

PUBLISHED MONTHLY • PRICE \$ 2.00 PER ANNUM • SINGLE COPIES 20 CENTS

VOLUME 27

FEBRUARY, 1910

NUMBER 11

# 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"

OFFICIAL ORGAN OF THE FIRST CHURCH OF CHRIST,  
SCIENTIST, IN BOSTON • MASSACHUSETTS



ARCHIBALD McLELLAN  
EDITOR

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PUBLISHED BY  
THE • CHRISTIAN • SCIENCE • PUBLISHING • SOCIETY  
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## THE CHRISTIAN SCIENCE JOURNAL

PUBLISHED MONTHLY

*Contributions for the columns of the periodicals, except the Monitor, should be addressed* EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Falmouth and St. Paul Streets, Boston, Mass.

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# THE CHRISTIAN SCIENCE JOURNAL

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

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Volume XXVII

FEBRUARY, 1910

Number 11

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## BELIEVING UNTO SALVATION.

REV. ARTHUR R. VOSBURGH.

JOHN records a very remarkable saying of Jesus: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." This declaration strikes us with tremendous significance. The assurance stands, without limitation or qualification, that those who "believe" shall not only repeat but surpass the works of the Master.

All of Jesus' work was done in the destruction of evil. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." This he did by his clear understanding that evil has no power beyond that conferred upon it by human belief. To break the apparent power of evil it was only necessary to break the dominant belief in evil, in the thought of those who needed his help. In doing this, and in the results which it brought, he likewise saw and proved the unreality of matter, for his works clearly demonstrated that divine Mind, working by and according to its own law, is the only power, and that material substance and material law are but the manifestation of the false sense which comes from the belief in any power or reality save the good,—God and His idea.

Here, then, is the point where humanity's need of a Saviour appears, for here it comes into bondage to its own self-imposed and self-assumed beliefs. Into the midst of a humanity hampered and afflicted by its beliefs of sin, sickness, and death, fully persuaded that life, substance, and

intelligence inhere in matter; to those who, as Paul puts it, were "alienated from the life of God through the ignorance that is in them, because of the hardness of their heart,"—to such came Christ Jesus with the knowledge and conviction of the truth of being that was able to dispel the ignorance and destroy the belief.

Among those whom Christ Jesus released from the bondage of sickness or sin were many who came to him obsessed and possessed by some false belief, and he knew that to heal them he had to destroy this wrong mental impression and remove its effects. He knew that a belief in something false is destroyed only by the opposite conviction of the thing that is true; and so he iterated and reiterated to his followers that their own ability to do the Christ-works rested entirely in their own believing,—in their own unshaken conviction of the falsity of error and the reality of Truth. Only with such a consciousness and conviction could they break the mesmeric spell of belief and bring the sufferer to the recognition of the Life and Love that are Truth.

To some of her workers who inquired of her as to when their work would find the definite and immediate results which it should, and which her own work had brought, in the days when she was engaged in healing, Mrs. Eddy once said, "That will be when you believe what you say." Here is the reiteration of the oft-repeated assurance of Jesus: "According to your faith be it unto you." The Christian Scientist declares that God is the only power and Life, and that man is His perfect reflection. The clear conviction that this is true will destroy any error and heal any disease, and our declaration of the truth regarding God and man will break the bonds of error when we really believe what we say.

Now, such believing as this, an assurance that receives our full assent and consent, without a shadow of doubt or reservation, such believing can be gained only from tangible evidence and from rational explanation. We cannot compel ourselves to believe anything. We can and must put ourselves in an attitude of mind that is willing to be convinced; but it is only as we are given sufficient proof, a rational explanation of a proposition which is essentially different from what we have always believed, that we can unreservedly accept and adopt it. It was to give such in-



struction and to render such proof that Jesus came into the world. To bear witness by word and deed that man is God's child, that good is the only power, that real Life is neither material nor mortal, and that evil is unreal because it disappears and is destroyed by the demonstration of good,—to bring his disciples unto the vision of these truths,—this was the Master's mission. Before they could believe, it was necessary that they should be lifted to an entirely new point of view. In order to follow the Master's instructions they had to gain a point of view above the range of physical sense and sensation, they had to acquire a spiritual vision of man and the universe, and a spiritual consciousness of God. In thus uplifting his followers by awakening in them this high spiritual consciousness of God and man, Jesus fulfilled an important part of his mission.

Christ Jesus did all this by going to the Father. All through his human experience he was taking the steps that led from the human to the divine. His entire human career was a tracing of the way that marks the pilgrimage from the earthly to the heavenly condition of consciousness. Step by step, in his public career, his disciples saw him demonstrate this way; they caught some glimpses of the underlying meaning of it all; but they did not understand their Master so long as he was with them in the flesh. Only a few days before his crucifixion they were questioning who should have the highest seats in his kingdom. They disputed among themselves who should be greatest, and queried as to what he meant by the resurrection from the dead. It was only after he had risen from the dead; only after they saw him appear and disappear in their midst; only when they followed him in their thought as he came and went through closed doors, and finally left the earth as a bodily presence, neither taking his body with him nor leaving it behind,—it was then only that they realized their Master's real being as wholly spiritual; and herein they likewise realized the true nature of man. Then, as our text-book says, "his resurrection was also their resurrection;" "they no longer measured man by material sense" (*Science and Health*, pp. 34, 47). Then their thought went to the Father, in their awakened understanding of their Master, and then they understood that there is a supersensible cause to which the sons of

men may find access and appeal, a cause that is infinite Love, omnipotent good, immortal Life; and that this divine cause is sufficient to heal humanity of all its sorrow, its sickness, and its sin. So Paul writes, afterward, to the Colossian Christians: "If ye then be risen with Christ, seek those things which are above."

It was not by mystery or miracle, but by the revelation of the divine order of cause and effect, by a new understanding, which removed from their thought all sense of mystery and miracle, that the disciples came into the kingdom of God. To the degree that their thought had been able to follow understandingly Christ Jesus as he went to the Father, to that degree they "believed," and to that degree they continued the works which the Master had begun. And the assurance stands, valid today as then, that our thought may arise and go to the Father; that in this will come the awakening wherein we may and shall believe, and that thus to a wearied and sin-sick humanity we may bring the proof of the willingness of our God, today, to save the needy ones from sickness and from sin.

All this is made possible to us because Jesus' fidelity enabled him to take every step of the way which leads from the human to the divine, the way by which every son of man may and shall go to the Father. But how may it be that even "greater works" than those of the Master shall be done? Will it be possible to scale loftier heights of understanding and to range into wider fields of power than did he? This cannot be, for his experience entered into a complete demonstration at every step of his way. The Master's work was perfect, according to the stage of its unfolding, at every point, and perfection cannot be excelled. But it is apparent that he left a more favorable human condition for the demonstration of truth.

When Jesus completed his earthly mission, when he reached the climax of his demonstration of divine power in his resurrection and ascension, the continuity of the belief in material life and law was broken; the resistance of evil to good was forever weakened, and it thus came about that the same degree of understanding, the same height of demonstration, would thereafter achieve greater results, not because greater power was to be realized, but because it would find less resistance to be overcome. And so there unfolds a limitless vista of divine possibility and divine

achievement, opened to each and all because the Master "was faithful in all his house" and so spiritually endowed that he triumphantly opened and revealed the entire way that the sons of men must trace in going to the Father; and in this revealed the entire truth regarding God and man.

The disciples, and their successors for the first three centuries of the Christian era, maintained their clear grasp upon this truth, and in their works fulfilled the Master's assurance. Then followed the centuries when the spiritual light waned, and the "works" necessarily and correspondingly lapsed. Now Christian Science has lifted this saying of Jesus and other kindred assurances out of the shadow of mystery and the remoteness of the sense of miracle that had obscured them, and has once more made it possible to "believe," to grasp the divine Principle that wrought in the works of Christ Jesus; and in the degree in which the unshaken conviction of the truth concerning God and man is held, in that degree the "works" are being done.

And what is the essential message that Science brings; and why Science, which means knowing instead of believing? Science reveals God as the one efficient and sufficient cause, and His work as carried out in a legitimate order of cause and effect. The human mind is trained to a different attitude now than in the generation that knew Christ Jesus. It is impossible for the modern man unreservedly to surrender his conviction to any proposition until he has had an explanation that appeals to his reason and a practical demonstration which furnishes tangible evidence. Christian Science brings this explanation and furnishes this evidence, and so on a broader, surer foundation of scientific understanding is establishing the faith that may remove mountains, and is refuting the false sense testimony which witnesses to some law that is not spiritual and to some power other than God.

Through the illuminated understanding of the Discoverer of Christian Science, and through her fidelity to "the heavenly vision," has come the statement of scientific truth by which mortals once more find access to the resources of good and know that Christ Jesus' words were not the utterance of mystic subtleties, unpractical for present need, but that they were the declaration of practical truth, which cannot pass away until all shall have been fulfilled.

## “DESIRE IS PRAYER.” \*

WILLIS F. GROSS.

**T**HROUGHOUT Christendom at least, humanity believes in the efficacy of prayer. There may not be that universal reliance upon this divine agency which could be reasonably expected among a people who profess to know and serve the true God, but to a certain extent they confirm their belief in the power of prayer by resorting to it in times of great need. No doubt the principal reason why prayer does not have a more general recognition in all the affairs of daily life is because mortals so often feel that they do not know how to pray and do not have a definite idea of the purpose of prayer as it pertains to the routine of daily living. The earnest longing of the human heart is often expressed in the words of the disciples to Jesus when they said, “Lord, teach us to pray, as John also taught his disciples.”

In response to the earnest request of his followers the Master gave them—and giving to them, he gave to all the world—that which is known as the Lord’s Prayer wherever the teachings of Jesus are accepted as pointing the way of salvation. The mere repetition of the words of this prayer is not enough. The sincere desire and conviction of the heart, and not the mere words whereby the effort is made to express this conviction and desire, is the prayer of faith that is effectual.

If the repetition of words were a prayer, it would be no difficult thing to pray, but if such prayers were answered mortals would not always realize the great need of conforming to God’s requirements. Words, however, are not prayer, and it is well not to place too much importance on words. Words at best are a feeble expression of thought and can never convey a definite idea of the prayer which is effectual because it is genuine. Words may belie the sincere desire of the heart and may even be contrary to one’s honest conviction. Why then consider that the repetition of words is any true concept of prayer?

The chapter on Prayer in the Christian Science textbook, “Science and Health with Key to the Scriptures” by Mrs. Eddy, has done more than words can tell to convey

\* Science and Health, page 1.

a definite idea of prayer and its purpose. It is desired to call attention especially in this connection to the following sentence on page 1: "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in words and deeds." Here we have a simple, concise definition, "Desire is prayer." All desires are not unselfish and pure, hence all desires are not prayers of righteousness that avail much. The desire for good is pure and unselfish, hence it is blessed by the Father. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

The sincere desire of the heart does much to influence the course of human action, if it does not determine it. When the desire is for good, all things in life are made to bend in this direction. The Master said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." One asks for that which he desires, but the mere asking is not sufficient, he must seek, he must put forth an effort. And even when he finds, he must make yet a greater effort and take possession of the thing he desires. Desire is the impelling motive; all that follows is the expression, or manifestation, of the desire. Since "desire is prayer," prayer is effectual inasmuch as it is expressed in works. This is in line with Paul's declaration that "faith without works is dead" or ineffectual.

Thus we have two essentials of prayer—desire and activity. More properly speaking, there is but one, and that one is desire, for activity is the divinely natural result, or expression, of sincere desire. Faith is a recognized essential of prayer, and when faith becomes spiritual understanding, prayer becomes most effectual, because the doubts and fears of mortal consciousness are eliminated. Jesus said concerning faith, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Seeing then that desire is prayer, and faith, or spiritual understanding, is necessary to make prayer effectual, it follows that only the desire which is reaching out after the things of Spirit and is supported by some degree of spiritual understanding, is prayer in the true sense of the word. The sincere desire of the heart is the prayer of humanity. It matters not

whether it is expressed in words, either audibly or mentally. If this desire is born of Spirit, it turns naturally to good and it is blessed because it merits the blessing. If, on the other hand, the desire is mortal, seeking satisfaction in the material and personal sense of things, it is the prayer of unrighteousness that avails not.

The Scriptural teaching is emphatic that "God is no respecter of persons," hence it follows that true prayer must be altogether unselfish. It must be evident that the desire which, if gratified, would work injury to another even in small degree, either directly or indirectly, cannot be the prayer that avails with God. If one had reached the point in spiritual growth where he loved his neighbor as himself, he could have no desire except for that good which is universal and which it is possible for all men to gain. The prayer of unrighteousness is the selfish desire which causes one to strive for place, power, and possessions at the expense of his fellow-men. If this desire seems to be gratified, "the last state of that man is worse than the first." His work is not the work of Truth, but of error, and he is farther away from the truth of being than if he had failed in his undertaking. His success is only temporary and the sting of defeat will be all the greater when it comes.

The Master said, "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." The prophets of Baal called upon their God from morning until evening, "but there was no voice; nor any that answered." The prayer of Elijah, the prophet of the true God, was answered immediately. Thus it is seen that prayer is not answered because it is oft repeated, but because it is honest, sincere, and unselfish, and because the answer to the prayer brings a clearer recognition of God's power and presence.

