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



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THE CHRISTIAN SCIENCE JOURNAL

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

Volume XXVIII

MAY, 1910

Number 2

PRAYER AND ITS EFFECTS

JUDGE JOHN D. WORKS

ONE of the unjust things said of Christian Scientists is that they are a prayerless people. This arises in part, doubtless, from the differing conceptions of what prayer really is. With orthodox Christians the generally accepted estimate of prayer makes it nothing more nor less than a call upon God to do something, a supplication or request; and thus understood, there could be but little if any regenerating effect upon men as a result of prayer. Such a concept takes no account of the one supreme fact that it is the man, not God, that must or can change.

Prayer to be effective must serve to bring, not God nearer to men, but men nearer to God, nearer to the eternal and unchangeable harmony of being that destroys all sin, disease, and discord of every kind. There is an omnipotent Principle to which man must conform to be entirely harmonious, therefore prayer, to be effective, must help men to come nearer to the realization and understanding of that great Principle and to conform to it in every thought and deed. In so far, then, as prayer does elevate men to a higher concept and understanding of God, and the willingness and desire to conform to His laws, to that extent is it effective prayer. Without this regenerating element, acting upon mortal man himself, prayer, so called, is of no force or effect.

It is just here that the one great difference between the generally accepted prayer of most believers and the Christian Science prayer is found. The one is looked

upon and regarded as an appeal, request, or supplication to God to act for the good or relief of mankind in general, or of some individual man in distress. The other is essentially a declaration that God has already done for man all that can be done, or that he needs in order to find relief from all sin, disease, sorrow, or other ills; and that the object and purpose of true prayer is to bring men to a realization of this great fact, and to induce them so to think, act, and live as to receive what God has already provided for man. It assumes, as its basic fact, that God has made everything good and harmonious, and that mortal man's false concept of life and being, acted upon by him, is the cause of all his troubles. Therefore the object of prayer, rightly understood, must be to remove that false concept and the tendency or desire to act in accordance with it.

It may be said that every appeal to God is an acknowledgment of Him and His omnipotence and man's dependence upon Him, and must be helpful and elevating to mankind. This may be true, in a very limited sense; but this form of recognition of God is an erroneous one, in that while it is an acknowledgment of His omnipotence, it is at the same time founded upon the false conception that He is subject to change, that He may be persuaded to act differently from what He would otherwise do, for the mere asking, and it leaves out of consideration the most important fact of all, that it is the human concept alone that must be changed to obtain what is sought for. It proceeds upon the theory that something is being withheld from man that he may have supplied or restored to him for the asking in the form of prayer or supplication.

The Christian Science prayer, on the other hand, is founded upon the belief and understanding that God has supplied man with all good, that He withholds nothing good from His children, and that the whole fault is with mankind, which is not in condition and not willing to accept what God has to give. The good is always there, whether it be freedom from sin or disease or whether it be some other form of good, and we have only to fit ourselves to be recipients of it to possess it. If this be true, it must be manifest that the object of prayer must be to fit one to receive the supply of good that is laid up for him, or we pray amiss.

There should be no confusion, no fear, no misgivings on the subject of this changed conception of the right way to pray. Prayer is not a mere form of words. The simple lisping of the little child, who strives and desires to find God by being good, may be more effective than the eloquent, beautiful, and appealing supplication of the most learned divine or theologian. It depends upon the mental state of the seeker. It is right desire, sincerity, the readiness to reform from evil and to be and do good, that brings forgiveness and help in time of need. We need not concern ourselves, therefore, about our ability to pray as fervently or beautifully as another, but rather to search our own hearts, to know that we are asking sincerely and with the desire to be better and to deserve the good that God has provided for us. We do not pray amiss because our words are not well chosen or our rhetoric faulty.

The apostle James said: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts;" which was equivalent to saying that the asking was from selfish motives and not from right desire, which alone is effective. Mrs. Eddy, in the chapter on Prayer in our text-book, makes this so clear that we wonder that we could ever have had any other conception of the true nature of efficacious prayer. Her treatment of the subject is most impressive and illuminating. She iterates and reiterates the important fact that it is right desire which is effective as prayer. The whole subject is comprehensively included in the first sentence of the chapter: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (*Science and Health*, p. 1).

Without assuming to make clearer that which is so comprehensive and easily understood, or to construe or point its meaning, it cannot be amiss for us to dwell upon the three essentials of effective prayer so clearly stated by Mrs. Eddy: viz., faith in God, spiritual understanding of Him, and unselfed love. If these elements, or any of them, are absent from our prayers, we pray amiss and our prayers cannot have full effect. The lesson impressed upon us by our Leader, that our own attitude and condition of mind has much to do with the efficacy of prayer, is amplified and enforced in many other passages of *Science and Health*,

familiar to all Christian Scientists. Thus we read on page 9: "Consistent prayer is the desire to do right." We are also taught to understand that it is not enough that this desire be expressed in words, but rather "in patience, meekness, love, and good deeds" (*Ibid.*, p. 4). It is made to appear, with equal clearness, that the mere request or supplication to God, in the form of prayer for help, is of no avail. (See pp. 2, 11, 12.)

So, then, the prayer which is effective is the prayer which makes men better and brings them nearer to God. The divine laws are fixed and unchangeable. The standard of good is absolute and unalterable. We must therefore come to that standard to comply with Jesus' command: "Be ye therefore perfect, even as your Father which is in heaven is perfect." The truest and most effective prayer is the desire to attain to and live by that standard. Every good thought, every desire to be better, every good and sincere act is a prayer, because it makes men better and brings them so much nearer to God, so much nearer to the attainment of the absolute, the divine standard of good. It is a question of individual regeneration and advancement. It involves faith, spiritual understanding, and right conduct and desire. Express it how we may, it comes back to this. It involves no complications, no abstruse questions as to the form or manner of prayer, no room for doubt as to what form of prayer we must resort to in order to receive divine help. It is a simple question of trust and faith in God, an earnest and sincere seeking to know Him aright, and the purpose and desire to be good evidenced by righteousness in thought and deed.

One of the most important results of Mrs. Eddy's discovery and teachings is the better understanding of God it has brought to multitudes of people, many of whom did not believe in God, as well as the much larger number of people who believed in a God but had no right understanding or conception of Him. Hundreds who have been restored to health and happiness through the ministrations of Christian Science, bear willing witness to the change and regeneration of their thought and understanding in this respect. It is one of the many beneficial results affecting the condition of mankind of a life of effective prayer on the part of the Founder and Leader of Christian Science. Her life has been a living example of right and effective prayer.

It might seem that the view of prayer above taken, renders man the actor and takes no account of God. But the divine Mind is always expressed in action. God is ever present, ever active good. Good is an ever active presence, appealing to mankind to forsake evil and seek righteousness. It is the mainspring of the right desire that goes out in prayer and in turn is the reward for repentance and reformation. We commonly call it conscience, but it is, in reality, the sense of good striving to overcome the sense of evil in men's consciousness. It is the ever-presence of God that must and will overcome all evil. So our ability to realize the good we desire is dependent wholly upon God, the giver of all good. If we fail to realize and receive the benefit of the good that is, it is not because good is inactive, for God is good and therefore good is the reality, and sin, evil, and discord are unrealities.

The belief in evil affects men only in so far as they give it place in their own consciousness. Good is always open to them, always ready to take the place of evil in their consciousness. Effective prayer is, therefore, the prayer that lets good in and banishes evil from thought. To do this we must understand the allness of good, God, and the unreality of evil. The nearer we come to God, by the prayer of right desire and the overcoming and banishment from thought of wrong desire, or evil, the closer our communion with Him, the higher our understanding, and the purer our life. Thus are we regenerated by prayer.

If we turn to the Bible, we find that Jesus emphasizes the necessity of believing in order to obtain what is asked for. He said, "All things, whatsoever we shall ask in prayer, believing, ye shall receive." Again: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." He also impresses upon his hearers that they should forgive when praying, that the Father may forgive their own trespasses, which was but another way of saying that one must pray with right desire, must forgive in order to be forgiven. This is also the spirit of the Lord's Prayer, "Forgive us our debts, as we forgive our debtors." We cannot conceive of a prayer being effective which comes from one whose heart is filled with malice, revenge, or hatred, unless it be accompanied by a spirit of repentance and a sincere desire to be freed

from these evils. In such case relief comes, not from the mere supplication to God for relief, but from the spirit of forgiveness, and the desire that the hate or malice be overcome by the spirit of love and forgiveness.

Nothing could meet this unfortunate mental condition better than that portion of the daily prayer instituted by our Leader: "Thy kingdom come; Let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin" (Manual, p. 41). There could be no more efficacious prayer by one so situated, if made in sincerity and earnestness of purpose, believing in God and desiring to be freed from sin. The same prayer, if unaccompanied by belief and right desire, would be like the prayer of the heathen "vain repetitions." And the belief which heals and saves is "not a faltering nor a blind faith, but the perception of spiritual Truth" (Science and Health, p. 582). Particularly is it necessary for one who ministers to another, in Christian Science, to be possessed not only of faith, but also of the understanding of the power of God, and of the unreality of evil and its lack of power.

Looking back over the centuries of fruitless and unavailing prayers that have gone up from countless numbers of sincere and earnest seekers after righteousness, one cannot wonder that the world should have lost faith in the efficacy of prayer and fallen into the depths of darkness and unbelief. To those possessed of a blind faith in God, but lacking a right understanding of Him, the constant pleading with God for help in time of need, with no response to their prayers, there was nothing left but to cry out in anguish of heart, "Thy will be done." And this belief that it is the will of God that men should suffer and die, advanced as a reason for His failure to answer prayer, is one of the most hopeless of all mental conditions. What a relief to know, and understand, as we do in Christian Science, that it is not the will of God that we should suffer in any way, and that all right prayers are answered.

The Lord's Prayer is in its very nature an appeal, not that God shall do something for us, but the expression of a desire that we may live in obedience to His laws. "Thy kingdom come" is a prayer that God's kingdom, which is ever present, may reign in the hearts and consciences of men. It is the expression of a right desire that the petitioner may be a dweller in that kingdom by living a life

of good. The same is true of the plea, "Thy will be done," which is a desire that the individual man may be regenerated, which is the coming of God's kingdom. The petition, "Give us this day our daily bread," expresses a desire for the bread of life, which is the truth that makes free from sin, sickness, and death. "Forgive us our debts, as we forgive our debtors" is, as construed by Jesus himself, a declaration that God will forgive our trespasses only as we forgive those who trespass against us; or, putting it differently, we must forgive in order to be forgiven. It is essentially the expression of the desire to be able to forgive our enemies, which again is right desire. "Lead us not into temptation, but deliver us from evil," is an expression of the desire that good shall prevail over evil in our experience.

So the Lord's Prayer, throughout, is a supplication that men shall be made better by submission to the law of good, God, that they shall be brought within the kingdom of God by righteousness on their part; and the power to accomplish this result is declared to be God: "Thine is the kingdom, and the power, and the glory, for ever." It is the prayer of "absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (Science and Health, p. 1).

When the desires expressed in the Lord's Prayer are accomplished in the regeneration of humanity, the destruction of the belief of man as a material being, the revelation of man as spiritual and perfect, of good as the only reality and evil as nothing, then will prayer have had its last and final effect, as all right desires will have been attained, we will have come into our own in the spiritual understanding of God, and be possessed of that Mind "which was also in Christ Jesus."

True prayer is the earnest, sincere desire to emerge from the darkness of false material beliefs into the light of spiritual understanding. The fruition of this right desire is repentance and reformation, evidenced by righteousness in thought and action. God is the ever-present incentive and inspiration, the light that is leading men out of this darkness, the Truth that impels right desire, the Love that forgives (destroys) trespasses and bestows rewards for well doing, and the Life that is spiritual and immortal. God is the Life of the real man, the image and likeness of

God. By true prayer is meant the overcoming of the false belief that man's life is material and mortal, by which we reach, step by step, the knowledge and understanding of the truth of being. If one's prayers are not elevating him in some degree to this spiritual understanding, he may know that he is praying amiss.

Faith in the omnipotence and goodness of God is the foundation of all true prayer. The faith of Jesus was sublime. It was unbounded, unquestioning faith. He said, at the grave of Lazarus: "Father, . . . I knew that thou hearest me always." When his disciples were unable to do the great works that he was doing, he cried out, "O faithless and perverse generation, how long shall I be with you?" And when his disciples inquired of Jesus why they could not heal the man, he said: "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." He said many times to those who had been healed: "Thy faith hath made thee whole."

Jesus taught us how to pray, not only in words, but by his absolute trust and faith in God and his own conduct and example. His command, "Use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking," needs to be better observed and followed. Our text-book tells us (p. 4) that "the habitual struggle to be always good is unceasing prayer." To follow in Jesus' footsteps and be obedient to his commands is effective prayer. He said to his disciples, "If ye love me, keep my commandments;" and again, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Thus Jesus made the keeping of his commandments the test of our love for him and our love of God. After all, then, to pray aright is the sincere desire and the earnest and conscientious endeavor to keep his commandments and to obey God's laws.

WHEN a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.

Emerson.

THE PRAYER THAT HEALS

CLARENCE W. CHADWICK

IT is as true today as it was twenty centuries ago, that "the effectual fervent prayer of a righteous man availeth much," for Christian Science is proving daily that such prayer is potent to heal the sick and to reform the evil-minded. The secret and subtle purposes of evil never permeate the atmosphere of true prayer, which is in no way associated with evil or occultism. This prayer never tramples upon individual rights, never asks for something that would injure a human being or that does not belong to God's man. It never asks for spiritual blessings upon any form of sin or sensuality, or seeks forgiveness of any sin that the human heart is unwilling to relinquish. It never importunes God to descend to the level of material belief and to see things as mortals see them. It never entertains a doubt as to what the will of God is. It never petitions God for material possessions which are no part of the divine consciousness. It is not a prayer of words or "vain repetitions." It does not "ask amiss." It does not importune God to do something which, from His viewpoint, is already done. It is not the exercise of blind human faith or human will-power, nor of that consciousness which admits the reality and power of both good and evil.

The prayer that heals scientifically is one of enlightened faith and understanding. It is a prayer that knows the truth about God and man. Said Jesus, "Ye shall know the truth, and the truth shall make you free." This was said to those who "believed on him," not to unbelievers, which would indicate that something more than blind faith or belief was necessary, if they would be made free; they must know or understand the true nature of God. More than this, they must understand what man is. Believing that God's man is anything less than spiritual and perfect, would disqualify one from praying understandingly. Why? Because prayer is answered only when the unity of God and man is recognized, and such unity could not be realized so long as man is believed to have a mind of his own, separate and apart from God, or in possession of any attributes unlike his creator. "I and my Father are one," said

Jesus. It was this recognition of man's unity with God that enabled Jesus to say, "I knew that thou hearest me always." He also said, "No man cometh unto the Father, but by me." Can any one today reach the Father except through a correct or scientific apprehension of Him? Will guessing and theorizing ever enable any one to reach the divine source of health and happiness? If so, why the admission of millions of unanswered prayers that have been offered up by professing Christians the world over? The experience of countless thousands of the best of people would certainly justify the assertion that there has been something radically wrong in the world's concept of prayer.

