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# *The* **CHRISTIAN SCIENCE JOURNAL**

**FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY  
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK  
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"**



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# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but  
mighty through God to the pulling down of strong holds"*

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Volume XXIV

AUGUST, 1906

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## REGARDING THE BELIEF IN MATTER.

SAMUEL GREENWOOD.

NOTHING is more frequently misunderstood regarding Christian Science than its attitude towards the phenomena of what is called material creation. The bald statement of the unreality of matter might cause a state of consternation in the thought of some people who are inquiring into Christian Science, though the premise from which this conclusion is logically drawn; viz., that God, Spirit, is infinite, is generally accepted by them. Not having thought out the logic of this deduction, they jump to wild conclusions which have no relation to Christian Science teaching at all. Admitting the premise with which Christian Science starts, they could well afford to thoughtfully analyze what may logically be deduced therefrom. The conclusion of Christian Science being properly drawn, the fault, if fault there is, must be with the premise,—a premise, be it remembered, that is not peculiar to Christian Science, but which is commonly accepted by other Christian denominations, and before their time by the Jewish nation.

To assume because, scientifically speaking, there is no matter, that therefore man has no body, or that there are no trees, flowers, stars, sea, or sky, or any of the other things that make up the phenomena of the universe, is to assume regarding Christian Science teaching what is altogether foreign to it, and what no Christian Scientist believes. When Christian Science declares the nonentity of matter it does not figuratively take a sponge and wipe the

slate of the universe clean, leaving only a blank where before had been the lovely forms of nature, and the difficulty in perceiving this point pertains to one's mental education or process of reasoning. To the thought that conceives of nothing as substantial except as it is material, the suggestion that there is no matter at all seems to take away the very foundations of the universe and plunge creation into chaos, while in fact the teaching of Christian Science reveals the harmony, consistency, and permanence of real being, the knowledge of which has ever eluded the search of the materialist.

The statement that matter is unreal because God is Spirit and constitutes the all of being, is a correlative of the statement that darkness is unreal because God is light. And yet darkness is generally accepted as intrinsically unreal, as representing a lack of something rather than its presence, as a shadowy appearance, without solidity or tangibility, which interferes more or less with the normal perception of things, according to its density. To the material sense of sight darkness is just as real as are other manifestations of matter to the material sense of touch, hence if these senses are equally reliable and trustworthy the conditions cognized by them are equally true or untrue.

Material darkness, the accepted prototype of mental unenlightenment, is practically a state of material ignorance through which the facts and relations of things are but faintly perceived. In like manner may not matter itself be called a state of ignorance concerning reality, a mental shadow through which the actual objects of creation are but dimly discerned or apprehended? In other words, does not matter represent the ignorance of mortals regarding the existence of Spirit as the infinite creator, and of His works or ideas as spiritually manifested, and hence spiritually substantial and discernible?

This is clearly seen in the case of mortal man himself. As with light and darkness the degree in which one is present is in keeping with the degree to which the other is absent, so in the human consciousness the presence and the control of the material or the spiritual concept of being is according to the absence of the other. The results of these opposite states of thought are described in Scripture as the fruits of the flesh and the fruits of Spirit, conditions which cannot be present simultaneously in the same individual.



God is the cause of one only of these states of consciousness, and hence the other can have only a speculative existence.

Darkness has no effect upon light, its seeming obscuration of which, to human sense, results from the departure and not from the banishment of light. Light on the contrary destroys darkness, rendering it absolutely non-existent in its presence. Likewise the belief in materiality and evil has only a negative relation to the real being of man, and occupies the vacuity in human thought which we may correctly designate as ignorance of spirituality and goodness. The material concept, then, with all its varied phenomena, represents only what appears to mortals to exist in the absence of the spiritual or divine concept. Otherwise stated it represents the lack of being,—that is, nothing.

It is certain that if mortals perfectly understood that Spirit, God, is infinite, and is the only creator, origin, substance, and Life of man, they would not conceive of themselves, as they do, as made up of so much flesh, blood, bones, nerves, and brain-stuff, and as filling up their measure of existence with a mixture of pain and sorrow, care, anxiety, anger, strife, vice, passion, and sensuous, unsatisfying pleasures. Instead they would conceive of man as spiritually formed and sustained, existent in Mind only, and as made up of those divine qualities of love, joy, peace, purity, righteousness, honesty, goodness, and so on, qualities which are never discordant, which never lead men into sin, which never suffer, sicken, or die, and hence which constitute the real immortal man. Experience shows that when men learn to know even a little of divine Mind, they cease to depend on material evidence to the same extent as formerly for their knowledge of what man is, and the betterment of their conditions which this brings is continuous evidence that they are gaining the true knowledge of man.

Is it not apparent that if men knew all they might know or ought to know about man as God's "image and likeness," they would rise in that very knowledge above the flesh and evil as their Master did? Jesus' experience proved such knowledge and progress to be possible, and his teachings point out their necessity in order to fulfil the purpose of Christianity. This possibility is proved in part every time a man overcomes any evil with good, every time he conquers or rises above his animal propensities through his growth in purity and spirituality. These partial demonstrations prove that the whole is possible, and that therefore

the continued existence of mortals in sin and suffering is accounted for by the fact that they do not yet know all that pertains to the perfect man. The belief in matter represents man as what he ought not to be, and is therefore a temporary condition enduring only so long as the individual's ignorance of Truth shall endure.

The process whereby mortals put aside their fleshly concept, or in the words of Paul "put off the old man," and reach a purer and holier state, is entirely a mental process, although the effects are seen in the physical conditions or environment. If angry or hateful thinking can disturb digestion and induce physical disease, as physicians generally allege, is it not evident that material man, so called, is only a mental concept, or outline, materially tangible in mortal thought but always susceptible to that thought's fluctuations, whether good or bad? Is it not clear that in his every habit and custom man is more than a piece of matter, however symmetrically it may be formed, more than an aggregation of material elements that are constantly changing? Is it not clear that even the human consciousness is larger, more extensive than the human figure, and that the human intelligence is not less than a handful of brain matter, but immeasurably more? Admitting these things, as we must, is it not clear also that material forms and things are but thought figures which the human mind holds within and not without itself? Mortal man is not within his stomach, but his stomach is in the mental picture of himself which he holds within his thought, hence his thought-action rests upon it and produces good or bad effects according to its kind.

It is claimed that man is materially conscious and intelligent because the sensations of pain and pleasure seem dependent upon material conditions, but the fact is overlooked that the human mind and not matter has first planned the sensation, has planned the causes leading thereto, and then must admit the results before they can be recognized. We can have no concept of anything except as it enters into our thought, and all that is included in thought is mental. We talk about matter, about its properties, elements, qualities, forms, etc., yet all this is only what we *think* about an unknown quantity or condition. Matter has not named itself matter. This is a name which human thought has attached to its belief in an existence and creation apart from Mind, God. If this thought were fully enlightened re-

garding the infinitude of Mind, it would have no concept of matter left. It would pass away as does a shadow before the light. Admitting that such enlightenment is possible, we must admit that what is called matter is a condition dependent upon ignorance of Mind for its apparent existence and continuity.

The material concept and spiritual man are opposite. They cannot mingle or fraternize, and are not co-existent but mutually antagonistic. Nothing evil can be scientifically conceived of as belonging to or emanating from spiritual man,—that is, the man whom God created in His own likeness. All that can be conceived of as evil relates to what is called material man, or to the material concept of being, and to nothing else. How, then, can matter be the substance with which God fashioned His own likeness, and with which He made the universe? How can matter be substance and Spirit shadow, when the former includes all that is known as evil and the latter is the origin of all that we know or can know of good?

Matter cannot be God's medium for the manifestation of beauty, for it has not the permanence needed to sustain it. The decaying flower is not the perfect idea, however beautiful it temporarily is, for beauty is the expression of the perfect and cannot therefore lapse into ugliness. When the material flower dies and decays, material sense says that its beauty has gone, but this decay indicates that the human concept, though partially true and beautiful, was incomplete, and that it was incomplete through ignorance of what the perfect idea is. The flower that decayed and lapsed into dust was not the real, else it would have remained permanently in its place, to be "a joy forever." It is the same with all that is called the material universe; matter is everywhere doomed by its own law to decay and is unable to present any idea of perfection. It is represented in Scripture as that which must pass away entirely before the new heaven and new earth appear. Is it not, then, a state of human ignorance regarding the real earth and heaven and man, and is it not this ignorance and not material substance which must pass away upon the recognition of Truth, the true God and His eternal works?

Materialism is utter darkness as far as spirituality is concerned. It contains no truth essential to salvation and hence has no relation to Christianity. Apart from it there could be no cognizance of mortality or of any of the vicis-

situdes of human existence. Apart from it there is no concept or manifestation of disease or decay, either in man, tree, or flower. All the sadness and pain and misery of earthly sense come to mortals from the material side and have no recognition apart from it. What, then, is the inevitable conclusion but that materiality has no relation to God, Spirit, has no participation in His image and likeness, and does not express immortal beauty and perfection. In all the ages of belief in matter, it has never imparted to them one iota of permanent joy nor one righteous motive; it has not given them one throb of compassion, nor one heart-beat of love, nor one purifying influence. What place, then, can it occupy in the thought or the knowledge of God, in whose presence is "fulness of joy," whose truth is a "shield and buckler" from all evil, and who sent His Son to redeem mortals from the very conditions which their belief in materiality necessarily includes? How better can we designate its presence in human consciousness than as a lack of apprehension respecting truth,—the spiritual reality of being; that is, the being in which there is no knowledge or experience of sin, mortality, or discord?

The extent to which Christianity is successful is the extent to which it spiritualizes thought. Hence to get away from materiality is not to get away from truth but from error. St. John tells us that "all that is in the world [material], the lust of the flesh, and the lust of the eyes, and the pride of life [material], is not of the Father." This summing up of the material concept of life as not of divine origin, and as eventually passing away, denotes its unsubstantiality as well as its false and evil character.

Matter does not reveal the Godlike perfection of man, nor the beauty and permanence of creation, but hides them. It does not bring out the good qualities of men, but conceals them with bad ones. It makes men selfish instead of loving, hateful instead of kind, enemies instead of brothers, sick instead of well, mortal instead of immortal. One might know all there is to be known concerning matter, he might know all that all the scientists of all the ages have ever discovered concerning it, and yet be in complete ignorance of the first fact concerning Spirit, God. Is not, then, the truth of Christian Science teaching clearly evident, that matter and Spirit are not two realities occupying infinity, and both entering into the nature of man, but that the condition represented by matter is a condition of mental ig-

norance or lack of knowledge concerning the things of Spirit? And does it not necessarily follow that the more spiritual our thoughts become, or the more we understand of Spirit, the more spiritual and less material will all creation appear to us?

The practice of Christian Science demonstrates that human salvation is characterized and accomplished by a change of thought and not by a change in matter. The healing of disease by Christian Science shows how a transformation is effected in what is called a physical condition by changing the sufferer's thought, when there has been no material application whatever. Mortals know only what is embraced in their thought, whether it be health or disease, purity or sin, heaven or hell. Following up the material thinking of generations, accepting their deductions from wrong premises, and their wrong deductions from right premises, all that appears to them of man and the universe is seen through these material concepts, which present everything as material instead of spiritual. Looking at man from this material viewpoint we think we see him as a corporeal personality, as a discordant and dying bit of flesh, as the victim of mischance and misfortune, and subject to all the evils that are held in human thought. Christ Jesus came to separate the human concept of man from these errors, and to present him in his original, immortal, perfect state as the child of God, Spirit. This transition from the material to the spiritual, from evil to good, from mortality to immortality, is the salvation which Jesus offered, and which he toiled and suffered with such sublime patience and self-sacrifice to bring to human recognition and acceptance. He did not come to save mortals from real things but from delusions, from their wrong knowledge, from the things which God did not make. He came to teach them the things which they did not know; that is, the knowledge of spiritual life and truth. It was said of Jesus, "Never man spake like this man," and that he taught "as one having authority." It is admitted that he knew more of the Truth and Life of man than any other before or since. He so understood the Science of being as to destroy sin, sickness, and even death, and yet he never taught his disciples that they lived in and of matter, he never taught them physiology, anatomy, or material hygiene, he never taught them that man is an animal, that he was evolved from mindless, inert matter, or that he has any other intelligence

than Spirit. But why not, if these things are true and represent the true knowledge of being? Why not direct mortals to matter, if through it they must learn to know themselves and God?

Paul said that "flesh and blood cannot inherit the kingdom of God," and hence matter can have no place there, however strongly its claims may be upheld and defended as being the substance and life of man. The low estimate which the inspired Scriptural writers placed upon materiality, as well as Jesus' own teachings, sustain Paul's statement, and should prove sufficiently that matter did not enter into God's creation, and that it stands for that which man ought not to know, since material knowledge brought woe and suffering and death. Its co-existence and co-action with evil should utterly condemn it, and least of all should Christians seek to rehabilitate this false condition as the genuine man or that genuine creation, or as that from which life springs and by which it is maintained. If man would know himself truly, it must be as God knows him; that is, as God made him, and not as material sense would picture him, in sin and disease and mortality. All the wisdom of the material world is "foolishness with God," for all that men may know materially cannot teach them the first letter of the alphabet of spiritual knowledge or Science. According to Scripture, God can only be spiritually discerned or understood, and God comprises all that man may ever know of Truth.

Jesus condemned the fruitless fig-tree and it withered, and hence the material tree did not manifest to him the true idea. The beauty of the flower shines through its material mask much as the sun shines through the cloud or the morning mist. The beauty of the true idea or reflection of the infinite is so resplendent that mortals are enraptured and amazed at even the filmy glimpse they get of it through the "veil" of materiality. Their mistake has been of confounding the real thing with the veil which well-nigh conceals it, and hence they have supposed that what they see as material men and nature, short-lived and transiently beautiful, are the real works of God. Could they but emerge from their material thought and discern things spiritually, they might gaze with sight undimmed and unobstructed at the beauty of Divine creation in all its glory and immortality.

