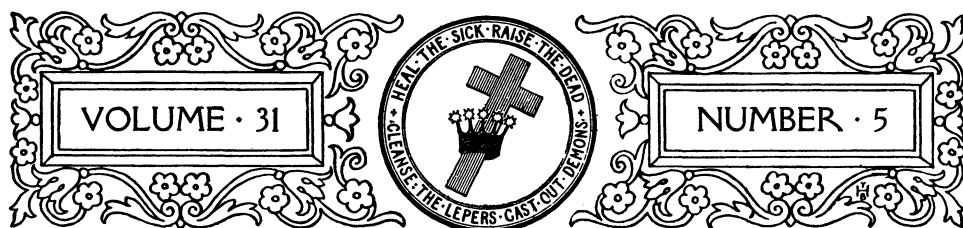


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THE CHRISTIAN SCIENCE JOURNAL

PUBLISHED MONTHLY

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THE CHRISTIAN SCIENCE JOURNAL

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

VOLUME XXXI

AUGUST, 1913

NUMBER 5

A WORKMAN APPROVED

BLANCHE HERSEY HOGUE

TO the onlooker, Christian Science appears no better in any community than the Christian Scientists themselves appear. He who knows little or nothing of the teaching of Christian Science is very likely to judge it by the conduct of its adherents. This may not be just or reasonable, inasmuch as Christian Scientists are only fallible human beings who have perceived a perfect spiritual Principle and are striving to demonstrate it; and moreover, nothing is more easily misunderstood by the uninstructed observer than is the application of Christian Science to human affairs. The general attitude, however, holds against Christian Science the indiscretions or the inconsistencies of its followers; and he who really loves the truth he professes, heeds for this reason St. Paul's injunction to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

He who permits himself to be considered a Christian Scientist has large

responsibilities. He identifies himself with the movement, and whatever he presents to the world is more than likely to be regarded as the effect of Christian Science. He who studies and proves Christian Science, knows well that his own mistakes, or those of his brethren, come not from Christian Science but from the lack of it, and he lives in the reasonable hope that more understanding will decrease his inconsistencies. The observer, however, is not inclined to make such allowance; and here the adherent of Christian Science meets one of his greatest opportunities to serve the cause. He can order his conduct so wisely, so lovingly, and so well, that no reproach can follow him; and when this is done, no reproach can touch that which he represents.

And why not this earnestness to protect the beloved teaching that has put much sin and sickness from his own life? If he wants the truth to reach and comfort others, he must let its beauty shine in him; must show forth its purity, its genuineness, its

whole attractiveness. Of this responsibility King David wrote, "He leadeth me in the paths of righteousness for his name's sake." And for no better reason, surely, can the Christian walk in righteousness than to protect and glorify God's name. Many of us, indeed, will sacrifice much of selfishness and of personal indulgence to keep clear from criticism the name of even a dear companion or friend, and right affection will always inspire a noble surrender of self to hold in good repute the name of loved ones. So to the extent that God is dear to us we guard His name, and through right living hold it high; and since Christian Science means all good to us, we can do no less than order our lives to do it credit.

No individual can really estimate his own influence, for beyond his own reckoning it extends into time and environment, and whatever good it holds, thrives eternally; neither can any one of us comprehend altogether, perhaps, the stumbling-block he may be to his brother. A sudden burst of anger, a word of criticism, a thrust of malice, an exhibition of spite or greed, or any other unfriendly, unneighborly impulse, can outweigh in the mind of the onlooker any amount of good talking about the desirability of Christian Science. Indeed, he who sees another's mistake is not always in a position to see the hot tears of repentance and the genuine effort for reform which may follow it; and human society is too apt to inflate the error it sees and minimize the good which a hundred superficial things may hide from the world's view.

So the Christian who makes mis-

takes where his brother can stumble because of them, must bring his repentance and reform just as clearly to the light to undo the effect of the error; must reckon, too, with his temptations, and with ever-growing wisdom correct his thoughts before mistakes can occur. Good must be truly uppermost, and evident in word and deed in the life of the Christian Scientist, if he be an approved workman. If one actual deed of honesty or unselfishness or kindness can out-value hours of argument or break down years of prejudice,—and we know it can,—the Christian disciple, in order to win friends to his cause, must bring the shining evidences of his corrected life into the view of his fellow men. Herein lies testimony that is indisputable, influence not to be gainsaid.

Purity, wisdom, moral courage, and loving-kindness mark the good workman, the true witness. Christian Scientists are learning to find the source of these qualities in God, divine Mind. They are taught that by the spiritually mental process of reflection, divine thoughts may possess their thinking and govern them. Then he who stumbled in his purity, his wisdom, or his kindness before knowing something of Christian Science, knows now how to forsake the insecure righteousness of self and reflect thought by thought the unfailing goodness of God. He has proved that every time he stops his own disturbed thinking and lets divine Mind supply him with spiritual and right thoughts, he is strengthened and made steady in the highest purposes; that every time he lays down his fear and his self-will, divine Love heals him. Then why

should he not expect something better of himself than before, and why should not his neighbors look for the things in him that at least approximate what he professes?

No one knows better than the honest Christian Scientist why his daily life is still so far from the ideal; and the intelligent student has learned not to consider himself an example, for he knows there is but one example for all mankind,—Christ Jesus, of whom we read in the Apocalypse that he is “the faithful witness, and the first begotten of the dead.” Yet surely he who has seen the perfect ideal and has with it the divine rule for purer living, should in all ways be better than he used to be, and so much better that he bears impressive witness, at all times, to the faith he cherishes.

The genuine Christian Scientist is growing from a sentimental, an emotional, or a haphazard Christian into a scientific one. He of all people has least excuse for moods or acts unchristian, for Christian Science furnishes him spiritual rules for right thinking and right living. They are as exact as the rules governing the order of the universe; as easily understood, as practically applied. The trouble with many of us is not that we do not find these rules, or that we do not understand them, but simply that we do not readily obey them. It is expected of the Christian Scientist that his Christianity should cease to be a theory, and become to him a living reality that dominates his every thought. The Science of Christian living, instead of the caprices, suggestions, temptations, and false education of human belief, is to govern his every thought when he names

the name of Christ in its fullest sense; “bringing into captivity every thought to the obedience of Christ,” as St. Paul wrote in his letter to the Corinthians.

Now the world knows that Christian Scientists claim to have found the way to transform their thoughts and to put sin and sickness out of their lives; and in spite of its unreason, its prejudice, and its readiness to catch at mistakes and to condemn unjustly, the world has a right to expect good evidence that this purifying process is under way. So the student of Christian Science cannot escape his responsibilities; and happy is that one who sets cheerfully about avoiding not only evil, but the appearance of evil, that he may in some measure, by a fair and serviceable life, pay his debt to God.

Pureness, by reason of reflecting God’s purity; wisdom, because of thinking only as God would have us think; integrity and moral courage, based upon the working of divine Principle; loving-kindness, that manifests the unstained love of God,—these things are the privilege and the right of the Christian Scientist. Perhaps they are to be attained through tears of repentance, through testing times that strain the moral fiber to its utmost; but there is no other way in which Christian Science can be truly attested or Christian healing enter and remain.

At any cost to his selfishness the Christian Scientist must live the law of God; must order his own life purely; must be at peace with his fellow men. His thoughts must be so fair that all men could happily look in upon them. Undoubtedly not

one has yet attained, but all are attaining in the measure of their pure and honest love for good.

"Earth's actors change earth's scenes," writes Mrs. Eddy on page 17 of her 1902 Message to The Mother Church. If one upright man can turn the tide of a business transaction; if one kindly woman can neutralize the bitterness of a neighborhood; if one wise and fearless individual can inspire a community to courage,—what, then, can every right thinker do

toward changing the scenes of earth? However modest the work or however obscure the place of any Christian Scientist, he is, if worthy the name he bears, striving hourly to be a right thinker and a right doer; and in the measure of his success he is a workman approved, an actor whose privilege it is to see the scenes about him change from sin to holiness, from sickness to health, from dreariness and desolation to the brightness of the coming of God.

TRUE AND FALSE LAW

WILLARD S. MATTOX

QUESTIONS of law are constantly confronting us, for all human association and action are based upon law. While state legislatures and the Federal Congress are law-making bodies, the courts interpret these laws. Lawyers are legal specialists who are supposed to understand the statutes and their application to our every-day affairs, and officers of the law are employed to enforce the legislative enactments. The affairs of mortals, as well as their bodies, are generally supposed to be governed by laws, and society is believed to be built upon a foundation of law. The minutiae of mortal existence is thus, according to popular understanding, inextricably connected with law of one kind or another; and while the average citizen is generally unfamiliar with abstract legal questions, it is becoming more and more apparent to the Christian Scientist that his progress and success involve an intelligent and scientific comprehension of what constitutes law. To distinguish between the true and the

spurious, to know the source and authority of the laws that govern us, is a matter of prime importance to every one, for ignorance of the law neither protects nor exculpates the lawbreaker.

Observing the phenomena of human existence, it becomes evident that every effect produced, every event that takes place, is the result of the operation of so-called law. Under the analysis of Christian Science, it is seen that mortal man exists at the standpoint of effect as a victim of the supposed laws of nature, while man who is the son of God, exists at the standpoint of effect as a beneficiary of the law of Life. It is also discovered that law, in its last analysis, is altogether mental. Law is not something we may see, handle, or appreciate through any of the physical senses. We may read a series of laws on the statute books, but what we see there is only the symbol of the thing itself. Law is always mental; it is immaterial, or un-material.

To illustrate: Suppose that public opinion in any state of the Union agrees that the sale of liquor shall be prohibited. This consensus of opinion, in due time, crystallizes in a legislative enactment, and we have a temperance law put upon the statutes of that state. The mental nature and origin of this law is clearly apparent. The law originated in the wish or the will of a majority of the people of the state; it is the expression of the desire or thought of a major portion of the citizens on this particular subject, and it will not be disputed that the desires, opinions, wishes, and thoughts of men are entirely mental qualities. Law is here seen to have its origin in a state of consciousness, to be the outward expression of a state of mind.

As the Christian Scientist continues his examination, he finds that not only are mortal man's relations with his fellows governed by that which claims to be law, but his physical existence is also supposed to be the object of the operation of various laws, and these, too, are seen to be as mental in their origin and enforcement as the acts of a legislature. Every condition of material life, everything that a mortal man is or does, is the result of the action of some law, according to the general belief. Laws of health, of nature, of physiology, of climate, of contagion, all are the expression of the opinions, thoughts, fears, ignorance, and superstition of mortals. They are mental at their source, and depend upon mental acquiescence for their enforcement. In "Miscellaneous Writings" Mrs. Eddy says that "common consent is contagious" (p. 228).

If we were to halt in our con-

sideration of this subject with an admission that men are governed by a multitude of laws which emanate from human thought, expressing a general or racial opinion, we might well be discouraged and appalled, for the network of so-called material law seems to entangle one at every turn. It cannot be denied that many of the enactments passed by law-making bodies are unjust and often selfish, while a study of the laws of health, which are supposed to govern human life, also reveals the fact that these are ignorant, arbitrary, and unrighteous. To be governed in time and through eternity by an oppressive law, would condemn man to perpetual discouragement and despair, would paralyze all effort at progress, would stifle hope and a confident expectation of ultimate salvation.

The very iniquity of the asserted power of material law has led mortals to seek relief from its despotism, and this earnest longing to be free has brought to the human race the revelation of Christian Science, which exposes the counterfeit nature of false law and discloses the true government of man and the universe. The psalmist says, "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Here is illustrated the method of salvation. The recognition of error as something to be penalized, also something from which we need to be saved, when associated with a reaching out for divine grace and aid, is inevitably followed by the appearing of the savior, the saving truth. Paul said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." What is known as

material law is largely the expression of the mind of mortals; divine law is the expression of the Mind that is God.

An analysis of mortal mind, under the lens of Christian Science, shows it to be an imitator, and we find that "by reversal, errors serve as waymarks to the one Mind" (Science and Health, p. 267). Turning then from a contemplation of material law, and our conclusion that it has its basis in mortal opinions, we are led irresistibly to discover that spiritual law is the only real law, and that it is the expression of the will of God. Jesus said he came to do the will of the Father who had sent him, and in the performance of his mission he destroyed sin, healed disease, and abolished death. It is therefore logical to conclude that it is not the will of God, or according to the law of God, that man should be a sinner, that he should suffer or die. God's will is beneficent, loving, infinitely kind, and the expression of such a will, by way of law, likewise must be beneficent, loving, infinitely kind; and that is the truth about all the law that can or does govern man and the universe.

Jesus declared that he came not "to destroy, but to fulfil." Truth comes to fulfil its own law of justice and mercy. The presence and conscious operation of God's law displaces the pretended laws of mortal mind, and these false laws need no other destruction. All genuine law is the order of the infinite manifestation of infinite Mind, and man is the expression of this law. It is also true that each of us is a law unto himself. We are governed by law all the time. If one admits that there

is a power or intelligence which can make laws resulting in sin, disease, and death, to that extent one submits to an illegitimate government, and pays the penalty. There is this distinction between the laws of the flesh and the universal law of Love, that the former are always accompanied by a penalty, while the latter never condemns. Individual right thinking is the only true expression of law, and it invalidates, supersedes, and rescinds all wrong thinking which calls itself by the name of law.

True law can never be capricious or unreasonable, for the very reason that it is the expression of the divine purpose. There are, then, no laws of opposites, no laws that contradict each other. If there were a law which could set at naught or nullify any other law, in so far there would be confusion and collapse. Existence could not be maintained for a single moment by the operation of tyrannical, unjust, or mutually contradictory laws. Man's desire for immortality, his hope of surcease from pain and sorrow, his expectation of deliverance from all discord and evil, must be found to rest on the assurance that there is one fundamental law of all being, that this law is the manifestation of the one infinite Mind which is Love, and that there is no mortal law to contravene the law of Life. Christian Science healing is based upon this assurance. It is a demonstration of the law of good.

Although Jesus said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," he was, nevertheless, continually exposing the illegitimate nature of material laws, as manifested in sin,

disease, and death, and demonstrating the control of the one Mind; he disregarded and brushed aside the asserted claims of physical law. When he walked on the water, he proved that the law of gravity and the law of the density of material bodies had no power to govern man. When he healed the leper, the blind man, and the demoniac, he reversed and destroyed popular beliefs calling themselves laws of disease, which declared such physical conditions to be incurable. When he appeared before

his disciples in the upper chamber, after the crucifixion, though the doors were locked and there were solid walls of wood or masonry to penetrate, he proved the belief in matter as substance to be an illusion, as Christian Science declares. When he raised himself from the belief of death, he made his supreme demonstration of the utter nothingness of the laws of material existence and proved that the continuity and harmony of man's being are maintained forever by the law of Life.

THE GREATER POWER

ELIZABETH EARL JONES

THERE is an old-time children's story respecting a contest of strength between the wind and the sun which affords wholesome food for thought, because it illustrates this subtle but vital truth that real power is to be recognized not so much in the gain of a given end as in the method of its achievement. So long as the desire for or belief in error is allowed to influence thought, the necromancers of Egypt are apt to try to seduce men by imitations of the divine power demonstrated by Moses.

The story runs somewhat after this manner: Said the wind, "I can make the pilgrim take off his cloak." Said the sun, "I can cause him to remove it, but by a different method." Said the wind, "I can make him do it against his own will, therefore my power is greater than thine." The sun replied, "It is not so great."

Down the valley swept the wind in a furious tornado, bending the forest giants and loosening great rocks from the mountainside. A pilgrim, climb-

ing wearily up the mountain trail, was almost blown off his feet, and closer and closer he drew his heavy cloak about his shivering form; but louder and stronger blew the wind, till it cruelly threw the pilgrim upon his face and wrenched his cloak from his grasp, and it was only with great difficulty that he finally regained it and resumed his journey. Satisfied with its exhibition of force, the wind ceased, and triumphantly said to the sun, "Can you do more than that?"

Serenely the sun shone out from behind the disappearing cloud-chariot of the wind, smiling benignly upon the glad and grateful earth, and warming the poor shivering pilgrim until he was comforted and looked upward. The radiance of the sunlight beautified the landscape and illumined the heavens above him. Warmer and brighter it shone, and presently the wayfarer was led to remove his now burdensome garment. Having observed all this, the wind said, "I see no superior power dis-

played by you, because the pilgrim has obeyed his own will, not yours." And the sun answered, "Both have accomplished the same end, you through force, I through love. Your achievement was but temporary, mine is permanent. Which then is the greater power?"