Outside of Christian Scientists there are few indeed who have sufficient trust and confidence in their prayers to rely implicitly upon them in the hour of urgent need. Multitudes pray for the restoration of the sick, but they do not thereby relinquish their hold on material means, and resort to the argument that God made all the herbs of the field for medicine. Christian Science accepts the Scriptural statement that God made "every plant of the field before it was in the earth, and every herb of the field before it grew;" and when the doctor of medicine grasps the spiritual import of the Scriptures and finds out that "all is Mind and Mind's idea" (Science and Health, p. 492), he will gladly dispense with his material remedies, and have faith in God alone, who heals all manner of disease without the intervention of either the human mortal mind or its subjective state called matter. His prayers will then heal the sick and at the same time correct the moral fault of the patient, something that medicine never has accomplished.

The prayer that has more faith in matter than in God, making Spirit merely an accessory to materiality, was never known to be answered, because such prayer never reached the infinite. Some good people may dispute this statement; but let them remember that the seeming surcease from suffering where prayers and drugging have been mingled, is no proof that God has had anything to do with the results. The prayer that is answered is one which results in physical and moral uplifting of thought, in the correction of erroneous human thought and belief, and the impartation of a higher and purer sense of life and its demands upon man. The mere exchange of one

belief for another, which leaves human thought just as material as before, does not constitute answer to prayer.

True prayer means progress heavenward, the correction of sense testimony and the conscious recognition of the truth of being; it is the word of God, good, declared in thought and speech and lived in daily life. Such prayer is positive and affirmative. The only prayer that God hears is the one that neither knows nor acknowledges evil. A healing prayer is not a citation of human woes; it is the affirmation of what is good and pure and holy, giving the lie to evil or error in all its forms; it is the declaration and acknowledgment of fact and the denial of fable. An honest, sincere acknowledgment of what is true concerning God and man is necessary to correct what is untrue concerning God and man. Such acknowledgment is prayer, and it will be answered if it is offered with the spirit as well as with the understanding.

Prayer must rise to the zenith of understanding, which is defined in the Bible as "a knowledge of the holy." It must depart from the realm of human supplication and importunity, and launch out upon that deep wherein the allness of God is recognized, also man's unity with and perfection in Spirit. And it must be the prayer of a righteous man if it is to avail much. Here is a most vital point that must not be lost sight of when considering the subject of prayer. It is only the righteous man who prays with the understanding, for the psalmist plainly says: "If I regard iniquity in my heart, the Lord will not hear me." The righteous man is he who is thinking right and living right. It does not necessarily mean that he is righteous because he is doing the best he knows how on the moral plane. He might have a very erroneous concept of God, and believe in the reality of matter, evil, disease, and death, and yet be counted a righteous man among men.

Christian Science raises the standard of righteousness above the belief of physical and moral goodness. It makes clear the fact that a man, in order to think right, must be possessed with some degree of spiritual enlightenment or understanding. First of all, he must know that God is an all-good God, of too pure eyes to behold evil, and that good is the only real power, presence, and activity, the only cause and creator; and that man is forever the image and likeness of this God, living, moving, and having his being

in good. This understanding of a perfect God and man will furnish him with the only possible basis or foundation for scientific or accurate thinking. If he adheres to this perfect standard, he will constantly be departing from evil and gaining in spiritual wisdom, power, and righteousness. This man will pray unceasingly; he will know what it means to watch, to stand guard at the gateway of consciousness and to shut out the foe,—the belief that there is something besides a perfect God and man,—and to admit only the understanding of the infinity of good.

The true inwardness and effectiveness of prayer lies in knowing, in having such understanding that the supposititious knowledge of evil cannot enter it. A true or scientific knowledge of what is, will do away with that which seems to be but is not in Science. True prayer must deal with what is and forsake the seeming, it must “judge righteous judgment.” It restores the sick to a normal condition of health, not through a knowledge of disease, but through a knowledge of what constitutes perfection, man’s true birthright. A prayer that presumes to invite the attention of God to a knowledge of counterfeits is not the prayer of a right-thinking man but a wrong-thinking man, and this prayer availeth nothing.

If there is such a thing as spiritual accuracy in the realm of thought, it must be utilized in prayer, which affords the only avenue of communication between God and man. It is thought that is exactly right which enables one to take hold of God’s right hand in the hour of need, not the thought that is very nearly right. This is why Christian Science seems radical to some whose habits of thought have not measured up to the Christ-standard of perfection. Every advance in thought is one step nearer the goal of perfection. One cannot obey the injunction of the Way-shower, “Be ye therefore perfect, even as your Father which is in heaven is perfect,” without a definite, positive, and exact knowledge of the truth and science of being; the Principle of perfection must be understood and applied before the problem can be solved, just as in mathematics.

The problem of individual salvation can be worked out only through a spiritual understanding of prayer. To gain this understanding the professing Christian of today must be willing to be instructed, and to give up all doubt as to the will of God in any given case. The spiritually

righteous man knows that the one Mind has no changeable will or purpose, that God has only blessings to bestow upon man. This enables him to reach out confidently and expectantly for the fulfilment of His perfect law of righteousness in individual consciousness, which will mean the abrogation of the law of sin and death. When the blessings of divine Love are received, it is because some belief in sin or disease has disappeared to make room for them.

Another essential of healing prayer is the understanding of the allness and completeness of eternal Life. A belief in the lawfulness of death can but obscure the divine image and likeness and hinder the demonstration of ever-present and omnipotent Life. The petition that asks God to take a poor sufferer to Himself through death is not the effectual prayer of a righteous man. A righteous man would affirm the presence and power of eternal Life and vigorously contradict sense testimony. He would never encourage a human being to submit to "the last enemy," under the supposition that a mortal would better his condition by this surrender. Rather would he "understand the resuscitating law of Life" (*Science and Health*, p. 180), and pray for its realization here and now. True prayer must also be consistent. It is the activity of right thought or ideas which are forever in harmonious accord with their Principle, God. It is secret communion with God. It is unselfish desire uttered or unexpressed. It is the exercise of spiritual and not material sense, and this point must be grasped before one can pray with the understanding that heals sickness and sin.

After years of human effort on the plane of limited faith and belief, with prayers unanswered and with no available hold on the healing Christ-idea, thousands upon thousands of Christian people have been enabled, after a very brief study of the Christian Science text-book, *Science and Health*, in connection with the Bible,—during which time they have been healed of mental, moral, and physical ailments,—to pray with sufficient understanding to bring about healing for many who have called upon them for help, and this has encouraged them to press on for a firmer and more scientific grasp of the divine Principle of their work. They do not claim to have reached the goal of spiritual perfection, but God has given them the unanswerable proof of their having begun to approach Him through

the channel of enlightened faith and scientific spiritual understanding, and the signs follow to prove to them the correctness of the teaching that has been given to the world through a humble, spiritually-inspired woman, whose life has been and continues to be one ceaseless striving to know and to demonstrate more and more the power of divine Love to benefit all mankind. It is significant that the first chapter in *Science and Health* is upon the subject Prayer, for this, above all others, is what the Christian world needs to get it started on the royal road to heaven. When men begin to pray aright, they begin to live aright, begin to work out their salvation. The daily life of a consecrated Christian Scientist is one of prayer and thanksgiving. He prays unceasingly, whatever his position or vocation in life.

Probably nothing has been more mystifying to many professing Christians than this statement by the Master: "What things soever ye desire, when ye pray, believe that ye receive them ["have received them," according to the Revised Version], and ye shall have them." This passage, however, appeals strongly to the Christian Scientist, because it brings out so clearly the divine oneness of God and man, in which man is necessarily under the law of divine sufficiency, already having everything that belongs to him as a child of God. And since the Father knows that he needs all these things even before he asks for them, it becomes his sacred duty to affirm and acknowledge that his every need is already supplied, regardless of sense testimony to the contrary. This procedure would of course seem foolish to the materialist, and not until he learns to judge without regard to appearances will he be willing to concede anything practical as connected with the super-sensible.

The prayer which heals is the same that touches the consciousness of Mind's infinite supply. In either case it is a question of seeking "first the kingdom of God, and his righteousness." Prayer never loses sight of this spiritual seeking. By seeking the divine sufficiency of Spirit, God's ideas are unfolded to individual consciousness, and these ideas are interpreted by finite human sense in the form of "daily supplies." (See *Miscellaneous Writings*, p. 307.) God has nothing but spiritual ideas to bestow upon His child, and these in turn open up channels through which divine Love will fill every human need upon its own plane of consciousness.

The prayer that heals all the discords of the human mind will affirm positively and intelligently the unfailing sufficiency of the divine Mind in every time of need. It will recognize Mind's ideas as both substantial and satisfying, and this true concept of substance will do away with the too common custom of seeking first a material plenitude before giving heed to the demand of Soul or Spirit. With the understanding that comes through righteous prayer and devout obedience to the command to seek first the consciousness or Mind of God and His ideas, one will gradually emerge from the belief of human lack and limitation, and will have peace and plenty. The promise of Scripture is: "If ye be willing and obedient, ye shall eat the good of the land;" and Science and Health (p. 442) tells us that "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually."

[Written for the *Journal*]

PEACE

FRANCES PALMER-HOWE

WHEN day's toil at last is done,
 And deep'ning shadows veil the sun,
 Whose warm rays fade beyond the hill;
 When white gull's wings at last are still,
 And peace is on the far blue deep;
 The bird, the bee, the flower asleep—
 The new moon's silver horn swings low,
 And ev'ning star shines out aglow,

Dwell thou in secret place most High,
 With Him who watches ever nigh.
 Above thee shall His wings be spread,
 His angels hover near thy head;
 For He shall give them charge to keep
 Thee safe through all thy long night's sleep,
 And bear thee up, lest thou should'st fall.

Though sun and moon and star depart,
 His light and peace shall fill thy heart,
 For God is All-in-all.

LAWBREAKING

DR. EDMUND F. BURTON

THERE is a something in the heart of mankind which ever rebels against limitation. There is nothing one so loves to do as to leap over or trample down barriers, to break laws of limitation. Such asserted laws are an excuse for the weak, but a challenge to the strong. Freedom has ever been man's highest aspiration, liberty the most potent watchword of history. The instinct which has made men rise and keep on rising throughout history, is the instinct to break laws which have been wrongly imposed upon mankind.

That which sends the discoverer running through the streets crying "Eureka," is the joy of having learned how to break the limitation of some supposed law. Poetic license is a reward granted to genius, permitting it to break laws imposed upon and governing more prosaic minds. The inspired composer knows no keener thrill of pleasure than to soar in masterful power and liberty above that which has theretofore been law in his art. The trained athlete disregards the law which limits his weaker brother, and every man prizes the ability to discard that which is law to the less powerful or less experienced. The instant a boundary is set, the thought looks beyond it, and every such boundary is an incentive to overleap it. An oppressive law has often been the spark which has kindled the conflagration that has burned away for a people the bonds which held them down and the barriers which held them back.

It has been said that laws are made to be broken. This is true of laws that are man-made, for manufactured laws betray their makers' lack of wisdom, and reveal the limitations of themselves and of their times; but it is not true of that law which exists by virtue of divine Principle. The former, the lower, are assertions of limitation. The latter, the higher, is a declaration of freedom, of the truth that makes free. The lower says, "You cannot;" the higher says, "You can." All laws of limitation are broken by a higher understanding of the truth. The understanding of ultimate reality, of Principle, does away with all man-made laws based upon anything less than Principle.

The discovery of a new basic law in any sphere of human activity, annuls laws based upon the ignorance of such law. Every ascent of consciousness leaves lower regions abandoned, their laws broken and discarded. As man rises to a conception of the wider domain of mental power, his pulses thrill with the capacity to burst the bonds, the laws that have held him to the more material things of earth. In his upward path the truth at length dawns upon him, that his real mentality is spiritual, that his life is immortal and his destiny limitless freedom and power. Then there begin to fall from him the shackles of false laws, burst asunder by his expanding thought, and, freed from their limitations, he rises into clearer air, above the levels that have hitherto seemed his native and necessary habitat. Finding that his life is not subject to physical laws, that his mind is not dependent upon brain convolutions, that his "health is not a condition of matter, but of Mind" (Science and Health, p. 120), the plane of his consciousness rises to the recognition of the truth that the instinct to reach beyond every barrier is God-given, is that which proves that he is made in the image and likeness of God and marks him as the son of his Father; that while it demands as his sphere of activity nothing less than infinity, it assures him of his capacity for a full understanding thereof.

This expanding human consciousness is like a rising flood, seeking the native level of man and submerging all that is beneath the highest point to which it has attained. Thus, as it approaches that spiritual condition wherein thought unlimited is transported with delight, there disappear beneath the engulfing waters of understood truth those various material suppositions which claimed to have the actuality, power, and permanence of true law, and man comes to the full knowledge of his sonship with God, that divine Mind is the one reality, that Love is the fulfilling of all law, and that life means the liberty to follow in the one way, the Christ.

The teachings of Christian Science show us today the propriety and the method of breaking material laws, since in them is not expressed the will of man's creator. On page 393 of our text-book we read, "Rise in the strength of Spirit to resist all that is unlike good." This sentence is pregnant with wisdom, and we do not easily take in its

full truth. Let us be sure that we understand that there is but one way to break law, and that is by rising above it. We may not disregard that which we still ignorantly admit to be law. It is not thus broken, but its claimed penalty is incurred. An asserted law of limitation is scientifically broken only through Truth, Spirit; and the only scientific lawbreaker annuls the law with its penalty, not for himself alone, but by his demonstration shows to all the world the way to freedom. Selfishness would attempt in vain to escape an acknowledged law and its penalty, while leaving others still under its condemnation.

Jesus was our Wayshower in all things, and in no way does he give us greater incentive to right thinking and acting than in the proof contained in his life and words that every error destroyed does not advantage one's self alone, but lifts off from the human race a portion of the burden of false beliefs and laws that is keeping it from manifesting the full uprightness in which God made man. To annul the lower we must rise to the fulfilment of the higher law. Jesus overcame the world by rising above it with its laws and penalties. He said that he came not to destroy but to fulfil true law, while to the false law he brought not peace but a sword. He submitted to death, even the shameful death of the cross, but he rose in the strength of Spirit above the alleged law of death and its penalty, loss of life; and thus we have that higher law enunciated by Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

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[Written for the *Journal*]

FAITH, HOPE, AND CHARITY

LOUISE KNIGHT WHEATLEY

WHATEVER storms upon my soul arise,
However dark and threatening the skies;
However far from well-known paths I go
To face conditions which I do not know;
No matter what the cares I have to meet,
Still let my faith in Thee be pure, complete,
Unshaken, changeless. Let me know my guide,
Unseen by human eyes, is at my side.
Help me to feel Love's tender, outstretched hand;
Help me to trust—until I understand.