Paul declared that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." From this it follows that the desire of the carnal mind, or mortal mind, can never avail with God. It is only as the mortal mind is subdued that the unselfish desire for good asserts itself and leads humanity to better things. Prayer becomes effectual only as it becomes spiritual, and it becomes spiritual only as it ceases to be selfish and material. There is great need of self-examination. In-

stead of putting forth every effort to gain the heart's desire, it were better first to stop and consider whether the desire if gratified would result in lasting good or whether it would darken the realization of good as infinite and one.

The desire which is not in harmony with spiritual understanding cannot be cherished with safety; much less should it become the ruling motive. Mortals do not always know what is for their best good, but the true Christian Scientist has some measure of spiritual understanding to guide him even when he cannot see his way clearly. Paul writes, "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Spirit is ever asserting itself in behalf of all mankind, working out that which is good; hence the wisdom of being resigned to good and the willing surrender of all selfish desires, for these prevent the fulfilment of good in the individual experience.

The Scriptural injunction to "pray without ceasing" is most significant when it is considered that "desire is prayer." Desire is ever present, ever reaching out for that which will satisfy. When it is considered that the desires of the heart show whither the person is tending, it is most necessary that there be constant watching lest one be found striving for that which cannot result in lasting good to himself and others. One can keep unceasing watch over his thoughts, and thus make room for the pure and uplifting desire that is born of Spirit and points the way to harmony. This desire is altogether unselfish and cannot lead one astray. It works out good only for all who are in any way affected by it.

The desire to know God must supersede all other desires, for in the understanding of God all human needs are supplied. The present results of a sincere desire to understand the truth are better health and morals and a greater degree of harmony in all the affairs of life. Through spiritual understanding humanity comes into harmony with the divine Principle of all good, and the discords of material sense give place to the realization of harmony. When spiritual understanding governs man and the sincere desire of the heart is born of Spirit, prayer will be effectual, because the human has surrendered to the divine and God's will is "done in earth, as it is in heaven."

## THE PEARL OF GREAT PRICE.

CLARENCE W. CHADWICK.

**A**MONG the pearls found along life's pathway there is one of great price, and that is a healing consciousness. For centuries this pearl had been lost sight of, and when Christian Science found it, it was buried beneath an accumulation of worldly wisdom, pride, superstition, bigotry, religious intolerance, sensuality, "faith without works," unbelief, and a hundred other erroneous theories and opinions. One of earth's noble women penetrated the débris of material sense with the might of spiritual discernment, and in "Science and Health with Key to the Scriptures" by Mrs. Eddy the world today is enjoying the unspeakable privilege of finding this once hidden gem of spiritualized and healing consciousness.

Though centuries have passed since the great Teacher of Galilee displayed this priceless pearl to countless thousands of earth's sufferers, it shines today in its virgin resplendency, having lost none of its healing luster. Far and near, upon sea and land, in nearly every nook and hamlet where thinking people congregate, it is the subject of conversation. Some doubt the discovery of so valuable a gem, while others listen to the glad tidings, and with moral courage and independence they seek entrance into the "holy of holies." They feel the sacredness and purity of Truth's presence, and go away rejoicing—they have found the treasure promised by the Master, and are healed.

Does this sound "too good to be true," or too ethereal for practical realization? Then one must become as a little child, and meekly and honestly investigate the claims of Christian Science; look deeply into its teachings, and not base conclusions upon hearsay testimony. It is a sacred subject, too sacred for mortal thought to grasp. It cannot be understood materially; therefore we should be willing to let Truth be the teacher, and not become impatient with the scientific phraseology regarding the unreality of matter and evil.

It is well to remember that many approach this subject from a material standpoint, while to others Christian Science makes its appeal from a purely spiritual or meta-



physical standpoint. Such people cannot get together until one or the other makes some mental concession. The one who needs help should therefore be willing to be the first to make this advance, to look for something better than what he already has. He should silence criticism within, and meekly accept as true that which he has not proven to be wrong. One who is willing to be put to the test, to do what Christian Science bids all do, will arrive at positive conclusions. Those who have not found the pearl of great price have not done so because they are more or less satisfied with the inferior ones they already have. When they are ready to go and sell these,—surrender their cherished theories and opinions, and make the necessary sacrifice of worldly wisdom, pride, and methods to purchase this one pearl of great price,—they will become the happy possessors of a spiritualized or healing consciousness.

This healing consciousness is “from above,” not “from beneath.” It is born of the Spirit, not of the flesh. It is not dependent upon matter or brain for manifestation or support. It is sustained by divine Mind, the substance, intelligence, and continuity of being. It is the reflection or expression of that Mind which embodies no element of sin, disease, discord, matter, or mortality; of that Mind which “thinketh no evil” because it knoweth no evil. It is a loving consciousness, purged of all malice, envy, and hatred, and filled with peace and good will toward all mankind. It rejoices always in another’s success. It never accuses falsely; never prophesies evil; never looks for mistakes in others; never magnifies the faults of others when God’s law has uncovered them for the sole purpose of letting them be self-destroyed; never associates man or God with matter, sin, disease, or death, but ever holds “fast that which is good.”

This pearl of consciousness is always “void of offense toward God, and toward men.” If it were not, it would not reflect the luster of spiritual purity, chastity, and affection, which alone embody healing power. It is as far removed from hypnotic suggestion as the east is from the west. For this reason it never tramples upon individual rights, never disobeys the golden rule; never practises deception or dishonesty. It “doth not behave itself unseemly,” but always acts in obedience to the Principle of right, which makes no compromise with the sinful or

selfish inclinations of the carnal or mortal mind. It does not and cannot attempt the cure of disease without correcting the moral fault of the patient. It is void of all hypocrisy and deceit; and because it holds nothing in common with "that which maketh or worketh a lie," it heals the sick and destroys sin.

This pearl of consciousness has a purely spiritual setting; never has it been found in a matrix of materiality. This fact alone distinguishes it from all imitations. The latter have appeared from time to time, but invariably in a material setting. Christian Science reveals the impossibility of attempting to mix matter and Mind. The world has believed that this could be done, and upon this one false premise Christian healing was lost sight of until brought to light through the discovery of Christian Science. Vain must be the efforts of those "who hold the truth in unrighteousness." Unless matter is forsaken in consciousness, the all-power of Spirit cannot be brought out in demonstration. The axe can be laid at the root of the tree only through the understanding of the reality and supremacy of Spirit, which abrogates all belief in any opposite existence. This priceless gem of a healing consciousness is forever under the protection of divine law. It is governed and sustained by divine Principle, and for this reason it does not and cannot share its activities with the material theories and opinions of mortals. As a ray of light penetrates the clouds, so this light of spiritual understanding pierces the darkness of materialism only to dispel the darkness, never to cooperate with it in premise or conclusion. The Christian world needs to be aroused to the necessity of separating the tares from the wheat. The harvest-time is at hand when humanity must distinguish between right and wrong thinking. The salvation of the race is dependent upon this mental harvest process, for in no other way can the activities of a healing consciousness be made manifest in scientific demonstration. The supposed mental mingling of Mind and matter, good and evil, while it may reflect an occasional ray of borrowed light, is only an imitation of the pearl of pearls.

Until the advent of Christian Science the Christian world had been witnessing the effects of this good-and-evil consciousness. Christian healing was declared to be inoperative, and even unlawful, since apostolic times.

Spirit was lost sight of as a real, active, and tangible presence and influence, and matter was appealed to for aid. The first great commandment was thus disobeyed in thought, word, and act; humanity, in short, had lost its God. This being true, need one query, Why did Christian Science come when it did? It came to reinstate the activities of that healing and saving consciousness which made possible the works of Jesus and his apostles, whereby the kingdom of heaven was proven to be at hand,—a practical and available reality. Christian Science is offering the same practical proof of the same heavenly kingdom on earth, and the common people, those who are free from prejudice and bigotry, are gladly rallying around its standard.

No greater boon could be vouchsafed to a suffering world than a healing consciousness. It is needed in every avenue of human activity to uncover and reveal the mythical nature of matter and its assumed laws, to correct the misguided senses of mortals, and to direct thought heavenward. No individual man or woman is safe without it. No lawyer, doctor, minister, or business man can fully obey the golden rule and successfully accomplish the work allotted to him unless he can appeal intelligently to this healing consciousness to guide and sustain him. No pulpit can send forth the saving gospel of Christ Jesus unless it has a practical working knowledge of the power of divine Mind to heal through this consciousness.

Without the directing influence of this healing consciousness, even the letter of Christianity is imperfectly expressed. Why should it, then, not be called "the pearl of great price"? And need we wonder that the Christian Scientist rejoices when he becomes the happy possessor of this great treasure. Need we wonder when we witness certain radical departures from long established customs and habits brought about through the acquisition of this invaluable gem. To know that there is a healing consciousness in our midst which can be relied upon to do what the boasted learning of the schools has failed to do, is of itself sufficient to bring about a complete revolution of thought. This revolution is already in evidence to a marked degree, and suffering humanity in all parts of the world is reaching out to touch the seamless robe of the healing Christ-idea. Few there are who have not heard

of the practical working of Christian Science, not only in the sick-room but in the world of business, as it heals and clarifies human thought and directs it into channels trending heavenward.

It was this healing consciousness which gave Jesus power and wisdom to cope with any problem that confronted him. Without it he could not have fulfilled his sacred mission on earth. Without it he would not have been the Way-shower out of all discordant physical, mental, and moral conditions into the harmony of spiritual Life. If all who think they have no need of Christian Science will admit that as true followers of Christ they must learn to possess the same consciousness which he possessed, they will very soon realize that there is nothing in Christian Science which can hinder their heavenly search for this pearl of great price. Christian Science is humanity's truest and best friend in that it teaches and demonstrates the one and only modus of overcoming evil with good, which is the only way of disposing of the belief in evil.

To suppose for one moment that this great work of physical and moral regeneration can ever take place without the intervention of the healing consciousness possessed by Christ Jesus, would be to discredit the Master's whole life-work and teaching. To imagine that one can follow in his footsteps with a consciousness diametrically opposed to that which he possessed, betrays at once an ignorance of both his words and works. His thought-model was one of enduring health, purity, happiness, and perfection. So must ours be if we would be "doers of the word, and not hearers only." A state of consciousness which believes in the power and reality of matter and of evil, regardless of how intellectual or learned it may be in the wisdom of the world, is a comparatively dormant factor in the Christianization of mankind.

The talent and genius of the centuries have failed to heal the sick, and for this reason they have failed to follow Christ: they have quoted his words without knowing how to make them applicable to human needs; they have declared for the divinity of his teaching without being able to establish his divinity through healing signs. Jesus said, "If I do not the works of my Father, believe me not." Must not his followers be able to prove their faith in Christ by their healing works, rather than by blind

belief or profession? And can this proof be given without recourse to a healing consciousness? Who is morally or spiritually benefited by believing that God is made manifest to the world through a consciousness which does not or cannot heal? The highest and most complete manifestation of God was made through Christ Jesus, and can any one prove that his was not a healing and saving consciousness?

Because the various theological seminaries of our country, some of which have been in existence nearly a century, have utterly ignored the divine commission to heal the sick as well as to preach the gospel, and have sent out many thousands of students who have been taught only to preach, does this prove that the divine law of Love has ceased to exist or that it has become inoperative? Not so. All that the law of Love needs for expression is a loving and healing consciousness, and it will then be found just as potent and operative to heal today as in Jesus' time. The time is coming when every Bible teacher, under whatever doctrinal banner he may be identified, will recognize the one supreme need of a healing consciousness, and he will not be satisfied until he becomes the happy possessor of this pearl of great price.

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## SOME THOUGHTS ABOUT RESENTMENT.

LOUISE KNIGHT WHEATLEY.

**M**OST of us are familiar with the picture, so dear to the hearts of Christian Scientists, called "Daniel's Answer to the King." The artist has portrayed the moment when the king, at whose command Daniel has been cast into the den of lions, comes, after a sleepless night, to see whether the captive is still alive. "O Daniel, servant of the living God," he cries, "is thy God, whom thou servest continually, able to deliver thee from the lions?" And the answer comes, "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." There he stands,—the straight, slim figure, shoulders back, head erect, calm eyes raised to his questioner,—not the least hint of fear in his attitude, even though the beasts are still snarling at his feet. His hands are bound, but the very droop of the lax fingers shows an utter forgetfulness of the thing upon which he has deliberately turned his back.

As the present writer was studying the picture, impressed, as always, by that upturned, untroubled face, the thought came: "Suppose I had been thrown into a den of lions, and the man who had put me there had come creeping up at daylight to see how I was getting along: could I have looked up at him as did Daniel, and told him I hoped he would live for ever?" To be honest, she was sure that she could not. On the contrary, she would probably have let him know pretty plainly what she thought of him, and in the eyes of the world she would have been amply justified. But here another question quickly presented itself: If the resentment thus expressed had rankled in her heart all through that crucial night, would the morning have found her with her demonstration made? In other words, if Daniel had hated the king for his part in the transaction, would he have been delivered from the lions? Was it not his very freedom from resentment of the situation which had much to do with his deliverance from it? There is not a trace of anger on that quiet face; only the great stillness of a peace "which passeth all understanding."