Christian Scientists do not believe that they have no

bodies, or that there are no trees or flowers or sky. On the contrary, they are working for the redemption of their human sense of body, and they find that as they study and practise this Science of spiritual being they have better bodies than they had before, and that they see more beauty and reality in all the objects of nature, including man. They realize that this improvement has come to them in proportion as their mental belief in matter as substance or power has diminished and their knowledge of spiritual truth has increased.

The statements about the unreality of matter are easily made, and if Mrs. Eddy, the Discoverer of Christian Science, had left the question there, she had not benefited the world more than others; but Christian Science, as elucidated in its text-book, *Science and Health*, offers the rules by which these statements may be understood and demonstrated. The wonderful healing of disease of all kinds, as well as of poverty, sin, and sorrow, and the deliverance from all phases of misfortune and misery, which Christian Science has accomplished, has been in demonstration of these statements as to the unreality of matter and the allness of God, Spirit. This is the sum and substance of Christian Science, the Science of being, and bases all the student's practice. It is evident that if a knowledge of God is essential to our salvation from evil,—and Scripture teaches that it is,—then there must come a time in the individual's experience when he begins to turn away from materiality to learn life spiritually. When mortals know nothing but God, Spirit, they will know nothing materially, they will have reached the ultimate of human knowledge as contained in the truth of the allness of God, and will be no longer mortal but immortal. Then will be demonstrated the absolute truth of what is taught in Christian Science; namely, that God, Spirit, is all; then there will be no belief in matter.

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## "THE LIGHT OF THE WORLD."

RICHARD P. VERRALL.

[Spiritual] Nature is the glass reflecting God, as by the sea reflected is the sun.—YOUNG, *Night Thoughts*.

The [mortal] mind is like a double mirror in which reflections of self within self multiply themselves 'till they are undistinguishable.

J. H. NEWMAN, *Grammar of Ascent*.

**I**N the first part of St. John's Gospel we read that "there was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe." We are shown in Christian Science that the "Light" to which John referred was not the personal Jesus, but the incorporeal Messiah or Christ. In fulfilment of the Baptist's prophecy, the great Teacher later announced himself as "the light of the world," saying, "He that followeth me shall not walk in darkness, but shall have the light of life." Again, in his Sermon on the Mount, Jesus informed his hearers that in so far as they were faithful to his teachings, they also would become "the light of the world," adding, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

It is manifestly the duty and privilege of all professing Christians, therefore, to be the light of the world. To this end Christendom has been striving since the days of the early Church. Such pious and devout men as the great St. Augustine, "the most illustrious Latin Father of the Church," and later the beloved St. Francis of Assisi, who devoted his life to the service of Christ, were splendid examples of light shining in darkness, which the darkness comprehended not; yet, according to history, in spite of their personal goodness and devotion to the Church, their prayers were seldom instrumental in healing the sick. They knew full well that Jesus, the Founder of Christianity, had said, "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover;" yet, try as they would, they could not meet this particular test of applied Christianity, and in their bodily sufferings turned to matter for relief. Now that the power to reflect the healing Light has again been discovered, thanks to the purified life and patient labors of our honored Leader, Mrs. Eddy, we can drink anew at this fountain of spiritual healing.



As electricity was known to mankind long before its phenomena had been practically made use of, so too the spiritually illuminating power of the Christ-mind had been known to exist, though few attempted to avail themselves of it and none knew its Science. In his epistle to the Corinthians, Paul clearly foretold the ultimate emancipation of the human sense from the bondage of materialism when he said, "Where the Spirit of the Lord is, there is freedom. And all of us with unveiled faces, see, as if reflected in a mirror, the splendor of the Lord, and are being transformed into his likeness, from one degree of splendor to another" (Twentieth Century New Testament).

The phenomenon of the reflected image in water so frequently seen in photographic effects has often been used as type and symbol of the spiritual reflection of God by His creatures. That surface of water which reflects an image most distinctly is perfectly calm and free from impurity. So, too, the consciousness of man must be calm and pure and free from impurity in order that it may reflect the divine Mind. The commands, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and have that mind "in you, which was also in Christ Jesus," are proofs of our inherent capacity to image the Mind of our Father in heaven.

Jesus well knew that the human sense of his followers was clouded with worries and disturbed by fears. His first step was to expose these errors, and then heal them with his unbounded reflection of Love. In the Sermon on the Mount, Jesus enjoined his followers to take no thought for the things of the morrow, "for the morrow shall take thought for the things of itself;" saying in substance, If you will stop worrying about your material bodies and will understand that Spirit is the only source of supply, you will then find yourselves in the right mental state to reflect the love of your heavenly Father.

Solomon has said, "As in water face answereth to face, so the heart of man to man," and in her spiritual interpretation of the passage "Lead us not into temptation, but deliver us from evil," in the Lord's Prayer, Mrs. Eddy gives the meaning as "Love is reflected in love." This also agrees with another saying, in which Jesus declared, "Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." The above teaching emphasizes the need of using

our light if we would keep in touch with the great Source from which light flows.

Tait, the noted Scotch physicist, informs us that "a perfectly reflecting body is one which cannot absorb any ray." Black, we are told, reflects no light because it absorbs every ray. From this may we not logically conclude that a perfectly reflecting spiritual consciousness is one which manifests nothing but the image of God, which does not absorb or fail to give out, every ray of the divine likeness.

"Deflection," according to the Century Dictionary, is "deviation from the right, regular, or expected course of action or thought." The purpose of Christian Science is to teach us how to reflect the likeness of true Being. Its first step is to undermine the time-honored belief in the reality of evil and to exalt Mind as the Saviour of mankind. In order to demonstrate the blessings of Christian Science, we must first awake to recognize the illegitimate nature of evil, and see through its false pretensions. When we learn that good alone is real and that man is not matter but spiritual consciousness, we can then realize that we have the right to reject all evidence of evil, on the ground that it is false, hence, unreal.

The art of spiritual reflection requires no special talent or skill, but can be cultivated by all who sincerely desire to know and live the truth. The seed of Truth, if planted in the soil of an honest and good heart, as we are told by Jesus, will produce an hundredfold.

After studying the Bible in the light of Christian Science, we are led to the conclusion that the divine reflection is the only scientific and satisfactory healing power for mankind, and this power can be applied only as we become pure in heart. "Then shall the righteous shine forth as the sun in the kingdom of their Father;" and "the elements [of mortality] shall melt with fervent heat." But unto those who have conquered the image of the beast (finite personality) "shall the Sun of righteousness arise with healing in his wings," and they will sing with the psalmist, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

[Written for the *Journal*.]  
“CONSIDER THE LILIES.”

BEN. HAWORTH-BOOTH.

O FAIR white sisters of the field and fell,  
With your sweet-honey lips thus laid on mine,  
In world-forgetfulness I fain would tell  
Of Him, my Father-Mother God and thine,  
And breathe the while a word of praise and prayer divine

Have you, as I, a consciousness of Him  
Who is the center and circumference  
Of earth and heaven? and is He clear or dim  
To your white lids of sainted innocence,  
Who is our Soul and source, creator and defence?

Each flower a secret hath, beyond the ken  
Of earth's philosophers; the gifts of God  
Are multifold, and have their origin  
Beyond the cloistered darkness of the sod,  
In Wisdom's secret cell by mortal feet untrod.

At morn the lamp of Love is in the sky,  
At eve the crescent of the lovely moon,  
The nightly miracle and mystery  
Of stars is painted on the still lagoon:  
Yet all as flowers shall fade, O Lord of heaven, how soon!

Consider then the lilies, how they grow,  
That toil not, neither do they spin;  
And when we touch their lips of love and snow,  
Think of their purity and peace within,  
Their source of secret sweets, their ignorance of sin.

Wear their white raiment, as the robe of Truth,  
Unsoiled, immaculate, and glistening:  
Like them, may we renew perennial youth,  
Regenerate, at Life's eternal spring;  
And, satisfied, arise, to Love's awakening.

## THE SACRED RECORD.

JUDGE L. H. JONES.

ONE of the greatest obstructions to an intelligent, rational, and systematic interpretation and understanding of the Bible has been, and is yet, indeed, for many people, the hard and fast notions which have been entertained on the subject of the literal or verbal inspiration of the Bible, its absolute inerrancy, and the almost superstitious veneration and awe with which the book has been regarded merely as a book, a feeling which, in some instances, seems to fall little short of fetishism. There are those who appear to take it for granted that our good King James version, with its division into books, chapters, verses, etc., must have been received from God pretty much as we received it from our ancestors. Most of us, however, are more or less familiar with the history of our English version. We know how it was first translated from foreign and dead languages into the English of the common people by Wycliffe and his associates, by Tyndale and others; with what fidelity and consecration of purpose these heroic men labored, against almost incredible difficulties, and at the imminent risk of their liberty and even their lives, in order that Englishmen everywhere might enjoy the privilege of reading the Word of God in their native tongue and around their own firesides. But with the earlier history of the sacred text and its gradual formation into our present Bible it is quite different. Not so many of us are aware, for instance, that so far from the books of the Old Testament having been dictated at one time to their ostensible authors by the Holy Spirit, as is commonly supposed, probably not one of its historic books was wholly written by the author whose name it bears, and many of its books bear evident marks of having been composed by many authors at different and greatly divergent periods of Hebrew development. Prof. S. R. Driver (*An Introduction to the Literature of the Old Testament*, p. 3) says,—

“The historic books of the Old Testament form two series; . . . no entire book in either series consists of a single original work; but older writings or sources have been combined by a compiler in such a manner that the points of juncture are often plainly discernible, and the sources are in consequence capable of being separated from

one another. . . . The authors of the Hebrew historical books—except the shorter, as Ruth and Esther—do not *rewrite* the matter in their own language; they excerpt from the sources at their disposal such passages as are suitable to their purpose, and incorporate them in their work, sometimes adding matter of their own, but often (as it seems) introducing only such modifications of form as are necessary for the purpose of fitting them together, or accommodating them to their place. The Hebrew historiographer, as we know him, is essentially a compiler or arranger of pre-existent documents, he is not himself an original author.”

The book of Genesis is an example in point. It and the Hexateuch of which it is a part are now clearly discerned to be composed of three great divisions, each contributed by different writers. The first embraces the first chapter of Genesis and to verse four inclusive of the second chapter, and other portions of the Hexateuch. It is known as the Elohist division because it uses the word Elohim for God; and it is also designated by the letter P, which stands for Priest Code, because it prescribes certain ceremonial regulations, rituals, etc. Then there is the Jahvistic division, in which God is always addressed as Jahve, Jehovah, which is designated by the letter J; then the second Elohist division, which, while using the name Elohim, yet resembles the Jahvistic writings, with which it became combined at an early date, and the two are designated by the letters JE. Inasmuch as the first Elohist or P narrative embraces the first chapter of Genesis, which describes man as created in the image and likeness of God, and God as pronouncing “very good” all that He had created; and, on the other hand, the Jahvistic or JE narrative includes all that portion which represents man as created out of dust, and the equally crude and materialistic concept of a garden of Eden and man’s expulsion therefrom, it cannot fail to be a matter of interest to Christian Scientists to observe the relative estimate in which the two narratives are held by learned men of our times who have written critically on the subject. Professor Driver thinks the two chapters of Genesis “contain a double narrative of the origin of man upon earth,” which are conflicting and irreconcilable. So with Dillmann (Dillmann on Genesis) who says,—

“Genesis, like the rest of the Hexateuch, notwithstanding that in it a distinct literary plan is carried out, is not the

uniform work of a single author, but is a combination of several works which at one time circulated independently. . . . There are found in it all sorts of seemingly needless repetitions; . . . also two or more accounts of the same thing, not merely such as might, with a stretch, be explained by supposing that the author actually assumed different occurrences, or wished to indicate the wavering of tradition, . . . but also such as mutually exclude one another, because the thing can have happened only once, or in one way (*e.g.*, on the course of creation, chs. i. and ii.; on the number of animals taken into the ark, etc.). . . . ”

Referring to the writing P, the Elohist narrative designated A by Dillmann, he continues,—

“Its treatment of the material is pre-eminently of an erudite character, resting upon research, calculation, and reflection, and turning to account various stores of knowledge, but with a strong tendency to systematize. Its manner of speaking of God is austere and worthy, and makes no use even of the belief in angels, still less of that strongly anthropomorphic style of thinking and speaking which came so near to being mythological, and which poets and popular speech delight in.”

Speaking of the author of this narrative, Professor Driver says,—

“His representations of God are less anthropomorphic than those of J or even of E. No angels or dreams are mentioned by him. . . . He speaks of God as appearing to men but gives no description of His appearance, and God reveals himself to men simply by speaking to them.”

On the other hand, compare what the scholars say of JE, the second Elohist division,—thus (Dillmann):—

“Section 4. Representations and legends current among his fellow-countrymen undoubtedly supplied our author with the material substratum for the presentation of his thoughts. . . . But further, the conception also of a garden of God, and of what belonged to it, undoubtedly preceded and was adopted by our author. From the Old Testament, certainly, this cannot be proved directly, since the references elsewhere to the garden of God are dependent upon the present narrative. But the description of our author indirectly shows that the conception can neither be his own idea, nor could it have developed originally on Israelitish soil. A garden on earth, into and out of which God goes as in His own proper dwelling, and where divine blessings (good

things) are bestowed in the fruits of the trees, diverges seriously from the strict way in which the Bible elsewhere speaks about God and divine things. . . . We feel ourselves thereby involuntarily transported into the circle of ideas of 'the nations,' with whom such mixture of the spiritual and the material is quite current. . . .

