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AUTHOR OF THE CHRISTIAN SCIENCE TEXT BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"



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Contents for June, 1910

From Egypt to Canaan. <i>Willis F. Gross.</i>	149
How Changed since Then. (Poem.) <i>Eleanor M. Parker.</i>	158
The Overcoming of Error. <i>Hon. Clarence A. Buskirk.</i>	159
"The Son of man." <i>Judge L. H. Jones</i>	164
Follow Thou Me. (Poem.) <i>Mary Hicks van der Burgh.</i>	174
Following Jesus the Christ. <i>John K. Allen.</i>	175
"My name is Legion: for we are many." <i>J. M. Tutt, M.D.</i>	179
Substance. (Poem.) <i>John Randall Dunn.</i>	182
A Prophecy of Christian Science. <i>Viktor Larson.</i>	183
"One thing thou lackest." <i>Silas Cobb, L.L.B.</i>	187
"My presence shall go with thee." (Poem.) <i>Marion Bender.</i>	192
Truth, and the "Authorities." <i>Charles H. S. King.</i>	193
"Whither goest thou?" (Poem.) <i>Ben. Haworth-Booth.</i>	196
Testimonies from the Field.	198
Editor's Table.	212
Advertising Department.	

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THE CHRISTIAN SCIENCE JOURNAL

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

Volume XXVIII

JUNE, 1910

Number 3

FROM EGYPT TO CANAAN

WILLIS F. GROSS

THE varied experiences of the children of Israel during their deliverance from bondage and their forty years' sojourn in the wilderness are in a way typical of the experiences all seem called upon to pass through in their journey from the material sense of existence to the spiritual reality of being as it is revealed in Christian Science.

As the follower of Christ, Truth, today compares his experiences, the trials and temptations, the joys and victories, with those of the children of Israel, he is oftentimes surprised to note the similarity between them. The outward manifestations—the conditions and environments—are very different, it is true, but the struggle within is much the same. There is nothing remarkable in this, for mortal mind, the embodiment of all evil, is just what it was when the descendants of Jacob were in bondage to the Egyptians; and God is unchangeable,—“the same yesterday, and to day, and for ever.” Now as then, the struggle is between the demands of divine Mind and mortal mind, Truth and error, good and evil. There are the same temptations to be met, the same battles to be fought, the same trials to be endured, the same victories to be won—and the same rewards for obedience to the law of God.

It is the purpose of this article to consider some of the experiences of the children of Israel, with the hope of gathering therefrom that which will be of practical benefit in solving the problems of today. If it is seen wherein they suffered because of wilful wrong-doing or neglect of duty, the repetition of those undesirable experiences may be

avoided. The law of God is the same today as it was then, and any violation of that law is punished. Evil has no more power today than it had four thousand years ago, and there is no more occasion to fear the latter-day manifestations of evil than there was to tremble before the evils that asserted themselves in the early days of human experience.

For four hundred years the children of Israel had dwelt in Egypt. For many years their existence there had been such that it satisfied them, but little by little they came to realize they were in bondage to a people whose ever-increasing cruelty made life undesirable. It came to pass that their masters required more and more of them. They were called upon to bear heavy burdens, almost impossible tasks were allotted, and disobedience was severely punished. They cried out in their anguish, and hope gave place to despair, for there seemed to be no way of escape. But in the fulness of time there was raised up in their midst one who was able to deliver them. At first they received the word of promised deliverance with great joy, but afterward they murmured and complained because of the hardships they endured on account of the efforts of Moses to persuade Pharaoh to let them go. However, their chosen leader was not discouraged, and in due time the Egyptians were content to let them depart.

Egypt typifies mortal mind, materialism, with all its so-called laws and methods of enforcing obedience. Mortals do not at first seem to realize that in reality material existence is bondage. There seems to be so much good therein to be seen and enjoyed, but after a time the discords of mortal thought enforce a different and more correct view of material being and the unfortunate of earth cry out in their despair and exclaim, "Is there no balm in Gilead; is there no physician there?" is there no remedy for discord and suffering? When the material offers but little for man's enjoyment and he endures much, there is an earnest longing to escape the bondage and suffering. How many of the children of earth have been called upon to make bricks without straw and do many other seemingly impossible things to meet the requirements of mortal mind.

Christian Science has come to many such sufferers and broken the fetters of bondage, and they have gone forth out of Egypt rejoicing in health and freedom. This deliv-

erance was not accomplished in their own strength. They knew no way out of Egypt and were perhaps trying to become reconciled to spend the remainder of their days in serving the hard taskmasters. But when Christian Science came into their lives, all was changed; despair gave place to hope, and obedience to the law of God set them free.

The physical and moral healing they experienced did not come as the result of their own perception of God's law. Many have been healed by reading the Christian Science text-book, "Science and Health with Key to the Scriptures." In this book the Discoverer and Founder of Christian Science has made plain the truth of being as she gained the understanding thereof "through divine revelation, reason, and demonstration" (Science and Health, p. 109). Some have been able to comprehend the teachings of Christian Science sufficiently to rise above the false sense of things and gain their freedom. Others have required the wise and loving ministrations of one who has gained a demonstrable understanding of the divine Principle that heals all ills. In either case Truth was their Saviour, and the freedom they enjoyed was the proof of God's power and love. These persons have rejoiced in their freedom and have given thanks to God. It may be that some have made the mistake of supposing that their salvation was fully accomplished, but such was not the case. The real work of gaining the liberty of the sons of God was in fact but just begun.

In this respect human experience is like that of the children of Israel. The Israelites had scarcely departed from Egypt before it repented Pharaoh that he had let them go, and he immediately set out to compel their return to captivity. When the children of Israel perceived that they were being pursued by the hosts of Pharaoh, they were filled with fear and their first inclination was to complain against Moses, who had brought them thus far on their journey to the promised land. Here it was that they learned their first lesson of what was required of them. Moses commanded them, saying, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today: . . . The Lord shall fight for you, and ye shall hold your peace."

It would have been impossible for the Israelites to contend

successfully with the Egyptians, for they had no weapons of warfare. They were to learn from experience that the ways of God are not the ways of men. Before them was the Red Sea, and they had no means of crossing; behind them were their former masters, whose only thought was to lead back into captivity the people who had served them so well for centuries. It was not possible for them to turn either to the right hand or to the left, and escape was humanly impossible. But in this hour of their extremity neither the impassable sea nor the pursuing host was to be the object of their consideration; the command was to "stand still, and see the salvation of the Lord." Salvation is defined in *Science and Health* (p. 593) as "Life, Truth, and Love understood and demonstrated as supreme over all." They were commanded to see the salvation of the Lord. They could not do this if they kept looking at the things they desired to be saved from. Thought must be turned to God and to Him alone.

It may be that Moses did not know in what way deliverance would come, but he was convinced that the God who had accomplished so much for them would make their salvation complete. In obedience to the command of the Lord, Moses stretched forth his hand over the sea, and the waters were divided, so that the children of Israel walked on dry land in the midst of the sea. When they were all safe on the other side, Moses was again commanded to stretch out his hand over the sea, and the waters returned and the Egyptians, who still pursued them, were overthrown—"There remained not so much as one of them." When the Israelites saw the destruction of the enemy, then did they realize that their deliverance from the bondage of the Egyptians was complete and there was nothing more to fear on their account. Then it was that "the people feared the Lord, and believed the Lord, and his servant Moses."

The command of Moses to the Israelites to "stand still, and see the salvation of the Lord," is one to which both the beginner and the advanced student of Christian Science should give earnest heed. When confronted by new forms of evil, or pursued by old errors, it is most helpful to look to the spiritual fact of being and see nothing else. Deliverance comes through the realization that God, divine Love, is the only presence and power, and this realization cannot be gained by allowing thought to dwell unnecessarily

upon the evils from which one hopes to be delivered. The mortal belief in the reality of evil is all that gives evil its seeming power over humanity.

The understanding that God is omnipotence (all-power), omnipresence (all-presence), and omniscience (all real knowing), demonstrates the nothingness, hence the powerlessness, of all evil. When it is seen that evil is devoid of all power and reality, it cannot be feared. Evil will then have no power to enslave or hinder one's progress. The understanding of God's allness destroys the threatening evil as effectively as the waters of the Red Sea were driven back to allow God's chosen people to pass over on the other side. It is not in vain that human thought turns understandingly to God for help. The promises of Scripture are fulfilled and man's deliverance is accomplished.

More than four hundred years before the deliverance of the children of Israel from Egypt, the Lord had promised Abraham that his seed should become a mighty nation and that He would give them the land of Canaan for an inheritance. This promise was about to be fulfilled. After the passage of the Red Sea, the journey to the promised land was begun in earnest. The Israelites had experienced the saving power of Truth. An unknown wilderness was before them, but it would seem that after their wonderful deliverance they would go forward without fear, knowing that the God of their salvation, who went before them a pillar of cloud by day and of fire by night, was able to supply every need and destroy every foe. But the human belief in evil is so deeply rooted that one experience, however marvelous, is not sufficient to destroy the fear of evil. Through many trying experiences, oftentimes the result of yielding to temptation, the children of Israel learned to obey and trust the God of Abraham their father.

When those who turn to Christian Science for help realize that they have been completely healed of the disease that has held them in bondage for many years, and that some special sin has been overcome, they have sometimes thought their deliverance was accomplished and nothing more was required of them. Sooner or later comes the awakening, and they see they have but begun to work out their salvation. God can do infinitely more for them than has been done, and much more is required before the promised land of spiritual being is reached and the dis-

cords of earth have disappeared forever. New phases of error confront them, and new experiences afford the opportunity to learn much needed lessons.

When the supply of food which the children of Israel had brought with them was exhausted, they began to sigh for the flesh-pots of Egypt, and they murmured against Moses because he had brought them into the wilderness to perish with hunger, as they thought. How easy it is for mortals to forget their blessings! Here was a people but recently delivered from the most oppressive bondage, whose thoughts turned longingly to the old condition. For the moment they forgot the heavy burdens and the sore afflictions of the cruel taskmasters. They thought only of the pleasures they had enjoyed when they "did eat bread to the full." Not a few of the people of latter days, when they have been sorely tried by some experience hitherto unknown, have looked longingly back to the supposed good things of former times. It is strange that many times the present experience seems the most trying. Then it is that one is tempted to turn back to the past. But such is not possible. The only thing is to make the best of the experience and go forward.

One of the first lessons the children of Israel learned in the wilderness was that God is the source of supply. In the time of need He "satisfied them with the bread of heaven." It was demonstrated that divine Mind is the ever-present, all-sufficient source of supply. Each day the need was met, and for that day only. Only on the sixth day were they able to gather a double portion, that they might rest from their labors on the Sabbath. In this experience they learned to trust God, and we have no record that they ever feared the supply would fail them. They knew that the need was met from day to day, and they ate manna until they reached the promised land.

In the journey through the wilderness of human experience it is good to learn that divine Mind supplies all that is needed to hasten one's progress. Humanity realizes the need of many things it cannot provide for itself, and if called upon to rely upon materiality or human strength, failure must result. The student of Christian Science early learns that he must rely on God for all things; and if he does this, he learns to rejoice in the assurance that all things are his now and he has no occasion to be bur-

dened with things necessary for the future, neither is he fearful that the source of all good will fail him in the time of need.

When it is considered that for four hundred years the Israelites had dwelt among an idolatrous people, it does not seem strange that they had lost sight of the true God; but the time had come in their experience when it was necessary that they should forsake their idolatrous beliefs and the practices resulting therefrom. Before they could do this they must receive proper instruction. The Ten Commandments were delivered to Moses on Mount Sinai, and he proclaimed them to the people, who then began to see what was required of them, and that they must be obedient to the word of God. Divers laws and ordinances were added, to point out clearly the course of right action. The materiality of their thoughts prevented them from comprehending the commandments sufficiently to perceive just what was the right at all times, hence the need of additional instruction. After the commandments were given, a tabernacle was erected in the wilderness and the people were taught the worship of the true God. The form of worship was adapted to the needs of the people and its purpose was to spiritualize thought and prepare them for the work before them. It could not be said of them that they worshiped God "in spirit and in truth," as He should be worshiped, but they were enabled to overcome little by little the idolatrous beliefs of the Egyptians.

When the student of Christian Science experiences the healing power of Truth and Love, he gains a more correct concept of God; the Ten Commandments come to have a broader and more spiritual meaning, and all the teachings of the inspired Word have a more practical application to the affairs of every-day living. He sees that he has many idolatrous beliefs which must be forsaken, and he realizes that as he gains the understanding of Christian Science he worships God in a truer sense than ever before.

The distance from Egypt to the promised land was not far, and the children of Israel were soon brought to the borders of the land which was to be their inheritance, and Moses encouraged them to go up and possess it. Fear and distrust of one's ability to gain the desired good are the enemies of progress. They desired that Moses should first send spies to bring back a report of the land and the

difficulties to be encountered in making it their own. In compliance with their request Moses chose twelve men, one from each tribe, and sent them out to search the land and bring back a report. Forty days they were engaged in the work, and when they returned they were a unit in declaring that it was indeed a land flowing with milk and honey, a land greatly to be desired.

But fear took possession of all the messengers except two, and they brought back an evil report. They told of the difficulties to be encountered, the walled cities and the giants defending them, and declared that the people were not able to go up and possess the land. But Caleb and Joshua encouraged the people to go forward, and assured them that they were able to overcome the enemies. The people, however, turned a deaf ear to the good report and believed the evil, and again they murmured against Moses and Aaron and their thoughts turned longingly to Egypt. They even threatened to elect a captain and return to the land of bondage. But they paid dearly for their fear and disobedience, for they were driven back into the wilderness and wandered there for forty years.

Later generations have marveled much at the fear and lack of trust displayed by the Israelites, and yet this experience has been and is being repeated over and over again. What but fear and doubt prevents people from taking possession of the larger good within human reach? If the children of Israel had believed fully in the power of God, they would not have feared. To be sure they had had abundant proofs of His power to deliver and preserve them, but they were dull of comprehension and the fear occasioned by materialism overpowered them. So today people are afraid, and they are found contending for their fears and even arguing against the possibility of gaining the greater good that is so much desired and none the less needed. The penalty is the same that was imposed on the children of Israel: they turn back and wander in the wilderness of material beliefs until they learn the needed lesson.

It may be that the children of Israel had expected, or at least hoped, that the promised land would be gained without an effort, and when they saw what was required of them, they murmured and declared that it was impossible. Even though they had escaped the bondage of

Egypt, they were still in bondage to error, and this error seemed to prevent them from gaining the freedom they desired. Their fear was due to their ignorance of God. If they had known God, they would have gone forward, trusting Him to fight their battles for them, and thus have received their inheritance. Since they seemed unable to do this, the wilderness became their dwelling-place until they learned from experience how to trust God and be obedient to His word. When they learned this lesson, they took possession of the land; but even then it was not without a great effort. However, they finally succeeded, and the labors of forty years were ended.