As we ponder this, the old story of our childhood suddenly assumes a new significance, for are not we, in this

century, struggling with exactly the same problem? Humanity, in its mental processes, has undergone little change since Daniel's time, and the overcoming of resentment is perhaps one of the most common—as well as the most difficult—things that it ever finds itself called upon to do. Happily for us, the barbarous methods of the ancients have been outgrown; but he who fancies that persecution “for righteousness’ sake” is a thing of the past, knows little of the nature of the carnal mind. Behind the arras of modern civilization still lurks the old cry, “*Ad lionem!*” and many a modern Daniel, taking a stand for Truth, has found himself, figuratively speaking, hurled suddenly into a den of lions, whose snarling somehow sounded uncomfortably real! Even now, some one who reads these words may still be struggling to free himself from just such a mental environment, and to him Daniel's method will be of interest, for it is the right and the scientific way. He says to the king: “God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me.”

Christian Science teaches that angels are “pure thoughts from God, winged with Truth and Love.” “These angels deliver us from the depths” (Science and Health, pp. 298, 567). They spoke to Daniel, and as he listened it grew gradually clear that the man who had ordered him thrown to the lions, his friend the king, had really nothing whatever to do with the matter except as he allowed himself to be used by others. And who were these “others” who were influencing the king, and yet at the same time remained discreetly in the background? Going back a little in the narrative, we read: “Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. . . . Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel.”

Come out from under cover, O “presidents and princes,” and let us deal with the really guilty parties. But wait. In reasoning back from effect to cause, as we are doing, it is always important to decide whether we have reasoned

back as far as we can go; and if our chain of reasoning seems to end by fastening itself about the neck of any human personality, we may be absolutely certain that we have not gone back far enough. For ever back of "him through whom the offense cometh," lies that which, as we are taught, has no entity whatever; and if evil does not always resolve itself into this, we may be sure that we have not yet reached the last analysis, but must work a little longer. In the case under discussion, "the presidents and princes" were undoubtedly back of the king, but what was back of "the presidents and princes"?

It is quickly seen, for today, as of old, envy, hatred, and revenge are easily detected. Here we seem to have come to the last link in the chain, and are eager to hurl against this impersonal offender the whole weight of our mental argument; but have we even yet reached the end? Is there not something back of envy, hatred, and revenge—even our own belief in them? Who, then, is the real enemy? Our Leader tells us: "Even in belief you have but one (that, not in reality), and this one enemy is yourself—your erroneous belief that you have enemies; that evil is real" (Miscellaneous Writings, p. 10). At last we have found the right place to strike the first blow! It is not the king, nor "the presidents and princes," but our own belief in any power apart from God which has delivered us to the lions.

But there is a liberator, even divine Love, and if we would be free from inharmonious conditions, we must begin by ceasing to hate (or even to dislike) the person whom we hold distinctly responsible for putting us there. When we begin to realize that our real need is not so much to get out of the den, as to be willing to say to the king, "Live for ever"! we also see that we have taken the first step toward bringing about our release. The effort is not great, when we learn to separate the error from the man; to remember that the real man, God's man, is lovable and loving; that he never did an unkind thing and never can do one, and that any word, look, or act which appears otherwise is only a suggestion from that which was "more subtil than any beast of the field," whose lying arguments have no power unless we admit them into our consciousness and believe in them.

Shall we, as Christian Scientists, deny the reality of evil, and at the same time indulge in resentment over that which



we steadfastly maintain does not exist? On the contrary, should we not, as Mrs. Eddy says, blush to name any mistake real? Perhaps the argument comes, "But people should not make mistakes; and the kind I cannot excuse are the ones made by people who should and do know better." Are we, then, so free from mistakes ourselves that we can afford to withhold forgiveness from others? Have we ourselves never uttered a word that later we could have wished unsaid? Have we never done anything which we have many times since longed to recall? Have we never been guilty of an error in judgment? Have we never impulsively spoken when we should have kept silent? Or weakly kept silent when we should have spoken? Said the apostle John, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." And if this state of self-deception so blinds us that we believe ourselves already perfect and infallible, it is "presumptuous human personality" which needs a rebuke, and needs it badly; for "the best of us," as the saying goes, "make mistakes." Even Peter, who afterward raised the dead, could not, at one time, raise his own thought above the point of denying his Lord. Yet, when "Jesus turned and looked upon Peter," does any one question whether it was anything but a look of ineffable love and forgiveness?

On his very cross Jesus prayed his Father to forgive those who were crucifying him, yet his own earthly career holds not the record of a single mistake. Should we not remember this, we who have perhaps been dragging along with us through weary years the memory of something unforgiven—and hence unforgotten? Once in the past there was a misinterpreted word, a misconstrued look, a misapprehended action, and the broken friendship, like Banquo's ghost, has haunted our footsteps ever since, and "will not down." And yet a misunderstanding is a thing so tiny at best,—just a little seed, springing, perhaps, just from a difference in a point of view! And yet, when watered by angry tears, it has been known to grow in a single night to such proportions that very good friends have lost each other—for a while—in its labyrinth of shade. Should not the one who is first to struggle out into the sunlight count it a joy and a privilege to turn back and seek the other, still groping in the darkness? He saw the light first because he loved the most, and the one who loves

the most will always make the first advance. Surely we would all be more gentle in dealing with an erring brother could we know under what difficulties he is working, and how heavy are the burdens which for the moment make his progress slow. He will drop them after a while, but in the mean time should we add to his load the weight of our condemnation? Humanly speaking, as some one has said,

We are all travelers, that throng  
A toilsome road together.  
And if some pilgrim, not so strong  
As I, but footsore, do me wrong,  
I'll make excuse—The way was long,  
And stormy was the weather.

There may be more people who have grown footsore in the long and wearisome journey up to Soul than we realize; and perhaps those very ones whom we think should and do know better, are also the ones who have borne the burden and heat of the day, and so deserve a little more love and a little more patience than the others. Never mind what they did to us, or what they didn't do—which is sometimes worse! Why not reach out a hand and say, "Error cannot separate God's children. Let us forget the past and begin again."

The night is far spent,—the long, cold night in which we wrapped ourselves in our pitiful rags of pride and self-righteousness and wondered why we were not warm,—and with the dawn comes the illumination of spiritual understanding which is God's day. The imprisoned thought, captive only of its own beliefs, lifts its eyes to a clearer perception of the allness of God, good, and the nothingness of evil; the lions, defrauded of their prey, slip softly back into their native nothingness; the bound hands fall apart, the stone walls crumble, and he who is blest in having "endured temptation," steps forth into the glorious liberty of the children of God.

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No pure and simple life, true to itself, true to its Maker, was ever lived on this earth that was not a voice on God's behalf, however still and small, and that did not, in its sincere and humble way, declare a hope and reveal a faith which might well be the evidence of things unseen.

*Alexander Gordon.*

[Written for the *Journal*.]

“BE STILL, AND KNOW.”

MARY I. MESECHRE.

O RESTLESS heart, be still, and know  
That I am God!  
To all earth's jarring noises close thine ears,  
Yea, even from the voice of thine own fears;  
Hush every sigh, and cease thee from thy tears,  
And in the path thy stumbling feet have trod,  
Be still, and know.

Be still, and know that I am Life  
That knows no death!  
No change I know, nor shalt thou fearful stand  
Lest from thy clasp shall slip some loved one's hand,  
Leaving thee lonely in a desert land;  
For Life holds naught akin to mortal breath.  
Be still, and know.

Be still, and know that I am Truth  
That maketh free!  
No thought impure can flourish in My sight,  
No wrong can triumph o'er eternal right,  
No loving heart can sink 'neath hatred's blight,  
When thou, and all, this changeless fact shalt see.  
Be still, and know.

Be still, and know that I am Love  
O'erbrooding all!  
With cords that cannot break I draw thee near;  
One glimpse of Me shall banish all thy fear;  
Thy waste shall blossom, nor be longer drear,  
When thou shalt hear and heed My constant call.  
Be still, and know.

Be still, and know that I am All!  
Thy God, thy Life,  
Thy Truth almighty, and thy Love unguessed,  
Thy help unfailing, and thy perfect rest.  
All that I have is thine, by thee possessed  
Beyond all taint of any earthly strife,  
When thou dost know!

## “YE HAVE NEED OF PATIENCE.”

HENRIETTA A. FIELD.

THERE is probably no student of Christian Science but has at some stage of his experience said, “Oh, I am getting along so slowly in the understanding of Science!” and combined with this thought has been an undercurrent of discouragement and self-pity, mixed with a degree of impatience, because the progress has not been more rapid. The New Testament writers comfort us, however, in their intimations that we are not the first to become impatient or discouraged because the reward for our well-doing has been delayed, or because we have needed positive and frequent admonitions regarding the cultivation of that priceless virtue, patience. If St. Paul was obliged to say to those of his day, “Ye have need of patience,” how much more would he have said it to the average man of today, for whom life is one grand “rush.” Whether at the football game or the bargain counter, “Hurry” is the modern slogan. We demand a get-rich-quick process, whether the goal be money, education, or religion.

So, when we are fairly launched on this brave endeavor to know and live the truth in our daily lives, we are surprised, and possibly disappointed, to discover that the attainment of this greatest thing of the twentieth century is something which cannot be rushed, and that there are no modern inventions whose application will in any degree hasten this attainment. We seek in vain for the flying-machine that will carry us on a swift journey into the promised land of spirituality, only to realize at last that we must walk every step of the way, “even though with bleeding footsteps” (Science and Health, p. 10); for the divine decree is, “Every place that the sole of your foot shall tread upon, that have I given unto you.” Only that which our spiritual understanding is able to apprehend and use, can be claimed as our real possession.

We find no material elevators to lift us from the depths of mortal depravity to the divine heights of perfect manhood, but we must climb round by round the ladder of painstaking endeavor, if we would keep company at last with the angels of purity and love. There are no adding-machines with which we may accelerate our efforts to obey

the apostolic command, "Add to your faith virtue; and to virtue knowledge;" no easy adjustment by which the harmonies of Spirit may be produced without consecrated years of individual practice. All material methods are of no avail, and only by patiently continuing in well-doing can we obtain the heavenly prize, glory and honor and immortality.

We have need of patience, then, as an antidote to an overeager thought resulting from the habit of our times, and as a corrective for the false and superficial sense of success which is based on rapidity of results, rather than on greatness of undertaking or value of accomplishment. We are prone to forget that in Christian Science we are dealing with problems which are infinite; that we have put our hands to tasks whose height and depth and breadth only eternity can measure, and that we are striving to bring ourselves into conscious oneness of purpose and method with "the very God of patience." And how can we ever hope to become like-minded with Christ Jesus except as we "let patience have her perfect work," that we may be "perfect and entire, wanting nothing"? Could we but realize the inestimable value of this exercise of patience, we would learn to rejoice in the circumstances which compel its development, and with Paul we would "glory in tribulations also: knowing that tribulation worketh patience."

Still another answer to our eager questioning as to why we are not permitted to possess the land all at once, to enjoy immediate immunity from all material ills, may be found in God's message to the children of Israel as they entered Canaan: "I will not drive them [the enemy] out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land." The mental conditions of pride, laziness, self-will, and self-righteousness, which are sure to multiply in an unspiritualized consciousness under conditions of too sudden success or physical ease, are the beasts of the field, the seven evil spirits of Jesus' parable, whose presence made the last state of him who was possessed of an evil spirit, worse than the first. A sense of triumph is always apt to harm one until his spirituality is increased.

Again, "Ye have need of patience, that, after ye have

done the will of God, ye might receive the promise." Our Leader says, "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (Science and Health, p. 22). The Almighty is in no haste to bestow rewards until perfect fitness for the blessing has been attained. Truth waits patiently, has waited centuries for men to discover and love it; and we must learn to wait with it, while the human consciousness is being purified for its complete reception. "One day is with the Lord as a thousand years, and a thousand years as one day." The infinite does not measure time according to human metes and bounds, but according to the use that is made of it, the good that is accomplished; and since this accomplishment of good is usually a gradual process, it necessitates the mental attitude and activity described by Webster in the definition of patience: "The act or power of calmly or contentedly waiting for something due or hoped for; constant in pursuit; calmly diligent; not hasty; not overeager." Industriously waiting, as "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain"—until legitimate processes shall bring the glad harvest of results through an influence that is divine.

So, "in patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error" (*Ibid.*, p. 242), until the Master can say to us as he did to the church in Philadelphia: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

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A BALANCED man is one who can center his thought at will, be it in the solitude of the mountain fastness or facing peril in the jungle; in the hurly-burly of affairs, as well as in the quiet of his favorite den. This is the realization of God-ever-present, and it is the secret of all true achievement. A really poised man is a miracle, humanly speaking; it is he who has found the secret source of all power, solved his problem, and entered upon the life that is boundless and eternal.—*H. F. Porter.*

## DEMOCRACY AS APPLIED TO CHURCH GOVERNMENT.

W. F. BECKERT.

UNDER the provisions of the Manual of The Mother Church, in Boston, Mass., Christian Science churches have for years been privileged to adopt their own form of government, but our Leader's brief and significant proclamation to Christian Scientists throughout the world, contained in the issue of the *Sentinel* of May 22, 1909, "In Christian Science each branch church shall be distinctly democratic in its government," stipulates that the particular form shall be democratic, and makes pertinent the consideration of the question of democracy as applied to the conduct of church organization. In this new by-law our Leader again gave evidence of her wonderful alertness with respect to the needs of the Church of Christ, Scientist, as its prosperity depends in a large measure upon the efficient administration of the duties devolving upon church officers and members.

