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FOUNDED APRIL, 1883, BY MARY BAKER 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"*

Volume XXVIII

DECEMBER, 1910

Number 9

THE RIGHTS OF MAN

BLANCHE HERSEY HOGUE

IN an allegory in "Science and Health with Key to the Scriptures," Mrs. Eddy refers (p. 438) to some well-known and oft-quoted Scriptural passages as bearing upon the rights of man, and remarks concerning them that the Bible is better authority on this subject than Blackstone. Her quotations in this connection, to wit, "Let us make man in our image, after our likeness; and let them have dominion;" "Behold, I give unto you power . . . over all the power of the enemy: and nothing shall by any means hurt you;" and "If a man keep my saying, he shall never see death;" recognize man's sonship in God and reveal the source of all his rights. The magnitude of the promises gives rise, naturally, to honest questioning; for human experience, aside from the lives of the master Christian and his disciples, has not witnessed their fulfillment. Either God's promises fail, or mortals have not understood them. The first is unthinkable; the second entirely possible. Then, if the sorry plight of mankind is due to its own blindness, instruction concerning things spiritual is the great need; and the coming of such instruction should, logically, make clear and enforce through God's promises all the rights of man and of manhood.

The Christian Scientist is convinced that Mrs. Eddy's work, supplementing the teaching and healing of the early disciples, sets forth the spiritual instruction necessary to higher discovery of the rights of man. He holds this conviction because he is able to enjoy through her teaching more of his rights; and he comes to them, because in the

study of Christian Science thought clears concerning that which constitutes his rights. First of all, the student of Christian Science learns to distinguish between spiritual man, made in God's likeness, and the mortal sense of manhood that sins, suffers, and dies. He finds that as God's reflection he has the right to, and has Christlikeness; that as the offspring of God, as a spiritual idea, dwelling forever in the infinite divine Mind which is God, he is entitled to "power over all the power of the enemy," to the exercise of dominion, to the privilege of never seeing death, as opposed to that mortal belief of inheritance which is only a procession of fleeting pleasures, sin, sickness, and death.

Religious teaching generally, outside of Christian Science, has confused this sinning and stricken mortal with God's creation; has supposed God to be the Father of an imperfect creature; has believed that unless this mortal can have the dominion and the power, the promise is void. Christian Science lifts thought to see that the promises were not made to mortality, but to spiritual manhood; that only as thought is spiritualized is their meaning discerned, only as spiritual law is really obeyed, and the manhood of God's making shines in daily experience, are the promises fulfilled.

Christian Scientists are striving to show in their daily lives the manhood which God approves and protects. And as they succeed in obeying Him they find that the larger understanding of the truth about God and man begins to operate as law to care for them in the happenings of today. It is true that life eternal does not belong to anything mortal; but as mortal thinking is discarded for immortal understanding and immortal living, there is of course less sense of separation from God; less of the unprotected mortality in individual experience; and consequently less trouble. All that is right in human life is even now directly under God's care; and increase in righteousness naturally decreases the trouble-making elements.

In this way Christian Science heals and redeems. It reduces to nothing all wrong thinking and wrong living, so far as its teaching is applied, and so reveals the man and the manhood entitled to God's consideration. Thus Christian Science explains why, without its teaching, humanity has seemed so unprotected; and why with it, we receive the blessings growing from mental alliance with God and God's reflection. Christian Science would mean no more

than any dormant religious belief if it did not furnish a knowledge of Truth itself that is protective today. Did not the lame mortal walk, the sick one recover, the sinning one reform, under its influence, it would be but a statement of belief about God rather than what it is,—the living, active application of Truth itself to the present needs of humanity. The great value of Christian Science is that the spiritual understanding it unfolds operates as law to help the conditions of this very hour. What has been learned of Truth must actually destroy, by reason of its own lawful activity, both sin and sickness. This, be it remembered, because the mortality that has no rights is disappearing in the individual thinking of him who is consciously reflecting divine Mind and so becoming heir by divine right to all good; and this, of course, only as such a one makes his life as consistent and honest as he knows how to make it; not otherwise.

Christian Science stands, therefore, upon Scriptural authority, and declares that to know God correctly is the whole need and the highest right; and that in this understanding all human rights are embraced. It reveals, further, that those who believe in more than one Mind cannot logically claim the rights which belong to God's children. All must come to understand that God is the only Mind, and that this infinite Mind is everywhere present, caring for its own, in order to enter into man's birthright. The whole mortal sense of manhood, which seems to itself so important and yet runs the course of sin, sickness, and death, is, according to Christian Science, perverted belief; and it is this material belief which is involved in disaster.

Christian Science asks us to give up all belief that man can think separately from God, and so, wickedly. The indulgence of selfishness, self-will, self-interest, the pomp of the world and the pride of the flesh, with every self-seeking,—all this pertains not to man, but to mortal sense. It is the sense of selfhood apart from God which makes the wrongs of mankind, and a surrender of this gives place to right consciousness and all that pertains thereto. To rid ourselves of the belief that anything besides God and His manifestations exists, is to escape from the sense of material manhood and all its troubles. Christian Science reckons from God to man, and finds that the image of God must be Godlike; must be spiritual because God is Spirit; must be

loving because He is Love; must live eternally because He is Life. Christian Science classifies the material sense of man and the universe with the birth, growth, decay, sin, sickness, and death which it involves as the counterfeit of God's creation, and declares that as we cease to think materially and educate thought to identify itself with the divine Mind, trouble lessens and man's indestructible sonship in God becomes more and more apparent. Spiritual thought-processes are always right with God and right in all that they bestow upon us. And so to know God correctly and to think in ways that are Godlike, lays the only enduring foundation for all righteousness and for all human rights.

Basing our efforts, then, on an unselfed service to God and to our fellow-men, it is our right to have health, for it augments our usefulness. Sickness is all too frequently an unrighteous interruption. But we cannot go about seeking health in matter nor because of matter, and find it. Christian Science shows us that our right to health cannot logically be made manifest while we are permitting thought to believe disease or to invite its inroads by any subtle mental departure from Christlike thinking. We earn our right to health by reflecting divine Mind in all our ways. It is our right, too, to be happy. But ingratitude and envy, criticism and greed, will fill the heart with bitterness, and only by exercising our right to cast such thinking from us do we find ourselves truly happy; for joy is born of God and our right to it comes only through consistent Godlikeness. And surely we have the right, if serving God first in the affections, to good friends; to happy homes; to wholesome education and to pleasant occupation; to be out of debt; to find time for all that should be done; to avail ourselves of all order and system and progress; to be, in short, all that men and women should be.

By all means, too, it is the right of the Christian Scientist to prove what he knows to be true. It is the right of the practitioner to see the sick healed, the sinner reformed; and it is the right of the patient to be healed and to be reformed. Jesus did not ask us to submit to the ravages of earth and hell before reaching a far-off heaven. He declared the kingdom of God "at hand." So the Christian Scientist has divine authority for expecting his treatment, which is, indeed, if it be right, nothing less than God-governed thought, to result in good. It is the heavenly

right of enlightened prayer to transform human experience and fully and finally to overcome evil with good; and this because God's law provides that every truly spiritual thought shall externalize itself in a victory that positively demolishes sin and suffering.

The activity of pure spiritual thought enters human thinking like a process of cancelation, and any given belief in error against which it sets itself succumbs. The right thinking which Christian Science calls reflection of the divine Mind, can be definitely exercised to strike out of thought, as by this method of cancelation, specific evils. The old axiom that two things cannot occupy the same space at the same time applies as well to thoughts as to things. Good and evil thinking cannot mentally hold place together. The presence of good compels the absence of evil; and the appearance of spiritual understanding must by its own God-ordained law externalize itself in the intelligent and accurate removal of evil belief. And so it is true that he who yields his sense of personal rights to the constant practice of the divine right to understand God and to obey Him, will find the rights of man clearly established to him, and all his mental journeying a way of peace.

The human mind has every kind of notion as to what constitutes its supposed rights. Between the point of view which believes it has a right to whatever it wants, and the exalted outlook which holds as of value the right to sacrifice self for others, there lies a world of mixed belief upon the question. Christian Science redeems this situation. It comes declaring our right to increasing godliness; our right to speak peace to our fellow-men; our right to the kingdom of heaven here on earth; our right to all which Christ Jesus said should be "added" to the heaven-seeker. Christian Science has set about destroying the wrongs and revealing the rights of mankind; and its ministry shall not cease so long as Christian Scientists are found faithful.

THE power of an endless life of good,—
The law of Truth that shall not pass away,—
An endless love for the one brotherhood
Is God's great gift to all mankind today.

Agnes Florida Chalmers.

THE DIVINE SOURCE OF HEALING

SAMUEL GREENWOOD

THERE is no basis for comparison between Christian Science and other healing methods, for the simple reason that it is totally unlike anything else. Christian Science is a wholly spiritual system, and excludes the use of all material agencies, healing sickness and sin by the same divine Principle; whereas all other methods, including those which are called mental, rest upon a material foundation. While Christian Scientists do not discountenance the use of other means by those who believe in them, the frequent misstatement of their method of healing and the source of its power, makes it seem necessary at times to reiterate some essential truths regarding Christian Science and its practice, not by way of controversy or defense, but to prevent needless confusion on the part of inquirers.

While Christian Science teaches that matter, in the absolute sense, is not a reality, and refuses to admit that sin and disease are facts or factors in man's real being, it does recognize that these conditions exist in human belief as false mental states to be corrected and eliminated. The point at issue is how these conditions are to be dealt with and overcome. Christian Science takes note of them only as errors, and treats them with the truth of man's spiritual being and perfection in God which it reveals; and therein is the secret of its success, for one must know that even the smallest error cannot be corrected so long as one is ignorant of or does not apply the truth. Christian Science does not make the mistake it is sometimes charged with, of meeting error with error, or of seeking healing from the same fountain that sends forth disease, but it stands on that truth which all human history confirms, that there is nothing good but God; or, in other words, that there is nothing true or right apart from infinite Mind.

How to escape from or to avoid suffering and disease is the problem mankind have grappled with for ages, and, although progress has apparently been made along certain preventive lines, involved in a change of education or environment, mortals still remain in the grasp of materialism and its attendant evils. The efforts of medical, ethical, and religious systems, combating sin and disease on the basis of

their admitted reality and power, have not subdued these evils or delivered mankind from their oppression. It should be evident to the most pronounced materialist that human redemption calls for a more effective system of treatment than the so-called human mind has yet put forward, or, it might be added, is capable of putting forward; for along the line of mortal material mentality no possible antidote to the belief in evil can be found.

If one would compare Christian Science with other systems, he can properly do so only on the basis of results. What are its effects upon its beneficiaries and adherents? Have they received greater benefits from Christian Science than from other methods? The answer may be heard at the mid-week testimony meetings, or read in the Christian Science periodicals, or may be had in personal conversation with Christian Scientists. When it is remembered that the majority of these sought Christian Science only because other means failed to heal them, the healing of such cases is of itself sufficient testimony that scientific Christian healing is superior to any human means. These people, as a rule, have at some time experienced a degree of healing benefit from medical or other systems, and are in a position to judge of the differing effect produced in their experience with Christian Science; and when they aver, in answer to the question whether Christian Science healing is confined to physical improvement, that its influence extends also to their moral betterment, that it so uplifts thought spiritually as to make the physical healing of secondary importance, no one who desires the welfare of mankind has any honest or consistent basis upon which to condemn it, or deny its right to be called Christian as well as scientific.

However, when Christian Scientists naturally insist upon the superiority of Christian Science as a healing and redemptive power, it is not with the idea of depreciating the good efforts of those who are practising other methods, but because they recognize it to be Christianity itself, as Jesus taught and demonstrated it. The divine basis of Christian Science separates it from all human beliefs or opinions, and raises it above the criticism or contradiction, praise or blame of men. The skepticism of the materialist does not affect the fact of its divine origin and method, for it is attested in the experience of multitudes who have been brought intelligently nearer to God through its in-

fluence. Only the practice of Christianity can make one Christlike, and Christianity is divine, not human. Mrs. Eddy does not claim to have produced Christian Science, but only that she has elucidated this truth as it was revealed to her. If it were not a divine message, it would be but one among human methods, and would be as incapable as are these methods to lift thought and experience above the material and mortal, as Christian Science is doing.

Because of the intrinsic value of its healing work, Christian Science has made its influence felt even among those who would discredit its teaching and the Christian basis of its works, so much so that medical systems generally are beginning to take an active interest in the subject of mental treatment. This of itself is significant testimony, for had not Christian Science healed so-called incurable disease in a marked degree, it would not have attracted serious attention on the part of either medical or religious systems. More than this, it is noticeably raising the world's standard of Christianity, of what a Christian should work to be, and of what a Christian church should be able to do. To one of open eye these are portentous signs of the times, and point to the awakening spiritual desire of mankind to know God aright.

It is not enough to say of Christian Science that it is a system of mental healing, for human belief holds the possibility of evil as well as of good thought. The only Mind which Christian Science acknowledges as having existence, or as having the power to heal and regenerate humanity, is the Mind that was in Christ Jesus; and no one can rightly estimate Christian Science or understand its method who does not recognize this fact and consider Christian Science from that standpoint. St. Paul defined the human or carnal mind as "enmity against God," which precludes it from being an uplifting or saving power. The only part which this so-called mind plays in the practice of Christianity is when it realizes its own nothingness and yields to the infinite divine Mind.

The easy assertion that Christian Science healing results from the use of what is termed hypnotic influence, will-power, or mental suggestion, is but the attempt of this erring "mind" to justify itself. Only the power of good can cast out evil. Using a belief in hypnotic power, although with the best intent, is in reality praying to

Beelzebub to cast out itself. It seems almost superfluous at this day to say that such is not the prayer of the Christian Scientist. He declares the truth, and demonstrates it to the degree of his understanding, but no more thinks of suggesting the spiritual facts of being than of suggesting the existence of Deity. Suggesting to an invalid the opposite belief in health has no more virtue to correct the error in his thought than suggesting that two and two are four to correct one's ignorance of that fact. One has only to read *Science and Health*, the Christian Science text-book, to know that Christian Science turns human thought away from itself to God to find the way of redemption. Could this be any other than a divine way?

Those who advocate a therapeutic system based upon the supposed action of the human mind, are either not aware that this mind is the source of evil thought, or have no concept of a better way. A false mortal sense of being has nothing within itself wherewith to make itself better, and salvation from its errors can only be found in the divine Mind. It is evident that if the human mind contained within itself the antidote for its sense of evil, the very presence of that antidote would neutralize this false sense, and so forestall its possible manifestation or activity. Christian Science shows conclusively that the cause and continuance of sin and disease are in human thought only, and it finds the only remedy therefor where the Master found it, namely, in the divine Mind, in His omnipotence and omnipresence, and in the truth therein included, that man is the divine image or idea.