As Egypt represents mortal mind to which all mortals are in bondage, so the promised land represents the spiritual fact of being wherein all is harmony and there is no sin, sickness, nor death. Most mortals have little hope of escaping the bondage of materialism, at least until after they have passed through the experience of death, but Christian Science comes, with its balm for the healing of sickness and the destruction of sin, and those who turn to it for help gain a degree of freedom they never believed was possible in this world. For a time they rejoice in their new-found freedom, and they are inspired with the hope of being made free indeed.

As the spiritual reality of being is unfolded to them, they reach the border of the promised land. The command is to go up and possess the land, but the belief in the reality and power of evil makes it seem impossible for them to meet the divine requirements. Some are disposed to complain and perhaps even long for the former sense of existence and the old theories regarding man's salvation. All this is because they seem to lose sight of what has been done for them; ignorance and fear stand in the way, and those who have experienced in some degree the saving power of Truth are compelled to tarry in the wilderness. Wilderness is defined in Science and Health (p. 597) as "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence." In this condition of thought humanity learns from experience. The worship of the true God and obedience to His commandments purifies and elevates thought, fear is overcome, and the victory over evil is gained.

The time of one's tarrying in the wilderness depends

upon his faithfulness. Disobedience is punished and mortal man learns obedience through the things he suffers. Faithfulness is rewarded and a higher sense of existence is gained. The wise student of Christian Science learns to value his experiences and rejoices to improve every opportunity to demonstrate the reality and power of Truth and Love. His progress may be fast or it may be slow, but it is sure, and he is convinced that what is gained is not for time but for eternity. He is learning how to put into practice the apostolic precepts: "Rejoice evermore. Pray without ceasing. In every thing give thanks. . . . Prove all things; hold fast that which is good;" and he labors to the end that he may win the heavenly commendation, "Well done, good and faithful servant."

[Written for the *Journal*]

HOW CHANGED SINCE THEN

ELEANOR M. PARKER

O HEART of mine, unsatisfied;
Storm-tossed on life's beclouded sea!
I prayed for some unfailing guide
To lead, and bless, and comfort me.

Then hope inspired my heart bowed down—
I woke to life and liberty;
Each cross became a jeweled crown,
For Christ indeed was leading me.

Now Truth indeed hath made me free;
God's universe resplendent seems.
My morn has dawned, until to me
Those troubled hours are naught but dreams.

O heart made glad! how long I now
To scatter words of cheer around,
Till Love shall crown each troubled brow
With blessings such as I have found.

THE OVERCOMING OF ERROR

HON. CLARENCE A. BUSKIRK

CAN evil be overcome with evil? Is it right to seek to overcome evil with evil? Is one ever justified in fighting the devil (evil) with his own weapons? Human beings seem to be confronted frequently by these questions, and while sometimes they recognize the true nature of the questions which they face, sometimes they do not. We would know better how to deal with such questions, if we understood them, and our ignorance certainly increases the seriousness of our problem.

In past centuries it was a prevalent notion, as it is now, that evil is one of the facts or factors of being, an entity, reality, or noumenon, instead of being merely a phenomenon. This prevailing notion has led to the personalizing of imaginary evil deities, satans, etc., constituting various groups of supposed superhuman malevolent powers. Not only have great efforts been made by various peoples to propitiate such imagined evil gods, but many have even made them the objects of religious worship. On this basis of the supposed reality of evil, religionists and metaphysicians have found themselves in a maze of hopeless contradictions and difficulties, until they have well-nigh despaired of ever solving what they have termed "the problem of evil." Dogmas and creeds and scholastic subtleties have been propounded almost without number, but they have served only to make the confusion worse confounded.

The most astute metaphysicians as well as the most skillful theologians have attempted to unravel the riddle, but have pitifully failed. The difficulty which they have never been able to surmount belongs intrinsically and unavoidably to their problem of trying to reconcile the existence of evil as a reality with the existence of an all-wise and all-powerful Supreme Being, for the stress of logic drives them to the deduction that such a Supreme Being must be infinitely good, and therefore all His works must be likewise good. There is no logical avoidance of the truth of the Biblical statement that God saw everything which He had made, and that it was very good. Assuming evil to be a truth, or substantive fact, how is it, then, to be accounted for?

In trying to settle this enigma the saying of Solomon

has truly been verified, "Of making many books there is no end." After the student has spent many perplexed hours over such books, and then stands aghast at the numerous shelves of them which he has not yet had time to look into, and which a long lifetime would suffice for him to read only in part, he might well be excused if he should refer to Shakespeare's "two grains of wheat hid in two bushels of chaff: you shall search all day ere you find them, and when you have them, they are not worth the search."

Entertaining the belief in the power and reality of evil, certain methods and ways of dealing with it have come to be followed by the masses of mankind, collectively as well as individually. Not only have individual thieves and robbers made use of the weapons of murder in order to take property from its lawful possessors, not only have organized bands of criminals done likewise, but great nations have been equally guilty. Civilized as well as barbarous, modern as well as ancient, Christian, Mohammedan, and pagan nations alike, have repeatedly despoiled other nations which were too weak to resist their assaults. Vast and powerful combinations of wealth are organized in order to overcome the supposed evil of not possessing sufficient wealth; and unjust legislation is asked for through which weaker competitors may be driven out of business. Laws made for the purpose of protecting the public are violated, the prices of the various commodities needed by the masses are mercilessly enhanced and many scores of thousands thus made to suffer, while the displays of vulgar wealth dishonestly obtained weaken and corrupt to an immeasurable extent the moral integrity of discouraged millions who think they recognize that dishonesty reaps rewards which are denied to honesty. These are a few of the instances of aggressive wrongs committed under the notion that evil in the guise of lacking something to be desired can be overcome with the weapons of evil.

Jesus taught the rule of non-resistance for many instances; indeed, it may truly be said that he applied it to many more instances than the selfishness of men and women usually permits it to be applied. In his day there was even greater need for such teaching than now; hence the emphasis which he gave it. But it cannot be fairly said that Jesus made non-resistance a universal rule of conduct. On the contrary, when referring to Cæsar as

representing the then government over the Jewish people, he said: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Here he plainly differentiated the instances in conduct and the rules to govern them. In other words, the logic of his utterance is that the particular action is to be determined under the rule of right which applies to its conditions, rather than under any inflexible universal rule. He recognized that such a bad condition needed to be dealt with at once and effectively, and that the supreme right rule of action in that particular instance demanded then and there that he should act as he did.

Sometimes, when a government enacts legislation against crime, or against misconduct on the part of corporations, and attaches punitive provisions in order to enforce obedience to such laws, the doctrine of non-resistance is ignored, and then the strong arm of governmental resistance to evil conditions must be employed. What would any government be if it practically followed the extreme notion of non-resistance at all times, in its dealings with its people, or in its relations with other governments? How long would such a government last? Not long enough for its advocates to get news of its existence across the seas by letter or newspaper.

Many urge that present international conditions demand the maintenance of a very expensive United States navy. The great European nations are upbuilding such navies, and to do so and to support them are imposing taxes to burdensome limits. This is markedly true in respect to Italy, with her extensively exposed lines of seacoast and her more limited population and wealth. The vast sums which are thus expended are mostly wasted, so far as the true needs of any of these countries are involved, and thus are lost to the progress which they otherwise might and would assist. Such incidents not only declare that the days of barbarism have not passed, but they also quite too loudly declare the wish, on the part of numerous magnates who profess to be Christians, that the days of barbarism shall not pass.

Is it not our duty to use our efforts and influence in behalf of the world's peace, and not to permit, so far as we may prevent it, the duty of patriotic self-defense to be used as an excuse for prolonging barbarism and for the

gorging of selfish greed and ambition? Is it not to be remembered that war is always a most terrible curse, and therefore to be avoided, like individual homicide even when excusable, whenever possible? War is at once the expression and the encouragement of hate, greed, and other vile incentives. A war that is not absolutely necessary in self-defense is a most awful sin and calamity.

Christian Science teaches the overcoming of error with good. That is good which is the right law of conduct demanded by the conditions of the particular instance. Such is the complexity of human conditions that an inflexible rule of non-resistance is not possible, without sometimes violating some more paramount right rule of conduct. But it ought never to be forgotten that to love our fellow-men manifests our love for God. Washington advocated, as many good and great men have done, the right and the duty of resistance, at times, to unendurable tyranny, and he advocated this view, as did they, because he was an ardent lover of his fellow-men and of right conduct.

Christian Science illumines and aids in the practical solution of these difficult problems through its teaching that evil is not a truth or entity in God's universe, but a falsehood of human creation, and therefore it is the truth which must deliver us. So long as the conditions of human error have to be faced, many things must be suffered to be so now; but divine Truth must be our guiding star, whatever darkness and difficulties may seem to surround and to appall us. We must look to our guiding star when we are in doubt, in any emergency or at any moment, in respect to the paramount rule of conduct, and it will enlighten the conscience as nothing else can.

The work of enlightening the individual conscience is the beginning of the work of enlightening the collective conscience of nations and of the world at large. Every effort of Christian Scientists in this direction is of appreciable present value, and of an ultimate value which cannot be measured. The teachings of Christian Science, especially the broad statements of Principle given in "Science and Health with Key to the Scriptures" by Mrs. Eddy, all lead and point us in the right direction. The basic solution of the practical problems in international, governmental, social, and individual conduct is the betterment of bad conditions,—this is the laying of the axe to the roots.

As approaches are made toward ideal conditions between nations, business, and individuals, the applications of the golden rule will be far more common because far easier. The excuse, "Suffer it to be so now," will lose very much of its persuasiveness in practical affairs, and less opportunities will be afforded for taking specious advantages of it. Public opinion, when sufficiently accumulated and unanimous, is an irresistible power; it can control the actions of individuals, the conduct of businesses both great and small, the policies of governments, and the standards of international relations. Already it has been demonstrated that the Christian Science teachings make for honesty and right dealing in business among its followers, and for the better observance of the admonitions of Jesus. This is a mighty stride in the right direction.

Truth is what must deliver us, even in part, from the evil human conditions through which our difficult practical problems arise as symptoms and effects. We must therefore remember and realize that evil is never a truth or real fact of being, whatever its seeming, and we must seek the betterment of what are termed evil conditions with such understanding. The prevailing world-thought has too long invested such conditions with power by regarding them as veritable entities in God's universe, whereas they have their only substance and potency in erring human beliefs. God has invested evil with no power whatsoever. God has invested good with immeasurable power over evil conditions, as over all phases and appearances of evil, and there would be no evil conditions for mortals to encounter, and no occasions to plead the argument, "Suffer it to be so now," if mortals rightly understood and applied the truths of being. Accordingly as they understand and apply these truths, what is called the problem of evil will disappear.

There are no evil deities to be either propitiated or worshiped; and the Supreme Being is absolutely good in all ways, and all His government is likewise absolutely good.

THE security of a nation lies in the integrity of the citizens. Only as the people rise in intelligence and virtue and love of equity will the nation rise in power.—*Anon.*

“THE SON OF MAN”

JUDGE L. H. JONES

“WHOM do men say that I the Son of man am?” is perhaps the most pregnant question ever propounded to a human being, and the Master evidently so regarded it. There is something to be gained by considering the exact structure of the question. It is not, What do men say about me? or, What do they say my doctrine is? It is not even, What do men say the Father whom I came to reveal is? It is not, Whom do men say that I the Son of God am? Although the question may not have been such in its immediate intendment, it is manifestly ontological in its implication. The use of the words “I am” raises all the questions of ultimate being and invites an excursion into the widest field of metaphysical investigation. Upon an understanding answer to this momentous question Christ Jesus founded the true and invisible church of God.

The expression “Son of man” seems to have been Jesus’ favorite designation of himself, and the fact that he used it on this occasion, rather than his scarcely less favored designation of himself as “Son of God,” would seem to imply that in some measure he deemed it more pertinent that he should be understood and known by them as Son of man rather than as Son of God. He did not originate this expression,—it frequently appears among the Old Testament writers,—but he appropriated it in a peculiar manner, and is supposed to have had in mind its use in the book of Daniel. Indeed, it seems not to have been his custom to invent new expressions; he rather chose to employ those with which his auditors were already more or less familiar, and he quoted frequently and literally from other writers, but he gave to them a richer, deeper, and more intensified meaning, until they became, as it were, living things, and he could say of them, “The words that I speak unto you, they are spirit, and they are life.”

Under his inspirational thought and as vehicles for its expression these familiar words took on new meaning and became pregnant with truth, not relative merely, but ultimate and absolute. For it is not to be supposed that Christ Jesus was dealing with any mere superficial or relative

phase of truth, or that there were any depths to the meaning of life or being, its laws or its science, which he did not mean to fathom and substantially exhaust. It is evident that he did not expect his immediate disciples fully to understand him. He knew that they did not understand him in many of his simplest utterances. For the mental and spiritual limitations of his disciples and others he displayed the most compassionate thoughtfulness, in the use he made of the homely scenes from which he selected his illustrations, in the striking paradoxes by means of which he sought to break the hypnotic lethargy that bound them and to startle thought into new activities; and, if it was necessary to veil the starlight of revealed truth as it glinted about the peaks of Sinai and shone in the face of Moses, how much more needful thus to veil in paradox and parable the sunburst of revelation as it shone with full-orbed splendor in the thoughts and deeds of Christ Jesus.

Jesus was a Syrian by birth and is supposed to have conversed in the Syrian or Aramaic language which was his mother tongue. The Aramaic words *bar nasha*, supposed to have been used by him and translated "Son of man" in the Greek, probably meant to those who heard them simply *man*; that is, generic man. Whom do men say that I "man" (or "the man") am? Whatever else Jesus may have intended by employing this particular expression, it seems sufficiently evident that he meant to identify himself completely with the real man of God's creating. It also contained the implication, What I am all men should be, and may become; and it demanded an answer no less profound and searching. It follows, that when he applied to himself the title "Son of God," he was referring to himself not as an individual merely, but as representative of man. Referring to this, Mrs. Eddy has said, "His Father and Mother are divine Life, Truth, and Love; and they who do the will of his Father are his brethren" (Miscellaneous Writings, p. 167). When, therefore, Jesus revealed himself as Messiah, he revealed himself as simply "Son of man," that is, genuine man in the generic sense. He referred to himself not as an individual differing from other men, but as one whose true individuality was one with their true individuality. It is evident that his question referred to man in some greatly preeminent sense, a sense that may not have been wholly obvious to his disciples.