In "Miscellaneous Writings" by Mrs. Eddy (p. 144), it is declared that "the church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty;" and it has been well said that "of all the different forms of government which have existed, a democratic government, on the plan of that which has been established in the United States, is believed to be the best adapted to secure the liberties of a people and to promote the general welfare." Such a government is no longer an experiment, since the affairs of the American nation have been administered on that basis for more than a century with wonderful success. We must not overlook the fact, however, that a higher law than any ever instituted by man must be the basis of all good government. In *Science and Health* (p. 106) we read: "God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love." So far as Christian Scientists are concerned, it may be assumed that as they are successful in healing themselves and others of sickness and sin, they may safely be entrusted with the

responsibilities of church government, which is but another form of healing and which requires the same spiritual insight that destroys in human thought the evil called sickness and sin.

The primary object of popular government, to give people more liberty, must not be overlooked, since "Love is the liberator" (*Ibid.*, p. 225); or, as St. Paul puts it, "Where the Spirit of the Lord is, there is liberty." In the adoption of liberal by-laws certain obstacles may arise which must be overcome. Periods of reconstruction always present problems whose solution requires prayerful consideration. In the transition from what might be called a close corporation to popular government, conditions will arise that may prompt the questions, Are the people better off under the new conditions? are they as happy and contented as when they took no active part in the affairs of government? These questions may be answered in the negative without hesitation if the freedom of church-members under former conditions was like that of children who are not compelled to concern themselves with the affairs of life. The young cannot always remain children, and the surest way to make them self-reliant men and women is to give them some responsibilities, the acceptance of which will enhance their usefulness to their fellow-men. Left to their own inclinations, most persons would drift along without giving much serious thought to the needs of humanity. Experience shows that they must be awakened to the necessity of doing their part for the good of mankind, and to learn how to govern themselves is an important step—a step which increases their ability to lead others, until they in turn are able to do their own work properly.

In a reorganization of church work conflicting opinions must be reconciled, but this can be done only through a firm reliance upon God's ways, and Christian Scientists need not be told what His ways are. Changes of government may cause some friction, but if honesty and disinterestedness actuate those who are placed in positions of trust, it is only a question of time when such differences will cease, or will be minified to such a degree that they will not cause more than a ripple on the surface.

On pages 152 and 154 of "Miscellaneous Writings" we read: "Exercise more faith in God and His spiritual means and methods, than in man and his material ways and means,



of establishing the Cause of Christian Science. If right yourself, God will confirm His inheritance." "Have no ambition, affection, nor aim apart from holiness." If these precepts are not obeyed, "government by the people" is a mere matter of terminology—identical with the acceptance of the letter of Christian Science without its spirit, which is gained only through right living. Every Christian Scientist finds at the outset of his career that above all he must be honest. This forbids him from seeking place and power,—the basis of politics as the term is commonly misconstrued,—and hence politics, except in its purest sense, has no place in a Christian Science church.

If selfish ambition be uprooted, the cause of much of the evil inside and outside of church government has been removed, electioneering, canvassing, wire-pulling, and all the etceteras that debauch true democracy have been eliminated. Selfish ambition is at the foundation of what is commonly termed in political conventions a "slate," and this method of selecting candidates should obtain no foothold in our churches, as it takes away individual rights and convictions, which is wholly foreign to the fundamental teaching of Christian Science.

Good government in its highest sense means government by God, by good, and all human institutions must be elevated so that nothing but the best and purest motives will control those who participate, either directly or indirectly, in the management of affairs. Honest differences of opinion as to the details of government will last so long as human imperfection, but it does not follow that either of two persons who hold varying views is wholly wrong, or has an ulterior purpose in advocating certain policies. Eventually, all must know that God's ways are not as our ways, and while learning this great fact through experience, we must be ready to make concessions for the general good so far as they do not conflict with our understanding of Principle.

The election of officers of state by direct vote of the people is one of the chief functions of popular government, and it is a sacred right. So also should the selection of church officers be left to each one's honest convictions, and personal influence be put away. A Christian Scientist who is entitled to promotion because of his honest, faithful work, his fruits, needs no championship. Electioneering

for the unworthy is wrong in principle, electioneering for the worthy should be uncalled for among Christian Scientists. Let every one judge for himself as to the qualifications of others for given positions. As a result of the nature of the religion he has adopted, every worthy Christian Scientist learns speedily to differentiate between right and wrong, honesty and dishonesty, efficiency and inefficiency, and to assume that he needs to be told what to do with respect to the selection of church officers is to do him an injustice. Advice along these lines is proper if sought, but not otherwise. The completion of this important part of governmental affairs should be followed by general acquiescence, for this is one of the bulwarks of representative government—the acceptance of the will of the majority.

It is not within reason to expect that every act of a governing board, in conducting the affairs of a church, will meet with universal approval, but it is probable that a large majority of such acts will be on the right side and for the best interests of the church. In view of this, is it not better to wait patiently until increased wisdom, resulting from experience, coupled with a desire to do right, finds its expression in a larger percentage of good acts, or what may be more generally so regarded? Frank criticism, whenever it will be of benefit to those who have immediate control of church affairs, is entirely proper and is always helpful; but this should not run into censure. Given a certain problem, it is altogether natural that two people should arrive at its solution in different ways, but it is the result that should be considered, not the process by which it is secured, if the process in both instances is based on Principle.

By-laws providing that the church shall have the right to revise any action of the governing board—and this is a frequent provision of liberal by-laws—can work no hardship to the members, and unless this privilege is exercised the decision of the board should stand as the decision of the church. The right to individual opinion is unquestioned; this is equally true of the right of the minority to its opinion. But both should defer to the right of the majority in its views, until such time, at least, as may be required to eliminate the line of demarcation between con-

flicting elements, when a clearer understanding of Truth will bring all nearer the one Mind.

Few people give much thought to the construction of by-laws, rules, or other propositions, either through lack of time or from disinclination, but the voting power on all such matters should be exercised only after the object of the proposed changes is clearly understood. For this purpose, full and free discussion of all questions that come before business meetings should be encouraged as an essential element in the educational process preceding a full understanding of the subject. As in all deliberative assemblies, the right of free speech is inviolate, but care should be exercised that this privilege be not abused. Acrimonious debate and personal reflections are not in harmony with the teachings of Christian Science and should never be known in our church meetings.

The Church of Christ, Scientist, is now firmly established in the affections of men, and no power on earth can stop its phenomenal progress. Its adherents should be ever ready to promote the prosperity of the Cause that means so much more to them than all other earthly institutions, and past experience gives promise that they will meet new conditions intelligently and wisely. With our Leader's late messages in mind, it needs no prophetic insight to predict a brighter page in the history of Christian Science church work in the future than even that which has already been written.

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WE come, O woman and mother, here to build our memorial to thee. Thine earthly garments were damp with the dews of the wilderness; thy feet were torn by the thorns of thy pathway; thine eyes dimmed by the tears of thy travail; but in thine arms thou didst bear, and at thy bosom thou didst nourish, the babe of thy sacrifices, the child of thy toil,—him the master of his time, the beloved of centuries to be, the servant of justice and the liberator of the oppressed! And so, for thine own sake and for thy child's, we are here to do this fitting honor.

*From the oration of General John C. Black at the dedication of monument to Lincoln's mother.*

## CHRISTIAN LIBERTY.

REUBEN POGSON.

**L**IBERTY is a mental rather than a physical state. The slave set physically free is still a slave until he mentally apprehends his freedom. Mortal man, without the truth, cannot think himself into heaven, into perfect freedom from the fetters of sin and limitation, from false belief, from all injustice, cruelty, and oppression. The story of Kaspar Hauser recounted by Mrs. Eddy in *Science and Health* (p. 194), is an illustration of the fact that true liberty is a mental state.

The only free Ego is God. Man's freedom is the reflection of God's being, and from the human standpoint it is man's highest concept of God that shapes his conception of liberty. Exception may be taken to this, because some of our foremost strivers for liberty have been and are agnostics. This does not, however, refute the position stated, it substantiates it. The modern agnostic is one who has refused to be fettered mentally by mere traditional theology; he refuses to accept the orthodox conception of God because of its material standard, his concept of freedom is based on reasonable deductions as to the attributes of a Deity if such a being exists, and often these deductions transcend orthodox concepts. Liberty like all that is good is the gift of God, but if considered from the human standpoint it is not a gift at all. Liberty must be demonstrated every inch of the way; it has to be striven for and won. The revelation of Truth to the human consciousness and the immediate and permanent manifestation of paradise are not coincident; Gethsemane and Golgotha came after the mount of transfiguration. The ideal is the pillar of fire to lead us to the land of promise, the ideal, though always real, does not become real to us until we have proved ourselves devout lovers of Truth, persistent pilgrims toward Truth's shrine. The ideal of liberty must be refined from all the dross of license that would braze itself to the pure gold of liberty.

Paul's admonition to servants in his epistle to the Ephesians (vi. 5-8) seems to have been written to check the license of mortal mind dislodged by the revelation of "the

glorious liberty of the children of God." License is the Herod that would slay the infant Jesus of liberty. Increase of liberty means increase of responsibility to mortals in illustration of the truth of Mrs. Eddy's statement, "Heaven's favors are formidable: they are calls to higher duties, not discharge from care" (Christian Healing, p. 1). Equality is mutual liberty demonstrated; no conceited sense of equality can make men equal. To expect any employer to demonstrate perfect equality in every relation with his employees is to demand that which we have no right to expect from any one until we can demonstrate the same ourselves. So Paul's advice is to be obedient "with fear and trembling;" that is, with sober respect. All human relationships have to be taken up in Christian Science and the problems worked out scientifically, and we fracture the law of liberty at the outset if we insist upon another person's working out the same problem at the same time and in the same way we are solving it. He who blatantly asserts his equality with much ostentation, in this way demonstrates his inequality. The man who truly demonstrates equality never asserts it; self-assertion has no place in liberty. Liberty endows all its sons with true dignity; self-assertion is a pose. Equality clothes true worth with modesty; license flaunts its unshamed nakedness of arrogance. Fraternity is reverence for and joy in our brother's liberty; pride and conceit demands idolatrous adoration for itself.

In the final verse of the passage in Ephesians referred to there is complete advice to the Christian Science employer, concluding with the all-sufficing statement that with God there is no respect of persons. The motto for all lovers of liberty is "*Ich dien*" (I serve). The mistaken opinion in the past has been, "I slave now, but I will gain my liberty and make others serve me." If the second of these two states were to be achieved by any man, then the last state of that man would be "worse than the first." It is obvious that to serve one must have a master, a Principle; it is also obvious that we can serve a perfect employer better than one of low ideals. Fortunately we have a perfect Principle to serve: in Deuteronomy it is written, "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with

all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" Paul says that we are to be obedient—"Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

It is probably difficult for a Frenchman to dissociate the thought of liberty from a mental picture of the streets of Paris, multitudes of revolutionists, and the guillotine. To an American the same word would conjure up incidents and personalities connected with the War of Independence and the American Civil War. Upon the surface of things it has seemed in all history that "the breath of freedom" did "come from the cannon's mouth," but Mrs. Eddy says that instead of this, "Love is the liberator" (*Science and Health*, p. 225), and a close study of history will show that the power which overthrew dynasties and laws of tyranny was the deep love of truth and justice working in the hearts of all, and especially in the hearts of a few. The noise and tumult, the bloodshed and rapine, are never in themselves liberty-makers; rather are they the obscurations of liberty, making vulgar exit. True liberty can only be achieved by "a more excellent way" than the resort to arms, political or social coercion. The true revolution is fought out on the plains of mentality; the change of base is a mental change, and the enemy and tyrant is not a person, an environment, or a thing; it is error. Says Paul, "We wrestle not against flesh and blood, but against . . . the rulers of the darkness of this world."

The question of "free agency" and the capacity to sin is therefore involved in the subject of liberty. The old theological position is that God to make man a free agent gave him the capacity to sin, thus the capacity to become a slave. The theologian who holds this view also declares that man was made in the image and likeness of God, hence it follows that God, being the cause or substance of all that man reflects, possesses the same capacity to sin and to become a slave. Nor is this such an unthinkable possibility as at first appears, if the old theological position were maintained, because, according to the same theological plat-

form, man the image and likeness of God has fallen; in fact, just to show the fatal ultimate of such teaching, it could safely be assumed that God has already fallen, since "the Son can do nothing of himself, but what he seeth the Father do." Does not all this imply belief in a tyrannical power, which denies even a finite sense of good? Is not this the source of depression, oppression, slavery? Is not humanity's sense of freedom muffled and suffocated by this sense of a vague, indefinite power of evil, working among the shadows for man's irrevocable undoing? It is this slavery which Love destroys with the torch of Truth in Christian Science.