No matter what the obstacles I find,
Not for one moment let me look behind,
But onward, ever onward, let me press,
With eyes that would not see the wilderness
But only heights beyond. Let me be strong;
Although the way seem perilous and long,
Let hope sustain me. Let me take my place
Where duty calls, and give not up the race
Until the goal is reached, the prize is won,
And I can hear Truth's silent, sweet "Well done!"

But most of all, I humbly ask of Thee
That gift of gifts supreme—the charity
Which gathers, dovelike, 'neath its brooding wing
A tired world, enfolding every thing
In unselfed love that blesses each and all.
A love that's honest, though the heavens fall,
And dares to speak the word that's needed, yet
Can hold its peace as well; nor doth forget,
When things seem wrong, love shows itself most great
By sometimes being willing just to wait!

This is my prayer, dear Father-Mother God.
A faith so firm, a steadfast hope so broad,
A love so pure, their threefold ministry
Shall help the world a little nearer Thee.

DIVINE PRINCIPLE

E. A. M. COWAN

ONE of the strongest longings of the human race is the deep desire to know. Job said, "Oh that I knew where I might find him!" To the child knowledge seems an attainable thing, its acquirement the natural consequence of the grown-up state; he supposes that he will grow into knowledge after the same inevitable manner that he will grow into manhood. But as the years pass he finds himself still unsatisfied, still in ignorance of the deep things of life. Although surrounded by many theories and many systems, he is yet without any certain information on the most momentous of all questions—"What is truth?"

This child is not one child, he is the type of all the ages, he is the epitome of that weary human intellect, always seeking, never satisfied, searching since its infant days for "the reason o' the cause an' the wherefore o' the why," and not one whit farther on today than when in its childhood it first took up the quest. For the questions that have puzzled it, What is God? What is life? are questions that the human intellect with all its pride of human learning cannot answer. The spiritual solution of these great problems of existence has at last been scientifically ascertained, and has been given to the world in the Christian Science text-book, "Science and Health with Key to the Scriptures." The author of this book perceived that behind all the phenomena of human life there exists a divine Principle and Science of being, that this divine Principle of life is God; that it is applicable to all human needs, and when spiritually discerned can be demonstrated today, as it was demonstrated by Jesus, in the healing of sickness and sin. Before this discovery was made by Mrs. Eddy, apparently it had not occurred to any one that a Principle and Science of being existed apart from all material causation.

A Science of Spirit has the ring of a paradox: its discovery is the reconciliation of those long-supposed opposites, reason and revelation. If God, who is pure Spirit, is also divine Principle, reason can be satisfied spiritually, and revelation becomes a practical experience. Looking deeper, we see that a spiritually scientific conception of life offers

the only solution of the problems of being that can even conceivably meet with a universal acceptance. If "the unity of the faith," the world-wide brotherhood of man, is ever to be established on this earth, it can only be through the discernment of some common bond, possible of recognition by all men. Such a bond must of necessity be spiritual, for while materially there appear to be innumerable separate origins, minds, aims, interests, and beliefs, which no process of compromise can reconcile or bridge over, yet spiritually there is but one source, one Mind, one aim, one ultimate, one understanding of life. This point of unity, which is to form the meeting-place for all nations, must furthermore be scientific; it must be demonstrable, undeniable, a truth that is true beyond all gainsaying, or who will believe in its finality; it must be according to proof, not according to human opinion; in other words, it must be founded on Principle. Principle itself must be this bond.

Without some understanding of Principle, life is indeed a complex affair, so many things to consider, so many viewpoints to consider them from. As when the artist "finds his picture" and unity appears, as when the student solves his problem and all the parts fit in, so when the glory of divine Principle dawns upon the human consciousness "the burden and the mystery of all this unintelligible life is lifted," and man not only, as the poet has it, "thinks he knows," but knows whence his life came and where it goes. The revelation of this divine Principle to human consciousness is not a single event in any individual experience, it takes place on every occasion that the divine overcomes the human and darkness gives place to light.

To find Principle is to find the absolute. It is to have something to work by, something to know by, something with which everything that is must be in line,—a standard, a measure, a guide. Principle is the pole-star in the heavens of thought. It is the essential nature of Principle never to go wrong, never to fluctuate, never to fail,—"If we believe not, yet he abideth faithful;" and in Him "is no variableness, neither shadow of turning." Everything else, everything that is not of Principle, lives in the admission of mortals; but Principle lives on forever in its own right. It exists apart from all personal bias, opinion, impulse, desire,—one's own or another's. It is that everlasting spiritual outlook which abides when all that is partial and temporal is eliminated.

Without Principle there could be no absolute, for the truth would then be an indeterminable quantity—"this to me and that to thee." Without Principle there could be no law, for the law is that everything shall be according to Principle. Because God is divine Principle, "understanding is life." When the Principle has been discovered, all that belongs to it, all that it governs, is brought within the range of the understanding. To one who has perceived Principle in any faint degree, truth left to itself will henceforth by degrees unfold itself; its seed is within itself, it is all of a piece, all one thing. Principle can be thoroughly understood, and nothing else can. It can be understood spiritually because Principle is Spirit.

We come to Christian Science with a very human sense of Principle, because we have a very human sense of Science. When Mrs. Eddy discovered the true nature of Principle she made a discovery of vital import to all science. She perceived that, because Principle is a wholly spiritual fact, there is no such thing as physical science—"all Science is divine" (*Science and Health*, p. 126); therefore, of necessity, it exists apart from all material conditions. It is scientific by reason of being purely spiritual. Its only basis is divine Principle; and this Principle of all Science is Love. It follows that mathematics, or any true science, can be discerned by the same spiritual consciousness which perceives God, pure Spirit; the eternal truth of mathematics can be understood as we advance in the understanding of God. This is not the same as saying that God can be understood as we advance in the knowledge of mathematics, for the method of studying mathematics is up to the present time largely tinged with materiality. The divine nature of all science is as yet very faintly perceived, and the student of mathematics has consequently to purify and dematerialize his thought, before it is possible for him to perceive the divinity of Principle and its oneness.

Mortal mind has something it calls principle, as it has something it calls love, but these two are separate and not identical. Christian Science teaches that Love and Principle are one. To human sense this is another of the strange paradoxes of Truth, but to spiritual understanding it is the key-note to the harmony of heaven. One of the greatest difficulties of the past has lain in hard choices between two

supposedly opposite ideals. Through just these divisions Truth has been hidden from humanity. Today the choice is taken away, reason and revelation have united to proclaim it: "The Lord our God is one Lord" and "there is none other but he." Truth and God are one; Principle and Love are one; Science and Christianity are one; justice and mercy "have met together," "meekness and might" go hand in hand,—

And in all lands beneath the sun,
The followers of the truth are one.

To all that human sense has severed, spiritual understanding says today, "What God hath joined together, let not man put asunder." Mrs. Eddy writes in an article on "Prevention and Cure for Divorce," in the *Sentinel* of March 11, 1905, "Look high enough and you see the heart of humanity warming and winning. Look long enough and you see male and female one—sex or gender eliminated—and the name man meaning woman as well, and the universe, all included in one infinite Mind and reflected in the intelligent compound idea, image or likeness called man."

The enlarged range of the ideal, with its many-sided aspects, draws to itself all types and conditions of thought, but from the very breadth of the ideal comes the arduousness of its following. If it is easy to enter because the avenues are many, it is a mighty task to gain possession of them all. The student who has lived his earthly years in the hope that some day he may reach the goal, and, coming out upon the mountain-top, find the truth, the prize, spread out all panoramalike before his gaze,—on finding the truth, has yet to learn that to reach this goal is only to begin the journey. Truth is the end, it is also the beginning; the first thing is to find the way, the next thing is to follow it, whithersoever it may lead. "Strait is the gate, and narrow is the way;" but it is only to human sense that it is narrow, for its narrowness consists in being purely spiritual, its width is in being infinite.

Upon this upward winding path the traveler will meet with other travelers; there will be voices that would hinder and other voices that desire to help, but in all the crucial moments of the journey he will find himself alone—with God, with God who understands. For on this pilgrimage we do not know each other's problems, we only know our own. Mortals may think that were they in each other's

places they could so much more quickly find the way—perhaps they could, but it would be a different problem; “The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.” The cards that each man holds in this strange game of human life were not dealt out to him by chance, but are the outcome of his human selfhood. No mortal man can solve another’s problem for him, nor tell him how it can be done. He sees that there is a problem, but he does not see just what his friend is seeing. Mortals may not lift each other’s burdens, nor set the crooked straight, but man reflecting his creator’s presence—“I am that I am”—sheds the light of His glory on earth. Who can describe what light is? all the gladness of its coming and the revelations that it brings? We do not know the world we live in till the light of Truth has dawned,—“until the day break, and the shadows flee away;” then Love with its angel-touch makes all things new, for it is “the Sun of righteousness” that rises, “with healing in his wings.”

To material sense the demand of Principle, “Thou shalt have no other gods before me,” because it is a wholly spiritual demand, will appear altogether too exacting. But God is infinite, is all, and the at-one-ment with the Father is also the at-one-ment with all that He creates; neither is there any other at-one-ment with any created thing. In Him we find the deep reality of all that we had lost, of all from which we had been separated, of all that we had renounced for the kingdom of heaven’s sake. Truly “he shall give thee the desires of thine heart,” only first thine heart must become truly His; the bride must make herself ready, must put on her “fine linen, clean and white;” then she will be wedded to the “Lamb of God,” Principle and its idea will be found to be one, and all shall be one as we are one. So “he that goeth forth and reapeth, bearing precious seed, shall doubtless come again with rejoicing.”

Jesus said, “Be of good cheer; I have overcome the world,” and he told his followers that the cup of which he drank would also be theirs. In partaking of this cup we realize that it contains no unnecessary drop. The bitter drop would not be there had we already perceived spiritual reality, hence the need that we drink it all. In drinking of it we become one with the Master, and one also with all our brothers who are drinking of this same cup, for the “cup

is the cross," "which binds human society into solemn union" (Science and Health, pp. 35, 575).

O bond of union strong and deep,
O bond of perfect peace.

"Beneath the shadow of the cross, as earthly hopes remove," we learn the meaning of divine Principle, we see beyond the weary plains where all appears to be human relinquishment to the spiritual heights where immortal Love is all. So the "new heaven and . . . new earth" appear, for the former things are passing away. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." In this precious unity of the son with the Father, of the idea with the Principle, of the bride with the Lamb, the utter imposition of material sense is seen for what it is. If there were in reality two kingdoms, a heavenly kingdom and an earthly kingdom, we might then hope to inherit both; but as in truth there is only one, we can no more know the spiritual till we give up the material sense of it, than we can be awake and at the same time in a sleeping dream.

The psalmist said, "I shall be satisfied, when I awake, with thy likeness;" and this awakening has begun. It is the resurrection of the human consciousness to the perception of the ever-present facts of being. And as these facts in their beautiful, intelligent, spiritual individuality dawn upon the understanding, the mushroom growths of human knowledge begin to shrivel up and disappear. All the follies and the fears, the misunderstandings and the mysteries of this complex sense of human existence are but the false beliefs of a false corporeal sense; they are not the I, they have nothing to do with man. The false sense is the deceiver, leading all humanity astray, feeling its own sensations, seeing its own beliefs, producing its own effects, then calling them I and he and she, deceiving the whole world into a belief in the reality of its own dream sense of life. To its own beliefs this material sense is real,—to them it is the only reality,—but it is real to nothing else; it never gets outside itself. As the temporal knows not the spiritual, so the spiritual knows not the temporal. God is "of purer eyes than to behold evil," and "whatsoever is born of God overcometh the world,"—it is above and beyond and insensible to every material limitation or

temptation, being infinite instead of finite, spiritual instead of material.

The sufferings of mortal mind are but the consequence of itself; they have no cause in Principle, and are therefore suppositional. The world resists this statement, it cannot be convinced by hearsay, but every Christian Scientist knows, through actual individual experience, that when a true idea entering into consciousness dispels the false, the false not only is no longer, but he knows it never was. "When we found there were no fairies we found there never had been any. When we found the sun did not rise we found it never had risen." And so, when this infinite idea man, made in the image and likeness of Mind, begins to unfold itself to human consciousness, as "here a little, and there a little," the true idea takes the place of the false, at each fresh unfoldment it becomes more plain that man never was a finite material being, he never suffered and he never sinned, the truth we know about him now is the truth that always was: "Beloved, now are we the sons of God." The "human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea . . . held in the gospel of Love" (Science and Health, p. 576).

[Written for the *Journal*]

"ASCENSION"

VIOLET KER SEYMER

UNLEASH thy hopes and spur them onward to the goal,
 Unsatisfied with part, aspiring to the whole.
 By Love impelled, thought, tarry not! And day by day
 Encumbrances lay off, to seek the heav'nly way.
 Ascend the mount of inspiration, peak by peak,
 And let each onward march outstrip thy yesterday.
 The Godhead beckons thee, so let thy heart bespeak
 Unceasingly the zeal which Love alone imparts,
 And squander not one precious hour in worldly marts.
 Let duty broaden, and that vision vaster grow
 Which seeks the infinite, eternal Truth to know!

HEALTH VS. DISEASE

J. MILES CHAMBERS, M.R.C.S. ENG., L.R.C.P. LOND.

IT is well worth the while of every Christian Scientist occasionally to ask himself, How am I regarding disease? To what extent do my preconceived opinions about it occupy my thought and influence the harmony of my life today? To what extent do they hamper my successful handling of it when I encounter it?

Mrs. Eddy, by her fidelity to revelation and by demonstration, has made it possible for all of us to recognize the one true fact about disease, viz., that it has no truth in it; and she has given us in the text-book of Christian Science, "Science and Health with Key to the Scriptures," a practical statement of the Science of true being, and a positive rule of Mind-healing which will enable each one of us, if we follow her example of fidelity and demonstration, to acquire a sense of health which is scientific, and so enter on the fruition of true health ourselves and convey the like to others. Are we making the best use of which we are capable, of this statement and rule which our Leader has put within our comprehension?

Not a tithe of the freedom, or dominion, or joy, or confidence which Christian Science holds for us comes to our experience until we have set about living our lives as masters of our bodies, instead of their slaves as heretofore, and meet our sicknesses and troubles when they come upon us as if we knew we were masters. We have become so accustomed to more or less helpless submission to what has been so long taught and believed about disease, that it has become almost second nature to us to look on it as one of the hard but unpreventable facts of existence; and as we have thought in our hearts, so it has been, and we have had perforce to be content with a sense of health which presupposed liability to disease at some time or other, because it was the only sense of health we knew.

This being so, as a sort of safeguard mortals have equipped themselves with a certain superficial knowledge of the supposed facts of disease, so that they might know, when sickness came upon them, whether it was such as they could deal with themselves or whether they would need the help of a physician. All this has seemed necessary, in view

of the apparently inherent defects in the physical composition; but, although we have come to know in Christian Science that man is wholly spiritual, the knowledge and recognition of disease which we had acquired, and the pre-supposition of liability to disease which we have consequently entertained, have meanwhile also become second nature to us; and unless we make very decided efforts to efface all this false knowledge, the true sense of health will remain unknown to us, and disease will continue to appear a hard, unpreventable fact.

