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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

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# THE CHRISTIAN SCIENCE JOURNAL

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

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Volume XXIX

MAY, 1911

Number 2

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## HOW TO FORGET

WILLIAM R. RATHVON

EVERY man who would carve out for himself a worthy career needs on the workbench of his endeavor a tool that rusts in idleness and grows sharp with proper use—namely, a good memory. To those gifted individuals whose minds, to use Byron's words, are as "wax to receive, and marble to retain," the action of memory is as spontaneous as speech, as unlabored as breathing. Many of the world's greatest intellects have been thus gifted, while others, in order to acquire proficiency, have had to undergo courses of mental training scarcely less rigorous than the physical training of the athlete, it being a universal belief that the power of memory can be developed by mental exercise, just as the power of muscle is increased by the courses of the gymnasium.

It is said of Pascal, the early French philosopher and savant, that his memory became so retentive by long training that he could repeat any chapter in the Bible that might be named. Bacon, whose memory was called imperial by Macaulay (who himself could repeat whole books after a second reading), Milton, Scott, and in later days Gladstone, all possessed minds of prodigious power of retention. Such extremes of proficiency are rare, but it lies well within the power of any one to improve his memory who will set himself about it intelligently and continue perseveringly. Numerous systems and methods for the development of memory have been devised, but they are without appeal to

the Christian Scientist, for he has in the exercise of his religion a means that overshadows them all. In his daily endeavors to demonstrate the infinitude and omnipotence of Mind, he is enhancing his mental powers and enlarging his capacity for receiving and recalling impressions and states of consciousness. In *Science and Health* (p. 128) we read, "A knowledge of the Science of being develops the latent abilities and possibilities of man."

No Christian Scientist need be burdened with a poor memory, if he would have a good one and is willing to work for it scientifically; and when thus attained, it is a unique and invaluable faculty. The memory rebuilt and reformed though Christian Science has a virtue which is as rare as it is admirable, for it can speedily erase those impressions whose retention makes for evil, and can hold fast to those that are good. Circumstances and events that move men most deeply are usually the most difficult to put out of mind. The kindness of yesterday may be forgotten tomorrow, but impressions of hatred, jealousy, deceit, greed, and the like would imbed themselves in thought for weeks and months. A man may be fully awake to the folly and mischief of nursing and rehearsing his sorrows and grievances, failures and mistakes, but there are two impediments in the way of his readily forgetting them, namely, his admitted inability and his unwillingness.

The Christian Scientist who would progress must be willing, and able to forget as well as to remember. The gracious art of forgetting things harmful is not to be acquired by any prescribed regimen, nor attained by any power of will. It must be inherent in the natural and logical faculties of the memory itself, or is to be infused by the alchemy of Christian Science. In the world of physics is to be found the skilled chemist who can perhaps recall without effort hundreds of involved formulas; yet, try hard as he will, he cannot forget the affront he publicly received at the hand of a crafty lawyer when testifying in court. How often we hear it said—too often with an air of self-approbation—"I can forgive, but cannot forget!" In Christian Science we learn that there can be no true forgiveness without ready forgetfulness, the two being coordinate and inseparable. The offense must be destroyed in thought if the forgiveness is to be complete. Our chemist friend can readily remember a combination of elements believed to



produce a certain result, until by test he proves it false, unreal. Thereafter he sees it as a delusion, a nonentity, and therefore unworthy of retention, so he forthwith puts it out of mind—forgets it. Could he as readily see the unreality of the affront given him in public, and thereby forget it entirely, it would have no power to torment him. Memory feeds upon the facts and impressions of reality, or what are believed to be such. It does not with facility retain those phantasmagoria which are obviously fictitious.

The advancing Christian Scientist is learning that the great fiction in human existence is the belief that evil is real. When he has learned its falsity, and has demonstrated that only good is actual, he is able to expunge from his memory such parts of his experience as are evil and unreal. He may thus spare himself much of the distress that disappointment, sensitiveness, worry, and the like would fasten upon him. Yet the lessons that are taught in the dear school of experience are not to be lost. Each is to be well learned before the blackboard is cleaned off for another. As the crayon that outlines the problem is turned into dust and cast away by the eraser, so the harmful incidents of our experiences are to be cast out of mind for all time, after the lesson they set forth has been learned. In this learning an extended observation of details is not to be commended, but it should be exact as far as it goes, and should always go far enough to be conclusive. Lord Bacon has said, "Men mark what they hit and never mark what they miss," and in the practice of the art of forgetting it is wise to keep the misses in mind only long enough to note how to make hits out of them next time.

For the sake of illustration let us assume that our chemist friend had acquired some knowledge of Christian Science and was trying to bring it into his every-day life. We will assume that he is again summoned into court. This time he willingly steps to the witness-stand, relying upon his elementary knowledge of Christian Science to carry him through the ordeal without damage to his sensitive feelings; but the lawyer's keen thrusts sting and wound him almost as sorely as before, and he goes home disgusted, downcast, and disheartened. He is almost ready to believe that Christian Science is overestimated and inefficient in such experiences. But soon he gets a grip on his rebellious thoughts and starts an earnest self-investigation, for his profession

has taught him that the right application of a rule is as essential to success as knowledge itself.

He turns to Science and Health to find where he has been deficient, and after a little sees that he should have mentally fortified himself beforehand to meet the mesmeric conditions of the court-room; he learns that in Science the ounce of prevention is worth more than the traditional pound of cure. He finds, too, that it would have been of profit to him to have read Mrs. Eddy's words on "Taking Offense" (Miscellaneous Writings, p. 223), and that he could have well spent a half-hour in silent communion with infinite good, endeavoring to realize the omnipotence and omnipresence of Love, the fatherhood of God and the brotherhood of man, and in denying the reality of evil, however forceful and actual the mesmerism of events might make it seem. This done, he could have gone into the court-room radiating love for God and man; and left it as he came, serene and unruffled. Not having so armored himself beforehand, he later had a wound to heal.

In his religion, however, he finds the needed balm, and before long there is scarcely a scar to mark where self-pity, anger, and hatred had blistered and rankled and chafed. He has proven their falsity, their nothingness, and can thereafter forget that he was even temporarily their victim. He forgets the evil, but remembers the lesson of watchfulness and preparedness. Later, when he looks at the cover of the *Sentinel*, the motto there printed stands out as though spoken directly to him. As he acquires a fuller understanding of God,—the one Mind perfect and illimitable,—he finds his mental faculties, memory and the like, broadened, strengthened, and developed.

No man need hold back from Christian Science because of his past, if he is content to leave the past behind him. Christian Science does not ask him "What of your past?" but "What of the present?" Not "What have you done?" but "What are you ready to do?" It spies into the record of no man who comes to it seeking "a clean heart" and "a right spirit." All he needs to bring with him of bygone days is the good they have brought him and the lessons they have taught him. The mistakes, the failures, the wrongs, the sorrows, the pains, and the tears are behind him; and there they must be left, if he would go forward. The Scriptures show that Jesus used the word "behind" but once, and

then it was for Satan. As with the past, so with the wrongs of today. They too must be put behind, and this putting behind is not done by a bad memory but by a good one; that is, one which holds to the good and drops the bad. A dear friend has perhaps written us a rancorous letter, upbraiding us for taking up Christian Science. Let us not give it a second reading, but promptly burn it. Let us love him the more and forget the letter forever. It is behind.

One may be worried over the probable outcome of some business transaction, almost closed. If his motives are creditable, he can surely replace anxiety with equanimity, by knowing that in Science every right endeavor brings its share of good into the world of human experience. He should go on doing his best, being confident and putting worry behind where it can do no hurt. Success and worry do not travel in the same car. Or perhaps a patient does not respond to treatment as a practitioner would like. In such case it is well to seek the cause by looking within self for it first of all, and when found it should be corrected and put behind. We should give love a larger place in our thought and make a new start. If one should become discouraged because his progress in Science seems slow, or because things look gray and gloomy, it is well then to know quickly that discouragement is altogether evil; that it shuts out God from our thought and opens the door to a horde of ills which of themselves could not get into any one's consciousness. In such an event one should call upon his good memory and be grateful, forget that he was ever discouraged. We can always find things to be grateful for if we are earnest in our seeking.

Discouragement is the more sinister because it is generally looked upon as harmless. In fable it is told that the devil one night held a sale and offered all his tools to any one who would pay his price. These were spread out for sale, some labeled hatred, and envy, and sickness, and sensuality, and despair, and crime—a motley array. Apart from the rest lay a harmless-looking, wedge-shaped implement marked “discouragement.” It was much worn and was priced above the rest, showing that it was held in high esteem by its owner. When asked the reason the devil replied, “I can use this more easily than any of the others, for so few know it belongs to me. With this I can open

doors that I cannot budge with the others, and once I get inside I can use whichever of them suits me best."

It is no newly discovered essential of spiritual progress, this forgetting of the things behind. In the early childhood of Christianity Paul commended it to his coworkers at Philippi, with so much point and power that one may well wonder why the church of modern times has so persistently disregarded it. Christian Science, alert and advancing, has put behind it the reactionary beliefs of dogmatism and tradition. Progress is inculcated in its ethics and is exemplified in the life of its illustrious Discoverer and Founder, Mrs. Eddy. She never allowed her day to dawn darkened with the clouds of yesterday, but with forward gaze she pressed toward the mark, finding the path less difficult than when looking backward to count the steps taken. (See *Science and Health*, p. 426.) At times her path has been rough and thorny, but all along her eventful journey her footprints have pointed forward, never wandering in the darkest night or stormiest day from the straight and narrow way of progress—the law of God. In her the words of Paul have found their finest exemplification: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

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#### ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

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. 4, 1910, 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.

## CHRISTIAN SCIENCE LITERATURE

CLARENCE W. CHADWICK

THERE is a by-law in the Manual of The Mother Church, the importance of which cannot be too highly regarded by students of Christian Science. It is Section 3 of Article XXI, which reads: "The literature sold or exhibited in the reading-rooms of Christian Science churches shall consist only of 'Science and Health with Key to the Scriptures' by Mary Baker Eddy, and other writings by this author; also the literature published or sold by The Christian Science Publishing Society."

Because of this by-law some well-meaning people regard Christian Scientists as being very illiberal. They say, Why do you not handle the works of other writers than Mrs. Eddy on the subject of Christian Science? Why are you not broad-minded enough to read both sides of the question? In explanation of the attitude of Christian Scientists toward this subject, let it be understood at the outset that the truth is not two-sided, and that all there is to Christian Science is the presentation and demonstration of scientific truth. Because Christian Science is the revelation of Truth to this age, and has won its way into the affections and lives of unnumbered thousands of the world's best people as the revealed and demonstrated word of God, it is but natural that the human mind should attempt to counterfeit and misrepresent its claims.

Commentaries on the Bible, based upon a materialistic concept of man and the universe, have fallen far short of simplifying the plain and practical truths of either the Old or the New Testament, otherwise the art of Christian healing would have been revived long before Christian Science made its appearance. It required demonstration to simplify and make practically available to humanity the wonderful words and works of the great Teacher of divine metaphysics, so that Science and Health enjoys in this age the unique distinction of having unlocked the hidden meaning of the sacred Word, thereby conferring upon mankind a demonstrable or working understanding of Bible truth. Occupying, as it does, a position claimed for no other book in the realm of literature, is it at all strange or in the least degree narrow or unchristian for the author of this remarkable work to do everything within her power to

safeguard it from the unlawful invasions of the human intellect in its attempts to adulterate and nullify its spiritual teachings?

To those who have not learned to discriminate between fact and fable, many published works purporting to give "the other side" of the case might pass current as expositions of Christian Science, when in fact they are simply compilations of human opinions, oftentimes densely and hopelessly material in premise and conclusion, and are but so many hindrances to normal growth in the understanding of true metaphysics. This has been proved a thousand times over by the experience of those who have gone to such books thinking to learn something about Christian Science. After passing through the depths of mental confusion and its attendant physical suffering, they have learned their mistake and have turned humbly to the fountain-head of pure Christian Science, there to find healing in proof of the truth and philosophy of the straight and narrow way.

If one were to drift with the current of human thought, he would very soon lose sight of the healing Principle of divine Love as presented in Science and Health. Many have had this experience. Different ones have remarked to the writer that they had been reading other writings which seemed to make Christian Science very simple and plain to them, but that they were no longer able to "demonstrate" for themselves or for others. This is the inevitable sequence of looking to any other than the fountain-head for an accurate or demonstrable knowledge of this Science. There is a great gulf between a book written from the standpoint of spiritual inspiration and one written from the standpoint of human theory. The one alone is capable of correcting and instructing human thought, the other while attempting to entertain is misleading it.

The only possible way of explaining or simplifying the statements of Christian Science is to put these statements into practice in daily living. If all its professed believers would remember this, there would be less yielding on the part of many to write and publish books with a view of making Christian Science a little plainer than its Discoverer and Founder has made it. "Principle is not to be found in fragmentary ideas" (Science and Health, p. 302). Theodore Parker once said: "The books which help you most are those which make you think the most. The hard-

est way of learning is by easy reading; but a great book that comes from a great thinker, is a ship of thought, deep-freighted with truth and with beauty." The mission of the Christian Science text-book is to set people to thinking along right lines, yea, to lead thought into the kingdom of heaven on earth. If it is accomplishing such a holy purpose, is it not a safe guide to cling to at all times? If one becomes interested in other works which "prophesy smooth things" concerning Christian Science, is it an indication of narrow-mindedness to say that he is not making the best possible use of his time?

The text-book of Science gives positive rules for its demonstration, the honest application of which brings a practical understanding of spiritual truth. If it expresses spiritual truth, thus enabling mankind to lay hold of the divine Principle upon which Jesus wrought his wonderful healing works, is it not a safer and surer guide to eternal Life than any lesser work whose only inspiration has been borrowed from it? The loyal student of Christian Science knows the source of his help, and he is too wise to take up with the fragmentary effusions of authors who plagiarize from the works of Mrs. Eddy or who disguise her thoughts in language of their own and then hand them forth as original productions. Mrs. Eddy lays stress upon the thought of honesty in the realm of literature. She tells us that the view-point and motive of the writer must be carefully considered before endorsing his writing as scientific.