To this state of darkness came the light,—the truth that God, infinite good, is the Life of man; and this revelation is the Spirit of God, which says to the "darkness upon the face of the deep," "Let there be light." The human consciousness that catches a golden gleam of this wondrous light presses forward to know that ultimately in his consciousness "there shall be no night there." Liberty then is a state of consciousness which no material fetters can chain. For this consciousness

Stone walls do not a prison make,  
Nor iron bars a cage.

No modern industrial servitude, no factory drudgery, no endless round of common tasks can imprison the soul rejoicing in this "liberty of the children of God." No manifestation of caste, of class distinction, no parade of wealth, no barrier of inequality, can hold or imprison for one moment the Christ-man. The mortal concept of liberty is variable, comparative, and relative; it never reaches the absolute and is often erroneous and contradictory. Two incidents in the New Testament illustrate this, while showing that liberty is achieved only by those who "dwell in the secret place of the most High," where no tyrant enters because no tyrant knows of its whereabouts.

In the darkness of the night, broken only by the flare of torches and the glimmering of lanterns, the officers of the Jews bound Jesus a prisoner in that garden over the brook Cedron where he had so often held communion with his Father. Secretly they hurried him by a roundabout way to Annas, thence to Caiaphas, and finally to Pilate's house. The Jews, fearing to lose their liberty of conscience, en-

tered not into the judgment-hall, but delivered Jesus to Pilate's soldiers. Unmoved amidst all this sensuous tumult, Jesus calmly declared his life-mission to Pilate, and then maintained complete silence throughout the scourging and the burlesquing of his royalty. Angered at this silence, Pilate said, "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?" Thus spake the free (?) man. The "prisoner" replied, "Thou couldest have no power at all against me, except it were given thee from above." Which of these two had his liberty? he who oscillated toward the Jews and then toward Jesus, and when he was convinced of the innocence of Jesus vacillated instead of taking a determined stand for him who could have answered his question, "What is truth?"

Was Pilate free? Pilate was a slave to fear and the pride of position and power. Was Jesus a prisoner? We who have read his life-story can see full well that Jesus knew that matter could neither give nor take away life or liberty, and that while hatred was attacking that wherein it thought Jesus lived, his spiritual consciousness was moving midst the pageantry of spiritual hosts, unfettered, unscourged, uncrucified. Paul was a prisoner in Rome while Nero reveled in empurpled liberty. No contemporary of these two men, apart from Paul's adherents, would have deemed that posterity would give Paul the reputation of a "free man" and to Nero the deserved stigma of slavery. Mrs. Eddy declared the falsity of so-called liberty when she wrote, "Sensualism is not bliss, but bondage" (*Science and Health*, p. 337); and it is the measure of our detachment from all material sense existence and our attachment to spiritual realities that determines the quality and quantity of our liberty.

It was Byron who said,

Who would be free, themselves must strike the blow;

which is quite true, and Christian Science shows us where, how, and when to strike the blow. Here we learn that our oppressor is not a person, place, or thing, but simply a false sense of all that really is. It is the destruction of this false sense by the understanding of Christ, Truth, that ushers humanity into the abiding consciousness of "the glorious liberty of the children of God."



## THE TRUE HEALING.

WILLIAM LLOYD.

**D**URING the past few months the writer has read several lengthy reviews of books on Christian Science, which purport to "explain" how its healing work is done. It seems a pity that intelligent people should waste their time in writing long accounts of something they do not understand; for, until one has healed a patient through Christian Science prayer, he cannot understand the process.

These authors may have read the Bible and Science and Health many times, perchance, and yet be ignorant of how Christian Science healing is effected. Not until one has entered a sick-room and found, for instance, a child tossing about in a high fever, or in great pain, and sitting down beside the sick, has silently taken that child to God in prayer—a prayer of absorbed adoration and confidence in which self is entirely forgotten, until the child became quiet, then fell into a peaceful sleep, and later wakened quite restored to health,—not until one has had some such experience, can he fully understand how Christian Science healing comes about; and even then it is most difficult to describe the process in words.

All this learned talk about the "sub-conscious mind," etc., may appear to be very imposing to those who do not know what Christian Science healing and practice is, but to those who do, it is altogether foolish and profitless, since it quite overlooks the one great factor in Christian Science healing; viz., God. The Christian Science practitioner has awakened to the fact that God really and truly exists; that He is beside us, closer than breathing, ready to hear and save, if (and this is a large "if") He is approached as Christ Jesus instructed us, with absolute and entire confidence and reliance. This is the crux of the whole matter, absolute and entire reliance. This does not mean that we shall hold on to a medicine bottle with one hand and to God with the other, it means the casting aside of everything else—reliance on God and God alone. Is there any religious body today, save the Christian Science church, that so honors, trusts, and worships God? A Christian

Scientist trusts his life to God, and this, surely, is true worship.

Moreover, there are some people who seem to think that the physical healing is all there is in Christian Science. It is true that it is the part which appears most on the surface, but beneath is the spiritual regeneration, the uplift of true faith in God. This must also be experienced to be understood, for this is what confers that "peace of God, which passeth all understanding." The Christian Scientist has learned that he can take all his troubles to his heavenly Father; in fact, he has learned that it is possible to do as St. Paul tells us, "pray without ceasing"—he has formed the habit of almost involuntarily asking and expecting God's continuous care and guidance every moment of the day.

These learned critics are trying to do the impossible, *i.e.*, to refute something they do not understand. They do not have to accept Christian Science for themselves; then why, without a substitute to offer, should they seek to rob their brothers and sisters of a joy, peace, strength, and comfort inconceivable until experienced? The answer is, Because they do not know; and this despite the fact that knowledge of this truth is open to all who care to study, and who are willing, as our Lord and Master Christ Jesus said they must be, to come "as a little child" with an honest desire to find God.

Christian Science declares that the true healing comes through and by God—the one infinite and perfect Mind in which we dwell. To some this may seem a startling thought, that man actually lives in God, yet it is a very old thought. St. Paul explicitly states, "In him we live, and move, and have our being." It necessarily follows that there is beside each and all of us, at all times and in all places, an unseen power, a power altogether beneficent, which is ready to hear and help each one in any kind of trouble, no matter what it is or whether it be great or small, provided we know, at least in part, the true nature of this power and how to ask for its help. This power may be called the primal cause, force, energy—what you will; Christian Scientists declare it to be God, who is Life, Truth, Love, infinite Mind, the source of all action, the only creator. They claim to know somewhat of the nature of this God, and that this knowledge enables them to be the

channel through which the sick may be made aware of His healing presence, and so be cured of their diseases and distresses. Christian Science healing is not the work of hypnotic suggestion; it is an evidence of the power and presence of God, given to us as a way-mark, in keeping with the distinct and repeated promises of the prophets and of Christ Jesus, so that we should certainly know the "right way" when we have found it.

Critics may ask for more than assertion,—for positive proof,—and here it is. For twenty-one years the writer has had Christian Science healing in his family,—a large one. He could easily fill this periodical with specific instances of cures scientifically and surely effected in his own household, but will select only one of recent date and preface it with the statement that he is not a regular practitioner, but just an ordinary business man who has spent some time in studying the Bible and its "Key," Science and Health, and who applies the knowledge thus gained in his own family as occasion may arise.

This case is selected because it cannot be said that it was imaginary, in the ordinary meaning of this word, and because the healing was not accomplished as expected. Some two years ago one of our sons became troubled with a growth on the sole of his foot. This gradually enlarged, until about eight months ago it became so troublesome that he asked for help. This was refused, on the ground that it was not dangerous, that he fully understood Christian Science, having been brought up in it and never having had anything else, and that he could effect the healing himself if he chose to take the time. He took the time for two or three nights, before going to bed, and found so much relief that, being a young man and full of high school studies and social evening duties, he then neglected to complete the cure. This happened two or three times; lacking perseverance, he failed, and grew worse until walking was a constant pain and he was quite lame.

The writer then took the case, expecting a speedy cure. While the discomfort almost immediately ceased, the growth did not drop off as expected, but gradually became less, until at the end of some weeks' treatment, or prayer with understanding, it had entirely disappeared. At the same time an ugly wart, of which I knew nothing, disappeared from the boy's hand. I knew of the latter only

when he thanked me for my work on the former. Here was something that could be handled and seen, which was healed not by "suggesting" to the boy that he did not have either, but by placing myself with our Lord and Master and very humbly saying, "I can of mine self do nothing." I was merely the means by which this boy was made more aware of, and brought more into accord with, his real selfhood as a child of God, perfect, without spot or blemish. Hence, the realization in prayer of man's perfect being scientifically destroyed both blemishes, the one of which I knew and the one of which I had no knowledge.

Christian Scientists have abundant occasion earnestly to recommend the study of the Bible and Science and Health conjointly. No other study gives the same practical everyday results. They also gratefully acknowledge the debt all men owe the author of Science and Health, Mrs. Eddy. Although this healing power of God's presence has been from all time, and although Christ Jesus plainly taught and demonstrated it to an unlearned age, yet not until now has the scientific accuracy of its application been reduced to writing, so that all, without exception, may study at home, seek and find the way of salvation, the road to life eternal; practising and proving, each for himself, that God "is a very present help in trouble." Thus may each be made absolutely certain that he is traveling the right and only true way; and how can we know we are on this right road unless there be "way-marks." Christian Science healing is simply a "way-mark" to the infinitely greater goal, heaven—God's kingdom—our spiritual inheritance.

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WHAT we want to make us true men, over and above that which we bring into the world with us, is some sort of God-given instinct, motive, and new principle of life in us, which shall make us not only to see the right and the true and the noble, but love it, and give up our wills and hearts to it, and find in the confession of our weakness a strength, in the subjection of our wills a freedom, and in the utter carelessness about self a self-respect, such as we have never known before.—*Charles Kingsley.*

## CHURCH WORK.

HELEN WARD BANKS.

**I**T is not easy to realize the very close relation that exists between one's individual problems and the problems of the church; not only of one's local church, but of the Cause at large. There is, however, in truth, only one problem, that of working out one's relation to God. And it is the same for the church as for the individual. We are tempted to think, at times, that we are merely individuals; that our concerns are our own; that to ourselves we stand or fall. But this is not true. Just in proportion as we express right thinking or wrong thinking, as we bar out error or admit it, are we a blessing or an injury to the church. No one is too insignificant to be an appreciable part of the whole.

In a summer home whose every window and door is carefully screened against insects, one of the inmates woke early one morning to the annoyance of buzzing flies. Her screens were in place, yet there was no more thought of rest for her; she must devote an hour to getting rid of the little torments that had found an entrance. When, finally, she left her room, she found that one window in the adjoining room had been carelessly left without its screen. It was only one unscreened window in a house where all the windows were guarded, but through that one opening had come enough flies to keep the family at work all day.

The lesson was not to be forgotten. The church may be alert; it may be guarding its thought, but if through a single personality jealousy or criticism or self-will or materiality or indifference enters, not only the careless individual, but the whole church may be called to suffer. Can we afford, even in the smallest way, to bring injury instead of blessing to the Cause which means to us the revelation of Truth?

This close relation is a double one, for if our service is of value to the church, the church of a surety bears great service to each of us. The larger and broader we are in our general work, the more blessing will we receive in our personal problems. If the church is healed of inharmony, we as part of the church receive the healing; if the church

is healed of poverty, we share in the riches; if healed of misunderstanding and hatred, we have a part in the blessing. We grow in greatness as we work for larger ends, and we are thus unconsciously cured of things that we might have labored long over by fixing our eyes on them and making them personal realities.

One who was trying to work for his church, had in his own consciousness a little matter of selfishness to work out. The deed that his conscience insisted, he could do; but, no matter how laboriously he worked, he had not been able to reach the point where he could do the deed in a free, loving spirit. Then came a church matter to work on, one that called for "prayer and fasting" to enable him to impersonalize error and realize, without wavering, that no individual can be a channel for error to work through. Before the night was over, his work for the church was accomplished; he had completely cleared his consciousness of any belief in personal evil. He went peacefully to rest, and when, the next morning, his own little problem came again to his mind, he found that in working for the church he had worked for himself. All inharmony was gone from his thought, and he could do gladly and lovingly that which he knew it was right to do. In finding his greater answer, he had also found the lesser one.

Our Leader's teaching that "whatever blesses one blesses all" (Science and Health, p. 206) is a deep truth, and so is its converse: whatever blesses all cannot fail to bless each individual. Let us understand the privilege of the larger work. Let us know that when we are alert for the Cause, ready to answer any call of Truth, whether it be to work with our hands or to wield spiritual weapons; whether it be as a reliable soldier in the ranks or as a guiding officer; whether it be to keep our own channel clear for carrying only pure waters, to help a brother bear his load, or to hold close to the spiritual concept of church,—in all things let us be ready and alert, for in all this work we are growing in breadth and height; we are solving the one problem and establishing our relation to good; we are keeping in us the Mind that was in Christ Jesus; we are approaching as a church and as individuals the acme of Christian Science, the understanding and practice of "unselfed love."