"Most nearly approaching this narrative is the fable of Prometheus, who out of clay forms the human body, and gives life to it by means of a spark stolen from the gods."

Continuing generally, our author (Dillmann, pp. 100-106) says,—

"There exists in the spirit of man, so soon as he attains a certain maturity, an unavoidable necessity which compels the formation of opinions regarding regions and themes on which experience sheds no light. One of these themes concerns the beginnings and primitive history of his race. Man's thoughts regarding this and similar subjects, because concerned with past events, take narrative shape, and spread and are communicated in narrative form. Among all ancient civilized nations, narratives concerning the beginnings of mankind are to be found. That also now before us is not to be understood otherwise. It likewise rests fundamentally on thoughts which the reflection of the Hebrew people, or of its wise men, constructed in regard to these primeval matters. In so far it stands upon a level with the corresponding 'myths' of the ancient people (see sec. 4). And yet between it and them there is an essential difference. In such narratives as go beyond common experience, everything depends upon the grounds and presuppositions upon which they are planned and based. When God is apprehended according to His true nature, it is possible and inevitable that right thoughts about the original nature of man be formed. On the sure foundation of that knowledge are reared not mere ingenious myths, but truths which approve themselves to faith (belief) and turn for acceptance to faith. What the author here presents are truths of faith in the form of narrative, and the chief importance lies in the thought contained in the narrative, not in the externalities of the circumstances and occurrences. Only because and in so far as these thoughts have their inner necessity and truth, is the history also true; not conversely. . . .

"If the connection of thought in the narrative be examined, we find its starting-point to be the mysterious

fact, that man, although related to God, capable of attaining that which is highest, and advancing even farther in the domination and penetration of all things outside of himself, is nevertheless subject to innumerable sufferings, evils, and hardships. . . .

"The contradiction which is involved in this has in all ages led men to the surmise that such could not have been the original state of things. It was easy also to observe that those evils, in the course of history, rather increased than diminished, and that men were happier when the conditions of life were simpler. From this starting-point there arose among the peoples in general the belief in a Golden Age in the early times of man, the particulars in each of them being developed in various ways, according to their particular genius. But in the Mosaic religion new elements of knowledge were added, to result in giving to such surmises a firmer foundation. One is the knowledge of the one good and holy God, who can have created everything, therefore also man, good only. . . . A second is the conception of the evils of life as the consequences and punishments of human sin,—a conception which as a feeling more or less clear pervades the peoples generally, but among the Israelites forms a central pillar of their whole religious system."

I have quoted thus at length from these learned sources, not because Christian Scientists are supposed to approve all of their conclusions, still less all of the conclusions and speculations of the school of which they are conservative representatives, but because it is interesting and may be highly instructive to know the views of men who have investigated these matters in a profound and scholarly manner, and from a standpoint of unquestionable loyalty to Christianity, however much we may fail to agree with them in some of the conclusions at which they may have arrived; and for the same reason and because no modern writer has gone more deeply into the study of Hebrew character, on its religious side, and the temperament and life of the Hebrew people, and indeed the conditions generally which made Hebrew prophecy possible, and who is better qualified to describe the mental processes by which our prophetic writings and indeed the entire Old Testament have been evolved, than the elder Delitzsch. I add the following from him, as quoted in Fairbairn on Prophecy (p. 195), to wit:—

"With the inspired penman in general, and with the



prophets in particular, simply from his being a living member of the spiritual body, there was formed an internal storehouse out of the substance of former revelations, which had entered into the very core of his spiritual life, and became amalgamated with it—revelations which sank so deep into the memory and the heart of every pious Israelite, that he necessarily acted under their influence in the formation of his thoughts, and, when writing also, could not avoid making use of the older expressions, which already bore upon them a divine impress. Besides, the prophet could not otherwise be the organ and bearer of a divine revelation, than by sacrificing everything of a selfish kind, therefore all ambitious strivings after originality, that he might surrender himself to the operation of God.”

The process by which certain books came, in course of time, to be recognized as forming the Sacred Canon; viz., that collection of books which we call our Bible, is very kindred to that of the gradual growth or formation of many of the books themselves. All Hebrew literature of any great merit was regarded by the early Christians as sacred and as inspired of God; but they recognized, as Philo says, “that there are degrees of inspiration, and that all portions of the Scripture [Old Testament] are not equally inspired, or at least have not the same depth of inspiration. Moses has the first place.”

The fact that certain writings were held in greater esteem than others, which gradually resulted in associating together those of the highest merit into a collection, and finally of assigning to this collection a unique position over other Hebrew literature, does not imply either that there was any divine authority for selecting these particular books to the exclusion of others, or that the books so selected thereby acquired any additional authority as the Word of God. Probably it has never been contended that any individual or body of individuals were especially inspired or deputed to select certain books which should constitute a Bible to the exclusion of other Hebrew literature, or that the books so selected were endowed with any authority or entitled to any respect which had not pertained to them before. The true estimate in which a book in the Bible is to be held must be determined by the inherent merit of the book itself as a treasury of revealed truth, and not to any extent on the fact that it constitutes a part of the Bible. Nor is the question of personal authorship any more concerned;

for we have seen that the authors of any book may be many, whose names even it has not been thought important to record. The fifty-third chapter of Isaiah, for instance, has long been thought to add extraordinary luster to the prophetic spirit of that book and to entitle Isaiah to very high rank among the first prophets because of its wonderful portrayal of the coming Messiah; and yet, it is now conceded that Isaiah was not the author of this chapter at all, but that it and others of like character were added by an unknown author not earlier than post-exilic times. So, the letter to the Hebrews has lost none of its sterling value as a contribution to New Testament literature by the discovery that it was written by an unknown disciple, and not by St. Paul as was confidently supposed until comparatively recent times.

It was the fact of a living, eternally active and therefore eternally communicative Word, that held the sacred Canon open for the admission of New Testament literature, and which forever makes the idea of a closed Canon a logical impossibility. The Jewish Canon was supposed to be closed before the New Testament literature was written and it is altogether improbable that its authors anticipated that this literature would ever become part of the Sacred Canon. Thus (Hast. Bib. Dict.) :—

“There was clearly no intention on the part of New Testament writers to *make* Scripture. The Jewish reverence for the Old Testament, which the apostles inherited, would prevent any such thought from arising. . . .

“It is probable that all the books composing our New Testament were written by the end of the first century of our era. . . . The recognition, however, of New Testament books by the Church as of apostolic authorship and authority was a matter of much longer time. It is not until the fourth century that all the books of the present Canon are found included in any list.”

A closed Canon implies a closed era of inspiration, that is, that God has ceased to reveal himself to His people, which is not supported by authority and which, to a Christian, should appear to be absurdly unreasonable. It is the dogmatic as against the scientific reading of God's dealings with the human race, and is incompatible with the view, now almost universally accepted, of a progressive revelation. “So long as inspiration cannot be claimed for the process by which canonicity is determined, canonicity can-

not be held to fix the bounds of inspiration." (Hast. Bib. Dict.)

Because of the great veneration in which they were accustomed to hold the law and the ancient prophets, it was perfectly natural that the Jews should contend for a closed Canon, one which included only this ancient literature, and by this signal mark of esteem distinguish the contributions of these ancient worthies from all others. The Jews had a more immediate, if a less worthy reason, however, for making this contention, in the apologetic advantage which it gave them in their struggle with Christianity, by confining Messianic allusions, which the Christian apologists claimed were fulfilled in Jesus, to the smallest possible circle. There are those who maintain that nowhere in the Bible is such abundant Messianic material to be found—Messianic thought so fully developed and clearly defined—as in some of this excluded literature. As for the early Christians, besides being in large part Jews and therefore participating to an extent in the Jewish bias in favor of the more ancient literature, they found it prudent, inasmuch as their arguments were mainly directed against the opposition of their countrymen, to cite as authority the books whose authority was equally conceded by their opponents. In later times new causes operated to incline the Protestant world not only to a more strictly circumscribed Canon but to a more literalistic interpretation of the Scriptures. The dogmatic idea of authority as against the liberty of the Spirit has ever found a convenient instrument in the contention for a literal interpretation of the Bible. From this position to the contention that the meaning of the Scriptures should be authoritatively determined, from time to time, by some ecclesiastical body or potentate, the transition is easy enough, as abundantly appears in the history of religious dogma. Thus (Hast. Bib. Dict., title "Bible") :—

"Protestant orthodoxy, whether in the Lutheran or Calvinistic form, entrenched itself on the foundation of the Bible, identifying inspiration with infallibility, and the record with the revelation it conveyed. The sacred writers were regarded as the passive instruments, the amanuenses, of the Divine Spirit.

"The large majority of inquirers, however, recognized frankly the true inspiration of the Bible, and also that the determination of its nature, degrees, and limits must be the result of an induction from all the available facts.

"On the other hand, while the elements which thus make for the inspiration of the Bible and its unique authority as a spiritual guide are widely and fully recognized, the human element in Scripture has in recent times forced itself upon the attention of the thoughtful. Here it is not merely that by evident signs the Biblical writers show that they were not simply amanuenses writing to the dictation of the Spirit above them; it is not the occurrence of discrepancies and inconsistencies in the Bible itself, or in connection with external history and modern science: it is rather the recognition of a progressive revelation in the Bible, that it contains the history of the struggle between the Divine light and human ignorance and sin, that the revelation is conveyed to us in such measure and manner as each of the writers was able to apprehend it and give it forth."

So in Fairbairn on Prophecy (p. 108) :—

"We must here hold fast by the principle which lies at the foundation of all right views of the Divine agency in the soul, and the overlooking of which, more than anything else, has bred perplexity and error on the whole subject of God's inspired communications to men. . . . Grace, in all its acts and provisions, comes not to mar or destroy, but only to quicken, and exalt, and perfect nature."

It is apparent that as spiritual growth goes on in human consciousness, the attainment of a right perception of truth will be attended by the phenomena which logically and historically attend such a perception. To reach, in any degree, that apprehension of Truth which enriched the consciousness of Christ Jesus must insure the re-appearance in corresponding degree of those works—the overcomings of error—which distinguished his life; and this evidence of Truth's re-attainment was presented in Christian Science when, through her understanding of the spiritual significance of the Christ teaching, Mrs. Eddy was able to heal the sick in keeping with our Lord's command.

A further evidence of Truth's discovery is found in the fact that sincere truth-seekers are ever reaching conclusions confirmatory of the Scriptural interpretation on which these works of overcoming have been based, and the passages which we have quoted from conservative Christian authorities give a hint of the weight and abundance of this secondary evidence of the truth of the teaching of Christian Science, both as to the nature of the universe and the nature of revelation.

## HARMONY.

J. R. HATTEN.

**H**ARMONY in music is expressed in the blending of tones that are concordant. In the study of this subject, it is of special importance that the basic laws of composition be well analyzed and understood, for in the proportion that this is done many perplexing problems will be made clear to the student of music. In dealing with the great problems of human experience we also find that a right understanding of Principle alone can lead to harmony. All discordant conditions are beliefs based solely upon the evidence of the five physical senses, which are not to be depended upon in our search after the truth since they are the avenues by which mortals gain a knowledge that is foolishness with God. They never reveal the creative divine Principle. If we were to accept their testimony as final, then wrong would be as immortal as right, harmony and heaven would be uncertain, and man's destiny left in doubt.

In establishing in human sense the immortal fact of the harmony of man, we must destroy the belief in the reality of inharmonious and discordant mind-action; for so long as this is accepted, so long will the sense of harmony be lost, and the possibility of our knowing the truth be shut out. The human mind must recognize a higher mode of reasoning, and must stop calling discord the reality of being.

Whatever mortals believe to be true, they hold in effect as real until the true state of things is understood; just as a title that is false holds a piece of property until the true title is brought into court and its validity fully established, or as a counterfeit piece of money passes unquestioned until the falsity of the counterfeit is established through the recognition and acceptance of the true coin. The same applies to all the negative conditions that go to make up so much of the mirage of mortal existence, therefore it is highly important to be able to see the falsity by which the world has been deceived. Solomon has well said: "With all thy getting get understanding."

Is there in reality such a thing as a false tone in music? No! all tones are perfect, but when played without any regard for the law of harmony, we have what is called discord. This is because certain laws of arrangement have been

disregarded, yet any harmonist can take all these different sounds, or tones, and arrange them according to the basic laws of music and produce harmonious strains.

The one important thing for all to understand is, that right thinking is the only way to bring out right living; for, as the immortal Shakespeare has said, "There is nothing either good or bad, but thinking makes it so." Material things are never self-creative. What is pain? Is it material or mental? Can matter, without mentality, suffer? When these points are decided, we shall better know how to work from a mental basis, in our efforts to alleviate the discords of mortal experience; for if pain originates in mortal mind, can we ever expect to overcome it with drugs or other material means, any more than we could thus overcome a disposition to do wrong? Jesus said, "The truth shall make you free."

The question, What is Life? is often asked, but never rightly answered by mortal man. There is no answer to it in materialistic reasoning, for Life is God, and that Life is immortal, all-powerful, and ever-acting, producing nothing which can be added to or taken from, and is no part of what is known as death.

Mortal man from the earliest date has believed himself to be dependent upon a physical body for his existence; and from this wrong reasoning has sprung all the discordant tones of human life,—so called. No material theory of existence has ever been fully agreed upon by materialists themselves. The history of the past shows that the accepted philosophy and scientific reasoning of yesterday is to-day but a worn-out theory or belief; hence, all that really can be said of what is known as matter, or mortal existence, is, that it is the counterfeit of the spiritual which must sometime be laid off for the immortal reality,—for man's true being; for the Life that is spiritual, indestructible, and immortal.