It is not enough to sit down contentedly and wait for an accumulation of evidence of Christian Science healing to establish a true sense of health for us, for this will never do it. It is only as we lose the sense of disease and of sin that we gain the sense of health, and only as the scientific sense of health becomes rooted in consciousness shall we begin to lay hold on freedom from liability to disease, or gain confidence in our ability to carry that freedom to others.

Can a man manifest strength of limb merely by knowing of it intellectually? Human thought stands just as much in need of regular, healthful mental exercise in the scientific truths of being to equip it for its work, as we have been in the habit of thinking that our bodies need health-giving exercise in fresh, pure air to keep us fit for our daily task. To become masters of disease, and to get rid of submissiveness to it, we must make ourselves exponents of true health, we must become students of that system of health which does not admit that there is any power equal to the Principle of being in overcoming disease; we must deny disease *in toto*, not treat its details. To be able to do this with understanding, or faith, we must consciously handle our own sense of health, quite independently of doing it while helping others to overcome disease; we must watch our habits of thinking about disease, and we must correct those habits until it has become our unconscious habit to think and talk in terms of health.

How easy it is to go on recognizing a certain set of symptoms as indications of a specified disease; how easy to recall all that experience has taught us goes to make up certain forms of disease; how familiar we are with all the more common manifestations of it; how tempted we are to form a diagnosis of disease directly a patient who has

come to us for Christian Science treatment has recited his symptoms. But, do these conclusions guide us to the fundamental error which is the cause of the trouble? What is it that prompts us to think that they do? What except habit, animal magnetism,—which acts on the basis that there is sensation in matter. What is guiding us when we allow them to enter our reasoning about treatment? What except knowledge,—knowledge of the kind our text-book describes as evidence obtained from the corporeal senses; about human beliefs and opinions, the things which are mortal.

Mrs. Eddy's work for mankind would have been comparatively unimportant had she merely discovered a more potent antidote for a discordant reality. This is the mistake which most critics make in their estimate of Christian Science; but the very essence of its value and appeal to humanity is the scientific proof of the unreality of matter, and consequently of so-called disease, else on what ground is Mrs. Eddy able to say with confident assurance to us, "One should never hold in mind the thought of disease, but should efface from thought all forms and types of disease, both for one's own sake and for that of the patient" (*Science and Health*, p. 396). How would our understanding of geography now stand if men had not abandoned all their conclusions and supposed knowledge arising out of the assumption that the earth is flat? How shall we learn more of the facts of life, if we do not banish theories and conclusions about disease, however plausible, from our work in the study of Mind-healing?

Has the reader ever paused to think what medical classification of symptoms, leading up to diagnosis of disease, is based upon? What else but the assumption that there is intelligence and substance in matter? Medical science, it may be here recalled, is, broadly speaking, two-sided. First, there is that part which deals with the body and bodily functions in health, and includes anatomy, chemistry, biology, and physiology. This part defines the normal standard of health required by each branch so far as it enters into the construction or functions of the body and its various subdivisions, and corresponds to that which in metaphysics is termed ontology. Second, there is that part which deals with the body when one or more of its organs or functions are affected by disease, the nature of which,

its causes, symptoms, etc., is elaborately explained. This explanation of diseased conditions is included in what is known as pathology; consequently, in this respect pathology has no counterpart in divine metaphysics; classification of symptoms and diagnosis of disease belong essentially to *materia medica* and not to Christian Science.

Now it is self-evident that the study of disease, the abnormal, must start where the science of the normal stops, and that it must depend entirely for its truth, and consequently for its effective utility to mankind, on the truth of the normal. It can also now be seen that the symptoms which a patient presents are not necessarily evidence of a specified disease; the conceptions formed of his symptoms are arguments for or against a theory of disease, but they evidence disease only if the theory and the premise on which it rests are sound. If life, truth, intelligence, and substance in matter were fundamental facts of being, and if predisposition to disease were one of the inherent qualities of man, then disease theories would be true, and classification of physical symptoms and diagnosis of disease would be a matter of vital importance.

If, however, one is a Christian Scientist, he has taken his stand on the scientific statement of being, which denies that there is either life, intelligence, or substance in matter. Remove the premise that so-called matter is substance, then what have medical theories of disease to rest upon? How now are we to regard the phenomena which have been described as changes in matter? How regard disease? Of what value are these phenomena now as evidence of the disease which *materia medica* has named from them? Conversely, what will diagnosis of a specified disease and knowledge of its laws now tell us of the actual cause of the disease? *Materia medica* can only answer these questions if the body actually is what anatomy and physiology have declared it to be. Christian Science declares that the body is but a false human concept; hence pathological changes, so called, resolve themselves into the phenomena of this fundamental misconception of the nature of life and substance. Instead of being the expressions of pathological laws of cause and effect put into operation in respect to substantial organs, these phenomena become the elaborations first of the fundamental misconception of mortal mind as to the nature of life and sub-

stance, second of the dependent and therefore necessarily fallacious anatomical and physiological theories of health, which have described organs and set up laws for their functions, and third of the Adam-error which deems the knowledge of evil to be a necessary part of man's equipment, and thereby gives to it its power and sphere of influence. This so-called mortal mind, therefore, is the cause, either near or remote, of all suffering.

To the Christian Scientist, therefore, the chief significance in the diagnosis of a diseased organ lies, not in the disease, but in specifying the organ or function involved. The disease itself is an entire illusion, and one's aim is to annihilate all trace of it while seeking to know the truth about all that which is real and which is misapprehended by material sense. In the right apprehension of man health is automatically and necessarily brought to pass. Let us, therefore, as consistent Christian Scientists, work to exclude from contemplation and reasoning all our preconceived knowledge of the theories and nomenclature of disease; let us take more to heart our Leader's practical advice when she says "we should prevent the images of disease from taking form in thought, and we should efface the outlines of disease already formulated in the minds of mortals" (*Science and Health*, p. 174), for, as a basis for our work, we have Scriptural support for the statement that the God-created man was forbidden to acquire a knowledge of evil. Let us study to resolve the things of material sense into thoughts, and to illumine human thought with the spiritual understanding of ontology, for, as Mrs. Eddy has told us, this is the basis of all metaphysical practice. Let our study and our joy be in the facts of being, not in illusions based on misconceptions of life and its processes; let us work our way out of human theories through the acquisition of a diviner sense of health, not a more extensive knowledge of disease with a corresponding mental pathology.

To do this does not by any means imply, when a patient comes to us presenting conditions which we have been in the habit of recognizing as symptoms of disease, that these conditions are henceforward to be disregarded and neglected; on the contrary, they are to be noted. We are there to cure them, and we must handle them, specifically or generally as the circumstances of the case demand, but

this must be done according to the science we profess, not according to the theories which we deny. We have no right, as healers, to undertake the treatment of a patient and neglect any discordant symptom which he may present, whether the discord is expressed in the sensations he describes or in physical signs of which he may be unaware; both are externalized images of the errors which are holding him; he has come to us to be healed of them, and it is our duty to discern the error which is the underlying cause of his disease, so that we may present to his consciousness the truth which will heal him.

When, through surrender of the human mind to the divine Mind, illumination of the spiritual understanding has demonstrated man's spiritual capacity, we shall be able to read, at once, the human mind through a divine sense, and thus discern the error we would destroy. While we are acquiring this sense we are permitted by the Manual of The Mother Church (Article VIII., Sect. 23) to consult with a doctor on "the anatomy involved" in our patient's case, and on "ontology"; we need not therefore hesitate to do this if through exceptional circumstances it becomes necessary in the interest of our patient, but let us be careful that the subject of the consultation is confined to these two topics, otherwise we shall find that it has often hindered where it would have helped.

Finally, let us remember that because health is real and substantial, and the Christian Scientist's work is positive, in that it destroys disease by establishing the true sense of health, he is therefore in a position to give to his patient that which a doctor cannot. If the practitioner works aright, he not only removes disease but places his patient in a position to gain for himself, day by day, more of true health and therewith ever-increasing immunity from disease in the future. Nay, he can do much more, even, than this, for he can not only take relief and freedom to the individual he treats, but he can share in the total eradication of disease, and thereby in the victory over death, for he will be doing his part in elevating the whole of human thought to a diviner sense of life.

LOVE—it is heaven. And hate?

Hate is hell. And conscience?

Conscience is the eye of God in the soul of men.

Cudoc.

LESSONS FROM AN EARLY STUDENT

ROBERT NALL

“TELL his disciples and Peter that he goeth before you into Galilee.” Was there ever a more winning message to a faithless follower than this, given on the morning of the resurrection? “And Peter.” Why should Peter have been specially named by the angel visitant to the women at the sepulcher? They had come to seek the Lord; they were told that he was not there. He had demonstrated that death had no power to hold God’s spiritual idea, and had gone to show himself again to his sorrowing followers. In view of Peter’s recreant denials after the arrest of his Master, his final severance from the little band who bore allegiance to Jesus might have been expected. What had become of all his vehement declarations of loyalty and obedience? Probably there never was a more troublesome follower. Headstrong, impetuous, thoughtless, permitting mortal mind to be dominant at most critical times, declarations of fidelity alternating with deeds that showed how crude was his spiritual perception,—such was Peter, the disciple whom Jesus found to be at times so untractable.

In the years that were to come the Master’s teaching was of priceless value to him who became one of the most valiant of the early Christians; but as a student during the three years of the ministry of Jesus he was frequently rebuked and admonished. This failure often arose from overconfidence. He had all the dogmatic certitude so characteristic of young students. How easy it seems to the Christian neophyte, flushed with the new conception of divine realities and all aglow with clearer spiritual apprehension, to demonstrate the power of Truth and win victories over the error of mortal sense. Thus it seemed to Peter in his intense eagerness to follow Jesus, one of the most notable instances being when his impetuous desire for emulation led him to try to walk on the water. But it was necessary that he should be taught lesson after lesson, until in the spirit of true humility he found his real selfhood. He had not yet grasped even the rudiments of that spiritual law which enabled Christ Jesus to rise above the claims of material law, and when he became faint-hearted

and fearful, his cry for help evoked that rebuke which is of universal application, and which comes home to each one today as it must have done to this impulsive disciple, "O thou of little faith, wherefore didst thou doubt?" There is no record that the disciple made any reply, but his life-history would justify the assumption that he mentally resolved then that he would seek to learn more of that faith which is essential to perfect demonstration.

We hear of "slow learners." Was there ever a slower learner than Peter? What opportunities he had for growing in spiritual knowledge! He had seen all the wonderful works of the Master—the proofs, impossible to deny, of his divine mission. He was present at the transfiguration, when there came to the small company assembled that spiritual vision which revealed the Master's sonship—a vision akin to that which comes to every lowly follower of Christ, Truth, as in prayer, watchfulness, and obedience he waits and rests in the divine Principle of all being. He was a witness to the scene in the garden of Gethsemane, yet he failed even to fulfil the Master's desire that he should watch but one hour. He had repudiated with scorn the warning that he would prove a recreant, although Jesus had told him that the "evil one" had desired to have him. Jesus foresaw the test to which his impetuous follower was about to be put, and he came to his help so far as to tell him that he had prayed for him that his faith fail not.

We may well be astonished that, after all the benign instruction that Peter had received, after all that he had witnessed of the power of divine Love in the healing of the sick and the raising of the dead, after all the warnings that were given him, he should at last find his moral courage fail. What did it mean? Very largely that he was relying on personality rather than on Principle. He was looking to Jesus the man, and not to Christ the eternal Son of the Father, and the sense of personality had to yield to the consciousness of the spiritual idea ere a healing and redemptive knowledge of Truth could be gained. In loyalty, in fidelity, in obedience, in uncompromising adherence to the Master's teachings and example, Peter was afterward preeminent. He had learned his lessons well. "Divine Mind," Mrs. Eddy says in *Science and Health* (p. 183), "rightly demands man's entire obedience, affec-

tion, and strength. No reservation is made for any lesser loyalty." And in words that outline the experience of every true Christian Scientist, she adds, "Obedience to Truth gives man power and strength. Submission to error superinduces loss of power."

The lapses of young students are the result not of lack of earnest desire to know the truth, but of that wisdom which waits patiently and prays for guidance, seeking to know God aright; being willing, at the same time, to surrender any and every belief which cramps the enlarging thought and hinders a true apprehension of the spiritual in relation both to Principle and the real man. Peter erred because he was for so long blind to the higher significance of the beneficent works of which he was a daily witness. To him and his colleagues these were evidences not of that divine Love which heals and blesses mankind, but of a power which would be exerted for the acquisition and maintenance of an earthly kingdom. Hence their wholesale desertion of the Master after his arrest. There came a time before long when the scales fell from their eyes and they saw spiritually,—knew the Christ who had ascended as the Saviour of mankind. To Peter this vision began to appear immediately after his last deplorable recreancy, his thrice denial of him with whom, only a short time before, he had offered to die.

The incident embodies the most profound significance for sinning, suffering humanity. On the one hand mortal mind,—fickle, treacherous, cowardly,—temporarily dominating an earnest, truth-seeking, loving student until he fell before the taunts and sneers of a band of idle gossipers. On the other hand, he who was in the agony of his humiliation, facing brutal hatred and malice, with that perfect spiritual insight which enabled him to see beneath the outward and visible into the heart of man, "turned, and looked upon Peter." The simplicity and terseness of these Gospel narratives is one of their charms—there is never any superfluous description. Without being told, we know that that look, while deeply reproachful, carried with it a sense of tender love.

The effect was marvelous. The culprit was stricken with poignant regret and, as some one has well said, "rushed into the night, not like Judas, into the unsunned outer darkness of miserable self-condemnation, not into the

midnight of remorse and despair: into the night, but it was to meet the morning dawning." For the grace of repentance had come, that "stricken state of human consciousness, wherein mortals gain sincere views of themselves; a state of mind which rends the veil that hides mental deformity" (Miscellaneous Writings, p. 203). Afterward came the baptism of the Holy Ghost, cleansing from all sin; and he whose mental condition had settled into faith in God rather than in human wisdom, amazed the crowds by his boldness in proclaiming that the crucified one was the Christ, the Son of the living God, and in declaring that the promised redemption was unto them and their children, "and to all that are afar off, even as many as the Lord our God shall call."

The contrast between Peter's repeated failures on the one hand and his consistent determination to be faithful on the other, should be studied in conjunction with the inspiring words which toward the close of his career he wrote to "God's own people, scattered over the earth." We know how, amid fiery trials and persecution, he grew in the grace of humility and love. All the weakness and reckless impetuosity of early days yielded to a clear apprehension of Truth, to the possession of "an inheritance incorruptible and undefiled"—a spiritual sense of being—and to a tender solicitude for the redemption of fallen humanity. Thus he had fulfilled the promise of the Master, who had foreseen the transformation that would take place in the heart and thought and purpose of his follower.