Error would tear from us that which Love will gently supersede. We are beginning to see this fact in all the vain efforts which the well-intentioned are making to bring about desired conditions,—health, sanitation, safety, justice, equality, righteousness, and honesty among men, their efforts to meet the ever-increasing need for betterment, more permanent advance, that reformation of the human heart and will which casts down "imagination," as Paul says, "and every high thing that exalteth itself against the knowledge of God."

The work of Christian Science, based as it is upon Love, the divine Principle, is essentially constructive; it is the only genuine healing agency, as well as the only sure preventive. Christian Science elevates the moral standard and instructs in the only sure path to holiness, the path which Christ Jesus pointed out. Human agencies oftentimes drive when the reflection of divine Love would win. No amount of sanitation is going to prevent disease so long as impurity remains in thought; it may stop its flow in one direction, but it will break out in some other equally disastrous outlet. In *Science and Health* Mrs. Eddy tells us that "the prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science" (p. 369), and that "God's preparations for the

sick are potions of His own qualities. His therapeutics are antidotes for the ailments of mortal mind and body" (*Miscellaneous Writings*, p. 268).

As higher spiritual views of life lift mortals above mental and moral impurity and disease, they naturally and joyously express their improved mental state both in their bodies and in their surroundings, and furthermore, the healing is both from the inside out and from the outside in; it is thorough and lasting. A progressive stand once attained can never be wholly forgotten, and thus, step by step, divine Science lifts humanity out of darkness, doubt, and fear, into the true understanding of Life as God. Because Life is God, it includes all that is godlike,—health, freedom, purity, holiness, joy, affluence, perfect satisfaction. It is a glorious assurance, this of Jesus: "I am come that they might have life [the true consciousness of life and all that it includes], and that they might have it more abundantly." With this true consciousness of Life comes peace, the realization that nothing more is needed. We voluntarily surrender our burdens and material dependencies; diagnosis and medical remedies, unworthy ambitions, self-will, earthly aims,—all are discarded, because we have found the better way which leads to the possession of all that pertains to the image of God.

St. John says, "We know that we are of God, and the whole world lieth in wickedness." Knowing this, we also know that every theory about man, based upon material evidence, is an illusion, a false belief about God's idea. Every claim of material

origin, inheritance, time, limitation, decay, is false and wicked; every claim of matter to heal or make sick is alike untrue; every supposed law of a power or presence or action other than that of God, divine Love, is a deceiving imposition, and not a law at all. That which attempts to outline a mortal career for man in God's image, is not a law, is not true.

What is it that says to a would-be honest faithful man or woman, "You have overworked and worried and must suffer accordingly"? What is it that thus maps out a chart of disharmony and disease for mankind, a pathway to the grave? It certainly is not God, the divine Mind and Life, which promised us through Jesus the more abundance of life.

Christian Science assures us, as did St. John, that we are of God, and that all these material, mortal theories are illusions,—not yours, necessarily, nor mine, but just plain general misapprehensions and state-

ments,—and that we need have no fear of them, and certainly need not obey them. For all this, the world is fast awaking to its great debt of gratitude to the Discoverer and Founder of Christian Science, Mrs. Eddy.

As Christian Scientists it is ours to think and express the most splendid, godlike thoughts, desires, and expectations, and as we do this our capacity to understand and demonstrate more of the perfect Christ-life is enlarged. Infinite Truth and Love will forever continue to unfold to us and through us and for us, so that in every seeming trial we may encounter, we can confidently look to the end and the inevitable victory of Truth, as did Jacob when he wrestled with error, and meekly and trustingly declare to our higher spiritual sense, "I will not let thee go, except thou bless me." Thus each encounter with falsity will leave us stronger and wiser, until we learn that all evil is unreal.

[Written for the *Journal*]

SUMMER BREEZES

CHARLES C. SANDELIN

How tenderly the summer zephyr blows
 And wakes the slumbering air! How sweet the breeze!
 Softly the scene arouses from its ease
 And, erstwhile silent, gentle being knows,
 As through the valley quietly it goes,
 Invisible, 'mid flowers, grass, and trees
 That sway in harmony, and o'er the leas
 To grateful herds refreshment kind bestows.

Soothing the troubled thought like summer wind,
 Love reassuring breathes exalting cheer,
 And from earth's lethargy to joys enshrined
 In Truth's pure temple, wakes the one in fear
 To knowledge that our home is peaceful Mind,
 And swayed by Love we walk with angels here.

INDIVIDUAL RIGHTS

WILLIS F. GROSS

THERE is in every man an inherent desire to be free, and the abiding conviction that freedom in the fullest and broadest sense of the word is his divine right, impels him to strive for that which he believes is essential to his present and future well-being. While the desire for freedom is universal, all are not agreed as to just how this freedom is to be attained; neither is it understood, as it should be, that true freedom is not to be gained at the expense of others. "The glorious liberty of the children of God" is to be attained only through obedience to that divine law which never permits one to trespass upon the rights or privileges of others.

The words of the Master, "Ye shall know the truth, and the truth shall make you free," are undoubtedly quoted more frequently by Christian Scientists than by those who have not gained a clear sense of the deep spiritual meaning of the text and have not begun to see how great are our present possibilities. However, the most advanced student has as yet only touched the hem of the garment, and so can realize in but small degree how complete is the freedom to be enjoyed by those who gain the fuller understanding of Truth.

In his second epistle the apostle Peter speaks of the faithful ones who are "looking for and hasting unto the coming of the day of God." Those who have gained in Christian Science a greater degree of moral and physical freedom than they had ever experienced before, may stop to con-

sider, with profit to themselves and to others, whether they are doing all in their power to help others gain their freedom; or, what is perhaps still more important, whether they are refraining from thinking, saying, and doing the things which may prevent or retard the progress of others.

The Master declared that the truth makes free as it is known, or understood. The freedom which endures, comes into human experience only as the individual gains the understanding of divine Truth. Since it is man's right to be free, it is also his right to know Truth, and that which would prevent the exercise of this right, or prevent him from relying upon his own understanding, is the work of evil. Mere personal opinion, even though it may be the honest conviction of one who has achieved success in no small degree, is not a safe guide, and should never be allowed to influence one contrary to his own highest sense of right.

Sooner or later each one must work out his own salvation, and this can only be done as one orders his daily life according to the requirements of Truth as he understands Truth. He may make mistakes, he may not always choose the best way, but he will learn from experience; and honest endeavor prompted by pure motives will bring a rich reward.

One's progress is retarded when he attempts to follow in the footsteps of another. There is real progress only as he is guided by Principle. To make personality his guide or to at-

tempt to mark out the path for others, is a grave mistake. What one needs more than anything else is the guidance of divine Principle. This is also his brother's need, and his brother has the right to seek this guidance in his own way. If personal opinion prevents the exercise of this right, it is an evil, and the sooner it ceases to find expression, the better for all concerned.

It is impossible to estimate how much humanity's progress heavenward has been retarded by the almost universal practise of trying to compel others to subscribe to and live according to the requirements of certain accepted beliefs. We of today can see how this error has worked in the past, but do we realize how this evil practise is still at work, robbing men of their individual rights and placing stumbling-blocks in the way of progress?

Christian Science reveals the divine Principle of eternal harmony. It teaches that freedom is gained only as Truth is understood and put into practise. Christian Science points the way and reveals infinite possibilities, but it is effectual only as it is lived. The understanding of Truth is the remedy for error, but if the remedy is not applied, humanity cannot experience the saving benefits. Christian Science is absolute. It has a fixed Principle and a definite rule, but the present application and demonstration of this Principle has not as yet escaped the limitations of human experience, and it is wisdom for the student not to claim more than he is able to perform.

In "Unity of Good" Mrs. Eddy writes: "Our highest sense of infinite

good in this mortal sphere is but the sign and symbol, not the substance of good. Only faith and a feeble understanding make the earthly acme of human sense" (p. 61). In "Miscellaneous Writings" by the same author we find this clear statement, "From a human standpoint of good, mortals must first choose between evils, and of two evils choose the less; and at present the application of scientific rules to human life seems to rest on this basis" (p. 289).

In the working out of life's problems one must have a definite sense of what is to be accomplished, and he must not be blinded to the supposed influences at work to hinder his progress. He must deal with conditions as they are from a human point of view, and in a great majority of cases he will accomplish more satisfactory results if he looks to Principle for guidance and relies upon his own understanding. The student should be free to do this, but oftentimes it seems to his sense that he is not free. The fear of what others will say or think, and the quite frequent expression of opinion as to what should or should not be done under such circumstances, are a burden which is not easily cast aside. It may be said that one should not allow himself to be burdened in this way; he should assert his freedom and maintain a sense of independence. This is easier said than done. There are few who do not feel the weight of personal opinion at some time.

Obedience to the Master's injunction "Judge not, that ye be not judged," would do much toward bringing about that individual freedom of thought and action which is

so much desired and is so necessary to successful demonstration. As yet no two mortals are able to consider any question from exactly the same point of view, and so it is not to be expected that they will always reach the same conclusion. All will admit that the person chiefly concerned in the matter is rightfully entitled to his conclusion, and is privileged to work out his problem from that standpoint. To those who would judge him or predict disastrous results, the words of the Master, "What is that to thee? follow thou me," should be an effectual rebuke. Suppose a mistake is made, the mistake in and of itself is not eternal. It can be corrected, and honesty of purpose merits and receives a reward.

The prophet foresaw the time when men would gain a clearer sense of what God is, and the individual's own understanding of Truth should point the way and "direct his steps." "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them."

May it not be that this prophecy reaches its fulfilment in Christian Science? And if so, should not the students of this Science leave one another free to be guided by the spiritual idea as it is unfolded in the individual consciousness? Since the student is called upon to choose that which is best under the circumstances, should he not have the opportunity

to make a wise decision? Can he do this if others have already decided the matter for him, and insistently declare that he must either accept their conclusions or be regarded as lawless and disobedient?

Since harmony can be reached only through obedience to divine law, should not law and by-law be interpreted by the individual of whom obedience is required? Let it be understood that the human interpretation of law is not law; nevertheless it is possible for one to obey the law only as he understands what the law demands. He may not always know just what is required of him, but the lack is not atoned for by accepting another's interpretation, be it solicited or otherwise. Obedience to one's highest sense of right insures progress, and leaves nothing to fear.

"Bear ye one another's burdens, and so fulfil the law of Christ," is the wise counsel of Paul. To bear another's burden is the proof of love, and many times the most effectual aid one can render is to have that love which leaves another free to work alone with God. So long as the seekers for Truth are burdened by the weight of personal opinions and are called upon to struggle against conflicting interpretations of law and order, progress must of necessity be slow; but when the human gives place to the divine and each leaves his neighbor free, as he himself would be free, to work out his own salvation, then, as it is written, "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

THE BETTER WAY

LUCY HAYS EASTMAN

IN social intercourse pride of place and power is all too often the master of ceremonies. Self-seeking motives and the attitude of "I am holier than thou" would shut out from social circles the natural expression of individualized good. How truly, then, is the earnest, unassuming right-thinker a veritable oasis to society! and how truly Mrs. Eddy estimated society's great need when she said, "Beloved children, the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives" (Miscellaneous Writings, p. 110).

Christian Science bestows these virtues upon all its obedient followers, and through their radiation society is blessed beyond measure. Just here, however, every Christian Scientist should pause and carefully reckon with purpose and motive to discover whether it is the love of Christ or the love of popularity which is actuating him. He must remember, too, that neither uplifting influence nor righteous example is sufficient to meet the requirements of scientific Christianity, for it is the works, and the works alone, that are the alpha and omega of Christian Science. These are accomplished through a spiritual understanding of divine Love, and such understanding is not to be found in the whirl of society or in the mad rush of the world. Only through absolute consecration and unworldliness of thought is that

knowledge reached whereby the Master's signs follow the disciples of today. Then let him who would be a true metaphysician work his way out of self-interests and personal obligations, until through deep study and earnest meditation he becomes wholly governed by divine Principle, and is able to keep himself "unspotted from the world."

Such a one finds little or no time for society manners and ways. Indeed, his only right attitude toward society is gained through following, in so far as he is able, the example of Christ Jesus, who, though not of the world, yet attended a wedding where he turned water into wine, and who dined with the high-caste Pharisee where he healed the Magdalene of sin. In those days, however, personal association was more necessary, for it was about the only means by which the word of God could be presented to the world, but in the light of today's advancement this need has been greatly lessened by the work of the press. Thus, it is not strange that the world has felt the influence of and received benefits from Mrs. Eddy without seeing her. She has pointed out that her seclusion could be understood only as it was realized how much time and toil were required to establish the cause of Christian Science. (See *Science and Health*, p. 464.)

Nor should we allow ourselves to forget that such time and toil are still required to promote this world-blessing movement, the welfare of

which is entrusted to every individual Christian Scientist. In meeting this obligation, if we are wise, we will deeply consider our Leader's attitude toward society. We are told that she occasionally entertained her students, but "never relaxed into the idleness of mere diversion," and that her conversation constantly pertained to the subject of better realization. (See *Life of Mary Baker Eddy* by Sibyl Wilbur, p. 265.) This writer also gives us another striking example of our Leader's aloofness from society, when she refers to a reception which was given her by well-meaning but overzealous students. The account describes this wonderful woman as appearing in most simple attire, and that after giving a brief address, she quietly withdrew. Later she pointed out to these students their mistaken method, and we may find her viewpoint in *Science and Health* (p. 238): "Attempts to conciliate society and so gain dominion over mankind, arise from worldly weakness."

This does not mean a sudden revolt for the individual whom Christian Science finds already enthralled in worldly matters. On the contrary, such a one may not be able of his own choosing to turn immediately from the well-beaten paths of social life. Rather must those "who are the called according to his purpose," whether found in the palace or the hut, in business or society, learn first to demonstrate right where they are the omnipotence and omnipresence of God, until either unscientific conditions improve and they behold God glorified in their midst, or else new environments and opportunities unfold after God's appointing.

Thus will the young student of Christian Science gently emerge from conflicting experiences to find a better way. Meanwhile, let him ever remember that each kindly deed, each patient waiting on others, each rendering "unto Cæsar the things that are Cæsar's," is but a means to an end, a step in the direction of the one great goal of pure metaphysics, where demonstrable facts spring forth into "signs following," and sin, disease, and death are overcome by the word of God. Let no Christian Scientist rest satisfied with his motives and aims, until he has at least made a start on the way to the labor fields of Christian healing. Surely it is a joy to drop the self-assumed burdens of so-called personal good and enter into the individual consecration of hallowed toil and prayer-filled days, where without blare of trumpets the mighty works of God are done. Within the peace of such consecration society's frown melts into nothingness, and we begin to realize that popularity is but a bauble.

With the new love for God and man which Christian Science brings to us, a love such as we had never known before, the scales begin to fall from off the eyes of narrow self, and we see how "heavy is the weight of ill in every heart," and how great the need for Christlike comforters. Beholding this need, a solemn obligation rests upon every one of us to take a radical stand for Truth, and to give ourselves wholly and entirely to this greatest and holiest of all causes. Furthermore, we should carefully consider the new responsibility assumed, the demands upon our time, and rely absolutely upon God

for the needed wisdom and guidance. Then and only then will the better way be found, and these searching questions of our beloved Leader (Miscellaneous Writings, p. 177) be correctly answered: "Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will

you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright."

"KINGDOM OF GOD"

JUDGE GEORGE GRIMM

CHRISt JESUS at one time declared that "the kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." At another time he said, "Except a man be born again, he cannot see the kingdom of God." By parable he illustrated how small was the beginning of the human consciousness thereof, yet how sturdy its growth and how vast its maturity, like leaven that spread until it had leavened the whole meal, like a grain of mustard-seed that grew and spread as a tree, in whose branches the birds of the air found shelter. Unmistakably he pointed out the fact that as God is Spirit, Mind, His kingdom must be spiritual, mental, a state of consciousness which individual man may attain. Paul emphasized this fact when he admonished the Corinthians that "flesh and blood cannot inherit the kingdom of God." Many centuries later Mrs. Eddy defined heaven, the kingdom of God, as "harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul" (Science and Health, p. 587).

