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# THE CHRISTIAN SCIENCE JOURNAL

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

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## THE TRINITY

JUDGE SEPTIMUS J. HANNA

ONE of the greatest mysteries in connection with the orthodox creeds is that of the Trinity. Upon this subject there has no doubt been an honest purpose to arrive at the distinction between demonstrable truth and mere human opinion on the part of Bible scholars, but this effort has nevertheless been fraught with much controversy.

Respecting creeds, an eminent church authority says: "The great creeds, as they rise in succession, and mark the climax of successive controversial epochs in the church, are nothing else than varying expressions of the Christian consciousness and reason, in the efforts of men more completely to realize, comprehend, and express the originally simple elements of truth as they are recorded in the Scriptures. Accordingly the creeds of Christendom grow in complexity, in elaborate analysis and inventiveness of doctrinal statement, as they succeed one another. The Apostles', the Nicene, the Atha-

nasian, may be said to form the three great creeds of the church. After the time of the last-mentioned formula, there is no general symbol of faith that claims our attention till the period of the Reformation, when new confessions began to spring up; these are treated as Confessions of Faith."

The above applies with special significance to the doctrine of the Trinity. Perhaps no formula of faith has been more diversely discussed than this one. The word Trinity is a term of Christian theology, denoting the coexistence in the Godhead of three persons, distinguished from each other as the Father, the Son, and the Holy Ghost. While this word is not to be found in the Bible, and while no passage can be adduced from the Old Testament in which the doctrine of the Trinity or its equivalent is distinctly formulated, many texts have been quoted, even by the earliest Christian writers, which point to the existence

of some form of plurality in the Godhead. These texts, however, being susceptible of various interpretations, are not produced by Trinitarians as unequivocally proving their doctrine, but as foreshadowing the revelation believed to have been made in the New Testament. Two classes of texts are quoted as arguments for establishing the doctrine,—those in which the Father, Son, and Holy Spirit are mentioned in connection, and those in which these three subjects are mentioned separately, and in which their nature and mutual relation are more particularly described.

The disputes about the tripersonality of the Godhead date from the apostolic age, and were occasioned chiefly by the prevalence of the Hellenistic and Gnostic theosophies. During the ante-Nicene period there was uninterrupted controversy. The doctrine of the church was fixed by the councils of Nice and Constantinople in the years 325 and 381. They declared that the Son and the Spirit are coequal with the Father in the divine unity, the Son eternally begotten by the Father, and the Spirit proceeding from the Father. The synod of Toledo in the year 589 declared that the Holy Ghost proceeded also from the Son, and this addition was finally adopted throughout the Latin church. The symbolic books of the Lutheran and Reformed churches retained the doctrine of the Trinity as fixed by the councils, but it has been attacked ever since the sixteenth century, as contrary to both the Bible and sound reason, by a large number of theologians and other thinkers, as well as by several new

denominations, including the Unitarians and the Universalists.

This Trinitarian controversy successively penetrated into every part of the Christian world. One eminent historian speaks of the Trinity as a high and mysterious argument derived from the abuse of philosophy. Plato endeavored to explore the mysterious nature of the Deity, and failing to understand how the simple unity of the divine essence could admit the infinite variety of distinct and successive ideas which compose the model of the intellectual world, how a being purely incorporeal could execute the perfect model and mold the rude and independent chaos, he conceived that the divine nature might be threefold,—the Reason, or Logos, identical with Good; the Body, extended quantity; and the Soul, or Spirit of the universe.

These three archical or original principles were therefore represented in the Platonic system as three Gods, united with each other by a mysterious generation; and the Logos was considered to be the Son of an eternal Father, and the creator and governor of the world. Such appear to have been the secret doctrines which were cautiously whispered in the garden of the Academy, and which, according to the more recent disciples of Plato, could not be perfectly understood till after an assiduous study of thirty years. (See Gibbon's Rome.)

One hundred years before the birth of Jesus, a philosophical treatise which manifestly betrays the style and sentiments of the school of Plato, was produced by Philo, an Alexandrian Jew, and received as a genuine relic of the inspired wisdom of Solo-



mon. A similar union of the Mosaic faith and the Grecian philosophy distinguishes his works, which were composed under the reign of the Emperor Augustus.

Gibbon says: "The eloquence of Plato, the name of Solomon, the authority of the school of Alexandria, and the consent of the Jews and Greeks, were insufficient to establish the truth of a mysterious doctrine which might please, but could not satisfy, a rational mind. A prophet or apostle inspired by the Deity can alone exercise a lawful dominion over the faith of mankind; and the theology of Plato might have been forever confounded with the philosophical visions of the Academy, the Porch, and the Lyceum, if the name and divine attributes of the Logos had not been confirmed by the celestial pen of the last and most sublime of the evangelists. The Christian Revelation, which was consummated under the reign of Nerva, disclosed to the world the amazing secret that the Logos, who was with God from the beginning, and was God, who had made all things, and for whom all things had been made, was incarnate in the person of Jesus of Nazareth, who had been born of a virgin and suffered death on the cross."

The Platonic teaching tintured more or less the faith of many of the early Christians, and led to the differences which culminated in bitter strife, and even in wars as cruel and relentless as any which have darkened the pages of history. This controversy was confined chiefly to the Aryans on the one hand, and Athanasius and his followers on the other, the Aryans contending that the Son

was not of one substance with the Father, and therefore not equal with him, and the Athanasians maintaining the Son's consubstantiality or equality with the Father. So close became the difference between a part of the contending forces that they were expressed by a single diphthong, one party styling themselves Homousians and the other Homoiousians. Yet the contest was furious and raged for many years. The differing sects were manifestly as tenacious of their best "Christian consciousness and reason" (as the church authority from whom we have quoted expresses it), established after much discussion from the standpoint of mere human opinion, as if the edict had been written by one of the divinely appointed prophets, and is one among the many evidences of the extent to which the human passions are carried by the frenzy of educated prejudice and religious zeal.

As has been shown, the churches adopting the Trinitarian view of the Deity have incorporated their conceptions into the form of Confessions of Faith. The Church of England and the Protestant Episcopal Church of the United States thus define the Trinity:—

"There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

"The Son, which is the Word of the Father, begotten from everlast-

ing of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men. . . . The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God."

The Westminster Confession of Faith thus explains the Trinity:—

"There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, . . . most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin. . . .

"In unity of the Godhead there be three persons of one substance, power, and eternity, God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son."

These definitions represent the conception of the Trinity held by all Trinitarian sects. It would seem that the framers of these definitions had in mind a higher conception of personality than that which is commonly held, for it is not conceivable that after so amply defining a God who is most pure Spirit, "without body, parts, or passions," they would attempt the impossible task of reducing His infinity and almightiness to the level of mere anthropomorphism. And if the Son and the Holy Ghost are of one substance, and therefore coequal with the Father, the attempt to personalize them, in the commonly accepted sense of personality, would be equally futile.

There seems to be an irreconcilable difference between the adherents of Trinitarianism and of Unitarianism, and hence a lack of Christian fellowship. The difference, no doubt, hinges upon the question of the personality of God the Father, of Christ the Son, and of the Holy Ghost. From the standpoint of Unitarianism it is maintained that the idea that there can be at once one personal God and three persons constituting a Godhead is inconceivable, and thus viewed it is not strange that there should be an honest difference of opinion between those who believe in the personality of three Gods existing in one God, and one God constituting three Gods, and those who believe in but one indivisible God. Nor is it difficult to ascribe to one set of adherents as much sincerity as to the other.

An eminent Biblical scholar of the orthodox school, in a work entitled "Improved Helps to Bible Study,"

classifies the Trinity into three definitional parts: I. The Trinity foreshadowed: in support of which he cites Gen. i. 26: "And God said, Let us make man in our image, after our likeness." II. Hinted at: citing Eph. ii. 18: "For through him we both have access . . . unto the Father." III. Implied: citing Matt. xxviii. 19, 20; 2 Cor. xiii. 14; 1 Peter i. 2; and John i.

The chief reliance, however, of the Trinitarians is Matt. xxviii. 19, 20, and John i. The former is held to be a formula of baptism, and is thus rendered in the Revised Version: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost."

The unity of Father, Son, and Holy Ghost, is the three in one and one in three of Trinitarianism, while Unitarianism separates the Son from the Father and holds the Holy Ghost to be an emanation of God in such an impersonal sense as would perhaps be implied in the passage of Genesis, "And the Spirit of God moved upon the face of the waters." This, broadly speaking, is the dividing line between the two sects.

If the definition of person and personal as given by Mrs. Eddy on page 116 of the Christian Science textbook, "Science and Health with Key to the Scriptures," be accepted and borne in mind in connection with the Trinity, the question of a triple personality as constituting the Godhead becomes comparatively simple, namely: "Christian Science strongly emphasizes the thought that God is not *corporeal*, but *incorporeal*,—that is, bodiless. Mortals are cor-

poreal, but God is incorporeal. As the words *person* and *personal* are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity and its distinction from humanity. If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense."

It will be seen at a glance that this definition of God is no more and no less personal or impersonal than are the definitions of Him contained in the Confessions of Faith from which we have quoted. In this view of God's personality there could be no higher or better definition of the Trinity than that contained in the Tenets of The Mother Church as set forth on page 497 of Science and Health, to which all Christian Scientists point with the deepest reverence.

So closely allied are the Trinity and the atonement that they can only be understood by considering them together. The unity or at-onement of God and man, that is, of God as Spirit and man as the reflection of Spirit (and this is spiritual man), constitutes the divine oneness. From this union of God as Principle, and spiritual man as the reflection of Principle, proceeds the Holy Ghost, that spirit of Truth, or Comforter, which is the ever active Christ-idea, and which exemplifies the saying of Jesus: "Before Abraham was, I am." This is the spirit of Truth, or Comforter, that the Master said would be sent after he went unto the Father.

It may be noted here that Mrs.

Eddy presents the Christian Science view of the Trinity on page 381 of *Science and Health*, where we read: "Life, Truth, and Love constitute the triune Person called God,—that is the triply divine Principle, Love. They represent a trinity in unity, three in one,—the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite."

In response to a request, it was the writer's privilege to receive from Mrs. Eddy a definition of the Trinity which has never been published in the exact words in which this one is couched. Feeling that it will be helpful in connection with the purpose of this article, this definition is here given: "Father is man's divine Principle, Love. Son is God's man—His image or spiritual likeness. Holy Ghost is Divine Science, the Messiah or Comforter. Jesus in the flesh was the prophet or wayshower to Life, Truth, and Love, and out of the flesh Jesus was the Christ, the spiritual idea, or image and likeness of God."

Jesus referred to his unity with the Father in the fourteenth chapter of John: "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

The great Teacher, while distinctly teaching the oneness of the Father

and Son, carefully subordinated himself to the Father. This, taken in connection with his repeated asseverations that of himself he could do nothing, that he must be about his Father's business, and that his Father was greater than he, makes it difficult to understand how his teaching could be so construed as to make him, in his humanity, coequal with God. No one recognized, so much as he, the absolute supremacy of God. Accepting his plain words as he uttered them, we can readily differentiate between the fleshly Jesus and the pre-Abraham Christ,—the "Word" that "was with God," and that "was God," as we read in the first chapter of John's gospel.

*Science and Health* contains, in addition to the passages already quoted, an explication of the Trinity which, when understood, removes obscurity from this subject and leaves the student in a state of consciousness which enables him to grasp a clearer concept of what Paul says with reference to the Christ, namely, "For in him dwelleth all the fulness of the Godhead bodily."

This concept aids the Christian Scientist in demonstrating the oneness of God and the real man, thereby greatly enhancing his ability to meet the false claims of the material senses in his daily life. Hence the clearer our understanding of the divine unity the better our apprehension of the triune Principle,—the Father, the Son, and the Holy Ghost. This understanding establishes the ability to carry out the Master's injunction to do the works which he taught his disciples to do and which he declared his followers must accomplish.

## "BE NOT CONFORMED TO THIS WORLD"

MABEL S. THOMSON

**H**OW to be in the world and not of it is a question which has vexed the religious mind from time immemorial; in fact, it is hardly too much to say that the pathway of history is paved with a mosaic, much of it very beautiful, of shattered efforts to reconcile two apparently irreconcilable states of mind. In despair of finding any resting-place for the soles of their feet in the stress of ordinary affairs, men have been driven into the desert, into lunatic asylums, into all manner of extremes, as their times or temperaments dictated, in the desire to find some way of living the religious life.

During the middle ages, when the chief occupation of a gentleman was to raid his neighbor's cattle, or to destroy as much of his property as could not conveniently be carried away, the monastery was probably the only possible retreat for those who even in such dark times hungered after righteousness. But we have only to read the annals of those communities to see how far they were from maintaining the spiritual ideal to which they owed their inception. The Reformation in its efforts at wholesale destruction of abuses did not by any means solve the problem; it merely changed its form, and so we see history repeating itself. From the times of Jerome and Augustine to the period of George Fox and the Society of Friends, the same attempt to maintain the spiritual ideal in the material world was gradually encroached upon by "the world," and

with the passing away of the originator of each particular effort, the ideal itself was submerged in the general trend of human thought.

All this is preliminary to the consideration of the fact that Christian Scientists are confronted with the same difficulty,—how to be in the world, and yet not conformed to it, and how they must be equipped to win in what the followers of all other systems have found to be a losing battle. For information on this, as on every other point, the Christian Scientist naturally turns to the Bible, and especially to the teachings of Jesus the Christ; and it is a remarkable fact that he said practically nothing about it. Beyond the brief reference in the seventeenth chapter of John, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil," there is really no definite statement on the subject at all. Yet it is quite evident from the conditions the Master imposed upon those who wished to be his disciples, that nothing less than complete self-abnegation as regards "the world" was demanded, although while laying down the strictest rules of admission to his kingdom, he lived the daily life of the people around him, attended their feasts, shared their meals, stayed in their houses, talked with them, went to their synagogues, and was apparently just one of them.

The apostles too, in the intervals of their journeyings with the Master, returned to their ordinary occupa-

tions,—fishing, and so forth. Neither in the gospels nor in the epistles does there seem to be any hint of the idea that Christians must segregate; in fact, such an idea appears to have arisen only about the middle of the third century. The inference is, therefore, that Jesus and his immediate followers had a knowledge or understanding of Principle which enabled them with perfect naturalness to be in the world and yet not of it, and which subsequently was lost.