Our editors and The Christian Science Publishing Society are necessarily in close touch with those who contribute to our publications. They know the standpoint from which they write, and not an article passes through their hands that does not receive the most careful scrutiny. For their patient and loving service in thus safeguarding the interests of our cause, the whole Field owes them a debt of gratitude. When it is well understood that Christian Science literature must at all times be the natural and normal outcome of scientific demonstration, there will be a keener sense of appreciation of the by-law which excludes promiscuous literature from Christian Science reading-rooms. Truth is unalterably radical, hence the necessity of a pronounced line of demarcation between what is accurate, practical, and scientific, and that which is inaccurate, and therefore impractical and unscientific.

It is of course understood that the Bible is an inseparable companion to Science and Health, and that many thousand copies of it are sold at our reading-rooms every year. Christian Scientists look upon the Bible as one of the few books "to be chewed and digested," to use the words of Lord Bacon. Only that consciousness which is trending heavenward can digest the spiritual truths of the Bible and so bring out the positive demonstration of Christian healing. All genuine Christian Science literature is indissolubly linked to a correct interpretation of the sacred Scriptures. This gives it the hall-mark of authority which is lacking in fragmentary or purely intellectual productions.

Another thought that has to be carefully guarded against is the spirit of commercialism that tries to enter the domain of Christian Science through unauthorized literature. In the study of Christian Science literature it is right thinking that one is seeking, and if wrong thought is accepted in the place of right, the result is confusing and misleading. Through the wiles of spurious literature many innocent people are annually drinking in the flavored assertions of that which can but hinder the unfoldment of Christian Science. However, if they are honestly seeking the light, they will not long cling to that which does not satisfy, and they will be most grateful for the discriminating supervision of those authorized to supply the public with only such works as are genuinely scientific in thought and expression.

The introduction of fragmentary thoughts on Christian Science into the realm of fiction does not warrant one in designating such books as works on Christian Science. If the writer's own thought is absolutely honest, and he is simply giving expression to what he has proven true in Christian Science, he may with propriety touch upon this most sacred subject in the field of honest literary endeavor, but he will not hand forth his production as an addition to genuine Christian Science literature.

The line of demarcation between fact and fable, between demonstration and theory, in Christian Science is so pronounced that this subject of correct or scientific literature cannot be lightly passed by. When it is once perceived from the standpoint of demonstration, it will be understood why it would be difficult to translate "Science and Health with Key to the Scriptures" into a foreign tongue without there being a danger of lowering its horizon of spiritual discernment.



Christian Science assumes no jurisdiction over the world's literature in general. It leaves its students free to partake of all that is elevating and ennobling, wherever it may be found, but it may be truthfully said of Christian Scientists that they are learning to look for the best in the world's great library of knowledge and to eschew that which is mediocre or common. Even a limited knowledge of Christian Science enables them to pick out the gems of literary attainment and to pass by that which is bereft of lofty motives and high ideals. They believe in practically equipping human consciousness with all that makes for sobriety, honesty, purity, and harmony in every department of human activity. They believe in and contend for the operation of law, and in every way they strive to equip themselves with the necessary knowledge of humanity to bring out the greatest degree of order in human affairs. Because their ideals are the highest possible, they are not forbidden to reach down and lend a helping hand to those struggling in the quicksands of fear, ignorance, and doubt, and to encourage them to "go up higher." Many there are whose thought has been touched to higher issues in Christian Science, and who are studying to enlarge their sphere of human usefulness by becoming more proficient along the lines of practical education. The effect of studying Christian Science literature is to quicken thought to the need of such practical educational attainments as will best enable the student of a demonstrable science to become a useful, intelligent, law-abiding member of society.

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[Written for the *Journal*]

### GOD'S SENTINELS

EDMUND K. GOLDSBOROUGH, JR.

BLEST star of Truth, thy soft and radiant light  
Foretells the perfect day, a God-crowned morn!  
Unto us each the Christ-idea is born;  
Now faded is the dark tempestuous night.

Blest star of Love, a watchman that doth guide  
Far from the seeming mists of grim despair  
Into the realm of pure, celestial air,  
Where naught but Life and harmony abide.

## DEMAND AND SUPPLY

MAUDE M. GREENE

THE question of demand and supply seems at the present moment to occupy a ruling place in the consciousness of mortals; and the call for relief from the unrest and dis-ease pertaining to this problem seems second only to the call for relief from the burden of physical ills. Here as elsewhere it usually requires the healing of the discontent in mind to reveal the necessity for the healing of the content in matter. One may legitimately ask himself if a person perplexed and harassed with the uncertainty of supply, and beset on every side with the certainty of demand, is any better example of God's man than the one crippled with rheumatism or drooping with dyspepsia.

We read that Jesus, seeing the multitudes, went up into a mountain, and out of that mount of uplifted and holy thought came those statements of eternal truth known as the sermon on the mount. A careful study of this matchless sermon in the light of Christian Science, reveals the wonderful fact that these statements of the Master include and provide for every problem possible to mankind. One sometimes hears the plaint from people whose lives have been touched and bettered by Christian Science, and who have attained in some measure an understanding of its Principle and rule, that they are not able to apply Christian Science to money matters. If any one of these will read Matthew vi. 19-34, he will find this subject of supply and demand very definitely referred to. The first statement of the Master is, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt." As this and the following statements are studied, it will be found that every phase of this perplexing subject is touched upon. This master sermon lays down, moreover, a rule for the application of our Lord's spiritual teaching, and it is this: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This rule is but rephrased by Mrs. Eddy when she counsels us, for the solution of any problem, "to know no other reality—to have no other consciousness of life—than good, God and His reflection" (*Science and Health*, p. 242).

The Master's rule says positively, "Seek ye first the kingdom of God, and his righteousness," but most of us

seek first the kingdom of mortal mind or material sense, and its wrong thinking; we begin on the material side of the proposition. If demand exceeds supply, the first thing we do is to try to think of some way to increase the supply; and having determined the way, we undertake to "demonstrate" whatever may be required to enlarge our income. Then, when things do not come about in the way we have hoped for, we are tempted to become discouraged and wonder why we are not able to apply Christian Science to the solution of these difficulties. The explanation is given in the fact that we did not begin right. We have let mortal mind, with all its presumption and love of self and ease, make demands, and then looked to divine Mind to satisfy these demands, forgetting that we cannot limit God; that all we can ever do is to limit our readiness or willingness to understand God.

If, however, we are to seek "first the kingdom of God, and his righteousness," it were well to consider what that kingdom and righteousness are, and how we may seek and attain them. We are plainly told by the Master that the kingdom of heaven is within us; hence, in order to obey the rule, we must first seek this kingdom within. This kingdom of heaven must be a consciousness of God and His creation, and its righteousness must be the right thinking which is the activity of divine ideas. Science and Health gives us the rule for attaining this right thinking: "We must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the divine Mind" (p. 370).

But one may ask how he is to distinguish between wants and necessities, and if it is necessities only that one may legitimately expect to have satisfied. Another one may declare that if God is no respecter of persons, he is entitled to all that he sees his neighbor have, and that to think these things are not for him is to "limit God." Yet others may insist that we must "be practical;" that we have to deal with very materially-minded people in a very material world, people who want their money when it is due them and who are not willing to put business on a "trusting God" basis. Such a one will assert that no one is entitled to make expenditure until he has the money in sight.

What is the answer to these things? How far is one authorized to trust God for money, and what is the wise

and expedient course to pursue? We need to have money to pay our obligations, and to go heedlessly into debt without any knowledge where the money is to come from to pay is manifestly not only a foolish but a very dishonest procedure; it is putting upon some one else the burden of proof of our own faith. Likewise, to increase one's expenditures without any assurance of a corresponding increase in income, is most certainly not a wise undertaking. We cannot deny that business sagacity and ability do win, and we often are in doubt as to where the line is to be drawn between legitimate and selfish ambition. Small wonder, then, that one is bewildered and appalled if he stops and listens to all these conflicting appeals.

Very often the record states that when Jesus saw the multitudes, he was "moved with compassion," and it was upon "seeing the multitudes" that he went "up into a mountain." Why not try to imitate his example, and follow him to that mountain of uplifted thought before we try to answer these human questions or take one human step in their solution? Let us seek first the kingdom of God and its dominion of right thinking: let us try to seek the facts from the divine Mind; let us begin with God and His ideas, acting under unvarying law; let us know man as the manifestation of God, always "in the bosom of the Father." We shall thus see that man is forever supplied, forever satisfied, his wants and necessities one. He must want all good and he needs must have all good. One divine idea cannot behold another as possessing more, for each must needs have all. Hence there can be no strife, no struggle in this concord of ideas.

God is the Principle and Life of all His ideas. He is therefore the only source of all that constitutes "a living." Man's "living" then is made; God has made it, and man is dependent only upon God for it. The only laws that govern the reflection or association of the activities of the one Mind are the laws of God, and they are justice and fairness to each idea. We are able to recognize that this Principle must be Love, because the Principle which sustains and maintains all can include in itself no element of oppositeness, else there could be no possible continuity of ideas; and this Principle must manifest love in all its infinite activities. This maintaining power is infinite wisdom and is omnipotence, and this supply can never fail nor be diminished,

else God would cease to be God. Ideas cannot accumulate in one place and be absent from another, for there is no place where the laws of God are inoperative. There can be no such concept as lack in the consciousness that is God, hence there can be none in the consciousness that is man. The "business" of God's universe is based on unchanging law, and has no state of inaction or overaction; it is the harmonious and perfect relation and association of infinite activities, and individual man performs unerringly and surely his part in the whole.

We come now to the latter part of the Master's rule, which gives a positive promise that "these things shall be added unto you." Jesus had been talking about food and raiment and shelter, and we are warranted in assuming that these are the things he promised should be added unto those who seek first the kingdom of God. The effective realization of the application of these spiritual facts to human affairs is what we call demonstration, and it is the glory of Christian Science that spiritual and metaphysical truths are applicable and demonstrable in human affairs. But mortal man cannot outline or say what shall be the manifestation of the divine idea in the human belief. If he attempts any such method of mental procedure, he might as well know at the outset that he is not practising Christian Science, but is indulging in its very opposite; and herein may be found the explanation of a seeming inability to apply Christian Science to financial matters. Mortal mind is wont to set up its demands and determine the lines upon which they are to be satisfied, and then humbly to defer to divine Mind to carry them through. The divine assurance, "Son, thou art ever with me, and all that I have is thine," is surely a demonstrable fact, but to effect the demonstration the scientific order must be pursued. (Only through a change in consciousness can we expect a change in human affairs.)

In the light of a great spiritual discernment the psalmist said, "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." In the illumination of spiritual understanding Mrs. Eddy tells us that angels are "God's thoughts passing to man; spiritual intuitions, pure and perfect" (Science and Health, p. 581); in "Mis-

cellaneous Writings" she says further, "God gives you His spiritual ideas, and in turn they give you daily supplies" (p. 307). Having reached this mount of spiritual discernment and perceived these spiritual facts, need we fear lest we dash our foot against a stone, if we trust to heavenly guidance? Ah, no! It is never when trusting to these spiritual guides that our blundering feet are bruised; it is when we have taken our first steps without their sheltering wings that we have been cut and hurt. How manifestly inconsistent it is to assume that as soon as we begin to trust God in business affairs we shall forsake business integrity and sound business judgment!

To trust God in the scientific processes of right thinking differs, however, very greatly from some of our old concepts of trust, which included more or less of shiftlessness, lack of energy and thrift. This scientific trusting is a very straight and narrow way, for it demands the elimination from thought of every belief in a power apart from God. If we are going to depend upon our own ability, our own business sagacity, then we may indulge a good many beliefs which, if we are to trust God, must be put out of consciousness. How difficult it is for a money-loving consciousness to gain the spiritual thought of true riches!

Yet we know it is not the possession of the material riches in itself which shuts the door of heaven; it is the belief about them. He who has no material possessions may have as strong, yea stronger, belief in their reality and power than the one who has them; he may yearn for them and worship them in a way that induces envy and jealousy. Belief of material possession and belief of lack alike close heaven's doors. On the other hand, the consciousness which knows that true riches are a spiritual endowment is beginning to enter the kingdom of heavenly riches. This spiritual understanding is the treasure that "neither moth nor rust doth corrupt."

Most of us who call ourselves Christian Scientists have learned that as we gain the true spiritual idea of health this idea is made manifest in an improved belief of health. Are we not justified, therefore, in expecting that as we gain the true idea of wealth we shall see this idea manifested in a better belief of wealth? When human thought has reached the place where it can or will say, "I can of mine own self do nothing," and humbly knows that it is the Father that

"doeth the works," then it is ready to demonstrate Christian Science in financial matters. When one can say, "Of mine own self I know nothing, have nothing, can earn nothing, can pay nothing," and looks only to divine Principle, then he is ready to claim the promise, "All these things shall be added."

That Jesus was the Wayshower for all times and places is manifest in that he proved the statements he made to be demonstrable by working out all those problems which we have to solve, and if we but give careful heed to the steps of his process we shall see that he followed his own rule. The records show us that Jesus had this question of supply to meet. The first on record was a problem of non-adjustment of demand and supply; Jesus was asked to feed five thousand people, and he had just five loaves and two fishes with which to do it. Was there ever a more appalling sense of the inadequacy of resource to meet obligation? This practical demonstration of Jesus is recorded by the four evangelists, and they agree in saying that the situation was "a desert place." There was nothing tangible to material sense, nothing in sight; not one human voice came to the Master to help or inspire. Even his disciples brought to him only suggestions that he send the multitudes away; to them the situation was hopeless. They sought first the kingdom of mortal mind and its false thinking, to ask if the demand were a just one. Not so the Master. He said, "Give ye them to eat." Then the disciples began to ask what they were to do, and how they were going to do it; and they could only reiterate that limiting statement, "We have here but five loaves, and two fishes."