How intelligible and consistent these Truth-inspired utterances all

appear when it is apprehended that man is self-conscious idea in Mind, like unto Mind,—the reflection, expression, and manifestation of Mind! The ideal man is a perfect spiritual consciousness of divine Life, Truth, Love, and reflects every attribute of God, to the exclusion of everything unlike God. In such consciousness there is no sense or cognizance of evil; good alone reigns; the atmosphere is that of Soul; the government belongs to divine Principle; "flesh and blood" are strangers in that realm, for it is "the kingdom of God."

Speaking now of mortal man as to human sense, we find him at the moment when the truth of being first dawns upon him; he appears to be a state of consciousness involving error or false knowledge. We find him filled, not with Truth, but with "the wisdom of this world," which the Scriptures repeatedly declare to be foolishness before God, but which he has accepted as true. His mental consciousness, or so-called knowledge, is his present selfhood. Being false, it is unreal; and as it is not man's true self, it is subject to elimination and destruction. Being false, it simulates resistance by hiding behind a barrier called prejudice; but being

unreal, it is without power of resistance. As the light of Truth advances, its falsity is exposed, and it ceases to be, even in seeming. Truth has displaced it with its own consciousness. The man has been "born again." True knowledge, or consciousness of Truth, is now his selfhood, and he dwells in the realm of Truth, in the kingdom of God.

How imperceptibly to human sense, how gently and silently this change in human consciousness from the unreal to the real, this being "born again" comes about, was vividly impressed upon me soon after I began to study Christian Science. For many years I had been searching for knowledge which might satisfy my longing for the truth. Human philosophy and theological creeds had failed to satisfy or still this longing. I never doubted that Jesus had solved the problem of being; but alas, the recorded instructions and inspired utterances of the great Teacher were but fragments of the whole, of which it might be said, even as John said of his works, that "if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

I ever firmly believed that Jesus taught nothing impossible; on the contrary, I believed that it was possible for man to gain the knowledge of God and man which Jesus sought to impart to his hearers, to be "perfect, even as [the] Father which is in heaven is perfect," and to comply with his command to heal the sick which is implied in the declaration, "The works that I do shall he do also; and greater works than these shall he do." But the Master's inspired

utterances had fallen upon ears little attuned to spiritual truths, and they were not recorded until years later, and then without pretense that the record was complete.

While the prerequisite fundamentals for doing his marvelous works, namely, the knowledge and love of God and man in His image, and the overcoming of evil with good, were made plain, it was not, so far as I could discern, explained how these fundamentals might be attained in a world of sense temptations. The gradual decline and final loss of the power to heal as Jesus healed, which marked the first few centuries of the Christian era, indicated to me that his disciples had repeated by word of mouth much of Jesus' vitalizing doctrine, which became the property of the early Christians, but which was never recorded and was gradually forgotten. But whether I was right or wrong in reasoning thus, this much seemed certain, that, strive as I would, I could overcome moral evil only partially, and sickness not at all.

One day, however, my attention was directed to Christian Science by the remarkable cures it was said to bring about. I borrowed a copy of "Science and Health with Key to the Scriptures" and began to read it. Its ethical teaching I considered beautiful, and in a large measure true, but I was unprepared to accept a logic which denied the reasonable evidence of my senses. The claim that matter was not substance, was in fact unreal, seemed to me the most stupendous folly of this or any other age. I finally returned the book, but not without a lingering suspicion that I had failed really to understand it.

It was a number of years later, and now about six years ago, that I again borrowed a copy of *Science and Health*, and this time I determined to study it diligently. My prejudice was still mountain high, but the proofs which came to my knowledge of most remarkable healings through Christian Science had piled up to such an extent that they could no longer be ignored. Then, too, and perhaps because of it, my desire for the truth that should make me free was intensified by mental distress which I could not bear. Evil had caught me where I had prided myself on being safest. Men call it liquor, but those who have been in its thrall sometimes know it by a worse name.

As I read the Christian Science text-book, prayerfully struggling to understand its teachings and fighting to overcome my prejudice, and long

before I thought I had gained any understanding at all, I suddenly awoke to the realization that my craving for liquor had vanished as completely as if I had never felt it. Silently my consciousness had been changing through the power of divine Truth. From its results, "fruits," I knew that I was learning through Science to know God; and the earth opened up and swallowed the whole mountain of my prejudice forever.

The experience I thus gained has enabled me to help others similarly situated, and whenever the study of Christian Science has been resolutely followed, I have seen the sloughing off of all manner of evil accompaniments of erring beliefs or false knowledge. The word of Truth has an inherent and irresistible power; it is an angel clearing the way and ushering in the kingdom of God.

[Written for the *Journal*]

SUBSTANCE

GERTRUDE RING HOMANS

It is not the water of Spirit
 That is measured out to man,
 Nor the heads of the heavenly harvest
 That are crushed into chaff and bran;
 Nor is it the leaves from the tree of life
 That die in the autumn air,
 Nor the beautiful treasure of His good house
 That is hoarded with fear and care;
 For the spiritual flood of cleansing
 Is struck from the wayside rock,
 And the bread which the Father gives us
 Can never the hungry mock.
 And the tree of life in the midst thereof
 Yields never to time or age,
 And the wealth of the heavenly kingdom
 Is shared by the humblest page.

“BY THEIR FRUITS”

M. LOUISE BAUM

WHEN Mrs. Eddy affixed the name Christian Science to Christianity, she roused the world to the fact that there had never been, since the early Christian era, a frank acceptance of spiritual truth as definitely knowable, practically demonstrable, susceptible of proof. She squarely accepted the Scriptural challenge, “Faith without works is dead.” The time had come for the fulfilment of Jesus’ promise, “Ye shall know the truth.”

The demur was made that to name Christianity Science, or demonstrable truth, was to reduce it to the realm of materialism. The demur was set aside, however, for the student of this Science, by the conclusive statement that only spiritual truth is worthy the name of Science, and capable of proof. Thus the horizon of human hope, the sense of man’s dignity, was immeasurably expanded. Christian Science showed that man and nature can be accounted for, analyzed, explained, classified, only by a Science that refuses to recognize anything outside the perfection of divine Mind, Spirit. All approach to Truth from a basis of matter was made forever impossible for thoughtful students by the statements of Science.

As soon as this teaching began to gain ground, opinion had it that these ideas had already been set forth in idealistic philosophy from Plato’s day down. Mrs. Eddy, it was said, must have gleaned her conviction from this source. Today, when new teachers voice this familiar idealism, the word

not infrequently goes out that it is the same thing as Christian Science, arrived at by a different route. Even persons who think they understand Christian Science listen to this philosophy of the hour without discerning the wide gulf which divides it from Mrs. Eddy’s teaching. The letter of it may seem to coincide in part with that of Science, but just here the warning, “The letter killeth,” is especially pertinent. Those who know the route by which she arrived at her conclusions, understand that her destination must be different from that of those who are following the unaided human reason. Can any teacher of the new or old vague transcendentalism of philosophy say with Paul, “Ye received it not as the word of men, but as it is in truth, the word of God”?

Idealistic philosophy may affirm the unsubstantial nature of matter and claim a mental basis for all existence. It may speak of what it terms pure mind, but it has never given definite proof of its theories. It cannot demonstrate them, for the simple reason that for the most part it maintains the existence, reality, and authority of the supposititious mortal intelligence; that is to say, it holds as real and as a field of profitable research that consciousness which it affirms to be the result of, or the receiver of, false impressions. Contradiction, express or implied, lies at the bottom of the so-called idealism of philosophic schools. In the understanding that only one Mind exists, and that the entire manifestation of this Mind is spiritual

and perfect; that no intelligence can really exist which takes cognizance of falsity or can be touched by error of any sort,—in this understanding Christian Science, with its splendid body of proof, is set forever apart from all human philosophy. Only revelation can lift thought to this height. No research of the human intelligence can find it out. "Canst thou by searching find out God?" God alone can declare Himself, can reveal the true nature of man and the universe.

That there is but one Truth, its nature whole and undivided, Mrs. Eddy alone, since the days of Jesus and his immediate disciples, has prevailed to maintain by proof. Human knowledge classifies itself and man as threefold,—physical, mental, and spiritual. Christian Science affirms that there is only one field of true research, discovery, understanding, and demonstration. This is divine Mind, whose ideas are man and the universe. This teaching classes the so-called physical realm and mortal mind alike as error and sees them as one. It takes, then, the final triumphant step, affirming and proving the nonentity of both mortal mind and matter.

Physicians inferentially admit that Mrs. Eddy has pointed out the relation of the human mind and body in regard to beliefs of disease, and concede that she has given them the lead, when they try to cure mortal body by the aid of mortal mind; but it is spiritual understanding alone which heals. No healing comes until the oneness of Mind and the allness of truth is admitted. There is neither a material nor a mortally mental basis for the

harmony of man, but only one foundation, Christ: man in the image and likeness of God, divine Mind. "Other foundation can no man lay than that is laid, which is Jesus Christ."

Back, then, to the Scriptural basis the argument is swinging. The Bible has waited long, but the conviction of Jesus that his words would not pass away is today justified. There is set before the world in Christian Science a great scientific system of teaching which embraces all truth and is based firmly on the Scriptures, while like them it looks to revelation for light. This system covers every human need. It explains, even in doing away with them, all forms of human error. It sets the divine facts of being, the reality of God, man, and the universe, out into light. Never again shall human speculation and self-ignorance darken this great record of God's Word. As Mrs. Eddy says: "Truth is revealed. It needs only to be practised" (Science and Health, p. 174).

None of the savants, past or present, have so earnestly investigated either mortal mind or its material phenomena as to accept Jesus as the great teacher of all truth. They may honor him as a teacher of ethics or the revelator in a special department of truth, but they do not honor him as Mrs. Eddy has done, for they have not perceived the real import of his demonstrations. She calls him "the most scientific man that ever trod the globe" (Science and Health, p. 313). He is the great master of metaphysics and of scientific knowledge. He spoke again and again of the wholeness of his teaching. In his words to Martha, "But one thing is needful," he gave the plain lead for all would-be savants

and teachers in any age. In following him, Mrs. Eddy alone has understood how to sum up human thought and put it to the test of the Word, the Messiah, the revelation of the divine Mind, the Christ. She has proved how little remains of human speculation, theory, practise, or achievement, when it is brought before the judgment-seat of Christ. Kings of the human intellect do indeed there "lay down their honors" (Science and Health, p. 577).

Jesus set the sign whereby all might know whether they were gaining knowledge or understanding of Truth: "By their fruits ye shall know them." "These signs shall follow." As early as the record of James we see how the line between human theory and divine understanding was becoming dimmed. The mortal belief of a mind apart from God is slow to yield, slow to lose its belief of life that it may find Life indeed. James said, "Show me thy faith without thy works, and I will show thee my faith by my works." It is on this foundation of definite proof that Mrs. Eddy's teaching challenges all other religious teaching, both past and present.

If a philosophy of the present hour would set itself as a light to the people, let it also accept that standard established by Jesus. He was the one man who could prove his idealism to be indeed realism. He gave absolute evidence of the non-existence of matter and all its manifestations. He healed the sick, raised the dead, walked on the waves, and moved from place to place unseen. He established his Messiahship by his works. He adjured the disciples of

John to believe him "for the very works' sake."

The great fault attending the investigation of the human mind today, or of that belief which names itself brain and intellect, is that it utterly fails to recognize the one great demonstrator of all time, the one man who could make his practise perfectly conform to theory or statement. Christian Science is representative today of the healing work of Christ Jesus, the one system which accepts him as the sufficient teacher of all that it concerns man to know. Christian Scientists cannot claim to be the worthy representatives of this whole and perfect teaching, but the revelation of the wholeness of Truth contained in Science and Health by Mrs. Eddy, which is indeed the "Key to the Scriptures," is the second coming to human understanding of the invisible Christ revealed of yore by Jesus. If by their works the apostles proved their right to be teachers of the one truth, is not Mrs. Eddy's discovery, coming bravely into the same search-light of practical proof, worthy to be accounted the true successor of the apostolic teaching and practise?

Others have sought healing from the Scriptures, but in most cases they held mixed theories of mind and matter, at one time looking to God for healing and at another time granting reality to materiality by taking drugs. Furthermore, as the prophets of old and the apostles had to prove their understanding in the face of unscientific practises, so Christian Scientists are confronted today with the phenomena of evil. But scientific Christianity now, as then, has its victory. It goes steadily on with the

work of healing, saving, regenerating mankind by virtue of the pure unity of Principle and a definite rule for the practise and proof of Principle, God; namely, "By their fruits ye shall know them."

Christian Science, then, in origin and in effect, stands apart from philosophic speculation and a mixed Christianity. It not only affirms the allness of divine Mind, but goes on to the corollary, the nothingness of mat-

ter and mortal mind, and then proceeds to give definite proof of both premise and corollary. The origin of Christian Science is in the teachings of Jesus, and its effects correspond with those signs which he so clearly set forth as a test. It declares and proves the divine Principle which actuated Jesus, not only by the demonstration of physical healing, but by its own unprecedented and otherwise unexplainable progress.

"THY WILL BE DONE"

PHILIP R. KELLAR

ONE of the points of widest divergence between Christian Science and other Christian faiths is the method of accepting and applying the phrase "Thy will be done" of the Lord's Prayer. The more usual attitude is one of almost hopeless though half-rebellious resignation; the Christian Science attitude is one of expectant joy.

The early Christian church lost its knowledge of spiritual healing a few centuries after the crucifixion, but in the latter part of the nineteenth century Mrs. Eddy discovered the Science of this healing and founded the Christianly scientific method of dealing with sickness and sin which is called Christian Science. Through the centuries between these two events it was the universal belief, as it is the general belief of Christians today, that "Thy will be done" means we must be resigned to sickness because it is God's will that we should suffer in order that a better man may result from the affliction; that we must "put up" with sickness because it is an incident in the working out of the

divine will; that they must be sick because God wills it; that they must be sinners because God orders things so that this is inevitable; that they must die because it is God's decree.

While holding this position, many Christians also accept the teaching that God is infinitely and eternally good, and is the only cause and creator, the only Father, and that He is Spirit. Mrs. Eddy reminds us that "Jesus came to destroy sin, sickness, and death," and she asks, "Is it possible, then, to believe that the evils which Jesus lived to destroy are real or the offspring of the divine will?" (Science and Health, p. 474).

To reconcile these conflicting beliefs, it is maintained that in some inscrutable fashion sickness and sin are good, or that, since God is good and all that He creates is good, and since sin and sickness are not good, then sin and sickness are the creations of an evil power. Either way this is accepted it is a denial of the Scripture statement that God made all and pronounced it good.

Christian believers, therefore, are re-

pudiating the theory that sickness is God-created and that it in some unexplained manner works to good ends, when they resort to drugs or other material methods for healing. Even the most devout see nothing wrong in trying to be healed of the sickness which, according to their belief, God wills shall be their portion for the working out of their salvation, and in order to evade the logical conclusion that they are trying to thwart God's will, it is asserted that God has provided certain material remedies and methods through which His healing power shall operate, and that He expects men to make use of them.

There are many, however, who have been unwilling to accept the theory that God causes sickness. These declare that sickness and sin are created by evil, the devil, and that God and this devil are engaged in a continual warfare for the possession of men. Of course, to admit that there is such an evil power is to deny that God is the only power and creator, and it is not surprising that these conflicting and illogical views about the origin and purpose of sickness and sin have resulted in bringing about a great deal of hopeless or rebellious "resignation to the will of God" in religious circles.

The teaching of Christian Science with respect to "Thy will be done" is based upon the radical acceptance of the first commandment. This teaching is clearly set forth in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. In common with very general religious belief, Christian Science accepts unqualifiedly the premise that God is the only power,

creator, intelligence. It also maintains that He is the one infinite Mind, Spirit, Soul, Principle, Life, Truth, Love; that He is eternally perfect; that He is good, infinite, immortal; that He is ever present and all-powerful, all-knowing, and all-wise; and that the Biblical statement which declares man to be the image and likeness of God is true.