The fact is that Jesus possessed and imparted to his disciples the true knowledge of right values. He knew perfectly and spontaneously how to differentiate between the real and the unreal, and had no fear; nor was there for him any possibility of losing the distinction between them by confusion of ideas. From this point of view there can have been no need for directions respecting this matter; every disciple, if he understood Jesus' teaching, would find it out for himself. In due time Mrs. Eddy found out for herself how to know the real and the unreal, and after something like forty years of strenuous work in the world and for it, always keeping in advance of its movements, a true seer and prophet, she was yet able to say, "This time-world flutters in my thought as an unreal shadow" (First Church of Christ, Scientist, and Miscellany, p. 268). This knowledge of right values can only be the result of a demonstrable understanding of substance as synonymous with Mind and Spirit, and every Christian Scientist must individually gain this knowledge and make it practical in his adjustment of himself to his own particular environment.

The difficulty of maintaining this attitude does not usually occur in the beginning of one's career as a Christian Scientist. At that period the enthusiasm of the new outlook, and possibly an underlying fear of losing it, causes the student to take a very decided stand against his old habits, pleasures, and even his pursuits, until a more sober attitude is regained. It is then that the serious work of the new conception of life begins in the daily effort to think in terms of Spirit while having apparently to act in terms of matter, to move harmoniously in the world of men and women and yet maintain mentally the clear distinction between the real and the unreal. There can be no question that this was the consciousness held in perfection by Jesus, and that to which he expected his disciples to attain, although he probably did not express it in those words. The true and demonstrable meaning of what he said and did implies it as an inevitable corollary; and the same may be said of the Discoverer of Christian Science, and of what is not only expected of Christian Scientists but that which is necessary to their equipment as such.

This desired attitude of thought, however, cannot possibly be attained, and above all maintained, unless some knowledge is gained of the extraordinary facility with which the human mind is deceived and self-deceived; for unless this is done, while we are on the lookout to the right, the enemy will be upon us to the left. The four living creatures of St. John's vision, who stood before the throne, have a deep significance, for we are expressly told that they had eyes before

and behind, that quick spiritual discernment which uncovers all evil.

In this connection the writer often remembers with amusement, tempered with much sympathy, the struggles of an old friend who had educated a large family in an idea of heaven which would exclude all but the most rigid of Protestant evangelicals, when she lost her favorite son, who had given up all belief in religion of any kind. How was her heaven to stretch in order to admit him? The seemingly impossible feat was accomplished quite successfully, as any student of human nature would have foreseen. Is it not equally possible, even probable, that Christian Scientists may be tempted in behalf of those very dear to them to try to make Principle stretch and give up some of its demands in order that a little "suffer it to be so now" may be found permissible? In fact, have we not all tried to do it at some time?

Another experience of a personal nature which has been of the greatest use to the writer in showing the nature of this difficulty of keeping in the right mental attitude, happened when she was reading very closely some articles on social economy. After perhaps two hours of steady reading, she put the book down and took up *Science and Health*, and found to her astonishment that it had no longer any meaning for her. The right values had temporarily been obliterated by even that cursory survey from the wrong point of view, and it took quite another two hours of close application before the right point of view was reestablished.

To the majority, this phrase "the world" means all that side of human

life which devotes itself to pleasure, society, and so forth; but of course every man's world is the expression of his individual tastes, and in that connection it is perfectly true that "what is one man's meat is another man's poison." From whatever direction the temptation to conform to the world may come, we may be quite sure that, as Mrs. Eddy says, "the nature of the individual, more stubborn than the circumstance, will always be found arguing for itself,—its habits, tastes, and indulgences" (*Miscellaneous Writings*, p. 119). There are fundamental conditions, however, which are common to all humanity, no matter in what particular "world" a person may find himself, through which the suggestions will constantly be made to Christian Scientists to conform to accepted opinions, to do evil that good may come, to be imprudent, to be really dishonest with themselves.

On pages 253 and 254 of *Science and Health*, Mrs. Eddy, in a passage of great beauty, puts forth the statement that to be perfect is the demand of Christian Science, but also that no more is asked of the individual than he can honestly attain to, either slowly or quickly, so that no one need feel discouraged if the prize of his high calling seems far out of reach. The great thing is to recognize the prize, and to be willing to strive for the mastery which will eventually win it.

The supreme test for the Christian Scientist, as for every other person, is the test of success. No one really knows how much the world claims of him till success has made him ease his harness a little bit,—and how

few have come forth from that ordeal unscathed! When Kipling says, "If you can meet with triumph and disaster, and treat those two impostors just the same," he uses a word which is absolutely correct,—for what is there in either triumph or disaster but the shouting of the crowd? The man who from the standpoint of spiritual understanding can treat them just the same, and who in his inmost knowledge of himself is unmoved by

them, can lift his head among the stars, because his feet are planted firmly where Christ Jesus' feet stood when he said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." He perceives metaphysically the right values, and can walk serenely, not "conformed to this world," but transformed, as Paul counsels, by the renewing of his mind.

## RIGHTEOUS NEUTRALITY

GEORGE H. MOORE

**T**HAT "none of us liveth to himself," is a basic law of conduct that can be neither ignored nor reversed. The individual who runs counter to this fact by disregarding the welfare of his neighbor, is soon bound to be recalled to this phase of his personal responsibility. Where thoughts are things, where thought alone is substance,—the real universe that Christian Science is disclosing to humanity,—a man's mental attitude toward his fellows becomes an even more vital neighborly concern than his acts. The conclusion that no man thinketh to himself thereby appears as a law of conduct quite as fundamental in theory, though its restraint is by no means so readily accepted in practice. In his thinking a man may conceivably disregard the rights of others to the point of anarchy, and yet remain undetected if not even unconscious of his disturbing influence or social injustice. Until such a one takes cognizance of the fact that unneighborly action is always secondary to unneighborly thinking, he fails to see that these

two laws are really one, and that the unkind thinking which stops just short of betraying itself in action, may be even more sinister than positive wrong-doing, because it lurks unseen in the shadows, hence unchallenged and uncontested.

If it be even approximately true of human existence (conceived apart from overruling divine Principle), as Herbert Spencer has concluded, that every act of a man's life is the unavoidable result of every act that has preceded it, then it is certain that the moral value of no one of these acts can be judged by itself alone. Yet men have allowed themselves to rely to such an extent on the purely incidental and ephemeral aspects of human conduct as indicative of reality, that a large percentage of human conclusions as to the character and purposes of others is wholly unreliable if not cruelly superficial and unjust. The mental attitude which is often perpetuated on the basis of such unsound premises may be even more brutally severe, because it seems to be so contagious and so blighting



in cumulative effect on others, unless this influence be antidoted, as it may be, through application of the laws of Christian Science.

Mrs. Eddy writes: "Mortal existence is an enigma. Every day is a mystery" (Science and Health, p. 70). The seemingly chaotic sequences of mortal existence appear to be interlocked in such obscure relations of cause and effect, so entangled with false concepts relating to heredity and prenatal tendency, that men are not infrequently puzzled to account for their own inequalities of temperament and desire, not infrequently unable to foretell with any degree of surety what turn of the road they themselves would take in any precipitate moral crisis. No man who has had occasion to sit in dispassionate judgment on his own lapses from Christian conduct, can lightly risk the moral embarrassment of presuming to judge the character of his fellows by the shallow test of appearance alone. Herein lies the adequacy of the golden rule as a practical guide in neighborly conduct. Its obvious derivative, the golden rule of thought,—think of your neighbor only as you would have him think of you,—is even more searching, in that it measures not merely the results of our deeds, but tests unerringly the very springs of all action, that which Paul styles the "thoughts and intents of the heart."

A mountain climber finds it easy enough to forgive himself many a detour, many a stumble or fall, if only he can see that in spite of these obstacles he is getting on and up toward his goal. The inequalities of the path, the temporary loss from sight

of the peak toward which he climbs, the looking back to note with premature satisfaction what he has already gained, or to measure this fearfully against the greater task ahead,—periodic delays due to such causes are negligible if only they become properly related in thought to the better accomplishment of the task in hand.

To pounce upon any one of the hazards of the ascent and by its gage alone to judge the climber there involved; to stand upon an eminence hardly attained and therefrom criticize or rebuke the fellow traveler still entangled and struggling in the underbrush below; to look up from the pitfall which yet challenges our labor with envious complaint at another's point of vantage which we with equal effort may also occupy,—all such conditions of thought violate alike the sound canons of good fellowship and of good sport. Good sportsmanship demands that one accept the give and take, the ups and downs of human life without whining and without boasting. The lessons of sport, which mean simply the matching of intelligence against circumstance or a friendly rival, are equally the lessons of all good living and thinking, of every trial of our faith or courage or effort.

To hold mentally fast to our ideal, to maintain the spirit of our task, to conserve fair play and good fellowship, to compromise with obstruction or handicap because of necessity alone and never from wish or from cowardice, to accept the tests which our task presents, and whether we win or lose still go on,—these are the mental and moral essentials of growth

wherever they be applied. These are the tests of character which we like to apply to ourselves in moments of self-appraisal and moral grooming for the greater tasks to which we all look forward. Honest thinking requires that we indulge no more exacting criterion of excellence in judging our fellows.

One of the sad features of human existence is its frequent failure to measure up to its own standards of excellence. These tragedies are doubly intense when such failure is due to the unconscious mental influence of those to whom one rightly looks for mental sustenance and support. Many a man has failed to realize his best hopes in life because his lot seemed to be cast with those who constantly belittled his aspiration and effort, limiting his present by the poor achievements of their own past, and restricting his vision of the future to the narrow perspective of their own meager faith. Many a glorious sunrise of hope has turned to a leaden gray sunset of despondency under the heavy shadows of doubt cast by friends or by home traditions.

Such influences as these do not need verbal expression to spread their mischievous blight. Mrs. Eddy has written of the "distrust of mortal minds, disbelieving the purpose of his [Jesus'] mission," as the "burden . . . terrible beyond human conception," which "wrung from Jesus' lips the awful cry, 'My God, why hast Thou forsaken me?'" (Science and Health, p. 50). Can it be doubted that countless human sacrifices less heroically made could have been mitigated, if not avoided, by a kindlier

judgment and more generous hopefulness on the part of those from whom this support was due?

No man starts out in life harnessed to failure. It is not thinkable that men deliberately train themselves to be mean, treacherous, or cruel. These qualities are mental accretions born of injustice or abuse, of lack of mental nutrition and incentive, of disappointment and resentment venting themselves in abnormal traits that possibly surprise no one more than they do their sorry victim. To judge these aspects of conduct rightly, is to judge them as we do the rags and dirt and bruises which disfigure the appearance of a climber making a hazardous ascent against unusual odds. They are not the man or any part of the man seemingly involved in their temporary defacement.

Jesus said, "The Father judgeth no man." Any comparison of the complete and the incomplete, the perfect and the imperfect, which is the essence of judgment, is an inconceivable mental process for a Mind which knows only the perfect and complete. Jesus reflected this Mind when he declared, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father." In short, his thought recognized only the divine values in life and conceded no reality to their apparent reversal.

The higher a climber ascends a mountain height, the more nearly level and homogeneous seems the landscape spreading out before his vision, the more insignificant seem the chasms and pitfalls of his former environment. The higher we ascend

in thought approaching that perfect mentality which reflects the divine, the more trivial will seem the unevenness in the temper and quality of mortal mind, the more generous will be our thought toward those entangled in its perils or making the long ascent by our side, and the more fully the work of those who blazed the long trail ahead for us will be appreciated.

The obligations of righteous neutrality are age-abiding, but never before more urgent than now, when the chaotic abysses of mortal mind seem to be emptying themselves before our eyes. The solemn lesson of today is that men and nations need to know each other better, need to look beyond the ephemeral appearance of things and discern as they may the sane, God-governed heart of humanity. A man is a mental shirk indeed who can accept the present world riot of horror as a "necessity," as a just expression of any people's treasured aim, or the disclosure of any nation's hidden ideal, or who can classify the appalling futility of the present issue as due to anything else than gross misunderstanding and distorted rendering of the purposes of assumed rivals.

Yet the lesson of this selfsame war, minimized a millionfold though it may be, is the lesson of every unworthy suspicion of the motives of others, every testy accusation or

quick retort, every quarrel that separates the seekers of a common good. These elements of discord vary chiefly in the extent to which they develop. All alike, great or small, they have the common petty origin of unkind, ungenerous thinking, and all together they have a common remedy, namely, that men shall "judge not according to the appearance," but shall "judge righteous judgment," as the Saviour of the race prescribed.

To know our neighbor better is mentally to separate him from and forgive him for what he does on ungoverned impulse or in moments of moral surprise and timidity, and to cherish what he does from conviction and treasured desire; to magnify not his scars and bruises, but the labored effort which won him these wounds; to signalize the divine values which survive in his hopes and prayers, the moral peaks toward which he looks and struggles; it is mentally to nourish his faith and courage by thinking as nobly and as generously for him as we do for ourselves; it is, in short, to think of our neighbor only as we would have him think of us.

In *Science and Health* (p. 476) Mrs. Eddy has written: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."



To Him be the glory forever!—We bear  
To the Lord of the harvest our wheat with the tare.  
What we lack in our work may He find in our will,  
And winnow in mercy our good from the ill!

*Whittier.*

## A MESS OF POTTAGE

LOUISE KNIGHT WHEATLEY

ONE of the marked characteristics of the man who is truly great is his right estimate of values. A rainbow is a beautiful thing; but a man may become so absorbed in admiring a rainbow as to let his automobile run into the ditch. That sense of correct proportion which clearly distinguishes between the essential and the non-essential is a rare gift. The lack of it once wrought disaster to Esau, as many of us may remember. Returning one day tired and hungry from hunting, he found his younger brother, Jacob, seething a mess of pottage for his own supper; and the savory odor greeted him so pleasantly that he cried out, "Feed me, I pray thee, with that same red pottage; for I am faint." There seems to be a general belief that when a man is hungry he will do almost anything for food; and in this case covetousness and duplicity quickly took advantage of the opportunity to drive a hard bargain. "Sell me this day thy birthright," suggested Jacob; and the elder brother sold it, just because that little dish of red pottage looked bigger to him for the moment than anything else in the world.

Let him who feels disposed to smile at the manifest absurdity of that transaction of centuries ago, first honestly ask of his own heart whether or not he himself has ever done, or has ever been seriously tempted to do, an equally foolish thing. Sometimes we make mistakes without realizing that they are mis-

takes until afterward; and it is quite possible that until Esau actually went to his father for the first-born's blessing and failed to receive it, he had entirely forgotten that moment of weakness, when the savory smell of pottage so took possession of his senses that he sacrificed everything to get it.