The Master did not stand helplessly gazing at the five thousand hungry mouths and the five little loaves and two fishes; the record says he took what he had, and looking up to heaven, blessed and brake; "and they did all eat and were filled." Ah! the Master had obeyed his own rule; he sought first the kingdom of God and its right thinking, before he even discussed the situation with his disciples. There was no consideration of the inequality of demand and supply, or of the desert place, there was just a "looking up to heaven." Thus ever did he silence the lie of material sense with the truth of spiritual sense.

To any one who is perplexed as to how to demonstrate Christian Science in money matters this example must make

immediate appeal. First there was a turning away from the material situation and all the annoyances and perplexities involved, then a seeking of the spiritual facts. The Master thus gave us a sublime proof that spiritual understanding is the savior of human sense, and that Truth saves from poverty as well as from sickness,—that “he shall give his angels charge over thee, to keep thee in all thy ways.”

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“WHAT can you teach me of Christian Science?” These words fell from the lips of a man who through the application of this Science radiates gentleness, modesty, and peace. The beautiful simplicity of the words, the absence of all pride of opinion, coming from one whose study of and interest in this subject has extended over many years, offers much food for thought; especially as they were propounded to one who might properly be classified as a beginner.

So often we find ourselves in the attitude of the pedagogue. Our Leader says, “The letter of Science plentifully reaches humanity today, but its spirit comes only in small degrees” (Science and Health, p. 113). Then, there is that negative condition of thought, or fear, concern, and anxiety for the cause, which so many of us entertain and which prompts an undue alertness to rebuke the young Scientist whose readiness, spontaneity, and vigorous stroke of enthusiasm stimulate us to action and bid us to cease resting on the oars of erudition.

Giving freely of our thought and experience is commendable, but we should guard against doing this in any spirit of self-righteousness, egotism, or didacticism. It is not erudition or the pride of learning that wins, but the culture of Spirit; not position or the pride of power which indicate the progress and usefulness of a Christian Scientist, but the spirit of simplicity, the spirit of humility, the spirit of the “little child,” so beautifully expressed in these lines of Mrs. Eddy: “Today, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ” (Science and Health, Pref., p. ix).—*Seymour Conover*.



## PARLIAMENTARY PRACTICE

ERNEST C. MOSES

**A**FTER making a vigorous plea for intelligent and peaceful methods of procedure in the Christian churches of his day (as recorded in I Cor. xiv.), Paul finished his exhortation by admonishing his followers to "let all things be done decently and in order." The apostle evidently believed that it was an essential duty in the membership of the primitive church to strive to "excel to the edifying" of its organization—the upbuilding of all that related to the welfare of the church. Accuracy, order, and dignity were characteristic features which the original Christian church aimed to maintain, and these qualities have attended every advancing movement of Christianity down through the following centuries.

In our own day orderly procedure in the conduct of business affairs is an important requisite in the maintenance of a Christian Science church. To maintain The Mother Church or any one of its branches makes liberal demand on the judgment and activities of good men and women, who are orderly and practical in their methods. If the church work is well done, in keeping with the requirements of the democratic government so wisely recommended by our Leader, it calls for fidelity to the essentials of parliamentary procedure in the conduct of all its business meetings.

Many who hear or read the word "democracy" think of it as standing for the fundamentals of one of the great political parties of the United States; but literally the word "democracy" means the rule of the people. As it is applied to governmental methods of today, a democracy means a sovereignty exercised by the people directly, or through their chosen representatives, rather than by rulers who are independent of popular control or authority. A proper democracy in the maintenance of the affairs of a Christian Science church therefore means an administration by its members, for its members and for all mankind. This being one of the central facts in the government of the church, it becomes both a pleasure and a duty for every member to equip himself to cooperate intelligently and helpfully in the harmonious government exercised by the collective organization.

In this government of the church by the church it is

important that a knowledge of the essentials of parliamentary procedure be acquired by the members. The study of "Roberts' Rules of Order" or of "Cushing's Manual," which are the generally accepted authorities, will make it possible for every one to understand and to contribute to the orderly conduct of affairs. The foundations of parliamentary law are not laid in the shifting sands of political expediency, but rather in the just and logical requirements of right thought. Self-seeking mortals often misuse parliamentary law in political affairs in order to subserve their own selfish ends, but this does not discredit the law, any more than one's misuse of the laws of mathematics affects the integrity of the science of numbers. The abuses to which parliamentary law is subjected do not disprove its utility in any degree whatever. Honestly administered for the good of all, it will withstand every assault of intrigue, ignorance, or prejudice, because it is firmly rooted in justice and right reason.

Those who have observed the misuse of parliamentary law by ambitious and unscrupulous men for the exercise of personal domination, may allege that the law is a dangerous weapon in such hands. The danger, however, is not concealed in the law, but lies entirely in the infractions of its real demands. If the members of a given church are seeking to be governed by the divine Principle of Christian Science, and acquaint themselves as we have suggested with the rule and procedure conformed to in parliamentary usage, it will speedily be seen that its legitimate exercise tends to interdict personal domination and to establish that which is surely best for the greatest number.

It sometimes happens that erratic results obtain temporarily through the persistent efforts of an expert parliamentarian (so called), who strives to dominate an assembly for unworthy purposes. But this cannot possibly occur if the majority of the members are governed by the spirit of Christian Science and possess a fair understanding of parliamentary procedure. Discordant or unjust results can ensue only when there is a general lack of understanding of the provisions within the law for thwarting illegal procedures, or when there is a sleepy or selfish indifference to the necessity of firmly opposing any wrong practices on the part of those who are not acting for the common good. Much that is wrong occurs in human affairs because its

promoters are permitted to take possession of affairs without protest,—the right kind of resistance. The remedy for misconduct of assembly affairs lies in a better general understanding of the law and in prompt action by members who desire to serve the righteous demands of Principle for the purposes of general good.

In the present state of human progress parliamentary law can well be considered as of incalculable value. It should never be considered as a mundane system, which is chiefly serviceable to politicians as a means of advancing personal or party issues, but it should be studied and practised by every member of any board of trustees or directors having the interests of a Christian Science church in charge. It has been a common error on the part of many board members to leave the matter of parliamentary procedure entirely to the president or chairman of the board; but this is easily rectified by a little personal application in the study of parliamentary rules from time to time:

Not only should the officers and board members of a Christian Science church be well informed along this line of practical education, but the non-official members who attend the business meetings should at least be familiar with the requirements of parliamentary procedure. It is quite as necessary, in order to bring out harmonious demonstrations of Christian Science in a church business meeting, that those who participate shall know the reasons for a given action, how and when to introduce motions, how to amend a motion, or postpone action, etc., as it is for the presiding officer to know how to direct the activities of the assemblage. Unless there is an intelligent comprehension among the members of the rightful demands of parliamentary practice, the understanding of the chairman, however complete it may be, is set at naught, and discord and failure may ensue. Each member possesses certain individual rights which often need to be exercised for the benefit of the society of which he is an integral part. It is therefore of vital importance in the interest of a divinely directed progress, that each member shall be equipped with such an understanding of the right conduct of affairs as will enable him to be useful in the furtherance of every good undertaking.

Our highest law for church government is found in the Church Manual, which should be studied and obeyed as

our supreme authority. Every branch church, under the democratic order of government laid down by our Leader, has its own individual form of government, as prescribed in the Church Manual, Article XXIII., Section I. Under this law each branch church adopts its own individual constitution, or rules and by-laws, which specify all general rules and methods to be observed in the government of church affairs. In accordance with the general custom, these by-laws usually specify in the last article that some stated parliamentary authority shall govern the business meetings of the church in all cases in which there is no conflict with the said by-laws. It is therefore clear that when a person becomes a member of the church and subscribes his name to a statement of fealty to its laws, it becomes one of his first duties to acquaint himself with the specified rules for the conduct of business.

One of the first propositions learned by the investigator and student of parliamentary law is the fact that in every business meeting the controlling authority is not the presiding officer, but the assembly itself, collectively. The chairman is its agent, or servant, chosen to execute the will of the majority. If the members are all demonstrating Christian Science in thought and action, this will mean that the chairman and members, realizing the possibility of approximating the action of divine Mind, patiently, wisely, and lovingly work in unison to bring out an agreement on all necessary propositions in which all are of one mind. The more each member understands of the divine law of love and wisdom as presented in Christian Science, and of intelligent cooperation through parliamentary law, the easier and more harmonious will the meetings become. Thus the burden of the chairman will be made lighter, and his administration for the common good will be more joyful and successful.

As the earnest student studies parliamentary law and makes use of his understanding with the motive of serving God and man, and thereby making it a righteous means for the progress of our cause, he clearly sees how divine wisdom has been approximated in the building up of the structure of correlated rules under which all modern assembly proceedings are conducted. For instance: all codes of parliamentary law lay down this common precept, that in most cases a motion offered in a meeting must first be sec-

ended before it has any standing before the assembly. The motion (with few exceptions) must first have one endorsement before it can even be debated. Does not this common rule show that nearly all cooperative procedures must start along the line indicated by Paul's declaration, "In the mouth of two witnesses shall every word be established"?

The law thus indicates that to bring a proposition before a meeting, the membership must first be assured that at least two members are of one mind—an approximation of the truth from which, if based on an idea of divine Mind, the motion can be advanced to the point where a majority of the members present, or all of them, are unanimous in heart and vote on the justice and wisdom of the measure offered for their consideration. A motion made without a seconder may be an insubstantial fantasy or caprice; and, having no relation to wisdom or reality, it therefore perishes for lack of initial support—as it should. In this simple example it is seen how parliamentary law may safeguard the meeting and prevent waste of time and confusion.

The student of this law of procedure soon discovers that its whole intent is the promotion of all the demands of true progress, and that rightly applied it confines assembly practices to principles, so called, rather than to personalities. Its reasonable use cultivates individual faculties, sharpens the perceptions, and enables the member who studies its rules and modes to distinguish quickly between the individual who promotes a measure and the basic law which may underlie the idea therein presented. In Christian Science we understand that a righteous law is an approximation of the divine, infinite Principle—that is, having a fixed basis and recognized in human consciousness as something substantial, forceful, and good.

History plainly declares that the most important footsteps of progress in the governmental affairs of all the advanced nations of the earth have been made in deliberative bodies in which the free action of approved parliamentary law has been instrumental in establishing basic laws that are right, beneficial, and enduring; and since, as we are taught, "progress is the law of God" (Science and Health, p. 233), we can readily perceive the inherent relation of right procedure to this expression of divine Principle, the reflection of Truth and Love in just and good government. It is an instrument to be used for the glory of God and for the benefit of mankind.

Equipped with practical wisdom, students when called upon can take active and successful parts in all representative assemblies for the common good in social, business, or political life. Christian Scientists who wish to prove their advancing theories in regard to the brotherhood of man must be eminently practical in their relations with their fellow-citizens. Using Christian Science aright to benefit all their coworkers in the work of the world, and using the best of modern methods of procedure in human affairs, practical Christian Scientists can accomplish much in aid of that "sanitary, civil, moral, and religious reform" (Retrospection and Introspection, p. 70) to which Mrs. Eddy has with manifest purpose directed our attention.

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[Written for the *Journal*]

### "A CUP OF COLD WATER"

MARY I. MESECHRE

'Twas only an earthen pitcher  
 She brought, with a cooling draft;  
 'Twas cracked in a dozen places,  
 And many who saw it laughed.  
 The little one's sweet lips quivered,  
 And her smiling eyes grew sad:  
 "You wanted a drink of water,  
 And this pitcher is all I had.

"It wasn't the pitcher you asked for,  
 And the water is good and cold;  
 Please, can't you forget the pitcher  
 Is ugly and cracked and old?  
 And please, if you'll taste the water,—  
 It came from a living spring;  
 It hasn't been long in the pitcher,  
 'Tis the very best I could bring."

The king bent low from his saddle  
 And said, as he deeply quaffed:  
 "Than this, I have never tasted  
 A more refreshing draft."

He turned to the smiling courtiers  
 And his handsome face grew stern  
 As he said,—and his nobles wondered,—  
 " 'Tis a lesson we all may learn.

"We are bidden to serve each other,  
 We are bidden to give our best;  
 But we think, since our gift is simple,  
 It needs must be richly dressed;  
 We scoff at the earthen pitcher,  
 For the jeweled cup we call,—  
 Forgetting the gift is the water,  
 And never the cup at all.

"We think how the world will view us,  
 And naught of our brother's need;  
 The 'inasmuch' of the Master  
 Is a warning we seldom heed;  
 This gift of the cool spring water  
 To me is a priceless thing,—  
 The best that she had she offered  
 To the thirsty lips of her king."

The courtiers listened in silence.  
 The little one's eyes of blue  
 Grew round and wide, as she faltered:  
 "I didn't know it was you;  
 'Twas just that you said you were thirsty,  
 So I ran to the old spring wall  
 And dipped in my pitcher and brought it,—  
 'Twas not for the king at all!"

And then, to the eyes of the nobles,  
 He sweetly, strangely smiled,  
 As he said to the little maiden,  
 "Yea, that is the gift, my child!  
 'Twas not that you brought the water  
 Thus thinking your king to please;  
 'Twas just that you served me, even  
 As 'one of the least of these.' "

## COMPASSION VERSUS SYMPATHY

LUCY HAYS EASTMAN

COMPASSION and sympathy are often used to indicate similar states of feeling, but the latter word is of a twofold meaning, and when not synonymous with compassion it becomes its antithesis. Compassion signifies a deep tenderness for one who may be under adverse circumstances, yet without lending itself to the same degree or attitude of thought, whereas sympathy indicates a kindred feeling and, as defined by Webster under synonyms for pity, "requires a certain degree of equality in situation, circumstances, etc., for its fullest exercise." To illustrate: A mother may have compassion for her child who is weeping over a broken doll, but to sympathize with her would necessitate the relinquishment of her own view-point and an acquiescence in some degree in the belief that a heart-breaking catastrophe had transpired, thus doubling the grief of the situation.