Jesus had said to him, in words which cannot be limited in their application, "When thou art converted, strengthen thy brethren;" and the great "apostle to the Jews" faithfully obeyed his instructions. Therein lay one of the sources of his strength. Of what use is faith without works? "Deeds let escape are never to be done." The follower of Christ, Truth, Mrs. Eddy tells us, "has enlisted to lessen evil, disease, and death" (Science and Health, p. 450); and if he recognizes the call to duty that is thus made, and apprehends even faintly the true source of all real strength, he will find no lack of opportunity to be faithful, while the joy that attends all selfless Christian work becomes a present possession. After a life of heroic labor, Peter was able to testify to God's loving care for

His children, to affirm that no harm befalls any who are "followers of that which is good;" that they are happy, even if they suffer for righteousness' sake; and that every man should be ready to give an answer when asked a reason for the hope that is in him. He outlined in a few words in his epistles what the spiritually regenerated man who has seen the Christ by faith and is consecrated in life and purpose may accept as his daily guide.

How far are we as Christian Scientists, as those who have taken upon ourselves vows of fidelity to our new and higher conception of the Christ-life, reflecting Life, Truth, and Love in our daily walk and conversation? In the hourly task which comes to us of solving our own problems, is there a desire to transfer this duty to others? This, like idleness, is fatal to progress. In so far as we bring our thoughts and aims into harmony with Principle, in so far as, recognizing our spiritual sonship and our privileges as "joint heirs with Christ," we know that we are escaping the "corruption that is in the world through lust," so will our growth be. How to present the truth to the anxious inquirer will then become one of our most gracious tasks. Day by day the manna of the Holy Spirit's teaching will fall to us, and we shall become strong as the perfection of all that is real and eternal dawns upon the vision, so that we shall "neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*.

Falmouth, Norway, and St. Paul streets, Boston, Mass.

IGNORANCE AND EVIL

H. W. MORROW

EARLY in the experience of every one who is seeking a better way and is convinced that he has found it in Christian Science, there comes a period of rejoicing in the thought that evil has been dethroned. That God and good are synonymous terms, leaving no place to be filled by devil or evil, is a thought of restful significance, bringing peace and quiet into a world of struggle and tiresome effort and oftentimes apparent defeat. It is not surprising, therefore, that nearly all of us stop there to rest for a time and that some of us refuse ever to go farther. If the writer has any qualification for helpful suggestion along this line, it lies in the fact that he has long insisted upon the absolute sufficiency of this thought and has only very recently seen the necessity for any other. One who has just met and, as he hopes, mastered a difficulty, can sometimes state it more clearly than another who has long since left it behind and gone on to others which are to him of greater moment.

"You are giving evil power," we have been accustomed to say, when those who have seen farther have urged upon us the necessity for wisdom as well as love and charity and forgiveness. "We have been fighting evil all our lives and are tired of it. We came to Christian Science for that very purpose,—to get rid of evil. We don't want to know it and we don't want to know any of its claims." And then we have tried to justify our attitude by quoting Mrs. Eddy, perhaps to the effect that we do not need to know or fear evil if we will only keep our minds filled with good, forgetting that any quotation which does not take in all that she has said on the question, is apt to be misleading. Verily we are all tired of evil, tired of sin, tired of sickness, tired of poverty, tired of misery in all its forms. We want to get rid of every one of them, and the only difference of opinion is as to the best and quickest way to do this. Shall it be by closing our eyes and going by on the other side, or by clear-eyed understanding and courageous mastery of all conditions that would work against good? What was the method of Jesus? Can there be any possible doubt as to the correct answer to that question?

I confess to having had an admiration bordering on enthusiasm for those who, having practically no sense of evil in their own mentality, are slow to see it in any one or anything about them. Association with such a mentality is as restful as is the thought that evil has no kingdom and no abiding-place. We feel that we can throw down the bars, that we do not need to watch; that nothing will be misunderstood, nothing misinterpreted; we can close our eyes, secure in the thought that there will be no by-play, nothing underhanded or mean. And yet, is that all there is to goodness? Weakness and dulness are equally harmless. Who has not seen untold misery worked by just such a mentality. Many persons, for the want of spiritual alertness, actually play into the hands of designing persons, and then wonder helplessly that a good God should permit the ruin and suffering that follow. The harmlessness of the dove must be tempered by the wisdom of the serpent till all are harmless. Evil is not powerless till it is known as evil; so long as it is permitted to masquerade as goodness it seems to have temporary influence. To believe that its influence can be other than temporary would be to impugn the wisdom of the All-wise.

Is one putting himself in God's place when he sees these things and takes measures to avoid them? Is he judging or condemning? Surely it is not ours to judge, but it is ours to know the truth and under proper circumstances to make known the truth to others. One need not be suspicious or evil-minded in order to avoid being what the world calls suspicious of evil and to insist that others do the same where it affects us or those dear to us. Certainly it is not ours to condemn or punish. God will punish the transgressor in His own way and time, and God's time is now. The world has made the mistake of thinking that punishment may be postponed, sometimes, till after death, and thereby allowed endless harm to ensue. One might as well walk out of a second-story window after dark and expect the law of gravity not to operate till daylight, as to expect to do wrong and escape punishment till after he is dead, or for one second. But to punish evil, and to know what evil is trying to do, in order to meet and overcome it, are two separate and entirely different things. It has come to be an accepted thought among the good as well as among the wicked, that the good are naturally at the mercy of the

wicked and may be expected to be poor and miserable while the wicked flourish and rejoice. Why? Because of the very thing we are discussing—the good-intentioned so often lack the sense of fitness of the means toward the end sought. They shrink from a conflict with error, because they fail to see its powerlessness.

This cannot be right. Surely good ought to be as capably served as evil. How weak a statement! All the wisdom in the world ought to be on the side of good, leaving to evil nothing to support its empty pretensions. Goodness ought to clarify the vision so that it may see through all the disguises of evil, as did Jesus. We find nothing in his recorded experiences to justify any sleepy disregard of signs, and Christian Science has its most impelling force in the thought that, if we live the true life, we may become like him in clearness of vision, in ability to see through all disguises, to puncture all shams, recognize virtue in any guise; like him, also, in power to heal every one by overcoming everything that is unlike good. How did he do it? Did he fail to recognize hypocrisy and cant and self-righteousness when they tried to assert themselves before him? Do we expect to succeed in a different way?

Christ Jesus said, "The truth shall make you free;" but we have first to know the truth, and surely one does not know the truth when he believes a lie. One does not know the truth when he believes evil to be good because he has not sufficient wisdom to see behind the mask of a smiling countenance or to feel the emptiness of honeyed words and high-sounding phrases. And one does not know the truth when, through love of the personality of a friend, he condones wrong actions and calls them good. To see that a friend is being influenced by the belief that evil can give pleasure or profit, and to attempt to open his eyes to the falsity of this belief, is not to judge or condemn him. We must learn to see evil as a cheat, a fraud, and to feel welling up in us a great tide of love for the defrauded one. Evil and ignorance are one, just as wisdom and good are one. When we know better, we shall do better; and when we know perfectly, we shall inevitably do right.

Christ Jesus said, "Neither do I condemn thee;" but he also said, "Go, and sin no more." He did not condemn the woman, but he did condemn the sin. He did not pronounce evil good, but he did recognize that one may have

fallen into error, and still be worthy of love and tenderness and pity. He did not close his eyes to the fact that evil makes demands, but he did assert the power of good over all such demands when once recognized as evil. But we must have a clear sense of Truth to oppose the belief in evil, and the fuller our thought is of good, of Truth and Love, the greater will be our authority and power, the greater our ability to heal and bless. It is God, good, that always does the work, but the ability to meet and master the claims of evil is an integral part of goodness. Ignorance is no part of goodness, and we must come to a recognition of that fact, however much we might prefer to sit down and fold our hands and rest.

Let us face the matter squarely. Not in Christian Science any more than in any other religion does laziness attain to heaven. Effortless attainment—something for nothing—is no more possible in Christian Science than in the so-called physical sciences. Eternal vigilance is the price of liberty, even though we be “the sons of God.”

[Written for the *Journal*]

FLOW ON

ARTHUR ALLEN DEAN

Nor yet with distant seas of blue
 Doth merge the fountains of my heart!
 In wayside wells,
 Where Love upswells,
 I duty find in quiet vales apart;
 And keeping to my purpose true,
 Flow on.

And yet, shall Love e'er know a sea
 That distant is? with broader sky
 Than this of mine?
 Can thought define
 Else than the here and now? Shall ever eye
 Behold where duty may not be?
 Flow on.

A COMPARISON OF VALUES

WILTON H. MC KERRAL

WHEN “the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name,” Jesus rejoiced with them, and reaffirmed in stronger terms this assertion of power. Yet straightway he added: “Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.” This warning reveals the Master’s apprehension of the propensity of mankind to seek the loaves and fishes rather than the kingdom of heaven, to be satisfied with shadows apart from substance, to overlook Principle because of absorption in phenomena.

To realize man’s spiritual dominion with respect to his immediate environment is a great accomplishment and worthy of rejoicing; but this realization is not reached by seeking it because of the material comforts, power, or place it may give us. If we allow these to become the objects of our worship, the dominion passes from us, and it will be regained only as we seek Truth unselfishly and are ready to endure hardship in its service as well as to enjoy the blessings it bestows. The ability to exercise dominion over the spirits, to relieve distress and overcome fear, to restore that which to mortal sense seems lost—is a great thing; but until we learn to rest this power solely upon its divine Principle, and man’s God-ordained and God-sustained perfection, we are not ready to rejoice. The disciples had been taught this basic truth, and by it they had healed the sick. The Master approved of their works and of their rejoicing; but he saw their danger and wisely pointed them back to Principle. He reaffirmed the fact of the eternal harmony of man’s being; and bade them rejoice in this, the spiritual cause, rather than in the material evidences of its activity.

The lesson is one that comes home to us all. Often have we likewise rejoiced unwisely in phenomena alone; and later, when called upon to support our claims of dominion, we have belabored opposing sense testimony with all manner of mental missiles, only to find that we were entrenching evil instead of dislodging it. Finally,

wearied and spent with vain buffeting, we have retreated to our last line of defense; have ceased to deal with matter and its conditions at all, and have clung to the thought that, though to the apprehension of the senses the universe should disintegrate and all things within human knowing cease, the verities of being would remain unchanged. Man is always spiritual and not material, the perfect expression of divine goodness, of Life and intelligence; a living, conscious being with faculties that lay hold upon the environing spiritual universe, which the material senses have not discerned nor the fleshly mind cognized, and which find it, as God saw it in the beginning, very good. Dwelling in this thought, we have suddenly found the victory, for which we had forgotten to struggle longer, ours; have found physical phenomena altered to reflect, not our will, but the reign of good.

There are those who admit to some extent the proofs of man's dominion over the "spirits" offered by Christian Science, but who nevertheless maintain that this dominion has little or no connection with his status as a spiritual being; though Jesus urged this as the only true foundation for rejoicing. Such a one says: "The denial of matter is absurd, for matter is mind's only medium of expression. Mental and physical states are interrelated. Mind can kill body and body can kill mind. Likewise each has an influence in preserving the other. The health of the body is to a large extent under the control of the will. If one will lead a clean life, hate no man, be always hopeful, keep the mind free from worry, refuse to entertain fear, and retain the mental suggestion of physical perfection, he will thereby experience all the advantages that can be derived from the practice of Christian Science."

The logical outcome of such an utterance is first to delude and then destroy human hope. It is a cry of "Peace, peace; when there is no peace" and in the very nature of things can be none. It proposes the impossible. Courage, hope, and good ideals make for bodily health; but these moral virtues are never established upon a material basis. They must be sustained by the recognition of spiritual being, or they cannot exist.

He whose wisdom is based upon the evidence of the physical senses cannot do otherwise than believe that suffering and death are real and inevitable; and their terror

(whether he is immediately conscious of it or not) holds, by authority of this belief, the master-key of his thought. He may be temporarily hopeful. He may defer fear and anxiety, and with them disease; but he has already confessed the ultimate triumph of the causes that occasion these conditions, and so has undermined his hope by the admission of its absurdity. For him, any rejoicing in the rule of mind over bodily conditions is misplaced and pitifully brief. He has read his name into the roll of death and accepts the record. With this state of consciousness dominant, he undertakes to be hopeful, to banish fear and worry, and to overcome disease by the effort of the will forcing the mind's acquiescence in that which it believes to be false. His position is self-contradictory. His own convictions drive him irresistibly into the very fears he would avoid, and then accelerate the fears by recognizing them as producers of disease.

Whoever affirms the power of mind should first know well the grounds on which his claim is based, and the nature of that mind whose supremacy he admits; for though he may, of his own choice, assert this power in the first instance, it will later assert itself and yield him harvest after its kind. The attempt to set aside the restraints of material law in the name of mind cannot be safely made, except in recognition of and obedience to the overruling spiritual law, the law of divine Mind. If made otherwise, it is altogether lawless; and he who achieves such license reaps the experience of an outlaw.

The grosser materialist finds in his absolute reliance on the reality of seeming material conditions a buffer between himself and disease. He believes that each change in consciousness is first wrought out in nerve and tissue, and developed through sluggish processes of physical law. The hypnotist, who has to some extent annulled the belief of the mind's absolute dependence on body, and admitted in its stead the power of a strong delusion to command human consciousness independently of physiological action and regardless of spiritual law, is of all men most vulnerable. The evils that require years for development in the consciousness of the materialist of the older type, come upon him in an hour. Having so far withdrawn from the ancient beliefs of materialism that they no longer shield him, his only refuge is—must be—in mortal mind.

And if the light that is in him be darkness, "how great is that darkness"! If his trust is in the carnal mind,—insufficient of itself, a rebel against even its own standard and "not subject to the law of God,"—he is leaning upon a staff that will pierce his hand. Relying upon the power of erring mortal mind, he must accept what this reliance brings him.

Lawless action is a monstrosity and an outcast. In all the universe it finds no harbor. Even its own works refuse it shelter, for it is by its nature divided against itself, and destined to confusion and punishment. Protection and abiding peace are not found in the mere ability to control physical or even mental conditions. If such control is exercised through the human will, this will soon break, and is at best a producer of discord rather than of harmony. If it is exercised through any faculty whatever of the carnal mind, this mind is temporal and its faculties transient. In fact, if control is exercised by any other conceivable means than by conformity to the reign of that eternal Principle in which alone man has hope of continued being, the accomplishment ranks with the wise king's category of vanities.

We are assured that the secret of eternal life—the ultimate secret of law, of harmony—is to know God and to accept God's message. Those who are beginning to enter this knowledge through acceptance of the message, gain in ability to exercise that power of control over material conditions in which they may safely rejoice, not for its own sake alone, but because of the evidence it bears of the instant presence of God's kingdom—the reign of spiritual law—and of man's immediate place therein. Not because the spirits are subject unto them; but because their names are written in heaven.

Granting for suggestive therapeutics all that its advocates dare hope, it falls immeasurably short of that ideal which Jesus set for the work of his disciples and which Mrs. Eddy has revived in Christian Science, that ideal of which suggestive therapeutics is but a counterfeit. Scientific methods never assume the burden of averting the inevitable. They never oppose law, but always work in harmony with law. They are the open door through which we may reach naturally the healthful mental conditions which we fail to achieve by the attempt to climb up some other way.