In considering the claim that healing power resides in mortal mind, it should be remembered that it was this mind that laid upon Jesus the crown of thorns and the doom of crucifixion, and that all through the later centuries has rejected his teachings and example. When St. Paul enjoined upon Christians to have the same Mind that was in Christ Jesus, he surely did not mean that carnal or mortal mind which he declared to be opposed to all good, and to which Jesus referred when he said, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." From whence could such a mind, the reservoir of evil for the race, derive healing power? The belief of an

intelligence existing and operating independent of God has left a wide trail of iniquity through all human history, and is stamping its evil impress upon each day's doing; then let its own record judge as to its fitness to heal and uplift mankind.

The further argument that, because the sick are cured by other methods, the healing effected by Christian Science does not prove the truth or divine basis of its teachings, assumes that the mere disappearance of a discordant manifestation, no matter by what means, is evidence of an adequate cure; but Christian Scientists do not rest their case upon physical evidence alone, neither is physical healing the end or object of their ministry. There were physicians also in the time of Jesus, so that one might advance the same argument with respect to his healing, for he said, "Believe me for the very works' sake." Evidently it was not because his healing was instantaneous, nor because it was accomplished without material means, that he thus spake, but because it demonstrated the divine Principle of his teachings. His healing works were the evidence of the Father's will concerning man, the seal of his commission as the Messiah.

The word "heal" means to purify or make whole, hence the essential function of healing is to bring about a reformation. One of the earlier meanings of the word "health" was salvation. The healing of the sick in Christian Science implies a degree of moral purification in both practitioner and patient, and all genuine healing logically presents similar conditions and results. The state which underlies a diseased sense is, in its broadest definition, sinful, because it acknowledges a life and power that is not the one God, and this state must be remedied before health or wholeness can be realized. Matter cannot effect this reformation, for it is the basis upon which all sin and discord is conceived and carried out. The human mind cannot do it, for this so-called mind is the sinner in every case. What but divine means can accomplish this work? What but a demonstrable knowledge of the truth, or of divine law, can effect this reformation or transformation? The Master used no other means in his ministry of healing, and Christian Science is the Master's way restored.

Granting, however, that certain disease manifestations disappear through the use of drugs or other human means,

is this alone a true or comprehensive test of the patient's substantial betterment? Is there no broader basis of judgment which includes the accompaniments or after effects of the process employed? Even physicians admit that wrong states of thought produce disease; what, then, is the effect of their treatment upon these wrong thoughts? Is it designed to bring purification to mind as well as body? Does it awaken the desire for better living, stimulate the activities of virtue and righteousness, inspire love for the Scriptures, and impart peace of mind regarding the future? or does it leave the patient in the grasp of the same sinful thought and desire, the same enmity and hate, the same tendency to worry, the same evil passion and impulse? It is well known that medical treatment frequently leaves the patient a slave to the drug or liquor habits, a slave to the fear of food, climate, microbes, health laws, and other images of belief that frighten mortal thought. What then shall be said of Christian Science because it heals the sin as well as the sickness, because it leaves the patient a better, purer, kinder man or woman, and because to a large extent it removes the fears that harass mortals? What about these things?

If Christian Science, as applied to disease, merely removed the physical sense of disorder, leaving the sick where it found them, mentally and morally, it would present no divine truth on which to found, or with which to maintain, the Christian Science movement. A religion so notably spiritual in its influence as is Christian Science could not be built up on a material foundation. If the sick and suffering find relief in Christian Science only as some are said to find relief in drugs, hypnotism, mental suggestion, etc., for what have thousands out of the best classes of our citizens left their former beliefs to espouse a cause which their friends, perchance, scoff at? What has induced them to leave the religion of their fathers, made dear to them by tradition and home ties, if they were not healed in a more Christlike way than drugs, surgery, or hypnotism has ever done or offered to do? If Christian Science does not give them something more uplifting, satisfying, and purifying than is imparted by any human means, what is the animating cause of their adoption of Christian Science as their redeemer from sin as well as from sickness? What is there, one may ask, in the healing process of Christian Science, if it is not divine influence, that turns the patient's thought toward God

with new hope and love and faith, and that afterward holds him to the path of righteousness, not from fear, or a sense of duty, but from the pure love of good? Is it too much to say in reply, that the kingdom of heaven has begun to dawn in his consciousness?

To consider this matter fairly one must remember that Christian Science is more than a system for curing the sick without medicine,—it is pure and simple Christianity. Its primary and ultimate object is not to relieve mortals of their aches and pains, but to lead them to Christ, Truth, to a higher and more spiritual plane of consciousness. Disease is a result of humanity's wrong concept of God, and in correcting this wrong concept, and replacing it with the true idea, Christian Science cannot help healing the sick and the sinning any more than Jesus could. If Christian Science existed for nothing else and did nothing else but heal physical disease, it would rest upon a human basis and be helpless to lift mortals above the plane of their erroneous thought. If God has nothing to do with Christian healing, as operative today in Christian Science, what had He to do with the Christianity which Jesus founded on his healing works? What but God can be the source of spiritual good? What is it in Christian Science but the knowledge of God that satisfies the highest spiritual aspiration and hope of many of the brightest thinkers of the age?

It should be plain to any one that to relieve one of his suffering, without correcting the error that produced it, would be of no real benefit, since it would only confirm him in that error, or serve to supply the further strength and opportunity to pursue his former sinful course. It is impossible to judge accurately of the effectiveness or permanency of healing apart from its mental and moral effects. It is to be remembered, moreover, that the moral influence of Christian Science does not end with the destruction of a sinful habit, but leads to the manifestation of positive righteousness and purity. To cure a sinner of his sin, without imparting the moral and spiritual strength to sustain him, is suggestive of the case spoken of by Jesus, where the unclean spirit that had been cast out returned to find its place empty, and again took possession, until the last state was "worse than the first."

If Christian Science healing were humanly produced, as some ignorantly assert, Christian Scientists would be justi-

fied in thinking of themselves as the source from which the healing influence emanates and take the glory therefor, but they know full well that, apart from God, they have or can have no mental quality or power to heal or to reform erring mortals. Even Christ Jesus disclaimed credit for his remarkable works, declaring that of himself he could do nothing. Mrs. Eddy writes of him, "Jesus *proved* the Principle, which heals the sick and casts out error, to be divine;" and again, of her own method, "I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles" (*Science and Health*, pp. 473, 126). Of this we may be sure, that if Christian Science were solely a product of the human mind, Mrs. Eddy would not have needed to rise above the plane of human beliefs to discover it; she would not have needed "miraculous vision to sustain her," as she writes in "Rudimental Divine Science" (p. 17), "when taking the first footsteps in this Science;" nor would Christian Scientists find spiritualization of thought necessary in order to understand and practise it.

All honor to those medical practitioners who are honestly striving to relieve human distress with the means they have; but all honor likewise to Mrs. Eddy and her loyal students for proving the Christ-way to be the better way, in that it brings freedom from sin and sorrow as well as from sickness and pain. The Egyptian magicians said, "This is the finger of God;" and the multitudes said of Jesus' healing, "It was never so seen in Israel;" while the Master said of his followers in all ages, "He that believeth on me, the works that I do shall he do also." It was inevitable that the line be drawn between the human and the divine, for without it the "narrow way" of salvation and safety could never be found, nor man's spiritual nature and being be discerned. That Christian Science has drawn this line between the material and the spiritual, the unreal and the real, without compromise or concession, may subject it to human criticism and rebuke, but it has been blessed of God and is winning the gratitude of mankind. The fulfilment of Christianity demands that the way pointed out by the Master be trodden and his works repeated, and the present is surely none too soon.

An ever-increasing number are turning in gratitude and

love to Christian Science, and are holding in grateful appreciation the author of its text-book, "Science and Health with Key to the Scriptures,"—not simply because they have been healed of their diseases, but because of the moral and spiritual good that has come to them through that healing; because, through the way she has shown them in Christian Science, they have gained a higher concept of God and man, of heaven and earth, than they thought possible before. Their former troubles are remembered as dreams that have passed away, but the spiritual good they have gained continues to increase and to bless them more abundantly day by day. In view of all these considerations Christian Scientists are certainly justified in claiming that the source of their healing in Christian Science is divine.

THE wise man is he who understands himself well enough to make due allowance for unsane moods and variations, never concluding that a thing is thus or thus because just now it bears that look; waiting often to see what a sleep, or a walk, or a cool revision, or perhaps a considerable turn of repentance will do. He does not slash upon a subject or a man from the point of a just now rising temper. He maintains a noble candor by waiting sometimes for a gentler spirit and a better sense of truth. He is never intolerant of other men's judgments, because he is a little distrustful of his own. He restrains the dislikes of prejudice because he has a prejudice against his dislikes. His resentments are softened by his condemnations of himself. His depressions do not crush him, because he has sometimes seen the sun, and believes it may appear again. He revises his opinions readily, because he has a right, he thinks, to better opinions, if he can find them. He holds fast sound opinions, lest his moodiness in change should take all truth away. And if his unsane thinking appears to be toppling him down the gulfs of skepticism, he recovers himself by just raising the question whether a more sane way of thinking might not think differently. A man who is duly aware thus of his own distempered faculty makes a life how different from one who acts as if he were infallible, and had nothing to do but just to let himself be pronounced!—*Horace Bushnell*.

WATCHERS OF THE DAWN

EDEN TATEM

S AID the wise man of old, "Where there is no vision, the people perish;" and in later days a great philosopher, speaking to the youth of Athens, who if no longer under the thrall of paganism had not yet awakened to that largest service to mankind which Christianity was to reveal, said, "The gods are on high Olympus, but the Greeks are at your door." In Palestine, still later, a greater teacher than Socrates, urging his followers to consecrate themselves to the service of humanity, exclaimed, "Lift up your eyes, and look on the fields; for they are white already to harvest." The sick and suffering were at their door.

The faint dawn foreseen by Socrates, of a religion made for men, breaking through the gloom of the pagan belief of man made to be the tool and puppet of an Olympian myth, deepened into radiant surety under the inspired teaching of the great Galilean. The Christianity which he revealed to his wondering companions did not dwell apart from the dust and travail of human endeavor on some high Olympus of iron dogma and cruelty, of greed and superstition, but took up its abode among the humble, the pure in heart, the suffering, the lonely. Here at last was a faith which did admit of demonstration; a religion that was not an incident in human life, but its very essence, its summit, its crowning glory, toward which humanity, often through agony and pitiless persecution, should move and in which it should find the hunger of its heart satisfied.

Less than fifty years ago a religious movement founded upon the teaching of the Nazarene fearlessly declared his pure idealism to be the supreme force in human life which could inspire and direct all true human activities along spiritual lines. "The ideals of primitive Christianity," Mrs. Eddy writes, "are nigh, even at our door" (*The People's Idea of God*, p. 27). This new-old religion, with its ringing note of splendid optimism, stirred the stagnant waters of material thought first to skeptical derision, later to wonder, antagonism, and grudging acknowledgment. Many "who came to scoff, remained to pray." Rudely jostled by orthodoxy, glowered upon by Mr. Worldly Wiseman and the chronic pessimist, who if given the choice of

two evils would take them both, Christian Science continued intrepidly upon its way in the face of misrepresentation and slander, the radius of its healing power encroaching more and more upon the dark domain of sickness and sin.

The great teachers, seers, and reformers of the race have been optimists. But, possibly not since the "carpenter's son" left his bench and tools to heal the flotsam of suffering humanity that drifted across his path, has any reformer so uncompromisingly or persistently, with such clear-eyed candor, such fearless spiritual abandon, hurled the challenge of the children of light to the apparent powers of darkness, as has the Leader of the Christian Science movement. Her courage, spiritual discernment, utter consecration of unusual powers to a great cause, have placed her name among those rare workers for humanity by whose light we are led in the dark to rise.

The question is often heard, "What is there in Christian Science to make such an appeal to all classes of people, to win such enthusiastic allegiance from its followers?" It is a religion of a spirituality so profound that it liberates the human consciousness and enables the individual to come into his spiritual birthright—"dominion;" to rise, somewhat above the sense limitations of time and space and the bondage of materiality, into the consciousness of spiritual freedom, peace, and power, of vital at-one-ment with the infinite Mind.

The prayer of the Christian Scientist has nothing in common with that personal petition within which one can smugly stand and touch the ceiling and all four walls. Out in the open of eternity with God, the veil of separation and illusion is rent asunder for the Scientist, and Spirit as the only substance is clearly revealed. To him prayer is the secret place where the thundering battalions of the senses are left behind for the unfolding, ever varying, infinite communion of man with God. This vision of the soul triumphant is for every receptive heart. Pride of intellect though seeking shall not find it; and knocking, it shall hear no response.

Without spiritual receptivity of thought there can be no revelation. To the man digging in a ditch may come a revelation of the spiritual ideal, differing from that which held St. John spellbound on the Patmos Isle, but none the less precious to his present need. To hold fast and com-

mand the vision, one must have ceased to fear, for fear ever seeks to obscure the light of Truth and to "burn the ships of God."

A religion of joy, it is emphatically a religion of work. Theory never made a Christian Scientist. Nothing more virile than a sawdust soul was ever saved by theory. It is by putting into practice the little understanding which he has gained—living it day by day—that the Christian Scientist's knowledge of God expands and his power to serve grows apace. By the sanity, the scope, the spiritual impetus of his life shall ye know him. No idle dreamer of impractical Utopias; if his head does occasionally bang the stars, the call of duty will always find him ready (in homely phrase) to "hoe corn"—and to hoe it better for having glimpsed the heavens.

Out of the struggle to overcome error is born power, and the very obstacles to progress often render progress possible. That one should always take the line of least resistance is a fallacy. To meet opposition scientifically puts a man on his mettle, awakens him to fuller life and renewed effort, and may mean to him a spiritual renaissance. Looking for guidance to omnipotent Mind, he will find obstacles to be opportunities, and difficulty a challenge which, rightly faced, will make him the richer by another spiritual experience which shall increase his resources, stimulate his courage, and redouble his power of resistance. The forces of good never serve the hanger-back. "I al'ays find it the plan in a dilemmer," said that good soul, "Mrs. Berry," "to trust God and walk forward."