Compassion is always constructive of good and deals with affirmative qualities, while sympathy in its lower sense, is often destructive to harmony and deals with negative qualities. To compassion, earth's dark places are but the arena wherein the forces of good triumph over error, while sympathy generally beholds them only as the scenes of defeat and woe. Compassion whispers tenderly to the frightened child, "Fear not, little one, nor be dismayed, for the everlasting arms of Love encircle you; there shall no evil befall you,"—and the tears cease. Sympathy exclaims, "You poor dear child; it is terrible, and I know it! What shall I do for you?"—and the child cries on. Compassion gently reminds the mourner that "weeping may endure for a night, but joy cometh in the morning;" whereas sympathy anchors its victim in the depths of despair and sadly cries, "It is very hard, but there's no help for it. I'll sit down and cry with you."

Scientific compassion gently lifts to its own optimistic and wholesome level the "bruised reed," and with its foresight of inevitable good mercifully wipes away the tears of the struggling heart, feeding and sustaining it until the sunshine of Truth pierces the clouds of error with the light of eternal harmony. Compassion judges "righteous judgment," and points to the sun above the storm-clouds.



Always cheerful, it awakens hope, inspires with courage, and instils that energy which is based not upon human will, but upon the recognition of man's dominion through spiritual power. Compassion is born of divine Love, and ripens through experience into the far-seeing wisdom which finds the open way through the Red sea and which resists pursuing fears or hostile may-bes and might-have-beens until the peaceful pastures of spiritual dominion are reached. Compassion is ever loyal though impartial, ever kind though firm. It is merciful and just, but never spares through false pity the smoking flax, nor forces the hearts of men, but with self-abasement it steadfastly waits on "the sweet amenities of Love" (Manual, p. 40) to reassure faltering faith and to open the blinded eyes of headstrong human will.

The sympathy which accepts material evidence falls distractedly to the level of its subject, weeps with it, mourns with it, but offers no practical assistance because fear and dismay have manacled its hands and bound its strength. Confused and excited, it rushes wildly about, exclaiming much and doing little. It is partial and one-sided; it is easily influenced through personal opinion or popular sentiment, and never waits for evidence or proof of its convictions, but blindly takes the part of the unsuccessful and vehemently condemns the conqueror, until perchance the former wins the final victory. Then, with vacillating feelings, it turns and laments the fate of the vanquished as strongly as the moment before it had accused him.

This false sense always wants to be something to somebody, and if its plans are frustrated it may suddenly change into resentment or stolid indifference. It sends flowers to the prison, but opens no door to future betterment; it bestows crutches upon the lame, but has no thought of their healing; it condoles with the mourner, but comforts not. It rhapsodizes over rites and sentimental and emotional ceremonies, while giving no heed to that which makes for practical and radical betterment. In company with self-love and egotism, false sympathy feeds upon the husks of "sweet sorrow," believing them to be the sugar-plums of love and kindness. So does it break the First Commandment and deny the presence of God.

This kind of sympathy is the child of doubt and unbelief; it is amicable with morbid curiosity and idle gossip while it plants the seeds of self-pity. It judges according to out-

ward appearance, bearing witness of itself, and so loses all sense of proportion or equilibrium of thought. Always cautious, it casts foreboding shadows upon waiting opportunity and predicts added misfortune. It is born of the belief in something apart from infinite good, and it reaps the results of its own erroneous convictions, for through the paths of a false sense of sacrifice it leads into the enslavement of mesmerism.

Herein we see the darkness and unprofitableness of the much-sought-after and mistakenly appreciated sympathy. The only escape from its engulfing ill effects is through a knowledge of the truth of being, which in opposition to the evidence of material sense declares that there is but one God; that He is all and wholly good; hence there is but one Mind that governs, and its government is good. Compassion intuitively knows this, and yields complete obedience to the authority of divine law, consequently it is freed from the control of so-called sympathetic mesmerism and instead of corresponding to the testimony of error, it corresponds and responds to the divine Principle of eternal harmony. In this way it lifts its subject up out of self-inflicted anguish into the realities of being, therein to find solace and healing.

Compassion is compassionate because it knows that the good and harmonious are the real, and because it knows that he who is in need of compassion is not so because of the reality of discord, but because he is still unconscious of the reality of the Love that is ever encircling all with sustaining arms and calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Christlike compassion weeps with those who weep, not because of their grief but because "the light shineth in darkness; and the darkness comprehended it not."

The merciful Nazarene who scourged the money changers from the temple and who scathingly rebuked the Pharisees in such terms as "Ye serpents, ye generation of vipers," was the best exemplar of scientific compassion the world has ever known. It was he who gave us the epitome of compassion in that heartrending cry, "Father, forgive them; for they know not what they do." In the contrast between

his attitude toward the death of Lazarus, and that of his disciples and other mourners, we find the clearest illustration of the difference between compassion and sympathy.

We are told that the Master loved Lazarus very dearly, yet when he received the news of his sickness even his human affections could not tempt him to bemoan the circumstance or yield to false sympathy; but, standing firm in his knowledge of Truth, he welcomed the experience as a present opportunity in which to prove the all-power of the one God sufficient to reverse the mistaken testimony of the senses, saying, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby;" and again, "I am glad for your sakes that I was not there, to the intent ye may believe."

He waited where he was (abode undisturbed in the same consciousness of eternal Life) for two days, as if to prove thereby his assurance in the reality of omnipresent health and so avoid any of the temptations of sympathy. His disciples did not at all grasp the situation, and to reassure them their teacher said, "Our friend Lazarus sleepeth." Still they misunderstood, for they interpreted his words literally, and leaning on beliefs of matter replied, "If he sleep, he shall do well." With what marvelous patience the Master then compassionately conceded to their spiritual blindness, saying plainly, "Lazarus is dead." Not once, in spite of manifold temptations, do we find Jesus loosening his grasp upon the realization of eternal Life.

When he arrived at Lazarus' home there were many guests and would-be comforters assembled there. He asked for Mary, and as she arose at his bidding her friends plainly exemplified the negative quality of sympathy, for, all unconscious of the Christ-presence, they thought she was going to her brother's grave to weep. Evidently her sense of loss had been so accentuated through their oppressive sympathy that her dimmed faith was unable to perceive the present ability of the Christ, Truth, to overcome "the last enemy," and she therefore did what so many of us do, lost sight of present opportunities for good and in her sorrow cried out, "Lord, if thou hadst been here, my brother had not died." As the great demonstrator of Life beheld this scene of confusion and dark bereavement, it is said that he groaned aloud and wept. Then blundering sympathy, ignorant of true love, cried, "Behold how he loved him!" Was

it that the Master's clear understanding of God as Life had fallen before this ignorance of it? Had all his confidence in and assurance of the power of the Word been overcome through their unbelief? Nay! With authority he commanded, "Take ye away the stone." Then, lifting up his eyes, he said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of [out of compassion for] the people which stand by I said it, that they may believe that thou hast sent me."

Thus did Christ Jesus manifest that scientific compassion which always grasps the truth about God; namely, that "all things were made by him; and without him was not any thing made that was made," and, "Behold, it was very good." Strictly speaking, then, nothing remains to be pitied. Is there anything in all-inclusive good to be condoled with? Is perfection in need of sympathy? Man is made in the image of divine Love. Is he to be commiserated? The creatures, every thing in God's universe, the heavens and earth,—God created all to glorify and express His loveliness, and do they call forth our tears? Should we not, then, bend our every effort to the sacred task of awakening in "them that mourn" the recognition of these eternal truths?

But, while all the majesty and power of divine ever-present goodness is thus continually waiting to bless mankind, sympathy with ears ill-attuned and eyes closed tight to the "things which God hath prepared for them that love him," would ruthlessly draw the veil of material sense upon the revealed beauties of holiness and entirely hide them from the view of mortals. Paul tells us that "the sorrow of the world worketh death," and our Leader has said, "The senses join issue with error, and pity what has no right either to be pitied or to exist, and what does not exist in Science" (Miscellaneous Writings, p. 105). Surely we should turn from such paganism and through the knowledge of Truth, as gained from the study of Christian Science, resist to the utmost all partnership with unwholesome, unlovable sympathy. Thus will our hearts be opened to that Christlike compassion which understandingly and pleadingly yearns to tear away the mask of error from the tired eyes of humanity, while it exhortingly cries to the saddened and oppressed, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

## CHRISTIAN EDUCATION

MARY TROXELL

**A**T this period the subject of education is receiving earnest attention, not only from educators as a class, but also from many who are interested directly or indirectly in the general amelioration of human conditions. Men and women of breadth of character and culture are in some instances giving their lives to the problem of practical, progressive education for the young, as well as for those of maturer years who desire to enter upon broader fields of the world's work; wholesome effort is being directed toward the development of methods which shall arouse latent native ability and unfold individual capacity; vocational education is already a recognized necessity, while wide opportunities are given for the culture of the true and beautiful in art, architecture, music, literature, and the drama.

It is strange, however, that the words Christian and education are seldom if ever associated, except in reference to some distinctively theological line of training. The greatest Teacher of mankind spake as never man spake; in early childhood he confounded the learned men of his day by his questions and answers; he uncovered and denounced the sophistries of Jewish erudition; he met the lawyers on their own ground and turned their questions against themselves; he drove home to the convicted conscience in a few forceful words the truth and power of the law which hypocrisy and pharisaism had obscured; he preached a sermon which has spoken through centuries, which embodies a code of ethics and morals transcendently beyond those of the best ancient or modern philosophies, and contains a spiritual teaching so exalted that it has been called impractical and impossible for exemplification in human lives; moreover, he proved the value of his words by demonstrating them.

It might be asked, then, why the phrase "Christian education" is not more current. Is Christ to be left out of the schools? Today there is in the world an understanding of these Christly teachings which is proving conclusively their present practicality and value; those who have been willing to test and try the new-old method have found it to contain indeed the key to all true wisdom, serving to unfold also whatever in human knowledge may be necessary to this period of the world's development, or essential to the

furtherance of good in human conditions and righteousness in human affairs.

The text-book from which may be gained this understanding, or Christianly scientific knowledge, is well known to be "Science and Health with Key to the Scriptures" by Mrs. Eddy. The more deeply this book is meditated upon, studied and assimilated, the more clearly will be recognized its perfect spiritual accord with the teachings of Christ Jesus, and the convincing clearness of its interpretation, not only of his life and works, but of the entire Bible. The proof of the correctness thereof lies in demonstration, which is possible to any honest student of this priceless work. It is at once simple and profound; the statements contained therein may be readily understood by any unprejudiced thinker; it is not contradictory, but wholly logical; its teachings are not obscure, only the mist of prejudice, unbelief, man-made doctrines, and effete material so-called knowledge can cloud the student's vision and darken to his sense God's heavenly light, shining through this window opened by divine Love.

In any department of learning it is recognized that knowledge is really made one's own only when, after having been first carefully weighed and studied, it is appropriated in some degree through practical use and demonstration. A person may love music, may listen to the explanations of others and admire their attainments, may hear the works of the great masters interpreted by the world's best artists; but he is a musician only so far as he profits by these aids in bringing out results in his own work. One of the first lessons to be learned from Science and Health is the necessity of right thinking, and for this lesson there is no age limit. When one surveys his own mentality with a view to making needed corrections, it is somewhat like going through a disorderly writing-desk. Some records will be found which should be quickly and mercilessly committed to the waste-basket; others possess perhaps a temporary value in connection with a passing event, but having fulfilled their purpose, they would better be as summarily disposed of. Too often a large amount of rubbish is discovered to have been tucked away in drawers and pigeon-holes, and the number of useful or necessary records, letters, etc., that are really worth keeping is surprisingly small.

In the new education of right thinking, this separation of

the useful from the useless or baneful goes on continually and sometimes our mental drawers and pigeon-holes need to be sorted over many times before the rubbish is all culled out and destroyed; self-education and self-discipline leave no time for idle moments. Habitual mental conditions which prevent healthful mental activity and circumscribe mental freedom must be overcome, and the wrong thoughts inducing them cast out. And one need not fear that by adoption of this Christly educative method he will lose any good. On the contrary, it is distinctly stated in *Science and Health* that "a knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought" (p. 128). These statements are fully corroborated by the many testimonials in our periodicals from business men, university students, teachers, playwrights, actors, artists, musicians, etc.; men and women who in many instances have been raised from physical conditions which made the pursuit of their chosen vocation impossible, and who bear glad testimony to increased ability and enjoyment in their work, as the result of their understanding of man's God-given dominion and freedom.

Having begun the clearing-out process, it is well to remember that one cannot begin self-discipline of thought too soon nor continue it too faithfully. Until guided aright by Science, mental processes are like wandering sheep, confused, uncontrolled. Both the beginner and the more advanced student of Christian Science need to study and prayerfully meditate upon the fundamentals, such as the scientific statement of being, the Lord's Prayer and the spiritual interpretation thereof, and the church tenets, as these are set forth in *Science and Health*, pages 468, 17, 496. Besides these, there are many short articles, words of invaluable counsel and instruction from Mrs. Eddy, which may be made one's own in memory during otherwise idle or unoccupied moments, and by so doing one will soon find his mental precincts vocal with these messages from Truth and Love.

The value of *The Mother Church Manual* as an educational guide cannot be overestimated; it is a bulwark to our cause and its necessary operative propaganda. Every student of Christian Science needs the guidance and discipline therein contained, the stimulus so necessary to his

own spiritual development, to the success of whatever branch of Christian Science work in which he may be engaged, and to the maintenance of a proper relationship to The Mother Church and the branch church with which he may be affiliated. Although much has been said in our periodicals concerning the Manual, its importance as an educative factor for Christian Scientists cannot be too often or too strongly emphasized.