Peter answered the question in so far as it applied to Christ Jesus individually, but it is not so certain that he caught the full drift of his Master's question. Beyschlag and others think Jesus referred to ideal man, the preexistent, archetypal, heavenly man. Whatever the reference was, it must not be overlooked that it was to man as a genus, and to the genus man as represented by Jesus the Christ. There is a persistent tendency in human thought to discriminate between Christ Jesus and those whom he named his brethren, and with a factitious display of reverence to exalt him by degrading the race. But Jesus' idea was to lift the race up to him. "And I, if I be lifted up from the earth, will draw all men unto me." Now, Christ Jesus can be lifted up nowhere save in human consciousness, by lifting up our conception of him and by understanding and appreciating more fully his real nature and being; but to know the real nature and being of Christ Jesus is to know it for all men; it is to lift or draw all men up to the same plane, it is to know our true selfhood as like him; then, "we shall be like him, for we shall see him as he is."

Bishop Liddon, speaking of the use of the expression "Son of man," says: "As applied to himself by Jesus, it doubtless expresses a real humanity, a perfect and penetrating community of nature and feeling with the lot of human kind. . . . He is the archetypal man, in whose presence distinctions of race, intervals of ages, types of civilization, degrees of mental culture are as nothing."

Perhaps if we stopped to consider the Messianic idea as it developed in the prophetic mind of the Old Testament writers, we would be better able to understand what Christ Jesus declared the Messiah to be and why he recognized himself as fulfilling all the Messianic conditions; and, while we do not feel competent to conduct original studies along this line, we may gain much illumination from the labors of others. The Messianic idea in its richest and most complete development appears in Isaiah, particularly in the last chapters of this book, which are thought by many to have been written by a later prophet. Here the idea has developed out of the earlier thought of a great earthly ruler or potentate and the splendors of an earthly, Israelitish empire that should rule the rest of the world, but the idea becomes that of a suffering "servant of the Lord," in

whom meekness is a conspicuous characteristic; as, for example, "A bruised reed shall he not break, and the smoking flax shall he not quench."

Always in close association with the Messianic idea is the Messianic kingdom, or "kingdom of God" inhabited by the Messianic man, the condition of this habitancy being righteousness; the idea of righteousness being the ruling thought and indispensable condition to citizenship in this kingdom. The Messiah or servant of God was more than an individual, it was Israel,—not as an aggregation of individual Israelites, but Israel as a unity, that is, spiritual Israel. This ideal concept was never without its concrete manifestation in righteous Israelites, such as the prophets, martyrs, etc., but it was not identical with actual Israel and was not to be attained by any idealization of actual Israel. "This conception, abstracted from the individuals in Israel, who were not true to it, is personified and treated by the prophet as a Being, a true divine creation. This is the servant Israel, always existing within the mass of individuals in Israel, a hidden man of the heart in Israel all through its history" (Old Testament Prophecy, by Dr. A. B. Davidson).

It is interesting to note how completely the idea of an individual ruler or head disappears from the Messianic concept in the perfect democracy of the Messianic kingdom. Thus, Dr. Davidson writes (*Ibid.*): "Such a head nowhere appears. The people alone are the subject in all the pictures of the final condition of restored Israel. The servant has disappeared. The people are servants of the Lord, and taught of God. Now, this is certainly remarkable, if the servant be an individual leader. But if he be an ideal Being, the hidden Israel in Israel, the divine creation within the people, who, in virtue of his being a combination, if I may say so, of divine forces, leavens Israel till it becomes that which he is, the servant of the Lord, it is natural."

In this general connection a quotation from Beyschlag's "New Testament Theology" may not be uninteresting, thus: "The heavenly originals of what appeared on earth were realities to the Scripture writers, just as Plato's ideas were to him. The originals in heaven are more and not less real than the phenomena of earth. For all that, it is evident that this existence in God is an existence different from that in the world, that it remains in comparison with

the historical realization a sort of ideal existence." We subjoin a quotation from Sir Wm. Ramsay's "Cities of St. Paul," viz.: "I should, in the first place, ask you to glance at the philosophy of history, as Paul declares it. To him the philosophy of history was the history of religion, for in his view there is nothing real except God, things are permanent and firm only as they partake of the Divine. All else is evanescent, mere illusion and error and uncertainty."

This divine being, or Israel in the midst of phenomenal or material Israel, is to the prophetic mind the only true or real Israel, an indestructible being having divine attributes, which does not belong to the Israel of any particular period, but is permanent. It is the real man in Israel, the servant of the Lord, the Messiah. It is God manifest in Israel through man. Indeed, the Bible seems to be not more a revelation of God than of man, unless the idea be that God is revealed by revealing man. To this divine man in Israel the prophets apply all the passages of Old Testament prophecy which are subsequently taken up and applied to Christ Jesus by the writers of the New Testament. When, therefore, Christ Jesus asked the question, Whom do men say that I "man" or "the man" am? it would seem legitimate to suppose that he was referring to this ideal being or Messianic man of Old Testament prophecy.

This ideal being or generic man is not an aggregate of spiritual units, but a complete unity, the unity of Principle, and includes in its perfect unity or oneness all the individuals of righteous Israel. To the more modern and western mind, with its habit of reasoning out things, it suggests the archetypal man of Greek philosophy, after its transfiguration under the influence of Hebrew thought into the Logos doctrine of the Gospel of John. But we should be careful to distinguish between archetypal man and the abstraction sometimes referred to as ideal man, meaning by it nothing more than a Greek or pagan standard of excellence which may be attained by proper physical, mental, moral, and possibly spiritual, culture. For, in this distinction we have presented in strongest contrast the wide divergence between the Greek and the Hebrew tendency of thought. The Greek mind sought to idealize the material; the Hebrew mind, on the contrary, actualized the spiritual. To the inspired Hebrew thought the spiritual alone was the

real, was the true succession, was in the line of prophetic development, while the fleshly was ever the spurious which was to be circumcised, cut off and cast away. The same two tendencies of thought exist today, and mark the clearly defined difference between Christian Science and other forms of so-called mental healing and every form of false theology which claims to work out spiritual results through the operations of the human will, mental suggestion, etc.

Archetypal man is a pure spiritual entity existing in the Mind which is Spirit or God, wholly independent of any physical manifestation of man, and may be thought of as identical with the Logos man of the Fourth Gospel. If we knew what the people of Jesus' time understood the Logos man to be, we should probably know what the writer of the Fourth Gospel meant when he referred to Christ as the Logos or Word. The concept of man as the Logos or Word of God, that is, the expression of God, found its most complete development, to the very moment when it became a Christian concept, in the Alexandrian-Jewish school of philosophy. In the thought of this school the archetypal man of Greek philosophy became the man created in the image and likeness of God, as recorded in the first chapter of Genesis.

This doctrine of the Logos, or man in the image and likeness of Spirit, is the most conspicuous instance of a complete fusion of Hebrew and Greek thought. The man who did most to develop it along lines that made it acceptable to Christian thought was an Alexandrian Jew, Philo, born about the year 20 B.C.; his greatest literary activity was approximately the year 38 of our era. He was therefore contemporary with Jesus, but there is nothing to indicate that he ever heard of him or of his teaching. He was highly educated, belonged to an influential family, was a thoroughly orthodox Jew, and devoutly believed that whatever of truth there was in Greek philosophy was suggested to Plato and others by the writings of Moses. He was not so much a philosopher as he was an expounder or interpreter of the books of Moses, to which he attempted to give expression in the current language and enlightened thought of his time. According to Drummond's "Philo," "he [Philo] became a model for the early Christian theologians, and especially for those of Alexandria. His general method of exegesis, many of its details, the de-

termining principles of his religious philosophy, passed into the Christian church . . . A careful study of his works fills with light the mental atmosphere in which the first Christian thinkers lived, and enables us to enter with much clearer insight into the position which they occupied."

If we remember that Philo's contemporary, Paul, was likewise born and reared in a city dominated by Greek thought and noted for its schools, and yet could make the proud boast "that after the most straitest sect of our religion I lived a Pharisee," we can well imagine that prior to Paul's conversion he and Philo were not essentially different either in education or in the natural trend of their thoughts. The doctrine of man as contained in the doctrine of the Logos is the central and determining factor in Philo's system of Scriptural exegesis and religious philosophy. A few extracts from his writings will suffice the simple purposes of this article. Thus, speaking of the account of creation contained in the first chapter of Genesis, he says (Bohn's Works of Philo-Judæus):—

"Does he [Moses] not here manifestly set before us incorporeal ideas perceptible only by the intellect, which have been appointed to be as seals of the perfected works, perceptible by the outward senses. For before the earth was green, he says that this same thing, verdure, existed in the nature of things, and before the grass sprang up in the field, there was grass though it was not visible [to the senses].

"'After this,' Moses says that 'God made man, having taken clay from the earth, and he breathed into his face the breath of life.' And by this expression he shows most clearly that there is a vast difference between man as generated now, and the first man who was made according to the image of God. For man as formed now is perceptible to the external senses, partaking of qualities, consisting of body and soul, man or woman, by nature mortal. But man, made according to the image of God, was an idea, or a genus, or a seal, perceptible only by the intellect, incorporeal, neither male nor female, imperishable by nature."

The mind of the earthly man, or earthly mind, Philo describes as being mortal and incapable of any true knowledge; the spiritual mind which God is represented as breathing into it is alone capable of knowing the truth

and has genuine life. This mind is the only reality and hope of immortality in man. "Accordingly," says Philo, "when you hear the name Adam, you must think that he is an earthly and perishable being." To the archetypal man, the heavenly image or Logos, Philo applies the various titles ascribed to Jesus the Christ by the writers of the New Testament. Thus, he is the only begotten Son of God; the prophet of the most High; the man whose name is the dayspring; the giver of the divine light; Melchisedec, the high priest; the mediator; the wisdom of God and the power of God; the firstborn of God. These expressions were not inventions of Philo, he employed them because they gave apt expression to the current thought of the period for which he was writing, and they were applied to the "Son of man" by the writers of the New Testament because they had become sufficiently popularized to convey a definite meaning to the mind of the masses for whom they were writing.

It should be evident to all that when Jesus referred to himself as "Son of man," or "man," he was not referring to the earthly man Jesus; for, while Jesus was yet on the earth, he referred to "the Son of man which is in heaven." Now, is not the man who is in heaven the heavenly man? Commenting on this Scripture, Beyschlag says: "Jesus thinks of himself directly as the Son of man come down from heaven, and living and moving in heaven. This should remove all doubt from an impartial reader that the preexistence of the Johannine Christ was his preexistence as the Son of man. . . . That the ideal man existed from eternity in God, is the truth which he grasped, and to which he gave concrete intellectual form." To whom else, then, could he have referred but to archetypal man, the man whom he calls "the only begotten Son of God," the Logos man of the Fourth Gospel, "the only begotten Son, which is in the bosom of the Father"? And is not every man who is "born of the Spirit" created by God in His image and likeness, and would not the expression "only begotten Son of God" have to be broad enough to include all that are thus "born of the Spirit"?

Our Lord's peculiar form of expression, "Before Abraham was, I am," shows that it refers to a man without tenses, who was not subject to the limitations of time but always existed in the eternal now. This would be

necessarily true of man made in the image and likeness of Spirit, God. Is not this the "Son of man" whom Jesus announced as the Messiah? Is not this the man whom John calls the Logos? The Logos, as we have seen, did not mean an individual man, but a genus which includes all men in the image and likeness of God and sums up in itself the entire intelligible universe, all the ideas of God. In this way only can we think of God and man and the universe as being one and yet different, and escape the vice of pantheism.

For this reason, Jesus could say both "I and the Father are one" and "The Father is greater than I"—greater as Mind is greater than any and all of its ideas. For this reason, he could pray for his disciples, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: . . . that they may be made perfect in one." Hence the statement in "Science and Health with Key to the Scriptures" (p. 465), "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe." For this reason, and because he was not referring to physical man, Jesus could say without blaspheming, "But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." He attached no more reality to a physical manifestation of man and the laws that were supposed to govern it, than he did to other physical phenomena and their supposed laws, which he knew to be unreal and utterly disregarded.

There is one statement attributed to Jesus in the Fourth Gospel which makes it impossible that God, Spirit, should be the author of fleshly man or any physical thing. It is this: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In other words, the basic law is announced as unqualifiedly true and of universal application, that like begets like. If the statement is true, it is utterly impossible to trace the origin of physical man or a physical universe to God, it matters not by how many removes. If that statement be true, Spirit never created matter, never created a fleshly man or any physical thing; because that which is born of Spirit, which has its source or origin in Spirit, is spiritual.

Jesus here presents the antithesis between the spiritual

and the material as strongly as possible—he could not have used a stronger word to express ultimate origin than the word "born;" he carries the antithesis back to primal causation, shows that the beginnings or first causes of the two are as antithetical in their natures as in any of their subsequent manifestations, and in substance declares that whatever be the origin of fleshly or material things, they did not proceed from God, who is Spirit and who is the source of spiritual things only. If, in the light of this statement of the Master, we recall what Sir Wm. Ramsay announces as "the first Pauline principle," viz., "The divine alone is real: all else is error," we shall better appreciate the full significance of Paul's meaning when he says: "They which are the children of the flesh, these are not the children of God." And also of John's meaning, when he refers to those who are to be accounted the sons of God, as "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." They are not children or sons of God because, according to Paul, all physical phenomena, including the phenomenon called physical man, are error. Paul's logical mind could not have stopped short of this inevitable conclusion from his Master's teaching.

Jesus came to reveal his Father as our Father, and he accomplished this largely by revealing man to mankind. "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." Philip was familiar with the physical manifestation called Jesus, but he had not seen the Christ or real man. If he had seen the "Son of man," the real man, the image and likeness of the Father, he could have been said to have seen the Father. From this it appears that it is no less disastrous to entertain incorrect ideas of man than of God, since we can know God only through our knowledge of man as His image and likeness. Jesus said, "No man cometh unto the Father, but by me;" and he indicated that the only way is to know who the Son of man is.

But we can really know only that of which we can become truly conscious, and we can become truly conscious of nothing but our own reality. We can rise to a higher consciousness of life through a process of knowing, pro-

vided our reality, when known, will supply us with a higher sense of life; but as a fountain cannot rise above its source, no more can we reach beyond our reality. We are told, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." If we can know God, it must be because His reality is our reality and we know Him by knowing His man; for, being made in His image and likeness, right consciousness is simply an expression of His reality which is also our reality; so that we know Him only as we know man in Christ, that is, perfect man. Hence Mrs. Eddy's thought-awakening statement, that "the Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259).