As men, through Christian Science, approach the proper understanding of life, they will attain cleanliness of character, because they will know that evil can give them no satisfaction and can force upon them no necessity. They will hate no one. They will be hopeful, for they will have tasted the realization of hope. They will be free from anxiety and alarm, because experience will have made reliance on the protecting power of Truth a quicker instinct than fear. They will retain in thought the ideal of spiritual perfection; not as a forced "mental suggestion" for the working out of physical results, but as the natural, inevitable, and desirable ultimate of life. They will forsake the bondage of physical law; not lawlessly, but by accepting humbly the "yoke" of the higher, the actual, spiritual law wherein alone man's true selfhood unfolds. Thus are the conditions of healing fulfilled naturally, honestly, and permanently.

Christian Science presents the idea of the immediate and absolute dominance of spiritual law in the affairs of man. It sustains this idea not only by the subjective experience of those who accept its ideals, but also by the evidence of changes wrought in objective phenomena as the result of man's conformity to the requirements of spiritual law. The effort of material conservatism to discredit this evidence has failed. It now attempts to revise its theories to account for, and its practice to reproduce the evidence; all from a strictly animal basis, acknowledging no spiritual influence except such as it conceives of as an outgrowth of physical structure. Hence suggestive therapeutics!

The attempted healing of suggestive therapeutics is based upon the supposition of the power and unrestrained freedom of the human will to execute upon the person of another its own purposes (selfish or otherwise) through esoteric processes. No lover of law and liberty can rationally rejoice in the demonstration of such a theory. No conceivable condition could be less heavenly than that which its proof would bring to pass. It does not and cannot in any way enable men to fulfil, for themselves or for others, the conditions necessary to healing; and whatever the immediate effects of its operation may seem to be, it does not heal. Its ultimate effect is disorder and disaster, for it foregoes reliance upon Principle, which is the basis of law, and exalts finite personal mentality, which is the seat of lawlessness.

This theory denies utterly the reign of spiritual law on earth, and asserts instead that one's entire sense of being, from the acts of the hands to the inmost thoughts and motives, is subject to the tyranny of unseen animal mentalities which one is powerless to resist except in kind. The proof of the potency of the mild forms of hypnotism, in which good intentions prevail, would be sufficient to establish all that is here charged against it as an agent of evil. It is idle to argue that this hypothetical force can be used in the interest of good, but is powerless for purposes that are evil or in violation of the rights of its subject. Hypnotism (the admitted active essence of suggestive therapeutics) is confessedly an instrumentality of the carnal mind, and its limitations for good and evil are identical with those of this mind, which Paul described as alien from God and incapable of righteousness.

The advocate of suggestive therapeutics may be honest in design, but he is wrong in method. He fights evil with a weapon whose keen edge ever turns toward himself and those he would befriend. If he continues to be honest, he will see this and abandon his methods that he may seek better; otherwise, he will suffer the punishment which error brings upon those who are deluded by it. The rights of personality are inviolable. The right to enter a human consciousness to control it, is the exclusive prerogative of the "word of God." The attempt of the human will to usurp this prerogative is the climax of sin. Its fruits are evil and evil only.

Jesus recognized the carnal or fleshly mind as the Anti-christ; the author of the works he came to destroy; the fountain of bitter waters; the sower of tares. The activity of the human will under the rule of this mind, he referred to as the prince of this world who has nothing in Christ; the offspring of the father of lies in whom is no truth, who was a murderer from the beginning. Jesus overcame this supposititious power, and left the secret of his victory with his followers. This secret is nothing else than the proper realization of the fact that our names are written in heaven,—a realization in which is comprised a knowledge of God, an understanding of man's relationship to God, and a recognition of heaven as not distant in either time or space, but as within us and ever present. Abiding in this realization, man finds himself that "new creature" in

whom old things have passed away and all things have become new. This change is neither violent nor abnormal, but is the inevitable effect of a sufficient cause, the action of which is restorative not by motion of the human will, but by operation of divine law, to which man consents and yields obedience and in which he finds security from every evil work and purpose.

It is incumbent on Christian Scientists to be patient under misrepresentation, and it is also incumbent upon them to hold aloft in its purity the teaching they have received, knowing that in spite of all attempted perversion Truth will prevail, both in individual consciousness and in world thought; and knowing also the absolute powerlessness of animal suggestion either to alter the truth of being or to hinder them in its realization and demonstration. For the promise reads, "Behold, I have set before thee an open door, and no man can shut it."

This saying of Jesus, that our names are written in heaven, is an epigrammatic statement of Christian Science, the proof of which is apparent through physical phenomena only as they are seen to reflect the divine order of being. Mrs. Eddy tells us that "to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us. . . . Like our Master, we must depart from material sense into the spiritual sense of being" (Science and Health, p. 40).

The fact of Christian healing should draw gratitude and praise from every life it touches; but the establishment in human understanding of the Science which underlies this fact is the fulfilment of the promise of the ages and is the basis of the continuance of Christian healing. For this greater gift we owe to God the gratitude of consecrated lives, and to our Leader the gratitude of obedience, that the joy which attends the realization of man's status in the kingdom of heaven may the sooner become universal.

"HE hath borne our griefs." Alas! how true,
And they filled his heart with woe;
Yet an easy yoke and a burden light
Were his gifts to his brothers below.

Elizabeth Mallory.

TESTIMONIES FROM THE FIELD

IT is with great pleasure that I give my testimony of healing. I came to Christian Science as a last resort, hoping and praying that I might in some way escape from what seemed sure death, as I had been suffering for a long time from tubercular disease of the hip. Seven years ago last August I was taken to a hospital, and had all done for me that skilled physicians and nurses could do, but to no avail. The next spring I was much worse, and I was taken to a town twenty miles away (St. Johnsbury) for further treatment by one of the best physicians there. His opinion coincided with that of the other doctors, and he said that I was too weak to endure any more operations. In addition to this I had a very distressing stomach trouble, which the physicians said was occasioned by the hip disease. I had taken no solid food for months, and of course the outlook was anything but encouraging, for I knew what the outcome must be according to medical opinion.

I said to my relatives with whom I was staying, that I had tried everything, and I could see no prospect but just to linger along for a few months, and then leave my family of little children; but the reply came, that I had not tried Christian Science. I said I had no faith in it, and even if I had, my condition was too serious for any help in that line. They then began to tell me what it was, what it had done for them, and what it was doing for the whole world. I became so interested that we continued to talk Christian Science most of the afternoon, and I was healed of the stomach trouble during that conversation, so that I ate that night everything of which the family partook, with no distress whatever. I slept soundly all night for the first time in two years. Since then I have always eaten of all kinds of food, at any time, with no bad results.

I took a copy of Science and Health home with me, reading and studying as I had never studied anything before. I had Christian Science treatment and the healing began at once, the terrible pains in the hip and the discharges lessening day by day. In one month I was free from pain. In thirteen months every trace of the disease had disappeared, and the crutches were thrown away. For nearly five years I have taken no medicine, and have had

many wonderful demonstrations of healing in my family. It has helped us in every way. I am very grateful for having been so tenderly helped from sense to Soul,—grateful to our dear Leader, Mrs. Eddy, for showing us how to live. I praise God every hour of my life for all He has done for me and mine.

Mrs. D. W. King, Newark, Vt.

[Translated from the German]

Two years ago I first heard of Christian Science. I had suffered for eight years with a malignant disease in the face. Although the physician had tried everything, including the electric ray and cauterization, the trouble grew worse from year to year, and finally it was declared by the physicians to be incurable. On account of the disfiguration of my face I was deprived of many pleasures, the result being that I became more and more depressed mentally. I lost all desire to live, till finally a sense of defiance arose in me against my fate, and I tried to get indirectly that which seemed to be refused me. Thus it was that I gradually entered upon a wrong course, one sin involving another; so that people turned from me all the more, until I was almost in despair.

Christian Science thus found me not only sick, but also fettered by sin, and it was this truth which lovingly pointed out to me the infinite compassion of our heavenly Father; which extends even to the worst sinner. After all human resources had proved of no avail, I turned to God, although with little hope of help. I began to read the Bible, *Der Herold*, and the Christian Science text-book, "Science and Health with Key to the Scriptures." I read diligently, although I understood but little of what I was reading; I kept on, however, reading the same things over and over again, as I remembered the words of our Saviour, "Seek, and ye shall find;" and I soon saw that the light of Truth which is contained in Jesus' teachings and in Mrs. Eddy's book could be reflected by me only as I was cleansed from all sinful and wrong thoughts. "Blessed are the pure in heart: for they shall see God," says our Saviour. I had to learn to pray to our heavenly Father with a pure heart, with a childlike trust and sincere confidence; to worship Him "in spirit and in truth."

I was deeply ashamed to see the sinful thoughts which

dwelt in me. This feeling of shame was followed by earnest repentance, and I began to seek God most earnestly, beseeching Him daily with sincere prayer to give me an understanding of His holy Word. It was long, very long, before this great truth began to dawn upon me, but finally, after long seeking and struggling, the first bright morning beam of divine light broke through the darkness of my soul. Although I had fallen deep into sickness and sin, yet infinite Love had compassion upon me. The Scriptural promise: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me," came true in my experience. The Bible and Science and Health became new books to me; what I read was illumined by the light of divine understanding. The belief in the power of sin gave way before the light of Truth, and began to vanish into its native nothingness, making room for divine thoughts. Whereas envy, hate, pride, discord—the works of the flesh—had ruled formerly, now love, peace, joy, patience, humility, and kindness—the fruits of Spirit—are reigning. The understanding of Christ's great charity, which heretofore had seemed unattainable to me, and the peace which he promised to all who would believe in his teachings, drew nigh to my soul.

My disease, too, came to a standstill, and is disappearing with my increasing understanding of Christ, Truth. There is now in me such a high spiritual and divine freedom, such an unspeakable harmony and blessed joy, that I exult and would proclaim to all the world what God's grace and mercy have done for me. I can find no words to express my gratitude, but it shall be my most earnest endeavor to prove, not only by words but by deeds,—by a life made holy in Christ,—my gratitude to God, in helping my fellow-beings and giving them an idea of the infinite power of divine Love. With the star of divine Truth shining on my path, I shall some day awake to man's spiritual, divine likeness. Next to God, I want to express my most heartfelt thanks to Mrs. Eddy for all that she has done for humanity in love and patience and in holy work. God bless her!—*Elfriede Haertel, Berlin, Germany.*

I WISH to express my heartfelt gratitude to God for what Christian Science has done for me. I was a sufferer from bronchial trouble from childhood, and as I grew older

rheumatism and a stomach disease with many accompanying ills were added. I had never been strong and my prospects for health were lessening each year, yet if I wished to continue in my work, which was teaching, I must be well; but during the summer vacations I could hardly gain sufficient strength to last me through the following school term.

I had known of Christian Science for nine years, but was so engrossed in self that to give it any serious thought had not even occurred to me. However, when the spring of 1899 came, I urged a friend, who was suffering from a nervous disorder, to give it a trial. While he was being treated, my mother, her two sisters, and myself were so interested in reading Science and Health that we all became students of this wonderful book. That a conscientious study of Science and Health does reclaim the sinner and heal the sick, was proven in my own case, for I was healed of the diseases mentioned, some leaving me very quickly and others more gradually. From my study of the text-book I have learned how to be able to understand the Bible, and I strive to make it practical by loving God supremely and my neighbor as myself; and this casts out all fear. I no longer need to fear disease, and as I refuse to criticize those around me or discuss my own condition, my stomach performs its functions normally.

Many people ask why we are so grateful to Mrs. Eddy and always mention her in our testimonies, when it is God who heals us. True enough, God was the same loving God before we had Science and Health as He is now and ever will be; but my prayers were never answered, for I was pleading with Him to be what He always is, and to make perfect that which was already perfect. How could a God too pure to behold iniquity hear such prayers? Is it, then, any wonder that I am grateful that there was one who loved God and humanity enough to be able to interpret His Word so that I could learn to pray aright and be healed and be able to heal others? My heart swells with gratitude for Mrs. Eddy's selfless life. My daily prayer is to keep my thoughts pure enough to live and love and work so as to be worthy to serve the Cause of Christian Science.—*Mrs. Mary Bahret Ackley, Chicaco, Ill.*

I HAVE such a sense of gratitude for what Christian Science has done for me and for the world, that I realize

it to be my duty as well as pleasure to give my testimony. I became interested in this truth through going to the Wednesday evening services with friends who are Christian Scientists. The first time I went from curiosity more than anything else, for I was bitterly opposed to what I believed Christian Science to be, but the testimonies, which were given with the ring of conviction, impressed me more than I was willing to acknowledge.

Three years ago I began to feel miserable,—“run down,” the doctors said,—and later I went to a specialist who said I had serious lung trouble. I was under his care for two months, and seemed to gain a little, but was soon back in the same rut again. It was then that divine Love led me to try Christian Science. I knew that it healed the sick, and I obeyed the voice of Truth, in spite of much opposition. I went to a practitioner, and received help at once, and at the end of five months I was entirely healed. I am very grateful for the physical healing, but have still greater cause for gratitude for the daily comfort and strength, the victory over fear, that is mine through the understanding and application of Christian Science. The only way I can show my gratitude to Mrs. Eddy is to do what she counsels, “Watch, work, and pray that this salt lose not its saltiness, and that this light be not hid, but radiate and glow into noontide glory” (*Science and Health*, p. 367).—*Olive Winzeler, Toledo, O.*

[Translated from the German]

SOME time ago our younger son was taken sick, and one Saturday he came home overcome by severe pain and high fever, and had to go to bed. The family physician, whom I could not discharge because of an existing agreement, stated that this was a case of serious illness; that the high fever was indicative of the existence of internal conditions which might necessitate an operation, unless the patient's condition improved within a few days. The physician prescribed material remedies, but we did not follow these directions, and on Sunday morning I placed the case in the hands of a Christian Science practitioner for treatment. On Sunday the fever had already abated and the swellings were going down. By Monday night the pain also had disappeared, except when he moved. On Tuesday forenoon he was able to get up, and spent the greater part of

the day out of bed. The physician was astonished on that day at the favorable course of the disease. On Wednesday the trouble had gone, and on Thursday morning my son went to work, and has since attended to it without any symptom of the disease having appeared again.

I give this testimony with a heart filled with gratitude, as a proof of the infinite power of divine Love through Christian Science.

Emil Sinell (Engineer), Berlin W., Germany.

WITH a heart full of gratitude for many blessings gained through the study and practice of Christian Science, I offer my testimony to the healing power of this truth, hoping it may help some one who has suffered as I did. First, I was healed of discouragement brought on by reverses. I was so lifted out of this that matter and all mortality seemed a myth and I felt the supremacy of Spirit. Having been taught from childhood to believe in a God who was capable of sending both good and evil, I was afraid of the all-knowing and all-seeing Father, believing Him to be the author of all my troubles; but Christian Science has taught me that God is Love and sendeth no evil upon His children, and that His law is good.