It is sometimes asked, Who made this false sense of things? This question cannot be easily answered, since nothing can be definitely known except as it is explained by the Principle which governs it, and this false sense, having no principle or creator, has no basis upon which to explain its seeming origin or existence. The statement that error is something, is a hard problem for the human mind to grasp. John, in Revelation, speaks of evil as that which is, and yet is not, just as we would speak of the discords in

music or a mistake in mathematics. Now we know that the basic law of mathematics, as of music, has nothing to do with what we call mistakes and discords, for they never occur as a result of law, but as a result of human ignorance and unwillingness to learn. Thus physical discord and even death occur as a result of not understanding and demonstrating the Principle of harmony or the law of Life. Jesus said, "This is life eternal, that they might know thee the only true God."

If we regard human consciousness as a musical instrument, we must admit that it would have to be in tune in order to express harmony. This is admitted to be true in the study of music, but mortals are ignorant of the fact that in life's great symphony it is imperative that we keep to the keynote if we would bring out the harmony of being. Thought is sending out either harmony or discord; consciousness is saying either "I am well and happy," or "I am sick and discordant;" and our mental energy should be rightly directed, and thus be made to produce continuous harmony.

We all know the baneful effects which are produced upon the human mind and body when we allow ourselves to become mentally disturbed; but this is wholly unnecessary, since by right reasoning we can change all our wrong conditions, and this is but the working out of the law of cause and effect. When a part is proved, this virtually establishes the practicability and therefore the possibility of the solution of the entire problem, either in mathematics or any branch of science, and is no less true in respect to our life-problems.

The different states of human consciousness decide men's happiness or misery, until the mortal sense, tired of its own failures, is willing to see that there is a law of universal harmony by which all are really governed; and when selfishness, envy, hatred, and jealousy give place to justice and mercy, then the hand of Love touches the harp of life and sounds the keynote of harmony, and there follow soft, tender tones that bring the peace and rest which the poor, deceived sense of mortals is ever longing for.

Jesus often said, "Fear not;" and he also said to take no thought of the body. Does not this point to the transformation of the body by the renewing of the mind? It is well known that no good result is produced by talking of sickness and discord of all kinds. Even doctors talk less

about sickness than some other people, and they often tell their patients to think less of their ailments.

Through the deception of material sense mortals produce all kinds of discordant tones, and as a result we hear these doleful strains: "I am sick; I am sorrowful and dying," which are due to an imperfect concept of God,—to a missing of the keynote of life. In this mistaken and wrong sense of things mortals become accustomed to the false tones and continue playing on an ill-attuned harp, that must of necessity give out the discords of sickness and sin, until sooner or later they are impelled through suffering to learn the Science of being, catch the keynote of the divine harmony and understand that God is Life; and that man, being in accord with God's perfect law, is perfect, having that same Mind which was also in Christ Jesus. This is the atonement or at-one-ment with the Father.

All law—moral, mental, and physical—will be fulfilled when we worship a God who is Love and realize that divine Love is Life. We live in proportion to our concept of God,—Life, Truth, and Love; whom to know aright is life here and hereafter. Discord and death never occur as a result of knowing God, but as a direct result of error's self-destructiveness. When we better understand spiritual law, this mortal puts on, as it were, immortal states of existence, and being is found to be indestructible; we have higher ideals, better morals, and purer aims, which mean for us better health as well.

The remedy for all mortal discord is to gain the highest possible concept of God—one that is perfect—and this becomes the keynote of harmony. With this concept of God we naturally demonstrate love; and this keeps the thought free from all anxiety and fear, and enables us to put down all selfishness, envy, hatred, and jealousy. These are the fires of hell that are constantly consuming both soul (sense) and body. We should daily strive to forget self in the desire to help and benefit others; to forgive and forget; to remember forever that we cannot even attempt to injure another, either in thought or deed, without doing ourselves the greatest injury—mentally, morally, and physically. This way is God's way, and if we follow it our life-strains will be in tune with the great anthem sung by the heavenly host and heard by the shepherds of old,—“On earth peace, good will toward men.” Does this require too much of a sacrifice of self? Then we are not ready for harmony, and must begin



readjusting our ideals,—letting nothing enter our mentality that is not beautiful and pure; and thus we can bring out mind-pictures that are uplifting, ennobling, and healthful. Every mental effort can be made to produce joy and gladness. It is just as easy, and much more Christian and scientific, to take up our problems with a smile rather than with groans of complaint.

Our problems stand out before us as the rough, unhewn marble, and thought is the mallet and chisel in the hands of the sculptor. This is beautifully illustrated by our revered Leader in "The People's Idea of God," where she tells us that by holding in thought the true model,

Its heavenly beauty shall be our own,  
Our lives that perfect vision.

When divine Love strikes the keynote all is one great and grand harmony. As this hand sweeps over our consciousness we give out perfect tones in the mental and physical alike. This is what we hear and feel, and the world sees bright, smiling faces; forms expressing vitality, with latent energies all set into newness of action. In accord with this true tone, consciousness obeys a code of spiritual laws that are perpetual life laws; and man finds himself normal and more fully awake in this scientific sense of existence, feeling strong and happy because he has learned that being is in God. Thus he goes on and on, approximating that perfect state of being wherein the discords of materiality are neither seen nor felt, and where all life's tones are perfect and harmonious.

Christian Science teaches that divine Love guides and governs man and the universe; the creative intelligence that spoke the worlds into existence holds them in a perfect state of harmonious action, and this same divine Love changes man's carnal nature through the operation of spiritual law and re-arranges all the discordant tones of mortal sense into one great immortal strain. As we catch the true tone, we take up this mighty strain and sing our songs of deliverance, telling of the abiding peace that is above and beyond human language and that passes human understanding. Then we rise above the discordant earth-plane, and are redeemed from the thralldom of supposed material law, all discords being swallowed up in spiritual harmony, and God's kingdom come on earth as in heaven.

## JOSEPH, BUSINESS MAN AND STATESMAN.

ERNEST C. MOSES.

**I**N reading the Scriptures in the light of Christian Science the earnest student is continuously impressed with the perfect consonance existing between the sacred writings and the exegesis of their spiritual import contained in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The harmonious correlation of these two witnesses to the love and wisdom of God leads the right-minded student to recognize clearly the hand of divinity in the preservation of the canonical writings and in the revelation of the "Key" which unlocks the obscured treasures of the Scriptures. In this light the narratives of the Bible are no longer valued by the student of its pages as mere historical records of transient mortal phenomena. They are preferentially accepted as instructive lessons of living truth, encouraging the student to a practical exercise of the same sincere faith and devotion to the right which enabled the central figures in these narratives to overcome many limitations imposed by erroneous education and practices. The substance of the principal incidents of sacred history is found by the Christian Scientist in the encouragement they offer to overcome evil with good, rather than in the stimulation of speculative interest in phenomenal wonder-working.

An understanding of the true significance of these narratives leads the student of Christian Science to recognize and appreciate the truth of Mrs. Eddy's statement that "the prophets of old believed, but did not understand. They looked for something higher than the systems of their times; hence their foresight of Christ's coming, of the new dispensation of Truth" (Science and Health, p. 270). She goes on to show that true Christianity unites "all periods in the design of God" (p. 271). The chain of spiritual phenomena is recognized in Christian Science, as the inspired word of Life which caused Jesus of Nazareth to state to the unbelieving Jews that his true ego and individuality existed "before Abraham," and which also caused Paul to proclaim that this true idea of divinity is "the same yesterday, and to-day, and forever."

Conspicuous among the Old Testament narratives which delineate the operations of this Christ-mind, revealed to

human consciousness, is the story of Joseph, the shepherd boy of Canaan, who finally became "ruler over all the land of Egypt," an interpreter of the phenomena of mortal mind. This story may be scientifically interpreted as typical of conditions and processes of thought which are common to every era of human activity; but a review of its material developments and aspects affords much encouragement to sincere seekers after truth, whose environment and experiences are analogous to the surroundings and career of Joseph. Narratives and parables of human interest were often the vehicles employed by the Master for conveying a lesson in truth, and this method of instruction is still well calculated to assist our processes of mental unfoldment. In the light of Christian Science such a review serves to illustrate the dominant fact in the Scriptural writings,—the inevitable triumph of good over the illusive negations of evil. In the story of Joseph that sure proof of God's omnipotence and omnipresence was made manifest through the unwavering faith, patient waiting, humility, and obedience of one man who was willing to make the best of what seemed the most adverse human conditions, and to prove his fitness to be made ruler over many things.

The story of Joseph is full of encouragement to all who are tempted to believe that their own individual surroundings are especially hard and unfavorable. At seventeen years of age he was the most beloved of the twelve sons of Jacob. As a mere youth he was often enabled through spiritual perception to foreshadow events and conditions which were obscure to the mental vision of his associates. He foresaw his own coming pre-eminence in the vision of the sheaves. After narrating this vision, and then another of like character, to his brethren, it caused them to hate and persecute him, so that they "could not speak peaceably unto him." In this respect Joseph shared the experiences which are common to all who have a message or mission of substantial good to impart to their fellow-beings. He was the beloved child of his father, and the favors bestowed upon him aroused his brothers' envy,—that which was "a murderer from the beginning,"—and when the opportunity presented itself, they conspired to slay him. After sundry evil counselings Joseph was finally sold for a few pieces of silver as a merchandisable slave, to the merchants of a passing caravan, who took him into Egypt and sold him to Potiphar, captain of Pharaoh's guard;

but even as a slave, God was with Joseph, and he prospered. His master appointed him an overseer over all his house and the affairs of Potiphar were well ordered and profitable because of Joseph's administration.

In reviewing the progress of Joseph in his increasing apprehension of the truth, it appears that his advancement was slow. He stood alone in the deep shades of mysticism and ignorance, without a human teacher to guide him. His experience was not unlike the devious and halting ascent of many who are striving to work for human betterment in these latter days. Joseph's apprehension of the truth was accompanied by painful tests of faith, by continual conflicts with error, by seeming failure, humiliation, privation, and suffering. In the house of his master Joseph finally became the victim of false accusations involving his purity and integrity, instigated by the mercilessness of lustful passion, and although absolutely innocent of wrong doing, Joseph was cast into prison. As a prisoner he was impelled to strive for a clearer discernment of his unity with the divine Principle, the source of infinite justice. Here again his perception of intelligence was soon employed in supervising the business affairs of the prison, and they prospered. His envious brothers back in Dotham had called him "a dreamer," but wherever he was placed Joseph's head, heart, and hands were ready and willing to perform the practical work of the day. He did not spend his time speculating on what he would accomplish elsewhere if his liberty were restored. On the contrary, Joseph made the best of the disciplinary circumstances and exercised his mental powers in attending to the practical affairs of the prison. Like Paul, in the Roman garrison, he was a servant of Truth, and ever active about his Father's business.

Soon after Joseph's incarceration, the chief butler and chief baker of Pharaoh's household offended their lord and were cast into the prison, where they were under the care of Joseph. These men had dreams which were so ominous as to cause them serious alarm. They related their visions to Joseph, and he so correctly discerned the operation of mortal thought in their cases that within three days, even as he interpreted, the chief baker was hanged and the chief butler restored to the royal favor.

Two years afterward Pharaoh had two dreams which disturbed him greatly, and true to the ways of the world, he first appealed to the magicians and soothsayers for their

interpretation, even as the worldly-wise of this day turn to everything else before turning to divine wisdom for the solution of their human problems. The necromancers could, however, give the king no light. Then the chief butler remembered Joseph, and related to the king his experience in the prison, which so impressed Pharaoh that he ordered Joseph to be brought before him. When Pharaoh inquired of Joseph concerning his ability to interpret dreams, Joseph replied, "It is not in me: God shall give Pharaoh an answer of peace." His reply announced his entire reliance upon the divine Mind, the one Principle, and recalls Jesus' words, "The Son can do nothing of himself, but what he seeth the Father do." In this narrative we are told again and again that God was with Joseph in all he did. Upon hearing the statement of the two visions Joseph immediately declared that they were one in import and he interpreted them, foretelling of seven years of great plenty throughout all Egypt, followed by seven years of famine.

So wise an interpretation made it natural for Pharaoh to turn to Joseph for advice, and Joseph responded by advising that one fifth part of certain products of the soil be set apart for the ensuing seven years. His estimate of mortal mind which had enabled him to interpret its dreams showed him that without restraint the Egyptians would waste the fifth part during the period of plenty. A lack of understanding is often expressed in improvidence in the affairs of individuals and nations. Famine and poverty are but the outward evidences of famished thought,—ignorance of God and His Christ.

Recognizing the wisdom of Joseph's advice, Pharaoh very naturally selected him to execute the well-calculated plan of practical economics and statescraft outlined in his counsel. He said, "Can we find such a one as this is, a man in whom the Spirit of God is?" He perceived the source of this revelation and delegated the execution of this affair of such vital importance to a nation of several millions of people, to the one man who had been enabled to foresee both the trend of affairs and the means of their remedy. Thirteen years after his betrayal in Dotham Joseph became a ruler over Egypt, second only to Pharaoh. The erstwhile slave and prisoner of material sense became its master, and divine Mind was the liberator. In this triumph we find no trace of human will-power, but we note at every stage of Joseph's marvelous career the evidences of Emmanuel,

"God with us," and this was why he prospered. It is also significant that Joseph waited and worked patiently until the trend of events under the supernal guidance brought him face to face with the larger work for which he had been prepared by each day's activity during his detention in the prison.

At thirty years of age Joseph was practically prime minister of Egypt! His genius for government enabled him to bring to a successful consummation his seven years' task. When the famine set in the needs of the people under him were all provided for,—Joseph being the instrument for this manifestation of the Father's care and beneficence toward the children of men. It is scarcely possible to overestimate the magnitude of the task undertaken and executed by Joseph. Egypt at the time of Joseph probably contained from three to five millions of people. Think of the problems which Joseph had to master in gathering, transporting, and storing the grain; and after the seven years thus spent, came the second period of seven years, during which the work of preservation and distribution also demanded continued fidelity and well-organized effort. The distribution of compensation for the labor recorded on hundreds of pay or sustenance rolls at various points throughout a long stretch of country required a most systematic organization. The entire task extended over a period of about fourteen years,—equal to nearly four of our presidential terms of office.