Moments of weakness are common to humanity, and they seem to be the moments, unfortunately, for which the adversary is always watching. It was when Jesus had been for "forty days and forty nights" in the wilderness without food that the devil first appeared to him. It is when a mortal is "an hungred," when the heart is starving, unsatisfied, desolate, and desperate, that one listens to arguments which he would at any other time repudiate with scorn. Red pottage is not a thing of the past, although it calls itself today by quite a different name. Indeed, its name is legion, for red pottage means only that particular phase of temptation best adapted to attack each human consciousness at its weakest point, whatever that may be.

Sometimes the temptation takes the form of that which the apostle John terms "the lust of the eyes, and the pride of life," so dazzling the sight with its mesmeric glitter that one after a while ceases to remember the sweetness and simplicity of a life "hid with Christ in God." Again, it calls itself a friend, inducing one through a mistaken sense of loyalty to follow personality rather than

Principle. Another time it calls itself an enemy, adroitly bringing about a separation between those who should be working together in unity and love. Sometimes it is ambition, making one lose sight of the true humility of the Christ-idea in his desire to shine among his fellows. Again, it is personal domination, bartering the priceless privilege of serving for the empty satisfaction of seeing others blindly rush to do its bidding. Then again, it is human will, threatening to crush beneath its iron wheels those who refuse to run before its chariots. It may sometimes call itself by the innocent and guileless name of lethargy, softly wooing the unwary into pleasant slumber. But it matters not under what guise it appears; when one comes to analyze it, it is nothing but a mess of pottage after all.

Yet how lovingly has our Leader, Mrs. Eddy, with a wisdom and foresight which the world even now but faintly comprehends, sought to guard the student of Christian Science from these very things. No one can honestly study the Church Manual without being impressed by the fact that not only are the things essential to his spiritual welfare clearly pointed out therein, but that no less clearly are also indicated those non-essentials to progress which, if followed, would inevitably lead those who fail to heed, into all sorts of strange and devious byways. The path which leads to righteousness is straight and narrow; and to listen to the wise and simple admonitions of the Manual is often to be saved from dangers of which the student himself may be entirely unconscious; for, as Mrs. Eddy herself has said of this remark-

able book, "it stands alone, uniquely adapted to form the budding thought and hedge it about with divine Love" (Manual, Article XXXV, Sect. 1).

It sometimes happens, however, that the budding thought objects to this tender and gentle guidance. We have probably all seen a little spray of morning-glory vine, which, for reasons best known to itself, refuses to grow upon the lattice lovingly provided for it, but seems to prefer to wander off in some entirely new direction. It apparently argues that if it wants to climb up the grape trellis and mingle uninvited with the grapes, it has a perfect right to do so, regardless of the fact that by so doing it has left an empty, ugly place upon the lattice, and marred the beauty and symmetry of the parent vine in general. So it carries out its own will, and for a time everything goes along well; but after a while the day comes—and it always comes—when the ruthless fingers of the gardener tear it off the trellis, because it is keeping the sunshine from the grapes. Surprised, but not discouraged, it looks about for something else on which to climb, and presently is found continuing to assert its independence by uselessly twining itself about some convenient rake handle. Again things go on all right, and it feels quite satisfied with itself, until somebody happens to pick up the rake and walk off with it. Then perhaps the morning-glory vine may begin to see that something is wrong.

To become a member of The Mother Church means much. It means progress, and progress means responsibility. The story is told that when word was brought to the

Princess Victoria of England that she had suddenly become ruler of a mighty empire, this girl queen of eighteen looked up into the grave faces of her counselors and said, with touching simplicity, "I will be good." The greatest thinker of whom the world has ever known once said, "Unto whomsoever much is given, of him shall be much required." Much is truly given to him who is admitted to the privilege of membership in The Mother Church. His responsibility is not ended when his application has been accepted and his annual dues have been paid; in fact, it has only just begun, for The Church of Christ, Scientist, does not depend for its strength either upon number or upon money. Resting upon the rock, Christ, the spiritual structure, which is the true church, is established in and sustained by Truth, divine Love, and demands and receives that entire obedience which "gives man power and strength" (Science and Health, p. 183). He who would become thus entirely amenable to Truth and profit thereby, must be faithful first, last, and always to his highest concept of the right and wise way to meet the present need as expressed in the church organization with which he had identified himself. Such a one, if a Christian Scientist, can but look with distrust upon anything which tends to lessen his love for The Mother Church, his interest in all its activities, or his loyalty to those who are required by the Manual to see that its requirements are suitably met.

Not a little of that which calls itself progress, freedom, independence, growth, expansion, etc., is only a mess of pottage, newly and delicately sea-

soned to suit the modern palate; and so artfully does it manage to conceal its true identity that the younger students of Christian Science are not always the only ones to be deceived, but even those who have for years made steady and uninterrupted progress may become for the moment so confused that their transaction with their brother Jacob appears to them not in the light of a nefarious and unholy bargain, but as some heaven-inspired deed. Occasions have been known wherein one who has always been an earnest and conscientious worker suddenly finds himself confronted with a by-law which he has read many times, and yet whose real import he has never before understood. To his astonishment he discovers that he has been doing something which, though quite innocent and harmless in itself, he can now see would not, if adopted by every one, be the best thing for the cause in general. So he stops to think the matter over; and thus hesitating, Esau begins to smell the pottage. One of the peculiar properties of pottage is, the longer you linger near it, the more savory it seems to grow.

Why should I not have it? the worker argues. Rules and regulations are all very well for the majority, the great proletariat, so to speak, incapable of self-government, but I have grown beyond the need of rules and regulations. Should not one of my advanced understanding be allowed to use his own judgment occasionally? This thing he has been doing may be good, very good. In fact, he may have often been commended for his brightness in thinking about it. Why should he give it up

just because there is supplied "within the wide channels of The Mother Church dutiful and sufficient occupation for all its members" (Manual, Article VIII, Sect. 15)?

O Father, divine Love, Thou that not only carriest the lambs in Thy bosom, but gently leadeth those worn and weary with the burden of the day, "keep us from our own undoing" (Hymnal, p. 140). Our Leader tells us that "one backward step, one relinquishment of right in an evil hour, one faithless tarrying, has torn the laurel from many a brow and repose from many a heart" (Miscellaneous Writings, p. 339). But Esau will

not heed. In the "evil hour" which the Master said should come upon all the world, he loses his sense of right proportion, and the little thing he has been looking at so long grows each moment more dear to him, more sweet, more greatly to be desired. Jacob whispers, "Sell me this day thy birth-right." The day comes when that great and world-wide impetus for good known as the Christian Science movement is compelled to go quietly on without him; and if any of those with it should happen to look back, Esau may be seen sitting alone, a forgotten speck on the far horizon, eating his mess of pottage.

## "WHENCE THE HEALING WATERS FLOW"

CHARLES HENRY PHILIPS

**T**HE invalid, in his earnest yet sometimes wavering endeavor to obtain surcease from sickness and distress, has sought out many inventions, but not one of them has relieved him from the hopeless task of looking to material effects as an explanation for a result wished for but not attained. Still it is easily believable that in turning to a possible method of cure one would be solicitous to avail himself of any reasonable means leading to this desirable end. This is noticeably the case with one who looks to Christian Science for relief. If there is not an immediate improvement in the general condition of the patient, he is apt to begin to grope among material manifestations for a probable solution to his lack of response, and for want of a better excuse entertains many silent as well as audible suggestions that Christian Science is not doing for

him what he had been led to think it might and would do.

Let us picture a stream of water, pure as crystal, breaking through the silent wooded depths of a great forest, and then dwell for a moment upon the countless years and seasons after seasons that this stream has been flowing along in its limpid clearness. Miles farther on through the moorland and across the fens, another stream, very muddy and impure, empties into it. There is a momentary clash and a swirling of the mingling waters, the surface again becomes unruffled, but not far below the confluence the current has assumed a dirty, forbidding aspect. Would it be of any avail, in seeking a way to cleanse the waters below the confluence, to find fault with the liquid clarity of the current far up in the woodland? In fact would it not be a physical absurdity to at-

tempt to purify the stream below the confluence, so long as the inflow from the muddy lowlands was greatly in excess of that coming from the forest reaches? No amount of ingenious calculating or intricate engineering could rid that stream of its muddy appearance while three fourths of its input was mud and dirt. There would be just one course to pursue to arrive at a practical result,—either the inflow of the muddy water would have to be cut off at the confluence, or its proportion reduced so that it would fall below that of the current coming from the woods.

In seeking a satisfying reason as to why we are not always healed at a time and in a manner we had perhaps outlined for ourselves, may not our mental state be likened to the channel of the muddy stream at the confluence? Perhaps our burden of sickness may have grown heavier; there may have been an accession rather than a diminution of perplexities; unexpected complications may have developed, and a weight of discouragement may be bearing us down as a consequence of our slight prospects; and we are tempted to admit, tacitly at least, that our condition seems to be getting worse rather than better under Christian Science. We are looking down into the muddy stream, and the longer we contemplate it the more deplorable the situation seems to be, with less likelihood of our improving it.

Are we wondering why, being so occupied with good works in trying to study the Lesson-Sermon and our other Christian Science literature, in assiduously attending the services, and in placing ourselves in touch with

all the activities of the cause, we are not measurably benefited? Jesus said, "Why callest thou me good? none is good save one, that is, God." It is possible we may be blinded to the fact that of ourselves we can do no good thing, that material sense never conceived the least particle of good, and that what seems to our finite comprehension a good work, is but an exaggerated extension of a good mortal.

On page 299 of "Miscellaneous Writings" Mrs. Eddy tells us that "the good which the material senses see not is the only absolute good;" then it is the good which is God, the good which is "altogether lovely," the good which cannot be realized, except as we are found not wearing our own righteousness, but clothed upon of the Spirit. This involves the putting off, the destruction, of a false mortal sense of goodness, which would interpret every benefit received in terms of its own value, not rendering to God the glory which belongs to Him alone. Just as we would shut off the alluvial current at the confluence, not by an abnormal attempt to lessen its volume below, but by an expeditious maneuver from above, so the material sense of good must be cast out, not by any human device of will or plan, but by the inflow of that love which seeth its own in another's good. Perhaps, too, we may have an egregious notion that while Christian Science is all and even more than it is reputed to be as a therapeutic agent, and while we are willing to give it credit for its many cures, and are even prepared to try it, yet latently we cling to the thought that it cannot help us.



Jesus said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." He who has enlisted on the side of Spirit for metaphysical healing, has omnipotence with him every instant, and every instant with God means to be "every whit whole." A self-deprecatory ventilation of ominous forebodings can never get into the kingdom, any more than the muddy current at the confluence can reach the pure fountain outflow. If there are a hundred examples given to prove the truth of a certain rule, the working out to a successful solution of one of them makes good the rule for the ninety-nine. Likewise, if Christian Science were not a good rule for the ninety-nine, it would not be capable of being worked out for the one; thus the one has just as much of the truth of the rule as the ninety-nine.

Mrs. Eddy says: "Truth is revealed. It needs only to be practised" (Science and Health, p. 174). Then we need to have manifested in our consciousness a willingness to know the truth, and if we know it well enough, it will indeed make us free. The order of healing in Christian Science is susceptible of no misuse, and will work out the Spirit-rule, not merely in one instance or in ninety-nine instances, but in every instance. A desire on our part to believe that omnipotent good can do the healing, yet coupled with an unwillingness to accept it as being able to meet our case, is tantamount to an admission that divine Truth is powerless in some instances, and this mental position stultifies the integrity of our motive and defeats the

purpose of right action. It would be as decidedly erratic to maintain that the unadulterated stream from up the heights would continue on in its sparkling clearness, even after it passed the confluence of the muddy waters, and yet that it could become contaminated under certain conditions and lose its individuality, as to hope to gain a realizing degree of Truth's healing efficacy by declaring that God is our refuge in times of trouble, and then running to cover under the falling walls of mental imbecility, lack of faith, and distrust of the one unfailing remedy. Such a negative attitude stifles the very springs of righteous intent, seals up for us the fountain sources of good, "whence the healing waters flow," and leaves us as floating jetsam on mortality's "unresting sea."

Then again we are sometimes well contented in our extremity to let the truth as presented in Christian Science help us, provided we are permitted, in the interval awaiting healing, to have our way in occupying the time as we may feel inclined. In other words, we are not very particular how persistently or uninterruptedly the clear stream runs through the wooded depths, so long as the confluent intermingling is not interfered with. As Jesus was on his way to Jericho, he met the blind man Bartimæus, who besought the Master to have mercy upon him; and then upon being asked what he wanted, he answered, "Lord, that I might receive my sight." It was necessary that he should be active in his search for the light; then he was rewarded.

The mentality that is not awake to

the demand of the hour, that is dozing away the intervals of work and study in indifferent unconcern, giving little if any attention to the duties nearest his spiritual welfare, will find in the course of time, that "the night cometh, when no man can work." His thoughts will become so blinded to the truth that there will be no response.

To want help in Christian Science, and yet to withhold the least measure of individual effort or responsibility, is like applying a lever to lift a heavy object without the medium of a fulcrum. It is said Jesus could not do many mighty works in some places because of the people's unbelief, and it is as certainly evident that Christian Science requires the patient to be honest and alertly sincere. If the fig-tree withered away and died because of the Master's rebuke, what may we expect as a result of unimproved opportunities? And can we wonder at our lessening returns when we have sown the seed so sparingly?

In presenting these phases of mortal thought as possible hindering factors in our problems, may they not be appropriately compared to

the muddy current at the confluence, which, meeting the pure stream flowing from the wooded depths, is first stirred up by its goodly proportions, self-sufficiency, then subsides under the stress of a sharp reaction, self-depreciation, or gathers in stagnant inaction, self-ease, farther along its course. In the forty-seventh chapter of Ezekiel we are told of the waters which go down into the desert and into the sea, and that everything which moveth whithersoever the rivers shall come shall live, for they shall be healed. If we would gain the full significance of this beautiful lesson, we cannot fail to see that not only everything that liveth and moveth, the spiritually awake, whithersoever the waters go, are healed, but even the desert and the sea, the mortal modes of fear and disease, are cleansed and purified through the wholesome activity of Love's unfoldment.

Thus dwelling upon the banks of the river which is ever flowing to restore but not to destroy, we shall eat of the leaves of the tree, and the promise is that the inhabitant who abides there shall not be sick, but shall be forgiven his iniquity.