The first natural and right desire following an accession of good is to share it with others. We need to be careful, however, lest this desire lose part of its righteous fulfilment. Though speaking to the disciples who had been under his instructions, Jesus said, "I have yet many things to say unto you, but ye cannot bear them now." Paul repeats the thought when he writes, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it;" while Mrs. Eddy reminds us that "no wise mother, though a graduate of Wellesley College, will talk to her babe about the problems of Euclid" (Unity of Good, p. 6). One's perception of another's need may be mistaken; it is our Father who knoweth the need, and it is wise to follow patiently and meekly the leadings of divine Mind in our sacred ministrations to others. We would not place our little ones at an overloaded table, and expect them to partake of and digest everything in sight; rather would we train them in the wholesome simplicity and self-restraint which would starve out undisciplined cravings. A musician does not talk to beginners in music about counterpoint, fugue, and form; the more thorough a musician he is himself, the more carefully does he endeavor to instil into the minds of others the fundamentals of harmony, which will properly prepare them for the intricate musical forms they will surely have to master for themselves later on.

If one sincerely desires the good of another, he works for the benefit of that one, but not to display his own knowledge or to use it unwisely. The Master talked to the people about things with which they were familiar, thence gently leading thought up to a higher spiritual apprehension. The same might be said of the great spiritual teacher of our own day. A friend said to the writer: "I cannot always understand the testimonials in the Wednesday evening meetings, nor some of the articles in the periodicals, but what Mrs. Eddy says is so plain; she says just what she means



and in such a simple way." It would be well for us who are striving to bear worthily the name Christian Scientists to study carefully our great Leader's pure, sweet simplicity until we have gained enough understanding to know how to feed the babes in Christ, babes in spiritual knowledge and babes in years, who come for the bread that has fed us in the wilderness and are athirst for the living water that has quenched our thirst.

Let us indeed feed the starving ones from the great bounty God has given us, but let us do it wisely, lest they go away unsatisfied and unnourished. It is always safe to point them to our Leader's works for the answers to their eager questions, guiding the thought aright, and it is best always to keep out of profitless, long-drawn arguments on abstruse topics, so-called scientific explanations, which under the circumstances may not be half as scientific as we believe them to be; above all, never to force upon any one a point he cannot conscientiously accept. It is always possible to give to each one something that will feed him; it may be but a few words, perhaps a single paragraph from our Leader's writings, taking care to let the inquirer know from what it is taken. Thus his weakened faith and perhaps despairing hope may feed on these crumbs and be nourished; whereas, the attempt to explain the whole of Christian Science at a sitting would be likely to result in his leaving, in despair of understanding anything.

Our periodicals are world-wide promoters of a standard Christian education, for there is no topic of necessary or useful information that is not presented in some one of them. In *The Christian Science Monitor*, for example, information concerning men and nations, discovery, invention, education, contemporaneous history, together with reviews of the best in literature, the drama, art, and music, is daily given; the breadth and scope of the editorials make them of the highest educational value in present-day politics and history, in civic, municipal, and federal affairs. Nor are the little folks forgotten, much wholesome knowledge being given in a simple, interesting way for their benefit. Over all the wide world this splendid newspaper is carrying its supply of thought food, strengthening the affections of man to man, nation to nation, righting wrong, proclaiming righteousness, advocating peace, demonstrating good will. It is truly an evangel to the dark places of earth,

and all this is but a part of the results of one brave woman's life-work.

Gradually there is being felt the purification and spiritualization of thought which is opening the way to a conscious realization of man's dominion and freedom, Christ's kingdom come on earth. The century-old fetters of the nations are being broken; merciless creeds and impotent dogmas are disappearing; barbarous customs which have bound and submerged womanhood are vanishing, evidenced in part by the education of woman in the far east and the acknowledgment of her inalienable and hitherto unrecognized rights; racial problems are being studied in the increasing light of humanitarian knowledge, with the growing certainty of a possible solution. Christ is the head Master of what our Leader beautifully calls "earth's preparatory school" (*Science and Health*, p. 486), and his teachings may be safely trusted to lead us out and away from all false thinking and empirical knowledge—out of the divergences of the beliefs of minds many into the glorious knowledge of the one Mind, God.

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THROUGH the office window a little bird fluttered into our midst one morning, and when it found itself imprisoned by the four walls it realized that it had given up its freedom. Fear took possession of it, and though there were willing hands uplifted, and love in our thought toward the little creature, it would not be helped by us, but flew from corner to corner, beating its frail wings against the hard walls in a vain effort to escape from its prison, till quite exhausted. Then tender hands placed it near the open window, and gave it the longed-for liberty.

How like ourselves! We voluntarily imprison our thought and weave about us our prison doors and so give up our freedom, though at the time we do not realize it. Sooner or later the bitter knowledge comes that we are bound, and then we give way to the latent fear that is ever in our consciousness until Love holds sway, and we flutter and beat our wings, vainly trying to regain what we thought was lost. Though strong hands and loving hearts have pointed the way, we have gone our way till we were willing to travel the path where God—Life, Truth, and Love—leads; and this way, through divine Science, is slowly but surely leading us out to the freedom for which we have so longed.

*Lennie M. Jones.*

## HEALING THROUGH LOVE

JOHN STEEN

**I**N the eleventh chapter of St. John's Gospel, we read: "Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was." On reading these words, the thought may be awakened that our Lord's demeanor on hearing of his friend's sickness was somewhat inexplicable, and that the more loving way would have been for him to have gone straight to his friends, on being informed that Lazarus was sick, that he might comfort them in their distress, instead of waiting "two days still in the same place where he was." When, however, the words are illumined by the light of spiritual understanding, we gain a glimpse of the healing nature of that spiritual love which always animated him and which was his incentive then, and we have a practical illustration of his purely mental method of treating disease.

The questions, Where did Jesus really abide, or live? and, What is life? here present themselves. "This is life eternal," said Jesus, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." A full understanding of this statement comprises the realization of the allness of God, and of the fact that man is blessed and sustained in Him now and forever, and has no existence apart from God. Life which is eternal can be the only real Life; it is for all time, and must be for us now. Indeed it will be observed that Jesus' definition of Life, "that they might know thee," applies essentially to men. The word knowledge in its final analysis means demonstrable apprehension, a provable understanding. To know God, then, means to demonstrate good. Our Master always exemplified in practice what he taught in words. His life was a constant realization of good, an unbroken at-one-ment with God. It was this quiet period of preparatory contemplation, implied in his abiding "two days still in the same place where he was," and his serene and untroubled recognition of the truth of being, which enabled him shortly thereafter to vanquish the seeming power of the grave in raising Lazarus from the dream of death.

Jesus always spoke and acted from the point of view of the reality of Spirit, of God and His creation, which is the

true basis of being. On one occasion, addressing the people round about him, he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" and again, "The kingdom of God is within you." In speaking thus, it is plain he could not have been referring to the "flesh and blood" which the apostle tells us "cannot inherit the kingdom of God," nor to the carnal mentality which constitutes the material sense of selfhood. His meaning is made manifest in the following passage from *Science and Health*: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (p. 476).

Our Lord invariably acted according to the law of God, which never changes; therefore what was the correct method then is the proper way for us to follow now, as will be proved in practice. (Jesus destroyed error instantaneously, whenever it was presented to his consciousness. He entrenched himself in his recognition of good as being ever present;) hence, in his understanding that man is inseparable from God and cannot be touched by evil of any description, that disease, being a belief, a notion of something besides God, is literally no-thing, he knew that his presence beside his sick friend was not essential. The comprehension of these facts brings a sense of peaceful detachment from the thralldom of the sense testimony of material surroundings and environment, and from all the discords and heartaches inseparable from the belief of existence apart from God.

When occasion demanded it, during the course of his beneficent ministrations among men, Jesus manifested his mastery over the human concepts of time and space, proving the nothingness of these mortal beliefs, their assumed reality and supposed power to restrict the operation of good. He proved that Mind and its healing activities are ever present and ever active. The proof of the compassionate nature of Jesus' method of showing his love for his friends in abiding still where he was, on being informed that Lazarus was sick, was thus clearly demonstrated. Divine Love is the only source of healing, and there never was a time when Christ Jesus was not wholly obedient to Love in everything that he did and said. It was this realization of at-one-ment with Love which was the secret of his healing power. "I can of mine own self do nothing," he said;

and again, "The Father that dwelleth in me, he doeth the works." He recognized his true selfhood as eternally one with the Father,—*"I and my Father are one."* This was Christ, Truth, which was *"before Abraham."*

God is Love, and since there is but one God, there is only one Love. It is imperative, therefore, to get a clear understanding of Love in order to avail ourselves of its healing beneficence, and to ponder over and follow the methods of our Master, whose test of love on the part of his followers was obedience, *"If ye love me, keep my commandments;"* and whose standard of Christianity, as comprised in the words, *"He that believeth on me, the works that I do shall he do also,"* amounted to an ability to demonstrate the healing and saving qualities of Love in ourselves and for others. Love is divine Mind, and the allness of Mind means there is but one Mind, whose substance is expressed in ideas. We need to recognize the fact that, since God is the only Mind, the only real thoughts are the pure and perfect thoughts of God, and that to attain to a scientific attitude of right thinking, saying, and doing at all times is to bring *"into captivity every thought to the obedience of Christ."* Love is Spirit, the source of all attraction and satisfaction. It would seem that the touching story of the Magdalen, as recounted at the beginning of the chapter on Christian Science Practice in Science and Health, discloses a complete renunciation of the belief of good in material personality, the recognition of its utter baseness, by a human heart touched for the first time by a ray of divine Love. It suggests also that the purification of sense is the one end to be achieved by the would-be practitioner.

When the rich young man addressed our Lord in the words, *"Good Master, what shall I do that I may inherit eternal life?"* Jesus instantly detected the mistaken sense of good in material personality which was implied in his questioner's words; hence his gentle rebuke, *"Why callest thou me good? there is none good but one, that is, God."* The sense of affection which would in thought hold to material selfhood is a sad mistake, as it would thereby retard the supreme bliss of the recognition of spiritual individuality. (The material sense of personality being the target for sickness, the scientific elimination of the sense testimony of man as material, and the realization of his true and perfect identity in Spirit, is imperative for the

overcoming of the sense of disease. The only patient we can ever have is not a sick man, but a false belief, "the sin and the sinner, the disease and its cause" (Science and Health, p. 393). As we recognize the inadequacy of material means and methods, though prompted by love and devotion, to reach the roots of the anguish and woes of mankind, we see how essential it is that our sense of love be spiritualized.

It is only as the meaning and majesty of divine Love dawns upon our thought, and we are influenced by it to blossom out in deeds, that we can really love our fellow-men in the true sense; then, reading the poet's lines from a higher standpoint, we shall be able to say, "I love not man the less, but God the more." As the growth and development of a pure affection finds its full expression in the spiritual understanding of Love, its happiness will be complete, and all its pure desires and aspirations will be satisfied; all fear will have vanished in the light of the recognition that in the infinity of Love, and there alone, man is entirely safe from any evil. The hungering heart of humanity is today supremely satisfied and blessed in the recognition that the true meaning of Christianity is universal healing, or the practical, scientific overcoming of all error, sin, suffering, and disease now, through the understanding of God's allness and of the real man's at-one-ment with Him, as emphasized and expounded by our Lord, and reiterated today in Christian Science, which gives the spiritual interpretation of the Scriptures, the Word of God.

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O FATHER, hold me close! the little child  
Cries out, as breaks and beats the tempest wild.  
He rests secure within his father's arms,  
Yet murmurs, startled at the wind's alarms,  
O father, hold me close!

O Father, hold me close! I too would cry.  
The tempest breaks, the storm is surging by.  
I know Thou guard forevermore dost keep,  
But now the earth-born gales about me sweep—  
O Father, hold me close!

*Myra Pollard.*

## THE SONS OF GOD

FRANK H. SPRAGUE

**T**HE belief that man is separated or alienated from God is the source of all human discord. The attempt to account for this unnatural situation gave rise to the story of the fall of man, as found in the Hebrew Scriptures and in various mythological accounts in the literature of other ancient peoples. Viewing the question from the standpoint of material sense testimony, and so accepting the conclusion that man had become sinful and mortal, the religious leaders of the Jews, as well as of other ancient and modern races, were confronted with the problem of securing man's reinstatement in the divine favor.

In primitive times, when religious concepts were comparatively crude, mortals sought to win divine approbation by means of ceremonial observances and the offering of material sacrifices, these being in some instances human sacrifices. Later, as religious instincts and sensibilities grew more refined, and higher ideals obtained, there dawned on the consciousness of the Hebrew prophets the ideal of a Messiah, or divinely appointed Saviour, who by reason of his purity of character and superior moral endowment should be able to satisfy the requirements of divine justice and redeem Israel from the curse. But the gross misconceptions of the Messiah's mission, entertained by the most enlightened seers show how imperfectly the actual needs of mankind were grasped even then. Not until the prophet of Galilee proved by actual demonstration man's true relation to God, was the way open by which mankind should be absolved from the penalty of false belief. So illumined were the lives of the followers of the Nazarene by his demonstration of the truth, that they were able in some degree to rise to the consciousness of man's unity with his divine Principle.

In time, however, the living faith which had been exemplified by Christ Jesus, and which had found spontaneous expression in practical works of healing, began to wane. Dogmatic theology usurped the place of practical religion, and salvation came to be regarded as attainable through the acceptance of doctrinal theories about God, rather than through demonstration of His power. Atonement was viewed as a mystical process by which God's attitude toward

man was to be changed, instead of a proposition concerning man's relation to God which must be proved in the experience of each individual.

Although the veil of the temple, symbolical of material conditions which in belief excluded man from direct communication and communion with his divine source, had been rent in twain at the crucifixion, a veil of doctrinal beliefs now interposed to shut mortals out from the divine presence and power.) For centuries the religious sense of Christendom was stultified by a spirit of theological dogmatism fostered within the church, until the so-called higher criticism, developed on the basis of material research, undermined the foundations of traditional belief and left the church seemingly with the only alternative of accepting the conclusions of agnosticism. The God whom the early Christians had known as an ever-present help and source of spiritual power disappeared in the concept of a supreme being working through material laws and processes which in their operation entailed discord, suffering, disaster.