[Written for the *Journal*]

FOLLOW THOU ME

MARY HICKS VAN DER BURGH

SOME other, Lord, for I am slow of speech;
Another's thought my brother's need must reach.
Perchance he would not heed me; would not rise
Were mine the hand that pointed to the skies.

And then a voice, most still and sweet and low,
"I called for thee. What if thy speech be slow?
Had I not known thou couldst do this for me,
I had not asked thee. Lo, I go with thee."

But, Lord, so many have the larger gift
And fleeter foot to run the race; more swift
To find and bring thee thine again,
To grapple with the world's sore need and pain.

"Nothing by any means shall hurt thee, child,
For I command the waves of error wild;
So, if they threaten, what is that to thee?
Let not thy heart be troubled. Follow me."

FOLLOWING JESUS THE CHRIST

JOHN K. ALLEN

CHRISTIAN SCIENCE is a most significant name for a body of religious teaching. No mental jugglery is possible with the word "science." Its meaning cannot be so twisted or tortured as to permit credence being given to variant doctrines or mere beliefs. Science means the comprehension or understanding of ascertained truth; hence Christian Science means in its absolute sense the comprehension or understanding of ascertained truth pertaining to Christ.

Comprehension and understanding are the results of mental processes, and are capable of degrees. It is not necessary, therefore, that a person shall have an absolutely complete comprehension or understanding of Christ before calling himself a Christian Scientist. The moment a raw recruit enlists in the army and swears loyalty to his country, he becomes a soldier, even though his movements earn him membership for a time in the awkward squad. The moment a person, weary and sick of finding pain and pleasure through material sense, turns to Christian Science and seeks the way of emergence from sense to Soul, he becomes a Christian Scientist in this sense. His growth from that point will be commensurate with his sincerity and earnestness, with his loyalty and obedience to its teachings.

The enlistment as a Christian Scientist means the acknowledgment of "one supreme and infinite God" and of "His Son, one Christ." The tenets of Christian Science, as given on page 497 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, make this very clear. These tenets are also perfectly plain in requiring Christian Scientists to take "the inspired Word of the Bible as [their] sufficient guide to eternal Life." To acknowledge God and His Son Christ is to recognize them as facts and truths, the knowledge of which must bind us to a loyal and obedient attempt to become and to remain in harmony with them. The Bible teaches us that he who bore the personal name of Jesus of Nazareth was the highest human manifestation of the Messiah or Christ, the divine ideal of God who was through Jesus made comprehensible and understandable to mankind; and to the extent which men, through following the teachings of Jesus,

become Christlike, they are saved from all that is unlike Christ, including all forms of sin, sickness, and death.

These are undoubtedly the teachings of the Bible as they should be understood and accepted by Christian Scientists. There are, perhaps, some beginners in Christian Science who are not able to accept them in their fulness, but who would be glad if they could unreservedly do so. There may be those who accept Christian Science as a religion, but who cannot at once accept or believe in God's power to heal. There are others who may accept the healing of sin and sickness through the ministrations of Christian Science, but do not recognize in it an authoritative religious teaching. Again, there may be those who freely admit that Christian Science cures minor manifestations of sickness, but think it useless in serious cases. These various shades of opinion may be honestly held, and those who voice them in most cases present an open mind to an attempt to remove them by substituting an improved understanding.

If we acknowledge God and His Son to be all powerful, ever present, and possessed of all knowledge, we must admit that we cannot become fully in harmony with Deity and the divine ideal unless we follow implicitly and fully the teachings of Jesus, "the most scientific man that ever trod the globe" (*Science and Health*, p. 313). Jesus' constant admonition to those attracted by his teaching was, "Follow me." It was thus, at the beginning of his ministry, that he called Simon Peter and his brother Andrew from the humble walk of fisherfolk to a lifetime of faithful service. With the same brief command he tested those enthusiastic believers who wanted to accept him and cling to materialism also, and added, "Let the dead bury their dead." The profitless beliefs in the lifeless forms of materialism could not be reconciled with a sincere following after Christ, spiritual Truth.

Matthew was called from the mean pursuit of gathering taxes from an oppressed people for the use of an alien government by the same forceful words, "Follow me." To the halting disciples who, it is true, had followed the Master far, but had not yet reached the knowledge of life as spiritual and not in the body, he repeated the admonition, already familiar to them, "If any man will come after me, let him deny himself [his material sense of personality], and take up his cross, and follow me." To the rich young

man who had followed the ethical teachings of a ritualistic religion from his youth up, and who, being responsive to the impulses of a noble mind, was anxious to secure for himself eternal life, Jesus said: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

Christian Scientists are taught by their Leader the absolute necessity of following Christ Jesus. She says, for instance, "We should follow our divine Exemplar, and seek the destruction of all evil works, error and disease included" (*Science and Health*, p. 5). Does Mrs. Eddy in this passage instruct us correctly as to what it means to follow Christ? Let us see what the writers of the New Testament say respecting the injunction which Jesus the Christ laid upon his followers. Luke says: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." Luke also says that Jesus instructed the seventy, "Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

It is also very significant of the importance which Jesus attached to this healing work, that Mark should write that the last words spoken to the eleven disciples before their Master's ascension were these: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." According to the "Popular and Critical Bible Encyclopedia" this phrase "lay hands on the sick" was employed as "a symbol of skill, strength, and efficacy," and not "that the laying on of hands gave of itself divine powers."

The command of Jesus, therefore, to those who acknowledge and accept him,—to those Christian Scientists who are striving to realize that Mind to be in them "which was also in Christ Jesus"—is twofold in its character. Like the disciples, they are "to preach the kingdom of God, and to heal the sick;" or, as Mrs. Eddy interprets Jesus' command, they are to "seek the destruction of all evil works, error and disease included."

How far shall we follow Jesus the Christ in this work? How can he who believes that Christian Science is a good religion, but that it is unlike Christ to attempt to heal the sick, justify himself in this belief when it is examined in the light of the words and works of Jesus himself? How can he who believes Christian Science heals but is not a sound religion, satisfy himself with the parallel between Jesus' teachings and what Christian Science enjoins upon its adherents? How can he who believes that Christian Science will heal minor illnesses, but cannot be relied upon in cases of severe disease, harmonize that belief with the injunction which Jesus laid upon his followers, and the subsequent restoration of Tabitha from death through Peter's understanding of that injunction?

Christian Scientists accept Jesus as the greatest ethical teacher the world has ever known, and in matters of morals they hold that all should yield implicit obedience to his command, "Follow me." But how can we follow Jesus when he teaches us to love our neighbor as ourselves, and not follow him as when he healed Peter's mother-in-law of a fever? How can we follow Christ Jesus when he counsels mercy, and not follow him as when he broke the bonds which held the bent and deformed woman? How can we follow him when he preaches honesty, and not follow him as when he healed the dumb demoniac? Or, again, how can we differentiate in the degrees of healing, and follow him in healing the centurion's servant of palsy and refuse to follow as when he healed the ten men of the so-called incurable disease of leprosy? How can we consistently follow him when he heals the man afflicted with dropsy, and turn helplessly away from the funeral bier, when Jesus compassionately restored the only son of a widow to life? How can we follow Jesus when he heals the impotent man by the side of the pool of Bethesda, the well-spring of mercy, and not stand with him at the grave of Lazarus?

If Christian Science is examined as one would investigate any other science, it will be found to be a consistent and inclusive attempt to "reinstate primitive Christianity and its lost element of healing" (Manual, p. 17), and never for a moment should those who profess to be Christian Scientists admit that there is any limitation in God's power to heal and bless.

“MY NAME IS LEGION: FOR WE ARE MANY”

J. M. TUTT, M.D.

IT is recorded in the fifth chapter of Mark's Gospel that Jesus on one occasion approached a man possessed of “an unclean spirit.” And the man, perceiving Jesus afar off, ran and worshiped him. Mrs. Eddy tells us that Jesus saw clearly “the perfect man, who appeared to him where sinning mortal man appears to mortals” (*Science and Health*, p. 476), and he said: “Come out of the man, thou unclean spirit.” Then he asked him, “What is thy name?” And the reply was: “My name is Legion: for we are many.”

The writer was reared in a theological atmosphere and was taught the approved statements respecting a perfect creator of an imperfect creation—of God and fallen man. He was taught that the offspring of this man possessed a three-in-one identity: a mind, a material body, and a soul. This creature was conceived materially by man, mentally by man, and spiritually by God. He was then born, grew materially to maturity, thence to decay and death. From birth this man also grew mentally to maturity and thence to decay; but the soul of this remarkable orthodox creation supposedly did not increase in size or importance, and while at all times the soul was responsible for its future state, after death should overtake the material body, no way was provided whereby the soul could assume the responsibility and become active in its behalf, for God the All-wise, knowing aforetime the outcome of the struggle of the soul to save itself from the paradoxical end of “everlasting destruction,” had also foreordained the fate that should overtake the spiritual part of man at the death of the body. The sentence of death upon the body, the prejudging of the soul, and the unaccountable disappearance of the mind at death—such was the foreordination of this copartnership creation of God and man.

Asked to accept this theory, the writer invariably put the question: “But what of the mind? You account for the soul and the body of man, by saving or damning the one and utterly destroying the other; but whence goes the mind of man?” After leaving college, where these questions were never answered, the writer entered upon the study

of medicine. What little reverence for God this creedal teaching had left to him, was surely destroyed when the study of medicine had progressed a few months. Soon he learned that, no matter how deeply he searched for this elusive mind, supposedly resident in the body, no reliable trace of it could be found. He did find that the new-born infant was possessed of little if any mind, and little by little was brought out the fact that this creation became possessed of mind only by means of education. Thus an answer was partially arrived at to the question that theology had so signally failed to answer. This vaunted mind of man was but an accretion of education after all. While this could not be said to be satisfactory, still it at least accounted for the disappearance of the mind when dust returned to its own.

The writer thus entered upon the work of healing the sick with a skepticism resulting largely from the inability to locate or in any logical way account for the soul of man, but he did accept the belief, blind and unreasoning, of God, of heaven, and of hell. Entering thus upon his profession, he treated the sick in the usual accepted manner, approaching all patients from the view-point of a separate identity, consisting of a body, a mind, and probably a soul, which latter was of no interest to him as a physician. The sick mortal he attempted to treat upon the basis of a sick body or sick mind, separately diseased or correlatively. Both the body and the mind were subject to any one or any number of ills, which, although classified in a sort of way, were often so obscured by symptoms as to be indeterminate. For each disease and class of diseases there was a remedy or class of remedies. These many remedies for many diseases affecting the bodies and the minds of many men, were administered in many combinations to meet many symptoms, or to remove specifically the many ills to which the mortal flesh and mind were liable; and above all this multiplicity of details in the attempt to restore the unfortunate, stood the discouraging chance of error in diagnosing the case and in selecting the remedy, as well as the frequent refusal of the body or the mind to respond to treatment.

Striving thus to heal the sick, struggling with the multitude of problems involved in this theory of the multiplication of minds and medicine (whether drugs, diet, or

hygiene), and the subdivision of intelligence, the writer was gradually forced to a recognition of the futility of the effort to restore health by material means, and to the acknowledgment of his utter inability to heal the sick. In his work one thing was forcefully impressed upon him; namely, that, in spite of his best endeavors, certain of his patients he lost, while others recovered. Thus he came to know in his own heart his helplessness in the face of disease.

Then came Christian Science, and after he experienced its healing,—felt the truth applied to error, and knew the Christ-cure in his own case,—he applied himself to the study of this Science. Earnest search led directly to the solution of all these problems, theological and medical. In place of the false statement: "My name is Legion: for we are many," came the scientific statement: "Hear, O Israel; The Lord our God is one Lord." Not a legion of minds, but one Mind,—intelligence indivisible. Not a legion of diseases, but one disease,—the fiction, the illusion, the lie that man, God's own image and likeness, could be less than perfect; the lie about health, man's natural state. Not a legion of remedies and systems of treatment, but one curative agent, the truth about "perfect God and perfect man" (Science and Health, p. 259); the truth which, applied to any phase of error, casts out, annuls, repudiates the lie.

Applying this truth to the erroneous medical theories and to the equally erroneous theological dogmas, the writer experienced the joy of demonstration, as singly and by groups the "legion" of errors answered to the Christ command, "Come out of the man." In the incident referred to, when the legion had come out of the man they entered into swine, which all ran violently down a steep place into the sea and were choked. Thus the false beliefs of many men of many minds, of many bodies, of many souls, and all the host of errors, leave the consciousness, going out as only lies can be destroyed. Being wholly false, they have no identity, no author, no origin, no one and no thing to father them; and they are choked in the sea of non-existence.

We read further that when the man had been healed, he was found "sitting, and clothed, and in his right mind." When the Christ came, the unclean spirit was cast out; the

man was no longer naked, but found himself clothed and mentally sound. The taking away of the false did not deprive him of anything, nor did he suffer loss of mind, body, or soul; but to him came the realization of man as the image and likeness of God, the only Mind,—hence “his right mind,”—the Mind of man. But when in his gratitude he who had been delivered of the “legion” besought Jesus that he might go with him, Jesus said to him: “Go home to thy friends, and tell them how great things the Lord hath done for thee and hath had compassion on thee.”

The writer trusts that he has conveyed to his readers somewhat of the great things the Lord has done for him. Christ, through Christian Science, has cast out of him a “legion” of falsities. There remains much to be done, for, like Paul, he is led to say: “I count not myself to have apprehended;” but from the depths of a grateful heart arise thanks to God for the cleansing of one who was “possessed of an unclean spirit,” whose ways were not God’s ways, but who is now trying to follow Him in the Christ way.

[Written for the *Journal*]

SUBSTANCE

JOHN RANDALL DUNN

THOU everlasting rock! Unchanging, firm,
That standest midst the storm and tide of years!
Unmoved by shifting sands of theories,
Unaltered by men’s concepts or men’s fears!

O Thou eternal substance! Thou who art
The same today, forever—endless life,
Grant us to know that Mind immutable
Which naught beholds of discord, pain, or strife.

Grant us, O Lord, to know the real, the true;
To seek that glorious sonship of the free
Where, closed to dreams of changing joy and woe,
Our wakened eyes behold the light—and Thee!

A PROPHECY OF CHRISTIAN SCIENCE

VIKTOR LARSON

IT is interesting to acquaint ourselves with the life and thought of those ancient worthies who, as our Leader says, "caught glorious glimpses of the Messiah, or Christ" (Science and Health, p. 333), and among these none perhaps is more deserving of recognition and honor as a prophet than the great Swedish thinker, Kristoffer Jacob Bostrom, who was born in 1797, became teacher to the sons of King Oscar I., a professor at Upsala, 1840-1864, and who died in 1866, the year that Mrs. Eddy discovered Christian Science.