Christian Science is a religion that heals, that meets every human need through the law of Love. To soften what is bitter, feed what is starved, bind up the bruised, cheer the sad, and cleanse what is soiled in humanity's heavy heart,—this is its mission. Reform of the world will come only through the reform of the individual, and true reformation is the healing of sin and disease. The work of healing requires not only consecration, sympathy, and courage, but unlimited patience. The individual can neither be dragged out of the ditch, nor scolded out; he can only be helped out. He may cling to his husks, for a time he may grub in the dirt and bruise himself on the sharp stones of bitter desire, but a dawn will come when, in response to some swift appeal, the latent spark of good in his thought will suddenly

kindle, his spiritual sense will awake, arise, and lifting its eyes to the stars will soar and sing.

To begin to know God is to live; to live is to love; to love is to heal. Error may seem to scream vulture like and to cast the black shadow of its ill omen over our path until, stripped of all that we once held dear, life appears but a dreary stretch of desert sand. If in this black hour we but fling aside the cravings of personal sense and stand erect; if we face the light, and give marching orders to our awakening sense, we shall find the desert to blossom as the rose and see the gloom of our deepest night vanish before the triumphant dawn of a clearer, brighter, holier day for life and love and work.

[Written for the *Journal*]

A LEGEND OF THE LIGHT

MARY I. MESECHRE

THE legend runs:

When men in ancient days
 Did stated service in the temple courts,
 And when their work was o'er, again came forth
 Into the garish light of common ways,
 Then on them blindness fell, nor did it lift
 Until the half-forgotten homely tasks
 Familiar grew, and earthly ministries
 Once more revealed the world to holden eyes.
 And ever thus it was, and passing strange:
 Sight while they served within the temple court,
 But blindness when they walked among their kind;
 Nor could they hold that vision of the light
 And render service midst their fellow-men.
 And so it came to pass that he who served
 Within the temple, seldom ventured forth
 Among the common folk, lest he should lose
 The power to see; and from that fear there grew
 The thought that those alone could see the light
 Who served within the temple. More and more
 They sheltered closely in that sacred place,—
 Fearing to venture forth lest light be lost;
 Dreading lest some one bring the darkness in;
 Until none passed the gate, nor from beyond
 Did any enter, and all common speech
 Had ceased between the people and the priests.

The lesson of the legend:

Light is ours

In common with our fellows. If we strive
 With selfish aim to bar the darkness out
 And gather to ourselves the light, what gain?
 We do but shut ourselves away from light.
 For light is free; no wall can e'er be built
 To close it in to dwell with selfishness.
 Think ye the priests dwelt safely in the light?
 Nay, for their fear had made the temple dim,
 And their unwill that all the light should share
 But rendered void the gift they grasped and claimed
 As sole possessors. Were they blind because
 They issued forth and shared the humble tasks
 Of every day among their fellow-men?
 Nay, but because they held the temple court
 A holier place than were the lowly homes
 Where mothers hushed their babes, or than the hills
 Where dwelt the shepherds with their tender flocks;
 Because they deemed themselves more highly placed
 Than were their brethren who but labored on
 At simple daily tasks. So they forgot
 To love, save love of self and love of place,
 And blindness seized them, though they knew it not.
 Love only can have light, and God is Love;
 In Him no darkness is.

Take heed, therefore;

The light in thee is darkness, save ye love.
 And when ye love, ye serve. No temple court
 Shall mark the bound of service. All the world
 Must share the ministry of all who love.
 Who truly loves and serves, sees far and near
 The temple and the altar of our God;
 Each loving heart that temple service shares;
 Each service rendered consecrates a priest
 Unto that living altar.

When or where

It matters naught, but how we serve is all;
 That only can we measure as we see;
 We see but as we love, for Love is light.
 Yea, God is light; in Him no darkness is.

The legend and the lesson both are done.

THE SOLO

FREDERIC W. ROOT

AMONG the utterances of those whose works have largely influenced the thought of mankind, we find frequent tribute to the power and value of music. It is seldom that these allusions deal with music as merely entertaining or superficially soothing, as in Dryden's verse:—

O lull me, lull me, charming art,
My senses rock with wonder sweet.

Or where Shakespeare declares that

In sweet music is such art,
Killing care and grief of heart.

Shakespeare in another mood recognizes the spiritual power of music, saying that one not open to its influence is "fit for treason, stratagems, and spoils;" while Plato could find uplifting influence even in the crude beginnings of music which were known in his day. He says, "Rhythm and harmony find their way into the secret places of the soul."

The most sincere and reverential tributes to this art, however, are evoked by the contemplation of music as a part of worship, as expressive of man's relations to God. Martin Luther says: "Next to theology I give music the highest place and honor." And again: "It is one of the most magnificent and delightful presents God has given us." Robert Browning believes that it is "earnest of a heaven, seeing we know emotions strange by it not else to be revealed." Chateaubriand says: "Music is the child of prayer, the companion of religion;" while Auerbach declares that "music washes away from the soul the dust of everyday life." Beethoven has said that "music should kindle the divine flame in the human mind;" and he also made this striking remark regarding the composition of sacred music: "It is the acme of bliss to approach the throne of the Deity and thence to diffuse its rays among mankind."

Our Leader includes "song" in a category with "sermon, or Science," as one of the agencies for feeding the hungry "with crumbs of comfort from Christ's table" (Science and Health, p. 234). Scripture injunctions to song abound, as in Ephesians v. 19; and Colossians iii. 16. Religious leaders have always relied upon this agency. In view of such a

weight of testimony to the possibility for good which inheres in this art, it may not be amiss to scrutinize our administration of it in Christian Science services, to see if there are any helpful suggestions to make. And that the scope of this article be not too broad, let us at this time consider but one of the items named in the Manual of The Mother Church, an item usually included in the services of the larger branch churches, viz., the solo. This comes in the order of exercises at a time when late comers have ceased to disturb the congregation and conditions should be right for a genuine heart response to its appeal.

What can we do to see that the musical offering shall be worthy, that it shall be given with truth, and be received as spiritually significant? The likes and dislikes of people in general regarding musical matters are rarely based on anything more solid than "the custom," or "the style," and where opinions thus based are tenaciously held, they are likely to be conflicting and to give rise to dissension. Nevertheless, taste and preference, impelling to progress, cannot be laid aside; they must be enlightened and unified and based upon something better than undirected fancy and mere personal likes.

Speaking on this point, our Leader says: "Controlled by belief, instead of understanding, music is, must be, imperfectly expressed" (Science and Health, p. 304),—a statement which bears upon those who listen and comment as well as upon composers and executants. Our demonstration, therefore, is to recognize and defer to that taste regarding church song, and that preference regarding its expression in the service, which comes of understanding rather than of mere belief.

Belief is more prevalent among people in general than is understanding, and it is often in a position of authority. All Christian Scientists will unite in the desire that the Spirit of truth which is to lead us into all truth shall be manifested in the music of our services, and that, to this end, belief may give way to understanding. Belief may prefer, or may not know the impropriety of, music that makes the most superficial appeal to taste, a "catchy" phrase or singsong rhythm, extreme notes or excessive sentimentality, or other "popular" characteristics; and with such belief there is frequently found dulness of perception regarding style of performance, an utter lack of discrimination

between that which is refined and that which is uncouth on the part of a singer. Belief usually regards itself as understanding, and that understanding is in this department subject to human imperfections; nevertheless, those who give the matter unprejudiced thought, apart from personal considerations, will agree to certain propositions which, if adopted in practice, would go far toward guarding church singing from error.

Songs as a part of the church service should be free from personal display. Whether the singer be eminent as an artist, or of a lower degree, his or her individuality should be held scrupulously subservient to the thought and sentiment of the song. Objectionable personalities or mannerisms on the part of a singer may be manifest at either extreme of the scale of attainment; there may be a self-satisfied display of powers, or there may be struggling, embarrassed incompetence. The first qualification for a singer in the Christian Science service is the intelligence which comprehends what is fitting in this regard.

Another indisputable proposition is that the selection of songs should be from among those that are sincere in expression, not adapted for display, not pedantic in construction, moderate in compass and in length, dignified in style,—selections, anywhere from gospel song to oratorio, which are written in the spirit referred to by Mendelssohn where he says, “I should consider it almost wicked to compose something with which I am not deeply imbued. It is as if I were telling an untruth.” Moreover, the song should be free from association with ideas alien to the purposes of church service. The Manual of The Mother Church forbids the use of music that is operatic. This adjective characterizes music for ostentatious display of the sort of composition which is used in the expression of human passions. There is much such music, unfit for church use, besides that which is in the operas; it may be found even among alleged church music. On the other hand, we sometimes find in operas music which is not “operatic” in the above sense—beautiful music, chaste in style and sincere in expression, having no unworthy associations.

Still another proposition is this: it is better to omit the solo from the church service than to have it incompetently or unbecomingly sung. Many of the smaller churches are led to adopt this alternative. An attempt at music which

does not demonstrate the principles of music, singing which is out of tune or false in rhythm or crudely presented, is a manifestation of error to which those who know the truth of music should not be subjected. Many congregations have no highly cultured singer to call upon for this work: but one of moderate attainments can meet the more important demands of the office if the voice is agreeable, the ear correct, the manner refined and impersonal, and if only such music is selected as may be rendered without evident effort.

This last consideration brings up a point that is little understood. In the case of ordinary voices, only a little more than the compass of the speaking voice is at first available for natural sympathetic musical expression, for song singing, in which all tones are pure and free and the text clearly and elegantly delivered. A little culture of the right kind will enlarge the resources somewhat; but to secure for any voice adequate control of the full compass of its class and develop the power and endurance necessary to a mastery of the more exacting repertoire of that class, requires skilful training (a somewhat rare advantage) for several years, and then unremitting practice. One who lacks this preparation and who yet tries to sing ambitious compositions, especially such songs as require a sustained effort in the upper register, will so obtrude the physical aspects of expression as to destroy all that is worthy in it and cause only discomfort to those for whose edification the offering is intended.

Happily for most singers, the large majority of their hearers, people not highly educated in music but susceptible to its influence, prefer simple songs. The appreciation they give to these is a genuine heart response, whereas involved pretentious selections are likely to excite in them only a superficial interest in the mechanism of performance. The one class of song may give warmth and vitality to an idea, when the other would fail to do more than occasion comment upon style of execution, power and quality of voice, high or low notes, and the like. Difficult songs of a high grade may be even more deeply expressive than the simple ones if presented by highly competent singers of enlightened mind. But, lacking exceptional attainments in the singer, the easier ones are much to be preferred.

Some who suppose that they are thereby upholding a

high standard of taste, would put a ban upon simple music of the folk-song grade. Such critics are apt to be imposed upon by certain external characteristics,—length, sonorousness, complication of construction, or by prejudice in favor of the music of some epoch or school. In literature a few lines of plain language may contain a thought that will sway mankind, while a long and ornate effusion may seem artificial, pedantic, without valuable ideas. Similar contrasts abound in musical composition. I doubt if any one highly educated in music is ever moved by song so profoundly as the humble worshiper who finds in a gospel song like “I need thee every hour,” or “I love to tell the story,” the tones that give voice to the love and longing of a full heart. It is true that in some minds all such songs are associated with the misguided emotionality and vain repetitions of seasons of religious excitement, and so receive condemnation which, intrinsically, some of them do not merit.

The general repertory of church songs which, musically considered, are available for common use, are set to words representing many phases of thought, few of which are entirely satisfactory for the Christian Science service. Nevertheless, it is possible to find appropriate songs for any of our Lessons. In addition to songs with poems by our Leader, the acceptable ones may be classified thus:—

1. Those with Scriptural words, as “The Lord is my light and my salvation,” “And God shall wipe away all tears,” “Love never faileth.”
2. Those with poems inspired by thoughts of love to God and man, by gratitude, reliance, trust, high resolve, and the like, as “Just for Today,” “O Saviour Mine,” “The King of Love.”
3. Those with didactic tendency but which give doctrinal points an emotional glow, as “Ah, What is Man,” “O Waiting Heart.”
4. Those which are contemplative or allegorical, as “No Night There,” “The Holy City,” “The Birthday of a King.”

In view of the limited supply, it may not be necessary that every word of a song be scrutinized for a possible shadow of error. Yet if the song contain that which is a distinct challenge to the judgment, it cannot produce a sense of uplift or illumination, and so will fail to justify its presence in the service. Doctrinal points, however, are sure to be carefully watched, and Christian Science is so explicitly

and luminously taught that erroneous text is not likely to invade any part of our services. Neither is the music selected for church use likely to be false to the principle of the art. If there be anything unbecoming in this department, it will nearly always be found in the way in which the song is rendered. A spirit of reverence for the truth in music sometimes finds itself at issue with the zeal which maintains that the right thought will correct the sense of error which incompetent performance engenders, as well as lead the performer to do better work. The miracles of Truth and Love are familiar to us all. But some transformations are effected slowly; and the question is as to the propriety of trying to make this kind of a demonstration in public.

Scientists who have enlightened musical perception often advance the opinion that as between two candidates, one a good musician who is ignorant of Christian Science, and the other a good Scientist who is an incompetent musician, it is a far more hopeful prospect for the musician to become a Scientist than for the Scientist to become a satisfactory musician. The selection of a singer for precentor and solo service is always an important and often a very difficult matter. The method of selection which allows a large number of candidates to "try for the place" by singing at the services is highly questionable, creating contentious partizanship and thus keeping attention upon personality and permitting "the custom" and "the style" to assume important judicial functions.

When a congregation faces a problem that is seen to be important, building a church edifice for example, the method is to appoint a committee of those who are believed to be fitted to take action in the matter, and this committee, after considering all that is offered, brings the best of it to the congregation for the final word. If the majority of our people regarded the office of soloist as highly important, they would proceed similarly in making a selection, and so run as little risk as possible of creating dissension or making a mistake.

To stand before a congregation of earnest seekers after Truth, and to voice in song the aspiration, the love, the faith, the joy of service, the beauty of holiness, which arise from Christian Science teaching, is a great privilege and a great responsibility. Let us look upon it as a sacred office, and guard it accordingly.

SCRIPTURAL SYMBOLISM

HELEN L. YOUNG

MUCH of the teaching of the Scriptures is of a symbolic character which served to make the truth more intelligible to the reader, and which may have protected it from the mockery of the scoffer. Our Leader writes in *Science and Health* (p. 575) that "spiritual teaching must always be by symbols." The name of a Bible character was sometimes changed to symbolize a change of thought; for example, as Jacob grew in spiritual understanding his name was changed to Israel. Saul became Paul when he was spiritually enlightened. The Master changed Simon's name to Peter, signifying a rock.