When we compare this demonstration with such a problem in current history, we cannot fail to perceive the far-reaching effect of one man's faithfulness upon the destiny of the millions whose well-being was dependent upon him. Joseph's life-work was a labor of love which brought into action the abilities of statesman, financier, a far-seeing practical man of affairs,—all being dependent upon the wisdom of the seer.

During the second period of Joseph's administration his brothers were sent to Egypt by Jacob, to buy food, and the vision of the sheaves was fulfilled in their obeisance before their unknown brother, whom they had once betrayed and sold for twenty pieces of silver. Joseph treated them with great consideration and loving kindness. When he finally revealed his identity, instead of taking advantage of the reversed circumstances as an occasion in which to vent self-justification, or to accentuate his own power and their

dependence, he sought only to make the incident a means whereby to glorify the divine Mind, and to effect a loving reconciliation. Having this desire uppermost in thought, he showed them how the wrath of mankind was made to praise God; how the fatherhood of Love was reflected in his efforts for their well-being, even as it had been when they knew it not. Our Leader's definition of the Joseph thought throws a wonderful light on this whole story. (Science and Health, p. 589.)

Pharaoh was well pleased at the family reunion, and gratefully honored his noble counselor by sending an invitation to all of Joseph's family to come and sojourn in Egypt until the famine should have passed. Pharaoh evidently assimilated much of the good which Joseph expressed, and thereby became conscious of the nearness of the kingdom of heaven, often manifesting its sweet amenities in gratitude, courtesy, and loving generosity.

Thus one man, alone in a strange country, a seeming victim of the rankest forms of envy, malice, and injustice, was enabled through his understanding of God and obedience to His law to provide not only for his own kindred but also for an alien race of several millions of people, the food supplies so necessary to human existence. It is surely probable that thousands were also touched by a higher sense of man's true being which was back of and above the outward manifestations that were brought into human view in Joseph's career. In all these incidents Joseph reflected, although in a lesser degree, the same Principle, Love, which animated Jesus of Nazareth. In the midst of discordant conditions the right thought was held by Joseph, the Christ-spirit manifested in every position in which he was placed, whether high or low. His career is ample proof of our Leader's statements concerning the continued reappearing of the spiritual idea through all the ages; and it confirms her view of the eternity of the Christ of God.

Are not those who work in the truth in these latter days enabled to interpret the dream of mortal mind, through the wonderful revelation given us in Science and Health, and are not many lives preserved thereby, and mankind blessed abundantly? Are we to-day improving our wonderful opportunities to know God and thus prove the supremacy of good under all circumstances? None need be hindered by circumscribed conditions, nor wait for imaginary opportunities to do "great things." Are any of us called to

bear more to-day than Joseph bore for his brethren and humanity thirty-six centuries ago? and to us is given, in Christian Science, an understanding whereby we may know how every great moral and spiritual victory was gained in all ages.

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[Written for the *Journal*.]

## THE WONDERFUL.

KATHERINE J. SMITH.

MASTER, from heav'n's open hymnal page,  
Pours Love's deep canticle—thy full-toned life;  
Above the desolate threnody  
And clam'ring call of strident centuries,  
This obligato of divinest power  
Is heard of men. The undulating fields  
Where thou hast looked and prayed would reapers come,  
No husbandman save thee, thy Father knew,  
Could shield from rust and hail. And naught shall fail;  
The burdened burnished corn, the barley brave,  
The modest millet, and the waiting wheat  
Are hosts of human hearts beholding Christ.

Purer to-day than light of Syrian sun,  
Pearls thou hast strewn of old in Palestine  
Are gathered up by one made glad for thee  
To light dim eyes in thine own mission-way.  
Whom thou hast comforted in Bethany,  
And stayed with wisdom high in Olivet,  
Are now a sick throng healed.

Loved Son of God!

Thy hallowed feet still press with peace the surge;  
Thy simple speech bids palsied hope to walk,  
Thy deeds transcend the constellations' height  
And breadth and depth. Lo, softly here to-day,  
In robes of light, doth sandal-footed Christ  
Point the troubled spinner to Life's faultless lily-fields,  
Dignify the lowly mustard unto giant shade,  
And mark the wake of whirring wing, the calm of plu-  
maged breast.



## HEAVEN.

WILLIAM M. GOODWIN.

THE popular teaching to-day, and from time immemorial, regarding heaven, tends to define it as a particular locality situated somewhere in infinite space, beyond the sun, moon, and stars, and to designate it as the abode of God and the faithful departed, where gladness and joy will reign forever. The Century Dictionary in defining heaven says, "In Christian theology heaven is regarded as the region or state of endless happiness enjoyed by angels and faithful departed spirits in the immediate presence of God. The Hebrews supposed three heavens—the air, the starry firmament, and the abode of God. The Cabalists described seven heavens, each rising in happiness above the other, the highest being the abode of God and the most exalted angels. Hence, *to be in the seventh heaven* is to be supremely happy. . . . The ancient Greeks and Latins regarded heaven as the abode of the greater gods."

This teaching assumes the absence of God from this world, a view which conduces to the sin, adversity, failure, misery, sorrow, sickness, disease, and death of mortal experience. So long as mankind is taught to believe that God is absent, it would logically follow that His manifestations and attributes, namely, holiness, wisdom, justice, love, goodness, mercy, and the blessings of joy, prosperity, and happiness resulting therefrom, must also be absent; and the only way to obtain them would be by passing through the experience called death, and that prior to this experience their seeming opposites would manifest themselves, since "nature abhors a vacuum."

But what does the Bible, the admittedly supreme authority, teach us relative to this subject? Does it not iterate and reiterate that God is ever-present, omnipotent, omniscient; that He is Spirit, eternal and unchangeable Truth and Love? Then, if God is ever-present and present everywhere, heaven, the abode of Spirit, or the kingdom of God, must be ever-present, here and now, for where God is He rules supreme and His reign is harmonious.

John the Baptist proclaimed this fact in so many words when in the wilderness he cried, "Repent ye: for the kingdom of heaven is at hand;" in other words, Transform your conception of God and your relation to Him, for the king-

dom of heaven, the reign of Truth and Love, is now within reach. And this truth was the first doctrine enunciated by Christ Jesus when he began to preach, and he sent his disciples to proclaim this same good news when he gave his instructions to the twelve and to the seventy.

But while the kingdom of God is so very near, even "at hand;" if we desire to enter in and partake of its peace and joys we must seek it, for it is not perceived by the material senses. "Seek ye first the kingdom of God, . . . and all these things [the things considered necessary or valuable by the Gentiles] shall be added unto you." Mortals believe that they need "these things" before experiencing the change called death, but think they will have no need of them afterwards, yet, according to Jesus' teaching, one must first find the kingdom of God in order to obtain what he needs. Jesus would not command us to seek first for that which could not now be attained.

While we are encouraged to seek for the kingdom of God, Christ Jesus said that "the kingdom of God cometh not with observation [or outward signs]: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you,"—within consciousness. Here Jesus distinctly controverts the popular belief that heaven is a locality or future state of bliss to be attained by death, but that it is here and now; and notwithstanding the fact that he has told us its exact location,—"within you,"—it is necessary for us to be instructed how to perceive it. Thus we find him saying, "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man . . . which bringeth forth out of his treasure things new and old."

A person who has been "instructed" is one to whom knowledge or information has been imparted with special care and completeness and who is competent to speak as with authority, so to be "instructed unto the kingdom of heaven" is to have a definite present knowledge or demonstrable understanding of the true nature of God and man and their relations to each other.

Again, when speaking unto his disciples, Jesus says, "It is given unto you to know the mysteries of the kingdom of heaven." Mystery usually implies something beyond human comprehension; or that which is inexplicable. Jesus, however, tells us that we are to know the mysteries of heaven. When a mystery is known it ceases to be a mystery. And conversely, so long as we fail to bring out the

conditions of heaven in our own lives and the lives of others, it is manifest that we do not understand God nor our relation to Him, and to that extent we are falling short of keeping the commands of Jesus.

It may be asked how the needed instruction respecting the kingdom of heaven is to be gained; for notwithstanding Jesus' insistence upon the ever-presence of God and heaven, and while all his wonderful works were the result of his understanding of this kingdom, yet he did not leave a definite rule in so many words whereby we could intelligently demonstrate the fact of its presence, nor was this his mission. On the contrary, John quotes him as saying, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Again he designates the Comforter or Holy Ghost as "the Spirit of truth" that will dwell with us, and abide with us forever.

We thus see that the Comforter is the Spirit of truth, whose office it is to guide and instruct us into all truth, for how could we be comforted, strengthened, supported, or be of practical service to others while abiding in ignorance, doubt, uncertainty, or fear ourselves?

Paul had a clear understanding of heaven when he wrote to the Christians at Rome and said, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." It should be noted that "righteousness, and peace, and joy" are mental qualities which are unfolded through the understanding of God and His laws, or in the understanding and demonstration of Divine Science, which will abide with us forever. It cannot be denied that Christian Science is daily and hourly fulfilling the office of the Holy Comforter and bringing forth the fruits thereof, demonstrating through the destruction of sin, disaster, misery, sorrow, sickness, disease, and death that heaven is a present condition of spiritually enlightened thought.

Mrs. Eddy, that noble woman to whom humanity owes everlasting indebtedness, in "Science and Health with Key to the Scriptures," the text-book of Christian Science, defines heaven as follows: "Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul." This shows conclusively that the concept of heaven taught in Christian Science is in perfect agreement with the teachings of Jesus, and it is this con-

cept and this understanding of heaven, put into daily practice, which have enabled the students of Christian Science to bring out in their own lives and the lives of others a greater present sense of harmony, health, prosperity, and joy than they had ever before known or thought possible.

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THE dedication of The Mother Church of Christian Science at Boston, with its paid-up cost of two million dollars, and its tremendous outpouring of eager communicants from all over the civilized world, is an event of impressiveness and momentous significance. The historic place of Mrs. Eddy as the Founder of a great denomination can no longer be questioned, and the sources of her power and following can be readily apprehended. Prominent among these is the denomination's peculiar department of healing, whose efficacy to some extent is established beyond cavil. The immense membership of the body is proof positive that it supplies these persons, most of whom were already nominal Christians, something they did not find in other communions. It affords refutation of the notion that spiritual and mystic mediation has been drowned out in this so-called commercial age. The Christian Scientists set a good example to other denominations in requiring their church edifices to be fully paid for before they are dedicated. It is to be said for Christian Science that no person's spiritual aspirations were ever deadened or his moral standards debased through its agency. Its communicants are cheerful, and shed sunshine about them—no insignificant element in true Christianity.—*Terre Haute* (Ind.) *Star*.

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#### ANOTHER NEW PAMPHLET.

"The Ministry of Truth," a new pamphlet now on sale, is made up of the following articles, reprinted from *The Christian Science Journal*; viz., "Healing as Practised by Jesus," "The True Thought Modus," "Letter from a Lawyer to a Friend," "The Word Declared," and "Here."

Price. One copy, six cents; twelve copies to one address, 60 cents; twenty-five copies to one address, \$1.15; fifty copies to one address, \$2.25. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

## TESTIMONIES FROM THE FIELD.

**T**HE question is often asked, Will Christian Science heal organic disease? and I desire to testify to my own healing in the hope that it will reach some one who needs help as did I. I was brought up by a good Christian mother, taught to go to church, and had the benefit of good example, but when manhood came I severed my relationship with the church and drifted into agnosticism. From this time on my downward course was rapid and I dipped into all the things that young men think will make them manly, and tasted sin in almost every form.

About seventeen years ago I met with a slight accident, and although very painful at the time, nothing was made of it. A large shipping case in falling struck me across the small of the back, and a few months after this I began to be troubled with pain in this region and called upon a physician for help. He gave me a careful examination and decided that I was suffering, not from the accident, but from the effects of the sinful life which I had led, and he prescribed accordingly. Months passed, but no relief came, and about this time I had occasion to come to Rochester, N. Y. My condition seemed to be growing worse all the time, although I was having medical treatment. I found it difficult to dress myself, and it began to be an effort to go upstairs. Later I submitted to an operation, and this was followed by different operations, for about nine months. All the time I was growing gradually worse, and the fatal name of locomotor ataxia was then pronounced upon my case. I could do very little work, and having spent all the money I had, besides what I could borrow from my family and friends, I returned to my home in Johnstown, N. Y., and remained there about two years, after which time I took a position upon the road as agent, but soon found that it was impossible for me to follow this work, owing to the jar of the trains. While in Syracuse, N. Y., I had a severe attack and called in a celebrated doctor, who told me that I had not more than eighteen months at the longest to live. This was not very pleasant news, coming as it did from such a high source, but what could be done to prevent it?

My brother, who lived in Rochester, had been healed in Christian Science, and very kindly brought it to my attention, but I had no use for anything along this line and dis-

tinctly told him so. About this time, however, he wrote, asking me to come and help him in his business and to live in their home. This was agreed to, with the understanding that the subject of Christian Science was to be left entirely alone, and if he expected any Scientists to visit him, I was to be informed of the fact, so that I need not meet them. I came to Rochester in November and during the week between Christmas and New Year's friends of the family visited us. My brother invited these people to attend the weekly experience meeting and they agreed, providing I would accompany them, which I declined to do. My brother was very desirous of having them go, as one of the party was in great need of healing, and I finally consented to go.