This man is regarded in Sweden as the most independent thinker who has appeared in that country. Of his philosophy, which he called rational idealism, one of his students, Professor Wikner, says: "Bostrom, in regard to his philosophy, may be compared to Plato and Leibnitz. With both he places himself at the point of view of idealism, and assumes that the absolute world is a totality of spiritual realities, which are included in each other so that they form a system, and with Leibnitz he shows that all these must be perceiving and individual beings."

Bostrom had a strong aversion against materialism. Upon being informed by one of his students that some younger philosophers in Germany were trying to conciliate idealism and materialism, he said he expected to hear soon that they would try to conciliate God and Satan. Some great thinkers have never been very sure about the truth of their own philosophy. With them the little word "perhaps" is in great favor. They have found it necessary to change their views from time to time. They have said with Emerson, "I wish to say what I feel and think today, with the proviso that tomorrow perhaps I shall contradict it all." Not so with Bostrom. From first to last he was firmly convinced that he had found the truth. In Sweden Bostrom's teaching has been a barrier against materialism and pessimism, and it has helped to correct some errors of the old theology. For instance, Bostrom rejected the old interpretation (*satisfactio vicaria*) of the doctrine of atonement, and gave an interpretation in accord with his philosophy. This view has since been developed and vigor-

ously propagated by the eminent preacher Waldenstrom and is now accepted by a considerable number of Swedish Christians. Among all philosophers Bostrom approaches closest to Christian Science, since he regarded man as an idea in God. But he appears to have had no notion whatever that this thought might be used as a means of physical healing. Like all other philosophers, he confines himself to mere theory.

Philosophy, since the time of Socrates, has ever been theoretical. It has not attempted to give any very evident proofs of its usefulness and therefore its study has been neglected except by a few. Philosophy has not cared for the people, and the people in turn have not cared for philosophy. Religion, on the other hand, as defined and demonstrated by Christ Jesus and his apostles, and now again in Christian Science, holds out the promise of present deliverance from all discordant conditions. To all alike, it offers salvation for mind and body. While philosophy for the most part is theoretical, religion is practical, and it therefore meets with a readier acceptance. Between philosophy as taught by Bostrom and religion as Mrs. Eddy understands it, there is certainly a vast difference, but there is no opposition. They both testify to the eternal harmony of God's creation. The following extracts from the writings of Bostrom and his students show this harmony of thought:—

Bostrom says: "Life is self-conscious, and self-consciousness is life. . . . God is the absolute life. . . . The infinite mind (*fornuft*) is God, and God is mind. . . . God has His work finished from eternity. . . . Evil does not touch God and is not found in His world. . . . The truly Christian is the same as the truly reasonable, which it also was to Christ himself. . . . Man's reason is his consciousness of God and of His substance. . . . Eternal damnation for any being is to the thinker an absurdity, because the notions eternal and unblest cannot be united on the same subject. Only the divine and good can be eternal; evil, on the contrary, is necessarily only temporal, changing, and perishable. . . . Reason gives us an idea of something eternal, but not of anything evil; our sensuous experience gives us a notion of something evil, but not of anything eternal. . . . People imagine that the devil not only can make evil his aim, but also that he is perfectly hardened in evil; but of him we know also that he is only

a fantastic personification of moral evil, elevated to something independently or absolutely being, and consequently to something absurd and impossible."

Nyblæus says: "If man's power of perception could be raised to full equality with that of Divinity, reality would not appear as sensuous, as outward or distant, not as being in space, not as material or corporeal, but as purely mental and spiritual or homogeneous with consciousness. . . . Things are not brought forth by man. They are in their essence given without his doing and are as independent as man himself, but their sensuous form and appearance depend on his imperfect way of perceiving them. . . . Christianity is religion, such as it appeared in Christ and appears in those in whom lives and works the essential of the spirit that lived in Christ."

Wikner says: "Every man stands before God as a being finished and perfect from all eternity. . . . I also have a place in this harmony of just and perfect beings, who, through the Christ, are taken up and maintained in the life of God. There is also my true self, there and nowhere else. . . . Through faith, whose nature it is to grasp with certitude the eternal things and acknowledge their full reality, I can say: This self, this perfect holy being, is I. Faith sees perfection, not as something you must wait for, but as something present, immediately at hand. The purpose of faith is not to look at the shortcomings of this temporal life. The design of faith seems to be so to unite the believer with God that he may see everything under the form it has when it is included in God's eternal life, and see himself also under that form. . . . In the measure you believe that which is the best and truest thing you ever can do, in that measure things eternal come so near that the distance between your temporal self and your eternal self in your Father's heaven, becomes imperceptible to you; not even the dark future comes between any longer. . . . Life eternal, your Father's heavenly kingdom and hence even yourself as a member of that kingdom, is something perfectly real, that lacks nothing of its reality and therefore does not lack reality in the sense that something future always does before it has completely happened. . . . I must live myself into His life, so that I may see with His eye. In all those respects, where this is not accomplished, I am like a sleeper and a dreamer. . . . I would rather see

that all those who accept Thee as their Saviour, could also accept each other as brothers."

In a letter written in January, 1866, Wikner says of Bostrom: "I am glad to be able to say that since we parted I have been granted some glances into the depth of his loving soul. Transporting views have been opened to my eye. Whether it shall be given me to interpret to mankind what I have beheld I know not. As yet I have not had time to form the impression into a clearly defined image, but I believe I have a material out of which by and by a creation may arise. If, on the contrary, this creation shall not take shape through me, no matter: I am sure that the creative genius cannot be far away, for I see that humanity awaits him. And blessed is the one to whom it is given to step forth before men and testify with the demonstration of spirit and power that Christ alone is the full truth, and teach them finally to distinguish between Christ himself and the many portraits, more or less successful, which have been delineated of him."

Is not this a prophecy of Christian Science? and is it not fulfilled in the coming of our Leader, Mrs. Eddy?

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittmore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

“ONE THING THOU LACKEST”

SILAS COBB, L.L.B.

TWO friends had met and were talking with each other, To one the day seemed gloomy and the air uninviting; the melody of the birds brought him no music. To the other the bird songs were enchanting, the flowers were a delight, and the little brook made sweet melody as it ran by the garden. For him all nature breathed peacefully and life was abloom with joy and sweetness.

Said the latter, “Then, if the doctor can do nothing more for you, why don’t you try Christian Science?”

“I have tried it. I took a week’s treatment, and it did me no good. I see nothing in it,” was the reply.

“Have you tried material remedies long?”

“Yes; I think I tried every remedy along that line that came to my attention.”

“I suppose you tried the ‘old school’ first?”

“Yes; I was doctored by that school for six years, and during that time had ten physicians. So I know they can’t help me.”

“And the other schools I presume you gave only a slight show?”

“No. I tried one for four years and had as many different physicians. Another I tried for two years, and another for one year. And now, since neither your remedy nor anything else has helped me, I don’t see what there is left for me.”

“Now, really, do you think this is fair—to try my remedy, as you call it, only a few days, when you have been saturated with drugs for years?”

“Well, I don’t understand Christian Science, anyway.”

“Did you understand medicine during all these years that you took it?”

“Well—no.”

“Did you understand why one medicine would have a different effect on you from what another one would, or did you even know what the ingredients of the medicines were that you were taking?”

“No, not as a rule; but I suppose one medicine would affect me one way and another a different way because they had different ingredients in them.”

"Then why does a medicine affect a person one way today, tomorrow in a different way, and the third day have no effect at all? Or why does a certain medicine apparently give one person relief, and another person who has the same disease no relief?"

"I do not know. What do you think about it?"

"Well, I think it is because of the different mental states of the same person at different times, or of different persons from each other, showing that the cure, or whatever effect comes, must come through the mind. You say that you have always been taught that the medicines you took were God's remedies; then why is it that one of these medicines seems to help a person, but if given as a poison to rats it kills them?"

"I do not know, unless because of the size of the dose."

"But if a little of a thing does some good, more of it ought to do more good; that is, if it be of God. Moreover, there is no record that God or Christ Jesus made use of any material remedy to cure disease; but it is recorded that King Asa 'slept with his fathers,' after trying drugs to heal him; which would seem to indicate that it was wrong."

"Will you please tell me why every person cannot be healed in Christian Science?"

"They can. But for quick healing the patient's mentality must be ready for it. All who came to Jesus were not instantaneously made whole, because they were not always ready to give up sin or wrong habits. A person must be ready to quit sinning before he can be reformed, ready to give up the bad in consciousness and actions. Some of the error in the human mind must be given up, so as to let in the spiritual truth, before any healing can be had. How can a healing, either of sin or of sickness, be accomplished before the patient is ready to do his part? The patient has a duty to perform, as well as the practitioner; and unless he does it, he may have to wait for the healing. Jesus said to the young man who came and asked him what he should do to inherit eternal life; 'One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.' But the young man refused to do as Jesus bade him, and failed at that time to receive the blessing."

"If one seems to get relief from a material remedy more

quickly than from the spiritual, may it not be because his thoughts incline more to the material?"

"It should not discourage a person who does not obtain immediate results, when he learns that he has not yet done his duty or all he can do. A young man who entered Harvard yesterday, would not think of hanging his head in disappointment because he did not graduate today. He may have four years before him before he can receive his diploma, but he does not pine at the end of each year because he must wait till he knows more, in order to receive this mark of scholarship. What he is working for primarily is an education and not a diploma. So should it be with the patient in Christian Science. He should not be sorrowful because he was not healed on the first day or on the second day of his entry upon the study of this great subject. Possibly he has not enough love to bring him into harmony on the first day, possibly he must cast out some fear, or learn how to give up self, as Naaman had to, or mayhap he must acquire more understanding of God before enough light has dawned in his consciousness to dispel all of the shadows. If one will honestly study the Bible, with the aid of Science and Health, and seek to assimilate and utilize the spiritual truth he apprehends, he will not complain because of lack of healing, either from sickness or from sin. As the apostle Peter said, you must 'add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.'"

"Then, according to this, it is very clear that the patient has something to do."

"Yes," continued the Scientist friend. "What the patient needs to do is to strive to apprehend and apply the truth of the Bible in a practical way, and not primarily to become healed. When he has made the truth his own, he is healed, and can heal others thereafter."

"How can a person's mentality, his condition of thought, affect his healing?" inquired the other.

"In Jesus' parable of the two men praying in the temple, one of them said, 'God, I thank thee, that I am not as other men are.' Was this self-righteousness receptive to the truth? Suppose some such person had a disease that his physician could not heal, and had gone to a Christian

Science practitioner for healing. The practitioner treats him for a while without any apparent resulting gain, and the patient wonders why the healing does not come. More treatments are given, with no result. The patient argues to himself that he has always tried to do right, that he has never cheated anybody out of anything, has observed the Sabbath, gone to church, helped support the preacher, and all through life has forgiven offenses where they were not positively unbearable. He has tried to do what his practitioner told him to do,—has read the Bible and Science and Health, and quit taking all medicine while he is being treated, though his pills and his potions may still be kept, with the thought that if Christian Science does not soon do the work, he may have to resort to them. More help is given by the practitioner, with possibly no result. Then the matter is dropped, and the patient returns to his drugs.

“The publican, on the other hand, enters the office of the same practitioner, with possibly the same so-called incurable disease. He asks if it be possible for God to be merciful to him a sinner. He is even more anxious that God cure his evil ways and reform him of his sins than he is to be healed. He seems troubled because of some wrong he has done or something he has left undone. The practitioner discovers that he has great humility, great readiness to acknowledge and escape from his faults. He has not fasted even once a week, nor given tithes of anything that he possessed; moreover he was heard to say that certain bad habits of being easily offended and becoming angry had brought on physical troubles; but he prayed God to destroy these evil ways. Jesus said of such a one, ‘I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.’ Now, can’t you see how the mentality of a person—the exalting of self, the continuing in bad habits—begets sickness; but when we humbly surrender self and become as little children or as this publican, then we are exalted unto heaven,—all the world is made beautiful, we are joyous, we love everybody, we are beginning to ‘see God’?”

“I think I begin to see now.”

“You remember Jesus once said, ‘Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.’”

"Yes."

"That is, whosoever shall not strive for the truth in Jesus' way, strive for harmony and health, and to overcome sin, by giving up his own way, by becoming obedient to divine Principle as a good child is obedient to a parent, shall in no wise obtain the longed-for blessings. Whosoever shall not abandon evil and receive health in God's way shall not receive it. Whosoever tries to put the new wine of health into the old bottles of materiality shall fail, for the bottles fail and the wine or health is spilled. Said Jesus, 'He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.'"

"Then those who try to obtain health through material means combined with prayer, do not succeed, do they?"

"If they do, it is not through material means, for matter does not heal. If it seems to, the disease either returns sooner or later, or it appears in some other form. I remember a dear brother minister of the gospel, who argued that God heals by material means, since we are told that Isaiah cured Hezekiah with the aid of figs. The fact was that God never ordered His servant to use figs at all, for we read that the word of the Lord came to Isaiah, saying, 'Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee.' Our friend was so accustomed to argue that God uses material means to help in His cures, that he seemed to believe it, although he thereby shut himself out from the healing power of God which he greatly needed, for he had an ugly disease from which he had been suffering for years. So you see that the sinner need not fail to obtain harmony through God's power, provided he is sick of sinning and is ready to turn from it. Jesus once spoke of those bound by chains of dogma and prejudice, and said, 'The publicans and the harlots go into the kingdom of God before you.'"

"But what do you mean by saying that disease is not real?"

"We mean that it is not genuine, or true. Once, when in California, I rode out with some friends, and while driving along I suddenly cried out, 'See what a beautiful lake!' 'Where?' asked one of the party. 'Over there.

Don't you see it?' He smiled, and said that there was no lake there, that it was simply a mirage. Pain or disease may seem very real to false mortal sense, but it is not real to God, or to God's man. If a person is able, with the aid of Christian Science, to give up his belief in the disease, he will discover it to be only an illusion; but we cannot hope or expect thus to apprehend the truth so long as we persist in believing that which is untrue."

[Written for the *Journal*]

"MY PRESENCE SHALL GO WITH THEE"

MARION BENDER

FATHER, I thank Thee for the dawn of light
Which brings the day;
I know that Thou wilt guide my steps aright
And lead the way.
And if perchance I falter on the road,
I clasp Thy hand
And know that Thou wilt lift my seeming load
And understand.

In Love, in Truth, no discord mars the years,
No pain, no death.
Life is not measured by its tithe of tears,
Nor counted breath;
But by good deeds inspired by thoughts divine
The crown is gained,
And from the heights where golden glories shine,
God's peace obtained.

I know His law, unchanging, true, and kind,
Will prove the right;
Will conquer sin, the myth of error bind
With bands of light,
So with a song I work, and watch, and pray,
And I am blest;
His presence will go with me all the way,
And give me rest.