## TESTIMONIES FROM THE FIELD.

EVERY opportunity to testify to the healing power of Christian Science is to me indeed a privilege. After many years of suffering, during which time I had the best treatment that *materia medica* affords, I found myself in a most hopeless condition. Under the advice of our family physician I went to the pineries in Minnesota, hoping that a change of climate might relieve me; but in this I was doomed to disappointment, for I gradually failed, till at last my only hope was that I might get back to my home and loved ones before the end came.

It was in this condition that a dear Christian Scientist found me and told me of the healing power of divine Truth, the omnipotence of God. She told me of her own wonderful healing, also of the healing of other people, and said that what God had done for others He would do for me, if only I would let Him. To me it seemed too good to be true, but I have since learned that only the good is true. All else had failed me, and like a tired child I turned to God for help through Christian Science, and was healed immediately of tuberculosis. I had indeed found that rest which the dear Master promised to all who come unto him.

O the joy of this awakening into the sweet consciousness of man's unity with God, of His unspeakable love, of His tender mercy and goodness! Only those who have found the healing truth can realize what this experience means to me. Prior to my healing I had worn glasses for ten years, and was suffering from several other severe ailments, but I knew when God had healed my lungs that He would do all the rest; and He has done more than I could even think or ask. I at once began to eat whatever I wanted; in a few days I laid aside my glasses, and in a short time I could walk any distance I wished without fatigue, and have realized strength for every need ever since.

I saw at once that I had only to trust God, to take Him at His word, live the truth as revealed to me, and He would do His part. I knew from the first that He who had

made man free was able to keep me free, for "he is faithful that promised." I have found divine Love an ever-present help, and I know that the everlasting arms are around, beneath, above. Truly Love is sufficient to meet every need, to dispel every seeming cloud. We must not, however, sit down and expect God to do it all; we each have a work to do, and as we do our part we shall realize the fulness of that beautiful promise in Isaiah, "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

I have found that God always gives us light enough for one step, and only as we take this step do we need more light. How fully does the earnest student of Christian Science realize that sweet promise of the dear Master, "He that followeth me shall not walk in darkness, but shall have the light of life." The nearer we approach the life of Christ the more clearly do we see the way, and well we know that only when we love as he loved can we live as he lived. The study of the Bible in the light of Christian Science as taught in "Science and Health with Key to the Scriptures" gives the true understanding of God and of His creation, and enables us to love our neighbors as ourselves and to pray for those who spitefully use us.

At the request of a friend I told him something of Christian Science and of my beautiful healing. As I finished I said to him, "Now do not lose sight of the fact that I have had my experience with many physicians; I know what they could do and what they could not do. I am indeed grateful to them for every kindness and help. I have had my experience in the orthodox church, and I appreciate every help received in my association with the dear ones in the church; still I know what I had then and what I have now." He said, "Are you sure you are right now?" I replied, "Yes, I have the proof in my every-day life, and if the whole world were against me it would make no difference; 'I know whom I have believed.' God has done for me what no other could do."

My greatest desire is that I may show by my life my gratitude to God for His wondrous love, and I wish to express my heartfelt thanks to our dear Leader for what she has done and is still doing for all mankind. While I



am grateful beyond measure for the perfect health which I have enjoyed for more than five years, the spiritual unfolding of God's promises, the understanding which enables me to realize that these promises are mine to enjoy now and here, is far more precious to me, and I am beginning to understand what the dear Master meant when he said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." One of my greatest joys is the certainty that what He has done for me and for thousands of others, He is willing and ready to do for all. Christ Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—*Mrs. Lilla Lorshbough, Page, N. D.*

I took up Christian Science in February, 1907, at which time I was healed of appendicitis. All my friends insisted that I should have an operation, but some members of the family who were Christian Scientists advised my trying Christian Science treatment. Chronic bowel and stomach trouble was completely healed while I was being treated, and I have remained well. Along with my healing came spiritual light and an insight into Christian Science.

Previous to my healing I was antagonistic to Christian Science, but since I learned of this healing truth I have had some wonderful demonstrations in my daily life. My work is connected with a railroad company, in the operating department, and I have supervision of considerable territory and the repairing of machinery. Christian Science has aided me wonderfully in planning the work for myself and others, and it has also eliminated a great deal of friction in dealing with other men. It has helped me to realize the allness of God, divine Love. By reflecting love to my fellow-men I have been enabled to get more harmonious results from those who are working under my instructions than I had ever hoped for before. The more I am able to realize the nothingness of discord or inharmony in my work, the more harmonious it becomes.

The power of Truth was again beautifully proven last fall, by the healing of my little girl of a rheumatic attack following a relapse after a fever. She seemed to be dangerously ill, and for a time could not walk a step; but every difficulty has been overcome, and she is now manifesting perfect health. This was a wonderful healing. Often

the remark is made by friends, "How well she looks!" She is now attending school and is a very energetic child.

*W. P. McMurtrey, Great Falls, Mont.*

[The above statement was sworn to before a notary public.—EDITOR.]

I AM a homeopathic physician. My health broke down under the strain of a large practice, and I was obliged to give it all up, with no hope of ever being able to resume it. I had the advice of several of the best physicians and surgeons in the West, and all gave the same opinion. I had one surgical operation performed, and needed another, but was not able to go through with it, and the future looked very gloomy to me. The diseases with which I was afflicted seem legion to me, as I now look back upon that time. I had such severe nervous trouble that I could not bear to have any one near me but my own family, I could not go away from home at all, and lived in constant dread. I suffered so from neuralgia that I begged many times for anything to put me out of my misery. After the pain ceased (and no medicine would relieve it in the least), it would leave me so weak that for days, and sometimes weeks, I would not be able to leave my bed. I also had organic heart trouble, kidney disorder, and a growth in the bowels. Truly I was in a sad state.

I had heard about Christian Science healing, and often wished that I might have the kind that Christ used. I often prayed for health, and my many friends prayed for me, for I had been a member of an orthodox church since I was twelve years old. When I had given up all medicine as useless in my case, my sister suggested that I try Christian Science. I asked my husband, who is also a physician, if he had any objections. He said he had none, but that he knew it would do me no good. I told him we both knew that medicine would do no good, and said I was going to try Christian Science. I never had but two attacks of neuralgia after I began the treatment, and the other troubles have all vanished into their native nothingness.

My healing was slow, but I am thankful that it was, for had it been instantaneous I should have gone back to the practice of medicine, with no knowledge of Christian Sci-

ence. I read "Science and Health with Key to the Scriptures" many, many times, but beyond the chapters on Prayer and Atonement and Eucharist, I could get little out of it. I realized to my sorrow that it is apparently much harder for one intrenched in medical knowledge to grasp the truth, than for others; but I kept on reading and began to see more clearly, and then my sister came to visit me, and I asked her many questions. I was often afraid that she would give me up; but she never did, though it must have taxed her patience sorely. I used to be almost ready to give myself up, but I could not go back to my old belief, and I had a hope, down deep in my heart, that some time the truth would be made plain to me; and it was. Though there are many things that I wish I might understand better, I know that God is man's Life, and that His healing is for us as much as for the disciples of old.

Last winter I cooked and kept house for nine people, and was well all the time. Every one speaks of how well and young I am looking. I feel like a different person, and cannot be thankful enough for the truth which made this change possible. My hope is that this testimony will be the means of influencing some one to come to the source of Life for healing.

*Mary B. Hancock, M.D., Stillwater, Okla.*

[Translated from the German.]

It is with a heart full of gratitude that I testify to what Christian Science has done for me. Nineteen years ago I suffered so severely with rheumatic pain that I had to be taken to a hospital, where I remained fourteen weeks; I was dismissed, however, without having been cured. I applied all material means, but while the pain would seem to grow less, with every change of the weather it became so severe that I would be bedfast for weeks at a time. As years passed by many other diseases were added,—heart disease, liver complaint, bladder trouble, etc. I also suffered for years with bilious attacks, and had to submit to an operation on the throat. I was indeed a wretched woman.

Five years ago I heard of Christian Science, took treatment from a Scientist, and from that moment felt better. I was healed instantaneously of the bilious attacks, and seven weeks later I was healthier than I had ever been before—Christian Science had freed me of all my diseases.

In the year 1907 all my face and the right arm up to the elbow were burned in a gas explosion. The right hand became stiff, but I soon realized that there is no pain in divine consciousness, that God is omnipresent, all Life, Truth, and Love; that this experience of being burned was but a phase of error. I declared the truth for about twenty minutes, and the pain was completely gone, so that I was able to resume my work. In the afternoon, however, I called upon a Scientist, who gave me present and later on absent treatment, and I was completely healed. My gratitude to God is great, and also to our beloved Leader, Mrs. Eddy, who has shown us the way to Truth, so that I am now able to prove my understanding of God by my life.—*Frau L. Wesche, Berlin, W., Germany.*

In April, 1899, my wife informed me that she was going to have treatment in Christian Science for a very serious lung trouble which *materia medica* had failed to help. This was the first that I had heard of Christian Science, and during the period of her treatment I took up the investigation of this Science to learn whether it was or was not the truth. After talking with friends and reading somewhat in Science and Health, also attending the services of First Church of Christ, Scientist, in Chicago, I was fully satisfied that I was on the right road.

My wife was speedily restored to perfect health, and we both at once proceeded to take class instruction from one of Mrs. Eddy's students. We also associated ourselves as members with the branch church mentioned, and became members of The Mother Church as well. For this course of action, I hereby wish to acknowledge publicly the joy and gratitude which myself and wife feel for the guidance of divine Love in pointing out the way to us. It would be impossible to relate in this short testimony a hundredth part of the many blessings which have come into our home and our lives through the constant study and application of the truths revealed to us in Science and Health. The Bible has become to us, in the light of Christian Science, the dearest, greatest, and most wonderful book ever written. We love to study both books, because they unfold to us the great spiritual realities of being, and bring blessings to all who strive to follow Christ.

For ten years we have been humbly striving to practise

the teachings of Christian Science, and we can honestly say that as we more and more assimilate these great truths and draw nearer and nearer to our divine Principle, Love, and, as Paul says, put off the old man and put on the new, we find not only health and happiness, but that spiritual peace and joy which comes to all the children of God. That we may continue to live, practise, and exemplify in our daily lives these blessed truths, thereby expressing in deeds the gratitude we feel toward God and our beloved Leader, is our sincere wish and desire.

*Mr. and Mrs. F. O. Robbins, Englewood, Ill.*

CHRISTIAN SCIENCE has been the only physician in our family for over two years, and I send this testimony in the hope that I may be able to help some despairing mother. My daughter when nearly twelve years of age was healed in Christian Science of bladder weakness of the worst form. She had been afflicted from infancy, was operated on once, and I had tried everything recommended in *materia medica* for that ailment, with no relief. Her healing took place more than two years ago, and there has been no return of the trouble. She was also healed in a very short time of abscess in the head with severe earache, and of many other minor ailments.

Besides this, and my own healing, my son, ten years of age, had a bad accident some time ago, but thanks to Christian Science he came through it beautifully. He fell with a bottle of milk, breaking the bottle and cutting his first finger very badly. After four weeks' treatment he was healed perfectly, no stiffness of the joint remaining. Not long ago, he came home from school with earache, and in a half hour after calling for help in Christian Science, he was relieved. I can never be thankful enough to God, and to Mrs. Eddy, for what Christian Science has done for me and mine.—*Mrs. I. McCauley, Chicago, Ill.*

It has occurred to me several times to write my experience in Christian Science for our periodicals, of which I have been a constant reader for more than a year; but I have hesitated hitherto, feeling that the space might perhaps be more profitably employed.

All my life I have been a searcher after truth, and not finding it in the orthodox church of which I was a member,

I drifted away from its moorings, longing for the spiritual food which creed, dogma, and ritual failed to furnish, and sought amid the seemingly plausible statements of several current cults and isms to satisfy the craving of my soul. Theosophy, Swedenborgianism, alchemy, astrology, etc.,—all were duly weighed and found wanting. I felt that somewhere the answer to Pilate's momentous question "What is truth?" could be obtained, but I then knew not where to look for it. While I frequently read in the Bible, I did it in a perfunctory way, and sometimes critically, deeming it a sealed book to one of my capacity, and I much doubted the sincerity of my orthodox friends who claimed it as their rule and guide of faith and practice. I was keen enough to note that while in word they affirmed the omniscience, omnipotence, and omnipresence of God, they denied it in their mode of life, and I grew skeptical accordingly.

But my desire for truth was not destined to be without fruition, for in April of 1907 it was my good fortune to listen to a lecture on Christian Science which in its masterful logic clearly showed that here was a scientific, verifiable religion, applicable in loving and unstinted measure to the needs of daily life, and that a knowledge of its beautiful spiritual import could be obtained from a reading of the Bible with the aid of that truly inspired book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I consulted, later, a Christian Science practitioner, who further enlightened me upon the subject and gave me some literature, a copy of the *Journal* and a tract or two, which I eagerly read; and upon talking the subject over with my wife, we concluded to send our children to a Christian Science Sunday School. We then, together, read *Science and Health* through carefully, and found therein the spiritual food for which we had so long been hungering.