In the midst of this chaos of conflicting opinions, Christian Science entered the arena of human experience. That the truth about God and man should appeal to human consciousness as in the nature of a revelation was inevitable, since, as Christ Jesus explained to Nicodemus, the indications of material sense point away from, and not to, spiritual being. In this instance, and in many similar ones, history has repeated itself. "Can any good thing come out of Nazareth?" was again asked when a spiritually-minded woman, Mary Baker Eddy, came proclaiming the truth that as God is Spirit, man must be His spiritual reflection, and substantiated her claim, as did the Galilean prophet, by works of healing and regeneration. Christian Science shows that the belief that man is or can be separated or alienated from God, must be eradicated from human consciousness, in order that man as the perpetual manifestation of the divine presence and power may appear. It gives men a sense of awareness of God as the Life by which they live, the intelligence by which they think, the power by which they act, and thus enables them to bring the qualities of divine Mind into evidence. "Now are we the sons of God," declares the apostle John.

Christ Jesus made it plain that it was a vivid and steadfast consciousness of his oneness with the Father which



enabled him to perform the mighty works that demonstrated the supremacy of the spiritual idea over material beliefs; and he declared unequivocally that not his personal followers alone, but all who should come after, would, by cultivating the same sense of direct and intimate relationship toward God as the divine Principle of their being, be able to accomplish like results. Christian Science does not merely reaffirm this position; it proves its faith by its works and teaches how to make realistic, tangible, and demonstrable the truth about God and man which for centuries has been regarded by the religious world as an ideal vision or poetic fancy.

As Christian Scientists we need especially at this period to watch lest, having experienced in some degree a realizing sense of "Immanuel, 'God with us,'—the sovereign ever-presence" (Science and Health, p. 107), we lapse into a worse state than that of the former error by allowing this Science to become to us merely another religious or philosophical belief, and so fail to retain that vital sense of oneness with God which is attested by healing and regeneration. If we substitute personality for Principle in our thought and affections by looking upon the Christian Science practitioner or teacher as a sort of successor to the family physician or clergyman, upon whom we may depend habitually to relieve us of our troubles, we are departing from the teaching of Christian Science by establishing a new type of mediator between man and God.

In her address at the dedication of the church in Concord, Mrs. Eddy says: "To live so as to keep human consciousness in constant relation with the divine, the spiritual and eternal, is to individualize infinite power,—and this **is** Christian Science" (*Sentinel*, July 23, 1904).

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#### NOTICE

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each. Address all orders to Allison V. Stewart, Falmouth and St. Paul streets, Boston, Massachusetts.

## TESTIMONIES FROM THE FIELD

**T**O the record of hundreds of wonderful cures of seemingly incurable diseases by Christian Science treatment

I wish to add that of a dangerous malady for which I had been treated unsuccessfully by three physicians and four specialists in the treatment of lung diseases. I had been troubled with a cough for several years, which became worse, until in the spring of 1908 I had to cease work, having the usual symptoms, including loss of weight and appetite. I was put to bed by the physician, and upon getting up slept outside for six weeks. I had great difficulty in breathing, and finally the physician admitted that he could do no more for me and ordered me to the West (I lived in Ohio). I went to Denver, and there was treated in a sanitarium. I improved a little, and returned East. In a month I was worse than ever and was told to go to California to stay. I could hardly walk, was unable to pack my trunk, and dared not take a sleeping-car on account of the cough.

In New Mexico I improved slightly at first, then got worse, and the doctor there sent me to El Paso, Tex., to a lung specialist, making the third specialist I had visited. He said I had a germ infection, and treated me with the remedies prescribed in such cases. I lay helpless nearly a week, could neither sleep nor eat, and had high fever. I felt an improvement for a while, then began to suffer with the most excruciating pains in the limbs, until I cried in agony. No doctor could relieve me from those pains for many days, but finally they went away, and feeling a little better I went to Los Angeles, Cal., where I rang the entire gamut of changes of medicines from the drug-stores, was treated by a physician, then consulted a Chinese doctor. I grew gradually worse, until I took a cold,—which occurred frequently with me,—and then I coughed so much that I dared not ride on the street-cars, dared not talk to any one, and was unable to sleep without a drug. In fact, I was miserable to the uttermost. My teeth became loose, and I was using special remedies. I then consulted the city bacteriologist of Los Angeles, and in his capacity of a public officer he treated me and made a microscopic examination. I became his private patient, and he tried various remedies, which in some instances seemed to help me. I had sought

the best known authorities and physicians, but my case seemed to defy all known laws and baffled the skill of all physicians and specialists. I seemed to improve a little, but another cold made me worse, and while I was bad during the day I coughed terribly during the night. I felt ready to die. It seemed that neither money, medicine, nor climate could save me. I had the sympathy of every one I met, and tried all their remedies.

I then heard two words spoken by some one, two words that I had somewhere heard before,—“Christian Science.” I consulted a practitioner, and while waiting in the ante-room I picked up some literature and started to read it. Then my eyes were opened, and the practitioner showed me that wonderful text-book, *Science and Health*, and explained it to me. While consulting him I coughed very little, and wondered why. I read throughout all that day, and went to a Christian Science meeting in the evening, and there I felt the potent influence of that environment, for I did not cough once during the hour of the meeting; but as soon as it was over I seemed worse than ever, and I had found the cause.

As a student in chemistry I had become familiar with the effect of mixing an acid and an alkali, resulting in violent ebullition, and in the text-book I had seen the word “chemicalization” applied to the admixture of new corrective thought with old error. Disease was “solidified thought,” the “basic alkali,” and it was being changed into a new “base” by the penetrative “acid” of the “correct thought.” When I reached home I knew that the battle was on. I realized my condition, and putting away all my medicines and sprays I sat in my room alone and read the wonderful truths of Christian Science. My family retired, at my request, and I walked the floor in a mighty struggle. Then I sat down and read again; and continued thus, until in three hours I had met and conquered the enemy. The violent spells died away, and I slept for an hour, and oh, that sleep!

Very few visits to the practitioner were necessary to aid me in the understanding of the text-book and to complete the cure. I have never coughed since, have gained in weight, can walk longer distances than I ever could, and never use an overcoat, even in damp, cold weather. I have a good appetite and health in every way. I had been treated

in an eastern hospital seven years ago for a flat foot, which always had pained me; but this trouble exists no longer. I started to wear street glasses eight years ago, and had them strengthened once; but I do not need to use them now.

As a student of the natural sciences (and sciences always require a "text-book" for their study), I regard the text-book, *Science and Health*, as the most wonderful and valuable book in the world, except the Bible. Had I known of Christian Science earlier, I should not have found it necessary to change climate and suffer the pain, expense, and loss of time which I did. I omitted to state that I can now eat any kind of food without suffering from an intestinal trouble. How I wish this wonderful healing could be known to thousands of sufferers all over the land who think their cases incurable. I thank God for my recovery, and am very grateful also to the Discoverer of Christian Science, Mrs. Eddy.—*W. Delamere, Los Angeles, Cal.*

It is with gratitude that I send a testimony of my healing in Christian Science. When I was a child my eyes gave me a great deal of trouble, and I was taken to the best physicians in Detroit, and glasses were fitted to my eyes. These I wore for several years, but about ten or twelve years later I had trouble again, as I had been using my eyes for close work, and at that time the doctors told me that unless I stopped I would be blind. For some time I was unable to go out in the daylight, and at night only with dark glasses; but for a few years following I seemed better. Later on a growth in the corner of one eye was removed by an eye specialist; but in a short time another came, and they kept coming. The specialists said they did not know what caused them, and that the only way to do was to remove them. My eyes would seem better for a while after having the growths removed, but they were always weak. Finally an abscess formed on the lid of my right eye, and for one month I suffered greatly. Two doctors attended the operation, but another abscess followed this one, and afterward my eyes were in such a condition that I could not read, write, or look at anything bright. Besides this, after my eyes had been operated upon, a large scar was left which the doctors said would last my lifetime. This was very disheartening, as I had planned on doing a good deal of public platform work.

At this time Christian Science was brought to my notice by a friend, who told me of some cures that she had heard of. I knew nothing at all of Christian Science, but decided to give it a trial. I looked in a *Journal* and found the name of a practitioner. I went to see her, and told her that I did not believe in Christian Science, nor did I know anything about it, but I was willing to do anything to be healed. After talking to me a while, she gave me a treatment, and when I left her home I felt as if a great load had been lifted from my shoulders. She gave me some literature to read and told me to leave my glasses off. I went home and read, a thing which I had not done for a long time, and when my husband came home he found me absolutely healed. My healing was accomplished in that one treatment, through the practitioner's clear understanding of the truth and with the beautiful thoughts she gave me to hold.

I took only two treatments for my various ailments. By reading and studying Science and Health I was cured of nervousness, said to have been brought on by my eyes, enlarged glands in my neck that were very painful, and of an eruption on my face of many years' standing that all the doctors had failed even to relieve. Words are inadequate to express my gratitude to God for this new life, for I cannot begin to tell how grateful I am to God, and to our beloved Leader, Mrs. Eddy, for finding this healing truth again.—*Almira Cole Grecnick, Detroit, Mich.*

FIVE years ago, while employed as a clerk in a wholesale drug house, I was stricken with temporary paralysis of the right arm. Naturally, I turned to *materia medica* for aid, but after trying the best physicians and nerve specialists I did not improve. After a long rest from work I gained considerably in weight, and felt that, as my general physical condition was improved, I would be able to resume my former occupation. I tried it for a while, but was soon compelled to seek outdoor work, to prevent my arm from becoming permanently helpless. After two years of outside work, during which I had many alarming returns of my old trouble, I turned to Christian Science. At that time my knowledge of it was so slight that I did not think of applying it to my physical ailment, and thought only of the knowledge of God and the spiritual regeneration it promised; but after studying the text-book, "Science and Health with

Key to the Scriptures" by Mrs. Eddy, for about six months, to my great surprise and joy I found that my healing was complete. My healing was accomplished through the study of Science and Health, without taking any treatments. I have since made inquiry in the medical field, and am told by physicians that they have no knowledge of a similar cure in medicine, my case being a very severe one.

To say that I am grateful is a mild expression. I am trying to show my gratitude by living in accordance with the teachings of Christian Science.

*T. N. Johnson, Los Angeles, Cal.*

IN the summer of 1902 I was taken with a very severe attack of so-called appendicitis. I just pulled through, with the aid of one of the best doctors in New England, but I was cautioned that I must be very careful, must not exert myself in any way, and be sure to take a remedy daily. This was in Connecticut; but I was called West, and while suffering every moment of the time with the fear of an operation hanging over me, and carrying a grip full of medicine, I was taken with the second attack. I hovered between life and death for over a month, and finally got around again, this time with enlargement of the liver added to my troubles and a prediction of a third attack in about six months which would surely carry me off. While greatly reduced in weight, and depending on a very meager diet, my third attack came, in 1904. We were snowed in forty miles from a railroad, in the mountains of Washington. My wife gave me all the old remedies, but they failed to help me. I was surely in a bad fix, and it seemed that I had only about twenty-four hours to live. There was no possible way of getting out of the camp, as getting away, except on snow-shoes or skis, was out of the question; besides, I could not move from my back.

About six months before going up to the mountains, Christian Science had first been brought to my notice, and when I made some inquiries about it I was given some *Journals* and *Sentinels* to read. Finally the wife of the mining man who had called my attention to Christian Science, who was a practitioner, sent me a copy of Science and Health to read, but I did not understand it. Before going farther, I might say that I had no religious belief, except that there was some power ruling over all; but the Bible was

a closed book to me. I failed to see how God is Love; in fact, I believed the contrary. I now see this clearly, and the Bible is no longer a closed book!

It was snowing very hard as I lay there in the camp with Science and Health at my side, wondering if I was to be laid away up there, when suddenly the thought struck me, "Why not try Science? There is absolutely nothing else to do, and they claim so much." I asked my wife if she thought she could get over to the shaft-house and telephone to Spokane, and she said she could try. She did so, and a message was sent to the practitioner. After wading through snow above her waist, both going and coming, my wife returned to find me out of pain, and in a half hour I was asleep. Next morning I got up and ate a hearty breakfast, and for the first time since my first attack I did not take the usual remedy, much to my wife's wonderment. The second day I sawed and chopped wood, lifted and pulled, and have worked up to the present date.

Since then many excellent demonstrations have been made with us. Science and Health is in my office as well as my home, and we also have the *Sentinel*, *Journal*, and *Quarterly*. On the walls of our living-room are two mottoes, "God is Love," and "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). The text-book seemed vague to me for a long time, but I have found that when the true meaning does come, it is much the better for the waiting. The thousands who have come to Christian Science should not forget to be grateful to the dear Leader whose watching and praying have done so much for us. I know I echo the sentiment of all who have come to Science when I thank God for the life of Mrs. Eddy.—C. S. Palmer, *Cobre, Nev.*

WITH a heart filled with love and gratitude to God, I feel it a duty and a privilege to give to others my experience in Christian Science. In 1891, Science and Health was placed in my hand by a dear friend. For three years I had fought against my own concept of Christian Science, but two weeks after this book was in my hands, I began to read it in connection with the New Testament. The work in a church for over thirty years had been a striving, in my ignorance of God, to live a Christian life that I might gain heaven after death. I was then treated for three

weeks by one of Mrs. Eddy's students, and when he said, "I will treat you no longer," I did not ask him why, but came home feeling worse than ever in body.

I kept on reading, however, and then came the glorious awakening which I cannot describe,—the sweet visions of the new heaven and the new earth, the inspiration of the word of God, which came as the healing balm of Love divine to my body; loving much; as much had been forgiven. Glasses had been worn for fifteen years, as I could not see to read even the large gilt letters on the Bible without them, but it came to me then that if this teaching was true I must trust wholly to Truth to set me free. As days and weeks went by, five weeks or more of doing the things I could see to do about the house, the prayer went out to high heaven that if only God would open my eyes that I might see to read the Bible and Science and Health, I cared for no other reading. With the book open, a bright light shining on me, with tears falling, yet expecting to see, the letters came. I rose to my feet and said, "Thank God, I see!" In one week I went to Buffalo, read Science and Health all the way, one hour's ride on the cars, and have never placed glasses on my eyes since. This was eighteen years ago!