From this point, however, Christian Science and generally entertained belief take different roads. Christian Science deduces all things from the great premises, perfect God, and perfect man in God's likeness. It declares that man expresses the infinite perfection and the eternally harmonious activity of God, Spirit, Mind, and that he must always remain like God. Whatever does not agree absolutely with these premises is rejected by Christian Science as unreal, as outside the realm of knowledge and consciousness, as without a creator, a place, form, or appearance; as no thing. The reason it is no thing is because perfect God and His perfect manifestation constitute and comprise all there is, ever has been, or ever can be. The mere assertion that evil is nothing does not make it nothing. Evil is seen to be nothing because God is understood to be all.

To admit that sickness and sin are created by God, sent by Him, or sanctioned by Him, is to admit that they are good, if all God's creations are wholly good. Nevertheless the undeniable fact that every one afflicted with them tries to get rid of them, is proof that no one believes they are good. If then they are not good, God did not create or sanction them, and they could be created by no other

power, since God is the only power and there is none other. From this the conclusion is inevitable that God creates neither sickness nor the capacity to be sick; neither sin nor the capacity to sin. Since sin and sickness do not agree with the major premise of perfect God and perfect man, they are not in accord with God's decree, and have nothing to do with the establishment of "Thy will be done."

Science and Health repeatedly declares that sin causes suffering, and that suffering is the whip which scourges those who are dominated by false belief. This, however, is not asserting that sin is necessary. We are taught that the way to escape the penalty for sin is not to continue suffering, but to stop sinning; that the way to escape suffering and sickness is not to let the disease "run its course" and continue to suffer from it, but to destroy the cause of the suffering, the disease. Sin and disease are destroyed in the human consciousness when they are seen to be unreal; this realization must always come from the basis of the reality of goodness and perfection, from an unqualified and unquestioning acceptance and acknowledgment that God, good, is the only power.

We are taught in Christian Science that it is God's will to maintain His own integrity. God is all Life, Truth, Love, activity, energy, substance, and the source of all being. It is God's will that His law shall be strictly enforced and obeyed, and that anything which claims or seems to oppose the operation of that law shall be instantly deprived of its imaginary power and appearance. It is God's will that man, His idea, shall

be eternally like Him, that man shall always express infinite perfection, harmony, and activity; that he shall be eternally conscious of the presence and power and activity of good, and never conscious of anything but good and its operation, and that we should all know man as God knows him. It is God's will, too, that we shall know nothing outside of the divine manifestation, because there is nothing else to know or be known.

In Christian Science "Thy will be done" does not mean that we shall accept sickness and sin as something to be endured for a time. It means the instant and utter rejection of them, because they are not in accord with God's law. "Thy will be done" does not mean that we shall be resigned to sickness and sin, or that we shall rebel against them because God has caused them and they are real, or because the devil has caused them and we cannot escape. It means that the illusions called sickness and sin shall be cast out and utterly and instantly destroyed, because it is God's will that nothing unlike Him shall have any presence, appearance, position, or seeming reality; that "as in heaven, so on earth,—God is omnipotent, supreme" (Science and Health, p. 17).

In accepting and applying "Thy will be done" in this manner, Christian Scientists have great cause for expectant joy. They have reason to know that the moment they realize God's will is done, they become thoroughly cognizant of the possession of man's divine and inalienable heritage of health and happiness, of goodness, beauty, power, immortality, dominion, and peace.

HUMILITY VERSUS SELF

CLAYTON W. MOGG

IN the eighteenth chapter of Luke, Jesus gives utterance to a parable spoken, as the inspired record declares, "unto certain which trusted in themselves that they were righteous, and despised others." In this parable the words, "God, I thank thee, that I am not as other men are," present a picture of self-righteousness and self-satisfaction which, standing out in striking contrast with the picture of humility and self-abnegation portrayed by the words of the publican, "God be merciful to me a sinner," has justly received the condemnation of all thinking people.

The belief of self, in whatever form it may appear to find lodgment in the human thought, seems to be one of the greatest obstructions to the progress of mankind out of materiality into spirituality; indeed, it may be said, without serious departure from the absolute truth, that the mortal sense of self in one form or another is the only enemy of mankind. Nearly every evil tendency can be traced in its last analysis to self. It is self which is the procuring cause of greed, avarice, lust, jealousy, hatred, revenge,—all materiality. Self represents the corporeal or material man; in fact, self stands for the belief of matter, with all its limitations and lusts.

Self-pity, self-justification, and self-condemnation,—all these are beliefs which are bad enough, and which tend to retard one's progress; but self-righteousness is a belief which, while entertained by the human thought,

will seem to do more toward shutting off the supply of good than any other phase of self.

While the belief of self-righteousness is most severely condemned in others, it is the one belief which seems to find unsuspected lodgment and to be the least recognized and the least often corrected in the thought of the critic himself. The reason for this is not hard to ascertain. "He who has named the name of Christ, who has virtually accepted the divine claims of Truth and Love in divine Science, is daily departing from evil" (*Miscellaneous Writings*, p. 19). Out of his own trying experience Job counseled, "Acquaint now thyself with him [God], and be at peace," and earnest Christian Scientists are daily and hourly seeking to learn more about God, good, as well as constantly striving to cast out of their thoughts whatever is unlike God, and to reflect more of the one perfect Mind.

Our progress in Christian Science is determined by our ability to distinguish between the false and the true, and having thus distinguished, by the persistency of our efforts in eliminating the evil and in entertaining only the good. If the belief of self-righteousness were to appear in all the hideousness and effrontery depicted in the parable of Jesus from which we have quoted, it would offer very little temptation, for it would be recognized and its admittance to thought at once barred. But it does not so appear; rather does it present itself for adoption under the form

and semblance of good. It is thus that the belief of self-righteousness seems to find unsuspected lodgment in the thoughts of Christian Scientists who are honestly seeking to cast out of consciousness every phase of evil. We should rejoice in every material belief outgrown, and we should be thankful for every step in the progress from earth to heaven; but to indulge, even in the slightest degree, a personal pride in our personal righteousness, is to shut the door of our thought on much that is good.

It is easier to detect the belief of animality than that of self-righteousness, because animality is wholly material, while self-righteousness, although wholly material, assumes the form of spirituality. Any belief which in the slightest degree manifests the pharisaic thought "I am better than thou," or which wraps the mantle of its self-righteousness about its hideous form and cries out "Unclean" to the rest of the world or to some individual, must be recognized and cast out as a form of self-righteousness.

This thought is not confined to the age in which the Master lived, or to any particular class of individuals. Mrs. Eddy in "Science and Health with Key to the Scriptures" defines Pharisee as "corporeal and sensuous belief; self-righteousness; vanity; hypocrisy" (p. 592). It is thus made clear that although the name "Pharisee" means a class of people, it also means a certain belief of mortal sensuous thought. We should not therefore dismiss the subject at a glance, with a sense of condemnation for the individuals who in the beginning of the Christian era were engaged

in the persecution of Christ Jesus, rather should we always analyze our thought to ascertain whether or not we are unsuspectingly giving lodgment to the same evil tendencies and are today ourselves crucifying the Christ-idea.

Self-righteousness seems to arise from the supposition that some one sinful belief is more heinous and deplorable than any other; and when we see a person who is indulging in this abhorrent sinful belief, we are in danger of making comparisons and looking upon the victim as particularly sinful. At such a time we ought to examine our own thought to see if we are not harboring some sinful belief which is equally erroneous, and we will undoubtedly detect the belief of criticism or self-righteousness.

One of the most insidious forms in which the belief of self-righteousness presents itself to the Christian Scientist is that which persuades the individual that he always has been a good person. The ranks of Christian Science are filled with people who, prior to entering upon the investigation of this omnipotent Truth, had been afflicted with all manner of evil and diseased beliefs. Those who have been rescued by the outstretched arm of God, through Christian Science, from sinful beliefs and practises which seemed well-nigh to cause their destruction, are willing enough to forget the past. They have gladly learned that there is no past, and that they are living in the "eternal now;" that "sin is forgiven only as it is destroyed by Christ,—Truth and Life," and "being destroyed, sin needs no other form of forgiveness" (Science and Health, pp. 5, 339).

There are, however, in the ranks of Christian Science many individuals who have been led to accept the truth of its teachings, not after having wasted their substance in riotous living, but by reason of having been healed of the belief of physical disease, and who have not succumbed to those sinful beliefs and practises which are regarded by general belief as cardinal sins. To such there may come the temptation to believe that they have always been good persons and to give consent, in some degree, to the thought of the Pharisee, "God, I thank thee, that I am not as other men are." It is right to be good, but when we recognize the source of all goodness to be the divine Mind, there should be present in our consciousness the deepest sense of humble gratitude to the Giver of all good. The question is not what we have been, or what we think ourselves to be now, but whether we are daily striving to reach the perfection demanded by our Master. Self-righteousness, indulged, leads to criticism, and criticism to hate.

Humility, on the other hand, while it springs from the recognition that in and of ourselves we can do nothing, does not bespeak powerlessness. On the contrary, it possesses all power. It means that one's thought is emptied of self, but possessed with the understanding that "with God [the divine Mind] all things are possible;" and in the degree that one is truly humble, he reflects the divine Mind, and so is clothed with omnipotence for good. In the *Sentinel* of Sept. 3, 1910, under the caption, "Instruction by Mrs. Eddy," it is said: "Unless you fully perceive that

you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration." He who is genuinely humble, recognizes that in his true selfhood he is the child of God, that he reflects the Mind which was also in Christ Jesus, and he recognizes nothing else in his consciousness as real, hence is seeking to cast out of his thought every belief that would argue the contrary; and in recognizing himself as such he assumes no arrogance, but bows in humble gratitude to God.

St. Paul, in the third chapter of his epistle to the Philippians, after recounting the evidences of his former piety, said: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." On one occasion, when an inquirer came to Jesus, our great Wayshower, and called him "Good Master," Jesus replied: "Why callest thou me good? there is none good but one, that is, God." John the Baptist said of Christ Jesus, "Behold the Lamb of God!" It is our privilege to "behold the Lamb of God," to look away from self, to deny admittance to our consciousness of every false belief which presents itself for adoption, and to eliminate from our thoughts every intimation of criticism and self-exaltation, and withal to maintain at all times a sense of dominion.

Self-righteousness received a severe rebuke by Jesus when the fathers of Israel brought to him a woman taken in sin, for he said, "Neither do I condemn thee: go, and sin no more." This not only speaks of the love and compassion of Jesus. but it assures

us that sin is forgiven when it is forsaken. Self is no part of God's creation; it is purely an emanation of mortal mind, and has only a supposititious existence. The real man is conscious only of good, and knows nothing of a material self. It is the understanding of Mind, divine Principle, our Christ, which enables us to overcome the belief of a selfhood separate from God, in whatever form it may come for adoption.

The Master was called "a friend of publicans and sinners," and so he was. It is significant in this connection to note that it was to Mary Magdalene, out of whom, as the Scriptures say, "he had cast seven devils,"—to her who in humble penitence had washed the Master's feet with her tears and wiped them with the hairs of her head, and of whom Jesus had said: "Her sins, which are many, are forgiven; for she loved much,"—it was to her who had been cleansed of much materiality, who had denied and cast out her material sense of self, and who loved much, that Jesus first appeared on the morning of his resurrection; and it is to those who are

cleansed from self and who in meekness and humility love much, that the Christ first appears today.

Humility is that state of thought which knows what is possible to man as God's idea or reflection. If such a man as the apostle Paul could with meekness say, "I count all things but loss,"—if our great Master, who at one time said, "All power is given unto me in heaven and in earth," and who said with perfect confidence, "I and my Father are one," could in meekness and humility say, "I can of mine own self do nothing," "but the Father that dwelleth in me, he doeth the works;" and again, "Not my will, but thine, be done,"—if such as these can so far forget self and attribute all power to divine Principle, surely there is no place for self-righteousness in us.

Self-righteousness, in other words, is self-exaltation, self-satisfaction, self-pride, self-will. It indulges in criticism, condemnation, and hate for others, but it is impotent. Humility is self-immolation, self-forgetfulness, purity, and affection, and these reflect the all-power of God.

Never judge nor condemn, never arraign nor censure. Not a word! Never an unclean or unkind expression. Never a doubt or a fear. Never a disparaging remark of another. As you would others should do to the world, so do ye. Pause! Be still! Not a word, emphatically, not even a look, that will mar the sweet serenity of soul. Know God. Keep silence before Him. Not a word of murmuring or complaining in supplication; not a word of nagging or persuading. Let language be simple, gentle, quiet; you utter not a word, but give Him opportunity to speak. Harken to hear His voice. This is the way to honor and to know Him. Not a word—not the last word. Listen to obey. Words make trouble. Be still. This is the voice of the Spirit. Take no thought for tomorrow,—worry not about home, church, or business cares. Cast all on Him, and not a word. We think so hard, pray so hard, and trust so little.—*Attributed to a Quaker.*

WAITING ON GOD

LADY ALICE ARCHER HOUBLON

IN the old days of blind striving after that which was tangible in religion, the writer used to feel that something should be done, taken up, in order to gain a nearer approach to God, but this helplessness arose in the doubt as to what to do. Certain standards set up by traditional religious systems lay open to follow. There was the literal interpretation of the Scriptural analysis of "pure religion;" but the effort to fulfil this ideal, of visiting "the fatherless and widows in their affliction," was, after all, open to doubt as to the advantage, both to one's self and to those ministered to. In short, something more was behind that ideal than what appeared on the face of it. Then, again, there were the recognized avenues by which man was supposed to approach his Maker,—the church and its sacraments; exercises of devotion, including forms of prayer and penitence,—the barrenness of their effect upon her spiritual life revealed their inability to help. If "faith without works is dead," as the apostle James declares, so also are works without faith. The writer often took comfort in Milton's words, implying as they do the failure of his own search after righteousness: "They also serve who only stand and wait."

Thronging troubles at length brought the blessing of waiting on God, yet in the end there was nothing done but waiting and bearing. Gradually, however, all had been narrowed down to the pinpoint, as it were, of thought, the straining for

light beyond the blinded sight of the moment, which light was to come suddenly at last. Something was said, a few scientific words were uttered by some one, and lo! the light began to dawn,—a door to open upon immeasurable possibilities of satisfaction and progress. The solution seemed here, the enigma solved, and all appeared at first so simple that it was a wonder it had not been seen before.

And what was this secret which was revealed, and why was it new? Was it indeed new? Surely it had been heard before! Familiar sentences in the Bible came to mind, assuming new meanings. What was changed? Not the words, but the mental attitude that apprehended them. And what had changed that mental attitude? Just the spoken word, the Christ, the truth. It was the falling apple of Newton, the key that opened the Scriptures and made them plain. And so, when the truth comes to us, it is never startling; it is so evidently true, so reasonable and logical, that the waiting heart receives it as a child accepts and eats the good things its mother offers.

To see ourselves as our Father sees us; to know it is true that God is here and near,—that is all! To see is to understand, and to see that God is Spirit, and man is His image and likeness, is simply the same truth that we knew before, or thought we knew, only that we did not then see it. And so at last we came upon this revelation, learned how to see, found it was Mind's idea that apprehends, and

thus the way was opened to receive the truth that God is Mind, and man is His idea. This, then, was the new thing that had made the old dim things plain. It was indeed the only reasonable explication of creation when we faced the fact of Spirit and pure mentality.

Then came the application of recognized truth. Were it not for its sufferings, whether from sin or disease, poor humanity would not be seeking for something out of itself, and it is generally the hope of healing held out that arrests the human will and brings men to the feet of Truth. And so, we saw that what was needed was the healing of the human mentality, that all wrong is but mortal man's thought about himself. We came to see that mortal man, or the human theory as to man himself, was wrong, and the word counterfeit explained that enigma. The sick man is only a false concept, the sick man's own belief about himself; and this is all that matter is or ever will be. God's child is not sick, but mortals have a false sense of being; and the

prescription for their cure is found in St. Paul's words: "Be ye transformed by the renewing of your mind."

God's thought was expressed by Christ Jesus, for the Mind that was in Christ was God, and the sick and the sinful were healed by this Mind, this way of seeing men and things,—God's way. The deeper knowledge of Christian Science of course came later, but the fact of possible healing through the application of the truth to the sick mentality was plain at first, and we saw no longer as in "a glass, darkly," but with an illumination which was not human intelligence, but spiritual perception, a vision of "the inner man," as Paul calls him. And so the healing came, as it always does to the willing mind, and an ineffable peace settled down on the once hungry heart.