I had been engaged in the practice of medicine for a period of ten years, and for eight years of this time was a lecturer in my *alma mater*; but feeling that it was impossible to practise medicine and study the divine metaphysics, I abandoned my profession early in 1908 and have since devoted myself to the study of Christian Science, which has been the greatest joy of my life. While it has been necessary for me to seek a new occupation, my wants

have been met at every turn in the way, and the spiritual light and uplift following upon the delightful study of the Bible, now a veritable mine of heavenly treasures, is compensation beyond the power of mere words to express.

I am deeply grateful to our dear Leader for giving, so unselfishly, this wonderful Science to the world, and profoundly thankful to God for illuminating her with the divine light which she has so bounteously dispensed.

*D. H. Snoke, M. D., Indianapolis, Ind.*

I WAS first attracted to Christian Science about four years ago, through the healing of my brother from chronic rheumatism, catarrh, and the tobacco habit. After having exhausted all the means prescribed in *materia medica* (he had been treated by the best doctors in our city, and by various doctors elsewhere), he was sent to several mineral springs for treatment, but returned home very little benefited. He was then asked to try Christian Science, and although he had no confidence in it, there was nothing else to turn to, and he consented to give it a trial. He was healed in a few months of all the above-mentioned physical troubles, besides being regenerated spiritually. The spiritual healing impressed me even more than did the physical, and was indeed what led me to investigate Christian Science.

I knew that anything which could bring about such a change as had taken place in my brother, must be good, and I wanted to know what it was. With this thought I commenced to read "Science and Health with Key to the Scriptures," and it was not long before I had an opportunity to prove something for myself. I was taken with violent toothache in the night. I had no material remedy on hand, or I might have been tempted to use it; but the thought came to me that if the teachings of this book had done so much for my brother, it might help me. So I got up, and began to read in the text-book, and in a short while the pain was quieted, so that I retired. But soon I was disturbed again, even more violently than the first time. I arose, and again began to read the text-book, and in a short time the pain left me—this time for good.

This was my first healing in Christian Science, and I often look back to it as my infantile step. From that time on I had many remarkable experiences, among them being

the healing of a skin disease, and terrible headaches. I was examined by a specialist, and he said the headaches came from a growth in my head. He prescribed for me, and said if I was not better in a short time, he would have to operate. I took the prescription with me, but never used it, for thank God, I turned to Christian Science, to the one true God, who is Love, and that asserted growth vanished into its native nothingness. This one God, divine Mind, as Mrs. Eddy teaches us, has been my only physician ever since. I am now healthier and happier than I ever was, or expected to be, in my life.

To say that I am thankful does not begin to express my gratitude. To be able to help others is now a joy unspeakable to me, and for all the blessings which I have received through Christian Science, as taught by Mrs. Eddy, I am heartily thankful to God.

*Miss M. L. Adkins, Richmond, Va.*

JESUS said, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Three years ago these words of the Master were expressive of my condition. Now, through the help received in Christian Science, the truth has become my health, my life, and my salvation.

From earliest childhood I had been of a very sensitive nature; as a man I was without ambition, led a reckless life, and was given to excessive drinking, smoking, and all attendant evils. At this point there came into my life a very sad experience, which caused me great anxiety, so that many times I thought I would lose my reason. Physical illness also assailed me, in the form of acute lung trouble, which left me with a tubercular affection of the lungs. One side of my body had caved in so that the shoulder dropped. It was also said that there was an affection of the heart, which caused me much trouble and pain, and I was greatly reduced in weight. My case was diagnosed by three doctors, two of whom stated that an operation should be performed, one saying that it must be within forty-eight hours. They stated that the operation would be for relief only; that there was no hope



of a permanent cure, as it was held that I was affected from head to foot.

Everything had been done for me that mortal man could do, but without any result whatever. I was then told of the many wonderful healings accomplished through Christian Science, and I sought a practitioner, with the result that after four treatments the surgical operation was unnecessary, and the tubercular disease was healed in a very short time. The operation in my case was performed by Christian Science and it was successful. The patient, instead of looking for death, started to look for Life, and to understand Love in its true sense, something he had never known before, until this wonderful healing was accomplished by divine power. The only instrument used was the truth taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I shall never forget the first thought given to me by my practitioner, which was this, "To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death" (Science and Health, p. 567); and the truth of the statement has certainly been proven, for today I am in perfect health, weigh one hundred and eighty pounds, am entirely freed from the desire for drinking, smoking, and worldly pleasures, and happier than I have ever been in all my life. This shows plainly that the promises are being fulfilled; that God does forgive all our iniquities, and heals all our diseases, whether they be organic or functional; and we know that what blesses one blesses all, for God is no respecter of persons. With this glorious healing and wakening from the old Adam-dream,—the belief that pleasure, life, and intelligence are in matter, with its sorrow, pain, tribulation, and fear,—came a bright and shining light,—the dawn of Truth, the consciousness of the infinitude of good which maketh all evil unreal. I no longer looked upon my brother as being unworthy or sinful, but found myself covering up all his shortcomings and failings with the mantle of love, which "hopeth all things, endureth all things," and is kind.

Gratitude cannot be expressed in words to our dear Leader for all she has done and is doing to bring this truth to mankind, thus freeing men from the bondage of sin, disease, and death. This truth has given me a demonstrable knowledge of God, an understanding of the Christ,

a love that "thinketh no evil;" it enables me to perceive the perfect man in the image and likeness of the Father, full of grace and truth; and this perception assuredly giveth to all, health, joy, peace, holiness, and immortality.

*C. Frederick MacIntosh, High Bridge, N. Y.*

FROM a heart overflowing with gratitude I write my testimony of the almost unnumbered blessings that I have received from Christian Science. I had lost all faith in medicine to cure my many diseases, for I had tried all remedies known to physicians, as well as different mineral waters and other material means, until finally the doctors said I could not be cured.

The very day I heard that Christian Science was being practised in Memphis, I determined to try it. I had despaired of ever getting well, but I had faith to believe that Christian Science must be something better than I had known, and I was blessed. In ten weeks' treatment in Christian Science I was healed of a disease with which I had suffered from childhood, said to have been caused by dropsy of the brain. I was also healed of a stomach disorder in its acutest form; chronic liver and kidney disease, etc., and of an internal injury of long standing, received by being thrown from a horse. In addition to all this, I had a stiff hand, from a serious injury, and physicians had said the fingers would have to be broken in order to be set straight so that I might use the hand. Can any one who reads this wonder that I love Christian Science and feel endless gratitude to our dear Leader, Mrs. Eddy, who has again given to the world the Christ-healing, for I have been healed of all these diseases, and am enjoying health, hope, and happiness through Christian Science.

*Hattie M. Salmon, Memphis, Tenn.*

[Translated from the German.]

WITH a grateful heart I wish to tell of my healing, which was brought about through Christian Science. For two years I had been, so to speak, incapable of working, and had suffered for years with nervous debility, sleeplessness, pain, etc. I was sent here and there, but without much profit. Finally a physician told me to go through an operation, then they might discover what ailed me. I underwent the operation, and was told that I had growths

on the liver. Eight weeks later I was dismissed from the hospital, feeling a little better, but unable to work.

This was in December, and my condition was unchanged in the following June, when I heard of Christian Science. An acquaintance brought me a few copies of *Der Herold der Christian Science*, and the reading of these had at once a very reassuring effect upon me. After four months' treatment I was completely restored. The wound, which had been open since the operation, healed completely. I could again accept a position, and have been well ever since. I am indeed grateful to God, and to Mrs. Eddy, for the physical healing, but still more so for the spiritual enlightenment which I have received; and I am daily striving to gain a better understanding of this truth.

*Emilie Senn, Basel, Switzerland.*

AFTER years of bitterness, of resentment, and of loss of faith in God and man, after years of suffering which resulted from these wrong conditions of thought, I began the study of Christian Science, without realizing that it was a religion. After I had searched for health through all material means, a physician sent me to a Christian Science practitioner, telling me he felt sure she could help me to bear the suffering, though I must not hope to be healed.

I cannot tell of any immediate physical healing, but only of gradual growth in the overcoming of impatience and irritability, and of then becoming conscious that I could eat without the consequent suffering I had before endured. As conditions of morbidity, sorrow, self-pity, and self-justification yielded to hope and even a faint sense of joy, I found action taking the place of inaction and stagnation. As skepticism and doubt, pride and intolerance yielded to faith and love, I could say with the psalmist, "In thy light shall we see light," and my eyes, which were fast growing dim, began to express perfect sight. After two years, I was awakened to the fact that a sense of intense resentment was holding me, and I aroused myself to overcome it with love. In two months I found a spontaneous thought of love in my heart for one whom I had felt it would be beyond the human to forgive; and in a very short time after this, rheumatism, from which I had suffered for over twenty years, left me. During the ten years since then I have had need to prove Christian Science in every way,

and it has enabled me to see God as my source of supply, the friend "above all others," my strength, and giving me wisdom to guide and care for a family; and Truth has never failed me in my need.

Christian Science has given me the quiet peace, the sweet assurance, the freedom from fear and anxiety and grief, that the world can never give and never take away. It has given me a knowledge of God which has caused me to love, not only Him, but also my fellow-men. It has enabled me to return hatred and jealousy with love and compassion. It has taught me how man may have dominion over the beasts of the field. It has taught me to see God's law as supreme. It has taught me that the facts of existence are unchangeable; that man is now the image and likeness of God.

I began in the first months, to apply for others, as well as myself, each point gained in the understanding of Christian Science, and in consequence I have seen nearly every form of sin and disease healed. I have seen the overcoming of sorrow and shame so great that I was tempted to feel that death would be a glad release for the dear ones who were suffering; but poor human sense had to be put aside, and the spiritual facts of being realized. Then out of the sorrow and shame and pain I saw come forth sweetest peace and purity, as the price of conquered sin.

To attempt to express gratitude in words is beyond me; I can only prove it in my life by following faithfully, meekly, joyously, wherever God may guide. My earnest prayer is that those who are struggling with what seem to be slow, tedious problems, may receive encouragement from this offering of love. In Christian Science it is all growth, all healing; every effort is for eternity, and if we are true, and rejoice, we shall be conscious of eternal life now.—*Louise S. Barton, Oakland, Cal.*

# 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

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## EDITOR'S TABLE

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### EXTEMPORE.

Jan. 1, 1910.

#### I.

O BLESSINGS infinite!  
O glad New Year!  
Sweet sign and substance  
Of God's presence here.

#### II.

Give us not only angels' songs,  
But Science vast, to which belongs  
The tongue of angels  
And the song of songs.

MARY BAKER EDDY.

[The above lines were composed by Mrs. Eddy on New Year morning, in about ten minutes. The members of her household were with her at the time, and it was gratifying to them, as it will be to the Field, to see in her spiritualized thought and mental vigor a symbol of the glad New Year on which we have just entered.—EDITOR.]

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### PRACTITIONERS' CHARGES.

Brookline, Mass., Dec. 24, 1909.

*Dear Mr. McLellan:*—Christian Science practitioners should make their charges for treatment equal to those of reputable physicians in their respective localities.

Sincerely yours,

MARY BAKER EDDY.

[Most practitioners of Christian Science have been in doubt at times as to the proper amount to charge those who sought their services, and some few have felt embarrassed because they had to make any charge at all, therefore all will be glad to have this question so definitely, wisely, and authoritatively settled as it is in the above letter from our Leader, which we are much pleased to have her permission to publish.—EDITOR.]

### MRS. EDDY'S GENEROUS CONTRIBUTION.

[The following letters are self-explanatory, and tell the story of our Leader's generous gift for the further enlargement of the publishing house, and also of the gift from the church at San Jose for the same purpose. The Directors of The Mother Church, as well as the trustees of the Publishing Society and all others interested, are most grateful for these gifts, which will do so much toward extending the efficiency and scope of our publications, and particularly of the *Monitor*.—EDITOR.]

Chestnut Hill, Mass., Jan. 2, 1910.

Archibald McLellan, Boston.

*Dear Mr. McLellan:*—Mrs. Eddy has just read the enclosed letter from Mr. Eustace, advising her of the subscription (\$2,235.70) of First Church of Christ, Scientist, San Jose, Cal., for enlargement of the publishing house.

Our Leader was much impressed by the fact that the gift was spontaneous, and that no solicitation of funds for this purpose has been made at any time. Understanding that the new building is already crowded, and that more room will soon be necessary to take care of the growing business, she has decided to make a personal subscription of twenty-two hundred and fifty dollars for building an extension, and directs me so to inform you.

Sincerely yours,

WM. R. RATHVON, *Corresponding Secretary*.

San Jose, Cal., Dec. 26, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

*Dear Mrs. Eddy:*—I believe it will please you to know that First Church of Christ, Scientist, San Jose, Cal., has forwarded to the treasurer of The Mother Church a check

for two thousand two hundred and thirty-five dollars and seventy cents, of which amount the Sunday School contributed one hundred and thirty dollars, for the enlarging of the publishing house. It will interest you also, I am sure, to hear that this was the spontaneous result of reports given at the annual meeting of this church in October by a number of its members who had been in Boston during the past summer, to the effect that it was plainly evident that there was both an immediate and a growing need for much larger accommodations at the publishing house in order that our Christian Science publications, especially our great world-metropolitan daily newspaper, *The Christian Science Monitor*, be not hampered by lack of space or facilities. On hearing this, the church unanimously ordered a committee appointed to arrange for a contribution, which was promptly and joyously responded to.