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There is no room for envy in the heart of a man whose life is consecrated to interests larger than his own. He who is trying to serve not himself, but the world, will not be jealous of those whose efforts in the same direction are crowned by higher achievement. If, when I have done my best, the quality or quantity of my work remains below the average, that is cause for regret; but if there is some one whose performance rises far above the common level, I ought to be glad that the abundance of his success balances the deficiency of mine. I shall be glad if I love the cause for which I labor more than my own profit or renown.—*Rev. T. Frank Thompson.*

## TIME AND SPACE

WILLARD S. MATTOX

**T**IME and space play a far more important part in the garden of Eden story than is commonly credited to them. They are so customary and usual, a sort of daily event, so to speak, that they are accepted at their face value and without much, if any, question. No one, as a general rule, ever stops to ask himself, What is time? or, Where and what is space? To define either of these seemingly necessary and natural elements of human existence, in the opinion of the average man, would be a useless endeavor, and there are not many who try to do it. Everything we do, says the materialist, is done in space; we are here or there; we move from place to place through the indefinable thing called space. But, he argues, since everybody knows there has to be a place in which to put all the multitude of material things that exist, from an iron mountain down to a microbe, there is no need of defining it.

Then, too, all that mortals do, is done either on time, ahead of time, or behind time. We are usually either early or late, but whichever way it turns out, time is an essential part of the history of the human race. History, indeed, is a record of events, of things that have happened at one time or another; it is a tracing of the development of mankind from the crude conditions of prehistoric times to the present highly civilized state of society. As a consequence, history depends upon time. Without time, there could be no history.

After this manner the skeptic reasons, shrugs his shoulders, and goes his way, complacently satisfied that time and space are eternal realities,—so why argue about them. The two chief conspirators against the harmony of man, which have skilfully and persistently cultivated and promoted the fallacy of time and space, are medicine and scholastic theology, both of which have so appealed to ignorance or to innate fear that mortals have become convinced that everything they are or do, everything they need or have, depends upon the question of time and space. All hope of success, all expectation of future happiness, as well as all the misery crowded into the agonized recollection of the past, to say nothing of the abiding anxiety for the future, are virtuously exploited by these two offsprings of that false sense which gave material names and ascribed material natures and characteristics to God's spiritual and perfect creation.

According to the popular and very general belief, fate crouches in the shadows of the misty future, waiting the appointed time when it shall demand from mortal man the final payment. From the rear, memory follows close, ever iterating and re-iterating unhappy recollections, such as Whittier pictures in the couplet,—  
For of all sad words of tongue or pen,  
The saddest are these: "It might have been."

Tormented by regret for the past and fear of what is to come, how many of Adam's race have echoed that plaint of the apostle, "The good that

I would I do not." The warp and woof of the Adam-dream is woven out of this universal shudder in memory of the past, and the pitiful fear of an unknown and inscrutable future. Time that was, and time that is to be, keep mortals busy with unnecessary penance and a totally unfounded expectation of the remorseless penalty that is waiting for the traveler at the end of his journey.

That shop-worn phrase "Time is money" epitomizes the unworthy and selfish mortal notion of the value and uses of the hours and days of human striving. Time is not money; it is, on the contrary, a marauder who robs mortals of peace and contentment, who deprives them of happiness and health, and all that is worth while. It hurries us or retards us, excites or restricts all human action, spoils the temper, and prevents a placid and tranquil consciousness, without which there is no joy of living. Charles Lamb expressed a quaint albeit an improved sense of time when he said, "I have lived nominally fifty years, but deduct from them the hours I have lived for other people and not for myself, and you will find me still a young fellow." Jesus' clearer vision saw no necessity for an undue contemplation of times and seasons; he said, "Take . . . no thought for the morrow."

Progress, according to material development, is a weary trudging nowhere in particular. Healing by material remedies is a never ending process of getting well, which does nothing better than to inscribe on the tablets of mortal yearning a long list of "incurable diseases." It is a hopeless pursuit of a fleeting *ignis fatuus*.

Salvation, according to theological dogmas, is an equally interminable search for a beatific state of perfection which is always coming but which never actually arrives. To all of this ignorance Christian Science comes to teach the great fact of spiritual cause and effect, which includes a saving comprehension of health here and now, and which reveals an already saved universe of spiritual ideas, needing neither drugs nor surgery to restore wholeness to the perfect man, nor a future salvation awaiting the perfect and complete son of God.

In answer to the fatalistic doctrines of medicine and theology, which numb endeavor and paralyze effort, Christian Science comes with an invigorating message of hope and encouragement. When we begin to understand, even faintly, that creation is complete, that the infinite perfection of being has been forever here and everywhere, we are also able to glimpse the great truth that eternity is here and now. As a consequence, past and future are recognized as illusive torments devised specifically for mankind's undoing.

With this awakening, comes a growing sense of power to override the laws of condemnation and censure that accompany the false belief of time and space. The dream that there is a yesterday or a tomorrow is seen to be a myth, when thought rises to the point where it can see that in God's universe no evil has happened, no evil is about to happen, because good is ever present. Discordant events are not transpiring, according to the true understanding of divine history. God's man does not have to wait for something to

take place, for something to be accomplished, since all good is, and there is no evil.

Mortals are learning that time and space are both dependent for their supposed existence on a belief in the reality of matter. Scientifically defined, time is a record of the movements of matter bodies. Day and night are brought about by the rotation of the earth on its axis. Seasons, periods and epochs, centuries and æons, are due to the movements of a physically conceived universe. Space is the measurement of distances between matter bodies. When an illuminated sense as to the spiritual nature of the universe appears in its fulness, matter is obliterated as an entity, and with its departure, time and space disappear in the infinite calculations of "an eternal now."

In *Science and Health* (p. 125) Mrs. Eddy says, foretelling the time when this spiritual understanding will be present with men, "The astronomer will no longer look up to the stars,—he will look out from them upon the universe; and the florist will find his flower before its seed." The exalted thought which is able to comprehend these truths is learning that there is no space, no geographical location, no hither or yonder. All that is, is here, in consciousness. For this scientific reason, man, as our Leader indicates, does not need to take a journey or to travel through space to acquire good, or to bring substance to himself from some distant point, nor does he need to flee across continents to escape impending danger, since there is no distance, and no evil to threaten, for the reason that eternity is here and now.

Theology diligently prepares the thoughts and aspirations of its devotees for a future surcease from sin and sorrow. Theology's heaven is not unlike what Hamlet says of death,—  
The undiscovered country, from whose bourn  
No traveler returns.

Mankind may not know where heaven is, or how or when it may be reached, but they are taught they are journeying to it, and that they will arrive at a blissful condition some day. An illusive hope, a never present good, is the best that scholastic dogma can offer to suffering mortals.

The edict of *materia medica* which enthralls the Adam-race, is to the effect that disease must run its course; there are stages of infection, inception, progress, convalescence, and possibly ultimate cure, but it is always *mañana*, tomorrow. And in the theory of medical healing, tomorrow never comes. Mrs. Eddy writes in "Unity of Good" (pp. 11, 12): "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind; that while ye say, There are yet four months, and *then* cometh the harvest, I say, Look up, not down, for your fields are already white for the harvest; and gather the harvest by mental, not material processes." In that day Isaiah's prophecy will be fulfilled: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory."

The underlying basis of all existence, according to the revelation of Christian Science, is that God is

changeless good, always the same, always here, and always everywhere. When the light of this uplifted understanding shines into the lives of mortal men and women, the pettiness of human events loses its power to overwhelm us. We refuse to be awed or impressed by suggestion of immanent evil, of the limitations of time and space. The so-called laws which accompany these fictions, lose their power of execution to those who are more and more consciously abiding in a sense of eternity.

This truth, realized and demonstrated, is a rebuke to all that now intimidates and frightens man, to all that implies a present inability to be well, or happy, or complete, or perfect. Jesus' words, "Be ye therefore perfect, even as your Father which is in heaven is perfect," were not an entreaty; they were not an appeal to mortality to try to be good, but were rather a statement of spiritual fact. What he said will be better understood when it is read as he un-

doubtedly meant it should be. "Ye be perfect," is an authoritative declaration of one who knew whereof he spake, who had proved in his own earthly career that infinite opportunity, limitless capacity, abundance of power, belong to God's man by reflection, and are in a degree demonstrable here and now.

In "Unity of Good" (p. 61) Mrs. Eddy makes these advanced statements of the Science of being: "Coming and going belong to mortal consciousness. . . . Spirit and spiritual man are unchangeable,—neither advancing, retreating, nor halting." The consciousness of these truths will bring an unlimited outlook and a truer appreciation of scientific being. To accept and to understand this divine revelation, heals disease, brings rest and peace, allays fear, quiets anxiety, destroys envy, hate, greed, selfishness, all belief that there is some presence and power other than God, and ultimately robs the grave of victory."

[Written for the *Journal*]

## CHRISTIAN SCIENCE

LUMAN A. FIELD

ETERNAL Science, pure, divine,  
Our waking hope looks up to thee.  
Thy healing light, with power benign,  
Falls on our eyes, and lo! we see.

Within thy wondrous light serene,  
Sorrow doth wane, true joy abide.  
Thou leadest us to pastures green,  
Beside still waters, thou our guide.

Light of the ages, shine for aye;  
Dispel the lingering fear and gloom,  
Reveal thy radiant, joyous day,  
Ever the narrow way illumine.

## OUR DAY'S WORK

DR. EDMUND F. BURTON

**M**EN have always believed in a God. Most men have believed, and Christendom declares, that the supreme power is good. At the same time the majority of Christians believe that evil is a real power whose present force is often superior to good, so that man must wait for some future act of God to free him from its power. The optimist hopes for the best, but has no stronger weapon against the worst than the expectation of finding a silver lining to the clouds which encircle him. The fatalist believes in a good God, but folds his hands resigned to evil as God's will, accepting as forms of good all the evils to which the material senses testify. Christian Science has been incorrectly classed with both these beliefs, and there are some sayings of Jesus which, being misunderstood, are quoted in support of each; as, for instance, Jesus' answer to the question of his disciples as to why the man was born blind,—“That the works of God should be made manifest in him,”—and again his declaration when told of the sickness of Lazarus,—that it was “for the glory of God.”

Of all men Jesus was the least resigned or indifferent to evil, and this wonderful story of the raising of Lazarus does not teach careless or wilful neglect of human needs because of any necessity put upon a mighty, but not almighty, God, nor even any yielding to a demand that miraculous signs be given. When Jesus was told of the sickness of Lazarus, he was as

ever about his Father's business. The account which we have does not indicate that he was doing anything unusual on those days before he came to the grave of Lazarus. By word and by healing he was holding up to the people an understanding of life as spiritual, and a few of them were tasting crumbs of the precious bread he was breaking, while most were going on their ways unfed and unenlightened. He was not deceived as to the immediately apparent results of his teaching, but it was his work for that day.

When from the household of Jesus' frightened friends came the word that Lazarus was sick, in the light of Christian Science teaching we know that Jesus saw the truth of the situation; knew that his Father was the only power in that household as elsewhere; knew that Lazarus was not out from under the care of ever present Love; knew that because God is Life, man is immortal. He therefore went on with the work in hand, speaking to those near him, imparting to them the rudiments of the truth which he had often expounded to Lazarus and his sisters, and of which a fuller comprehension on their part would have saved them the sickness, the terror, the frightened demand upon the friendship of Jesus, their summons from his work, and their experience of death and loss. Knowing more than the messenger knew as to the real conditions, he quietly, serenely, lovingly, scientifically went on with his day's work, neither delaying

nor hastening, neither alarmed nor tempted into the giving of a spectacular sign, but simply attending to his own, his Father's business.

Was there a moment of surprise when a human sense of love for his friend betrayed Jesus into a startled fear as to that friend's danger? If it were so, instantly, instinctively, he must have turned with the affirmative prayer of confidence to his Father and received the assurance that all was well, together with direction to go on with the work in hand. When in its course he came in due time to the place where disaster was still apparent to those who saw not as he saw, and there met the difficulty face to face, the manifestation of divine power was indeed to God's glory, beyond that hoped for or believed in by the limited faith which first sent for Jesus; for although that faith was even then able to say, "If thou hadst been here, my brother had not died," it demanded the personal presence of the Master, and that speedily, lest the trouble should go so far as to be beyond even his control. On page 75 of *Science and Health* Mrs. Eddy says, "Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it."

It is not necessary for us to suppose that Jesus accurately and from the first foresaw the event as it proved to be. His answer to his disciples, "for the glory of God," was based upon his knowledge that all things whatsoever are for God's glory; that all things, when spiritually understood, manifest the power

of Love, and that if he continued to perform the duty plainly before him, he and others would surely see this glory. So today, in the very condition which seems to be the utter rout of good before victorious evil, we may with the eye of faith see that there is nothing actual and real but the glory of God. "Not my will, but thine, be done," was the Master's guide, and much obedient listening to God's voice enabled him in undisturbed performance of the day's work to leave his friend in the hands of omnipresent Love, his Father, knowing that God's will means eternal, invulnerable life.

The tears that filled Jesus' eyes as he later stood at the grave and looked upon the man whom he knew to be living, while to others he seemed to be dead, may perhaps have been allied to the great drops which he sweat in the death and raising of Lazarus a foreshadowing of the supreme trial and culmination of his own work in the overcoming of the world's hatred of Truth. We would rather believe, however, that they were tears of joy in the actual beholding of this new justification of his faith in divine Love, combined with gratitude for that paternal gift of confidence and wisdom which guided his thought and action in accord with the truth of the ever-presence of Life, and so enabled him to repel the suggestion of sympathetic fear which would have drawn him into neglect of his work. He was thus enabled to say, "I knew that thou hearest me always," and with his heart full of this joy and gratitude to speak with authority to Lazarus, bidding him come forth.



Jesus' unique understanding of the greatest and most fundamental truths of being was the tremendous power which during those days was expressed in simple, faithful doing of the seemingly unimportant things of each hour, doings that may have seemed heartless in face of the demand made upon him, and perhaps almost heedlessly persistent,—the steady steps along the country road; the reiteration of the oft-told and simple truth to dull ears; a gentle touch of the hand upon some peasant; a patient answer to a trivial and non-pertinent question; healing that met with no other response than ungrateful acceptance of physical relief; messages of love to those whose understanding of the message, of the messenger and of his mission, went no nearer the mark than incredulity and suspicion. Moreover, the word that came to him from Mary and Martha would have suggested not only alarm for his friend, but also pleasure to be had in relieving the anxiety and grief of those he loved personally, and in receiving from them grateful thanks and love in an atmosphere of friendliness sharply in contrast with the stolidity, misunderstanding, and perhaps even open opposition and reviling, in the midst of which his day's work was keeping him.