TRUTH, AND THE "AUTHORITIES"

CHARLES H. S. KING

TRUTH is radical, authoritative, absolute. It proceeds from eternal, divine Principle. Truth annihilates error and corrects and reforms human thinking and doing. Because it largely applies to human conduct, it has almost invariably been rejected, when first presented by its prophets, only to be accepted later in some modified form when humanity was able to bear it. Thus his contemporaries crucified Jesus, while their posterity made the cross their symbol. There seems to be a false law in human consciousness which causes men to vilify their prophets and venerate their own conceptions of the past. Jesus apprehended this with keenest disappointment, and administered the most stinging rebuke to the Pharisees and scribes, who identified themselves with Abraham's religion without having its spirit. He said, "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets." The God of Abraham and Moses was "holy," and the children of Israel had been shown how they might be "perfect with the Lord;" but, as Jesus said, they rejected the commandment of God, that they might keep their own tradition, "making the word of God of none effect" through their tradition.

The Master proclaimed, with the authority of spiritual insight and grace, the "word of God," for which human will would always flaunt its substitute. He had an infinitely clearer understanding of the God who is Truth and Love than either Abraham or Moses claimed to have, for he was the prophet Moses had declared would come after him, who should declare the truth in its entirety. And then the human will and pride of the scribes and Pharisees, which was usurping the authority of the word of God of the previous dispensation, was enraged at the superior authority of Jesus, who rebuked it both in word

and deed. His youth was spent in pondering the things of God, and even at the age of twelve the earnest lad was about his Father's business. The Galilean boy was admired and loved, but the mature leader became a menace to the rule of the scribes and Pharisees.

The attitude of sincere love and spiritual understanding which the Master brought to every situation was far removed from the self-righteousness and critical conventionality of his opponents. Their opinions were ready-made, handed-down, professional. His convictions were the result of an inner perception, the outcome of his earnest preparation for a consecrated career. His impetuous aspiration broke through encrusted complacency, and mortal sense rebelled at the jolt. He was therefore pronounced an enemy. But Truth will rebuke error in every age, and the denunciation of material sense by prophet and seer is only the logical outcome of spiritual quickening. Today the world nominally accepts the government of Christ Jesus, but human will rebels as ever against the rule of Truth and Love. According to the Revelator, it has added to "the words of the book" of the new dispensation, and the promised "plagues" are certainly upon us.

The world's philosophies of today, like those of the time of Jesus, pay little regard to the high simplicity and many of the imperative demands of the Master's teachings. Hence the rejection of Christian Science by the "authorities," though it is identified with the word which he preached. Christian Science is no unnatural thing. It came humbly and it grows naturally. It voices law, the law of Truth. Just as the age of Jesus had the prophetess Anna, the devout Simeon, and John the Baptist, so the age in which Christian Science lifts its voice was prepared by the protest of a Luther and the preaching of a Wesley; by Carlyle and Emerson, Browning and Tennyson, Lincoln and Brooks. These men voiced the aspirations of the race which prophesied the dawn of Christian Science. But Truth is yet more radical, it has a broader sweep than the pen of prophet or poet. It cannot compromise with the world's standards. Its history is already written in the words aspiration, struggle, triumph. Christianity is not popular in the world, because it persistently points to the Christ. The Nazarene smote tradition and

ceremony with the sword of Spirit. His theology was, Thou shalt love God supremely; his ethics, Thou shalt love thy neighbor as thyself; his economics, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's; his medicine was divine Mind, for he said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" making sin a condition of disease.

Jesus did not stop at being an idealist; he never idealized the human. He was a practical realist: he effectively proclaimed God, as is evidenced by the immediacy of the results. His days were spent in the joyous atmosphere of Love, and he never idled or recuperated in the level of ordinary pastime and entertainment. His help in every need was the God-mind or Truth to which he ever turned. His at-one-ment with this perfect Mind gave him clear sight to point out the contradictions in human consciousness, and enabled him to overlook or overleap psychology. People were not merely "interesting" to Jesus. He loved them, and that love looked deeper than the psychology of the person,—yes, down into his very heart, and started him on the road to the ideal.

One of Jesus' students defined religion as the loving activity of a pure life. Christian Scientists are endeavoring, with what understanding they have, to follow Christ Jesus' teachings in their simplicity. Here is where they feel called to obey the command "Come out from among them, and be ye separate,"—apart from the world's methods; they regard the acceptance of dogma, the confession of faith, and the repetition of fine phrases as insufficient. It is the loving attitude and activity, the healing consciousness that they are striving for. Jesus certainly was always ready with the healing word, and this was because he always sought first the kingdom of God. In the dramatic scene with Simon and Mary Magdalene, is it not Simon, the conventional, who is *blase* and distant, rather than Jesus, the iconoclast?

The key to every human tragedy and the corner-stone of religion are spiritual understanding and loving-kindness. Without these the mere technicalities and letter of Christian Science are next to valueless. And without sacrifice this understanding and loving-kindness can hardly be attained. Our Leader ever exhorts us to pray im-

portunately for fulness of love, compassion, mercy, and wisdom; and in "Pulpit and Press" (p. 22) she says: "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficient to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists."

Surely, if we strive to follow the spirit of Christ Jesus' teachings, and learn how to love as he loved, the law of mortal mind that history must repeat itself will be broken, for the whole world will become not nominally Christian, but actually and intensely so, and the prophecy will be fulfilled, "They shall all know me, from the least of them unto the greatest," and the everlasting firmament will appear.

[Written for the *Journal*]

"WHITHER GOEST THOU?"

BEN. HAWORTH-BOOTH

To what full purpose of profound intent,
To what far goal of flawless argument
Do I outwing my way?
Ever the beckoning day
Bids me to loftier peaks and points aspire,
To the pure soul's desire.

Behind me is the somber-scowling ocean,
The dark unrest, the void and vain emotion,
The falsity, the fear;
But visions bright appear
When the white sunrise o'er the wakening world
Flings her gay flags unfurled.

Have I not bid the world a swift farewell?
"Farewell, forever!" May the parting knell
Of earthly chimes outknoll,
While sentries of the soul
With fair white fingers point my upward flight
Out of the shuddering night.

Beyond the bourne where Pleiades have placed
Their rainbow crown : above the warrior waist
Of girt Orion : far
Aloft the scimitar
That swift Diana swings across the sky,
On fleeting vans I fly.

Into the morn's pearl-woven mist I speed,
Eternity my measure and my need :
Upon my listening ear
The lark's uplifted prayer
Is borne, a tone of earth's intent desire,
Urging me heavenward, higher :

To what full purpose, and to what far goal?
Who may foresee the pathway of the soul?
Still do my searching eyes
See brighter destinies,
As wisdom, ever widening, doth portend
Oppression's hastening end.

Love is my lamp amid the lonely night,
My hope, my health, my grateful heart's delight,
My purpose and far goal :
The crystal rivers roll
From His white throne, the cleansing waters
sweep,
Washing the lids that weep.

"There shall be no more pain"—shall I forget
My heart was wrung, my wearied eyes were wet?
Nay, I have now forgot,
For memory heeds it not :
His mercy has revealed the healing Christ,
And this mine all sufficed.

And those who look for him from out the night,
Have seen the ascended Saviour, robed in light :
To Love awakening,
Mine eyes have seen my King :
After the mildew and the maze of years
He wipes away my tears.

TESTIMONIES FROM THE FIELD

CHRISTIAN SCIENCE was presented to us when we were in the direst need, physically, mentally, and financially. I had been a very dissatisfied, vacillating, and unreliable individual since boyhood, early acquiring the habit of going to the saloon for enjoyment and stimulus; consequently I fell heir to all the results of such practice, from sin to disease and poverty. My wife had been an invalid for the greater part of fifteen years, having been in the hospital twice. She was operated upon, and the last time she was there the specialist who performed the operation informed me that she had a malignant growth on the liver and that nothing more could be done. She suffered intense agony for nine months, and the only relief she had was from hypodermic injections; and this continued until it required very large quantities of the opiate to affect her.

I now seemed to be in desperation, and I contemplated and fully intended to end her life and my own. But man's extremity was surely God's opportunity in my case, for no sooner had Christian Science been presented to us than I commenced to take courage and think there was possibly a way out. After a week's study and thought, we called a practitioner, and to my great surprise and delight I was able to see my wife rise from her couch of pain, dispense with her medicine, and commence to assert her claim to life as her birthright, until she was completely healed. This destruction of pain by prayer was a revelation to me! It opened up a new avenue of thought, and I was eagerly reading the pages of Mrs. Eddy's book, "Science and Health with Key to the Scriptures" looking for its substance, when a great spiritual uplifting came to me, for I realized that this truth is the "pearl of great price," the truth about God and His creation. I saw that God is Mind, divine Principle, and that this Principle is ever perfect and harmonious, ruling men now; and that it was ruling in my consciousness to a small degree, for my great depression had left me, and with it the desire for drinking, smoking, and chewing.

This was over five years ago, and I find myself searching more diligently this book which holds the key to that other book of Life, the Bible. Although we have had many

trials, God has been our only refuge in every case. Words cannot express our gratitude to every channel through which this truth has come to us, and we realize that the best that we can do is each day to live nearer to the teaching of Christian Science.

Richard O. Shimer, Indianapolis, Ind.

JESUS said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" These words always came to my mind when I was asked to believe in a God who permitted, if He did not actually send, sorrow, sickness, want, and woe to His children; and it is because Christian Science has given to me a God who does none of these things, but who is in very truth infinite, omnipresent good, that I have gratefully accepted this wonderful truth, revealed to this age by Mrs. Eddy. By its help I have been freed from the bondage of an illness which for many years failed to yield to the best medical help obtainable in Australia and England. I was always considered a delicate child, and when I came to England from South Australia, where I was born and brought up, I developed asthma and chest troubles, which kept me a prisoner to the house for a large part of many winters.

In 1897 my knees began to give serious trouble, and three times during the following ten years I was entirely invalided for a year at a time. It was while I was suffering from the third attack that one of my sisters wrote from Johannesburg, South Africa, that she had been meeting a good many Christian Scientists, and that they seemed to her the most consistently Christlike Christians she had ever met. She quoted several passages from Science and Health, and asked me to get and read the book. I promised to do so, but I did not know where to procure it; so it was not till two months later, when I returned in a very weak condition from a nursing home in London, that it was put into my hands by a cousin who had become interested in Christian Science through the healing of a friend from paralysis of eight years' standing.

At first I cordially disliked the style of the writing, and a great deal of it seemed to be contradictory and impossible to understand, but now and then I came across a passage

which arrested my attention, and in spite of the feeling of irritation which frequently made me put down the book, declaring that I would read no more of it, something always impelled me to take it up again and continue its study. After about three weeks I found I was healed of a tiresome complaint for which I had for years taken medicine every day. A little later, a severe bronchial cold was overcome in a few hours; also a catarrhal trouble, from which I had suffered from the time I was sixteen, gradually disappeared.

In May, 1907, I paid my last visit to the specialist who for three years and a half had treated me. He then told me that I must never attempt to take active exercise again; that the most I could hope to do would be to walk a little. By the following July I had, however, realized that Truth is the best physician, and I put myself in the hands of a Christian Science practitioner, with the result that before the end of August I began to take long walks, play tennis, etc., and I have continued to do these things, and anything else required of me, with no ill effects. During the first treatment I left off the glasses which I had worn for fifteen years. I have never put them on again, and see better than I have ever done since an attack of eye trouble sixteen years ago, which for a short time made me blind.

From being a delicate woman, often too tired to enjoy even the pleasures of life, I have become strong and vigorous, enjoying both duties and pleasures as I have never done in all my life before. Words fail to express my gratitude for these blessings, but it is for the glimpse of the "peace of God, which passeth all [human] understanding," that I am most deeply grateful, and my desire is to gain day by day a higher, holier sense of life, "to be merciful, just, and pure" (Science and Health, p. 497).

Mrs. Sophie Howard, Weybridge, Surrey, England.

CHRISTIAN SCIENCE has been to me

Port after stormy seas,
Peace after pain.

From childhood all I had known of this wonderful regenerator was through ridicule and unwitting misrepresentation, so that it was not until long suffering had broken down the wall of prejudice that I determined to inquire at

first hand into the Science. For three years or more before this time I had been in such a wretched condition that life—in spite of every outward surrounding which could bring happiness—was little more than a weary burden. I had been under the care of several different physicians of high standing, and had also taken treatments, both of osteopathy and massage, for many months. At the close of the second year of this sort of existence the sleeplessness and attacks of extreme depression had only increased their hold, and I was obliged to resort to drugs in increasing quantities to obtain any sort of relief. At the same time I realized and was made desperate by the thought that this was simply leading me to a worse slavery.

In December, 1906, a successful doctor of my husband's acquaintance came to him and said he knew of my case, and wished to tell my husband about a near relative of his own whom Christian Science had healed. Her trouble was similar to mine, but of longer standing and of more complicated form. This generous and open-minded physician quite voluntarily asserted that the healing had taken place through Christian Science after the most skilled medical treatment had failed to help her. This striking testimony, coming from such a source, could not fail to make its impression; but I was then trying for the second time the effect of several months' change of climate with absolute quiet. Two weeks after my home-coming from this long exile, however, I was in the same wretched condition as before, and it was not until several months later that I finally turned to Science. Help for the sleeplessness came after the first two or three treatments, but it was some time before the fear of wakefulness left me. I want to say here, for the encouragement of others, that there were times during those first days of the change from the old to the new that my mental agony was intense; yet through it all was the conviction that I at last had found the right thing, and that I could not let it go.

Six weeks after I resorted to Science my baby boy was born, and I cannot express what a comfort and help my new knowledge was to me during that time. When the child was two weeks old, all the former conditions seemed to return, and for three days I struggled in the depths; but it was proved that "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the

temptation also make a way to escape." From that time the sleeplessness was so completely overcome that, no matter how many times I was awakened during the night in the care of the baby, I could always fall asleep again without difficulty. To any one for whom sleep is difficult, this ability to sleep after being repeatedly disturbed will be a very convincing proof that I was completely healed.

There is much talk just now of a return to the healing of certain diseases through religion, but those who continue to believe in a God who causes suffering or permits suffering will surely fail in their endeavor. As long as I believed that God made me sick, what right had I to hope for health, even though the doctor emphasized continually that I must not allow myself to become discouraged? The advice to maintain a hopeful state of mind is certainly fatuous unless a reasonable ground for such hope be given at the same time. Through Christian Science I awoke to the glorious certainty that it not only was God's will but His command that I should be well—perfect, even as our Father in heaven is perfect. It is this knowledge of a God who does not afflict that is blessing my life through lifting from it all those fears for myself and my dear ones, which no reasonable person can help entertaining until he understands the demonstrable fact that the one governing power furnishes a protection, immutable and absolute, from every ill which besets mankind.