Christian Science found me bound by many limitations. Poverty, fear, discouragement, sin, sickness, and death were some of my daily companions in thought; but this truth has replaced all my fears with confidence and has given me renewed courage, and with this mental improvement has come better physical health.

I was on the verge of a general physical breakdown when I began the study of "Science and Health with Key to the Scriptures" by our Leader. I was healed of catarrhal trouble, affecting the head and throat, also malaria, and many other diseases. The thought of limitation has been largely overcome, and my greatest desire is to live a life consistent with the teachings of our dear Leader, who has been so untiring in her efforts to help and heal humanity. Words can never express what I feel in regard to this wonderful truth, which is so practical in every way.

Rebecca F. Steen, Dallas, Tex.

IN the two orthodox churches of which in times past I have been a member, I rejoice to say that I have seen much

of the Christ-spirit, much broadening and uplifting of thought, and not one of these Christian people ever tried to discourage me during my search for truth. After losing faith in medicine and hygiene, when these had failed to meet our needs, I began to look for something more practical. For years I had searched for the truth; had studied the Bible and read many books, had given up much of the old and accepted much of the new, but was not yet ready to "launch out into the deep." Crumbs of truth had rewarded my search, but they were too meager to satisfy. I knew that I must have something more real, so I became an earnest student of Mrs. Eddy's great work, "Science and Health with Key to the Scriptures."

One day while reading it I was impressed that the writer spoke with authority,—as one who had been on the mount of vision. Many troublesome ailments have become mere dreams of the past. Some disappeared quickly, others waited to be destroyed through more understanding and consecration. The whole outlook has changed for the better. To some extent I have found the ideal life for which I longed from childhood, and thought has been so uplifted that God is now seen to be near always. I used to say that I could do the works which Jesus did if I only had his faith. I tried to gain faith, and gladly listened to sermons on that topic; but they were disappointing. They neither showed me the way nor gave me the inspiration I needed. I could not trust the promises of the Master and be healed, and I did not see that others around me fared any better. In proportion, however, as I gained an understanding of Truth as revealed through Mrs. Eddy, faith came naturally. Now I stand in awe before the simplicity of Christian Science, which teaches us simply to turn from the material to the spiritual. I might have done that in a moment of time, if I had been willing to give up self.

At each step I realize more fully how pure must have been the life-purpose of the one who was found worthy to see and teach in this age the truth about God and man; and I am grateful for the privilege of being one of the increasing number of workers in this grand Cause. Since divine Love has bestowed upon us the gift of Christian Science, surely all things will be freely given us, and joyfully may we trust, love, and serve "our Father which art in heaven."—*Mrs. E. E. J. Bell, Cushing, Okla.*

ON Nov. 3, 1908, my sixth child was born under Christian Science treatment. The whole experience was markedly easier and quicker than on previous occasions, when I relied upon *materia medica*. On the third day I dressed and walked downstairs, feeling strong and well. Within five days I resumed every detail of my ordinary life. All fear was displaced by a wonderful sense of benediction and gratitude throughout our household. No healing has ever equaled the healing which comes from the understanding of God's perfect law of Life and Love manifested in us. No gratitude can exceed that which is evoked by the spiritual enlightenment brought to our whole life through our Leader's perception of God's law, and the possibility of applying it to the solution of our daily problems.

Susan A. Heber Percy, Blandford, England.

Hon. Mrs. A. W. Heber Percy.

[Translated from the German]

It is with a grateful heart that I would tell about my quick and sure healing in Christian Science. About two years ago, while working in a store, an explosion of about two thousand miniature revolver cartridges occurred. The effect was terrible, all the persons present as well as the windows and desks being struck. I was standing quite near the spot at the moment when the cartridges exploded, so that the left side of my face and the left hand and forearm were filled with the flying cartridges, and when I recovered my wits I found that I could hear but very little, the ear having been injured.

The proper moment had now come for me to experience the healing power of divine Love as taught in Christian Science, and to see it demonstrated. I had to submit to an examination by the physician who was immediately called in. One by one he picked the cartridges out of the burned parts as best he could. This was comparatively easy for him, as I did not resist, but rather tried to realize that matter has no sensation; and he was very much astonished at my quiet and unflinching conduct during his work, as many others, some of whom had sustained injuries less severe than mine, were moaning terribly with the pain. I did not ask for further medical attendance, and after the legal examination immediately went to a Christian Sci-

entist, who took up treatment for me. My only desire was to have my hearing restored, and after the first treatment I could hear better. A few days later the wounds were healed, and the cartridges which had not been removed by the physician dropped out by themselves, and not the slightest scar was left on my face or arm. The healing power of divine Love was manifest on me, and all fears of blood-poisoning (it was said that particles of mercury were left in the wounds) were overcome and their nothingness proved. My hearing too is now normal.

This was and is a great proof to me and to many of my relatives, an indisputable fact that the understanding of Christian Science alone removes all human suffering and sin, instantly and completely. I am filled with gratitude to God, and also to our beloved Leader, Mrs. Eddy, who through her unselfish work and her book, "Science and Health with Key to the Scriptures," has revealed to humanity the way to the spiritual recognition of being.

Emil Neukranz, Steglitz near Berlin, Germany.

[Translated from the German]

IN the Psalms we read: "Call upon me in the day of trouble: I will deliver thee." I learned to see the truth of this verse last year, when I had a severe illness. As I had violent headache, a remedy was prescribed, but the pain kept growing more severe. The physician in attendance then said that I should immediately consult a specialist for the nose and ears. The latter, the highest authority in this line, declared, after a thorough examination (X-rays also having been used), that I must submit to an operation, at the latest on the next day. I was like one sentenced to death. The pain became almost unbearable, and my mother-in-law advised that I take treatment from a Christian Science practitioner; but I refused, as its teaching was inconsistent with the notions I had gained at school about Christianity. That people should get sick I considered as a matter of course, and also that I could never be healed without resorting to an operation, although I realized how dangerous it was. The pain, however, grew worse all the time, and I did not know what was going to happen nor how I would spend the night, so I finally agreed to go to a practitioner. I went to the Christian Science

reading-room, and was told that a practitioner would be sent as soon as possible.

When I reached home I went to bed and fell asleep, a thing I had not been able to do for four days. About two hours later the practitioner came to see me, and after another hour the pain was completely gone. In three weeks' time I was completely healed, and all that the physician who had treated me formerly could say was, that a miracle had been wrought in my case. About the same time my little daughter, two and a half years old, began to stammer very badly; but with a few treatments this, too, was overcome, and to our joy normal speech was restored. One year after, the same child was taken seemingly very ill. She had high fever, and complained of pain in the chest, etc. We had, however, no sense of fear, and a single treatment was sufficient to enable the child to get up well the next morning.

Not only in the cases just mentioned, but in many others, Christian Science has shown us the right way. We are grateful, therefore, to Mrs. Eddy, that through divine revelation she was enabled to show to humanity the way which leads to light.

Alexander Roehle, Berlin, Germany.

I WISH to express a little of the gratitude I feel toward God, who is indeed a good God, and to our beloved Leader for the truth as revealed in the text-book of Christian Science. For almost ten years Christian Science has been a very present help in our family, every member of which has felt the healing touch of Truth. I could relate many cases of healing, did space permit, but will only tell of two which have taken place during the past two years. My little daughter was wonderfully healed of an attack of sickness in the summer of 1908. She had marked symptoms of acute lung trouble and ate nothing for six days; but she spent no weary days in convalescence, being completely restored to health in a few days after she got up, every trace of the trouble having disappeared. In the fall of 1908 I had an attack of severe throat trouble, accompanied with extreme prostration, fever, etc. As I was unable to restore myself quickly, I asked for help, and was healed in two days. There is not a day passes in which Christian Science fails to bring cheer and comfort into our home.

Where there once was much discord, there now is peace and a constantly growing assurance of God's loving care which is indeed beyond compare, and with the psalmist we can sing: "The Lord hath done great things for us; whereof we are glad."

I love and revere our Leader, because she has given to the world the key to the kingdom of heavenly harmony. Surely to such relates the Scriptural promise, "They that turn many to righteousness [shall shine] as the stars for ever and ever."

Sarah B. Strassburger, Green Bay, Wis.

It is with a thankful heart that I testify how great a blessing Christian Science has been to me. In July, 1905, while working in a machine-shop in Virden, Manitoba, I had a most trying and serious experience. I was pouring some melted metal into a bearing, and the steam from some wet cotton wool with which it came in contact caused it to explode with a loud report. The melted metal was blown upward into both of my eyes and over my face, with such force that I was sent backward several yards. The condition of my eyes seemed dreadful, and when I found the metal stuck all over my face and burning hot, I knew at once that Christian Science was the only thing which could save my eyes; so I turned to divine Love alone.

I applied the little knowledge I had of Christian Science, and declared that there is no sensation in matter, and it took all the understanding I had to relieve me of the pain. I felt more hopeful after declaring the truth, and those who were in the shop with me showed great kindness, and offered every assistance they could, but when they saw the condition of my eyes, they wanted to take me to a doctor. It seemed to me to be growing quite dark, though it was really near midday, but I said I did not wish to go to a doctor. I felt that I wanted to go to a Christian Science practitioner for help, a dear aunt of mine who had treated me before, so one of the men took me by the arm and we started off at once. I pulled my hat down over my face, and as it was not very far to walk we were soon there. My aunt was called, and when she heard what had happened she led me to a chair and began to treat me, saying that God was able to help me and would help me. It was not long before a great change and calmness came

over me; all the tumult that had been within was hushed, and everything seemed very still. I began to wonder how it was all so quiet and peaceful, and the pain and burning had all gone from my eyes. When I remembered them again I could still feel the metal in them, but after a while I found that I could open them and that the room was full of light, and in less than two hours my sight was fully restored.

I sat at the table and enjoyed a good dinner, went back to work in the shop that afternoon, stayed there till six o'clock, and then drove three and a half miles to my home. I had been wearing a wide felt hat, and the metal was deeply embedded in the under side of the brim. I slept well that night and did not have to stay away from my work at all. Bits of metal came from my eyes for four days, but did not cause me any pain. The treatment was continued for a short time, but I had no trouble after the first day. Words cannot express my gratitude to God, and to Mrs. Eddy, for this healing and for many other blessings which I have received through the revelation of this great healing truth.—*James Carter McDougall, Virden, Man.*

It is now over three years since I first learned of Christian Science in Hongkong, China. Previous to that time I had heard of it, and knew that there were Christian Scientists living there, but I did not trouble to inquire what they believed or practised, although I was warned against their doctrine in the church at which I was a regular attendant. When, however, the right time came, I did learn something of Christian Science, and I have many reasons for gratitude. A sister in England, after many years of illness which *materia medica* had been unable to cure, had been wonderfully healed through her apprehension of the allness of God. I did not understand anything of the Principle, but from that time forth I firmly believed that there was no need to be ill, and this thought constantly recurred whenever I heard illness spoken of. I gave up medicine, but did not apparently make any further progress until two years later, when my sister came out to Hongkong on a visit and was the means of introducing me to two faithful pioneers of the truth in that far-distant British colony. I started to read Science and Health, and shortly afterward had the privilege of attending

the first public Christian Science service ever held in Hong-kong. I had intended merely to accompany my sister as far as the door, and then go on to my own church; but something prompted me to join the little gathering, and by the end of the service I had decided to attend the meetings always.

Christian Science has, I can truthfully say, changed my outlook on life, and made me far happier. I used in the old days constantly to dread the future, anticipating many misfortunes which never arrived, and I was in a state of almost continual worry about business. This condition has greatly improved, and I feel far more trustful in the providence of the Almighty, although there is still much to learn in that direction. I used also to be oppressed with the thought that I was of very little use to others, but Christian Science does teach how one can serve and help one's neighbor, and it also explains much in life that was before hopelessly perplexing. Thanks to Christian Science, I am beginning to understand the Bible better, and to enjoy reading the writings of St. Paul, which had previously appeared so abstruse.

I have also been benefited physically. Soon after I began to read Science and Health I stopped smoking, as it ceased to give me any pleasure. For a variety of reasons I have had cause to be thankful for this. Shortly afterward a serious eye trouble was cured by Christian Science. In the old days I was subject to very bad colds, which used to last about three weeks and made me feel very wretched, but from these I am now free. Just after my return to England in July, 1907, I was well-nigh instantaneously healed of writer's cramp, owing to my sudden apprehension of the unreality of this form of bondage, which had been growing for years; and a few months later, with the help of a practitioner, I overcame a very severe and painful cramp in my foot which used to seize me in the street and prevent further progress.

Blessings have come into my life that a short while ago seemed very remote, and their realization has far exceeded all expectation. I attribute them all to Christian Science, and consequently feel very grateful to God, and to Mrs. Eddy for this wonderful revelation of the truth which makes one free.

Frederick F. Bovet, London, S. W., England.

It is with gratitude and love that I give the following testimony, and as I look back over the past nine years and realize all that Christian Science has brought to me. I cannot express in words my gratitude to God, and my thanks to Mrs. Eddy for lifting me out of those dark days; but it is my desire so to live that I may see God's children as the reflection of Life and Love. Before I came into this blessed truth, I never passed a day without some suffering or sorrow; when I was but a child I suffered from a stomach trouble and sleepless nights, and as I grew into womanhood my suffering increased. I tried all kinds of medicines, and several different doctors said my case was a hopeless one. One doctor said that if I would have an operation there might be a chance for me, but I would not submit to that; so I gave up in despair and often prayed for death. I was a church-member, but did not find peace there.

Finally a friend asked me to try Christian Science, and after thinking it over I decided to do so, with the result that almost immediately I was changed into a new being,—I had found peace here on this plane of existence. Through the kind efforts of a practitioner I was healed, and at once desired to know how this had been accomplished, so great was the change that had been brought about. A copy of Science and Health was loaned to me, and I read it in connection with the Bible. How great was the comfort and joy it brought into my daily life! I found, as did the psalmist, that God "satisfieth the longing soul, and filleth the hungry soul with goodness." I also learned that He is Love, the God who, if we put our trust in Him, forgives all our iniquities and heals all our diseases.

May God's blessing rest forever on our loving Leader, who has so obediently followed the great Master, and has labored so faithfully that all may receive a knowledge of this healing truth which Christ Jesus taught.

Mrs. Annie M. Shepard, Flint, Mich.

NINE years ago I was a great sufferer from what was pronounced an internal growth. I had great pain and discomfort in every way, being unable to lie on either side. The only suggestion which the doctors could make was an operation, but they told my family that on account of my age I could not live through it; in fact, they held out no hope for me.

While in this state of suffering and utter despair, I heard of Christian Science. Treatment was at once started, and although the improvement seemed slow at first, after seven weeks I was much better, and in six months my healing was complete. I am perfectly well,—able to attend to all my household duties and to be on my feet all day; and am very happy to testify to the power of divine Truth in my healing. My gratitude to God for this wonderful truth which has come to me through the teaching of our dear Leader, Mrs. Eddy, is unbounded. In our home we have had many beautiful demonstrations of physical healing. We have also gained a knowledge of God through the teachings of Christian Science which helps us in all our experience, and for this we are indeed deeply grateful.