Receptivity is what humanity needs. The beggar receives nothing unless he puts forth his hand. "Ask, and ye shall receive," is the Master's assurance. God is waiting to give us of His treasures of Truth. Christian Science is what He has given us today.

RIGHT NAMING

GRACE POTTER EVERSON

WEBSTER defines "name" as that by which something is known, that which indicates character or quality. Perhaps nature is the most nearly synonymous and comprehensive term. In the first chapter of Genesis we read that God called everything which He had made good, but in the later and erroneous record Adam is accredited with renaming God's ideas, investing them with the character and qualities of error, and demanding that they be known

through matter instead of Spirit. Thus we are told that "whatsoever Adam called every living creature, that was the name thereof."

Notwithstanding, the Christian Science text-book, "Science and Health with Key to the Scriptures," declares that "Spirit names and blesses all." It further explains that "mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions" (pp. 507, 512). In the last as in the first book of the

Bible, we find a record of the attempt of evil to thrust its nature upon man, for "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Looking higher, however, the revelator discerns the redemption and joy of those having the "Father's name written in their foreheads."

The Bible narratives give many instances where the name of an individual was changed. Abram was renamed Abraham, and at the same time the name of Sarai, his wife, was changed to Sarah; Jacob was called Israel; Jesus conferred upon "Simon the son of Jona," the spiritual name of Peter; Saul of Tarsus, after his conversion, took the name of Paul. The change in name was always significant of a change in nature, and both grew out of experiences of self-revelation and spiritual illumination.

It is told that when Moses asked the name of God, in an endeavor to ascertain the nature of the authority by which he was commanded to lead the children of Israel out of Egyptian bondage, he received the answer, "I AM THAT I AM: . . . this is my name forever," a statement of the infinite being which is God; and throughout his entire experience, Moses was comforted and sustained by the consciousness of the omnipotence, omnipresence, and omniscience of God indicated in this name of names.

Jesus defined the correlative nature of the Christ when he declared, "Before Abraham was, I am." The marvelous concept of the Messiah as presented by Isaiah reads: "His name shall be called Wonderful, Counselor, The mighty God, The everlasting

Father, The Prince of Peace." This is a metaphysical statement of the infinite spiritual nature of the Christ-idea, and of his oneness with God the Father because of that nature.

On pages 308, 309 of *Science and Health*, in her illuminative interpretation of Jacob's experience, Mrs. Eddy makes it clear that the change in Jacob's nature, the spiritualization of his thought which enabled him to become the father of Israel, was not materially or humanly transmissible, but that those who followed his example should be renamed by the Messiah, should discover man's sonship with God, and be rightly named in Christian Science, which reveals man's individual and universal right to reflect and demonstrate the nature of God.

The travesty of the human attempt to individualize nature is often manifested in the giving of names to children. How many Marys, Daniels, Pauls, or Johns have risen even to the human status of goodness, purity, fidelity, courage, and love which the name summons to memory? And why? Because the human sense of parenthood is inadequate to transmit to its offspring the essence or nature of the name which it bestows. Where the human desire fails of accomplishment, however, divine Love has already tenderly cared for its least child,—idea. None but God the Father knows enough about the real man to call him by his right name, and so man can never find his God-given nature until he goes to the Father through spiritual understanding.

Human belief, through mortal tradition, heritage, environment, asso-

ciation, education, circumstance, and experience, has attempted to classify men in many ways: into races, nationalities, sexes, and vocations, in an infinite variety of qualities and conditions, and only as one finds in Christian Science his "new name," his spiritual individuality as the son of God, will he break the limitations, take off the clamps, and annul the penalties which evil has imposed upon the class in which it is endeavoring to place him. "Don't be a farmer; be a man on a farm," writes Emerson. This good advice may be indefinitely extended. Don't be a business man; be a man in whatever business you are engaged. Don't be a housewife; be a woman exercising harmonious dominion over a home. Don't submit your child to the classified diseases and accidents of a mortal sense of childhood, when you can protect him through the recognition that he is individual and under no such classification or law. Don't invite the complications of a false classification of sex, when you can prevent them by upholding the manhood and womanhood, the whole nature, of Christ.

Our revered Leader says, "Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them; but the intelligence, existence, and continuity of all individuality remain in God, who is the divinely creative Principle thereof" (*Science and Health*, p. 513). This classification, based on Principle, lifts thought to reality and is the one to which man belongs.

Surely a complete self-abnegation marked the turning away of Jesus from the saving of his own human sense of life in that lofty appeal,

"Father, glorify thy name;" and with what satisfying compensation must have come the Father's reply, "I have both glorified it, and will glorify it again"! In full confidence, this faithful steward committed his own to God: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . . Keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." The Bible contains no clearer statement of the purpose of Jesus to reveal the nature of God to men and to quicken in human consciousness the divine reflection.

Revelation summarizes the requirement of him who will know and assimilate the nature of God. "To him that overcometh" shall be given the "white stone [the symbol of purity], and in the stone a new name written, which no man knoweth saving he that receiveth it [the individual reflection of good which belongs to each one of God's ideas alone]." Also, to "him that overcometh . . . I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Upon the pure page of man's spiritualized consciousness shall be written, in the clear light of Christian Science, the perfect understanding of the nature of God, who is Love and Truth and Life, whose name is "King of kings, and Lord of lords."

REFLECTING THE ALL-GOOD

SOPHIE WEINERT

SOMETIMES a student of Christian Science, in trying to solve a problem or to demonstrate over a seeming inharmony in his affairs, finds it difficult to realize the truth which he so assiduously declares and knows. Though this is undoubtedly due to a lack of spiritual perception, it sometimes happens that the stumbling-block is removed by a close analysis of the situation.

The writer distinctly remembers how for a long time she had a hazy concept of the meaning of the word reflection, and a problem which had remained unsolved in her experience for two years vanished as the larger significance of this word dawned upon her. The revelation showed that she had unconsciously been nourishing a sense of aloofness and separateness from God. Delving deeper into consciousness for the root of this error, she found that this sense of separateness was congenital to mortals whose insistence on the "I" of material selfhood constituted their whole claim to existence. "I did this," "I want this," "I made this," "I think thus," is the dominant thought which seems to separate men from God, "the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death," as Mrs. Eddy says on page 242 of "Science and Health with Key to the Scriptures."

"He that overcometh shall inherit all things," said the revelator; yet this false sense of an independent selfhood can be overcome only in pro-

portion as the true sense of being unfolds in consciousness; and it was just here that the study of the word reflection did so much for the writer. "The Divine Being must be reflected by man" (Science and Health, p. 3). In other words, man must not try to do anything of himself or imagine that he is so doing. Reflection is defined as "turning or sending back;" "an image given back from a reflecting surface." Mrs. Eddy compares man's reflection of God to an image in the mirror. The image in the mirror has no independent action; it simply "gives back" each motion or expression of the original.

The chief drawback to a clear apprehension of the word reflection, as being one with God, is our limited, human concept of creation. When mortal man fashions anything, he requires material with which to do it, and his work is always something distinct and apart from himself. In learning that God is the author of man's being, the thought of the created thing being set apart by the creator to take care of himself as best he can, follows as a natural corollary of the previous belief. Out of this emanates a sense of separate, independent action which is the very antipode of reflection.

It is this sense of separateness, moreover, which underlies all of our problems and enters into every manifestation of inharmony. It sets before us a so-called law of limitation which everywhere spells lack: lack of health, lack of supply, lack of courage, lack

of capacity, lack of intelligence or understanding, lack of faith,—faith in the all-power of Truth, faith in one's self as God's reflection, faith in others, faith in God.

We know that limitation cannot exist in the thought which reflects God. We also know that God is the only Mind, and that this Mind is indivisible. We should not therefore try to assert a mind of our own, or anything else of our own, for strictly speaking there is no "own" or ownership, since man is what he is, and has what he has, only by reflection. We are "of God" in so far as we are able to reflect, give back.

When Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," he also said, "Believe that ye receive them, and ye shall have them," which surely means that we should give up the false sense of personal ownership and reflect the all-good or good to all. We know that we cannot actually believe that we have received until we have been able spiritually to see the thing to be

received, and no one can attain to this spiritual vision until he has entered the kingdom of heaven. Hence the admonition, "Seek ye first the kingdom of God."

How very willing we all are to believe that we have received, but we can only say as did the father of the epileptic boy whom Jesus healed, "Lord, I believe; help thou mine unbelief." Doubt will form a part of our prayer until the sense of material selfhood, separate from God, is uncovered and eliminated. This brings us to the point of "unselfed love," the prayer of the righteous spoken of by Mrs. Eddy (*Science and Health*, p. 1), which will eventually open for us that kingdom of heaven where all things "shall be added." Jesus' unparalleled success in demonstration lay in his perfect realization of this law. He said, "I can of mine own self do nothing;" and knowing this, the good he was enabled to do was unlimited. We must follow in his footsteps, for to reflect the all-good is at once our duty, our privilege, our salvation, and our great reward.

[Written for the *Journal*]

TRUTH'S MESSAGE

LAURA GERAHTY

A LITTLE child lay helpless
On a bed of fevered pain,
And as weeks passed by he would sometimes cry,
"Shall I ever play again?"

He would turn on his downy pillow,
Where the window brought to view
A patch of sky where the clouds flew by
Across a waste of blue;

Then he wondered if God behind them
Could see him waiting there;
Or whether an angel passing by
Ever caught his whispered prayer.

But softly, one dark evening,
At the close of the passing year,
A message came in a friendly name
To the child who was held so dear.

It told how the love of Jesus
Is here with the children still;
That the truth on earth much more is worth
Than all our human skill.

And the messenger told quite simply
The tale he knew so well;
How this ray of light could pierce the night
Of the prison's darkest cell.

How the sick had heard the message
That chased away all pain;
How the lame could walk and the dumb could talk
When they reached Love's voice again.

And the child's eyes filled with wonder
As he echoed the simple prayer,
For he understood that God is good,
And that naught but God was there.

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So the night wore on, and the darkness
Was chased by the dawning day;
No need to fear the long hours drear,
For the Christ had come—to stay.

And ere the spring sun quivered
On the buds of the lilac tree,
He had lost the pain and walked again
And joined in the children's glee.

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, SYDNEY, AUSTRALIA

THE study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, began in Sydney about the year 1896, when a few copies of this book were obtained in various ways by people quite unknown to one another; but as they studied eagerly and put into practice what they learned, the healing effect of this revelation of Truth and Love became noticeable in many ways. It then became the earnest desire of these seekers to help others to find in the study of this wonderful book the comfort and blessing which had thus been unfolded to them, and in 1899 some of these students, having come into touch with The Christian Science Publishing Society, and obtained *The Christian Science Quarterly*, were studying the Lesson-Sermons and meeting on Sunday.

The first regular Sunday service was established in April, 1900, and a little later a Wednesday evening testimony meeting was added. These meetings were held in a private house in one of the suburbs of Sydney. In three months the attendance had increased to thirty-six, and it was decided to look for a hall in a central location. A subscription list was accordingly opened, and a room in Queen Victoria markets, in the center of the city, was rented. This room was suitably furnished as a hall and reading-room, and the Sydney Christian Science Society held its opening service on Sunday morning, Sept. 30, 1900. The society thus

inaugurated gained steadily in numbers and many demonstrations of healing were given at the testimony meeting on Wednesday evening, each individual expressing gratitude for help received from the study of the text-book or from the other literature of The Christian Science Publishing Society, which was by this time in full circulation. On Sunday, Aug. 23, 1901, the Sunday school was opened with an attendance of sixteen children, which soon increased to more than double that number.

First Church of Christ, Scientist, Sydney, was organized on Dec. 22, 1902, with a membership of fifteen. During the ten years from that date to the present time, this church has striven to spread abroad the truth of Christian Science through its now flourishing book depot, and also by means of its literature distribution committee, which has received many letters expressing thanks and gratitude for the literature, besides giving accounts of healing. On Christmas day, 1906, the Thanksgiving service was held for the first time. As there is no national Thanksgiving day in Australia, this date was decided upon as being a fitting occasion on which to express gratitude for the reappearing of the Christ healing. Later, the church was cheered by Mrs. Eddy's inspiring hymn, "Blest Christmas Morn." The first Christian Science lecture in Australia was given in Sydney in 1908, and, beginning with September, 1911, annual lectures have been delivered.

In 1909 it was the joy and privilege of this church to receive the following letter from Mrs. Eddy, a loving message which stimulated all to better work and which is now to be seen at the reading-room:—

Accept my deep thanks for your highly interesting letter. It would seem as if the whole import of Christian Science had been mirrored forth by your loving hearts, to reflect its heavenly rays over all the earth.

An allotment of land in a central part of the city was purchased in July, 1911, and the members are joyfully looking forward to building their church edifice at an early date, prayerfully remembering Mrs. Eddy's

words in Science and Health (p. 35): "Our Church is built on the divine Principle, Love." It is the earnest desire of the members of this church ever to show their gratitude for the light of Christian Science as given to mankind by its Discoverer and Founder, Mrs. Eddy, by the daily and hourly reflection and demonstration of divine Love, also by strict obedience to the Manual of The Mother Church provided for the guidance of its members in Christian fellowship, and they are striving daily to avail themselves of that discipline which is so lovingly offered therein to the members of The Mother Church.

SECOND CHURCH OF CHRIST, SCIENTIST, LOS ANGELES, CAL.

IN less than six years after the inauguration of the Christian Science movement in Los Angeles, Cal., it was plainly seen that there was warrant for the organization of a second body to meet the steadily growing interest which rewarded the faithful labors of the earlier workers. An informal meeting, held Jan. 9, 1898, in Ebell hall, a small building on Broadway, marked the first service. Three days later, at a meeting in a private home, the members organized as a society.

Services were held in Ebell hall, even after organization and incorporation as a church, June 20, 1898, with twenty-five charter members, all of whom were members of The Mother Church, until Jan. 21, 1900, when the church removed to the Friday Morning clubhouse at Tenth and Figueroa streets, having a seating capacity of about five hundred. The membership and congregation soon outgrew this hall, however, and the

church leased Dobinson's hall, then building on Hope street, and occupied it in May, 1904. The increased accommodations quickly proved inadequate, and in two months the church removed to Simpson's auditorium, with more than double the number of sittings.

It soon became apparent that even this large auditorium would not meet the need, as it soon overflowed and many people who desired to attend the services had to be turned away. This brought the church to a realization of the fact that its membership and congregation had grown beyond the capacity of any one place, and in April, 1909, a division of territory was made whereby Second Church removed to the new Ebell hall on Figueroa street, leaving the new organization in possession of the auditorium, as being in the territory assigned that body.

In the mean time (Jan. 20, 1905) Second Church had purchased a lot

two hundred and twenty by two hundred and fifty feet on West Adams street, at a cost of twenty thousand dollars, and the church edifice was begun March 20, 1907, the corner-stone being laid with simple and appropriate ceremonies March 12, 1908. The building was completed Jan. 23, 1910, at a cost of practically three hundred thousand dollars. Through the earnest efforts of its members, supplemented by generous contributions from the other Christian Science churches of the city and their Sunday schools, Second Church was enabled to dedicate the elegant and artistic structure which is now its home, Sept. 11, 1910, four separate

services being held on that day to accommodate the throngs of visitors. Its own Sunday school contributed thirty-seven hundred and sixty-one dollars to the building fund.

It is the earnest purpose of the members of Second Church that the edifice thus dedicated shall be so used as to advance the cause of true religion, elevate and ennoble mankind, heal the sick and reform the sinner, and that in all things they shall individually endeavor to do God's will, thus fitly demonstrating their gratitude to the Leader who has again given to mankind the truth which the Master in his ministry to mankind taught and demonstrated.

FIRST CHURCH OF CHRIST, SCIENTIST, OKLAHOMA CITY, OKLA.

WHEN Oklahoma, a gracious gift to a grateful people, was opened to settlement on that historic noon of April 22, 1889, a cosmopolitan throng waited impatiently on the borders of the promised land. From every state of the Union energetic sons and daughters hurried forward to grasp the golden gift. Among all these brave-hearted and optimistic men and women, it would have been strange indeed had there been none whom Mrs. Eddy had led to "the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 226).