Jesus' consciousness of the ever living, ever creating omnipotence showed all claims to material power to be counterfeits and misconceptions. It was the same understanding that enabled him afterward, on a day which was neither more nor less filled with obedience to God's will, neither more nor less dependent upon Truth than the days on the road to

Bethany, calmly to say to Pilate, "Thou couldest have no power at all against me, except it were given thee from above," for he knew that all power is of God. He knew that although Pilate and all the rest of the world believed in personal power, the power of the Roman Empire, of its procurator, of the priests, yet notwithstanding these beliefs, Love, his heavenly Father and the Father of Lazarus, was the only force in the universe; that nothing could be done which would result in anything that could destroy Love's activity; that death is not a part of Love's product, and that therefore neither death nor any other evil could by any means overcome the one who knew the real nature of all power and his own relation to its source.

The Master well knew that the power which appeared to Pilate and to others as personal could not really oppose divine power, even if it were misunderstood in mortal concept, misapplied and reversed in mortal thought. He also knew that the only effect of such misunderstanding is to destroy itself in whatever form of its many inventions it appears, and that it can never go beyond the destruction of itself in its highest assumed form of material body or mortal life, leaving forever untouched and unharmed the life of man as God's idea.

Are we not justified, then, in learning from this history, through Christian Science study and experience, that had Jesus' perception of all conditions been less keen, less scientifically correct; had it been possible for him to neglect the work in hand to hurry to a friend, believing him

to be in real danger; had his faith in God been less firm; in short, had he believed the message sent to him by the bewildered sisters,—would he have been able, when he did arrive, to call Lazarus from the condition in which he was thought to be by those who sent the message? Had he not met the demands of that day “in the same place where he was,” he could not have met those of the days that came after. And were it supposable that the Master had not been able to perform that later day’s task at the grave of his friend, it would also be possible and logical to conceive that he never could have shown to his disciples the body whose life the assumed power of the executioner on Calvary was not able to destroy.

The complete understanding of this story of the raising of Lazarus would do wonders in enabling each of

us consciously to live a full and complete life on an earth where God’s will is done as it is in heaven; and if we have not already learned it, there is no more important lesson for us than the one indicated here,—that there is no day’s work which is not God’s work; that no day’s work is less important than that of another, and spiritual power is shown even in the performance of that which looks simple and drudging, so long as it is known to be done in obedience to God and His law. There is no day in which the supreme truth is other than God’s allness, or in which the least action can be based on any other premise. Clearly, this incident in the life of Jesus emphasizes as fundamental the truth that “now is the accepted time,” and that upon this truth rests the understanding which is the world’s salvation.

## “AS A LITTLE CHILD”

JOHN M. DEAN

EVERY Bible student is familiar with the story of Naaman the leper, and as with all Bible narratives, it is not difficult to give this story a modern application. It will be remembered that Naaman, having been told of some wonderful cures wrought by Elisha, the prophet of God, took “ten changes of raiment” and went “with his horses and with his chariot, and stood at the door of the house of Elisha.” There was no evidence of humility in his attitude, as in a condescending manner he stood there, as if expecting the prophet to come out to him and perform some miracle. Indeed, when Elisha sent the simple message, “Go

and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean,” Naaman became very angry, and went away, saying, “Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?” Afterward, however, being advised by his servants to consider the reasonableness of the counsel given, and realizing that he had exhausted every method known to the medical men of that day, he thought better of Elisha’s requirement and did as he was told, and “his flesh came again like unto the flesh of a little child.”

Christian Scientists are constantly coming in contact with those who,

like Naaman, seem to think they are honoring Christian Science in coming to it for help; they have put Naaman's query into modern phrasing and asked, Are not scholastic theology and *materia medica* better than all the works of Christian Science? On page 456 of *Science and Health*, Mrs. Eddy tells us that "Science makes no concessions to persons or opinions," and in the Preface (p. x) she says, "The author has not compromised conscience to suit the general drift of thought." We read on the same page that "no intellectual proficiency is requisite in the learner, but sound morals are most desirable."

Pride of intellect has been a barrier to the acceptance of Truth by many a good man and woman, and this in spite of Paul's declarations that "the wisdom of this world is foolishness with God," and that the things of God must be "spiritually discerned." It will be remembered that even Nicodemus "came to Jesus by night," fair proof that he sought the cover of darkness for fear of the ridicule which a knowledge of his visit might bring upon him. Of the immediate followers of Jesus there were "not many wise men after the flesh, not many mighty," and this was due solely to the fact that the so-called human intellect is "puffed up" and needs to be transformed before it will accept as true anything which has not emanated from its own plane of consciousness.

For this reason, as it would seem, the apostles were drawn from the ranks of the poor and unlearned, and it is to the "poor in spirit" that Christian Science makes its appeal

today. The scribes and Pharisees of Jesus' time refused to accept him as the Christ, because he failed to come in the way prescribed by their theology. That the redeemer of mankind should come as a little child, born in a manger, was so utterly at variance with their ideas of the pomp and circumstance of the Messianic appearing, that it is little wonder they rejected him. But their opinions never affected the establishment of Christianity, nor will corresponding human opinions prevent the reestablishment of the teaching of Christ Jesus today.

Because of its very scholasticism, theology could never have discovered Christian Science, and this is the only answer offered to the frequent question as to why an unostentatious woman found something which all the doctors of divinity had failed to find. Mrs. Eddy recognizes this condition of thought in her writings, and voices the gratitude of Jesus by repeating his words, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Jesus also said, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein," and "of such is the kingdom of heaven." The child-thought has comparatively little to unlearn,—there is little to be poured out of the vessel in order that truth may be admitted to the childish consciousness,—while those of older growth have to rid themselves of the accumulated sediment of pride, self-will, envy, malice, greed, hatred, jealousy, and all the hideous train of misdirected thinking.

It should not be inferred, however, that Christian Science discourages the acquisition of learning, for its teachings promote knowledge in a degree unknown to other systems. Nevertheless, it consistently contends that all genuine expansion and enlightenment of thought are due solely to the influence of divine Mind, which is gradually and in multifarious ways displacing all assumption of power by the so-called human mind. Every particle of good operative with humanity today results from right thinking, and right thinking comes from God alone. So, then, neither human intellect nor will-power ever accomplished aught for the good of mankind, and all real progress, along whatever line, only "shows human power to be proportionate to its embodiment of right thinking" (*Science and Health*, p. 225).

Thus we see that every really good thought is from God, while every erroneous thought proceeds from the "carnal mind," which the apostle declares is "enmity against God." Men may believe that they of themselves have wrought something good, but in spite of mortal egotism the forever fact remains that "every good gift and every perfect gift is from above, and cometh down from the Father of lights."

The thought of mankind must be-

come childlike, not childish; and here we will do well to draw the proper distinction, for in this way only lies the salvation of the race. The world must learn that it cannot prescribe a Deity to suit its own warped ideals, nor can it dictate the time and manner of Truth's appearing. Men will find that they must accept God just as He is, and that being a God "with whom is no variableness, neither shadow of turning," He neither can nor will change form or nature in order to place Himself on a level with their poor philosophy.

Mortal man's boasted intellect may even presumptuously attempt to dictate terms to God, but it will finally be learned that material reasoning can never reveal God as Spirit, and that any attempt to understand God by the processes of the human mind is but a vain effort to make God manlike, when our efforts should be reversed in the certain knowledge that it is our duty and privilege to know man as godlike. In "Miscellaneous Writings" (p. 361) Mrs. Eddy symbolically prophesies of that time to come when "Christian Science has overshadowed all human philosophy, and being is understood in startling contradiction of human hypotheses; and Socrates, Plato, Kant, Locke, Berkeley, Tyndall, Darwin, and Spencer sit at the feet of Jesus."



The heights by great men reached and kept

Were not attained by sudden flight,

But they, while their companions slept,

Were toiling upward in the night.

Standing on what too long we bore

With shoulders bent and downcast eyes,

We may discern—unseen before—

A path to higher destinies.

*Longfellow.*

## A STONE SET UP

WILLIAM H. PARKE

MANY an observant traveler has been wonderingly impressed with the number of Christian Science churches which are springing up in every quarter of the world. To a student of Christian Science these structures are expressions of gratitude to God on the part of the beneficiaries of this teaching, and in noting these symbols of spiritual growth and progress, his thought may revert, as did that of the writer, to the words occurring in the seventh chapter of I Samuel, where we read that when the prophet was returning with the people of Israel after a great victory over the enemies of Truth, as symbolized by the Philistines, he "took a stone, and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."

When the Israelites crossed the Jordan, they took stones from the middle of the river, and brought them over and established a monument; and many other instances are recorded of the erection of such memorials. Samuel set up this rude stone, not for the purpose of inspiring the people with a sense of their own courage or patriotic devotion, for all the preparation that had been made for this struggle with the enemies of God was of a spiritual nature, but that all Israel might look upon it and remember that the arm of the Lord had delivered them; that hitherto the Lord had helped them.

For nearly half a century, since the truth of God's healing power

dawned upon the consciousness of the Discoverer of Christian Science, its beneficiaries, like Samuel, have been gratefully setting up monuments of healing and deliverance, which voice again the words of the prophet. Every stone in each of these structures may be said to symbolize a given individual's gratitude to Christian Science for healing, and especially for the new birth, the light of life that has banished prenatal darkness, for the dawn of conscious emergence into a new understanding of Truth; for a new sense of manhood and dominion over evil, and the more heroic obedience to divine law which has taken the place of a craven submissiveness to human will. Every experience is worthy of some external recognition, even as we set up in our own consciousness the memorial that ever prompts us to say, "Hitherto hath the Lord helped us."

It is fitting and proper that we should memorialize the infinite blessings that come to us through the understanding and application of Christian Science. If we were to recount what God has done for us through the operation of His laws, it would seem as if our human experiences were a golden chain to which every hour adds a link, one blessing following another like waves of the sea, though in our forgetfulness there may seem to be only that which is rolling in at the moment. When, however, the meaning and majesty of divine Love dawns upon our thought and finds its expression in a

deeper sense of gratitude, we realize that God is everywhere present, and that our safety depends upon a consciousness of this divine presence. Indeed, it can be said that we are immune from evil in every form in the ratio of our understanding of divine protection.

The Scriptures tell us that God is "a very present help in trouble." Open the book of history where one may, he will find there a record of divine protection; throughout successive ages comes the story of God's helping hand. Abraham was one of the first to hear and to be guided by the voice of God, of whom the psalmist said, "Thou art from everlasting." Moses demonstrated his understanding of spiritual law and utilized the power of Truth through his unfolding perception of the one God, infinite Mind.

Those living in a world of materiality are apt to think of the life which the patriarchs led in that olden time, as rapt and wondrous, but Christian Science has opened our eyes to the fact that God was not more interested in the welfare of His children in ancient times, when He spoke by prophets and apostles, than He is today. St. John said, "The law was given by Moses, but grace and truth came by Jesus Christ." This is the grace and truth of divine Love, which begets harmony and destroys evil.

The memorial that Samuel set up in the valley of Mizpah was in glad remembrance of divine deliverance, and Christian Science speaks for our kindred obligation. Its leavening influence effects the emancipation of human thought, which

speedily merges into spiritualized consciousness. The recognition of Spirit as the origin and support of man, is based on the premise that God is Life, the life-creating and life-preserving divine Principle. Since God is eternally good, His laws must be good, and it follows that all the falsities which the so-called mortal mind believes in, are condemned by them. It is from these false beliefs which have no right to be and no real being, that Christian Science delivers us, in fulfilment of the joyous song of the psalmist, "He sent his word, and healed them, and delivered them from their destructions." This is the glorious result of the action of ever existing spiritual law.

While it is true that the world was in semidarkness for nearly two thousand years, the law was always operative to give light. The words of the Master are as true today as when he said, "Lo, I am with you alway, even unto the end of the world." As the Christ-idea is forever present, the law is always operative and available. "As long as I am in the world," said Jesus, "I am the light of the world." This is the light of Christian Science, by which we discern and know the universe and man as Jesus knew them. Thus in our thinking, or consciousness, we reflect the divine Mind. And this Mind which was in Christ Jesus was the consciousness inspiring his disciples and enabling them to do his works.

Deliverance from the thralldom of fear and discouragement is possible to all, since the discovery of Christian Science has been given to the world, revealing God and redeeming man. This way to freedom was ex-

emplified in the life of Christ Jesus. He became the Wayshower by which mankind should be delivered from the penalty of all erroneous thought and false beliefs. It must, however, be remembered that our deliverance depends on our willingness to lay hold on the means by which freedom is assured. The children of Israel rebelled against their own emancipation, as the majority of mankind do today, having more faith in matter than in God. As Moses led his people out of slavery, they murmured against the Lord and against their leader, clamoring in the blindness of error for the privilege of returning to the fleshpots of Egypt.

Viewing the situation through the perspective of time, Mrs. Eddy has written, "The real cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love" (*Science and Health*, p. 50). And so it was when, in the midst of a chaos of philosophical and religious beliefs, Christian Science entered the arena of human experience. It met with the same opposition which Christianity encountered at its inception under the imperial order of Roman

civilization. But all man-made laws come to naught. In their false thinking, men shut their eyes to the light, and set on fire the temple of their own liberties. The perishable structures built upon the shifting sands of materiality will be overturned, to give place to that living temple of Truth whose foundations are everlasting. We read in the Scriptures of a period when "every knee shall bow" to the spiritual idea which was manifested in Christ Jesus; and although one may now rebel at the divine demands, in a desire to cling to matter a little longer, he will eventually be led into that consciousness of Truth which has ever been the guiding star of humanity.

The glory of Christian Science, however, consists not in the phantom glory of numerical increase, but in the radiation of the light of Truth, in which we can lift up our eyes unto the ends of the earth and find men of all lands proclaiming this gospel of Love, and like Samuel of old, setting up memorials which testify to all the world that sin, sickness, and death have yielded to the power of Truth, understood and demonstrated.