I had been given up by the physicians, although my husband had secured the best medical aid; but I was still a sufferer. My only hope was to turn to God wholly, and this was where Christian Science found me. First the abnormal growths disappeared, also extreme nervous conditions of three years, and a bowel trouble of fifteen years standing which physicians said might end fatally. It was indeed a legion of ills, but one after another disappeared, the bowel trouble being the last to go. When I lost my fear, realizing that matter could not destroy life—for real Life is God—this ailment was overcome. I am so thankful for all Christian Science literature, for the Manual that guides us all in the right way, for the connection with The Mother Church, for the faithful work of its Board of Directors, also the lecturers, under the spiritual guidance of one who has given to all followers the admonition to follow her only as she follows Christ. My desire is that every one may understand the peace and comfort that comes to those who believe, understand truly, and serve God in humility and love.—*Mrs. Addie F. Weaver, Batavia, N. Y.*



ONE of the most practical counsels given us by our beloved Leader is that we should keep our "minds so filled with Truth and Love that sin, disease, and death cannot enter them" (Pamphlet, *What our Leader Says*, p. 7). One day, some two years ago, it was my privilege to have a very distinct and clear realization of the ever-presence of infinite Love, wherein no possible harm can ever exist, and that same afternoon I was called upon to prove the truth of the intuition I had had. I was taking a walk down one of the unoccupied hills of Seattle when I came to some running water. I decided to jump across, and in doing so landed with my right foot on a rusty nail protruding at the end of a small piece of wood. The nail went into the instep and lodged in the flesh so firmly that I had to use a good deal of strength to pull it out. I had to walk quite a distance to the car, and then was obliged to stand up, change cars, and stand up again. Next day I walked all day in my business, but there have never been any of the effects supposed to follow such an experience as that narrated above. There was not so much as the least doubt that it could be otherwise, and my heart goes out in sincere gratitude to her who has shown me my true relation to God.

For twenty-seven years I had worn glasses continuously, but five years ago, after a few treatments, I was enabled to discard them entirely. A few years ago I was healed of hereditary heart trouble, with which both parents had passed away, through an understanding of Christian Science obtained from my own study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and by applying daily and constantly the light obtained. The healing was instantaneous, but it took me several years to get out of the bondage to my many gods and to destroy fear. The best manner in which I can show my gratitude is by constantly living the Principle of Christian Science and by helping others to find and love Christ.

*A. P. Tonielli, Seattle, Wash.*

SUCH a wave of gratitude for Christian Science came over me while studying one of our Lesson-Sermons that I feel impelled to express it. God led me to Christian Science when I was most in need of the Comforter. I had for many years been seeking a satisfying religion, and had read a lot of philosophical books, which all led up to a blank

wall. I then tried to study astronomy and geology, thinking to arrive at the beginnings and reasons of things that way; but I only realized the ceaseless cycles in which material activities seem to work; behind them still lay speculation only. I now know that I was blindly groping for the Christ Science, the rock whereon to build a house and be at peace. An emotional devotion to Christ Jesus was the best I knew, for I believed in but did not understand God, good.

At last, what seemed a trifling circumstance introduced me to Christian Science, and from that day I determined to stake all upon its teaching. A lot of false knowledge had to go, a sense of lack be removed, and many bodily fears to be set at rest which kept cropping up in ailments, as if challenging a refutation. I thank all those whose kind encouragement and example helped me then and since; and I rejoice to say that each need has been met,—a distressing internal weakness having also yielded.

The Father's loving will has again and again been proved supreme over evil, and I am striving to put away all sense of identification with the false self. To Mrs. Eddy a great debt is due, which can only be expressed by reflection. I reverence and honor her beyond words, for she has shown a poor struggling world how to rely on the ever-saving, healing, comforting Christ,—divine Love expressed in the healing activities of Christian Science.

*M. Langrishe, Dublin, Ireland.*

ABOUT three years ago I first became interested in Christian Science. At that time I was almost helpless, having, in 1904, sustained a stroke of paralysis which rendered my left side useless. I had to be dressed and undressed, and could not get into bed without assistance. I also had severe bladder trouble, for which I had several operations, but received no lasting benefit from them. Besides this, I had suffered for a long time from a bowel disorder, and it was during a night of intense suffering that I consented to try Christian Science. A practitioner came and was with me about twenty minutes, when I was completely healed of this ailment. I have not had any trouble from it since, nor have I taken any kind of medicine.

I was anxious to know more of this healing truth, and being almost blind, had different ones read to me from

"Science and Health with Key to the Scriptures" by Mrs. Eddy. Through this means all my troubles gradually left me, and I now have the free use of all my limbs and am in perfect health. I am slowly but surely regaining my eyesight, and also have been cured of a stomach difficulty and an eruptive disease. I am very grateful for all these blessings, but above all is the peace and joy and contentment I have received through a spiritual understanding of God and the Bible. I have found heaven here on earth! I have no words with which to express my thankfulness to God for His goodness, and gratitude to Mrs. Eddy for showing me the way to health and happiness.

*Edwin Billing, Roseburg, Ore.*

WITH loving remembrance of the first copy of the *Journal* I ever saw, I wish to express my thanks for all that Christian Science means to me and in our home. It was about twelve years ago that a friend sent me the *Journal*, and after reading it I sent for a copy of Science and Health. I had been reading a great many attempted explanations of the Bible, and of Jesus' healing work, without finding what I was looking for, and I thought that Christian Science might offer something better on religion. After reading the chapter on "Science, Theology, Medicine," I decided that there was something in this book which I wanted very much to know.

At that time we were living hundreds of miles from any Christian Scientists, but I decided not to take any more medicine unless I should get very ill. I found, however, that medicine gave me up at that first reading, and so did the doctor, twice, but by the help of absent treatment I am now in good health. Before I read Science and Health I was troubled so much with bad dreams that I was almost afraid to go to sleep; but this difficulty was overcome in a few days, and so was a noise in my head. Later, I was healed of chills and fever, also of headache. About ten years ago a hemorrhage of the lungs was healed instantly by absent treatment. Two years later I had a severe attack of sickness. Judging by the newspapers, it seemed a bad thing to die without a doctor, and there was no one near to help me in Christian Science; but as I understood it God was surely more than a doctor, and for a little all was peace. Still I thought it best to send for a doctor, but when

he came he said I was past help, and I could at the very most live only a few days,—that he had been called too late. Being a kind-hearted man, he hunted up a nurse, who was difficult to find, and he told the nurse and my husband to take good care of me till the end came. But when the time for the supposed end came, I was ready to get out of bed.

It soon became evident to me that discord and evil could be nothing to an all-loving God, but how I should ever learn to think of evil as unreal seemed difficult for a long time. When trials appeared very real and hard to bear, I still kept on with my reading in Science and Health, and said to myself that God could not see or know evil, therefore it mattered not what seemed real to mortal sense; and this thought would always help me. One day I read in a newspaper something very severe about Christian Scientists, condemning them for calling evil unreal, and it set me to thinking more than ever about that question. While at work I suddenly realized the absurdity of calling that real which we are constantly trying to overcome, and the light came to me at once. One of my great experiences in Christian Science was class instruction. I am humbly grateful for all our Christian Science literature, including the *Monitor*. I cannot write very well in English, but wish to express my gratitude for all the healing we have had in our home.—*Mrs. Marie Fogh, Oakland, Cal.*

[Translated from the German.]

WHEN God led me to Christian Science, about a year and a half ago, our only child, seven years old, was in a hopeless condition. She had been suffering for two years with a disease of the kidneys. Her body was very much bloated, she was allowed to eat and drink only what the physician prescribed, and could only be taken out for a drive on warm days. Although the physicians were trying their best, the disease did not yield, so that we gave up the hope of ever seeing the child recover. While on a drive one day, we met a lady who called our attention to Christian Science; whereupon we applied to a practitioner and asked for treatment. The child improved from the first, is quite well now, and has attended school for the past year. I myself have been completely healed of a stomach trouble of years' standing.

For these wonderful proofs of the Science of God we wish to express herewith our love and gratitude. We are striving to understand more and more of Christian Science and to conform our lives to its teachings.

*Frau G. Stradtman, Hannover, Germany.*

IN the hope that my experience will be of use in spreading the truth which heals mankind, I respectfully submit the following testimony. About six years ago we became interested in Christian Science, through my brother who had been healed of numerous diseases. My wife, at that time, was suffering from a running sore, said to be due to a bone disease, which the doctors had failed to heal in six years. The last doctor we employed said it was incurable, but the fourth day after Christian Science treatment was given the disease entirely disappeared, and not a vestige of it has ever returned. Some time ago, a fever made its appearance in three of our children, and to comply with the state law we summoned a physician, who pronounced them very ill. We immediately wrote to a Christian Science practitioner, and the fever broke a few hours after the letter was received. In three days all symptoms had disappeared and the children were healed. We have also had severe cases of throat trouble cured in a very short time.

We are very grateful for these and for many other blessings which Christian Science has brought to our home.

*Tennis Kern, Muncie, Ind.*

I WISH to express my gratitude for what Christian Science has done for me and my little family. For several years past it has enabled us to keep well and to meet the ailments which sometimes present themselves in a family of small children. I wish especially to tell of the healing of my little son from the effects of an accident. He was climbing over a fence when he lost his balance, his eye striking on the sharp edge of a picket. His clothing caught on a picket and held him up, or the accident would have been more serious. As it was, there was swelling and discoloration above and below the eye, the eyeball becoming bloodshot and twisted, showing that some of the ligaments which hold the eye in position were injured. My husband and I treated him in Christian Science, and as we had met so many attacks of sickness for ourselves and the children, we did

not apprehend any trouble in meeting this one; but the eye did not seem to get any better. It had remained in this condition for about two weeks when a practitioner was called in for another member of the family. She had visited the house but once or twice when our little son said, "I am going to ask the lady to treat my eye." This she did upon being asked, and the next morning his eye was perfectly healed—all swelling had gone away, the discoloration had disappeared, and the eye had resumed its normal position.

For this, and many other demonstrations which we have had, I am deeply grateful to God, and to our dear Leader, Mrs. Eddy, for teaching us this truth which heals all our diseases.—*Mrs. Della Seybold, New Orleans, La.*

I FIRST heard definitely of Christian Science about twelve years ago. My father and sister were overheard discussing it, and I realized at once that it was the truth. I obtained a copy of the text-book from a friend, studied it, and became able to help myself. Finally the time came when I turned away from it through expecting others to do my work for me. From that day I gradually went down hill, and finally took to drinking, smoking, the use of profanity, and other bad habits. About the middle of March, 1907, I had become almost a mental and physical wreck, and in that condition went to a Christian Science practitioner. I was healed instantly of the liquor habit, inasmuch that I have had no desire for intoxicants of any kind since. I had treatment for about five months at that time, and was also healed of a bowel trouble and pain in the back, the latter due to a crooked spine. I obtained relief from a stomach disorder, also headaches; both said to be hereditary. The latter have since been overcome, and I am gradually realizing better eyesight. Besides these physical benefits, the bad habits have been overcome.

While I am indeed appreciative of the freedom from physical bondage, it is the spiritual uplift for which I am most grateful,—the ability to look into and to demonstrate in a measure the power of infinite Love. I thank God that He gave to this age one able to reveal to us the Love and Truth which are Life, our dear Leader, and my desire is to follow her demonstration of the Christ-teaching.

*Elmer F. Streeter, Hamilton, Ohio.*

THE dearest experience that ever came into my earthly existence is the healing, through Christian Science, of a trouble from which I had suffered since childhood. I was said to have been born with defective vision. When I was a child I had pain in my eyes after reading, sometimes for days, so that I was obliged to give it up almost entirely. After I was grown I consulted oculists in several cities, but though I realized benefit for a short time, the trouble would always return.

It was in 1898 that I first heard of Christian Science, it having been brought to my notice by a kind friend who then resided in our village. She came one day to call upon me, and brought me a book to read which proved to be "No and Yes" by Mrs. Eddy. I told the lady that I could not read, that I had not been able to do so for years; but she insisted that I could. I did not believe that I could read, but after my friend had gone, to my great amazement I found I could do so without any pain in my eyes, which to me was perfectly wonderful. I was convinced that there was something in Christian Science that I had never found before, and experience proved it to be the truth. I then took Christian Science treatment, and in due time my eyes were healed. What a revelation this was to me!

Since that time I have never doubted the truth of Christian Science. Money could not pay for what Christian Science has done for me. I have had treatment for many other troubles, all of which have disappeared, and for this healing I am profoundly thankful to God, and also to the noble Discoverer and Founder of Christian Science.

*Mary C. Sloan Woodward, Osborn, Ohio.*

[Translated from the German]

It is with a feeling of deepest gratitude for the blessings which have come to me through Christian Science that I wish to tell of my experiences. For months I suffered from melancholy and nervous exhaustion, and did not care to do anything, since whatever I started to do seemed a heavy task. I found no rest at night, and was unable to sleep. At times these attacks were very severe, and I was so exhausted that I was hardly able to manage my business. My dear family had much to suffer from this condition; I was not even kind to them.

About a year ago I heard of the benign influence of

Christian Science and of God's great love and goodness, through kind neighbors, who are Christian Scientists. They asked me to attend a service with them, which I gladly did. It became clear to me that God is Love, that He sends good only, whereas I had imagined my illness to be a punishment from Him. I attended the beautiful services regularly, and there heard only good and true things, which comforted me. I read the Bible, with the *Herold* and other Christian Science literature, and soon was shown where my great mistake lay. I learned to pray with the mind of a child. One week had hardly gone by when, after retiring for sleep and thanking my heavenly Father for all the good which He had done unto me during the day, I could sleep quietly till morning. Then I would say my morning prayer, and attend to my business with the comforting thought that God would be my help and guide. I performed my work with joy and pleasure, and decided to do only that which is good and right. The sense of great fear, the evil thoughts, and the mania of being persecuted, all disappeared.