That there were pioneers of thought, as well as of settlement, among the homeseekers, was soon attested in many a village and hamlet of the new land, for "by their works" men knew them, and in Oklahoma City, the metropolis of the new territory, and now the capital of a

united state, as early as 1892, or three years after the opening, a number of Christian Scientists were already meeting regularly for the study of the text-book, and later, of the Lesson-Sermons, and for the usual testimonial meetings. At first these meetings were conducted at the homes of the various members, and it was eight years before a regular society was organized. But on April 11, 1900, only eleven years after the opening of the territory, the Christian Science Society of Oklahoma City adopted its first rules and by-laws and became a recognized factor of the world's greatest movement.

Since the first step forward the growth has been steady and sure, a hall being hired for the meetings and a modest reading-room being opened in it; next the local opera house was secured for the Sunday services, and the reading-rooms were maintained separately, and finally a desirable cor-

ner lot, in one of the best districts of the city, was purchased and a temporary but exceedingly comfortable and commodious frame structure was erected. During the mean time the society had become a full-fledged church, First Church of Christ, Scientist, of Oklahoma City, with a charter granted by the territorial government on April 25, 1902. An increase in the number of directors and the elimination of the board of trustees, by a revision of the rules and by-laws on Jan. 7, 1909, made an amended charter necessary, and it was procured June 12, 1912.

The reading-rooms now maintained are among the handsomest in the

Southwest, being a suite of three large rooms in one of the largest and most modern office buildings in the heart of the business district. Many out-of-town visitors daily resort to these quarters, and it is felt that their maintenance is a matter of state-wide helpfulness. A church building fund is being steadily subscribed to, and it is the hope of a large and harmonious membership that the near future will see the erection of a suitable permanent structure, another "prayer in stone" (Miscellaneous Writings, p. 320), destined to take its place among the numerous others erected all over the land by the uplifted thought of a myriad of people.

FIRST CHURCH OF CHRIST, SCIENTIST, HARTFORD, CONN.

THROUGH the God-bestowed wisdom and foresight of Mrs. Eddy, Discoverer and Founder of Christian Science, the faith of primitive Christianity in all its purity was established in this city and capital of the state of Connecticut by the placing of "Science and Health with Key to the Scriptures" in the Watkinson library of reference, Aug. 15, 1881.

In the year 1885 a loyal student of Mrs. Eddy began the practise of Christian Science healing in Hartford, and in June, 1886, taught a class of six members. This student remained only a short time, but the work then established bore fruit, as the Bible Lessons given in *The Christian Science Journal*, and later the International Bible Lessons, with notes from the Christian Science standpoint, were studied. In July, 1890, two other loyal students of Mrs. Eddy came to this city and began Sunday services, and also started a Sun-

day school. Soon those who were studying the lessons at home joined with these students, thus making one body, a loyal move in furtherance of the progress of Christian Science in this city. At a still later date, that same year, Friday evening meetings in different homes were begun. The next year, 1891, it was considered wise to have one central place of meeting, and the first hall to be used for Christian Science services was secured, although through continued growth other moves were made.

In 1895, when the new order of services established by Mrs. Eddy was adopted, the work of Christian Science in this city was placed upon a more substantial and safe basis, and in the autumn of that year the demonstration was made to establish the nucleus of a reading-room by beginning the purchase and sale of Christian Science literature. Even in the midst of persecution and opposition to the truth the

healing work was made manifest, and a growth in the general work was maintained. Growth and progress marked the year 1896, through the formation of a Christian Science Society for the purpose of carrying on the work in a more orderly manner and the better to bring out and establish it. At this juncture a change of location was made to the Y. M. C. A. building, and the first official reading-room was opened under the auspices of the society.

Steps were taken toward the organization of First Church of Christ, Scientist, Nov. 18, 1897. It was reorganized and incorporated May 11, 1898, when a building fund headed by a contribution from the Sunday school children was started. Also, a yearly contribution toward the maintenance of The Mother Church, The First Church of Christ, Scientist, of Boston, Mass., was begun, and has always been a by-law of this church, the Sunday school participating in the offering. The first lecture given under the auspices of the church was in Foot Guard hall, April 20, 1899, and one lecture a year was given until 1906, since which time two lectures have been maintained.

A still greater step forward in the line of progress was the removal to the Catlin building, Main street, where attendance at services continued to increase until the church committee was advised that the hall was unsafe. When this information was presented to the members, a vote was taken to purchase property for a church home, and the amount pledged at the meeting was twenty-four hundred dollars. In 1904 a lot one hundred and twenty by one hundred and seventy-

eight feet was purchased on Farmington avenue, in the residential part of the city, and a chapel was erected. Since that time an additional frontage of twenty-three feet has been added to the lot. All indebtedness on the property was canceled four years later. During the years that funds were being solicited and contributed toward the building of an extension of The Mother Church, this church contributed, including its building fund, ten thousand seven hundred and fifty-nine dollars. Contributions also have been sent to the publishing house building fund, and more recently grateful offerings have been made toward the memorial to Mrs. Eddy. When changes in the state law relative to church incorporations were made, this church embraced the opportunity to comply with said law, and a new certificate of organization was filed with the secretary of state.

Under date of Nov. 25, 1910, the following letter was received by this church and is herewith cited:—

Your letter of recent date, addressed to Mrs. Eddy on the occasion of your recent semiannual meeting, is at hand.

Such affirmations of fidelity and gratitude, attested by works of the Spirit, are refreshing to our Leader, who desires thus to express her tender love for all the faithful workers of Hartford.

While it may be considered that the growth of Christian Science in this city has not been very rapid, it may be gratefully said that it has been and is a healthy growth, in that the endeavor has been to follow consistently the teachings of Christian Science as given to men through Mrs. Eddy, God's revelator to this age.

TESTIMONIES FROM THE FIELD

I HAVE often been asked why I believed so strongly in Christian Science. I will here try to give the reasons. My husband, while in service at the time of the civil war, contracted a disease of the eyes which, as time passed, became chronic. Sometimes sight was gone entirely for a considerable period, and he suffered terribly. At last, the pupil of one eye became ulcerated and total darkness ensued. During this time we were living in the mountains, and my husband was freighting and sometimes mining. He was often led to the mine, and by the dim light of a miner's candle he could work a little; at other times I helped him to dress, fed him, and earned all we had, at anything I could do.

I remember one morning, when everything seemed darker than usual, our rent was due and we had no money. I, accompanied by my two little boys, went up into a mountain, not to pray, as Jesus often did, but with something entirely different in my thought: I was more like Job's wife, who was tempted to "curse God, and die." I prayed that we might all die together, for the next world could not be worse than this. I had been taught that God was a merciful God, but that He sent sickness, pain, and trouble upon us to make us better.

My husband had applied for a pension, and after three years of correspondence and some expense, he received it. When examined by the United States examining surgeon, he was given a certificate, stating that the sight of one eye was entirely gone and the other had only one tenth

normal sight. The surgeon remarked, "If any one ever tells you that he can cure your eyes, don't let him try, for nothing can be done for them." And so the years went on, during which my husband was totally blind much of the time, and became like one without hope or God in the world. Then I was stricken with inflammatory rheumatism and went on crutches more than a year, taking meanwhile all kinds of medicine, which left me with stomach trouble.

About this time a neighbor who had chronic stomach trouble and had made up his mind he must die, was cured in Christian Science, so my husband and I took treatment. I was cured rather slowly, and my husband did not receive any benefit for some time. Gradually, however, sight came to the sightless eyes, and the one that had been entirely blind was the clearest. Now I know that God led us all the way, and I feel that I have found the peace that passeth all understanding.

In 1906 we settled on a homestead near Limon, Col., and for five years lived a lonely life, but it gave me much time for reading and studying the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. Then we moved to the little town of Limon. On making inquiries we found only one person who was taking Christian Science literature, but soon another family came, and we started the reading of the Lesson-Sermon. We have now lived here just a year, and recently the little society which had been formed, moved into a hall, a private parlor having

become too small to accommodate the attendance. In a very short time we were able to buy a piano, to pay for new desks and Hymnals, and to contribute to the current expenses of some Christian Science organizations. Truly I can say that God has blessed and prospered us. During the past year I have had the privilege of class instruction, which I consider one of the greatest of blessings.—*Mrs. Lucy Mosher, Limon, Col.*

I REMEMBER endorsing a certificate of examination made out by an expert in Denver setting forth the loss of sight by Mr. Mosher. He was then asking for an increase of pension, having been a United States soldier. I had been a student along the line of an oculist, and had done some work in that line as an act of charity. I had examined Mr. Mosher's eyes to the best of my ability and had informed him that no operation or medicine could remove the scars on the cornea.

Some years after this, losing my health, I was induced to try Christian Science. I took treatment for five days in Kansas City, returning to Idaho Springs, Col., then my home. I earnestly took up the study of Christian Science, and Mr. Mosher was my first patient, outside of myself and my oldest boy. Mr. Mosher came first, with serious kidney trouble and dysentery. The kidney trouble vanished in one night, the other in several days. Some time after, he asked for treatment for his eyes. I had been studying Christian Science about six months at that time, but told him I would do all I could for him. He stated that he could see a

team in the center of the street, but could not tell whether it was a two or a four horse team. Some months later, as he was looking out of the window of my dwelling, he located the telephone poles across two streets, also a vacant block.

I moved to New Mexico some three years later, but met Mr. Mosher when on a visit to Idaho Springs, Col. He then told me he had not used glasses of any kind since first coming to me for Christian Science treatment, and that he could read a newspaper by artificial light. I have not seen him for a number of years, but the above is my experience with the case and is written at the request of his wife.—*J. M. Ireland, Las Vegas, N. Mex.*

ALTHOUGH I have received much help from the testimonies published in our periodicals, I have long delayed giving my own, expecting to be able to record a complete regeneration. It is many years since I was healed in Christian Science of a serious bowel trouble, from which I had suffered practically all my life; also of a painful disease of the eyes of fifteen years' standing. This was after I had tried everything in the medical science of many schools in this and foreign countries, including hygienic, magnetic, hydropathic treatment, massage, etc., in the best sanitariums, besides seeking favorable climate, with the result that I was steadily growing worse. Since my healing in Christian Science I have never taken any material remedy, and I have been able to leave off spectacles and eyeglasses which I had worn constantly for many years.

I am very grateful indeed to God for relief from suffering, and for the inspiring truth learned from the writings of Mrs. Eddy and the instruction of her students, by means of which I have been able to overcome many ills for myself and others.—*Miss Sara Buttles, Boalsburg, Pa.*

CHRIST JESUS said, "He that believeth on me, though he were dead, yet shall he live." In deepest gratitude do I herewith subscribe my testimony to the unfailing power of divine Love upon which this familiar saying of Christ is established, and I send this message as one who is indeed "risen from the dead."

In March, 1911, I was taken seriously ill with what seemed to be an unusually severe attack of cold. Three months before, I had suffered from a similar attack, the effects of which did not seem to have entirely left me. At first we turned to Christian Science for help, but for some reason the case did not yield at once. Indeed, it grew rapidly worse. As my sufferings, which were almost unendurable, increased, fear so far overpowered me that, at my request, a physician was finally called to administer a hypodermic injection. This physician attended me for nearly a week. On the sixth day, he acknowledged that he could do nothing more for me, and said that he would return in a few hours with a specialist for consultation.

Shortly after his departure I passed into unconsciousness, and my mother, recognizing this unconsciousness as that which is supposed to precede death, had my sister telephone for a Christian Science practitioner at once, and dismissed the doctor. This

was between two and three o'clock in the afternoon. The practitioner responded immediately, and spent the entire night at my bedside. At five o'clock the next morning, for the first time in fifteen hours, I regained consciousness and asked for something to eat. Neither food nor drink of any sort had passed my lips for at least six days previous to this time, nor could I have retained anything had it been taken.

From that moment until the present I have gained steadily in health and strength. At first the opiate with which I had been drugged in large quantity, together with my extremely weakened and nervous condition, seemed to affect my eyesight, my memory, my power of attention, my ability to perform any voluntary muscular action. I had to learn not only how to eat, but how to swallow my food, how to walk, and to use my hands as those about me did, but I am now better than I have been for years. Recently, sustained hour by hour by divine Love alone, I have done an amount of work which it would have been impossible for me to do a year ago, and I am better for the work. Divine Love is not only my ever-present strength, but my one source of supply in every need, financial, mental, moral, spiritual, beside whom "there is none else." —*Maude Dorcas Seymour, Brooklyn, N. Y.*

It is now about eight years since Christian Science was first brought to my notice, but it is only of late I have realized that no grateful acknowledgment has been made of the many benefits which I have received from Mrs. Eddy's wonderful discov-

ery. I can well remember the astonishment with which I heard the word Science linked to Christianity, because the two had always seemed so contradictory. I had learned a little of physical science, and there I supposedly had definite knowledge and actual results; but with religion everything was so shadowy and uncertain!

In 1903 I had only recently returned to England from tropical East Africa, where I had been engaged on railway construction for about four years. While there, I was of necessity largely cut off from civilization, and during this period the writings of Emerson had formed most of my serious reading. In the interval of living abroad I had lost a great deal of interest in the more orthodox beliefs of Christianity, although I owed a tremendous debt to my early teaching; but that teaching seemed to be lacking as regards practical application, and I thought there must surely be more vitality in the truth taught by Christ Jesus. This need has been fully met in Christian Science.

On beginning to read Science and Health, I felt almost at once that it must be true. The more I read, the more convinced I was that if the statements in the Bible, and especially the words of Jesus, were true, then Mrs. Eddy's conclusions were the logical outcome of these truths. From the first, therefore, I was convinced, but had a notion that Christian Science was a short cut, as it were, to heaven, and I was slow to realize that we have to "work out" our own salvation, as St. Paul declared. Since taking up the study of Christian Science, the habits of drinking and smoking have left me, and this without

any sense of sacrifice on my part. I have been greatly helped, both physically and morally.

Only a few weeks ago I had another proof of the healing which comes of a better understanding of God. While surveying in the woods, I slipped, bringing my left hand down with all my weight on a log in which there was a sharp spike, piercing the palm and tearing the flesh. Toward afternoon the hand became very stiff and painful, and the two smaller fingers seemed to be partially paralyzed. I could not use a fork at table, and it was difficult to undress. I was alarmed to see the veins of the arm discolored even above the elbow, but by realizing the ever-presence of divine Love, the fear of poison and inflammation was overcome, and by next morning the discoloration of the arm had disappeared and the swelling was confined to the arm. In the course of a few days the fingers were quite normal, and within a week only a small scar was left. The fear of poison, which was at first so real, was entirely destroyed.

The best thing about Christian Science is that it gives us a concept of God as near at hand, and enables us to work out every problem which presents itself. I am grateful to God for Christian Science, and bless that courageous woman who in the face of bitter opposition and ridicule has brought to light again the saving power which Christ Jesus demonstrated so many years ago.—*Wilfrid Peyto Unwin, Vancouver, B. C.*

WHEN Christian Science came to me in June, 1911, I was a physical wreck. I had been taking medicine

almost every day for over twenty years and had been treated by doctors and specialists. I had also worn an abdominal support for seven years. I had tried massage, change of climate, and had spent a great deal of time in sanitariums up to three years ago, at which time financial losses came and I was compelled to help make the family living. My health then grew worse. I had severe attacks of asthma, and was told by physicians that I could not live in this climate. I was also told that I had a serious kidney trouble, besides a growth in my stomach, so that I was unable to eat solid food. Added to all these I had internal inflammation, and my heart and left lung were said to be involved, for I had a severe cough, as well as a curvature of the spine.

In May, 1911, I again consulted a specialist, who told me that unless I would spend June and July in a hospital and submit to an operation, I could not live. It was then that a practitioner in Christian Science called upon me. She brought me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and told me she would give me absent treatment, as she was going away the next day. I read Science and Health, and I can truthfully say that with the help of the practitioner I was completely healed of all my ailments in three days. Since then I have not taken any medicine, nor have I worn the abdominal support. I have gained in weight and can work all day without feeling in the least fatigued.

I am indeed very grateful for the physical healing, but my gratitude

for the mental and spiritual regeneration is beyond expression.—*Lydia Barratt Ford, Wilmington, Del.*

WHEN some eight years ago I was told about Christian Science by my sister, I was such a great sufferer that I was longing to die. I then heard of a woman who had been healed after twelve years of suffering, and what attracted me more especially to this teaching was the fact that it claimed to be Christian.