Mrs. Mary Giles Post, San Jose, Cal.

BEFORE coming to Christian Science, I had degenerated into a deplorable condition, mentally, morally, and physically, I had suffered torture for many years with asthma, and various other ailments had developed. I had lost my family, my health, my property, and I thought I was "of all men most miserable." I did not want to live, and I was afraid to die. It is needless to say that I had tried all sorts of material remedies, including doctors and operations. My pockets always contained two or more kinds of medicine—and mighty little else.

The first physical benefit that came to me through Christian Science was the cure of severe eye ailment, for which I had worn specially made glasses for ten years or more. For bowel trouble I had been compelled to take medicine every day, but it seemed to grow steadily worse. This was

soon entirely cured in Christian Science, and I have not taken medicine of any kind in six years. For the main trouble I have had more or less treatment from different practitioners and have been greatly benefited. My healing has been slow, but it is sure. I have hesitated about sending in this testimony, because all my ills have not been fully met; but if it will encourage some poor sufferer, I am more than glad to tell it. The greatest benefit I have received from this wonderful Science is along moral and spiritual lines. Business practices that once looked all right to me, I now regard as dishonest; pleasures I once sought, no longer have an attraction; wealth, which I coveted, does not draw me. Doubts and fears, misery and gloom,—the general unhappiness that were so familiar,—have all vanished away, while joy, peace, returning health, and prosperity are my daily companions.

It would be strange indeed if those who enjoy these great blessings did not love and revere Mrs. Eddy. I thank God for her every day of my life, and my highest wish is that I may be found not unworthy to be numbered among her faithful followers.—*A. W. Petrikin, Denver, Col.*

For fifteen years I was a hopeless sufferer from asthma. I could neither eat nor sleep with any comfort, and scarcely knew the privilege of natural breathing. Kind physicians and sympathizing relatives and friends tried in vain to find some remedy for my trouble, till finally, several years ago, I decided to seek help through Christian Science treatment. I received this treatment for about one year, during which time I gradually improved in general health, and was also healed of the asthma.

I then asked treatment for a miserably lame limb, ulcerated above the ankle, which my physician had said was a result of varicose veins. He also told me, after he had faithfully tried to cure this limb, that it was a trouble which old people often had to endure. I was then about sixty-six years old, and had been suffering from this painful affliction nearly two years. I was overjoyed when, after a few days' treatment in Christian Science, all swelling and inflammation disappeared and every other indication of the trouble quickly vanished. It cannot be wondered at that I have ever since made Mrs. Eddy's books, with the Bible, my daily companions. The *Journal* and *Sentinel* are regular

messengers at our home, and these, together with the *Quarterly*, make our daily feast of good things which are satisfying indeed. My son and my sister complete our home circle, and we are all radical in our reliance upon Christian Science, and find God to be truly "a very present help in trouble."

We are deeply grateful to God that this age is being blest through one who was pure enough to listen for His voice and rightly interpret His word—with "signs following;" and we shall endeavor to follow in Mrs. Eddy's footsteps, even as she follows in the footsteps of Christ Jesus, the master Metaphysician.

Mrs. Margaret M. Hull, Colfax, Wash.

THREE years ago I was subject to catarrhal trouble, and my nose became terribly inflamed and resulted in a very bad sore. I went to doctors for aid and was treated for over eighteen months, my trouble getting gradually worse. It was finally pronounced a malignant growth, and I was told by two doctors that I could not live over two months. I then turned to Christian Science and was healed. While treating with *materia medica* I was forced to believe and to see that its methods were not scientific, and I rejoice to have since learned in Christian Science that there is but one Science which man can rely upon, and that is a scientific understanding of God and man, as lived by Jesus and as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy. Through the study of this book and the aid of a practitioner I am thoroughly healed, and I find that divine Love indeed meets every human need.

My pleasure is in doing my duty to God, and to praise Him in thought and deed is my daily prayer. My understanding of God, which is sufficient to maintain my health and to overcome many sins, was not gained through a desire alone, but through constant effort and study to know more of God and man's relation to Him. Words cannot express my gratitude, but I will strive to let my life prove my sincerity.—*T. B. Skinner, Reno, Nev.*

WHILE listening to some very fine music, and noticing with what apparent ease the director led a chorus of two hundred and twenty-three voices through the most difficult passages and brought all out in perfect harmony, I could

not help being carried back in thought to the early history of this chorus, and the years of patient and loving effort that had been devoted to the accomplishment of this splendid attainment. Then my thoughts went back to the days when our Leader, Mrs. Eddy, started with those who were inclined to listen to her teachings; and from that small beginning how much harmony has been brought into the lives of thousands by the study of our text-book, "Science and Health with Key to the Scriptures," as well as the perusal of our various publications. My heart went out in gratitude to her for the many blessings that have come to me and mine since I took up the study of Christian Science, at a time when there was little else but discord in my life. A church was the last place to which I thought of going, for although I had been brought up religiously I had gradually drifted away. Now, to miss a service, either on Wednesday night or Sunday, means much to me, and I love to attend our services anywhere, no matter how few may be present, for we know that Love is present everywhere.

Over three years ago, while on a trip in central Illinois, I was taken with a pain about my heart, which became so severe that I was almost afraid to go to bed at night, and tried to relieve the pain by the use of intoxicants. While at one of the houses where I transacted business, I stated in answer to a friend's question that I was smoking with an idea that it would help my heart trouble. He immediately took from his pocket a copy of Science and Health, and said very emphatically, "This is what you want." I asked him to loan me the book, and though he said he could not do that, he offered me two copies of the *Sentinel* and told me to read them; that, if interested, I could find out about the other publications by referring to the last page. I took the papers and read every word in them, and continued on my trip. Wherever I found a *Sentinel* in the waiting-rooms at the depots or in the hotels, I read it, and in less than six weeks the desire for intoxicating liquors had vanished.

It is now over three years since I have touched intoxicants in any form, and this was brought about through the reading of the *Christian Science Sentinel*. I then bought a copy of Science and Health, and after I had read the text-book for a few weeks the desire for tobacco, which I had used almost all my life, left me, and I have not since had

the slightest desire for it. Up to this time, and for more than a year afterward, I did not know what a "treatment" was, as my healing from the use of liquor and tobacco all came by reading our publications, and *Science and Health*. I am indeed grateful to my friend for the copies of the *Sentinel* which he gave me, and which were the means of my becoming interested in Christian Science; and how much more grateful should I be to our beloved Leader, Mrs. Eddy, who has brought us the healing word, and also to God, who has revealed to us this truth which is daily bringing peace and harmony to many people.

John C. Tripple, Chicago, Ill.

It is with joy and a deep sense of gratitude that I give my testimony of the healing power of Christian Science. For many years I suffered from severe backaches and exhaustion, for two years from a stomach disease and extreme nervousness, and for twenty years I was a victim of hate, which embittered almost my entire life. I tried physicians and underwent operations, but found no relief. In fact, I steadily grew worse, until a doctor told me that I was a wreck in every way, and that hypnotism was the only means left which might help me; but this I refused to try.

For years I could see no use in living—I wanted to cease to exist; but at last, in despair, and with fear and trembling, I turned to Christian Science. I had thought I was opposed to it, but when I found what Christian Science really is, all prejudice fled. In the second treatment I was healed of hate, of the physical ills I have mentioned, and also of sleeplessness and a despairing mental condition. For years I had been unable to believe in the avenging God of my early training, and I went from church to church, seeking a God whom I could love. I questioned many clergymen and friends about certain portions of the Bible, which I could not understand, but they all said I must have faith and believe, even though they could offer no reasonable answer to my queries; so I put the Bible aside as a mysterious, unexplainable book, and delved into psychology, philosophy, and poetry, trying to find solace therein. Still my hunger for God increased, and it was this that drove me to seek Him until I found Him in the teachings of Christian Science. Now I can say that I believe because I under-

stand; for the dark, hidden passages of the Bible have been illumined by the spiritual interpretation of the word of Life which Mrs. Eddy has given us in her wonderful book, "Science and Health with Key to the Scriptures."

I hungered for peace, for joy, for holiness. I was starved for love. I was heartsick, and weary of the world because it never gave me what I longed for. No words can picture the heaven of peace and joy and love which opened to me on the day of my healing,—the day when I found the truth which makes free. The tender Father-Mother God I had so long sought opened His arms and took me in, and I found health instead of sickness, peace instead of turmoil, joy instead of despair, love instead of hate! Truly said our Master, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." I have found Christian Science a practical, demonstrable religion, for it has given me divine Principle and a fixed rule. In my occupation as kindergartner I have had constant opportunity to demonstrate this Principle and rule, and have never found it lacking when scientifically applied. Christian Science has changed my work from a trying ordeal into a little heaven of love, with joyous obedience on the children's part.

The continual fear of poverty was eradicated when I first found in Christian Science that God is the never-failing source of supply. I have had many beautiful proofs of the Father's tender, loving care for His children, and my every need has been met in unlooked-for ways. Formerly I was obliged to lie down every day on my return from school, suffering from backache and exhaustion, but not once since my healing, over two years ago, have I felt even the inclination to lie down for any such reason, for I have proved that God is my strength. The Bible, and Science and Health and Mrs. Eddy's other writings, are my meat and drink; and truly all who eat the living bread and drink the healing waters of these books can never hunger nor thirst again, for truth alone can satisfy those who hunger for God, good.

My song is one of praise and thanksgiving to God for His loving-kindness toward me; and of deep gratitude to the brave, pure woman, God's messenger to this age, who has brought me out of the darkness and bondage of Egypt, and is leading me through the wilderness into the glorious

realities of the promised land. The wilderness has indeed blossomed as the rose for me, for I am finding an ever-increasing number of others who in one grand brotherhood are marching with me, singing the glad song of the redeemed and following our God-appointed Leader in her holy mission of guiding all mankind out of the bondage of sin and sickness into the "glorious liberty of the children of God."—*Emily E. Underwood, New York, N. Y.*

I THINK the query, "Where are the nine?" might well be addressed to me if I failed to testify to all that Christian Science has done for me. More than ten years ago my heart was injured during some violent exercise, and I became liable to attacks, any of which might have had a fatal termination. These attacks became so violent and continuous that life was not worth living, and the nights were often unbearable, as during an attack I could not lie down.

About two years ago I heard of Christian Science, and began to read "Science and Health with Key to the Scriptures." I felt at once that it was the truth, but my healing was slow. I had previously depended so entirely on *materia medica*, and been in such complete bondage, that it seemed well-nigh impossible for me to give up the old thought and realize absolutely that God is the only power. Now I know this, and if fear comes up it is soon destroyed. I can run upstairs, go uphill, and do more outdoor work than any one I know. Since childhood I had suffered from a very distressing eye trouble, and needed glasses out of doors and for reading; but these were soon discarded, and I can now drive anywhere without difficulty, write for hours, and keep the accounts of a big society without using glasses. An affection of the eye, over the point of sight, causing blindness, was destroyed in one night by knowing it was not a manifestation of infinite Mind and that God is All-in-all.

Since I came into Christian Science I have seen all kinds of wonderful things done through this understanding, and no words can express my gratitude; but far beyond the physical healing is the spiritual uplifting, the knowledge of the great truth that God is the only Mind, and that "man is, and forever has been, God's reflection" (Science and Health, p. 471). No words can express what we owe to Mrs. Eddy for showing us the great truth that the healing

Christ is here in our midst, and our prayer is that the Christ may be uplifted in our consciousness and draw all men unto God.—*Laura Braithwaite, Leeds, England.*

I THINK I feel as Paul must have felt when he said, "The love of God constraineth me;" my desire is so strong to express something of the gratitude I have for the joy, the peace of mind and body which I now possess, but which I did not have about nine years ago. As I look back over this period of time, to the cramped, sensitive, and self-centered person so full of fear and diffident to a pathetic degree, it is difficult to realize that personality as ever having been mine. I had reached a place in my experience, where material, man-made law forbade my going any farther. I was in the care of a physician constantly, but was afraid to leave home for even two or three hours at a time, fearing that sudden suffering would render me helpless, as I had had this experience several times. My appearance at one time, upon being assisted home, caused a man, a relative of my family, to faint, and he in turn had to receive assistance from strangers. Soon after this I was informed by my physician, after a consultation, that there was positively nothing that could be done which would help me, unless it were an operation, and he could not promise success for that, though he hoped for it.

This is what was confronting me when a friend (not a Christian Scientist), upon hearing this verdict of the doctors, came to tell us that she had a sister who had been healed by Christian Science, and suggested that we at least give it a trial. This we did, and this is the cause of my rejoicing,—the cause of my changed condition. I was helped immediately, but it was some time before I gained sufficient understanding of the eternal facts of being, as taught in Mrs. Eddy's Science and Health, to realize my freedom. The first stage of my gratitude came when I became cognizant of the fact that I was slowly but surely recovering. The second was when I began to see for myself the truth that makes us free and dispels fear. I gradually found that I could go anywhere; that the devil is to be resisted, as the Bible plainly teaches, and that the pain I so feared, when resisted, did "flee." I could only do this by knowing that "power belongeth unto God;" therefore, there was none anywhere else to harm. I had

thought in my ignorance that there was an opposing power, and I was affected by my belief; consequently I grew stronger, mentally and physically, when my thought of these things changed completely. I found that I could not help loving God, good, and the more love I had for Him, the more I had for mankind. There has been implanted in me a deep, kindly interest in every one I meet; thus I have lost sight of "self" and its accompaniments, sensitiveness, extreme timidity, and acute suffering.

And now, the third stage of my rejoicing is that I have been able to help others, in a few instances when occasions have offered. No wonder I do greatly rejoice and feel such tenderness for Mrs. Eddy, who states on page 373 of *Science and Health* that "the fear of disease and the love of sin are the sources of man's enslavement." She also says (*Ibid.*), "Establish the scientific sense of health, and you relieve the oppressed organ. The inflammation, decomposition, or deposit will abate, and the disabled organ will resume its healthy functions." These I have proved to be veritable facts.—*L. Clare Anthony, Oakland, Cal.*

BEFORE coming into Christian Science my life seemed so full of sickness and sorrow, and I was so tired and weary of it all, that I often longed for death. But once during my sickness, and a short time before my healing, I thought that I was going to die, and then came the question: Would anything be gained by death? Would I be any better off? There came the conviction that nothing whatever would be gained, and I have never had that desire since.