The parable is a characteristic oriental way of teaching spiritual truths, a very engaging, interesting, and impressive method; indeed, as Cruden tells us, "the parabolical, enigmatical, figurative, and sententious way of speaking was the language of the eastern sages and learned men." The prophets of the Old Testament made use of the parable, which reached perfection in the hand of the Master in the New Testament. The shepherd has ever been a favorite type of religious thought, and the word pastor means shepherd. Sheep are symbols of God's elect, and the relation between Christ Jesus and his followers is figuratively compared to the shepherd's relation to his flock. The shepherd's crook became a scepter or badge of authority in the hand of a ruler. The lamb has always been an emblem of purity, and the lamb slain for the Passover seems to have become a type of the "Lamb of God, which taketh away the sins of the world." Fire, as well as water, is used as a type of purification. Sea becomes a symbol of chaos, and the sea-serpent represents evil personified. In St. John's vision of the new heaven and new earth "there was no more sea."

Numbers had a special significance for the Hebrews and other oriental nations, which we do not in all cases understand. Certain numbers, as seven, ten, forty, one hundred, were types of completeness. The number three had peculiar significance, and was regarded as specially mystical; for instance, in its application to the Trinity, the threefold nature of God. Holy was repeated three times, and the form of the priestly blessing was threefold. Isaiah

walked barefoot for three years, and Daniel prayed three times daily. Jonah was three days in the depths. The three temptations of Jesus correspond to the threefold temptation in Eden. Jesus' ministration lasted three years, and he was in the sepulcher three days, working out the great problem of life for all ages. Baptism was in the name of Father, Son, and Holy Ghost, and there were three baptismal elements which typified purification, namely, water, fire, and wind. Faith, hope, and charity are the three great Christian virtues operating through Christian Science in leavening the three measures of meal, the conditions of mortal thought in this age.

Four is said by some to symbolize the world or humanity. There were four rivers in Eden. The four fiery creatures of Ezekiel's vision represented the archangels; they also are thought to have stood for the prophets, Isaiah, Jeremiah, Ezekiel, and Daniel. The early Christians explained them as emblems of the four evangelists who wrote the four Gospels. The four "beasts" of the Apocrypha received the same explanation. In Daniel's vision there were four winds and four beasts. St. John saw in his vision the "holy city" which "lieth foursquare," and this is explained in our text-book as a spiritual city, having for its four sides "the Word, Christ, Christianity, and divine Science" (p. 575).

Five appears in the table of punishments and requirements, and in some cases of theft it was necessary to restore fivefold what had been stolen. Five sums up the material senses which can never recognize Spirit. David took five stones when he went against Goliath, who stood as a type of gross materialism. Five loaves fed the multitude, because Jesus knew that supply is really spiritual, even though to mortal sense it is manifested materially. The five wise virgins have been understood to typify those who have overcome the corporeal senses and are ready to enter the kingdom of God. The five foolish virgins may likewise symbolize those who are self-indulgent servants of the "law of sin and death." The five husbands of the Samaritan woman may stand for the five corporeal senses that had ruled her thought and conduct.

Seven is said to appear over five hundred times in the Bible. It may denote plurality or completeness, and implies perfection, perhaps because seven days completed the week. A great number of striking events are set forth by this

number. We read that God rested on the seventh day, and blessed it. Noah waited seven days before sending out the dove. The dove has been used as a symbol of the Holy Ghost, of purity, of peace, and of innocence. Not only was the seventh day honored among the Jews, but the seventh year, and the seven times seven or forty-ninth year. Jacob served seven years for each of Laban's daughters. Pharaoh dreamed of seven fat oxen and seven lean ones, of seven full ears of corn and seven blasted ones. Seven priests bore seven trumpets seven days around the walls of Jericho. The walls fell when the trumpets were blown the seventh time on the seventh day. The result of this concerted action proved the strength of unity in thought and deed, and it should encourage us to become at-one with God, working together for the advancement of our great cause.

The Nazarite Samson had seven locks of hair, which were the supposed cause of his phenomenal strength. Seven loaves, blessed by the Master, fed the multitude on a second occasion, and seven baskets were left, proving that God could furnish a table in the wilderness. Seven devils were cast out of Mary Magdalene, which seems to imply that she was completely healed of her errors, and was made ready to discern the Master after his resurrection. St. John explains that the seven stars in the right hand of the Son of man were the angels of the seven churches; that is, they may represent the divine glory of God's messengers. The seven candlesticks were to symbolize the seven churches, the light of the world. It is recorded in Revelation that the voicing of Truth excited peal upon peal of the "seven thunders" of error. The great red dragon with its seven heads, and having seven crowns upon its heads as if to glory in its shame, seems to typify the raging carnal mind full of hate and depravity. The seven vials full of the seven last plagues seem to symbolize the highest form of mortal error, nevertheless neither dragon nor plagues can prevail against the manifestation of Truth which opens the seals and overcomes the dragon, thus ending the battle between flesh and Spirit. The Apocalyptic Lamb had seven horns and seven eyes,—“which are the seven Spirits of God.”

Ten, the number of fingers on the two hands, is said to symbolize completeness, harmony. The commandments

given by God to Moses were ten, and this number must have been significant to all Israel. Our Leader tells us that "the ten horns of the dragon typify the belief that matter has power of its own, and that by means of an evil mind in matter the Ten Commandments can be broken" (*Science and Health*, p. 563). The lie that evil had power was seen to be destroyed by the radiance of Truth.

Twelve, the multiple of three and four, is a very significant Bible number. The heads of the twelve tribes of Israel were with Moses on Mount Sinai to receive the commandments from God. The twelve tribes were represented by the twelve stones in the high priest's breastplate. Jesus was twelve years of age when he visited the temple, and Jairus' daughter was twelve when she was restored to life by the Master. The apostles were twelve in number, corresponding to the twelve tribes. The woman in Revelation who had upon her head a crown of twelve stars is of deepest interest to those who have felt the touch of healing in Christian Science, and the stars will shine for all who overcome the temptations that beset the Israelites and that are still tempting each one of us today.

Thirty, the multiple of three and ten, was the age prescribed by the Levites to serve in the temple. It was the age of David when he began to reign, and of Joseph when he stood before Pharaoh. John the Baptist and Jesus were also thirty when they began their ministry. It was for thirty pieces of silver that Judas betrayed the Saviour of mankind. Forty, four multiplied by ten, numbers the days spent by Moses on Mount Sinai, by Elijah on Mount Horeb, by the Master on the mount of temptation. The forty years of temptation, during Israel's wandering in the wilderness of doubt, are paralleled by the forty days of Jesus' temptation in the wilderness. There were three periods of forty years each in Moses' life. The Philistine giant Goliath defied Israel for forty days; David and Solomon each reigned for forty years; Jesus spent forty days on the earth after his resurrection. Fifty, five multiplied by ten, measures the days from the deliverance from Egypt to the time when the law was given from Sinai. Pentecost means the fiftieth day, and was a period of thanksgiving celebrated fifty days after the Passover. The Christian Pentecost commemorated the descent of the Holy Ghost upon the apostles. This occurred on the Jewish Pentecostal day, just

fifty days after Easter or the resurrection of Jesus from the tomb. This influx of light enabled the disciples to do "many wonders."

Seventy is the multiple of the perfect numbers seven and ten. There were seventy elders of Israel called up into the mountain with Moses, and this seems to be the origin of the Sanhedrin or supreme council, consisting of seventy members, who were clothed with authority to regulate judicial proceedings. There is an analogy between this body and the seventy sent out by Jesus clothed with such power to heal and to preach the kingdom of heaven that they could say, "Lord, even the devils are subject unto us through thy name." When we invoke the heavenly Father to forgive us, we do well to remember that the Master commanded that men should forgive seventy times seven. There is no forgiveness until we conquer all hate and return good for evil. When clothed with humility, the thought is opened to the inflowing of love and we judge no man.

The letter of symbolism may be very interesting, but it is profitable only as we lay hold upon the substance for which it stands, and the teaching of Christian Science is distinctive in this, that it always lays its emphasis upon the spiritual values of the spoken or written word, and it thus escapes that slough of contention into which literalists are forever falling.

[Written for the *Journal*]

"THE PEACE OF GOD"

BEN. HAWORTH-BOOTH

BE this the prayer of all the sons of light,
"That war shall be no more": for wisdom rules
Omnipotent in earth as in the height
Of heaven supreme: the learning of the schools
With Him is foolishness, the cult of fools,
Its practice is deceit, engend'ring strife,
Its fruit a fury forging murd'rous tools
To slay His children, as with slaughterer's knife,
Though God Himself upholds the eternity of life.

“Thou shalt not kill;” What answer have the ages?
 The cry of murdered multitudes: the crime,
 The tragedy of history’s awful pages:
 The blood-stained footprints on the sands of time;
 See how the forges flare from morning prime
 Till morn in tears return; for far and near
 Illumined is the midnight arc sublime:
 They shape more mail-girt ships, more warrior gear,
 And vie with friends or foes,—more fatuous year by year.

O arbiter of fate! to Thee belong
 The seals of judgment, and the issues stand
 Waiting Thy word: nor battle to the strong,
 Nor race is to the swift, but in Thine hand
 Of all things is the outcome. Wise and grand
 Is Thy supreme discernment: may we prove
 ’Tis Thy desire, ’tis Thy divine demand,
 Men shall not die in hate, but live in Love,
 And peace on earth shall be, as in Thy heaven above.

Be this the uplifted song of Israel’s sons,
 The prayer, the promise, and the wise decree,
 The theme of thousand humble orisons,
 The mandate of the fearless and the free,
 “That war shall be no more”: this song shall be
 Resounded o’er the far-resounding surge,
 From pole to pole, from islands of the sea,
 “Peace upon earth” shall eager voices urge,
 And war shall be no more in earth’s remotest verge.

The peace of God is ours in heart and home:
 The peace of God that passeth human learning
 Remain with all who pray “Thy kingdom come,”
 The truth thereof accepting and discerning:
 And now the lamps are lit, the torch is burning,
 The pilot points across the ocean floor,
 We seek the sunrise as the tide is turning,
 And sing, sonorous with the rhythmic oar,
 “God give His children peace, and war shall be no more.”

THE RIGHT PLACE

LOUISE KNIGHT WHEATLEY

IT is recorded in the Bible that the child Samuel was once awakened by a voice calling him, and that he ran to the aged priest, Eli, with the answer, "Here am I." Eli replied that he had not called; but when Samuel had returned to his place, he again heard his name spoken, and again ran to the priest with the words, "Here am I; for thou didst call me." When this had occurred three times, "Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times." The child replied as he had been directed by Eli, and straightway received the divine message.

The story is familiar to most of us, yet the simplest Bible narrative, when viewed in the light of Christian Science, assumes new and absorbing interest, and in this one there is much to reward the careful student. The only point, however, which needs to be considered here, is this: that it was only when Samuel was "in his place" that he heard the voice of God calling him. When the priest sent him back to his place, he did as he was told. He did not argue, he did not question, he did not parley nor procrastinate, he did not ask why God could not speak to him there as well as "in his place." He just obeyed the one who knew more than he; and since obedience is often the first step required of us when we seek a greater spiritual illumination, would not some of us, who are turning to this same God for help today, perhaps do well to ask ourselves if we, too, are equally obedient to those who are trying to bring the message of Truth more clearly to our newly awakened consciousness? When all seems silent, and we listen through the dark for a voice which seems strangely delayed in coming, should we not ask ourselves if we, like Samuel, are in our place?

Have we undertaken a work which is not succeeding? If so, we have only to remember that God, who is the perfect divine Principle of the universe, always sustains that which reflects Him; but He sustains nothing else. If self-will, ambition, desire for recognition, pride, or policy, push any

one into a place which is not his, and to which, in the honest last analysis, he has no right whatever, can he look to Principle to keep him there? A Christian Scientist should be happy in his work, whether it be church work or any other kind, for all honest work is work for God, and as such should be a joy and not a task. It should make one's life radiant, should bring to his lips a quicker smile, to his eyes a softer light, to his hand a firmer clasp; and when this is not the case, there is something radically wrong.

When, on the contrary, we assume a position or undertake a line of work wherein we seem to be forever kicking against the pricks; when every man's hand seems against us and everything we do appears to turn out wrong; when honest endeavor is frustrated at every turn, and the burden finally becomes so great that our face grows long and our footsteps heavy,—when all this comes upon us, and perhaps much more, suppose we stop right where we are, and think. Before we lay the blame of our joylessness on others, and say, we have “so much to meet,” suppose we look straight into our own hearts, and ask ourselves if we do not “already know more of this heart than we are willing to have our neighbor see” (*Science and Health*, p. 8)? Was it God who gave us this work, which gives us “so much to meet”? If so, would not Love be less than Love to give us something to do, and then fail to show us how to do it?

Let us recall the circumstances that led to our being in our present position, and analyze, honestly and dispassionately, the motives and acts of all concerned, ourselves first of all. Was any one else trampled upon to make room for us? Were individual rights set aside? Did we “attempt to claim the benefits of an experience we have not made our own, try to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others” (*Ibid.*, p. 238)? In short, did Principle govern at that time, or did something very much more like human will thrust us into a place rightfully belonging to some one else, and then impudently demand that Principle uphold us in it? In the aftermath of darkness and uncertainty, will come the voice of Truth, “I never knew you.” God, who is of purer eyes than to behold iniquity, knows nothing of the flotsam and jetsam tossed upon the shores of time by the restless waves of human intrigue.

In reality, of course, each child of God, each idea emanat-

ing from the one perfect Mind, is already in its right place, just as each ray of light emanating from the sun is always in its right place. No ray can possibly displace another, nor assume the position held by another, nor interfere with another. And the relation of the sun and the ray is the same as the forever fact about God and spiritual man, His image and likeness. We are aware, however, that mists sometimes arise, and float across the face of the sun. They do not change the sun, nor the truth about it, but they do tend to obscure our clear vision, and in this way they are like human misconceptions of God and man.

As on a hot July day the storm-clouds gather and sweep across the sky, shutting out the sun entirely for the moment, so do arguments sometimes come crowding down upon us so thick and fast that in the mental confusion we are often led to believe that mortals can "turn back what Deity knoweth" (Unity of Good, p. 64) and take into their own hands that which appertains to God alone; for is He not ever conscious of His own ideas, and "as the mountains are round about Jerusalem" is He not always near, encompassing all His children? The important question, then, is to find out whether we are in a position to avail ourselves of this divine power and protection, the Immanuel, or "God with us."