[Written for the *Journal*]

## THE COMING SONG

REV. WILLIAM P. MCKENZIE

**THERE'S** a song whose notes are forming in the hearts of all  
mankind;  
And the clamors of the hammers in the foundries and the  
mills,  
And furnaces reverberant that roar like rushing wind  
While subduing for man's using the ore-treasures of the  
hills,  
Make the throbbing diapason for the song.

When the flasks are laid in rows upon the blackened foundry  
floor,  
And the ladles pour the hissing molten steel like golden  
oil,  
Then each workman thrills with caring for the others, friends  
or foes,  
While the lurid smoke is soaring,  
And the trembling furnace roaring,  
Dust and heat and grime ignoring,  
There are eyes that light with kindness in the comradeship  
of toil.

In the rooms wherein the looms make their endless clatter-  
clang,  
And the whirling belts are flapping as the day goes  
weary by,  
'Mid the oil-smell and the litter, and the dinginess and  
glooms,  
Ere the heart is wholly broken  
Often is the good word spoken,  
And new courage is the token  
That man's hope has ground eternal when the Christ in  
man comes nigh.

When the tallest forest trees behold the eastern skies  
aglow,  
Then they hear the whispered singing of the first-awak-  
ened bird;  
Yet prophetic of the chorus for the sun, and morning breeze,  
One by one the singers waken,  
Till the aisles that gloomed forsaken  
Thrill with song, for light has taken  
All the silent night's dark fear away, and only joy is heard.

Though in twilight yet we're standing, 'tis the twilight  
morning hour;  
And the world is trembling, hoping with a new expectancy  
That the toil of slaves may ended be, and Love be proven  
power  
To make blessedness communal and take all our fears  
away,  
Till our fellowship in working seems like song.



## PROGRESS OF CHRISTIAN SCIENCE

### CHRISTIAN SCIENCE SOCIETY OF GENEVA, SWITZERLAND

**T**HE message of Christian Science was introduced into Romance Switzerland early in 1902 by the visit to Geneva of an American. Some healing being accomplished in a few families, there grew very soon, with incoming benedictions, a strong interest in this doctrine. In May, 1902, an apartment in the business center was rented for public services and a reading-room; and in the third week of that month Christian Science services were held for the first time in Geneva, the congregation numbering about twenty. From the beginning, services were held every Sunday in French and English, and in September, 1902, weekly Wednesday evening meetings were started.

At the end of this year some members decided to hold services in a private dwelling-house, 23 rue Tronchin, but after a few months both congregations joined again in the latter place, a parlor,—which soon became too small to accommodate all comers. In August, 1904, rooms were taken at 8 rue de l'Hôtel-de-Ville, near the old cathedral where Calvin had so often preached three and a half centuries ago, and there a reading-room was again opened.

Through the earnestness of the readers and a few other devoted students of Mrs. Eddy's teachings, the blessed message of Truth was finding its way into the country. In 1906, the seating capacity being often overtaxed, services were held again in a private house, 34 boulevard des Tranchées, affording greater space. In less

than ten months it was found necessary to secure a place of worship better adapted to the needs of the work, and in June, 1907, the congregation settled into its new quarters, 4 cour de St. Pierre. A month previous to this step the first lecture on Christian Science was delivered in Geneva. Although given in English, and on a Sunday afternoon, one hundred and twenty were present.

In April, 1908, owing to the constantly growing obligations, and in order to relieve those who from the beginning had so generously given of their time, efforts, and means for the cause, a society was organized and by-laws were adopted. During the following years progress in all directions has been made steadily. A Sunday school was instituted in 1909.

The fact that Christian Science was presented to people of a foreign language has been one of the greatest problems. In 1910 the French service was suspended in order to promote a greater study of the English text, but after a few months' experience, it was found necessary and equitable to reestablish the French services. All these years, pamphlets and lectures were translated and published by the care of the Christian Science Publishing Society, and have proved very useful as a preliminary study of Christian Science for the many French-speaking people totally ignorant of the English language.

Twice the Christian Scientists in Geneva had the joy of giving some

tangible proof of their gratitude and loyalty to Mrs. Eddy,—in 1906 by sending a special collection at the time of the call for contributions to the building of The Mother Church extension, and in 1910 by forwarding their building fund for the extension of the publishing house.

In 1912 a new hall, accommodating 230 to 260, was secured for the testimony meetings. The year 1913 saw the institution of a distribution committee, whose work has been considerable from the start. By its care "Science and Health with Key to the Scriptures" by Mrs. Eddy has been placed in the public and university libraries. The periodicals, etc., have been sent out to all parts of the

country, arousing a great deal of interest. An important event was the first French lecture, nine hundred responding to invitation cards. The lecture was also printed in full in one of the daily newspapers. In the early summer of 1914 it was found possible to enlarge the premises at 4 cour de St. Pierre, which did away with the necessity for a separate hall for the testimony meetings.

All these facts stand for as many experiences, and they never could have come to existence without an unflinching faith in God. In dark hours His love has always been manifested, in that the right answer and supply to all problems and needs has been given at the right time.

#### FIRST CHURCH OF CHRIST, SCIENTIST, BUTTE, MONT.

CHRISTIAN SCIENCE was introduced into Butte in the spring of 1890. Some good healing was done, and within a short time First Church was organized. More healing work followed, and the cause grew correspondingly. In 1901 Second Church was organized, but in the fall of 1909 abrogated its charter, its former members uniting with First Church. When Mrs. Eddy was informed of the coming together of these churches, she sent her loving approval and benediction of the action taken, through her secretary, in these words:—

Your letter to Mrs. Eddy advising her of the unity of the two churches in Butte, was received and read by her with much pleasure. It is always a source of joy to our beloved Leader to hear of churches uniting in the true spirit of brotherliness. She sends her love to the members of the united body, and trusts that its growth may be continuous and harmonious.

In the mean time the society, which for quite a period had been holding services, in November, 1909, organized as Third Church, but about a year later First and Third Churches agreed to unite. To this end First Church dissolved, and four of its former members, also twelve members of Third Church, who withdrew from their church for this purpose, met together, and in February, 1911, formed a new First Church.

Upon the organization of the new First Church, Third Church conveyed its property, consisting of the present church edifice, to the new church, disorganized, and the members who had composed this body then applied individually for membership in First Church, together with the former members of the old First Church. It developed, however, at this time, that a portion of

the membership of the old First Church was not ready for unity, and this number thereupon formed a society, which continued until December, 1911, when it disbanded, and its former members applied individually for membership in First Church. Since that time unity in the Butte field has been an accomplished fact.

The church edifice, a remodeled brick dwelling seating about two hundred and fifty, is on Montana and Quartz streets, close to the best residence and business districts and directly opposite the magnificent new county building. The property is owned by the church, except for a small indebtedness. The services, especially on Wednesday evening, are often crowded, the number of strangers being particularly noticeable and indicative of the growing interest. Larger quarters are coming to be recognized as a vital necessity, however, and this need, proba-

bly in the shape of a new building, is engaging the earnest attention of the membership, who realize that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). The reading-rooms at 87 Owsley block are centrally located, and are a helpful adjunct in promoting the cause.

The constantly changing population of Butte, and its diverse and cosmopolitan character, have seemed to be the cause, from a human standpoint, of making the growth of the movement seem slow, at least outwardly, although from the sales of literature at the reading-rooms, especially the *Quarterly*, it is evident there are a great many more people interested in and studying Christian Science than the congregations at the services would indicate, and this is confirmed by the splendid attendance at the lectures. However, with a united and active spirit manifested, visible progress is certain.

#### FIRST CHURCH OF CHRIST, SCIENTIST, PASADENA, CAL.

THE growth of the Pasadena church shows progress from the very beginning. Two decades ago, at least, there were a few individuals in Pasadena who had experienced the physical healing which comes as a sequence of that understanding of God which Christ Jesus declared is life eternal to them that attain it. For a year, perhaps, meetings of an informal nature were held at various private homes, but by the fall of 1896 there had been a decided increase of interest, as the October *Journal* for that year carries a card which shows that, though as yet unorganized, a group of faithful workers was hold-

ing regular church services at 108 South Holliston avenue.

After a year in this location, a move was made to the G. A. R. Hall, as the time seemed opportune for organization. In January, 1898, the preliminary movements were made, and two months later First Church of Christ, Scientist, of Pasadena was duly organized with twenty-two charter members. This advancement in the status of the organization brought a gratifying increase in attendance, and the consequent removal in a short while to a larger hall in the same building.

Still another change was made on

Oct. 1, 1899, when the church took up its abode in the Auditorium, then the largest hall in the city, and, mindful of future growth and needs, immediately opened a building fund. There was much rejoicing, nevertheless, over the change to the new, airy, and handsome hall, particularly as adjoining rooms were available for the use of the Sunday school. Five new members were added at the next communion service, and hope was strong that the nucleus of several hundred dollars then on deposit in the bank toward a church edifice distinctly their own, might soon increase to an amount that would warrant definite action.

By this time there was a marked change in public feeling toward the Christian Scientists, for although many unfavorable sermons had been preached during the earlier years, so much of love and brotherly kindness had been manifested by the members, and all business obligations were so promptly met, that the Christian Science church had come to be looked upon as a desirable tenant. A pleasant incident, because indicative of the increasing respect in which the new denomination was held, occurred at the welcome extended to the newly installed pastor of the Universalist church, when the first reader of the Christian Science church was invited to sit on the platform with the pastors of the other orthodox churches.

Distribution work had its beginning in the installation by two members of a box marked "Christian Science" in the office of the electric car company. This point was selected because of the many tourists constantly passing through the sta-

tion, and the great amount of literature thus disposed of showed that the good seed was being scattered far and wide over the continent. By the early spring of 1901 the church was maintaining a reading-room at the corner of Colorado street and Raymond avenue.

In April, 1902, the arrangement for the purchase of the lot on the corner of Oakland avenue and Colorado street was completed. The first chapel, which seated two hundred and fifteen, was built on this lot, and was occupied in March, 1903. In October, 1905, this chapel was enlarged to seat five hundred and fifty. The necessity for larger quarters again became apparent, and in the winter of 1907 it was decided to sell the corner lot and in a more quiet location build a church that should be a permanent home. The site of the present edifice on South Oakland avenue was purchased, a building committee was appointed, and in November, 1908, construction was begun.

The corner-stone of the edifice was laid March 30, 1909. By Sept. 22 the work had so far advanced that some idea of the proportions of the main part of the structure could be had. The building, which is of beautiful design, in pure Greek Ionic architecture, surmounted by a massive dome, was completed, ready for the decorators, etc., in May, 1910, and the great ivory-tinted auditorium, seating fourteen hundred people, was occupied for services for the first time on Sunday, Nov. 20, 1910, when the announcement by the first reader that all indebtedness had been paid off was greeted with great enthusiasm. As late as the preceding

Friday there was still fourteen thousand dollars to be raised, but as soon as the situation became known money poured in freely, and it was with hearts overflowing with gratitude that the members dedicated their

church home to the worship of God and the service of humanity. Reading-rooms are maintained by the church in the Citizens Savings Bank Building, a very desirable location and convenient of access.

#### FIRST CHURCH OF CHRIST, SCIENTIST, MASON CITY, IOWA

AMONG the many cities and towns in the middle West in which Christian Science became a factor in the late '80s, was Mason City, Iowa. It was in 1888 that a few seekers for Truth, most of whom had received healing through the instrumentality of Chicago Scientists, began to hold informal gatherings for the study of Christian Science at the home of one of their number. By 1890, however, interest in these gatherings had increased enough to warrant the renting of a hall and the holding of regular services.

In May, 1892, a church was organized under the direction of a loyal student of Mrs. Eddy, and the work went steadily on. While the growth in numbers at times seemed slow, the good seed was liberally sown and hundreds have been made better and happier through the understanding thus gained of Truth and Love. New members were welcomed each communion Sunday to take the places of those who, called for business reasons to other localities, devoted their labors elsewhere.

Early in 1899 the church purchased a lot in a beautiful part of the city for nineteen hundred dollars, with the purpose of erecting in the near future an edifice suited to its needs for regular services and for the Sunday school which had been

organized. In December of this year another advance step was marked in the opening of a reading-room. These fruits of their endeavors, together with two lectures which had been given and that were well received by the public, were welcomed by the members as unquestionable proofs vouchsafed them of the ever protecting care of divine Love.

The church had moved from the hall first rented to another more commodious, but the desire for its own church home, however simple in construction it might be, prompted the efforts which made possible its accomplishment. It was with joy and gladness, therefore, that members and interested friends gathered on Sunday, Aug. 4, 1901, for the opening service which was held in the modest chapel that had been erected on the lot on Eighth street.

Such is the history of this church in its material activities, but who can measure the spiritual growth in those whose lives have been broadened and enriched through the lessons learned within its walls of the unfailing goodness of divine Love! The benefits that have accrued to this and succeeding ages through the exalted spirituality and faith, and the devoted labors of the Discoverer and Founder of Christian Science, Mary Baker Eddy, can never be computed!

## TESTIMONIES FROM THE FIELD

**I**T has now been seven years since I turned to Christian Science as a last resort, in the hope of finding relief from asthma, which had become chronic. I had been bound by its seeming power for more than twenty years, and had exhausted every material remedy. Physicians of different schools tried in all earnestness to effect a cure. When local doctors had failed, I was then sent to a prominent specialist for examination, one who was looked up to as an authority, and who had written a number of prominent medical books along this line. I still remember how hopeful I was that he might find the seat of the trouble and succeed in removing the cause; but alas! his only words were "change of climate." Several months later I followed his advice and went West, but the change failed to benefit, for the disease seemed just as much in evidence. I soon decided to return home, and as I boarded the train made up my mind to have no more asthma and did not for six months. Then the disease returned and was worse than ever, thus proving the fruitlessness of will-power.

About this time Christian Science was brought to my attention; but my consciousness was as opaque as a stone wall to any possibility of relief from that source. Thus I went on for some time, and had given up all hope of ever being good for anything, having been told that the older I grew the more severe the disease would become. It was then, when utterly discouraged, that Christian Science was again presented to me,

this time by a brother, whom I considered altogether too intelligent to take up such a religion as I then thought Christian Science to be. In my extremity, however, I turned to it, and found that my opinion of it was as far from the truth as right is from wrong. Living in an environment of physical inharmony for a period of twenty years, discord had become the real and harmony a very unusual condition.

My healing was slow, although the practitioner worked earnestly for nearly a year, never once showing signs of impatience, in spite of the repeated visits and telephone calls for help. One day I went to see her, and in the course of conversation made some reference to "this claim of mine." Here she lovingly but very sternly awakened me out of my dream of life, of claiming a thing God never made, hence did not belong to me; and she poured forth a volley of truth which is still very clear in my thought.