Mrs. Antoinette Villard, Bethlehem, Pa.

It gives me great pleasure to testify in behalf of Christian Science, as I dread even to think of what I would have been, but for the glorious truth it teaches. In May, 1904, I was stricken with what is known as St. Vitus' dance, in its very worst form. I was so ill that I had no control of my thought or body and had to be fed and cared for like a young infant. The agony, fear, and foreboding in moments of clearer thought were dreadful indeed, but under Christian Science treatment I gradually improved, and after nine weeks in bed I was able to sit up. With returning strength I was much improved by August; in September I was able to go away to school, and could do all the work required in class. On my return home the following May I was perfectly well. I have never had a return of the disease and am so thankful to God, also to our Leader, Mrs. Eddy, for being saved from sickness and the fear of its return. During my two years at school in Montreal, Can. I was able to help my roommate overcome many phases of error through the understanding which I had of Christian Science. I never can fully express my gratitude for my knowledge of divine Life, Truth, and Love, and for all that Christian Science has done for me.—*Miss Evodie A. Villard, Bethlehem, Pa.*

I FEEL that I have done wrong in not giving my testimony to the public before, as it might have benefited some one who is seeking help as I was over three years ago.

About eleven years ago I suffered a great deal with what the doctors called a disease of the heart and stomach. At that time I became addicted to the use of an opiate for the relief of severe pain, and was a perfect slave to the drug for eight years. I tried in every way to give it up, but could not until I became interested in Christian Science. I feared I would be in bondage to this dreadful habit all my life, but thanks be to God and to dear Mrs. Eddy, today I can say that I am free.

I went to a Christian Science practitioner and explained my case to her. She told me to return to my home and destroy the drug, and that she would come to me the next day. I cannot tell how faithful and loving she was through it all. I was healed of that enslaving habit in three days,—never to desire the drug again,—and only those who have been in bondage to such a habit can appreciate what it means to be free. I have also been healed of ailments, too numerous to mention. I had a violent temper, and often had deep depression, which caused me and all those about me much discomfort; but these have been overcome, and I am very grateful for it. The last demonstration which was made for me was the overcoming of varicose veins, from which I had suffered greatly.

My heart is indeed full of gratitude to God for His loving-kindness, and to our dear Leader, Mrs. Eddy, for bringing us this saving truth.

Mrs. Jennie Marsh, Columbus, O.

CORRECTION

In the testimony of Florence A. Barnes, M.D., on page 52 of the April *Journal*, the date of her return to the United States was given as 1907 instead of 1904, as the figures, not being typewritten, were open to misapprehension.

EDITOR.

The Christian Science Journal

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

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

A PEAN OF PRAISE

MARY BAKER EDDY

Behind a frowning providence
He hides a shining face.

THE Christian Scientists at Mrs. Eddy's home are the happiest group on earth. Their faces shine with the reflection of light and love; their footsteps are not weary; their thoughts are upward; their way is onward, and their light shines. The world is better for this happy group of Christian Scientists; Mrs. Eddy is happier because of them; God is glorified in His reflection of peace, love, joy.

When will mankind awake to know their present ownership of all good and praise, and love the spot where God dwells most conspicuously in His reflection of love and leadership? When will the world waken to the privilege of knowing God, the liberty and glory of His presence, —where

He plants His footsteps in the sea
And rides upon the storm.

April 20, 1910.

VISITORS to one of the famous galleries of Munich are sure to pause before a large canvas by Richter, on which the artist has wonderfully portrayed a most stirring scene. It is the moment when Egypt's mighty monarch has alighted from his chair and stands amid the swarming workers upon the pyramid which is to be his final resting-place. He is looking out upon a monument of human achievement which has astonished the centuries, but

which is yet more impressive as the symbol of that universal longing for immortality which "springs eternal in the human breast," and which is as vast and inclusive as human history. The tremendous energy and activity with which the work is being advanced is shown in every part of the picture, while upon the face of the royal visitor, as he views the already towering heights of stone, there rests a look of supreme satisfaction. He is thinking perchance of the unfading renown that will attach to his name as the builder of this world-wonder, and yet more surely of that mummied repose in its deeply hidden heart which is to insure everlasting life and peace for his soul.

It is no doubt true today, as in all times, that there are those who have experienced such a horror of disease, or such despairing doubt, that they can gladly think of their death as an unbroken sleep; and it is not at all difficult to find those, and some, like Harriet Martineau, of cultured and refined nature, who have been led by the logic of their material beliefs to regard life as a product of physical organization, and who, therefore, have come to accept, with apparent equanimity and content, the conviction that death ends all. But of the great majority of mankind in all the ages, whether pagan or Christian, it is certainly true that they have been at one with the heart of Tennyson, when on his eightieth birthday he wrote to his dear friend Lushington, "I have always kept my faith in immortality." Their conviction is very much more, withal, than an undefined longing; it is the profoundest assertion of their conscious being. As a distinguished teacher (Prof. G. Louis Dickinson—Ingersoll lecturer at Harvard College, 1910) has recently said: "To me, in my present experience, the thing that at bottom matters most is the sense I have of something in me making for more life and better. . . . If necessary, under criticism I will give up any particular terms in which I may try to describe it; I will abandon anything except Itself. For It is real. It governs all my experience, and determines all my judgments of value."

This hope for an ideal life such as human experience cannot supply, a hope that impelled Cheops to his prodigious deed and enabled Socrates to drink his cup with calmness,—the persistence of this hope is a prophecy of mighty moment, and the fact that it is shared by practically all normal people renders it for many the ground of

assurance. They can but believe that it speaks for its own fruition in the purpose and plans of God. Such a hope and faith is buttressed by that consciousness, to which every noble man awakens, of a capacity to be and to do which this life at its best does not enable him to utilize. No one attains his ideal under the handicap of human experience. The potentialities of consciousness do not come to their own. The circuit of a man's life is manifestly not rounded out to the fulness of its possibilities, as is that of the beast, for he has only begun to understand something of the splendor and amplitude of man's abilities when the flesh fails him and he passes away. The "quest of good" has hardly been entered upon before the belief of weakness begins to blight the blossoming of life's bud. Here the thought of the incongruity of any assertedly divine plan which ends in manifest defeat asserts itself, and it begets the insistent protest that men have a further and fairer chance. This conviction is additionally intensified by the manifest incompleteness of the administration of justice in this life. The reward of virtue and the righting of wrongs call imperatively for the continuance of identity, and while this human sense has been molded into every phase of retributive superstition, the basic impulse remains as an appealing witness to the righteousness of our "eternal hope."

To many "the intimations of nature" also witness to immortality. "The elements of the fallen leaf survive," say they, "why not man?" "The life of a leaf goes on leaf-wise; the life of man goes on man-wise." "The one purpose in creation," says Dr. Munger, "has been to produce man. Endless ages for production; a few years, and he goes out of existence! The improbability of this is so great that it sweeps away all the difficulties that cluster about death." To others these intimations make slight appeal. Said the lamented Professor Bowne, "When we consider the general form of nature, organic and inorganic, and the general facts of history, we are left in great uncertainty." The perpetuity of the material elements, and the law of the conservation of energy, supply no proof of the continuance of individual identity, without which immortality in any true sense is inadmissible. There can be no self-identification without memory. Not to know anything of the past, not to understand anything of how one came to be where

he is, would render one incomprehensible to himself; there could be no self-recognition such as the human heart has ever craved.

Whatever values, therefore, may pertain to the suggestions of immortality found in our longings, our unfulfilled hopes, our consciousness of unutilized capacity, our sense of unsatisfied justice, together with the promise and prophecies of nature, we should still be left with Job's unanswered inquiry upon our lips, "If a man die, shall he live again?" were it not for that revelation of Truth which found clear and unequivocal expression in the words and deeds of our Lord. This word all Christian believers have received as a fundamental of faith, though not as a demonstrable proposition, and it is here that Christian Science takes its distinctive stand, in teaching that man's sovereignty over "the last enemy" is capable of present and irrefutable proof. It has been said that Christ Jesus "predicates immortality as naturally as a bird predicates flight;" and this is perfectly explicable to the Christian Scientist, who has found the satisfying assurance of a continuing life in the fact that with the word of Truth he is able to annul the asserted law and order of disease which leads to death.

Christ Jesus possessed the spiritual power to revoke every "law of sin and death." It was the immortal sovereignty of Truth, reflected in his realization and demonstrated in his deeds, and it was his consciousness of this fact, which made it possible for him to speak of the future with such finality. He said, moreover, "He that heareth my word, and believeth on him that sent me, hath everlasting life;" and again, "He that believeth on me, the works that I do shall he do also," thus identifying the individual demonstration of immortality with the doing of his healing works; hence, when the teaching of Christian Science, that man is wholly spiritual, a manifestation of immortal Life, Truth, Love, is apprehended in such measure that the fetters of material law are being broken, the freedom which Christ Jesus realized and which he assured to his every disciple has been entered upon, and death is practically overthrown. Entire escape from its shadow must await the attainment of his exalted spiritual consciousness, but the asserted "power of the enemy" has been broken in fulfilment of the Master's promise. Belief in immortality gives place to the experi-

ence of it, and it is to this crowning possibility of present realization that Mrs. Eddy has awakened the thought of the Christian world. "To know God," as Jesus taught we may know Him, is immortality, eternal life; and for the reason that to know God, good, is to unknow and be separated from evil, and all its asserted power expressed in sin, disease, and death.

In a recent address before a theological school Sir Oliver Lodge prefaced his remarks with the definition of man "as a union of soul and body." This generally accepted belief as to man's nature is, and ever has been, the supreme obstacle to a rational faith in immortality, since it is clear that if man is thus constituted of both spirit and matter, the breakdown of the latter must impinge upon and wreck his identity, his essential being; and it is this fundamental fallacy which Christian Science exposes and refutes. Christian hope has said, "So far as there is any trustworthy knowledge outside of the scientifically demonstrable, we are confident that death does not end all." Christian Science says, "When Mind at last asserts its mastery over sin, disease, and death, then is man found to be harmonious and immortal" (*Science and Health*, p. 166). In the one case we have theory, in the other demonstrable knowledge.

Christian Science teaches that "the universe, inclusive of man, is as eternal as God, who is its divine immortal Principle" (*Ibid.*, p. 554). Man's immortality is thus seen to be involved in the immortality of God. Man certainly cannot be separated from God, if he reflects God, since their relation is that of Spirit and its continuous expression. This gives a logical explanation of the authority of spiritual consciousness, the reflection of Truth, over the claim of material law, as illustrated in the power of Christ Jesus to cast out demons and heal the sick; and when this authority is demonstrated today, as it has been in innumerable instances by Christian Scientists, man's supremacy over all that dies or that leads to death is again proven. His immortality is no longer a matter of "confidence," but of cognition.

In redefining man as wholly spiritual and indissolubly linked to God; and in enabling human thought so to lay hold upon the Christ-teaching that his rebuke of "the law of sin and death" is made practically effective today, Christian Science has again "brought life and immortality

to light through the gospel," and supplied earth's troubled hearts with the one satisfying proof of a future life; they can now say with Browning,—

And all that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure.

JOHN B. WILLIS.

MRS. EDDY tells us that "spiritual teaching must always be by symbols" (*Science and Health*, p. 575), and she cites Jesus' methods in evidence of the correctness of this statement. Pure ideas exist in the divine Mind and are made known to humanity in such ways as the individual is able to understand. Thus we have in the first chapter of *Genesis* a series of pictures which present the unfolding of these ideas,—pictures which are as differently regarded by mankind as a great work of art would be by those whose opinions differed entirely because of education, temperament, etc. There is, however, one thing which should appeal to all students of the Bible who scan this great panorama, viz., that God saw in it the reflection of perfect intelligence and pronounced it "good." It is also stated that the divine creation was complete, or "finished," so that anything differing from it could not be the work of the divine artist, but merely a mortal concept expressive of the belief that good and evil may blend though they are antagonistic, and though this asserted blending produces perpetual strife and suffering.

In the latter part of the prophecy of *Ezekiel* we find symbolic pictures of human conditions into which the truth is entering and producing its inevitable changes for the better. These pictures are in many respects similar to those which St. John saw in the vision on Patmos, except that in the latter materiality wholly disappears, and with it all sin, sorrow, disease, and death. In *Ezekiel's* vision is a picture of ecclesiasticism with its oblations and sacrifices which can never "make the comers thereunto perfect," as we read in the epistle to the Hebrews. Then we have a man with "a measuring reed" (as also in *Zechariah's* vision); and again, in *Revelation*, we are told that an angel gave John a reed, saying, "Rise, and measure the temple of God, and the altar, and them that worship therein."

The demand for justice (symbolized by the measuring reed) is made throughout all the ages, but the command given through Ezekiel is of special significance at this period when the Science of Spirit is measuring the results of thousands of years of ecclesiasticism by the demand of Christ, "Be ye therefore perfect." The prophet says, "Remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God. Ye shall have just balances, and a just ephah." In the 47th chapter we read of the waters which issued from the house (or temple) in an ever deepening stream, until it became a river with trees on either side, as in John's vision of the "pure river of water of life." Ezekiel tells us that every thing touched by these waters was healed; and he says, "Every thing shall live whither the river cometh." In both of these books we are told that the city had twelve gates, and Ezekiel says that its name shall be, "The Lord is there."

John tells us that he saw no temple in the holy city. In his vision the beliefs of materiality were fading out, as in a dissolving view, and as they disappeared the eternal facts, which forever exist to divine Mind, were recognized in all their glorious reality. The apostle had seen the great Teacher disprove the strongest evidence of disease and death by his knowing of the truth, and John at length began to see what God sees always. He saw the coming of the angel with "the little book," when "the mystery of God should be finished, as he hath declared to his servants the prophets." This "little book," with its "revelation of divine Science" (Science and Health, p. 559), brings such illumination to human consciousness that all sense of mystery disappears, and God is known as infinite Principle, divine Mind, ruling men and nations in unbroken harmony; and before the light of Truth sin, disease, and death are forever dispelled. John says that the Christ of God "shall reign for ever and ever." As for ecclesiasticism, "it shall vanish away" with the "knowledge of good and evil" which it has insisted upon as necessary to the world's salvation; we read that "his servants shall serve him," and that those who are cleansed from sin shall be made "kings and priests unto God." To divine Principle, the "only priest is the spiritualized man" (*Ibid.*, p. 141).

All the blessings promised in divine revelation are free

to the lowliest as well as to the loftiest,—to each one who does not shrink from the “measuring reed” in the hand of the angel, but who desires with his whole heart to have his thoughts, words, and deeds meet the scientific demand for perfection. The kingdom of God is an eternal fact, and evil, which has no place in this kingdom, is fast coming to the light to be destroyed. This must take place in each individual to fit him for citizenship in the kingdom, but the angel says, as in John’s time, “Fear none of those things which thou shalt suffer.” The pain is taken away, the tears are wiped away, by divine Love, who dwells with men,—they His people, He their God.

ANNIE M. KNOTT.

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