We arrived at the small room where the meeting was then held and found about a dozen or fifteen persons gathered there. In a few minutes the Reader came in and took his place. I could see that he was an educated man, but as he read the Bible, and then "Science and Health with Key to the Scriptures" by Mrs. Eddy, I longed to refute some of the statements made by him. After the regular service he mentioned that the meeting was open for experiences, testimonies, etc., and without waiting for a second invitation I began. All my questions and remarks he met with kindness but also with firmness. All that day I had been enduring the most extreme sense of pain, and at times I could have cried out if it would have done any good, but this pain had so become a part of my life that I had learned to endure it, unless it was unusually bad, as it was upon this occasion. To my great astonishment, during my discussion with this gentleman the pain simply vanished. I could sit upright, and draw long breaths without any difficulty.

I was much perplexed over this sudden change, and returned home, retired to my room, and waited for the pain to return; but the hours passed and it did not come; then I fell asleep, and slept the first sound sleep of many a year. I arose in the morning and kept wondering if the pain would come back, but it never has. Now while the pain had left me, the stiffness of the muscles had not abated, and I could not help wondering what had brought this change. Curiosity at last led me to creep downstairs at night after the family had retired, take their copy of Science and Health to my room, and try to discover what

it was; but this book was carefully returned to its place before the family arose, for I had no desire to talk upon the subject with any one. This went on for a month and then the thought came to me, that if a new school of medicine should be established in the city, and if they healed one case after another similar to mine, would I not give it a fair trial; and I had to say, Yes, I would. So after a good deal of halting I went to the Reader's office and told him what had occurred at that meeting, and that I could not get away from the fact that I had been freed from pain which was driving me frantic, and I had come to ask him if he thought I could be helped. He assured me that I could be, providing I was honest; and this led to the discussion of honesty, which he unfolded in what seemed to me a peculiar way, but I was willing to do anything possible for freedom and told him so. Now I had some habits which I then thought necessary, such as smoking and chewing tobacco, swearing, and the liquor habit. The practitioner told me that I must stop the chewing, which was easy for me to do, and a few days later he mentioned the habit of swearing, and this was also laid aside. The liquor habit was the next to go, which cost me a struggle, and then I was asked to give up my smoking. For a moment I was tempted to rebel, but after three weeks of effort I took my expensive pipe, tobacco, etc., and put them in the stove, and this was one step towards being honest as defined by this practitioner. All of these efforts seemed to lift me into a different atmosphere, wherein I began to understand some of the teachings of Science and Health and in a way tried to apply them to my daily life, but it was not easy to turn from one thought to another and therefore my healing did not come as quickly as in some cases. Some time in September I found my freedom, and from that day to this have never had the slightest return of the symptoms that made my life miserable for so long. I am now in perfect health and have been so for the past ten years.

Words fail to express my gratitude for my physical healing, but what shall one say of the spiritual uplifting that has freed him from all the mental darkness that seemed to make life a thing of chance, and which could promise nothing for the hereafter but obliteration. For the hope that is now within me, I render all praise to God for His goodness, and am sincerely grateful to Mrs. Eddy for showing us how to obtain this freedom.—*Charles R. Frickey, Rochester, N. Y.*

It is with a heart full of love and gratitude to God, and to our dear Leader, that I send this testimony to the Field. I had never been a strong girl; had always been subject to colds and chills, and suffered all my life from a delicate throat. Seven years ago I had a very severe attack of rheumatic fever and subsequently two less severe ones. These left all sorts of evils behind them,—debility, chronic constipation, piles, gout, etc., and lastly prolapsus, accompanied by a constant and ever-increasing pain, so that with these ills my life was often a burden to me and I used to think that I never should receive relief or health. I had also lost all love for God and faith in Him. I could not accept a God who, as I then believed, visited sickness and sorrow upon His children as a means for drawing them to Him. I was in this state of mind and body when Christian Science found me. A dear friend, seeing my suffering, presented the truth to me, and though at first I did not believe that there could be healing for me, the Christian Scientists' God seemed to be the one I had been looking for all my life. I began to read *Science and Health*, and shall never forget my joy at finding that I could love and trust God. I took to studying the Bible, a book I had not read for many years, and read nothing else, except *Science and Health* and other Christian Science literature, for a year. After studying the "little book" for about six weeks, I one day realized that I was a well woman, that I had taken no medicine for three weeks, and that my body was perfectly harmonious. The reading of *Science and Health* had healed me. The wonderful joy and spiritual uplifting which came to me then no words of mine can describe. I had also suffered from astigmatism and had for several years been obliged to use special glasses when reading or working, and could never use my eyes for more than half an hour; but from the first reading of *Science and Health* I found that I could read in any light and for any length of time without the slightest discomfort. I am not only grateful for the physical healing but for the mental regeneration. I rejoice that I am now able to help others who are sick and sorrowing. For these and many other blessings I daily thank God, and my heart is filled with love and gratitude to the Discoverer and Founder of Christian Science.

*E. L. Lawrence, Curragh Camp, Co. Kildare, Ireland.*

LONG before I heard of Christian Science I wished for



something higher and better than the religion of the church with which I was then connected, as it did not satisfy me. At the early age of eight years I began my search for God and was baptized in an orthodox church. My childhood days were unlike those of the majority of children, for I grasped every opportunity to read the Bible, and to attend all the church services with my parents, yet was never wholly satisfied. At the age of eleven I felt that I had done my best to reach heaven if I should die. Heaven had always been pictured to me as a locality or place, which could only be reached after death. I went on in this way for years, pondering certain serious questions of religion, and consulting many of the theologians, who told me that even the most eminent teacher could not answer my questions. It has only been since I took up the study of Christian Science, that the so-called mysteries of life have been made clear to me.

Nine years ago my only child was hovering between life and death. Some of the best physicians in Boston had pronounced his case incurable, saying that if he lived he would always be an invalid and a cripple. One of the diseases was gastric catarrh. He was allowed to eat but very few things, and even after taking every precaution, he suffered to the extent that he would lie in spasms for half a day. He also had rickets; physicians saying that there was not a natural bone in his body.

It was while he was in what seemed to be his greatest agony, and when I was in the darkest despair, that I first heard of Christian Science. The bearer of the joyful tidings could only tell me to come and hear of the wonderful things that Christian Science was doing. I accepted the invitation, for I was willing to try anything to save my child, and the following Friday evening I attended my first meeting, which was in The Mother Church of Christ, Scientist. Long before the service began every seat was filled, which was amazing to me, being an ordinary weekly meeting, and that night I realized from the testimonies given that Christian Science was the religion for which I had been searching for years. The next day I went to find a practitioner, but was unable to get the one who had been recommended, he being too busy. On my way home I thought of some of the testimonies which I had heard the night before,—of people being healed by simply reading *Science and Health*. I resolved at once to borrow a copy, and not dreaming of the

sacrifice that my friend would make by conferring such a favor, I went and asked her for a loan of Science and Health. I never saw any one part so reluctantly with a book as my friend did with her copy of the text-book.

I read it silently and audibly, day and night, in my home, and although I could not seem to understand it, yet the healing commenced to take place at once. The little mouth which had been twisted by spasms grew natural and the child was soon able to be up, playing and romping about the house as any child should. About this time we decided to move to the far West.

I was young in Science at the time, and my husband greatly feared that the journey would cause a relapse for the child, but instead, he continued to improve. I constantly read the Bible, Science and Health, and "Miscellaneous Writings," the two weeks we traveled, and we were the only ones in our car who, throughout the journey, did not get train sick. The child's limbs grew perfectly straight, he ate anything he wanted, and for years he has been a natural, healthy child in every way. He has passed through some of the worst forms of contagion untouched, unharmed.

I had been reading Science and Health several months, before I gave any thought to myself and my numerous complaints. I had never been very strong, and some of my ailments were supposed to be hereditary and chronic, hence I dragged through many tedious years with a belief in medical laws and hereditary laws resting upon me. Just before I commenced reading Science and Health I spent a half day in having my eyes examined by one of the leading oculists in Boston. His verdict was that my eyes were in a dreadful condition, and that I would always need to wear glasses. In the mean time I commenced to read Science and Health, and when I thought of my eyes, I had no need for glasses. The years that I have been in Science I have used my eyes incessantly, night as well as day, doing all kinds of trying work and without requiring the aid of glasses. I was healed of all my complaints whilst seeking the truth for my child, and many of them have never returned. Those that appeared simply came to the surface to be destroyed. Teeth have been restored and facial blemishes removed, unconsciously, simply by reading Science and Health. All of this is, however, nothing to compare with the spiritual uplifting which I have received, and I have everything to be thankful for. I am thankful to God, for leading me to

grasp this truth which makes free, and words are inadequate to express my gratitude to Mrs. Eddy, who was found fit to bring it to hungering and suffering humanity.

*Marietta T. Webb, Los Angeles, Cal.*

I SHOULD like to add my testimony to that of the many happy and grateful ones who have been helped by Christian Science. For ten years I had been constantly doctoring for Bright's disease, liver complaint, lung trouble, and other ailments too numerous to mention. I had quite a number of doctors attending me, in fact, used every remedy suggested, but all with the same result; viz., I was growing worse right along. I had reached the point where I had given up all hope, and had made up my mind that the end was near. About this time I heard of a lady who had been healed through Christian Science. I knew that she had been a great sufferer, and I hardly dared believe that Christian Science had healed her, nevertheless I went to see her, and to my great surprise I found that she was perfectly well, and I became anxious to receive help in the way she did. She told me all about her healing, and when I was about to leave she said, "If you try Christian Science and it does not heal you as quickly as you would like to be healed, do not become discouraged, but hold to the truth and God will heal you." I went to see a practitioner, and commenced taking treatments.

Words cannot express how happy I was to think that I could be well once more. The healing seemed somewhat slow, but whenever I felt the least discouraged, I remembered the words of my friend. After having over forty treatments, and holding to the truth, I was perfectly healed. Prior to taking Christian Science treatment, I was to have an operation performed as a last resort, but I refused, and turned to Science, with the results above stated. I had also been wearing glasses for five years, and these were laid aside. I can never be grateful enough for all the help received. My husband also was healed of a rupture of eighteen years' standing, which had been pronounced incurable by physicians. I wish to add that my husband, children, and myself have received many blessings through Christian Science, for which we thank God with all our hearts. We also wish to thank Mrs. Eddy for her wonderful work, and for Science and Health, which reveals to us God and His word in the true light.

*Mrs. William Hildebrand, Sheboygan, Wis.*

IN Isaiah we find these words: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." It is, however, a common experience to try every suggested material remedy for our numerous woes, before we are willing to heed this call of Truth. This was my experience.

I was brought up in an orthodox church, which promised a salvation after death, but as my thought developed, I longed for a practical religion—one that I could prove here and now. Then came a season of searching. Whenever I saw any one who seemed in a better condition because of the religion he professed, I did what I could to investigate it, and honestly tried to attain his point of view, but from none could I gain that joy of Christianity which these creeds suggested.

As I look back upon a timid, unsettled, wandering disposition, an unsatisfied ambition, and lack of business success, I do not wonder that, with no definite anchor for my tempest-tossed thought, I should also have suffered from nervous irritability, chronic sick-headaches, and incessant colds. My physical ailments were treated with various material remedies, as well as mineral springs, sea and mountain air, massage, and so on. But the end was not yet. Finally, so-called mental science was offered, and I seized it eagerly, only to find that it did not feed my hunger, nor bind up the broken heart, and that it gave me no scientific method for healing sickness and sin. At the same time the Christian Science text-book was brought into our home, but on account of this other study we gave it little attention.

Nine years ago I was confined to my bed with a protracted illness. An intimate friend was a woman well known as a practising physician, and her constant attention, as well as the skill of three other doctors whom she called in consultation, failed to relieve me. In this extremity Christian Science treatment for me was suggested to my friend, the doctor, and being broad enough to realize that what her medical knowledge could not reach might be reached by an understanding beyond her own, she sent, without my knowing it, for a Christian Science practitioner. My thought had been prejudiced against Mrs. Eddy, the Discoverer and Founder of Christian Science, by the teaching I had received in "mind cure," as it was called, and because of this I was unwilling to talk with the Scientist when she came,

and consented reluctantly to have her treat me. I told her that I possessed a copy of Science and Health but had gotten nothing from it when I had glanced over a few of its pages about ten years before. In a few weeks my improvement was very marked. The glasses I had worn for several years to relieve almost constant pain in my eyes and head, were abandoned unconsciously. During all the years since there has not been the slightest return of that peculiar and distressing pain. The constant fear of taking cold was overcome very soon, and a new hope and strength took possession of me. The sick-headaches did not yield readily, because of my own disposition and habits of thought. In fact, it was six years before I attained the humility which led to sufficient understanding to enable me to rise above this form of disease. Success in business affairs has been a still later demonstration, but that too is being adjusted scientifically.

My progress has been gradual enough to show me how evidently our physical condition and material surroundings are the direct outcome of our mental attitudes and continued habits in thinking; how utterly helpless we are without an understanding of the God in whom we find Father, Mother, Friend, also health, holiness, and happiness. While I am thankful for the sudden and quick healings that have come to me in the lines in which I was prepared to receive them, I am thankful, too, for the slow processes where the thought had to be plowed and plowed again before it was ready for the seeds which have finally taken root, grown up, and borne fruit.

Our text-book, Science and Health, has indeed been to me a "Key to the Scriptures," and while it was for years scorned and rejected in my egotistical ignorance, it has long since taken its rightful place in my temple-building.