Soon there came a change in my desire. From having the thought of health uppermost in my mind, there came a stronger desire to know more about God as taught in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Then I awakened to the fact that I had not experienced an attack of asthma for some time, and realized that I was healed; that new life was given me; that to me harmony and health were becoming more real, the natural state of being, and discord the unreal.

My rejoicing cannot be imagined, and words cannot express my thankfulness to God, "who forgiveth all thine iniquities; who healeth all thy diseases;" and to Jesus, who gave us conclusive proof of the Word made flesh. I am deeply grateful to Mrs. Eddy, who discovered this ever present truth, and who put it into words so simple that any one with open mind can understand it; also to all those who were so helpful to me in removing the false beliefs, thus allowing truth and light to come in and dispel the darkness.

I can in all truthfulness, and confident of victory, recommend Christian Science to any one suffering in any way; but such a one must lay aside prejudice and self-will, and surrender all to God, saying, "Not my will, but thine, be done." He will straightway be guided to health and harmony, and find that it is possible, yea, his divine right, to experience the joys of heaven, harmony, here on earth.—*Edward A. Schmidt, Davenport, Iowa.*

The facts pertaining to the illness as given in the foregoing testimony of my son are correct.—*Hermann Schmidt.*

IN *Science and Health* (p. 234) we read, "Whatever inspires with wisdom, Truth, or Love—be it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty." These words by Mrs. Eddy explain my healing, which began about nine years ago. I had been a semiinvalid for several years, from

the time I was a young girl. The early symptoms were a cough, and a daily rise of temperature. The difficulty was diagnosed by two doctors, one a world-famous specialist, as incipient lung trouble, and a change of climate was pronounced absolutely necessary.

Then began a wearisome search for health. My mother took me abroad, and we lived in various climates, had many physicians who offered many theories, tried massage, electric baths, exercise, fresh air, diet, and tonics; but the weak, restless condition continued, and coupled with sleeplessness so extreme that sleeping powders had become a habit, and inability properly to digest food, made my life a discouraging drag. After several years of this experience I was aroused to a divine discontent and was ready to be healed mentally. A book was lent me from which I caught the idea of the oneness of Life, the unity of God and man. This may sound trite to some, but to me it was new. I had had no Sunday school training and no church connection, except the most tenuous, but I took this thought into my consciousness eagerly, and the healing began.

The seeking continued until I began the study of Christian Science. Then I no longer needed to seek, for I had found. Since then I have been striving ever to gain more understanding of the Science of being, persistently endeavoring to bring every thought and feeling out of the negative into the positive or godlike consciousness, out of the material into the spiritual.

In this way health has become thoroughly established. The use of

glasses for a structural defect of the eyes has been discontinued. Having lost them, I simply realized that they were no longer needed, and the tired, aching sensation of the eyes has never returned.

As my thought began to rise above the petty and personal, an unreasoning prejudice against Mrs. Eddy disappeared, and as I gained some understanding of Christian Science and some realization of what her life and work meant to mankind, a very real feeling of love and gratitude came to me. These mental changes have been gradual and are still continuing. This process cannot be better described than in the words of St. Paul, "Be ye transformed by the renewing of your mind." I have no other ambition than to reflect enough of the healing power of Truth and Love to relieve suffering mortals and thus to "prove what is that good, and acceptable, and perfect, will of God."—*Mary Flowers Marble, Cambridge, Mass.*

I have read Mrs. Marble's testimony regarding her healing in Christian Science, and I know it to be true in every particular. — *Charles B. Marble.*

IN August, 1912, my youngest boy had the misfortune to injure his arm seriously. I called in a doctor and had the bone set. After this was done we asked a Christian Science practitioner for help, and in a few minutes the suffering had ceased. The following day the boy was about, and he played around every day after that until the doctor removed the splints. That fall my third son was taken down with typhoid fever,

which was well advanced before he gave up work. Rather than be compelled to go to bed for several weeks, as the doctor said he would have to do, he asked for Christian Science treatment. That same night the fever was broken, and he was out of bed the next day. My only daughter, while sewing on the machine, got her finger under the needle bar. The needle struck the bone and was broken in three pieces, glancing down the side of the finger. I again called for help in Christian Science, and in one treatment she was relieved of suffering, so that she went right on with her duties.

All in our home appreciate the help of Christian Science and are very thankful for an understanding of this truth. In fact, I do not know what we would do without it.—*Mrs. T. R. Jopling, Denver, Col.*

I AM very grateful for Christian Science, because it has taught me so much of the truth of being. Jesus said, "Ye shall know the truth, and the truth shall make you free." Before I came into Christian Science about four years ago, I was afflicted with stiffness of the neck and shoulders to such an extent that it was very difficult at times for me to turn my head without great pain. This condition seemed to be getting steadily worse, so that I feared it would incapacitate me for my daily duties; but divine Love was leading me.

About this time I took up the study of "Science and Health with Key to the Scriptures" by our revered Leader, Mrs. Eddy. I read the authorized publications of Christian Science, attended services, and



associated to some extent with Christian Scientists. To my surprise, in a very short while I was freed from the condition above mentioned. What was it that healed me? It was the application of divine Truth revealed to me through the study of Christian Science; it was the Christ-idea unfolded in my consciousness.

This knowledge and understanding of good supplies me a mental ladder by means of which, so to speak, I can climb from the mists of earth to heaven. I am enabled to reflect the attributes of God more perfectly, and am thus a truer channel for His love. I am so grateful this divine Truth has been manifested to me, that I may realize eternal life here and now, and through this knowledge and understanding overcome sin and disease, error of every kind. For my healing in Christian Science I am profoundly grateful, but most of all for the knowledge and understanding of this wonderful truth of being, which, as our revered Leader has said (*Science and Health*, p. 337), "makes man harmonious and immortal."—*James H. Jennings, Washington, D. C.*

A LONGING for something more satisfying than the knowledge I then possessed of God, led me to investigate Christian Science. Soon afterward I was given the opportunity to test its healing power for my little daughter, then about two years old. There had been no action of the bowels for five days, but a letter to a faithful practitioner relieved my frantic fears, and the child was soon in a normal, healthy condition.

I was healed in three weeks of

hemorrhage and weakness, from which I had suffered for four months. Later I was healed of what seemed an abnormal growth. For eleven months I could not bear any tight clothing, and at times was in a very distressed condition. The last five months I had Christian Science treatment; then the growth disappeared, and I could wear my usual clothing and walk anywhere I wished.

The healing occurred some nine years ago, and it has been permanent. About a year afterward a baby girl was born to me, although this would have seemed impossible before I was healed; but I had Christian Science treatment at the time, and the result was satisfactory: she is a bright, healthy child, who has never known any remedy but Christian Science.

I know the best way to show my gratitude to our dear Leader, Mrs. Eddy, is to strive to overcome error in my daily life and demonstrate the truth as taught by her.—*Annie Kirchner, Bowman, N. Dak.*

I FIRST learned of Christian Science through some friends, and soon afterward heard a lecture on the subject in Springfield, Mass., where I was then living. This lecture interested me so much that I decided to try Christian Science treatment and see if I could be relieved of some of the suffering. Accordingly, my wife looked up a practitioner the next day and made an appointment for me to see her on the following Saturday afternoon. I had been troubled for a long time with one knee, which would swell very badly, so that I could get around only with crutches. For nearly six months of every year

I was unable to work on account of this trouble, besides suffering a great deal, not being able at times to touch my foot to the floor.

Previous to this I had had an accident, and several ribs were fractured. I was always in extreme pain as a result of this injury, the doctors saying that it was of such a nature that they could do nothing to relieve me. After a few moments' conversation with the practitioner, in which she lovingly explained the allness of God and man's relation to Him, as understood in Christian Science, I felt convinced that I could be healed, and asked her to treat me. At the time I was also suffering from a double rupture, for which I had worn a cruel brace for seven years. This difficulty had, however, been with me so long that it seemed to be a part of me, and I did not think to mention it to the practitioner. I was given a treatment, and walked out of the practitioner's office a free man, entirely healed of all these ailments, although I did not realize that the rupture had been cured until the next morning, when I forgot to put on the brace. I have not worn it since. This healing took place on May 18, 1912, and I have never again had the least trouble from any of these difficulties.

Besides experiencing these physical healings I have been made a better man through the study of Christian Science, and I cannot express in words the thankfulness I feel for God's goodness and love. I would also like to express my gratitude to Mrs. Eddy for Science and Health, in which she has made the way so plain that all may follow it.—*Watson Messenger, Everett, Mass.*

WE often hear the remark from people who are not informed on Christian Science, that it is our faith which heals us. That was not true in my case, for I had no faith in this teaching, and no desire to be healed or to live. All that I wanted was to be let alone to die, and so get away from the misery and suffering of twenty-one years. I had had doctors many, who did all they could to relieve me, but at last even their help failed, and so I sought relief in other directions, but found none. The physical complaint from which I suffered was stomach trouble, and for twenty-one years most of my husband's hard-earned wages went for medicine that only gave me slight temporary relief. Most trying of all, however, was the fear of inherited insanity, and an utter distaste for life, with an almost uncontrollable desire to end it all. From my earliest childhood I had to combat the desire for self-destruction.

I live in the country, and one day, while waiting for a car, a lady asked me if I did not want to take a drive with her. I told her I was going to the county seat, and she said she was going there too, so I might as well ride over with her. Then I told her that riding on the cars always made me very ill and I would be glad to accept her invitation and save myself that suffering. In the course of our conversation she told me that it was not necessary to be sick; God did not send sickness and suffering to us in order to make us love Him. She said that she had been cured of lung trouble through Christian Science, and advised me to try it. When we parted she gave me the name of a practitioner. That night I told my

husband, and as I was then on a very light diet, he thought I ought to give Christian Science a trial; but I curtly declared that I would not, for I did not want any more ologies or isms; that I had tried them all but this, and I would not try any more; all I wanted was to be let alone.

About three weeks later my husband came home at twelve o'clock at night and found me very ill. At two o'clock he telephoned for the doctor, and that faithful man came as fast as a taxi could bring him and did all that could be done for me, but the medicine would not stay on my stomach. This went on for three days, and I was getting weaker all the time. At last my husband said if I did not consent to see a Christian Science practitioner he would stay away from his work, so to keep peace in the family I went to a practitioner, but was almost worn out when I reached there, as well as very bitter against my husband for making me do something I did not want to do. In spite of my mental attitude I kept getting better right along, and after three days was able to eat anything. I continued to get stronger, and gained in weight, until people said I looked like a new woman.

However, I was not grateful for the healing. At first I made no effort to learn anything about Christian Science, but would read the Lesson daily to please my husband, also Science and Health; but gradually I became interested, and now I love Christian Science dearly, and my one desire is to know more of that God whom once I refused to know because I thought Him the author of all my sorrow and suffering. I wanted so

much to do what was right, but the harder I tried the more I seemed to do wrong, and when I asked for help in the old way I was told that God tries us to make us love Him. I could not love a God like that, so when fits of temper came on I would not try to control them, but would give full rein to my angry passions. At such times I was not a sane woman, and I knew it. The spells became more frequent and more violent, until I came to fear myself; but I am thankful to say that is all in the past now, and I no longer fear, for now I am learning to know that God is Love, and that good only comes from Him.

I am striving daily to learn more of God's love and to attain a better understanding of Christian Science, so that that Mind may be in me "which was also in Christ Jesus." I feel very grateful to Mrs. Eddy for her patient and unselfish devotion in bringing to us this saving truth which leads out of the darkness of material self into the light of our true spiritual relationship to God the Father, and to Christ Jesus.—*Julia Kienzle, Clayton, Mo.*

I WAS a member of an orthodox church and a devoted student of the Bible from childhood, my earliest recollection being of the desire to understand my duty to God; but the way seemed mysterious and was attended with fear and doubt. Thus I studied and prayed for years. As a child I was frequently subject to spasms, later on to fainting spells, which became more serious each year. Different physicians who attended me said I had kidney and heart trouble.

All material means were finally exhausted, after I had been confined to my bed for two weeks without rest, even opiates failing to relieve me.

I had heard about Christian Science, and in this time of need decided to try it. Although forbidden to sit up, I arose and called a Christian Science practitioner, who assured me there was nothing to fear. This was about four o'clock in the morning. I lay down and soon went quietly to sleep. In the afternoon I was able to go to see the practitioner, and the improvement continued until I was wholly healed.

Since this experience Christian Science has been to me an ever present help and joy. I am reminded daily of St. Paul's words, "By the grace of God I am what I am." Christian Science is to me the grace of God, good. My gratitude for the physical healing is great, but to have the veil of mystery removed from God, and the understanding of man as a child of God revealed, is the greatest treasure. I am thankful to God for all these blessings, and grateful to Mrs. Eddy.—*Bertha May Stark, Boise, Idaho.*

[Translated from the German]

It is with a grateful heart that I wish to tell of the healing which I have experienced through Christian Science. For about nine years I suffered with a stomach disorder, and during that time took all kinds of remedies; in fact, it seemed impossible to get along without them. I then became acquainted with a Christian Scientist, who gave me Christian Science literature to read and explained this teaching to me. A short time afterward, great was my aston-

ishment when the trouble was destroyed with one Christian Science treatment! This was five years ago, and the trouble has not returned. Other ills from which I suffered were gradually healed through working along Christian Science lines and as I progressed spiritually. Right thinking is indispensable in Christian Science, and it leads to the goal. I thank God for a Leader whose purity enabled her to reveal anew the truth taught by Christ Jesus.—*August Brand, Schwerin i.M., Germany.*

I am giving this testimony with a heart full of gratitude for the many benefits received through Christian Science. Since childhood my stomach caused me considerable suffering, and although we tried every possible remedy, the trouble kept growing worse. I was accustomed to hearing my relatives say that it was hereditary in my case, and I believed this to be true, until I heard of Christian Science. My husband had been looking into this teaching for quite a while, and had obtained information from a Scientist. We then both held fast unto the truth, and thus the trouble was overcome. I have become a new person, both with regard to my thought and my actions; I have acquainted myself with God and love Him, and I know now that I may apply the truth in all circumstances of life.

I pray that I may daily grow in the understanding of the truth which makes free, and I am most deeply thankful to God, the dispenser of all good, for having led me into the way of this Science. With love and reverence do I remember our dear Leader, Mrs. Eddy, for kindling the light of true Science.—*Frau Johanna Brand.*

SUCH a valuable lesson in obedience was learned through a bitter experience, that I gladly give public expression of my deep gratitude to God for Christian Science, for my deliverance from what seemed to be the clutches of death.