Beloved Leader, our hearts will never cease to thank you for urging us all to be more and more impersonal; to look to divine Principle, and not to person; and to work for our Cause and not for locality.

With sincere love and gratitude,

Faithfully yours,

HERBERT W. EUSTACE.

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IT is sometimes said by those who are critical of Christian Science, that its adherents are narrow, that they are persons of one idea, even bigoted in their insistence upon one way and only one way of expressing themselves in matters pertaining to their understanding of God, man, and the universe. Yet these same critics are not offended by the exactness and "bigotry" displayed by the mathematician, who is equally exact and equally insistent upon the manner in which a problem in mathematics shall be stated and worked out. Just why this should be so is hard to explain, except upon the theory that these critics look upon mathematics as an exact science, and the relation of God to man and the universe as a relation of chance and change; a theory which will not bear analysis.

If, with God, there is, as the apostle James wrote, "no variableness, neither shadow of turning," then the knowledge of God and His relation to His creation cannot be otherwise than the knowledge of something which is

exact and unchangeable, and this knowledge can be rightly expressed only in the most exact and certain way. This is clearly stated by Mrs. Eddy in *Science and Health*, where she says (p. 127): "If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity."

The fact that twice two equals four is accepted as a scientific fact, and therefore is admitted by all to be unchanging and unchangeable. That God, the All-good, cannot and does not create evil, should be just as readily admitted to be a scientific fact, yet no statement of Christian Science is so vehemently denied by our critics as is this one, until they have logically proved the proposition to be true and entirely in harmony with God's omnipotence. To say that God creates evil, is at variance with Christian Science, but no more so than to say that He makes use of evil in order to do good, or that He permits evil for some purpose of His own; yet some critics who agree with us that the first of these propositions is not true, call Christian Scientists narrow because they insist that the other two propositions are equally untrue.

Christian Scientists are exact in their statements because it is impossible to be otherwise and at the same time exactly state a fact, and they should make no concessions to meet the views of those who are, to use their own phrase, "almost Christian Scientists," relying upon their Leader's assurance that "the weapons of bigotry, ignorance, envy, fall before an honest heart" (*Ibid.*, p. 464). Mrs. Eddy adds the warning that "adulterating Christian Science makes it void," and inasmuch as she has given us, in our text-book, *Christian Science*, or *Christianity in all its pristine purity*, it becomes our manifest duty so to preserve it.

ARCHIBALD McLELLAN.

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**I**N every age civilized men have sought evidence of a life above and beyond mortality; indeed this demand, this ceaseless longing which would not down, has been regarded as sure proof of man's immortality. Much surprise has been expressed by thoughtful students of the Bible that so little which is definite should have been said by the Old Testament writers, or even by Christ Jesus and his immediate



followers, respecting what is called "the future life." It has indeed been questioned, for this reason, whether the ancient prophets believed in a future state at all, and we read in Acts (23d chapter) that the Sadducees held there was "no resurrection, neither angel, nor spirit."

In Matthew's Gospel we read that when these people mocked Jesus and demanded of him a sign from heaven, he replied by saying, "Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" On another occasion, when they sought to entangle him with the hypothetical case of a woman who had had seven husbands, and asked whose wife she should be "in the resurrection," he boldly cut this Gordian knot with the sword of Spirit, declaring that in the resurrection there is neither marrying nor giving in marriage, and that to God there is no death, "for all live unto him." In this statement the great Teacher turned thought away from material evidence to that which can be cognized by spiritual sense alone, for according to the physical senses men die and death seems to usurp the place and power of life, but according to Jesus' teaching this is never true, for to God and His idea there is no death. It is not, then, a question of futurity at all, but of a present recognition of the spiritual facts of being which never bend themselves to mortal belief.

It is certainly true that spiritual sense is the only means by which the realm of the real is opened up to us. The pity is that many earnest seekers should be misled in their search after the truth, and come to regard almost any unusual phenomena as spiritual evidence, when these are merely evidences of material belief. Even if such phenomena are not mere jugglery, it is safe to say that never once has mediumship revealed the Godlike, Christlike man who is the expression of divine Mind, nor has it given a hint of the way by which sin and misery may be overcome; and this failure to meet the greatest human need is due to the fact that material sense is relied upon while spiritual evidence is being sought.

Even if we were to admit all that has ever been claimed for occultism, we should have nothing except the belief that beyond the grave conditions are somewhat better than here, although practically as material. Contrary to all this, Christian Science maintains that spiritual sense is a divinely bestowed faculty, which reveals spiritual reality and

man's divine possibilities as a present fact. Mrs. Eddy says, "Spiritual sense is the discernment of spiritual good. Understanding is the line of demarcation between the real and the unreal (*Science and Health*, p. 505). This shows that even the higher evidence cognized by the advancing human sense must be tested by the Principle and rules of divine Science, in order that spiritual facts may be separated from mere beliefs.

It is strangely anomalous that men who insist upon subjecting material discoveries to the severest scientific tests, should recklessly accept testimony as to "spiritual facts" from those whom they themselves admit to be ignorant and untruthful. In *Science and Health* (p. 213) we read, "Every step toward goodness is a departure from materiality, and is a tendency toward God, Spirit." Jesus said, "Blessed are the pure in heart: for they shall see God." If, as the Bible declares, God is Spirit, then goodness and spirituality must be inseparable, and the unfoldment of spiritual sense must be the result of a nearer approach in thinking and living to God, the All-good, while spiritual discernment must be supported by some proof of the ever-presence of God and His idea.

The great Teacher healed the sick, stilled the storm, and raised the dead on the basis of his discernment of the spiritual fact, and that this fact was the very acme of his teaching is proved by Paul's rather paradoxical statement, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen [by the material senses] are temporal; but the things which are not seen are eternal." Paul here admits that we may see the things which are of God, hence eternal, but he tells us that "the natural man receiveth not the things of the Spirit of God: . . . neither can he know them, because they are spiritually discerned." To this he adds the encouraging statement, "But we have the mind of Christ." Those who have this Christ-mind will see what Jesus saw,—they will discern the spiritual fact which is ever harmonious, and this discernment will dispel, as in Jesus' time, the dark shadows of sin, disease, and death.

Spiritual discernment gives clearness and keenness of judgment. It never mistakes the counterfeit for the real,—fable for fact,—but, knowing the allness of the spiritual, it waits patiently for the false evidence to "give place" to the

true, as when Jairus' daughter was awakened from the dream of death by the Master, who said, "She is not dead." Great indeed is our debt to our revered Leader, who has not burdened us with a "sixth" material sense, which could only make matter, sin, and disease seem more real to us, but who has instead shown us man's divine possibilities which are revealed by spiritual sense. As spiritual evidence comes into view, the dark shadows of evil vanish from the screen of human consciousness, and we see, as did St. John, the new heavens and the new earth, for go where we may these are the eternal realities,—the supremacy of divine Truth and Love the forever fact to the pure in heart who see God.

ANNIE M. KNOTT.

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**P**ROFESSOR GRIGGS has said that the hunger for unity and for eternity are the two deepest longings of the human soul. He might fittingly have added that it is quite impossible for us to think of the kingdom of God, a kingdom in which love is the all-governing law, without recognizing the inherent unity of the subjects of this kingdom, together with the naturalness of those prophecies of Christ's universal reign which give assurance of the oneness of his followers, a oneness the nature and completeness of which was defined by our Lord when he said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

In the light of the anticipations of Messianic prophecy, and of our Lord's prayer, it is apparent that the unity of all true Christians is both natural and inevitable. In the early days of Christianity the disciples were entirely of one mind, so that they could and did inaugurate a type of communism which met the highest material sense of sincerity and unselfishness,—"they had all things common." But alas! pitifully soon the repellant and disintegrating forces of personal sense asserted themselves to rend this bond of unity, and apart from the communality pertaining to the darkness of the Middle Ages, strifes and contentions have ever been a distinctively prominent feature of religious history. As one thinks of these facts he cannot fail to see that the separations of those who are equally honest and

sincere in their aspiration and endeavor to be loyal to the Christ teaching, are to be explained only on the assumption of their failure rightly to apprehend this teaching. Regardless of human phenomena, the oneness of Christian truth is axiomatically inherent, and its exponents can be at war only when false human-sense interpretation has usurped the place of demonstrable understanding.

The unnaturalness, unworthiness, and incongruity of "the strife of creeds" is coming home to Christian thought with ever increasing persuasiveness, and it is undoubtedly true that more has been accomplished toward Christian unity during the last twenty-five years than in all the previous periods since the great reformers made their escape from a degraded but dominant ecclesiasticism. This universal longing for Christian unity is explained in part by many things. The wondrous achievements of combined endeavor in the business world have led Christian men of affairs to see the imperative need of a union of the forces of Christian evangelization, if Satan's strongholds at home and in foreign fields are to be successfully assaulted. The vantage of combination has never been realized as it is today. Furthermore, thoughtful men are coming to see that most interdenominational contentions have been about things which have nothing whatever to do with that Christlike disposition and conduct which is the heart and soul of Christianity and which is found in individual representatives of every sect. They are perceiving that the bulk of the issues which have led to division could have been dropped at once and forever without depleting any really valuable asset of Christian faith.

Yet again, general thought has been very greatly influenced by the scientific spirit, and our Saviour's words, "By their fruits ye shall know them," are now suggesting a thought of practical laboratory tests, in a way which can but prove disastrous to the rule of religious tradition, dogma and cant. In the presence of unnumbered demonstrations of the value of business combination, and of adherence to the spirit of scientific test, it were pitiful indeed if the Christian world had not learned somewhat of wisdom. But it has, and willingness to forget those things which are past and to join hands for God and humanity is growing more and more assertive, especially among Protestant laymen, and ecclesiastical conservatism can but yield to the new and

nobler idea, if it would retain the respect of those who are not enslaved by superstition.

All this is most encouraging, but now the question arises in many hearts as to the way to bring about this longed-for unity, and here the old belief of diversity of opinions is ready to assert itself. An Anglican writer has recently insisted that the acceptance of the unbroken continuity of the episcopate presents the only possible basis of this unity, and this is fairly typical of the character of a great many of the suggestions which are being offered by representative denominational writers. One cannot read them without a feeling of sadness that, despite the universality of the desire for unity, insistent individualism everywhere puts itself directly athwart the path of its progress.

It is at this point that Christian Science presents its plea not for any church's idea of the true basis of unity, not for any dictum of council or creed, but for the simple requirements of Christ Jesus. True Christian unity is not a result of conformity, though this seems to be the belief of very many well-meaning people; it is and can only be the outcome of a common apprehension of the one truth about things. For the past forty years Christian Science has emphasized the teaching of the Master respecting the sovereignty and availability of Truth. It has stood for the present power of divine law to establish its authority as it did in the beneficent and convincing works of the great Nazarene and his early disciples. It has reaffirmed the reliability of our Lord's definite and oft-repeated pledges that the power of Spirit to heal and save should abide with and be manifest through all true believers, and it has proved the present effectiveness of this power in so many instances throughout the world that general thought is everywhere being opened to conviction respecting this fundamental question. Men are beginning to understand that Christianity is scientific, that divine Truth may be comprehended and utilized just as are those mathematical laws which in their application to practical problems render the unity of mathematicians not only perfectly natural but altogether inevitable.

The increased willingness of religious bodies to federate on the basis of a common God, a common goal, a common problem and a common hope, is a gladdening fact, and much good may be accomplished in the line of cooperation for the

suppression of vice and intemperance, and in restraining that individual and corporate selfishness which results in so much economic injustice. They can work together also for the elimination of that spirit of competition which has erected so many unnecessary churches, and robbed so many communities of that dominating religious influence which is imperatively needed. All this speaks for betterment, and yet it must be apparent to every man who has thought his way into mental freedom, that Christian unity can be reached and expressed by the church of Christ only as Christian people acquire and are governed by the Christ-idea, that spiritual understanding in which Christ Jesus found his at-one-ment with Truth and Love, and was able to prove the same by doing his Father's works.

It is here that Christian Science asserts and makes effective its appeal for a scientific religion, an apprehension of spiritual truth which can prove its own eternal right to be by virtue of its present effectiveness in solving the human problem. Accept this fact of the present demonstrability of spiritual truth, this vital teaching of Christian Science, and the certainty of union among Christian believers is as unquestioned and immediate as it is among mathematicians. An understanding of the Principle and rule which molded the thought and conduct of Christ Jesus,—this, and this alone, furnishes the ground and antecedent of Christian unity, and for this the Leader of the Christian Science movement has ever stood. "The Christlike understanding of scientific being" has been the basis of her every "thought and demonstration" (*Science and Health*, p. 259), and this alone can be the basis of that unity of thought and demonstration to which Christian aspiration is looking today.

As understood in Christian Science, the salvation of men, the redemption of human consciousness, the entrance into heaven,—all this is effected by the coming of Christ in human consciousness, the destruction of false sense, the appearing of Truth. This is the simplicity of the gospel of Christ Jesus and of Christian Science, and to its acceptance St. Paul surely referred in those remarkable words to the Ephesians, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

JOHN B. WILLIS.