Six years ago I was healed by reading "Science and Health with Key to the Scriptures." I cannot remember of ever enjoying good health before that time, as I was supposed to have inherited bad blood, and suffered from a skin disease. Over fourteen years ago I was vaccinated; and this resulted in a loathsome disease, which I will not attempt to describe. Eight years I suffered from this terrible affliction without being able to find any cure for it. I tried many material remedies, and at times seemed to receive a little benefit, but I suffered so much that it finally brought on a nervous breakdown. Part of the time my eyes were so affected that I had to stay in a darkened room, and for a long time I wore dark glasses

when I went out. I was afflicted in other ways also, with stomach and chronic catarrhal trouble, hay-fever, etc.

After trying so many different remedies, I began to feel that there was no cure for me. I lost faith in material remedies, and stopped using them; but my dear mother could not bear to see me suffering, so to please her I tried a simple remedy, but it did not help me. I had known of Christian Science for some time, but did not understand it, and supposed it was impossible for it to cure anything but nervousness. We had two copies of the *Journal* which a friend had given to my sister several years ago. I now read these, and later the lady gave me some *Sentinels*. As I read of the cures, I began to wonder why I could not be cured too, for I never doubted their being true. I then prayed more earnestly for my health, and for a copy of *Science and Health*, for I felt that if I could only have the book to read I would be healed.

This lady then loaned me *Science and Health*, and after reading it through five times I was healed. I began to read Jan. 1, 1903, and by the last of February was healed. The first time of reading I could see no change physically, but I felt happier. The second time there did not seem to be much change either way. The third time I felt much worse physically, but continued to read, for I thoroughly enjoyed the reading of the book, and wanted to give it a good trial. I knew of no other way to regain my health; and I tried to forget the suffering. The fourth time I felt much better both mentally and physically, and the fifth time I was healed. I had to work constantly, when not reading or sleeping, to cast out wrong thoughts, and kept holding the thought that I was healed. I knew that to rise above my affliction, I must hold to the truth.

I cannot find words to express the joy that I felt at finding myself free from all suffering. Only those who have had a similar experience (for no two have exactly the same) can understand. While I am indeed grateful for the physical freedom, for I never could have been happy afflicted as I was, I feel far more grateful for the spiritual understanding of Life as God. I have now something to help me over all the rough places in my journey from sense to Soul, and I feel that the only way in which I can express my gratitude to our dear Leader is to obey the teachings of Christian Science.—*Irene K. Wilbur, Milton, Wis.*

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
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EDITOR'S TABLE

ONE of the stock criticisms of Christian Science promulgated by those who have only a superficial acquaintance with its teachings, is that these teachings permit the followers of this faith to do evil; that is, these critics assume that the acceptance of the declaration that there is no evil, must carry with it the belief that all human or mortal experiences are good, therefore may be indulged with impunity and without sin. The utter fallacy of this criticism is apparent even to one who in his own experience has touched but the border of Christian Science teaching, for to those who believe that all which really is, is created by infinite Mind, and cannot be otherwise than perfect and good and eternal, like its creator, it is perfectly plain that the statement that there is no evil is truthfully made in the exact and scientific sense of evil as being in no sense a part of God's creation, and therefore without entity,—unreal.

Mrs. Eddy has made this unreality, this nothingness of evil, clear in our text-book, *Science and Health*, where, in her answer to the question, "Is there no sin?" she writes: "All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true, because they are not of God" (p. 472). Again, she says: "He [a sinner] may say, as a subterfuge, that evil is unreal, but to know it, he must demonstrate his statement. To assume that there are no claims of evil and yet to indulge them, is a moral offense" (p. 447); also, "If evil is uncondemned, it is undenied and nurtured. Under such circumstances, to say that there is no evil, is an evil in itself" (p. 448).

It is because "unrealities seem real to human, erring belief," that it is necessary for Christian Scientists to "defend [themselves] daily against aggressive mental suggestion" (Manual, Art. VIII., Sect. 6), and that our Leader, ever alert to the insidious approach of the one evil, counsels us: "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake" (Science and Health, p. 442).

To be such a law to ourselves we must demonstrate the falseness of the claims of evil, not simply attempt to brush them aside by perfunctorily declaring, "All is good." We must not only accept as true the inspired statement that "evil is not power" (Science and Health, p. 192), but also prove the truth of this statement by overcoming evil with good. The evil-doer *believes* in the supposed activity of mortal mind. The doer of righteousness must *know* and demonstrate the activity of immortal Mind.

ARCHIBALD McLELLAN.

A CHRISTIAN SCIENTIST, in conversation with another of the same faith, said, "I would give up all I possess, deny myself all the comforts of human existence, if I could thereby heal the sick as did Christ Jesus;" and there are doubtless many others who would in all sincerity echo this sentiment. St. Paul certainly gave up much for the truth's sake, encountering the greatest hardships and the bitterest persecutions because of his espousal of a more spiritual religion than that of his fathers; but he tells us that though one were to give up all his earthly possessions, yes, even give his body to be burned, this alone would profit him nothing. He then goes on to show what does profit when he says, "Love never faileth" (Rev. Ver.); and as we read we are impressed with the tremendous significance which he attaches to the reflection or manifestation of divine Love. He tells of the intense desire for knowledge which characterizes the so-called human mind; of the longing to understand "mysteries;" of the laudable desire to help others; but he speaks of all these things as merely temporary, imperfect, at best belonging to the period of our mental childhood, which clings to the shadows of sense as if they were realities and so misses the "face to face" vision of Truth and Love.

The great apostle has much to say in the thirteenth chapter of First Corinthians by way of analysis of the nature

and qualities of love, and among other things he tells us that love "taketh not account of evil;" in other words, to love, evil is not a factor of the problem of being. This coincides exactly with the teaching of Christian Science, but differs essentially from all religious theories which insist that evil is real and that it was known of God before man had appeared on the world's arena. As a result of the belief in evil, we have the history of long and needless struggles with evil,—sin, sorrow, disease, and death,—yet all the while the Bible declares that God's kingdom is an everlasting dominion, and that not one iota of evil is to be found therein.

The student of Christian Science, then, has the high and holy task set before him of eliminating from his consciousness all belief in the reality and power of evil, under whatever guise it presents itself, and as he proves its nothingness he gains clearer and clearer views of the allness of God, the supremacy of good. The pity is that any should waste their own time and possibly that of others in attempts to delve into the "mysteries" of mortal existence, when Christian Science reveals unmistakably that these are all cleared away as we understand and demonstrate the majesty of divine Love. In Paul's epistle to the Colossians, we find a warning against the danger of losing one's reward by "intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." This exposes the human tendency to theorize about everything, a tendency which should be abandoned by those who come into Christian Science. We make a serious mistake if we rush to others with every problem which seems difficult, when the better way is to demonstrate each day the truth which we can grasp, with the certainty that by so doing each tomorrow will bring an enlarged sense of man's divinely-bestowed capacity to reflect Truth and Love, and to know as God knows.

If we ask for personal opinion, as to the meaning of some passage of Scripture, or some personal experience, we are apt to receive that which is colored by the respondent's present human condition and desire, unless he is wise enough to refer the inquirer to the study of our revered Leader's works, which deal broadly and impersonally with the great problems of being. Mrs. Eddy says, "Not by the hearing of the ear is spiritual truth learned and loved; nor cometh this apprehension from the experiences of

others. We glean spiritual harvests from our own material losses. In this consuming heat false images are effaced from the canvas of mortal mind; and thus does the material pigment beneath fade into invisibility" (Retro-spection and Introspection, p. 79). On the same page she counsels us, "'Learn to labor and to wait;'" and she adds, "Of old the children of Israel were saved by patient waiting." And so, if we would heal every one who seeks our aid,—set him free from sin as well as sickness,—we must love, labor, and wait, for the full fruition of Truth, the full realization of Spirit and spiritual things.

It was after his final demonstration over death and the grave that Christ Jesus said, "All power is given unto me in heaven and in earth." He had reached this glorious consummation (which awaits all the children of God) by proving at every step of the way the powerlessness of evil as the necessary correlative of the all-power of Truth and Love. We can each prove this daily to the extent of our understanding of Christian Science, and the very smallest proof ofttimes brings such joy that the giving up of the material is indeed felt to be nothing. The Christ-power then comes to crown all those whose supreme desire is to prove that "thine is the kingdom, and the power, and the glory, for ever." ANNIE M. KNOTT.

ONE of the immeasurably important factors of life is environment, and other things being equal, he who wins the largest number of spiritual suggestions from his surroundings will make the best showing in his Christian progress and achievements. Place, friends, opportunities,—these are the things that determine the influences of which the average individual is largely a resultant.

Among these shaping factors nature is, or may become, one of the most determinative, and for the reason that we are always in its presence, and many of its phenomena bring us so much pleasure that we are ever supplying ourselves with opportunities to come face to face with them, by going to the country, by filling our windows and gardens with flowers, or by covering our walls with paintings or photographs of specially loved scenes and faces. It is apparent, therefore, that if this fact of our persistent contact with nature can be made to contribute to our spiritual inspiration and advance, it will prove of very great and abiding value, and the reason for Christ Jesus' frequent retirement to the

isolation of the hills and the sky will be better understood.

Think, for a moment, what it would mean to us if every time we look upon a sunset or starry night, a field or flowing stream, a flower, a bird, a pearl or a precious stone, thought were "understood and seen in all form, substance, and color, but without material accompaniments," as Mrs. Eddy has prophesied it will "finally be" (*Science and Health*, p. 310), and which it surely was to her in large measure when she wrote the "Voices of Spring" (*Miscellaneous Writings*, p. 329). What a magical secret this would prove! What a contribution the commonest, every-day things would then make to our realization of the omnipresence of Life, Truth, and Love! How much of "Godlike courage and calm" experience would bring us, and how we should rejoice in this fuller understanding of the psalmist's words, "Whither shall I flee from thy presence?"

The Bible is replete with reminders that our spiritual growth calls for line upon line and precept upon precept, and the experience of the average Christian would tell of the significance of the steadying and impelling suggestions of good which have fallen like a gentle rain upon his life, perchance from lips of mother or sister or spiritual friend, or that have come to him as intuitive impressions to witness for God and for the value of that sensitiveness to the ideal which by too common consent has been yielded rather exclusively to the poets, but which is or should be the open window of every awakened thought through which glimpses are gained of that land and life, fairer than words can tell. The "nature" of the Christian idealist is God's realm, and it yields its inspiration to those only who truly love it. Its higher appeal is unfailing and effective when the heart is pure, the aspirations spiritual, the imagination winged, and Helen Keller has shown how true this is, despite the most serious claims of human disability. Hear her as she sings, out of a darkness that is no longer dumb,—

The most beautiful world is always entered through the imagination. . . . While I walk about my chamber with unsteady steps, my spirit sweeps skyward on eager wings, and looks out with unquenchable vision upon the world of eternal beauty. . . . The splendor of the sunset my friends gaze at across the purpling hills, is wonderful, but the sunset of the inner vision brings purer delight, because it is the worshipful blending of all the beauty that we have known or desired.—"The World I Live In" (The Century Company).

To all Christian Scientists it has been made clear that the true interpretation of nature and of life demands very

much more than poetic insight, namely, spiritual illumination; that we can find in the without only that which we bring to it from within. The heavens "declare the glory of God" to those only who have the eyes to see, the ears to hear, who have gained a right apprehension of the divine manifestations, and are thereby enabled to perceive that which to the many is wholly obscured by the veil of material sense. This is another of the unnumbered gains of Christian Science, that it immediately begins to emancipate thought from the glamour of sentimentality as well as from the meshes of the old matter-substance idea, and in the exercise of a new freedom its students are able as never before to rise to that point of view where "boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory" (*Science and Health*, p. 323). Thus quickened, one has no difficulty in understanding why the Master so frequently turned aside into some flower-bordered by-path to the infinite, and why he counseled his disciples to "consider the lilies."

An acquired sense of "freedom to worship God," instead of bowing down to so-called material law, is an early fruitage of the acceptance of Christ Jesus' idealism. Though the mental atmosphere be not yet wholly free from dust, one no longer thinks of the sunset as born of or dependent upon this dust. As the radiations of a mother's pure and exalted thought give her face a beauty that is untouched by the years and that grows ever more regal and winsome, so do the glories of the Life divine break through the hindrances of material sense to give a hitherto undiscerned charm and significance to every leaf and crystal, to the face of the daisy and of the little child.

Despite all the recognized gain of the poet's interpretation of nature and of life, it has always had to bear the stigma of being but a partial view and wholly impractical. Hardheaded men have smiled and said, "Oh, yes, that is a delightful dream; but how about the tiger's claw, the serpent's fang, the lightning's bolt? Your mountain-tops are clothed with purity and rejoice in eternal sunlight, but the valleys—what of their mists and miasma?" These critics remind us that though the poets and sentimentalists are great word-painters, they are amenable to no philosophy, and this is too true to be readily denied.

It is just here that both the sentimental and the theological views of natural phenomena come to grief. The

contradictions of the material order, in point of fact and in their teleological intimations, are ever present, and since our thought of nature can but shape our thought of nature's source and governor, the acceptance of the material order as divinely framed inevitably precipitates a questioning attitude toward God. This explains the significance of the teaching of Christian Science respecting the unreality of matter, that God's universe, because it is immediately of Him, is wholly spiritual and perfect.

Though writing far better than he knew, Marcus Aurelius must have had a glimpse of spiritual reality when he declared that "the nature of the universe is the nature of things that are, it is the first cause of all that is true." Yet more surely was the prophet Isaiah defining opposites in his own thought when he said, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever;" and this distinction between the things of Spirit and the things of material sense Christian Science pushes to its logical and thought-revolutionizing ultimate. When one is freed from every vestige of the belief that the destructive and repelling aspects of material phenomena pertain to God's kingdom, he has reached a scientific vantage-ground which enables him to deny the seeming in the presence of the spiritual fact. He has a new sense not only of the beauty of nature, but of its honesty and reliability as a contributor to his moral strength and quickening. This not only gives him the poet's realization that "all the woods are full of friends," but it conduces to his kindliness, his wholesomeness, and his repose, as well as to his joy. Above all, as he recalls the Master's words, "If then God so clothe the grass, . . . how much more will he clothe you, O ye of little faith?" it helps to establish and hold true his confidence in the protecting and providing presence of his heavenly Father.

Christian Science is not only illumining the Bible for very many; it is interpreting experience, and nature is becoming for them a newly-opened book, whose wonderfully beautiful illustrations abundantly account for Mrs. Eddy's opening words in the article to which we have already referred: "Mine is an obstinate *penchant* for nature in all her moods and forms, a satisfaction with whatever is hers. And what shall this be named, a weakness, or a —virtue?"

JOHN B. WILLIS.