCE OF TRUTH ASSOCIATION, 22 Jackson Place.