My dear family and myself are thankful to God with all our heart; also to the revered Founder of Christian Science, Mrs. Eddy. I am happy in having found the way to Christian Science, by which I am experiencing great blessings, physically, spiritually, and also in a business way. I hope to attain to a higher understanding of the truth, and wish that all mankind might become acquainted with the teachings of Christian Science and be blessed thereby.

*Heinrich Hein, Hannover, Germany.*

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# The Christian Science Journal

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

ARCHIBALD McLELLAN  
Editor

JOHN B. WILLIS, ANNIE M. KNOTT  
Associate Editors

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## EDITOR'S TABLE

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THE Master's parting command to his disciples, "Go ye into all the world, and preach the gospel to every creature," is commonly cited as unimpeachable authority for the establishment of missionary movements in all parts of the world. When, however, it is taken into consideration how great a proportion of the Master's own ministry to the children of men was given over to the healing of their bodily ills, coupled, as it is so often recorded, with the command, "Sin no more, lest a worse thing come unto thee," it is surely pardonable to ask if, in all the ages since that divine command went forth, the whole gospel has been preached.

The question is one peculiarly productive of thought in view of the declarations that so closely follow, of the power that should attach to "them that believe." In the name of the Master they were to cast out evils and heal the sick, make whole in mind and body those who should appeal to them for relief from the ills of the flesh. The writer of this Gospel concludes with the significant statement that as the disciples went forth, preaching everywhere among the people, the Lord worked with them, confirming the preaching of the word "with signs following"—the promised signs which were to attend "them that believe."

Back in the days when the Master first sent his disciples forth "as sheep in the midst of wolves," his definition of the word they were to preach was simple and to the point: "The kingdom of heaven is at hand,"—the kingdom where all is harmony and happiness, is "within you." They were to preach, and put their preaching into practice by the healing of the sick and the casting out of evils,—helping their fellow-men to realize this kingdom within.

It is a fact never to be forgotten by Christian Scientists,

that it was in connection with her own healing from what had been pronounced a hopeless condition, that Mrs. Eddy made the wonderful discovery of the present efficacy of the Christ-healing, even as it was in the time of the apostles and the early Christians. Imbued with the true missionary spirit, she longed to share the priceless gift that had been vouchsafed her, and when through repeated demonstrations she had proved the truth of her discovery of the basic law by which the sick were healed long centuries since, and gave her discovery to the world, to scoff at or welcome as they elected, we sometimes fail to remember that she thereby inaugurated the greatest of all missionary movements, one whose beneficent ministrations to the suffering and sorrowing will never cease until this healing gospel has penetrated and permeated the uttermost parts of the earth.

From the first the importance of this healing work has been emphasized, for the time comes when mankind need to know, each for himself, that God is indeed "a very present help in trouble." Today the world marvels at the unparalleled spread of this beneficent gospel of healing, at the churches that sooner or later are organized wherever a few faithful ones are endeavoring to do the works of the Master as well as to exemplify in their daily living that simple yet all-comprehensive gospel of the kingdom of God among men, here and now, the sermon on the mount which Mrs. Eddy has said is "the essence" of Christian Science (*Science and Health*, p. 271).

And yet, after all, it is no marvel, but rather the working of an unchanging law of good. Like the "leaven, which a woman took, and hid in three measures of meal, until the whole was leavened," so wherever this whole gospel of the Master is preached, and the sick are healed and those who have been bound "lo, these many years," by the chains of evil habits, have their fetters stricken off, there the seed is sown that in due season springs up and brings forth an hundredfold. He who has been healed goes forth among his fellows a new creature, renewed in body and mind by the power of Truth to heal and to save, even to the uttermost. Men see the change that has been wrought, and soon another is inspired with the hope of release. So the good work goes on, in ever widening circles, and so it will continue to do while the truth is taught and lived in all its purity.

A tremendous responsibility rests upon Christian Scientists today, the loyal legion who have "enlisted to lessen evil, disease, and death" (*Ibid.*, p. 450), and it behooves us to look well to our trust. All about us are those who need most sorely this healing ministry, and it is our high behest that none shall seek in vain the truth that heals, remembering the Master's declaration, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So shall we fulfil the great commission, and so shall the time come when, as the Lord hath spoken, "they shall all know me, from the least of them unto the greatest of them;" when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

ARCHIBALD McLELLAN.

THE thoughtful student of Christian Science will readily admit that one of the most important things in its teaching and practice is the distinction which it makes between science and superstition, under whatever guise the latter may present itself. It is true that some people unthinkingly assume that, because Christian Science heals the sick without the use of material means, it must therefore be some form of superstition; yet these same people would probably admit that Jesus healed the sick in this way. Their position in this respect shows, however, that they hold a superstitious concept of the Master's healing work and place it outside the realm of law; for, as soon as we admit that Jesus worked in accordance with law, we are forced to admit that the same law can be demonstrated by any one who has the needed understanding. This fact is dimly perceived by a good many who fail to see that in knowing God, Christ Jesus must have known His laws, and because of their failure to recognize this fact, they first doubt the Gospel records of healing, then deny them, thinking that thus they are getting rid of superstition, when in reality they are making a tremendous concession to it.

Right here it is of much interest to note Webster's definitions of this word superstition, namely: "Originally, a standing still over or by a thing; hence, amazement, wonder, dread; an excessive reverence for, or fear of, that which is unknown or mysterious." For nearly two thousand years mankind were thus "standing still," contemplating with

superstitious reverence the work of the world's great healer, but not taking a step toward its explanation as proof of the existence of a divine law which is of universal application; and this, too, in the face of St. Paul's declaration, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." In *Science and Health* (p. 99) we read: "Human philosophy, ethics, and superstition afford no demonstrable divine Principle by which mortals can escape from sin;" and again (p. 83), "Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus."

In their study of the Scriptures, as well as of the phenomena of human existence, students of Christian Science look for the operation of law; and what is more, they find it everywhere. It is quite possible that in the dim light of early spiritual experience, some of the ancient prophets may not have understood the laws under which they were operating, but even this does not alter the fact of the law. In the account of the raising of the Shunammite woman's child there are distinct evidences of a remarkable spiritual understanding, as well as some traces of superstition, these due doubtless to the belief of the transcribers; but they cannot obscure the light of Truth to the one who understands the "demonstrable divine Principle" of the healing.

Here it is important to note that death was not admitted, either by the child's mother, by the prophet, or by his servant Gehazi. In the face of the most definite material evidence the mother said, respecting the child, "It is well"! When Gehazi failed to make the demonstration of life, he simply said, "The child is not awaked." The account which follows, of Elisha's physical contact with the seemingly dead child, is to the Christian Scientist mere superstition, which would have tended to prevent rather than assist the demonstration of spiritual law; therefore it can only be regarded as a gratuitous contribution on the part of some writer who failed to grasp the splendor of what Mrs. Eddy calls "the resuscitating law of Life" (*Ibid.*, p. 180). There can be no doubt that the prophet knew we must come to Life for life; not to mere matter, which at most is but a phenomenon of the carnal mind. As we read this wonderful story we are impressed with the "standing still" of mankind for long centuries in the presence of this glorious overcoming of the belief in death, yet it manifestly devolves upon every Chris-

tian man and woman to throw off superstition, and to understand and demonstrate God's spiritual law as contained in the Bible, especially as we have so many examples in the Gospels of the working out of this "law of Life" by Christ Jesus and his students.

Christian Scientists are deeply and truly thankful that in Science and Health and the other writings of their revered Leader they are taught how the sick were healed and death was overcome in the olden time; also how they may apply their own understanding of divine Principle to the problems of human experience and prove that the Master made no mistake when he said, "He that believeth on me, the works that I do shall he do also." Christian Science makes it very clear that superstition is not a product of spirituality, but of the grossest materiality, and is closely allied to the belief in magic, hypnotic control, and gods many, whereas true spirituality is based upon divine law and is inseparable from scientific understanding. Wherever superstition prevails, whether among men or nations, there is first a "standing still," then steady retrogression, until the divine demand for purity is lost sight of, and moral and physical uncleanness follow, with hatred, strife, fear, disease, and death as the externalized manifestations.

On the other hand, true spirituality never can be content with an "unknown God," but seeks each day to know God more intimately, and thus to love and trust Him because of the knowing. Then the law of progress is intuitively recognized and obeyed, so that neither religious nor medical superstition can hold the student in the darkness of a mental twilight. There is no hint of superstition in the Gospel record of Jesus' wonderful words and works, and it rests with us to demonstrate that none of it can cling to us in our efforts to be his faithful followers. It is the age of Science and of progress, not of "standing still;" and if we are alive to Truth we shall bring forth the fruits of Spirit, the "love, joy, peace, long-suffering, gentleness, goodness, faith," "against which," Paul says, "there is no law."

ANNIE M. KNOTT.

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**P**ROFESSED Christians of every shade of belief are altogether at-one in declaring that Christ Jesus is the world's greatest Exemplar, the authoritative guide in all matters of faith, of conduct, and of endeavor. There is

hardly a sermon or prayer heard in any Christian church that does not thus recognize him in some statement or phrase, and yet a comparison of the teaching and doings of the Master with the thought and works of most Christians cannot fail to disclose many and grievous contrasts, differences in point of view and in deed which indicate how much he has been and is honored by the lips alone.

Christ Jesus was our Wayshower in his unflinching loyalty to God and His demands; in his purity and unselfishness of life, and in his brotherliness, his truly democratic, caste-ignoring humanitarianism. More than this, he was our Wayshower in his concept of God and of man, in his estimate of and attitude toward evil and its claims, and in his entire reliance upon Spirit and spiritual power for the solution of the human problem, all of which gives point and pertinence to St. Paul's emphasis of the necessity of conformity to the Master as our model. To the Ephesians he said, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man." Everywhere in his writings the great apostle presents the thought that, if they would advance safely and surely, his followers must place their feet in the footprints the Master left in the path of spiritual ascent, and that to be indifferent in their work and methods to the pattern he supplied, is to dishonor him and invite failure.

The consideration which, in all the years, professed Christians have given to creedal conformity, is manifest in the conflicts and divisions resulting from their inability to think alike respecting the exact meaning of Jesus' statements. The unnumbered strifes and sanguinary contentions recorded in the pages of religious history all tell of convictions respecting this matter which prompted oftentimes to the most heroic struggle and sacrifice, and yet nothing is more manifest from our present point of view than that in these long-time struggles for what has been deemed conformity, the great body of believers, since the era of "the early church," have been guilty of a mistake which harks back to that of the ritualistic Jews to whom Jesus said, "Woe unto you, . . . for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters."

A consensus of sober opinion in all the world today would certainly rebuke Christian profession for its insistent em-

phasis of the non-essentials, from which so much of strife and dismemberment has resulted. Hard business sense is at-one with spiritual perception in decrying the judgment that has so far lost a right sense of proportion, is so blind to real values, as to ignore the important while exalting the petty. Such an event results far more frequently, no doubt, from the ignorance of false education than from a premeditated effort to veil disloyalty to fundamentals of faith by that ostentatious devotion to trivialities which often wins a reputation as a paragon of piety. But, however explained, this habit has become no less lamentable in its effect than world-wide in its extent, and the chief distinction of Mrs. Eddy's life-work is the fact that it is directing Christian thought anew to the fundamental teaching and requirements of Christ Jesus' Christianity. Christian Science is emphasizing the gist of St. Paul's rebuke of Peter, when at Antioch he showed him the inconsistency and unworthiness of his course in turning away from the non-caste, democratic freedom of the gospel, and courting the favor of Judaizing Christians, by withdrawing from open fellowship with the Gentiles and consenting to the necessity of circumcision and other Mosaic formula.

Christian Science teaches that the Wayshower's way is the one right and effective way, and that we cannot ignore it without virtually renouncing him, and the significance of this contention will speedily appear to every thoughtful, open-minded Christian man. For twenty centuries Christian propaganda has been conducted in the interest of the world's redemption, with the result that as yet vast areas of population have been practically untouched by Christian appeal, while in so-called Christian countries a majority of the people, and especially of the poor, admit that they are without God and without hope. In the presence of this fact one can but inquire whether or not Christ Jesus anticipated it, and if so, why. It seems a most natural assumption that in teaching his disciples, and inaugurating the healing evangel which, despite all obstacles, made such wonderful progress in the first two centuries, he planned and intended that the way he had shown was to remain the way for all believers, in all time, and for the sufficient reason that his use of it stamped it as the one right and efficient way.

Let us suppose for a moment that this Christ-way of proving the practical, immediate, and all-saving value of

his concept of Truth had been followed not only in the first and second centuries but in all the others up to this twentieth; that the sick had been healed, the vicious reclaimed, the dead raised up, by a scientific application, at the hands of every Christian minister, of the truth which the Master said should forever make free. What would have been the religious status of the race today? It is impossible to consider this question without reaching the conviction that under such circumstances the present outlook for the world's redemption would have been wonderfully different.

The late congress of Christian workers in India, to consider the question of how to reach the Mohammedan peoples, emphasized the seriousness of the outlook. The heroic missionary efforts being put forth in many countries are not bringing a return that gives great assurance or even hope, while in so-called Christian lands the cohorts of materiality, the ignorant, the intemperate, the lustful, the doubting, and the indifferent, to say nothing of the vicious and anarchistic elements of society, are presenting a front which makes the bravest and truest Christian soldiers thoughtful, and the Christian world is looking as never before for the probable explanation of these things.

Christian Science points again to the Wayshower's way, and calls its every adherent to walk therein. It is declaring that it is never too late to be good. "The time for the reappearing of the divine healing," writes Mrs. Eddy, "is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing" (Science and Health, p. 55). Truly the "earnest expectation of the creature waiteth for the manifestation of the sons of God," for men and women, ministers of Christ, who are endued as were the ancient worthies with the power of Christian healing, and under the banner of Christian Science they are appearing; they have come to lift up the fallen, to win the ear of the obdurate, to touch the hearts of the hardened, and to fulfil the hope of the despairing by honoring in deed and in truth the Master's word and way.

JOHN B. WILLIS.