One of the things I am especially thankful for is that I was finally aroused to a proper appreciation of the channel through which the revelation of Truth came to this age, and for the awakening of a tardy sense of gratitude to the consecrated woman who was found worthy to show the world the way to Life eternal. For many years after I began to reap the benefits of the scientific healing of sin and sickness and sorrow, I was as one of the nine lepers, who may have been grateful to God, but who returned not to give thanks by recognizing the channel through which the healing was made possible. But at last, like the one stranger, I am happy to turn back, and glorify God by an

expression of sincerest gratitude to our Leader, Mrs. Eddy. To be her worthy and obedient disciple, and thus to serve God, is now my one ambition as I reach out toward the spiritual facts of being.—*Ida Mitchell Roff, Cincinnati, O.*

AFTER having practised as an apothecary for more than twenty-five years, my first understanding of Christian Science came to me through reading "Science and Health with Key to the Scriptures" by our Leader, Mrs. Eddy. It did not take me long to come to the realization that *materia medica* and Christian Science would not travel hand in hand, for they were going in opposite directions, and I could see I must give up one or the other. I decided to dispose of my drug business and did so. In order to support myself and family it became necessary for me to follow some other occupation, and as I had spent all of my business life in the one occupation, it meant for me to start anew. This I have done, and am prosperous and well pleased in my new avocation. One of the grand things in the study of the Bible and Science and Health is the spiritual uplifting it gives, so that we come to the understanding of the reality of good and the nothingness and unreality of evil. In the last few months I have had so many rich blessings come to myself and family through the understanding of the truth that I feel very grateful. When I look back and see where I stood before coming into Science and where I now am, it seems a long road with many hills and valleys that I have passed over and through, but I can see that in each and every one of them much good has come to me by the experience.

A demonstration I had in my early study of Christian Science was of much interest to me, and the good I have received from it can never be told. It was this: For more than twenty years I had been a constant user of tobacco, and by the reading of our text-book, Science and Health, alone, the desire for smoking entirely left me, and has never returned, although I have been continually with people who use it all the time, but I see no good in it. This demonstration has been worth much to me in many ways. I rejoice to know that a woman has been so good and so true, and has gained the high spiritual understanding necessary to impart this great truth to the world, and that she has stood at the front these many years, to direct each

advancing step and tell us how to solve each and every problem as it comes. She is indeed our Leader.

*Arthur Gephart, Seattle, Wash.*

My healing was considered one of the most remarkable cases on record, by physicians who were watching the case. I was very badly injured by one electric car colliding with another in which I was a passenger. My rescuers thought I was dead, but in a few minutes, they have since informed me, I began to declare I was not hurt, although I was unconscious at the time. From the time I arose from my seat to escape I never knew where I was or what was going on around me until I found myself in a hospital surrounded by people who had learned of the accident. Three different persons recognized me, the accident being not far from my home, and as each one mentioned my name with expressions of sympathy it would call me back to consciousness; then I would lapse again into unconsciousness. My whole face was covered with blood, and something obstructed the sight of my right eye; then I heard some one say, "I will have to take some stitches in this." This aroused me from my dazed condition, and I put my hand up and found my eyebrow had been torn loose and was obstructing my sight. Then I remembered nothing until I was carried out, put into a carriage by a doctor and a friend who lived near me, and taken to my home. All the while I was declaring I was not hurt. At last the physician said to this friend, "What kind of a woman have we here, injured so badly, and declaring she is not hurt? Here I am a man, and if it was I, I should be howling." After making me as comfortable as he could, he started out for material lotions, to apply to my ankles to keep down, as he said, the swelling and inflammation, for one was crushed very badly, and the other was broken. He said to the attendants that I must be watched closely, for the shock would cause me to vomit and have chills, for which he would prescribe some medicine. Gradually I began to realize what was going on around me, so I said, "No, doctor, those errors will not manifest themselves in me. I do not need any medicine, I am a Christian Scientist." He looked at me in great surprise, and said, "Well, I hope it will aid you in your recovery." I took no medicine, and after the second day no cold lotions were applied. I sent for a Christian Science practitioner and trusted to the One

who healeth all our diseases. I would have discharged the doctor, but my husband, who was not a Scientist, felt that he should remain and watch the case. This he and a doctor employed by the railroad company did. He remarked to a friend, "I cannot see how that woman lived. They will never let that case come into court." And they never did. I had no fever after the first day, and was perfectly comfortable in spite of the conditions mentioned.

In addition to the wounds referred to, my left knee was badly injured, also my right hip and shoulder. My face and head were cut and bruised beyond recognition. It would take too much time and space to mention all the wounds I received from broken glass and splinters,—suffice it to say they numbered seventeen cuts, bruises, and breaks,—but my healing was accomplished in six weeks. To-day, thanks be to God, there is nothing to indicate I had ever passed through such a trying experience, with the exception of a slight scar over my right eyebrow, although the doctor said I would always be lame.

I feel very grateful to God for the understanding which I have through Christian Science; that even when I seemed unconscious I was able to realize and declare the truth. I am also grateful to our dear Leader, Mrs. Eddy, who has worked so patiently to lead us to this fountain of healing,—to Life, Truth, and Love.

*Mrs. Frank C. Menair, New York, N. Y.*

I GLADLY give my experience of how I was led to the truth through Christian Science. About three years ago I was taken with typhoid fever, which lasted for a couple of weeks, when there was a change for the better and all thought that I would soon be up; but such was not the case, as this was followed by what was called a re-infection, and the fever continued for several weeks longer. A specialist was called, who diagnosed the case as paralysis or collapse of the stomach, and said I could not possibly live. I did get better, however, and was again able to sit up when another complication set in. This time I remained in bed and constantly grew worse. One of the leading surgeons and physicians of the city was called in consultation, and they agreed that there was an internal abscess, and that the only hope of saving my life was an operation. I objected to this, but after a few days consented.

My attention had been called to Christian Science just



before this, but I did not grasp what it meant or that it was for me; still, when I left for the hospital, some Christian Science work was done for me and I can never explain what a support it was to me. I had always had a great dread of an operation, but went through the ordeal calmly and with no fear; in fact, I seemed to be lifted above my surroundings. The doctors had said that after the operation I would recover rapidly, but instead I was worse than ever. In a week it was decided that another operation was necessary. This brought a great sense of discouragement, but I did not see any way of escape. I asked for Christian Science help, not knowing then that it could not be given so long as I had consented to the doctor's wishes; but I now turned to divine help with all my strength, and although I did not experience the same uplifted feeling as before, I was strengthened and sustained. At the last operation, when the incision was made in order to remove the abscess, there was none to be found, but instead a condition which was pronounced by the doctors as tuberculosis of the bowels. There were four or five of the leading surgeons present and they admitted that there had been a wrong diagnosis all through, but said there could be no doubt as to the correctness of their last statement, for they saw the conditions with their own eyes.

The doctors then informed the family that they had done all they could do, that medicine would not touch the case. I was obliged to remain at the hospital for three weeks longer, having been five long months under the doctor's care with a trained nurse night and day. On the day I was allowed to be taken home, the surgeon telephoned the family physician that he was sending me home no better for the operations. On the last day of May, when the doctors said nothing more could be done for me, Christian Science treatment was commenced. I began to grow better, and by the first of August I was out of doors; by the middle of the month was going about wherever I wished. At the time of my healing we were living on the fourth floor, and I was obliged to go up and down the stairs every time I went out, but I suffered no inconvenience from it. The doctors and all my friends were surprised to see me out, and even now, after three years, they ask me if I am really well.

I have enjoyed good health ever since, and this experience

seems like a dream. Can we ever be too grateful for this omnipotent truth that healeth all our diseases.

*Mabel Knight, Cleveland, O.*

ONE short year ago my acquaintance with Christian Science began through the healing of a day's illness, and the grain of truth which entered my consciousness through this apparently slight healing, was the beginning of a better, happier life. I can hardly recognize my state of mind to-day as compared with that of a year ago. I am "lost in wonder, love, and praise," as I review what Christian Science has been to me. Truly "old things are passed away; behold, all things are become new"!

I readily, hungrily accepted Christian Science, and became a willing student, hence my emergence from the ignorance of material darkness into the affluent light of Truth has been rapid. The understanding of this truth has enabled me to cast out many old mortal beliefs, to learn to love more my fellow-men, and to see Christ, Truth, as the source of all good. Many gracious demonstrations have marked the year, and a sweet sense of security fills my consciousness with a joy unspeakable. I have indeed much for which to thank God and our dear Leader, and am seeking to make my life exemplify the teachings of Christian Science.—*Mamie Charlie Sterne, Denver, Col.*

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#### CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science*. These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be \$2.00 for the first line, and \$1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

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#### CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.D., Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

# The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY  
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK  
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN  
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT  
*Associate Editors*

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## EDITOR'S TABLE

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### PERSONAL CONTAGION.

MARY BAKER G. EDDY.

THE following letter is so right and requisite that I hereby endorse it for the benefit of the reader.

At a time of contagious disease, Christian Scientists endeavor to rise in consciousness to the true sense of the omnipotence of Life, Truth, and Love, and this great fact in Christian Science realized will stop a contagion.

In time of religious or scientific prosperity, certain individuals are inclined to cling to the personality of its Leader. This state of mind is sickly; it is a contagion—a mental malady, which must be met and overcome. Why? Because it would dethrone the First Commandment, "Thou shalt have one God."

If God is one and God is Person, then Person is infinite; and there is no personal worship, for God is divine Principle, Love. Hence the sin, the danger and darkness of personal contagion.

Forgetting divine Principle brings on this contagion. Its symptoms are based upon personal sight or sense. Declaring the truth regarding an individual or Leader, rendering praise to whom praise is due, is not a symptom of this contagious malady, but persistent pursuit of his or her person is.

Every loss in grace and growth spiritual, since time began, has come from injustice and personal contagion. Had the ages helped their leaders to, and let them alone in God's glory, the world would not have lost the Science of Christianity.

"What went ye out for to see?" A person, or a Principle? Whichever it be, determines the right or the wrong of this following. A personal motive gratified by sense will leave one "a reed shaken with the wind," whereas helping a Leader in God's direction, and giving this Leader time and retirement to pursue the infinite ascent—the comprehending of the Divine order and consciousness in Science—will break one's own dream of personal sense, heal disease, and make one a Christian Scientist.

Is not the old question still rampant? "When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" But when may we see you, to get some good out of your personality?

"In the beginning was the Word, and the Word was with God, and the Word was God" (St. John). This great truth of God's impersonality and individuality and of man in His image and likeness, individual, but not personal, is the foundation of Christian Science. There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality. May all Christian Scientists ponder this fact, and give their talents and loving hearts free scope only in the right direction!

I left Boston in the height of prosperity to *retreat* from the *world*, and to seek the one divine Person, whereby and wherein to show others the footsteps from sense to Soul. To give me this opportunity is all that I ask of mankind.

My soul thanks the loyal, royal natures of the beloved members of my Church who cheerfully obey God and steadily go on promoting the true Principle of Christian Science. Only the disobedient spread personal contagion, and any imaginary benefit they receive is the effect of self-mesmerism wherein the remedy is worse than the disease.

Pleasant View, Concord, N. H., June 30, 1906.

The letter to which Mrs. Eddy refers in the first paragraph of the foregoing article reads as follows:—

Boston, Mass., June 26, 1906.

*Dear Leader:*—Being about to leave the States for South America, to make my home in Ecuador for an indefinite season, I took the liberty of visiting Concord and driving out to your home, some days since.

I just wish to say that the lesson learned during that

visit will not soon be forgotten, and I came away with a sense of having intruded upon your much-desired, yea needed, seclusion.

The significance of your words, "time to assimilate myself to God," came to me with renewed force, and I saw how, under the guise of loving interest, we might become tedious hindrances to the fulfilment of not only your highest hope, but our own as well. Therefore my next visit to Concord can only be upon special invitation from an authorized source.

From the "genial tropics" my love will go out to you, as it ever has here. In joyous anticipation of future good news to tell you, I am

Earnestly yours,  
(MRS.) NINA M. HENDERSON,  
Guayaquil, Ecuador, S. A.

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[From the *Concord Evening Monitor*.]

#### GREETINGS.

ALLOW me to say to the good folk of Concord that the growth and prosperity of our metropolis cheer me. Its dear churches, reliable editors, intelligent medical faculty, up-to-date academics, humane institutions, provisions for the army, and well-conducted jail and State prison—if, indeed, such must remain with us a little longer—speak for themselves.

Our picturesque city greatly needs improved streets. May I ask in behalf of the public this favor of our city government; namely, to macadamize a portion of Warren Street and to macadamize North State Street throughout?

I am pleased to see Professor Kent's homestead freshly thriving and to have its occupants again for neighbors.

Sweeter than the balm of Gilead, richer than the diamonds of Golconda, dear as the friendship of those we love, are justice, fraternity, and Christian charity. The song of my soul must remain so long as I remain. Let brotherly love continue.

I am sure that the counterfeit letters in circulation, purporting to have my signature, must fail to influence the minds of this dear people to conclusions the very opposite of my real sentiments.

MARY BAKER EDDY.

Pleasant View, June 20, 1906.

## CARD.

MARY BAKER EDDY.

WE lose the sense of personality when describing love, and so base the behests of praise on worth akin to unworldliness, on goodness shorn of self, and on charity governed by God influencing the acts of men—even a charity which “suffereth long and is kind.”

Mrs. Mary Beecher Longyear’s charity is of the sort that letteth not the left hand know what the right hand doeth, that giveth unspoken to the needy, and is felt more than heard in a wide field of benefactions. Seldom have I seen such individual, impartial giving as this. Therefore I hasten to praise it and turn upon it the lens of spiritual faith and love, which enforce the giving liberally to all men and the upbraiding of none.

Begging her pardon for the presumption of my pen, if such it be to “render unto Cæsar the things that are Cæsar’s,” I hope that I have neither grieved her meekness nor overrated her generosity thereby.

## AMENDMENTS TO BY-LAWS.

## ARTICLE XXVIII.

LOCAL SELF-GOVERNMENT.—SECT. 1. The Mother Church of Christ, Scientist, shall assume no general official control of other churches; and it shall be controlled by none other. The general Communion of this Church shall be observed triennially in Boston, Mass., on the second Sunday in June. Its local Communion service shall be held annually at the same date.