There was a time when the disciples had to keep rowing all the night,—“for the wind was contrary,”—before their dull eyes were ready to see the dear Christ coming to them across the troubled waters. Yet does any one think that Jesus, who was always ready to heal, to bless, to save, would not have gone to them before, if they had been in the right state of mind to receive him? So let each one who feels he has been struggling for a long, long time against contrary winds, ask himself, “Is anything closing my eyes from seeing the truth?” And after answering that to his satisfaction, let him ask of his own heart, “Did Principle put me where I am?” If the answer is “No,” there is but one thing to do, though it may involve the cutting off of the right hand or the plucking out of the right eye. On the contrary, if the answer is “Yes,” we should do as did General Grant—“fight it out on this line if it takes all summer.”

The momentous question once settled, we can start in with renewed courage, for it may be that our very uncertainty on this point has hitherto hindered our clear vision; and now

that this doubt is removed, once for all, we can work mightily, and with the assurance of success which ever follows in the line of right endeavor. Does the argument present itself that we could do better work somewhere else? If God gave this present work to us, let us hold it in sacred trust until He gives us something better. And when that "something better" is ready for us, the way to it will open as sweetly and naturally as a flower unfolds to the sun. God wisely governs all. He is preparing both work and workman, and in His own time and in His own way will bring them together. Meanwhile, let us not forget that it is he who is "faithful over a few things" that shall be made "ruler over many."

Probably few Christian Scientists visit Boston without feeling that they could do most mighty things if they were only living beneath the shadow of their dearly beloved Mother Church. But are not earnest and consecrated workers needed as truly at the uttermost parts of the earth as in Boston? What would be thought of a commander-in-chief if he should assemble all his faithful workers around his own camp-fire? Are there not outposts to be guarded, advance-guard duty to be done, bases of supplies to be established, important despatches to be sent? And are these given into hands which have not been tried and found true? Is the solitary sentry, pacing his beat at some distant and dangerous point of duty, less necessary to the safety of the army because he works on unnoticed and alone? On the contrary, has not an entire camp been surprised and taken through the negligence of a single man?

The workers in Christian Science are like a well-disciplined army, each man at his post, "sober," "vigilant," even as Peter admonished; waiting the word of command. Our Leader has said: "The hour is come. The great battle of Armageddon is upon us. . . . Will you doff your lavender-kid zeal, and become real and consecrated warriors?" (*Miscellaneous Writings*, p. 177). The world is beginning to realize that our cause has come to stay. Mrs. Eddy has set us an example of devoted consecration, and men and women of earnest purpose are giving all their energies, time, and talents to its advancement. Each day sees new soldiers enlisting in its ranks, eager to fight the holy war. The apostle says, "The weapons of our warfare are not carnal," and we should never lay them down until "every

high thing that exalteth itself against the knowledge of God" shall have been brought into obedience to the law of Christ. As we gather,—this "multitude, which no man could number,"—and at the sound of the bugle-call go marching onward, shoulder to shoulder, let us never forget that, although there is room for all, each one, to be truly a working unit in this vast organization, must be in his place. To make a complete and perfect whole, each must do his own work and do it well. The question is not, "Could I do some other work better," but, "Am I doing my present work as well as I can?" And if the heart can honestly answer "Yes," then, like Samuel, when the voice of Truth calls us to a place that is higher, we shall be ready to respond with the same simple, childlike obedience, "Speak, Lord; for thy servant heareth."

THERE are those who argue that evil has a place in God's universe, that He has set two principles at work, and that evil would not appear as evil if we understood it aright. A lady whose thought worked in this line once said to the writer that evil must be examined and tested by man in order to learn its true value. The argument sounded familiar at first, and it took me several minutes to recall where I had met it before, namely, in the speech of the serpent in the allegory of the garden of Eden. These modern defenders of evil are unconsciously echoing the insidious argument which in itself is the only source of discord—the belief that the knowledge of evil partakes of the nature of God, or Truth. The eternal disproof of this lies in the fact that in proportion as one approaches the realization of the allness of good in Christian Science, in that proportion does the shadow of evil disappear from one's path. Therefore, with the attainment of absolute spiritual consciousness there must come the experience of that unalloyed good which God has always meant for His children. God Himself is Principle and is good. "Be not conformed to this world," Paul counseled, "but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Martha R. White.

THE HEALING OF SAUL

FLORENCE WHISKIN

WE all love David,—the poet, musician, prophet, king! How frequently we use his words of prayer and praise, his immortal psalms! Not many, however, may remember that David was also, on more than one occasion, a healer. King Saul, we read, was at times troubled by an “evil spirit.” What the particular manifestation of evil was, Holy Scripture does not say; we are simply told that “the Spirit of the Lord departed from Saul.” It is enough for us to know that the king for the time being evidently allowed the belief in evil to have dominion over him instead of being possessed by “the Spirit of the Lord.”

The poet Browning has given us a description of the first of the occasions when David was sent for to heal Saul which is particularly interesting to Christian Scientists. Poets have often voiced marvelous truths, perhaps all unconsciously. We have only to think of Tennyson’s oft-quoted words: “Closer is He than breathing,” etc. So in Browning’s “Saul” David gives the king what we might call scientific treatment. We have a charming picture of the young shepherd arriving in the camp where the king is. He is met by Abner, the captain of the host, who is greatly relieved to see him. The lad has picked some of the blue lilies from the fields and wound them around the strings of his harp to prevent them from snapping in the noontide heat. He has come straight from keeping his sheep,—“God’s child with His dew on thy gracious gold hair,”—and when he arrives he hears from the captain what is required of him.

We then read that he offers a short prayer and goes to the royal tent. The king is there alone; motionless, tall, clad in armor, with jeweled turban, he looms up a gigantic figure in the dimness, but David is not awed. He seats himself on the ground at Saul’s feet, and commences by playing softly on his harp, probably to give himself time to collect his thoughts. This is the first time he has been called upon to turn to account the wonderful truths that have swept across his consciousness as he lay under the sky with the sheep feeding around him. What some of those thoughts were we know—they have been preserved for us in the Psalms.

The young practitioner just tells how good it is to be well. He speaks of the joys of health and strength, the joy and honor of being king over a people—King Saul! He stops—Saul has stirred! He is now no longer a statue, he is showing signs of life: hope appears to whisper to him, in him. Encouraged, David now rises from physical health to spiritual being, to man's real life: "Leave the flesh to the fate it was fit for! the Spirit be thine! . . . Thou hast done now with eyes for the actual; begin with the seer's!" As he speaks, Saul "slowly resumed his old motions and habitudes kingly;" he becomes again Saul—"ere error had bent the broad brow from the daily communion;" till, at last, sinking into his seat, he fondles the fair head against his knee, takes the flowerlike face between his large hands, and looks down into the youth's clear eyes, his own full of love. Thinking it all over afterward, when he is alone, David says,—

So now, caressed by Saul, his heart is filled with longing and desire to save and restore his king,—“snatch Saul, the mistake, Saul, the failure, the ruin he seems now,—and bid him awake from the dream, . . . to find himself set clear and safe in new light and new life.” Thus he breathes forth the beautiful prayer: “Oh, speak through me now! . . . as Thy love is discovered almighty, almighty be proved Thy power!” and, strengthened by Spirit, he boldly declares the truth that God is Love. Then he declares: “See the Christ stand!” And can we doubt, too, that into his mind, as he speaks, out of the dim future, like far-off bells, come the words, “Unto you is born this day in the city of David,” and with his soul exalted with deepest joy he leaves the camp and hurries home. In the words of the poem:

I know not too well how I found my way home in the night.
 There were witnesses, cohorts about me, to left and to right,
 Angels, powers, the unuttered, unseen, the alive, the aware: . . .
 For the Hand still impelled me at once and supported, suppressed
 All the tumult, and quenched it with quiet, and holy behest,
 Till the rapture was shut in itself, and the earth sank to rest.

We read in the Bible: "So Saul was refreshed, and was well, and the evil spirit departed from him." Need we wonder after this to find the fervent prayer in one of the psalms, "That thy way may be known upon earth, thy saving health among all nations;" and in another, respecting those who draw near unto the gates of death: "Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them"! And in still another: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." The wonder is that we have so long been blind to the significance of these sayings of the psalmist and the many healings recorded in the Scriptures, but today we have the "Key" which opens up these treasures, for in Science and Health by Mrs. Eddy we learn that it is the "spiritual perception of Scripture which lifts humanity out of disease and death and inspires faith" (p. 547). For the healing Truth as known in the past and revealed anew today in Christian Science, we give thanks and rejoice.

POEMS BY MARY BAKER EDDY

Under the above caption the poems written by our Leader have been compiled in a handsome volume of 79 pages, now in press, and orders will be filled in sequence. All of Mrs. Eddy's hymns are included in the volume, also her earlier poems, which appeared in various publications from forty to sixty years ago.

The poems are printed in clear type on heavy paper, with initials and ornaments in red, and bound in fine English cloth, with a conventional design of wild roses. Price, single copy, \$1.50; six or more copies, \$1.25 each. Address all orders and make remittances payable to Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Mass.

REFLECTION

IDA D. YATES

IN the Sunday edition of an eastern paper there appeared recently a very interesting article under the caption, "Making Darkness out of Daylight." It was given with instructions for experiment somewhat as follows: Procure a wooden box, cover one side with glass, also make a small glass window in each end, and by a simple chemical process (which it is unnecessary to give here) extract all foreign matter from the air in the box. Then, by holding a lighted incandescent bulb to one of the windows, you will see that the light will pass through the box and out of the opposite window, but the space within the box will remain entirely black, the light passing through it remaining invisible. The light enters and comes out, but the interior of the box, as you look into it through the glass front, seems to remain in perfect darkness.

The interest of this experiment lies in the fact that it illustrates the seeming darkness of the interstellar universe. Persons who have climbed to the summit of lofty mountain-peaks say that at these high altitudes the sky seems to be black instead of the familiar blue, and if they could ascend a few miles higher the sun and stars, which would become intensified in brilliancy, would be as they really are, a beautiful blue color instead of golden yellow; but, notwithstanding their increased brightness, it would seem that all space was filled with a darkness which is insusceptible of illumination because there is nothing in it to reflect light. It is sheer emptiness, through which light may pass but which can have no brightness of its own, and it serves to remind us of the Master's words, "If therefore the light that is in thee be darkness, how great is that darkness!" The light and heat from the sun are said to travel through millions of miles of this inconceivably cold emptiness, without begetting the phenomena of either heat or light, but when it reaches the atmosphere of our earth all is changed; here it encounters that which reflects and refracts the light, and thus produces the illumination which we call sunlight, the temperature which we call warmth.

While reading of these interesting facts, the writer was reminded of that passage of Scripture which likens Truth to the light that "shineth in darkness; and the darkness

comprehended it not," and to the correlative passage in Science and Health (p. 480), "If there is no spiritual reflection, then there remains only the darkness of vacuity and not a trace of heavenly tints." Thought reverted to the time when again "darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light"—in the consciousness of one brave woman, who was spiritually responsive to a degree which enabled her to receive rays of light from the infinite, and arise transformed from sickness to health, from weakness to strength, from despair to hope, from death to life. She had sufficient faith, moreover, to hold on to the truth received until she learned what it was, from whence it came, and how to shed it abroad, till those who were nearest to her—in thought—perceived its steady glow and, struggling through the blackness of doubt and fear, of sin and pain, until they, too, stood beside her in its life-giving radiance and listened to her loving, patient instruction, learned to reflect, with varying degrees of brightness, the same wonderful truth, "the light of the knowledge of the glory of God." After a while the ever-increasing brightness reached even to "one of the least of these," where she groped in the darkness, struggling in pain and sorrow and despair, and dispelled her crushing sense of doubt and fear with the light which is the life of men.

She recognized it at once as a gift from the great heart of Love, for nothing but Love could bring such hope and cheer; therefore, she did not question its divinity nor the authority of its messenger, but stretched out her weary hands, imploring more light, more love, more life, and she has received in the measure of the intelligence and earnestness of her seeking. As the light has grown brighter she has gained a broader, more unselfish, more universal sense of love, a more vigorous, harmonious sense of life than she ever knew before, a clearer, more comprehensive apprehension of truth, such as Paul referred to when he said, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. . . . And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

Today a vast multitude are walking in this light, and

praising God for the liberty it has brought them; indeed the sound of their rejoicing is heard around the globe and all nations and peoples are turning to note its occasion. In one of his letters to the church at Corinth Paul said, "The wisdom of this world is foolishness with God." All that pertains to the wisdom of this world is not true wisdom, consequently not spiritual reflection but only the "darkness of vacuity;" hence it is not surprising that among the many who stop to listen there should be some "which have eyes and see not; which have ears and hear not," nor should it be counted strange if among these there should be some ministers and physicians who go their way, saying, "There is no light there; we listened to all they had to say, we looked where they pointed, we even read their text-book, and we find nothing in it."

Nevertheless the light shines on, and often it reaches their patients and the members of their congregations, who, arising from beds of pain, exclaim with glad voices, "Truly this is a great light! It is brighter than the sun, it transforms the whole earth." In this light they see that man does not sin, sicken, or die, for he is the image and likeness of God,—His perfect child, sinless and undefiled, and joyfully they join the army of Christian Scientists who are ever praying, "'Thy kingdom come:' let the reign of divine Truth, Life, and Love be established in me" (Manual, Art. VIII., Sec. 4).

May the true substance of purity, goodness, meekness, unselfishness, humility, temperance, joy, peace, and faith so multiply in all our hearts and minds as to reflect in an ever increasing, ever intensifying brilliancy this light of Life, that the whole earth may be illumined, yes, transformed by its radiant glory. The Christian Science periodicals, and our other literature, are today radiating the light of Truth in every dark corner of the earth. Everywhere they are purifying sense, ennobling thought, uplifting desire and aspiration for the discernment of "spiritual Life, which is 'the light of men'" (Science and Health, p. 561). And all who are grateful for the blessings they have received will be faithful in supporting and circulating these messengers of peace and praise, for, said the apostle, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

A TEMPORARY BEHEST

ANNIE M. PAYNE

ONE of the most epoch-making disputes in the unfolding of human thought is that which culminated in the letter sent from the elders at Jerusalem by their "beloved Barnabas and Paul" to the Gentile churches. Love's impartiality, gilding the mountain-peaks of Jewish thought and character, as represented by the apostolic band, was bound to flood the plains of prejudice below; and in Acts xv. we find the crisis reached, and the strong desire to bind upon Gentile converts the rite of circumcision and other Jewish customs, giving way before the eloquence of Peter, Paul, and James.