I was suffering from varicose veins in both legs, having to wear bandages and to take medicine frequently. Being employed at the time as cook in a clergyman's family, I had come to regard my trouble as God sent, but when I got a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I soon discovered that this was not true. When I look back to that time, I remember the feeling that it was Christ who was going to heal me, and I longed for the arrival of the book which was to reveal the saving truth. When it came, I took it up-stairs, and before opening it I took off my bandages, a thing I had been told I must never do. I opened the book at the chapter on Prayer, which just suited my need, as all my life I had loved to pray, staying up till very late in order to get time with God when I honestly thought He was not so occupied with other people's troubles, and often rising again at four o'clock for the same reason. I kept Science and Health open in a drawer, going to it at intervals to read from its inspiring pages, and I felt I was healed, for my fear left me.

On my way down-stairs the next

morning, something tried to tell me I could not get down, but Christ, Truth, came to my aid and, to tell in a few words what it would take pages to write, I was healed. The clergyman and his wife could not understand it; they saw that I was well and knew I never complained, but they made no remarks, and were shocked when after six months I told them that it was Christian Science which had healed me. I was given tracts against Christian Science to read, but like the blind man, I knew one thing, and that was, that I was healed. The vicar wanted my book, but I told him he must get one for himself; I could not let him have mine. However, though they still visit me in my home, they have never said another word to me on the subject of Christian Science.

I have been healed also of an eruption on the hands, from which I had suffered for months, and for which I had received treatment with no apparent result. A Christian Science friend, happening to see me, detected my condition and gave me just the spiritual food I needed, with the result that in three days the trouble completely disappeared. These blessings, however, are nothing compared with the increased desire to know and love God which Christian Science has given me. Through the Lesson-Sermon, which I study every morning, I am gaining a clearer understanding of God as divine Mind, and this is adding to my intelligence and giving me the ability and desire to help others as well as myself to overcome all that is unlike God.

There came a time when I did not want to read the Lesson and could not

sit still to study Science and Health for many minutes together, but thanks to the healing power of divine Love, made manifest to me through treatment, I rejoice to say I have regained this desire, and I now know what Jesus meant when he said, "Your joy no man taketh from you." As I read in the *Christian Science Sentinel* of others who have regained their liberty as sons of God through an understanding of the teachings of Christian Science, I thank God for this truth which makes us free, and for her through whom it has come to suffering humanity.—*Mrs. Sarah Betsy Edmond, Hull, England.*

My whole existence prior to coming to Christian Science may be described as one of utter despair, failure, lack of definiteness in purpose and thought; a mental condition in which, while I felt a tremendous desire to be up and doing, I believed it to be totally impossible, for some reason which I could not understand. When I left school and went to Glasgow University, I spent three years there with the sole idea of gaining knowledge for its own sake. It was at about the end of that period, some fifteen years ago, that I became conscious of the fact that I was not assimilating any knowledge whatever. I then reached the conclusion that I was ill, and consulted many specialists in this country and abroad, but with no satisfaction. I went abroad for my health on many occasions, and was frequently laid up in different nursing homes, trying all kinds of treatment. In the last of these the patient was not allowed to drink anything for forty-eight hours, and then

only a very limited quantity, and was permitted to eat only stale bread. I went through this treatment under terrible suffering, being greatly reduced in weight, but it was all of no avail.

After this period I became absorbed in a business enterprise which lifted me for a time above my illness, as I came to believe that I was in the center of a discovery which was destined to revolutionize the social world; but when, after a heavy loss by the syndicate, I discovered that the proposition was a myth, I collapsed suddenly, and was in a sanitarium for a time. After being under the care of a well-known mental specialist for four months, and being away in Vienna and Budapest with him, I gradually returned to my old condition, but saw no light, and things got so hopeless that on several occasions I drowned my suffering in drink, until toward the end of 1910 I was in utter fear of its power.

It was about this time that I came to the conclusion that I would look into the question of Christian Science for the sake of a relative, and I went to the Wednesday evening meetings in Glasgow. For three months, however, the testimonies sounded to me like words without meaning; but through the loving help of two dear friends who recognized my condition, I was kept in touch with the truth, and in March, 1911, when in London, I became conscious of a most wonderful change going on within me, which I could not describe in words. For a week I scarcely slept at all, so ecstatic was my condition and so absorbed was I in the Christian Science text-book, "Science and Health

with Key to the Scriptures" by Mrs Eddy. The feeling was analogous to that which would be experienced by a person who had been bound by chains all his life, when they were for the first time gradually falling away. After this experience I recognized the power of Spirit, God, although when I first went to the Christian Science church nothing was more remote from my thought than that any religious ideas could ever have the slightest influence on me; but when I began to express unselfed love for another, I received the solution of my own problem.

My coming into Christian Science, with the consequent extraordinary physical and mental change, has caused the utmost astonishment among my friends. I have indeed been "born again," and appear to others to be a totally different person, though I know it is only that I have found my real self. The specialist above referred to, who is very prominent in London, said to me the first time I saw him after my healing in Christian Science, "Whatever has happened to you? You come to me as a totally different individuality."

I now know from experience that the only thing we all have to do is to reflect divine Principle, Love, and "all these things" are added unto us, as Christ Jesus said; for it is not only my health that has changed, but there has been a complete change in my mode of thought. I have a sense of peace and calmness overflowing with harmonious activity, conditions which I could not formerly connect in thought as partners in consciousness.

For any one so busily occupied with the affairs of this world this is

indeed a marvelous change, and by far the most efficient way I can do business now is to let no opportunity pass (such as when I am motoring into town or in a railway compartment) without reading and gaining more knowledge of Christian Science, either from the text-book or the various periodicals. The best way in which we who have been blessed with a rebirth through Christian Science can show our gratitude, is by utilizing every spare moment in realizing its truth, that our very presence may reflect its influence. It is now clear to me that this truth, which is spreading like the leaven, holds the solution to every problem which appears to material sense to be unsolvable, namely, the crises looming ahead in the religious, social, and political spheres of the civilized world.—*Chas. Wm. Fulton, Paisley, Scotland.*

WITH the hope that this testimony may in a small way express my thankfulness for a copy of the *Christian Science Sentinel*, which was sent to me some four years ago, I would like to tell of some of the good it has accomplished. About the time it arrived we were able with pleasure to watch the healing of a gentleman from tubercular disease and that of a lady from one of the most serious internal troubles, so that our lives were filled with the good that could come through a right understanding of God. In ten days I had laid off my glasses, and a chronic stomach disorder of eight years' standing absolutely disappeared, for I found that I could eat as naturally as ever. My husband was healed of a skin disease in three days' time, and at the end of

a month was healed of the smoking habit. We immediately began to attend church and to study Christian Science literature, and applied ourselves in a systematic way to avail ourselves of the benefits which are to be derived therefrom.

I should mention that these healings resulted from the reading of Science and Health an hour a day, also the *Sentinel*, and more recently another beautiful healing has come to me. As a child, I did not walk until I was three years of age, and it was always a great effort for me, as the formation of the foot was imperfect and I had no use of my toes in walking. Recently a friend who had a similar trouble went to a hospital and had a serious operation performed, and in order to clear my own consciousness of the need of relying on material means to aid us in such circumstances, I went to work to know the truth about God, man, and the universe. At the end of five weeks this friend was able to walk, but with great effort. That evening I looked at my feet and they were as they had always been; but the next evening they were so transformed that I could hardly believe my own eyes. The shape and structure had entirely changed, and they were in every way normal. The change in my walk was noticeable to all, and it made a great impression on those who did not believe in Christian Science. In reviewing the preceding five weeks, I found that I had cast out a great deal of resentment, and that many conditions of thought had been changed, lifted into a higher consciousness. I also remembered that I had had a sense as though the tendons from the knee

down had been stretched, and that the toe which was the tightest had ached very hard for a couple of days.

I have tried to put into practise all the truth I have gained, and I know that the Science of being, understood and practised, will bring the true healing, and that as we progress in this we shall be made "every whit whole." I am sure those who in the past were aware of this difficulty will rejoice with me in the demonstration of the power of Love and Truth.—*Neal Heely Hayes, Brookline, Mass.*

I HAVE been a traveling salesman for over twenty years and have gained the success that comes from close application to business. It had always been my one desire to know something definite about the creative Principle of the universe, and I had investigated along the lines of different religious creeds, but found nothing that gave me the evidence sought until I found it in Christian Science.

About four years ago I attended a Christian Science service for the first time. The deep interest manifested by all, and that something which seemed so real to all (except myself), created in me a desire to know more about a teaching which could command the interest of so many thinking people. After attending two services I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began its study, my whole desire being to gain a spiritual understanding, with no thought of physical healing. I continued the study for a period of about six months, at which time I was permanently healed of heart trouble, supposedly inherited from my ancestors,

some of them having passed on from the disease. While I had tried everything known to *materia medica*, as well as change of climate and altitude, I had been told by the doctors that there was no cure for me.

I had been an inveterate user of tobacco in its varied forms since childhood, but through Christian Science I was enabled to stop its use at once, without any ill effects whatever. I have not used any for three years, and have no desire for it. In my every-day business I find that divine Principle, good, is perfect in every way, and when an understanding of Truth is applied, it brings harmony into every transaction. For the many blessings gained in Christian Science I thank God, and am grateful to Mrs. Eddy for the peace and prosperity that have come to me.—*E. Theodore Lee, Los Angeles, Cal.*

It is now nearly four years since I began the study of Christian Science, and during that time my feet have been led out of slippery ways and planted on the sure rock of Truth, while the comforting assurance that none can pluck us out of God's hand has become a fact to me.

From the old sense of fear (and I was afraid of everything,—sickness, sin, and a host of nameless horrors) I stand free and rejoice, because through the teachings of Christian Science I have learned that God is good, and that I cannot be separated from Him. I would join my song of thanksgiving with that which is going up to the loving Father-Mother God the whole world over, for the gift of Christian Science, and for the brave woman, Mrs. Eddy, who was coura-

geous enough to stand for the light of Truth in the midst of darkness. I have found our text-book to be indeed a "Key to the Scriptures." I had read and wondered over the Bible all my life, but it was a sealed book to me until I began the study of it with the help of Science and Health. The light that has come is unspeakable, as well as the meaning that is revealed to me now in my reading.

Christian Science is young in Barbados,—only four years old; but we rejoice to see the truth lighting the darkness of mortal thought, as the leaven permeated the measures of meal. There are a great many here who are interested, who receive the literature gladly, and several have sent for the text-book, which they study daily.

I am so glad for Christian Science, for the joy and gladness which come from responding to that invitation given by our Master, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christian Science has taught me how to do this.
—*Maude A. Law, Bridgetown, Barbados, British West Indies.*

As it may encourage some other struggling patient, I will say that after the birth of my third child I was mentally and physically so ill that the doctor who attended me insisted upon my going to a sanitarium in the middle of winter. Instead, I went to relatives, but got worse. In my extremity I wrote to my dear sister, who is a Christian Scientist in London, and she came to me at once and gave me treatment. We read together "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I

learned to understand that our loving heavenly Father did not send me sickness. Very soon my sleep came back, I could eat without suffering, and I felt spiritually uplifted. I am thankful to God that I was allowed to return to my family well and happy, and ever since I have tried to bring my children and friends, in their turn, to the knowledge that our God is a present help in time of trouble. I trust I shall be able to be of assistance to some other discouraged mother by this testimony.
—*Sophie Eberbach-Bastady, Heilbronn a. N., Württemberg, Germany.*

In deepest gratitude to God, and also to Mrs. Eddy, for the many blessings which have come to me through Christian Science, I give the following testimony. In July, 1910, I was taken suddenly ill with what was diagnosed as an acute form of rheumatism. Every joint was affected, and there was hardly a moment in which I was free from pain. For nine months I suffered thus, trying different physicians, but with no improvement. At last the disease was said to have gone to the heart and I was given little or no hope of recovery.

I was advised by one of the best physicians of Chicago to go to a well-known health resort and take the mineral baths, as he said medical skill could do no more for me. I went there and took a course of baths, but returned home no better. I was then sent back to take another course, being assured that three weeks more of this treatment would surely benefit me; but upon returning home the second time I was examined by my

physician and told that I had better go back and stay all winter at any cost, as I was even in worse condition than before, and the disease had extended to the head.

Discouraged and heart-broken, I gave up the fight for health and decided not to try to live any longer. At this point Christian Science saved me. I was healed in three treatments of organic heart trouble, caused from the rheumatism, and in a few weeks I was entirely free from pain. Minor ills, such as a stomach affection, "broken arches," and a nervous condition, have also been met and conquered by Truth.

For this wonderful healing I am indeed grateful, but more so for the sweet sense of peace and happiness which comes through the right understanding of God. I have indeed found a God who is Love, and my prayer is to reflect more of the divine nature each day, until I am worthy of the name of Christian Scientist.—*Hazel L. Crandall, Chicago, Ill.*

It is with a heart filled to overflowing with gratitude that I am prompted to write these lines, testifying to the healing efficacy of Christian Science. I suffered for five years with stomach and bowel troubles, and in consequence thereof with extreme nervousness. During all that time I was constantly in the hands of doctors; I was also at one of the best equipped and best known sanitariums in this country for four months, where every known remedy, invention, and appliance was resorted to; but I had to leave there without being healed. My husband was greatly worried about me all these years, and

from the intense and constant strain his health finally broke down, so that the doctors advised him to leave the city for other climates.

This added greatly to my sorrow in those dark days already so full of misery, and it was at this time that Christian Science was brought to us. My husband, who had returned to St. Louis, received a little booklet one day, called "Prayer and Confidence," from a friend who knew of our trials and troubles. This friend had been healed in Christian Science and was anxious that we, too, should try it. I read that little booklet over and over again; the power of Truth was felt, and a light began to dawn; I dared to hope that at last I, too, would be healed. I got the understanding that Christian Science meant healing by God, through prayer, and I reasoned that if others were being healed through prayer, I could be healed in the same way. I had always prayed, but was more than willing to learn how to pray correctly if I had prayed amiss.

When my husband came home that evening, I apprised him of all, and asked him to get me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the book I saw referred to in the pamphlet, as I was so anxious to get well. He readily promised to do so, but told me after I was healed, that he felt at the time it would probably be the last thing he could do for me, and that I reminded him of a drowning man grasping at a straw to save himself. At the same time, he did not believe that Christian Science would ever heal me; in fact, we both had been very antagonistic to Christian Science up

to that time. But all praise and honor be to God, how differently it turned out! Two weeks after receiving that pamphlet I began to take Christian Science treatment, and in two treatments both the intestinal and the stomach troubles were completely healed, not a trace of them being left. The nervous condition, however, was very slow to yield; but finally it, too, was entirely overcome. My husband has been in St. Louis ever since we took up Christian Science, now over three years ago, and I am very grateful for the healing in both of these cases; but I am still more grateful for my understanding of the truth that meets every human need.

I have seen many cases of healing during these three years, a great many of them being among my immediate friends and relatives. May this testimony be a help to some one who is yearning for Truth, some one who knows not which way to go!—*Mrs. Emily S. Biermann, St. Louis, Mo.*

CHRISTIAN SCIENCE means a great deal to me. I am very grateful for the good it has already brought, but even more so for its never-ending promise. Before I knew of this truth, my outlook upon life might have been compared to that of a person in a dimly lighted cave, surrounded by seemingly impassable walls, groping in half-light and shadows, and feeling that somewhere in that obscurity there must be an outlet to the light, a clue to freedom.

I had settled down in the midst of the gloom, despondent and unhappy, to wait, I knew not how long or for what, but when some one from

without gave me the clue, the dawning light in my consciousness gradually illumined my surroundings. As the prisoning walls faded away before my eyes, I recognized that they were only ignorance and doubt, nothing more, and I saw stretching out beyond them on all sides a limitless horizon. I would not say that I have not sometimes lost the vision for a time again, and found the old walls seemingly around me; but this temporary sense of darkness was not hopeless, as it had been before, because I had learned that it was not real.

After I had known of Christian Science for only a short time, I found that without any special treatment I had been freed from colds and the fear of colds, from which I had suffered almost constantly during the winter months, and also from frequent headaches, said to be due to overstudy. After that I was enabled through the understanding of Truth to spend about seven years in study without losing more than a week from my work on account of physical trouble. During the greater part of this time I was carrying many heavy courses, which required from twelve to sixteen hours' application each day. Through the realization I had gained of God as Mind, "omnipotent, omniscient, and omnipresent" (Science and Health, p. 465), the work was made a pleasure instead of a task; examinations, usually so dreaded, were passed easily, and without extra preparation.