Each Church of Christ, Scientist, shall have its own form of government. No conference of churches shall be held, except the triennial conference at The Mother Church, unless it be when our churches, located in the same State, convene to confer on a statute of said State, or to confer harmoniously on individual unity and action of the churches in said State.

## ARTICLE XXVIII.

COMMUNION OF BRANCH CHURCHES.—SECT. 8. The Communion shall be observed in the branch churches on the

second Sunday in January and July of each year, and at this service the Tenets of The Mother Church are to be read.

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### OUR LEADER'S ARTICLE.

WE are much pleased to give the place of honor in this issue to our Leader's timely, brave, and significant article, "Personal Contagion," which appears above, because we look upon it as one of the most important statements of inspired truth that she has given to the world since the publication of the Christian Science text-book. We feel sure that all true Christian Scientists will so regard it and, as they ponder its vital message, they will express their gratitude for it in good works.

ARCHIBALD McLELLAN.

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WHEN Jesus was questioned as to his Messiahship, "Art thou he that should come, or do we look for another?" he answered, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." He did not depend upon mere words for the verification of his doctrine. He knew that the only proof of the legitimacy of his claim to be the Messiah was in these works, and it rests with us as Christian Scientists to prove our right to be called his followers by showing forth the same works which he enumerated. It is the duty of Christian Scientists to heal the sick and reform the sinful, and to the extent that they are doing these works are they following in the pathway hallowed by the footsteps of their Master, who said, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

These healing works are now being done through the teachings of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and this is amply proved by the testimony of those who have been healed, testimony such as the following, which we quote from the *Christian Science Sentinel* of July 28.

Miss Bertha Smith, Wilmington, N. C., writes:—

"After having heard Christian Science lightly spoken of, from a Christian pulpit, I decided to go to one of the services and hear for myself. From infancy I had been devoted to my church, and as soon as I was old enough I was ever active in the work. Feeling it to be my duty to attend every service in my own church, I took advantage of the Wednesday evening meetings. My first visit was not my last, I am thankful to say, for I saw immediately that these people not only preached Christianity, but practised and lived it. At that time I was wearing glasses and had worn them for sixteen years. . . . One specialist after another had been consulted. All gave me very much the same advice; each one urged extreme carefulness and gave me glasses that seemed to relieve for a time. None of them held out any hope that my sight would ever be restored, and they said that the defect had existed since infancy, and in time I should be blind.

"The thought of blindness was very distressing to me, but I tried to bear it with Christian resignation, since I thought that God had seen fit to afflict me; but since I have learned that He is a loving Father, who gives only good, I regret that I ever charged Him with my affliction. I had no treatment, but I read 'Science and Health with Key to the Scriptures' by Mrs. Eddy, and my eyes were healed and glasses laid aside. I can never find words adequate to express my thanks to our dear Leader, through whose teachings my sight has been regained. I can truthfully say that 'whereas I was blind, now I see'—through an understanding of Truth I have found my sight perfect as God gave it."

Edith Lamar Burch, Chicago, Ill., writes:—

"It may help others to know that some one was really healed of severe illness through Christian Science. It is over nine years since we first became interested in the Science, and it would be hard to find a healthier person than I am now. I can go all day, from morning till night, upheld by the thought that they who wait upon the Lord 'shall renew their strength.' I can truly say that I scarcely know what physical weariness is any more. Before I came into Science the physicians said that one lung was gone, and that the other was affected with tuberculosis; so, from their standpoint, there was little left for me to hope for. We had tried every remedy that they had suggested. I had gone to the mountains, but could not stay



there on account of the altitude; and when they did not know what else to do, they said we would better go to England—that the ocean air would be beneficial. So we spent three months in the British Isles, and when I came back I seemed much better, but this only lasted a short time. In little more than a month I was worse than ever, and my mother was told that I had but a few weeks, or at most months, to live.

“At that time, a lady, a stranger to us, suggested that we try Christian Science. There was no prejudice against it, as we did not even know what it was. We knew of no Scientists in the Western town where we were living, and when we were told that we could send to Kansas City for absent treatment, we thought it was absurd. We were then told that many people had been healed through the reading of the Christian Science text-book, *Science and Health*, and to us this seemed a little worse than the absent treatment, but as we had tried everything we had heard of up to that time, my mother sent for the book.

“It came in the middle of October and we began to read it together. It seemed to me from the first that it was something I had always believed, but did not know how to express it—it seemed such a natural thing. My improvement was very gradual, but I felt that I was recovering. After the Christmas holidays I started in at school and went the whole term without missing a day,—something I had never done before. I finished my school course without missing a day—in fact I have not spent a day in bed since that time. I feel absolutely certain that I have two sound, healthy lungs now. . . .

“People sometimes say, ‘Oh well, maybe you never had consumption.’ Well, I had the symptoms, and they are every one gone through the reading of ‘*Science and Health with Key to the Scriptures*’ by Mrs. Eddy.”

Just as our Master “refuted all opponents with his healing power” (*Science and Health*, p. 18), so must Christian Scientists prove the efficacy of their faith, and that they are his followers, by healing the sick.

ARCHIBALD McLELLAN.

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**A** COLLEGE president made a public statement not long since, to the effect that the Bible is becoming more obsolete every day, and the significance of the declara-

tion was emphasized by the fact that in the religious press comment on the subject it was generally conceded to be true, so far as the great body of the people are concerned. Further significance attaches to the matter when we remember that within the last twenty-five years, in addition to the revision of the text, numerous modern English translations and other aids to an intelligent reading of the Scriptures have been issued. Important archæological discoveries have also been made in confirmation of its historical narratives; Bible schools, Chautauquas, etc., have been multiplied, and through these and other means a very large exploitation of the subject has been carried on. All these favoring conditions and agencies would authorize the expectation of an ever-widening and deepening interest in the sacred writings; and if it be true that during these years they have been losing their hold upon the masses, there must be a cause therefor, and it is reasonable to presume that all who regret the facts will be interested in its discovery and removal.

In seeking the reasons for a decrease of interest in the Bible, we may be sure that divine truth retains an unchanging relation to humanity; that it has lost nothing of its ability to nourish, educate, and inspire. It is now as ever the "bread of life." More than this, truth itself can never become trite or uninteresting; it can no more lose its perennial charm than can a rose or the sunset. We are also entirely sure that the world's need remains the same. Truth can never be spared, since it is the panacea for all ills, the substance of all being. If, therefore, the Bible contains the Word of God, and yet is no longer able to command the attention of mankind, then manifestly that Word, the divine truth, must have become hidden; and it is not difficult to see that this is the case. For many very earnest and in a sense very religious people, theological teachings about truth have practically taken the place of truth. These teachings are not being supported by scientific demonstrations in satisfaction of crying human need, and hence, in so far as they have become identified with the Bible, in the thought of men, their passing seems to dethrone the Bible itself. So, too, superstition, fear, reverence for ecclesiastical authority as such, the unquestioning acceptance of tradition, etc., all are certainly passing away, and to the extent that these have affected Scripture interpretation, shaped the human sense of the Word, to that extent regard for the Bible has

waned. Sir Oliver Lodge has recently called attention to this subject and emphasized the need of scientific proofs in support of religious propositions if we would have them make a lasting impression upon human thought and life.

Two other facts affecting the situation must be named. The doctrine of verbal inspiration has rendered the book a medley and a confusion to many, who have thus come to think of it as inconsistent, self-contradictory, and therefore unauthoritative; and further, the inability of the majority of those who stand for its teaching to realize the fulfilment of its unequivocal promises of spiritual authority over sin and sickness in this present life,—this has made it seem inadequate to present needs. The absence of those attesting proofs, “the works of healing” upon which Jesus and his disciples relied for the verification of their words, has shorn the book of both reverence and authority in the thought of very many.

For all this seeming disability it is manifest that the stumbling human sense and statement of truth is wholly responsible. This alone can lessen the authority and influence of the Scriptures. In a practical age the demand for demonstrable results is no less surely, no less legitimately made of religious teaching than it is of all other teaching. The promised “freedom” of a saintly life is imperatively called for, and when this is wanting the authority of dogmatic statement is bound to be denied. Christian Science honors this demand and all worthy Christian Scientists are committed to the holy endeavor to meet it. This constitutes in no small part the uniqueness of the Christian Science movement as well as its strength.

Regarding the significance of the confirming facts to the authoritative truth, Sir Isaac Newton long since said that in the giving of prophecy and promise the design of God was “not to gratify curiosity by enabling men to foreknow things, but that the prophecy might be interpreted by the event . . . The event of things . . . will be a convincing argument that the world is governed by Providence. . . . The many and clear prophecies concerning things to be done at Christ’s second coming are for effecting a recovery and re-establishment of long-lost truths. . . . The event will prove the Apocalypse; and prophecy thus proved and understood will . . . make known the true religion and establish it.”

This teaching, that truth’s authority and power are dis-

closed in truth's blessed events, in salvation from sin and sickness through the spiritual apprehension of the Word,—this is the distinctive teaching of Christ Jesus, and it is reiterated and enforced in the teaching of the Founder of this movement. In Divine Science proof must accompany statement; and nothing else will satisfy the world's demand to-day.

The interest of Christian Scientists in Bible study is phenomenal to the world. Without any external requirement these people are seen to have a vital, impelling desire to acquaint themselves with its letter and to assimilate its spirit. It is the leading feature of their Sabbath service, and a deeply eventful characteristic of the movement, and this is far more easily explained than is the comparative indifference of which complaints have been made in other bodies. First of all Christian Science discards the "documentary conception" of divine revelation; it makes the rational and necessary distinction between the Bible and the Word of Truth which it contains; it declares that the essential thing of Scripture is its spiritual significance. It recognizes that the human sense and statement of truth have been subject to change; they are fallible and often faulty, while the truth itself is infallible; it can never become error. The divine idea which is conveyed to those who apprehend the spiritual significance of the Scriptures,—this is both unchanging and demonstrable.

In seeking for truth Christian Science subjects the human concept to refining tests. It asks if a given teaching is consistent with the fundamental postulates, of the divine nature and their logical requirements; if it is in harmony with the declarations of Christ Jesus, and if it brings forth the fruits of the Spirit in the overcoming of sin and sickness, and the phenomenal devotion of Christian Scientists to Bible study is fully accounted for when it is known that the Word of the Bible as understood in Christian Science does accomplish the work which Jesus said should ever attend his faithful ministry. This is the secret of the whole matter, and both Christians and non-Christians the world over are rapidly finding it out.

JOHN B. WILLIS.

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**T**HE insistence of Christian Science upon the necessity of giving up our material concepts of God and man has its warrant in the Scriptures, a fact which carries

weight with many even before they see scientifically the reason for leaving the imperfect in order to gain the perfect. In the prophecy of Isaiah we find the statement, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create." If to this we link Mrs. Eddy's statement concerning man,—that he is "the compound idea of God, including all right ideas . . . that which has not a single quality undervived from Deity" (Science and Health, p. 475), we shall begin to see why we may "rejoice forever" in knowing that which God creates. The spiritually scientific revelation of God which has come through Christian Science truly meets all human need, for at one stage of our growth God may be best understood as divine Mind, and at another as Life, while at another we may best understand God as Truth or Love. As we gain a clearer understanding of our text-book we see that these terms, like rays of light, blend as one in divine Principle, and in the measure that Deity is thus understood the old concepts of God and man disappear, and with them the varied manifestations of error, known to mortals as sin, disease, and death.

Referring to our work in Science, which awakens the consciousness of God's perfect creation, a student writes: "I have thought that if we were always obedient to the teaching, 'The former shall not be remembered, nor come into mind,' we would not so often bring up past errors, our own and those of others, and we would be much nearer the realization of 'the new heavens and the new earth.' To recall error seems very much like keeping a bad negative and printing pictures from it; then wishing the pictures could be done away with, when the remedy would be found in destroying the negative with the wrong impression."

In spite of the mortal tendency to keep and use the mental "negative" which gives a false and distorted view of God and man, Christian Science is doing wonders in revealing God and that which He creates,—that which brings joy and gladness because it manifests only the nature and qualities of God, good. As students, we may forget that we live in a very progressive age, a time when a rapid change is taking place in our method of doing things, which of course implies a corresponding change in thinking about things. How great this change really is, we

perhaps do not appreciate, but the all-important consideration is, whether the change in our views is in harmony with the law of progress, whether our thinking and our doing bring joy and gladness to ourselves and others, thus witnessing to the heavens and the earth of God's creating.

Of old, the erstwhile Galilean fisherman saw in prophetic vision the coming to men of God's kingdom. He described in the Apocalypse the mental struggle which he saw; then, after the passing of the mortal pictures of sin, discord, and death, he told of the new Jerusalem, of the kingdom established right where error had seemed to be rampant, even triumphant.

In our day another seer has seen this kingdom; learned what its laws are, and how they are to be obeyed; also, that this obedience annuls all the asserted laws of evil, so that it "shall not be remembered, nor come into mind." What greater service could any one render to humanity than this, —to reveal the Science which shows how all may avail themselves of the blessings of Truth by recognizing spiritual realities, which once seen, the desire to retain or reproduce the distorted images of mortal belief is overcome. To *know* God, good, and that which He creates, means to *unknow* evil, and the world is surely coming to admit that this is essential truth, and that nothing less than spiritual insight could have discerned it and shown its practical relation to every human problem. When man's divine possibilities are thus recognized, none need any longer say, as did Whittier,—

The world sits at the feet of Christ,  
Unknowing, blind, and unconsol'd;

rather will they say, with him,—

O hearts of love! O souls that turn  
Like sunflowers to the pure and best!  
To you the truth is manifest:  
For they the mind of Christ discern  
Who lean like John upon his breast!

ANNIE M. KNOTT.