It had taken Peter and his comrades time to reach their new standpoint. Many were the lessons in divine Love's impartiality, from the healing of the Syro-Phœnician's daughter to Peter's vision at Joppa, before the inrooted exclusiveness of the Jew could be removed from thought, and at the hour of the disciples' entrance upon the ministry they were still its slaves. With their impatience also, and liability to take offense, they were especially unsuited to deal with the Samaritans, between whom and the Jews hatred and strife were perennial. The chief ground of offense between the two races was the claim of the Samaritans to be the descendants of the lost ten tribes, a claim which the Jew regarded with the bitterest contempt. To such a condition of thought it was of course most galling that these self-styled relations were fixed between Galilee and Judæa, and so in the route of all religious pilgrimages or business journeys from one country to the other, with ample opportunity to vent that petty spite with which they paid back the insufferable airs of the Jew.

Jesus, who appreciated all those "other sheep" who were outside the Jewish fold, seemed specially drawn to the Samaritans, as being more easily stirred to gratitude and charity than the Jews. When one thinks of the Master's exaltation, as he noted the receptivity of the Samaritan woman and her neighbors, one can appraise still better the self-restraint of the command to defer the preaching of the gospel in their cities. It was evidently one of the fruits of the victory over Satan's offer to bestow upon "the anointed" all the kingdoms of this world.

With ordinary Gentiles, who made no profession of relationship, the Jews were on better terms; and probably, therefore, there was an additional reason for the command to refrain from going into the way of the Gentiles. For centuries it was Israel's glory to be the sole champion of monotheism; and it is noteworthy that even in those early days the oneness of God was so fraught with the sense of His allness that the nation's whole experience, whether of ritual, morality, or social life, was governed by it. Through this strong attitude, which referred the smallest details of daily life to the divine will, the Israelite reached those glorious heights portrayed for us in the spiritual Psalms and the wondrous visions of Isaiah and others of the prophets.

But the mass of the Jewish people generally, finding such spirituality too high for them, were the more prone, on coming into contact with the Gentiles, to yield to the smoother ways of polytheism. Therefore the Master may have felt that, considering how often Israel had been led away by heathen rites, the spiritual status of many of his disciples might not be proof against temptation. Besides reasons which especially affected either the Gentile or the Samaritan, respectively, there was another which touched both alike, namely, these peoples' unpreparedness to recognize in an obscure Galilean a prophet whose teaching was of paramount importance to all the world.

Now observe, only a few months, at most a year or two, was to elapse between this imperative command and that recorded by Matthew: "Go ye therefore, and teach all nations;" how, then, should Gentile and Samaritan be sufficiently changed in so short a time? To answer this question let us ask another—How would the disciples' preparation for teaching be accomplished within the same limited period? This makes the matter clear. Both disciples and nations had alike to wait for those matchless demonstrations known as the resurrection and ascension, after which the Holy Ghost, or true realization of Christlike power, was bound to descend, and the meekness and might necessary for teaching, as well as for readiness on the part of the listener, follow in due season. Thus did eternity overthrow the claim of time.

It may here be suggested by the reader as perhaps a fourth reason for Jesus' command, that the Jews had a

prior right to the gospel message. Whether the Master held this to be so, apart from the above considerations, it is difficult to tell. In the writer's opinion the Master's own action does not warrant this conclusion.

This early charge to the disciples is full of lessons for the Christian Scientist. We note in the first place that our own preparation, through experience, understanding, and demonstration, with the ensuing meek and quiet spirit, must be had before we can serviceably approach those who seem in any way antagonistic to our cause. A second lesson is that the unprepared thought should be left alone. Let it awake naturally to its need and the desire for help. And, thirdly, that which plays the largest part in preparing thought on both sides, is the demonstration of the truth by the one who professes it. This alone can give that firm basis and poise which makes the Christian Scientist's "I know" possible.

The most important lesson of all, however, will be gained by giving to this Scripture an entirely spiritual interpretation. Christian Science, relying upon the allness as upon the oneness of Spirit, stands in relation to other forms of Christian thought as Jewish monotheism stood to the dualism or polytheism of neighboring nations. To carry our understanding of the one infinite God to its logical conclusion, and so steadfastly and always to refuse to see life and substance in matter, is the uphill work to which the Christian Scientist is pledged; and it will be most helpful to him, therefore, to read in Jesus' behest a warning not to go "into the way" of those thoughts which acknowledge reality in the cruel gods, sin, disease, and death, nor to enter "any city" or belief in mind and matter, good and evil, which ignorance of divine Principle has built up. The command to refrain from the way of the Gentiles and the cities of Samaria came before the command to preach the gospel to all nations, and when we have spiritually interpreted the first, and resolutely follow its divine implication, we shall hear the second, and find ourselves reflecting that power which will draw all sorts and conditions of human thoughts to the healing Truth.

Should we feel tempted to be cast down at the magnitude of these things, we need only recollect that the child of God, good, never dwells in false consciousness, for in Science this is impossible.

TESTIMONIES FROM THE FIELD

IT may be of interest to people who are outside the circle of Christian Science, or those who are at present investigating the subject, to learn what the incentive could be for one who had chosen as his life-work the ministry, through the avenue of the pulpit, to change to Christian Science work.

Prior to my knowledge of Christian Science, I believed the promises set forth in the New Testament to be available in this day and age, as well as of old; in fact I had been healed of minor bodily ills through fervent prayer on some occasions, but many were the instances in which the intercessory prayer for healing failed me. The failure, however, I never attributed to God, but rather to my own inability to meet the required conditions. Naturally the one problem that I was seeking solution for, was how I could meet the requirements which would enable me to claim my birthright, as an "heir to God." I thank God that one, through unselfed love, had already peered through the veil of material sense, gained a knowledge of the real man, and given to the world the rule by which all may pierce and rend the clouds of mortal belief and behold the spiritual man; and my meditation over Christ's statement, wherein he bids us ask, seek, and knock, drew me to the home of one who knew the truth and was living it.

But I was not then ready, as it seemed, for the "pearl of great price." The prejudice against our dear Leader which I had acquired during my theological course, then came to the front and tried to claim prominence,—the belief that Christian Science was effeminate; the fact that its Leader was a woman, etc. I said little about it, but in a somewhat shy way began an investigation. Soon, thank God! the belief of effeminacy as regarding Christian Science was destroyed. A man who had been healed through Science and was hale and hearty, visited the home where I was stopping, and in him I found a friend, a man who really loved to talk of the things of our heavenly Father. It was a revelation to me, for I never grew tired of talking of the things pertaining to the kingdom of heaven, but all of my acquaintances, aside from the Christian Scientists, preferred other subjects, after what seemed to them a reasonable time spent on religious topics.

My new acquaintance made his departure that evening, after which I really began to do some work in Christian Science. The words of the Master, as recorded in John's Gospel, were before me for exposition: "Ye shall know the truth, and the truth shall make you free." After turning and returning these words of Christ, seeking for their spiritual import, I arrived at the conclusion that the one thing to be free from was the domination of false material sense. I then began to apply the rules as Mrs. Eddy has given them to us in Science and Health, and was indeed much gratified with the proofs of the truth of her statements. Later I found that a member of the board of my congregation was interested in Science, which was a joyful find to me. Both he and his wife had been healed, and were studying the text-book.

After I had found the "pearl of great price" and accepted it, I readily perceived that I was disqualified (that is, according to the general Christian thought) for the pulpit. I did not, however, at once discontinue my pulpit work. The Sunday mornings always found me exuberant with the thought of proclaiming the truth, but in the evening, after service was over, I had a guilty conscience; self-condemned, because I was proclaiming the truth without making any public acknowledgment of the one who had discovered it. The thought of going into secular work did not at first appeal to me, but when the thought came to me that there was but one will to be done, and I had always prayed that our Father's will should be done in me, I realized that whatever I did might be done to the glory of God, and then the sense of fear disappeared.

Just before I left the pulpit I was called upon by those who knew that I had been studying Christian Science, for treatment, and in one instance an instantaneous healing of lung trouble was the result. The blessings that were bestowed upon my efforts in the healing ministry afforded so much joy, both to my patients and myself, that the pulpit work was willingly given up for what had become to me the true ministry. I loved the pulpit work, but the question of Christ Jesus to Peter, "Lovest thou me more than these?" kept ringing in my ears, and to this I had always answered affirmatively. I have found that there is an incentive for those who are seeking to do the will of the Father to investigate Christian Science. I have also found that it is prac-

tical, and that it can be applied at all times and under all circumstances; and to those who are hungering and thirsting after righteousness, I can heartily say, "Come to this feast of divine Love!"—*Wm. H. Ecton, Covington, Ky.*

[Translated from the German]

AFTER five years' enjoyment of the blessings which the faithful study of Christian Science unfolds, it becomes a duty and privilege to give thanks today for all the good experienced in those years when we worked alone, far from other Scientists, and for the pleasure and encouragement now provided for us in the church services and the Sunday School work here. The study of Science and Health has brought our whole family out of the darkness of despair and doubt,—brought us back to God, and His word has been our unfailing comfort and inspiration in every sorrow or difficulty. The space of a testimony could not include even a tithe of the good received, and I can only mention a few items in the hope that they may help some one else.

One of my children showed unmistakable signs of an eruption all over his back. For one week I gave him Christian Science treatment, at the end of which time the trouble seemed to be much worse; but the treatment was continued with the firm resolve to trust God absolutely, and at the end of another week the flesh was pure and clean. Having had experience with this trouble before coming into Science, and knowing all its so-called appearances and would-be laws, with painful recollections of the drastic measures used in *materia medica*, the deeper was my gratitude for the gentle cleansing of Love's pure thoughts. Another of the children awoke one morning with all the symptoms of a serious illness; a high fever with great distress in breathing continued for several days and nights. How deeply thankful we were for the peace of God which surrounded us throughout this trying experience,—for His word which gave courage for the battle, for the gentle balm of Mrs. Eddy's beautiful hymn, "Mother's Evening Prayer," which the child asked for over and over again, and also for the faithful help given in the dark hours! At the end of a week fear had been vanquished, the power of the disease was broken, and a sense of health and strength returned with that marvelous rapidity only seen in Christian Science healing. My little girl of six has no knowledge of any medical

treatment, nor any fear of disease laws; the very few tests that have come to her have been so swiftly met by Christian Science treatment that she hardly became aware of them.

For myself Christian Science has destroyed several minor ailments, has preserved me in a time of great danger from fire, has been my light and guide, and at a time of great stress proved to me absolutely that in God there is no death, hence no separation, no sorrow. For all these and unnumbered other blessings I thank God daily, and am ever more grateful for the life and work of our dear Leader, Mrs. Eddy, whose inspired book, "Science and Health with Key to the Scriptures," is leading us back to the blessed gospel of Jesus Christ.

Frau Anna Schneider, Stubbington, Hampshire, Eng.

It is with a deep sense of love and gratitude for the great benefit received, that I send this testimony of what Christian Science has done for me. For many years I tried to be satisfied with the religion of my fathers, drifting from one unpleasant experience to another, affiliating with different denominations, ever seeking hungrily for the true idea of God, meeting with many disappointments, bitter experiences (among them the death of a brother in the ministry, who died a drunkard), until at last my confidence in orthodoxy was gone, and I never entered a church but twice in eight or nine years. I began to drink, and the habit grew on me more and more.

But God was indeed good to me, for one Sunday in January, 1909, it was divine Love surely that led me to attend a Christian Science lecture given in this city. I had taken several stiff drinks, and out of curiosity wandered into the opera house—perhaps if the saloons had been open and my supply of liquor had not been exhausted I might not have gone; but the important fact is that I went! The lecturer soon caught my interest, and held it until the closing word. I resolved to read the literature carelessly stuffed into my pocket as it was handed me on entering the place. I did read it that night, and knew that at last I had found reality, the living God, and the desire to drink left me like a bad dream. During the first week after the lecture I took two drinks, and while friends sagely shook their heads and cautioned me as to the danger of breaking off suddenly, especially when I had been used to consuming such enor-

mous quantities of strong drink each day, I have never suffered any effects from so doing, except a marked improvement in health and an increasing desire to know more of the God that Christian Science has revealed to me. I might add that when I told my old friend, the barkeeper, that I was through with drink, he thrust his hand across the bar and sincerely congratulated me.

About two weeks after I came into Christian Science I had a very severe attack of liver complaint, such as I had suffered with at times for over thirty years and for which I had taken much powerful medicine. I sent for a Christian Science practitioner, and in about four hours was at work. A few hours later I suffered a more severe attack than the first, and had to be taken home in a carriage and put to bed. Treatment in Christian Science was given, and the next morning I arose, feeling all right, and went to business. I have never lost an hour from business since, and have taken no medicine.

Christian Science gave me an introduction to the Christian religion and the Bible. I read the Bible now as a new, wonderful book, while before it never seemed clear or interesting. A few days after attending the lecture, still eager to push my investigations farther, I looked up the Christian Science church, and at the reading-room found Mrs. Eddy's book, "Science and Health with Key to the Scriptures," a copy of which I purchased and took home with me, and it has been my constant companion ever since. I was surprised to meet old acquaintances at the Wednesday night meeting which I attended, all happy and transformed by this wonderful, uplifting truth. Praise be to God for Christian Science!

My deepest love and gratitude goes out to the grand woman who has brought me into this newness of life—made it possible for me to share with thousands of other grateful men and women the great blessings which human tongue cannot express; and the noble man whose lecture healed me of sin and disease, may God bless him in proportion as I know I have been blessed.

John H. Carter, Fort Worth, Tex.

ABOUT five years ago I was persuaded by a kind neighbor to come far enough out of my ignorant prejudice and condemnation of Christian Science at least to try its efficacy

for my mental suffering. I was sorely in need of physical healing, as I had great pain, said to be caused by an organic malformation. Several good physicians had, upon a thorough examination, said that it could not be cured except by surgery. I was, however, afraid to submit to an operation, and supposed that the nature of my affliction would preclude the possibility of a healing through mental means. I was, however, so sorely in need of wisdom, patience, and love to bear or destroy the bitter experiences of my life, that I turned unresistingly to Christian Science for help in this direction.

I was healed physically in a very short time, mostly by my own study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. In addition to the pain already mentioned, from which I had been suffering for about ten years, I was suffering from a chronic stomach difficulty, frequent and violent attacks of headache, and many other unpleasant physical disorders, which I had accepted philosophically as constitutional and hereditary, because I was sickly from birth. Indeed, I never knew what happiness and health were until I began to see the truth in Christian Science. I now try to fill my days with proofs of the allness of God, good, as our beloved Leader, Mrs. Eddy, has shown us in her writings and by her life, knowing that this is indeed the only real gratitude.