One line of experience especially meant much to me at these examinations. Perhaps a question was given of whose answer I had not the least idea, having no recollection of preparation on that particular point. The

first thought would be, that the only thing to do was to leave it blank; then the thought would come, that there is only one true answer to this, as there is to every question. This answer, if true, is in Truth, in Mind, and Mind is fully reflected by man. Finally an answer would be presented to my thought, and though I did not recognize it from previous knowledge, I found later that it was correct. This is a single example of the utility of Christian Science in seemingly small things.

Because of environment, I had acquired a habit of indifference, and had fallen into a state of pessimism and great discouragement. Though these seemingly deep-rooted errors have not entirely vanished, there has been untold improvement over old conditions. The understanding of Truth that I have gained, has dispelled the sense of worry and fear that used to oppress me constantly, and has given me a mental independence and confidence for which I am very grateful. When I sometimes try to imagine myself back in the old ways of thinking, before I knew anything of Christian Science, I find it impossible, so completely has my mental atmosphere and outlook changed.—*Vera E. Adams, Washington, D. C.*

I HAVE long felt a desire to express my sincere gratitude for the many and great blessings that Christian Science has brought to me. It has met my needs in every direction for more than twelve years, though I did not take up its study for a physical ill, but that I might be of some help to a loved one who accepted it in an hour of great need. During this time,

however, I have been healed of a serious throat affection, a badly fractured collar-bone, and such minor ills as are met from time to time. The spiritual understanding of God and His creation, which comes through a study of Mrs. Eddy's works in connection with the Bible, is, however, my greatest blessing.

My heart is filled with sincere gratitude to God, and to our revered Leader, for the privilege I have just had of witnessing an instantaneous healing, where disease vanished "into its native nothingness like dew before the morning sunshine" (Science and Health, p. 365).—*Mrs. Jerusha C. Dean, Memphis, Tenn.*

WITH great joy I write of my healing by Christian Science, after I had been an invalid ten years, when "a friend in need" came to prove that "man's extremity is God's opportunity," and that nothing is impossible with God. I had many of the best physicians, of different schools, who did all they could to relieve my suffering, which was intense, and to cure me. Then I had a surgical operation at the birth of my boy. My disease and suffering, however, were so general and complicated that I cannot enter into pathological details; but I was reduced to extreme emaciation and bloodlessness. I had joined a church when very young, and I requested its prayers for my recovery, but a dear sister in the church brought me the address of a Christian Science practitioner from a young lady who had been healed after having been given up to die. The practitioner was absent at the time, and I was referred to another, who explained

to me in a short time that the Father is divine Principle, and the Christ the manifestation of ever-present and omnipotent Life, Truth, Love. She also gave me treatment, in silent prayer; then I walked across the room and sat in a chair without any cushions. I lost all sense of the body, and it was glorious "to be absent from the body, and to be present with the Lord," to realize the meaning of Christ Jesus' words: "The kingdom of God is within you," "The kingdom of heaven is at hand." In one week I drove to our nearest town, and in two weeks I went six miles to meet the practitioner at the home of an acquaintance who had been confined to bed a year. She too had been healed. Soon after that I went a distance of fifteen miles, and surprised my friends.

I have enjoyed good health ever since, and have been able to do hard work. My invalidism and healing

were widely known in Wisconsin and Illinois, and very many, through witnessing the same, have been led to Christian Science and healed. My sister and my mother were healed of headaches, and the latter of a severe attack of illness affecting her side, heart, lungs, and throat, while a distressing cough was overcome with Christian Science treatment in a short time.

We feel very grateful for our understanding of life in God, who healeth all our diseases, for Christ Jesus, who did the works of the Father and taught that the healing was for them that are afar off as well as for those who are near, even "unto all generations." I am, moreover, truly thankful to Mrs. Eddy, who has again demonstrated the truth taught and practised by Christ Jesus, and who gave us the Christian Science literature.—*Mary B. White, Kenosha, Wis.*

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THE Christian Science Journal

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

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

AN argument often urged by non-believers in Christian Science runs thus: If Christian Science is founded on the Bible, why separate yourselves from other Christian denominations? One might ask in return, Why so many Christian denominations? If all believe in the Bible, why not unite and in one great body conquer the world for Christ?

Mrs. Eddy answers the first of the above questions simply and clearly when she says: "The theology of Christian Science includes healing the sick. Our Master's first article of faith propounded to his students was healing, and he proved his faith by his works" (Science and Health, p. 145). The apostle Matthew wrote with like brevity: "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." All through the gospels, in fact, it is strikingly significant of the faith of that day that the multitudes who thronged him and listened eagerly to his gracious words, brought their sick and maimed to be made whole at the word of the great Physician. It seems incredible to us now that any disciple who had been privileged to witness and share in this work of the Master, could ever have demanded, as did Philip, "Show us the Father, and it sufficeth us," but Jesus' reply, "Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake," is followed by the promise so startling in its intensity, which nevertheless has been read from thousands of pulpits to ears that heard not nor dreamed of its

present-day application: "He that believeth on me, the works that I do shall he do also."

Today the world is slowly awakening to the glorious possibilities made available through the discovery of Christian Science. The faith on which Paul lays so much stress in his various epistles, the faith through which Peter and John restored to "perfect soundness" the impotent man who had lain so many weary years at the gate Beautiful, was of that sterling quality of which the Master said, "If ye have faith, and doubt not, . . . all things, whatsoever ye shall ask in prayer, believing, ye shall receive;" and though for centuries men had declared that the power to heal the sick had lapsed, the time came when one who asked, "nothing wavering," received, and never again can the dark veil of doubt and despair wholly shut away the loving Father from those who put their trust in Truth's power to save even to the uttermost.

Here, then, is the point of departure, the line of demarcation between the new and the old, between the church which teaches the possibility, through faith in God, of a man being "every whit whole," physically, mentally, spiritually, and encourages him to strive for that perfection, and that church which appeals to the spiritual nature through faith in God's willingness to forgive men's sins, but disclaims His further interest in their welfare, except to inflict sickness and sorrow as a necessary discipline to secure obedience to His law, a method of procedure which they promptly try to counteract and thwart through a blind faith in the power of inanimate drugs to overcome the supposed will of omnipotence.

How different is the teaching of Christian Science, which accepts because it has proved the psalmist's declaration that it is God "who forgiveth all thine iniquities; who healeth all thy diseases," and claims for its adherents the right to "an absolute faith that all things are possible to God" (Science and Health, p. 1), whatever human sense may argue to the contrary. It teaches that reliance upon God which leads one in time of sudden need to turn, not with fear and trembling to *materia medica* with its fluctuating standards and fallible

judgments, but to an all-wise and all-loving Father, with an unswerving trust in that wisdom and goodness and an affirmation that nothing but good is possible to His child. Why wonder, then, that when he asks, believing, he receives! Is not the promise of divine protection, "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him," assured to God's children today and in all ages, even as it was to His servant David? Said one who when suddenly stricken with illness was to human sense alone, "There was unspeakable comfort and reassurance in the realization of that wonderful declaration, 'Thy kingdom is come; Thou art ever-present' (Science and Health, p. 16). Surely in the kingdom of divine Love there is no room for anything but good, and in the divine ever-presence there is no loneliness or fear, but 'fulness of joy.'"

To one who has thus experienced swift and sure relief through the healing truth as revealed to the Discoverer and Founder of Christian Science, there is but cold comfort in the theology that accepts a divided power as the basis of its plan of salvation for the children of men, and he turns with eager longing to the teaching of the allness and goodness of God, which has brought comfort to the sorrowing, health and holiness to the sick and the lame, and a sense of newness of life through sins and evil habits forgiven because forsaken to those who once were dead in trespasses and sins, because he finds therein the health and happiness which hitherto had seemingly been denied him. As Christian Scientists it is our high privilege and exceeding great reward to be permitted to testify by our works to the faith that is in us, for in proportion to our obedience to the Master's commands to do the works that he did, are we hastening the coming of that time of which Mrs. Eddy has written so confidently (Pulpit and Press, p. 22), when "every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists."

ARCHIBALD McLELLAN.

MUCH of the objection to the teaching of Christian Science respecting the unreality of evil is on the ground that evil supplies an essential condition to the perfectibility of man, God's image and likeness! It is averred that moral character is dependent upon the making of choice between right and wrong, and that if there were not a real evil as well as a real good, such choice or determination would be impossible, and man's so-called freedom become a farce.

It is argued that if man were not free to choose the wrong, he would be a mere automaton, without merit for his right doing, and wholly lacking in that virtue which is the fruitage of loyalty to good despite the seductions of evil. This theological devotion to the making of a man who is good, not for the reason that he cannot be anything else, but because he has willed to resist evil and has overcome it, makes immediate appeal to thought. It presents life as an epic, and the hero, as they say, is not a man of putty, not a willy-nilly, forever repeating that which is spoken by another, but a man who is superior to circumstance, self-made and self-governed in the best and truest sense.

This question of the nature of man is vital; it relates itself to everything that is worth while, and in thinking of it we need to remember, first of all, that whatever pertains to an image must pertain to its original; whatever is necessary to man must therefore be necessary to Deity. If the ignorance of the ideal, or the irresponsiveness to it which results in a choice of evil, pertains to the noblest kind of a man, it must also pertain to the noblest kind of a God; and this philosophy of evil as essential to the production of man, thus lands us at once in the most pronounced dualism. Zoroaster has come to his own!

Furthermore, whatever is essential to the perfectibility of man, must have been essential to the perfectibility of Christ Jesus, and yet, speaking of his divine nature, he said, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do"! This is the simple contention of Christian Science, that Principle and its idea are forever at-one, and that there is and can be no temptation to wrongdoing, so long as there is no response to the solicitation of evil.

As St. John has written: "He that committeth sin is of the devil." There is no possibility of man's choosing evil instead of good. This is perfectly definite and intelligible. It tallies with all that the Master said of himself, it bases the perfection of man upon his relation to a perfect God and upon this alone, and it makes clear that the only man who can choose to do evil ("sin") is but the carnal man of false mortal sense.

Christian Science teaches that all that our Wayshower and Ensampler was, we may become, and that this is effected in our escape from the dominion of the false concept of God and His universe. Salvation is a discovery of the true selfhood, an awakening to that truth of being which has remained wholly separate from and unaffected by the seemings of error.

The repellent thought of man as an automaton finds its parentage, with many another false belief, in anthropomorphism. When we think of God as infinite Truth and Love, and of man as His manifestation, we gain a sense of spontaneity and of freedom as existing in God and expressed through man. The statement that the mathematician sacrifices his freedom in perfectly conforming to the law of numbers, or that the painter who always remembers the interrelation of the primary colors has become an automaton, would seem so ridiculous as to be amusing, for we know that in both instances the highest possible freedom of expression depends upon their absolute amenability to an eternally right order.

Christian Science teaches that God is Spirit, the infinite intelligence whose activity constitutes that perfect law of liberty which man, the likeness of God, forever expresses, and spiritual freedom can be apprehended only in the light of this fact. There is a false sense of freedom, in which man is privileged to do what he likes, and creedal theology makes one of its most stupendous mistakes when it fails to distinguish between this mortal concept and that true liberty in which man by virtue of his godlike nature is forever conformed to Truth, is free to do only what he ought, and can no more choose evil than a mathematician can know that two and two are five.

Much religious teaching stumbles at another point. It fails

to see that in identifying man with Adam, and declaring for the law of heredity (that Adam's fall effected a predisposition to sin in all his progeny), even the freedom to choose between good and evil is denied the race. The transmission of a bias which impels men to choose evil, "as the sparks fly upward," would rob every son of Adam of a fair chance because it would impose that prenatal enslavement to sin to which St. Paul refers when, speaking for the conscious weaknesses of mortal sense, he said: "When I would do good, evil is present with me." In teaching that man is "unfallen and eternal" (Science and Health, p. 476), forever perfect and free, Christian Science stands for the incorruptibility of Truth. It declares that the integrity of the divine nature would be sacrificed were we to concede the possibility that anything expressing this nature has the privilege or ability to do that which is at variance with it. The logic of the belief that God's man can choose the wrong, would thus degrade Deity, a thought for which spiritual understanding has no place or tolerance.

JOHN B. WILLIS.

AT this period, the question of the Philippian jailer, "What must I do to be saved?" takes on a new significance to the average mortal, who is not so much concerned about salvation which is supposed to deal largely with a future life as with the pressing demands of the present hour. He asks what he shall do to be saved from limitation, lack, and possible failure, and this opens up the subject of vocation and leads him to inquire what he is best fitted to do. No one, however, is really fitted to tell what he can do until he knows what man is, what are his capabilities and possibilities as the expression of infinite Mind. In proportion as this is seen, one is measurably prepared for worthy achievement in any line of endeavor to which he may be guided, and the thought of divine guidance is a thousand-fold more important than any other, for the Mind that creates all knows all, "from a blade of grass to a star" (Science and Health, p. 70), and can make no mistakes.

As we read in the Bible of those who sought guidance from

God alone, we may well wonder that any should be oppressed by uncertainty and should seek direction from "the astrologers, the stargazers, the monthly prognosticators" against whom Isaiah warned the people of his day. In the story of Joseph we are told of a youth whose purity and goodness did not turn aside either the poisoned shafts of envy on the part of his brethren, or the fierce assaults of vice in Potiphar's household. We read of years of unjust imprisonment with apparently no prospect of any means whereby his manhood could find expression; but there was one thing which outweighed all else,—"the Lord was with Joseph,"—and whatever the seeming barriers to progress, no matter how great the trials and temptations, his whole career meant the unfolding of Life's perfect idea, until at length the proud ruler of ancient Egypt said there was none like him, "a man in whom the Spirit of God is," and the people cried out before the passing of his chariot, "Bow the knee." He who had been a lowly son of the soil, and later a bond-servant in Potiphar's household, became a wonderful financier and statesman. In his youth he was called a dreamer, but he became an astute and far-sighted man of affairs, with a symmetrical development of character. It is not likely that Joseph ever thought of honors and wealth as his portion, but he was loyal to his high ideals, true to his father's God, and to the trust reposed in him by all who knew him; and dare any say that these qualities are of less value today in the sight of God and men?

The wisest of the world's thinkers have said that the one who is in doubt as to what he should do, had best do the thing that lies nearest him; and if this be done with the attainment of perfection as his real aim, he will soon find himself called to higher and consequently more difficult tasks. Failure, in the true sense of the word, means that the character of the worker is not being unfolded into the likeness of perfect manhood, that there is deformity instead of symmetry, and this because the true idea, the divine model, has been lost sight of. The one who thus fails to win success may have amassed great wealth and gained promi-

nence in the world of affairs, but if he were to be judged, or to judge himself by what he actually is, as a man, the handwriting on the wall might be, as in Daniel's day, "Thou art weighed in the balances, and art found wanting."

It cannot be denied that many of the distinguished men of this age began with some humble and possibly uncongenial occupation, but by industry and intelligence they found their true level on the plane of human activity. It is true that men may attain worldly success without spirituality, but this is at best one-sided, and therefore disappointing in the end, and as an element in human progress it is negative if not harmful. When, however, the truth enters one's life, he finds himself; and whatever his vocation, he begins to make it of service to God and humanity. This will surely remind us of how much we owe to our revered Leader for the wonderful wisdom with which she taught the students of Christian Science to rise to spiritual heights and at the same time to make the truth practical in the working out of each day's problems. The belief has too long prevailed that religion unfits people for the world of business, but Christian Science declares that true wisdom comes from God alone; indeed, Science and Health tells us that "no wisdom is wise but His wisdom" (p. 275).

The psalmist says, "The steps of a good man are ordered by the Lord." If infinite wisdom orders one's goings, the choice of a vocation may surely be committed to the guidance of an all-wise and all-loving Father, and this not in blind faith, but in knowing the Father and knowing what it means to be His child, to reflect in the measure of his understanding the intelligence that governs the universe. Robert Browning expresses this very beautifully in "Saul," where the singer asks:—

Have I knowledge? confounded it shrivels at Wisdom laid bare.
Have I forethought? how purblind, how blank, to the Infinite Care!

In a more positive strain St. Paul cries out, "O the depth of the riches both of the wisdom and knowledge of God!"

ANNIE M. KNOTT.