The teachings of Christian Science have shown me the way out of a life which seemed all bitterness, for my birth-right indeed seemed to be sorrow and suffering. I had become an atheist, for I could not pray, but I now know that God is omnipresent, omnipotent, that there is only one Father-Mother God; that man's birthright is goodness, peace, happiness, and righteousness.

Lucile Babcox, Cleveland, O.

I WISH to express my gratitude to God for Christian Science. It has taught me what Life really is, and has healed me of sickness which was pronounced by well-known doctors as well-nigh hopeless without a serious operation. For many years I had been an invalid, unable to do what others could, and was morbid and miserable. I am now healthy, both in body and mind, able to walk and ride all day, if need be. I understand more clearly every day that divine Love is the healer, and I feel very thankful to Mrs.

Eddy for giving us a healing apprehension of the teaching of Jesus.

I have now to live in the country in Ireland, and this has been of the greatest help to me; for, although the services in the Christian Science church and all the friends there seemed to give me more courage, I am now coming to understand that God's church is everywhere and His love is always with us. I feel stronger, and far better able to "stand," and though I look forward to my visits to the church, I yet realize that I am in my right place; and I feel very thankful for that knowledge.

Florence Leigh, Enniscorthy, County Wexford, Ireland.

I FEEL very thankful to God for what Christian Science has done for me. About a year and a half ago I had a nervous breakdown which affected my head and made life seem a burden. I was under medical treatment, and the doctor said he could do no more for me, but suggested that I should try Christian Science. I went with my dear husband to a practitioner, who lovingly helped me, and I began at once to improve. I read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and in a few weeks I was doing things I had not done for a very long time. It is with a very grateful heart that I give thanks for the spiritual uplift, the brightness it has brought into my home. My heart is indeed full of love to God and gratitude to our beloved Leader. She has proved herself worthy to bear the lamp of Truth which will eventually lighten the whole world.

Mrs. Emily Fitzsimmons, Bishopston, Bristol, England.

I WISH to tell of my healing in Christian Science in the hope that it may help some one else who is longing to know what it can do for the sick and discouraged. For years I had been in delicate health through an internal trouble which as time went on apparently grew worse, until November, 1908, when it seemed as if the end had come. At that time two doctors were called in, and although they did all they could to relieve me of my sufferings, I became gradually worse, and they said it was impossible for me to get better; that I would surely die.

My people then decided to try Christian Science, as we had been interested in it for a long time but did not feel

that we could fully trust it when there was great danger. A practitioner was however sent for to take the case, and in five weeks I was entirely healed. When the treatment commenced I was unconscious most of the time, but could hear the "still small voice" telling me that round and about and beneath me were "the everlasting arms;" then I knew I was safe in God's keeping. St. Paul says, "Prove all things; hold fast that which is good," and this I am striving to do.

My heart goes out in thankfulness to God for His wondrous love to His children; and to our Leader, who has shown us how to live aright, I am deeply grateful.

Alice Diggle, New Bedford, Mass.

I AM deeply grateful for the many blessings that have come to me and mine, and that continue to bless us daily in Christian Science. I thank God that, without solicitation from any one, I turned to this truth, not for physical healing, but because I was in distress. Orthodox creeds failing to satisfy me, I had for many years been looking into philosophies and other religions; but while admitting to myself the superiority of the Christian religion, the Bible seemed contradictory and impractical, and religion in this age a very mournful thing. I can only liken my mental attitude to that of a pilgrim in a valley, storm-clouds overhead, and every avenue of escape obstructed by an impassable mountain. I thank God that though my need was so sore when I first began the study of Christian Science, the light came instantaneously, the supply of understanding coming with such deep conviction that it was like a glorious flash of sunlight, which illumined every cloud with a rainbow of promise. As I continued to seek, the seeming obstacles began to be removed.

I said I had turned to Christian Science for hope and comfort; my grief and worry were so great as to make of secondary consideration at that time a chronic throat trouble and minor ills; the former had hampered my childhood and young girlhood, and wherever I traveled I was constantly consulting physicians and trying new remedies to no effect. While studying the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of this distressing trouble and a number of other ailments. One may imagine my happiness to find myself suddenly a well woman, with faith advanced to spiritual

understanding of the promises of the Comforter! Then there began to be manifested in my daily life the "fruit of the Spirit,"—love, joy, and peace, compared with which the physical healing is hardly remembered except for gratitude. The conviction which comes with demonstration explains what Martin Luther meant when he said, "Here I stand; I can do no otherwise, so help me God."

I am glad of an opportunity to express my recognition of the wonderful work Mrs. Eddy has done for this age in placing Christianity on the basis of demonstrable Science, whose Principle is divine Love, and I am grateful that the Christ-Science has made this spiritual awakening a present possibility to me.—*Louise W. Snead, Flushing, N. Y.*

THE psalmist prayed, "Teach me thy way, O Lord, and lead me in a plain path;" and such was the prayer of my aching heart for many years, until Christian Science came with the healing power of Truth, and opened up to me the way to health and happiness. Since that time the path has been made plainer, and I have striven to follow, although the way has been beset many times by severe trials; yet, knowing that I was traveling toward my Father's house, I have never faltered. The healing has come to me, and through me to suffering humanity. Grateful indeed am I to the giver of all good, and to our revered Leader for bringing to light the way, so long obscured by the mists of doubt and superstition.

When Christian Science was recommended to me, I sought its help almost immediately. The first treatment, given the afternoon of my first attendance at a Christian Science service, in 1903, healed me of a chronic disorder of many years' standing, a condition said by an eminent surgeon to be practically incurable. At the conclusion of my fourth treatment the practitioner told me I need not come any more; that I should faithfully study the Bible and Science and Health, and that my cure would be complete. It was very hard for me to understand this, when I was still suffering from rheumatism in the left hand and foot, for which I had been under special treatment in *materia medica* for the past two years; but I remembered the blessing already received, and was obedient. It was not many weeks before I could move my body with greater ease and freedom, and within a year the healing came. During that time

I was freed, by the reading alone, from throat and lung trouble, and have never had an attack of either since. Indeed, I have had but few physical ills to overcome since first learning of Christian Science.

On page 2 of *Science and Health* we read: "Prayer cannot change the Science of being, but it tends to bring us into harmony with it." Conditions which, to mortal sense, had caused the deepest depression and consequent nervous debility, still exist, and yet I can truly say that I am happier than I ever realized I could be under such circumstances. I have learned to trust God more, to be charitable, less suspicious, and above all, to strive daily to do His will. It was a blessing to be permitted to receive class instruction from one of Mrs. Eddy's students. My prayer has been answered, and all through Christian Science. It has been my joy to witness the healing in a number of cases of varying forms of error.

All I am today in strength, prosperity, and health, I owe to Christian Science, as given to us by Mrs. Eddy in "*Science and Health with Key to the Scriptures*," the beacon-light of Truth to this age.

Mrs. Gertrude W. Sargent, Mount Vernon, N. Y.

I AM most happy to be counted among the many thousands who have been healed in Christian Science, and it is with great gratitude and love to God, and to our dearly beloved Leader, Mrs. Eddy, that I testify to the healing power of Truth. Before coming into Christian Science I was for twelve years continuously under the care of physicians. I went through a very serious operation for ovarian trouble, and spent some months in a hospital at Los Angeles, but was only relieved for a short time. Instead of getting well, new ailments were setting in, such as stomach trouble, etc., and last came a disease pronounced incurable, viz., locomotor ataxia. I was all the time getting weaker, so that it was hard work for me to move about. Specialists were consulted about my case, but they knew not what to prescribe. Different remedies were tried, but all to no avail.

By this time I was reduced to helpless and hopeless invalidism. I wished to die, thinking this the only relief out of all my troubles, well knowing that I could not last long in the condition I then was. Then Christian Science came to my rescue. It had been several times recommended to

my husband as a curative agent, but being of the Jewish faith we had not much use for Christian Science. The time came, however, when I had to try it, because there was absolutely nothing else to try. It is needless to say that I came to Christian Science with little or no faith or hope, as I considered it just another remedy.

And what did I find in this new remedy? All the old troubles vanished under Christian Science treatment, and I found health and happiness; but, best of all, I found a beautiful religion. I read for the first time the New Testament, and the study of "Science and Health with Key to the Scriptures," especially that wonderful chapter, Atonement and Eucharist, made it plain to me that Christ Jesus was the promised Messiah and Christian Science the promised Comforter. The Bible and Science and Health are a great comfort to me and are my daily companions. I enjoy my new-found religion and take pleasure in studying the Lesson-Sermon and in church attendance. I am proud to say that I am a member of The Mother Church and of the branch church here.

I also will state that prior to taking up the study of Science and Health I had read but very little English, and I can honestly say that Christian Science has helped to educate me. I cannot find words enough to express my gratitude, when I look back upon all that has been done for me in these six years. I only wish and hope that my children and grandchildren may come to Christ, Truth. I also wish to express my appreciation of the *Journal* and *Sentinel*, which I find very helpful.

Mrs. Susette Bamberger, Riverside, Cal.

FIVE years ago I found it necessary to seek aid for physical ills (including catarrh and a stomach disorder, also an affection of both eyes) outside of medicine or climate; and while I was very much opposed to what I thought to be Christian Science, I finally decided to see if it was possible to secure any help from this source. I went to a practitioner, and in two weeks was greatly benefited; was soon able to take up my work, and also to lay aside the glasses which it had been necessary for me to use in order to read at all.

Three and a half years ago, while assisting to install some heavy machinery, my arm was severely injured, and I was thrown violently against a post. I was sent to a hospital,

where the doctor put the arm in splints, but told my friends that it would have to be amputated, for poisoning was considered inevitable. As soon as I realized what had happened, I sent for a Christian Science practitioner, and the medical laws were annulled. In three days I was up; in ten days I was on the street, and was soon able to take up my regular work. The muscles have grown strong and I have perfect use of my arm and hand, something which the doctors said would be impossible. This arm has since been inspected by a number of doctors, who have pronounced it a wonderful case of healing. I gave up smoking during this experience, and have never desired tobacco since.

Later, while out driving, a storm came up, which broke so suddenly and with such force that the horse became frightened, and I jumped from the buggy just in time to come in contact with some electric wires which had blown down, and received several burns. A few days later I was taken with a fever, which seemed very serious for some time; but it gradually disappeared, leaving me in better health than before.

I am thankful, above all else, for the understanding which has come to me from the study of the Christian Science literature, and I am very grateful to Mrs. Eddy for this teaching, also to all who have so loyally assisted me.

Ernest L. Wait, Springfield, Ill.

I was for more than twenty-seven years a semiinvalid, suffering from a complication of diseases, the worst of which finally brought me to the operating-table. Life was indeed a burden. As a result of the operation came a nervous collapse, and finally mental darkness, so that my own could no longer care for me, and I was sent to a sanitarium and placed under the care of a specialist who had been at the head of a state institution for years. Four other doctors had pronounced my case practically hopeless.

A daughter in Denver had been studying Christian Science for about six months, and when she heard of my condition she came at once to my help. As she could not get her father's consent to have me placed in the home of a Scientist, she obtained a practitioner for me and I was given absent treatment. After three weeks her father yielded to her entreaties, and she took me under her own care, although the noted specialist warned her that she was taking a great

risk, as he was sure she could not control me. A dear Scientist opened her home to us, and four days later the darkness lifted, the light came. After nights and days of terrible suffering and agony, I wakened to life and love and home and friends!

Up to this time I had not really understood that I was under Christian Science treatment, but now I must decide for myself. When my daughter said, "Now we must study, mother," I hesitated, because I was not sure that it was right or good. "Could anything not good or right have cured you?" asked my dear daughter. That settled it, and we began to study. To my surprise I found that my eyes did not hurt me, and that I was reading without glasses, after having worn them for more than fifteen years. At first I could not read as well, but as I gained in understanding my sight constantly improved. For years I had been unable to do any work without suffering and great weakness, but now I can work without weariness. All this physical help is, however, as nothing beside the knowledge that I have found God, that I have not sinned away my day of grace; that I am not a lost soul! Slowly but surely I am losing all sense of fear, because the "perfect love" that casts out fear enfolds me.

Words cannot express my gratitude and love to Mrs. Eddy for making known to the world, and therefore to me, her priceless discovery. I long so to live that I may be an open channel for the streams of Love. I am indeed grateful for our literature and for all the loving help I have received. With even the little understanding that I possess, I have been able to help myself, and others. From being very discordant and unhappy, my home life is now filled with peace and love.

Mrs. Emma Mitchell, Robinson, Kan.

MANY times I have desired to write a grateful acknowledgment of the wonderful ways of Love as revealed to me in Christian Science, but my heart did not overflow. Today I truly am grateful, for my blessings have been more than I could wish or ask or hope, and I am glad.

A little over four years ago Christian Science was brought to my notice to help me out of a condition of nervous exhaustion. I was also suffering from stomach trouble, being able to eat very few things with any comfort. I began to read "Science and Health with Key to the Scriptures"

by Mrs. Eddy, and at the same time I took treatment from a Christian Science practitioner. Almost immediately I began to eat anything I cared for without fear of harmful effects. After a few days' treatment I tried leaving off my glasses, and found I was able to read perfectly without them. I never have used them since, though I had worn glasses for nine years previous to my healing, the trouble having been diagnosed as a structural defect. After this healing I was able to work all day long and sometimes into the evening without the aid of glasses, and this was done without any discomfort whatever.

The healing of nervous exhaustion was slow, but I am grateful for this because it made me study the text-book until I found a reason for my healing and gained some understanding of the "restful Mind" (Science and Health, p. 119). I am more thankful for my understanding of the wonders of Spirit and the spiritual regeneration now going on, than for the physical healing I have experienced. I wish to express my gratitude for all our periodicals, and for "The Life of Mary Baker Eddy" by Sibyl Wilbur. The reading of this book gives me fresh courage to be up and doing in our journey from sense to Soul.

Words are but meager to express my gratitude to our beloved Leader, Mrs. Eddy, for her life of devotion to Truth. My prayer is that I may ever be obedient and faithful, treading the straight and narrow way our Master trod.—*Evarts W. Charles, Springfield, Mass.*

[Translated from the German]

NEXT to God, I wish to thank Mrs. Eddy and all the dear workers in Christian Science for the great blessings which I have thereby received. I had suffered for two years from a supposedly malignant growth in the breast, and in December last, when the suffering became intense, I was obliged to decide upon an operation, as the physician said it should be performed without delay. On my way home from the doctor's house, a dear acquaintance of mine gave me two copies of *Der Herold*, remarking, "I have not read them myself, but I have been told that the *Herold* is full of divine truth, and that one is uplifted thereby."

Glad to find divine support for the great trial before me, I took them home and read them. I then begged my husband to go with me to a practitioner in Stuttgart. Her

loving explanation of the truth was food and drink to me, and with increasing understanding of God, His all-presence and mercy as Love itself, the All-good, my disease with all its evil complications began to disappear. When a week later I again went to the Wednesday evening meeting in Stuttgart, I could say that I was well and stronger than ever before, although I did not drink any wine as a means of gaining strength, for I wanted to trust divine Love alone, without other means.

But still more than in my completely recovered health, I rejoice in the assurance I have gained with regard to the great problem of eternity, and my desire is to continue to advance in understanding.

Frau Frieda Schloz, Neuhausen, a. d. Fildern, Wuerтт., Germany.

I WISH to express my gratitude for what Christian Science has done for me. I was healed of the liquor habit in three weeks' treatment, and of epilepsy of over thirty years' standing. I have been benefited by Christian Science in many ways, not only by the healing of this one habit, but the whole tenor of my life is changed. I am very grateful to God, also to Mrs. Eddy for this healing truth.

Horace W. Davis, Milwaukee, Wis.

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER 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

EDITOR'S TABLE

OUR LEADER'S POEMS

CHRISTIAN SCIENTISTS everywhere will be gratified to know, as announced by Mrs. Eddy's publisher, Allison V. Stewart, on page 601, that a volume of our Leader's poems is now in press. Many of these have never appeared in our periodicals, and will therefore have a special interest, particularly the opening poem, on the "Old Man of the Mountain," with its lofty note of inspiration and grandeur of concept. Other of the verses have been published in the *Journal* and *Sentinel* in past years, and will bring anew to those who have known and loved them, their message of salvation—of healing, hope, comfort, strength, and peace.

The desire has so often been expressed that all of Mrs. Eddy's poems might at some time be gathered together and published, that the opportunity now presented to secure these rare gems of true inspiration, which tell of God's kingdom ever with those who have eyes to see and ears to hear its message, will be eagerly welcomed.

ARCHIBALD McLELLAN.

WE congratulate the editor of *The Ladies' Home Journal* upon the stand he has taken in an announcement which appeared on the editorial page of the November issue of this widely read magazine, and we feel sure that his millions of readers will gradually if not at once appreciate the wisdom and good judgment which have dictated this reform. The announcement reads as follows:

Can we not get away from the universal use of the words "dead" and "death," and even the harsher-sounding words "die," "dying," and "died"? Aside from the harshness of the words themselves, and they are harsh and cruel in their sound, the words no longer express our belief: we are all fast reaching the belief that we do not die: we

are not dead. We pass from one stage to another, and so why should we not say what we believe of ourselves and of those dear to us: that we simply pass away? Any usage, any contributing element, no matter how seemingly small, that will help even in the slightest degree to remove the old-fashioned gruesomeness that has so long associated itself with the completion of our work here and the beginning of our work in another stage, is worth adoption. This magazine will adopt the rule for itself: hereafter the words, as applied to human life, will become obsolete so far as our own expressions in its pages are concerned, in the acceptance and usage of the more truthful and less jarring reference of the passing away of a human life.

Facetious critics of Christian Science have for years made merry at the expense of followers of this faith because they have largely avoided the words "dead" and "death" in their conversation, and it may be that *The Ladies' Home Journal* will now come in for its share of this derision, but we feel sure that the editor has well considered the stand he has taken and will maintain his position, no matter what such critics may say or think.

Over forty years ago Mrs. Eddy announced her discovery of Christian Science and called the world to witness the divine Principle of Jesus' teachings. At that time it was not believed that God is Life, and that through the reflection of this Life immortality is realized; but, thanks to this discovery, it is dawning upon many that God is not the author of sin and death and that these are but false beliefs which are as pernicious as they are false. Humanity, in order to escape from the consequences of these beliefs, must stop thinking and talking of evil as a reality, and this is what Christian Scientists have been trying to do. Mrs. Eddy has written in "Unity of Good" (p. 40), "Jesus declares that they who believe his sayings will never die; therefore mortals can no more receive everlasting life by believing in death, than they can become perfect by believing in imperfection and living imperfectly."

The perfect state of man is described in the twenty-first chapter of Revelation as one in which "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Mortal thought has, however, too long limited itself by the belief that this promised exemption from sorrow, suffering, and death is a matter of future attainment, to be reached only through the so-called portal of death, instead of rightfully availing themselves of its blessed privileges as a present-day reality. They forget that this vision vouchsafed to John was of the perfect kingdom of God, where His will is done "in earth, as it is in

heaven,"—that kingdom which Jesus declared "cometh not with observation, . . . for, behold, the kingdom of God is within you."

Therefore, if the present generation is to realize this perfect state, it cannot commence too soon to cast the weight of its thinking upon the side of truth and not upon the side of error. To the extent that the editorial announcement to which we have referred stimulates the readers of *The Ladies' Home Journal* to cast their net on the right side, it will do good.

ARCHIBALD McLELLAN.

THE days have come again when the thoughts of the Christian pilgrims of every land are flocking toward Judea. Like homing pigeons they are finding their long way back to the hillside village where "appeared a great light," and out of the midst of it were heard angel voices, singing that sweet song which has echoed through the centuries. The great Nazarene has, and will ever retain, the reverence of the world's nobility. Misunderstood, misjudged, disowned, dishonored, accused, betrayed, condemned, mocked, scourged, crucified, and pierced to the heart—through it all, and despite it all, this divinely inspired man proved so great and so good as to be able to love on to the last, and even those who pitilessly persecuted him,—aye, he forever loves because he is of God, and God is Love.

The world has not rightly apprehended the Master (even angels here might fail), but it has felt the appeal of his sincerity, his unselfishness, his true brotherliness, and so it has trusted him without regard to the discredit and dishonor which the life of those who have borne his name would have brought him, and today he is humanity's peerless ideal and quickening hope. Nevertheless, Christian believers have always been far more reverential than logical and practical in their thought of him. They have worshiped much while understanding little and assimilating less. Christ Jesus has been recognized as the Messiah, the Son of God, the redeemer of men, but it remained for Christian Science to awaken the practically new sense of him as measuring in his thought and doing the meaning of life for his every brother man,—what it can and should become in the individual

experience today. This may be said to be one of the most distinctive features of Mrs. Eddy's teaching, and its influence is rapidly permeating all Christian thought.

A Protestant bishop has recently said that "what Jesus was, men should be," that this is "the kernel of the gospel, the summary of the whole Christian religion." These words, it is reported, were repeated over and over again, and well do they merit the emphasis thus given them, so far-reaching and momentous is their significance. Christ Jesus manifested the presence and power of God, of Life, Truth, and Love, and what he did we should do,—this is the simple Christology of Christian Science. The Christian world has always maintained the first of these declarations, but for centuries it has practically denied the second, so far as his healing work is concerned, and it is here that Christian Science is making its protest and appeal. It is interpreting Christian privilege and duty in the light of Jesus' statement, "The works that I do shall ye do also; and greater works than these shall ye do." "Be ye therefore perfect, even as your Father which is in heaven is perfect." It is insisting upon the present availability of divine law, and that it is the business of every believer to bring it into demonstration.

The vital significance of this concept of the Christ-coming in all times is found not simply in the fulfilment of our Lord's commands, but in the recognition of the at-onement between the Christ and individual man after God's image and likeness; that there is an identity of relation to divine Principle which makes our realization of the Christ-life not only legitimate but natural, a simple exhibition of the workings of the one law of Truth, a relation to which the writer to the Hebrews referred when he prayed that God might make them "perfect in every good work to do his will," working in them "that which is well pleasing in his sight, through Christ Jesus." It is also frequently referred to by the great "apostle to the Gentiles" as well as by the writer of the above epistle, under the figure of the indwelling of the Mind that was in Christ Jesus, in which both closely follow the phrasing of the prophet Jeremiah, when he wrote: "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts."

To have the Christ-mind, as understood in Christian Science, is to have the Christ-consciousness, to have his vision of Truth, his apprehension of divine law, and to be

able thereby to achieve all that lies within the compass of this law acting through a human channel. To enter into this vital relation with Christ, to accept this privilege and responsibility with thoughtfulness and sincerity,—this is truly to honor the Bethlehem babe, and celebrate his appearing. The need of this apprehension, consecration, and realization upon the part of all followers of the Master is pressingly apparent. St. Paul fittingly likened the Christian life to a warfare, and in his letter to the Ephesians he defines the nature of the struggle in human consciousness and of the forces opposed to Truth, in terms which are altogether apropos to the present religious situation. He says, "Finally, my brethren, be strong in the Lord, and in the power of his might. . . . For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The reader of these descriptive words can but be impressed with their applicability to the assertive materialism, the self-satisfied questioning of the reality of anything that does not appeal to the physical senses, characterizing the attitude of the many "intellectuals" in all lands today who are content to locate the finalities of being within the confines of a cell. The anti-church or anti-clerical movement in many countries is protesting against much that, without doubt, is justly condemned, but as a whole it is not offering its rebuke in the interest of a nobler concept of the spiritual life, and consequently it is not constructive but simply destructive. It has made the mistake of allowing a legitimate repugnance to the sanctimony and sham of professed Christians, to beget indifference to Christ, and to lead to the conclusion that Christianity is the outcome of superstitious credulity.

In a recent interview, quoted at length in a New York daily, the foremost scientist and inventor of the United States, is reported to have said: "It is absurd to talk of the 'mercy, kindness or love' of God. . . . Nature is what we know. We do not know the gods of the religions. And nature is not kind, or merciful, or loving. . . . God also made the fish I catch and eat. And where do His mercy, kindness, and love for that fish come in?" When questioned as to his belief in immortality, he replied: "Heaven? Shall I, if I am good and earn reward, go to heaven when I

die? No—no. I am not an individual, I am an aggregate of cells. . . . We are not individuals any more than a great city is an individual, . . . and there is no more reason to believe that any human brain will be immortal, than there is to think that one of my phonographic cylinders will be immortal”!

How largely the theology which has made God responsible for a material order that involves the infliction of gross injustice explains this intellectual unfaith, we may not be able to determine, but it is perfectly clear that nothing but a return to the demonstrable Christianity of Christ Jesus can ever heal it; and to the realization of this fact Christian Science is rapidly awakening the thinking world. The proof which effectively answers all doubt is the proof of healing given by Christ Jesus and his early followers, and we may well inquire what would have resulted if in all the centuries Christian believers had continued thus to celebrate their Lord’s appearing, as some of them are celebrating it today under the inspiration which Christian Science has brought them.

The one way for us suitably to celebrate the Christ-coming is to consent to, and thus prove, the continuity of this coming in the unfoldment of the plan and power of God. To show forth the meekness, humility, unselfishness, brotherly kindness, spiritual supremacy and unfailing love of Christ, to gain his knowledge of Truth, and so to do his works,—thus and thus only will we truly honor his coming and bring to humanity that Christmastide of which the Christian world has sung so much and known so little.

JOHN B. WILLIS.

ANOTHER year is fast drawing to its close, and not without some brave records of good achieved for the race, achievements which open wider and wider the gates of human thought for further victories on the side of right, and prepare the way for the triumph of good over every phase of belief in evil. As each Christmas time draws near, we hear anew the angelic message, “On earth peace, good will toward men;” while high hopes spring up to assure us that all the message implies—for men and nations—is an eternal fact which but awaits our recognition of its import and a quickened desire to bring the hope to its fulfilment. Mrs. Browning says,—

Drums and battle cries
 Go out in music of the morning star—
 And soon we shall have thinkers in the place
 Of fighters; each found able as a man
 To strike electric influence through a race,
 Unstayed by city wall or barbican.

One thing is certain, namely, that real peace is never achieved by compromise with evil. We need the sublime courage of the great Galilean in overcoming evil, but to accomplish aught of real value we must have the spiritual vision which inspired that courage, which beheld the justice and judgment of God, not only enthroned on high, but ever ready to overthrow entrenched wrong through any heroic soul that loves righteousness and hates iniquity. There are many willing enough to cry, "Lord, Lord," when evil is denounced, but not so many who are willing to meet the demands of divine justice, in their own particular sphere; to see to it that the kingdom is established within, before they attempt its establishment without. If they delay too long in the first instance, they will discover that the activity of Truth is finding other channels for its expression, which is well. They will have missed an opportunity to be and to do, and so get behind in the race toward the "goal of goodness" (Science and Health, p. 233). If the saints are to judge the world, as the Bible declares, it is surely necessary that we strive to attain to saintliness in order to judge aright and aid in the establishment of impartial and universal justice.

The past year has witnessed some splendid daring, which hints at man's limitless capabilities and reminds us of the poet's words,—

Whatever men dare they can do,—

and the year just before us will undoubtedly see more wonderful attempts and attainments, and, what is of vastly greater importance, the overthrow of much evil, for the world's harvest-time is here with unmistakable evidence. Christ Jesus declared that the reapers are the angels, and that they would gather out of the kingdom of the Son "all things that offend, and them which do iniquity;" and here it is well to remember the characterization of angels as given in Science and Health (p. 581), viz., "God's thoughts passing to man; . . . the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality."

We sometimes wonder at the great changes for the better which come suddenly to pass, when, to our sense, conditions do not seem ready for them. Such experiences only prove that the divine activities are above and beyond the mortal sense of things. Sometimes we are privileged to become participants in these activities,—“workers together” with God, as Paul says,—and always beneficiaries of all the good which comes to humanity, for as Mrs. Eddy tells us, “Whatever blesses one blesses all” (Science and Health, p. 206). In the emancipation of mankind from bondage of every sort, we see the hand of God, the action of divine Mind, which cannot be stayed by any phase of self-interest or any form of superstition. The all-important consideration is to recognize this, for the failure to do so must mean the loss of the good apparently gained until humanity learns the inevitable lesson that progress apart from a true concept of God is impossible.

That the message of Christian Science is being heard from shore to shore may well give us joy, and the very fact of error’s resistance to the message proves its truth. Christ Jesus said, “If ye were of the world, the world would love his own;” and he also said, that although he had done such works as no other had ever done, yet the world had hated both him and his Father. It is only through spiritual sense that one can see and love the Father and His Christ, and it is only thus that one can recognize and love the Christ-healing in any age. Once this truth is seen, we can do no other than hold to it through good report and through evil report, knowing as we do that as it is lived it will not merely revolutionize but transform and uplift human thought, individual and collective, so that the progress each passing year will be marked, and mankind will be made to forget the long dream of sin and suffering, which has gone out before the advancing light of Truth’s eternal day.

ANNIE M. KNOTT.