On a Sunday night I was suddenly and violently attacked with ptomaine poisoning while riding on an elevated train, and I was obliged to leave the train three different times, being unable to continue to my destination. Fortunately my daughter was with me, and with her assistance we succeeded in reaching our home, when she telephoned to a practitioner, who gave me absent treatment. The error seemed to rob me of consciousness and to paralyze me, so that I fell to the floor, but God was with me, and I was soon restored. Every bit of the poison was expelled, and in a short time I was free from all pain and suffering. The next day I was able to be up for several hours, the second day I was up half a day, and the third day I resumed my household duties. I can truly say that God is my life.

This experience has taught me the value of those words of our Leader on page 442 of *Science and Health*, to which she has admonished us to give daily attention: "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake." My healing has been permanent, and I can confidently say that Christian Science saved my life, and I am a living witness to its healing power. It is certainly the greatest blessing that ever came to my home, and the greatest of all gifts to humanity.

To say that I am grateful for Christian Science is not enough, for it is hard to put into words what the heart would utter; I can only say that nothing but a consecrated life will prove my gratitude for this blessed truth and this beautiful demonstration. — *Elizabeth Ott, Chicago, Ill.*

THANKS to our heavenly Father, I have been shown the way to health and happiness in Christian Science. Words cannot express my gratitude for the many blessings I have already received as the result of my reading of the Bible and *Science and Health*. My first healing was from an attack of acute lung trouble. About eight o'clock one evening I was taken very ill at church and had to be brought home, but it seemed to me I could not live until I got there; indeed I could scarcely speak. My husband became frightened and wanted to send for a physician, but I told him as best I could that I wanted a Christian Science practitioner. Accordingly one was called about nine o'clock. I was able to lie down at five o'clock in the morning and slept for two or three hours; then I got up and worked about the house all the forenoon. I had dinner for my husband at the noon hour and was perfectly well.

About four months later my only child, a son twenty-eight years old, passed on, and it seemed more than I could bear; but I am thankful to God for the understanding I have received in Christian Science. I know my boy still lives, and from discontent I have been lifted into harmony and peace, that peace "which passeth

all understanding." I have also been healed of gall-stones, from which I had suffered for six years. That was about three years ago, and I have not had an attack since. The doctor told me I would have to submit to an operation or I could not live, but Truth has done the work.

As I often say, the spiritual understanding is more than all else to me. I am indeed grateful for the many blessings I have received through Christian Science, and thankful to God every day for the revelation of this truth through our dear Leader, Mrs. Eddy.—*Dora Warrem, Mattoon, Ill.*

I WISH to add my testimony to the thousands of others that illustrate the power of divine Truth to heal all our diseases. For seven years I had been an invalid, constantly under the physician's care. I was in the hospital three times in two years, had two operations, one major and one minor, and as a result of the former was in bed almost three months. The object for which the operation was performed was never realized, the conditions being worse than before. Accompanying these was chronic neuritis, which caused constant pain, and in periodic acute attacks could be controlled only by sedatives. In one attack with my eyes, even opiates failed to bring relief. I could not see daylight for a time, but was in a darkened room for ten weeks. This attack left the vision greatly impaired. The two most serious complications were sleeplessness, which was beyond the control of medicine, and a partial paralysis of the bowels, which seemed hopeless.

In all this time I tried many of the best physicians, nerve specialists, and oculists, also other methods of treatment, including suggestion; and when these failed me, together with the operations, there was nothing left to try in a material way. This is where Christian Science found me.

I had been misled by psychologists to believe that Christian Science was a form of therapeutic suggestion, and I thought I had tried that sufficiently. I discovered my mistake when I learned of the healing of a baby nine months old. I called upon the same practitioner for help, and dispensed with the drugs which seemed a daily necessity. From the first treatment the half-paralyzed condition of the bowels was healed, and the sleeplessness, which I did not even mention to the practitioner because I thought she could not manage so much all at once, vanished together with the neuritis. By the time I had taken five treatments I was regenerated physically and mentally.

An understanding of our textbook, "Science and Health with Key to the Scriptures," came like a flood of light, lifting me above the sea of misery where I had seemed to drift so long. I had asked the practitioner also to help my little girl, who had seemingly been born with an inheritance of the bowel disorder, from which she had never been free, though we had tried everything that promised relief, and she too was healed. My eyes are stronger and better than ever before in all my life, indeed my health is such that my activity is unlimited.

It has been over two years since this healing, and my desire to gain

an understanding of Truth, whose power and efficacy was demonstrated by my practitioner, has been rewarded in a degree. It is a source of joy and satisfaction and help in every time of need.—*Bessie Growe Morrison, Seattle, Wash.*

IN looking back over the past twenty years, I find I have had much for which to be grateful since I first heard of Christian Science. At that time, my husband was healed of hay-fever. Neither of us had any understanding of Science, nor had we read anything pertaining to it, but when he came down with his annual attack of this disease, a business friend told him he could be freed from this ailment and offered his services, which were accepted. The result was that the healing took place in less than a week, and there has never been a return of the trouble.

During the past two years our daughter developed hay-fever, but this has been overcome; and better still, this child has grown so much in spiritual understanding that it makes me realize how like "a little child" we should become in order to receive more of this truth, which frees us from every evil. I feel I am privileged in being able to help my daughter with what understanding I have, and I am deeply grateful to Mrs. Eddy for making it possible for me and every one to know, in part at least, what God really is.

I have had a number of healings. I was enabled to lay aside glasses after being told by one oculist, who is said to have an international reputation, that I would not be able to use my eyes more than a half-hour

at a time, unless I submitted to an operation.

Christian Science is very practical; it has helped me a number of times to secure competent help, just by my knowing that God is the source of all supply. It is also helpful to know that the answer to every problem is already settled, and all we have to do is to realize this and trust God. For a number of years I always used the word Love, or good, instead of God, because the latter word seemed still to imply a person; but I have outgrown this, and can now use any word which means God.

I often wonder what we would do without our periodicals and daily newspaper, for each one is so helpful; and I am constantly finding new thoughts in Mrs. Eddy's writings which make clearer this saving truth. I suppose all who have some understanding of Christian Science, wish that those near them would turn to Truth, but we also know that no one comes until he is ready. I daily pray for more understanding of Christian Science.—*Leona L. Hutchinson, Detroit, Mich.*

I WISH to testify to the wonderful benefits I have received through Christian Science treatment. I suffered for five years from stomach disorder, poor eyesight, recurring colds, nervous exhaustion, and other complications. During this time I took treatment from numerous doctors and specialists representing various medical systems, but without securing any but temporary relief. My attention was drawn to Christian Science by a lecture which was given in our city. After studying the sub-

ject for a short time I applied for treatment, and was completely healed within ten days. My sister has since been healed of scarlet fever in four days.

About two years have passed, and with the exception of a few ills which were soon overcome, I have been in perfect health. When I first took up Christian Science my people showed so much opposition that I studied it without their knowledge, but now they are all studying it daily. This teaching has enabled us to see God and our fellow man in a very different light; and in attendance at the meetings we are able to gain more and more understanding of the truth as taught in Science and Health. I am indeed grateful for my healing, and for the spiritual understanding I have gained.—*Violet M. Lennox, Winnipeg, Manitoba, Canada.*

It is from a heart full of gratitude that I am impelled to write my testimony, in the hope that some one who is in trouble may take courage from my experience. I have been in Christian Science about seven years, and I read Science and Health for two years before that. I did not become interested in the first place on account of my own physical need, but because I thought it might help another; and so I was content to read along and take what I thought I needed and what seemed good to me and still continue in my old church.

In December, 1905, I was very ill, and I continued in a serious condition, under the care of a doctor and a trained nurse, for three months. I am sure I had all that a skilled physician and the best of care could

do, but I was to sense a nervous and physical wreck. No one knows what tortures I endured, for I was so frightened at my condition that I did not dare talk about it. It seemed such a strange thing for me to have lost self-control; and I was afraid of everything. I surely know that "fear hath torment."

We were living in Boston, and in April, 1906, I told the doctor that I wanted to try Christian Science. He replied that if there were anything that would relieve me he would be glad. I went to a practitioner and put myself under her care; and I am grateful beyond words for the loving patience and understanding of the practitioners who have helped me. In September of the same year we came to South Bend to live. It was a struggle for me to give up the church in Boston and the Christian Science friends there, but we very soon found that God's love and care are everywhere.

I regained my health with the aid of Christian Science in about a year, but during the past four years I have had very hard experiences to go through,—several severe sicknesses, as well as the deepest sorrow. It has only been through the understanding of Christian Science that I have been enabled to face the world alone and try to demonstrate that God is an all-wise, all-loving Father, and that if we give up our wills and try honestly and earnestly to do His will (which is the only right doing), we gain a right relation toward both our material and our spiritual living, that makes for physical health and a peace of mind which indeed passes all understanding.



I remember at one time I had been depressed and for several days had felt as if I could not longer continue the battle. Then in church one Sunday morning I thought, "I am so tired," and it seemed to me it was the tiredness of the ages. Suddenly the thought came: Tired of what; tired of demonstrating the nothingness of the claims of evil? You have proved many times that "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." With this thought came the realization that all I had to do was to be grateful for the understanding which had overcome these seeming mountains in the past, and that all of the love which had ever been, is now. At once the sense of depression left me, and it has not returned.

If I am able by my living to help some one who is burdened with a load of sorrow and sickness, it will be my greatest joy and worth living for; but the living of a sincere, honest Christian Science life is its own reward.—*Gertrude Stryker Perkins, South Bend, Ind.*

I WISH to express my gratitude for the many blessings received through Christian Science. The most satisfying demonstration was the case of our little boy, five years old. He is a very active child and delights in performing acrobatic feats. One day last winter he was standing on his head and hands, turning back and forth in a way that surprised us all. He continued to do so for three or

four minutes, till my mother expressed the fear that it was too much strain on his neck, so we stopped him.

The next morning the boy awoke with a high fever and a sore neck. We declared the truth and read from Science and Health for two days, but he seemed to get worse, so the third day I called a Christian Science practitioner, who took up treatment at once. With the first treatment the fever left him, and with the next the soreness left his neck; but the following day the child cried with pain in his back and side. I looked at the side and found it quite swollen, and this increased the fear we were holding over him,—that his spine was injured. I therefore asked the practitioner to come out to see him. When she arrived we explained the circumstances to her, and she read to us from Science and Health, then treated the boy. The truth was so revealed to us that the fear was overcome, and before the practitioner went away the child asked for his clothes, so he might get up and play. He dressed himself and played the rest of the day, although for four days previous he had not noticed his toys. This proved to me that our fear delayed the demonstration, and that while a practitioner is working faithfully for us, we also have a work to do.—*Mrs. H. P. Saunders, Independence, Mo.*

I AM grateful beyond expression for all that Christian Science has done and is doing for me. My blessings are so numerous that it is hard to know where to begin to tell of them. A little over three years ago Christian Science found me full of doubts

and fears, these having produced a state of utter lack of confidence in myself. Upon my marriage I retired from public life, having been in grand opera both here and in Europe; but I allowed these fears and doubts to creep in to such a degree that I could not sing for any one, I would be so frightened. After being in Science only a little while, this all disappeared, for I had learned that to fear was to give power to something apart from God; that I could of my own self do nothing, and my talent and the ability to make use of it were God-bestowed.

I have been healed of hay-fever, stomach disorder, and heart trouble, and I no longer wear glasses, having laid them aside without treatment. Through the realization that everything I possessed was from God and was perfect, that nothing could change His ideas, that my imperfect thoughts about them alone needed to be changed, I was instantly healed. I do not remember when the heart trouble left me, but one Wednesday evening it suddenly dawned on me that I did not have it any longer.

I have had the blessing of class instruction, and during this time a dear sister passed on; but my sorrow was removed when I gained the understanding of Life, also by the realization that, as Mrs. Eddy says in Science and Health, "man . . . has a perfect and indestructible life" (p. 209). Above all is the great spiritual uplift which has come to me through Christian Science, and which far exceeds the physical healing. I have been enabled to help others, and this is also cause for joy. I am thankful to God, and glad it is never

any effort to lay down my will to do His will in all things. I am more than grateful to Mrs. Eddy, who labored and suffered much to share with all mankind what God had revealed to her. She has restored the teachings of Christ Jesus and enabled even the children to apply Christian Science through her simple explanations of the Bible in its spiritual interpretation.—*Carrie Bridewell-Benedict, New York, N. Y.*

I WOULD like to express my gratitude for the healing power of Truth. A few years ago I was healed through Christian Science of stomach trouble of over ten years' standing. Since then there have been many beautiful healings in our home. Three hours after the birth of my baby I was perfectly well, and able to arise and dress myself without assistance. I met the practitioner at the door, and she rejoiced with me. The spiritual uplift which came with this experience was most beautiful. Tongue cannot tell the peace and joy I felt; I realized more than ever before the all-power and omnipresence of God, and sang, "Praise God, from whom all blessings flow." I had given birth to six children, and after the sixth one came I was unable to walk for six weeks, on account of what is termed "milk leg" in both limbs; but this time I had no thought of my limbs and no trouble with them whatever.

Words seem weak to express the gratitude I feel toward the Giver of all good. I hope this testimony will help some one who is in bondage, as I was so many years. I am now made free in so far as I can understand and apply the teachings of Christian

Science. I am thankful to God for the many blessings I have received, and grateful to Mrs. Eddy for having devoted her life so unselfishly to the bringing to light again of Truth's healing power.—*Mrs. A. E. Burke, Hillyard, Wash.*

I WISH to add my mite to the many testimonies given in praise of Christian Science and the many blessings it brings to mankind. I also want to express thankfulness to God, and gratitude to Mrs. Eddy for bringing to light the healing practised by Jesus. I did not come to Christian Science for healing, for when I was a small girl my mother was healed of diseases too numerous to mention, and I simply grew up in this faith. I have depended upon it for the relief of all discords ever since, now over twenty-four years, and it has always proved a help in time of need. I have been healed of many ills, and usually in a short time. My little

girl of seven years has never tasted medicine in any form, and she has very seldom had an illness of any kind. Everywhere I go, people remark on what a healthy looking child she is.

I am glad the truth is spreading over all the world, and that the Christian Science literature is being accepted and read so gladly by many, as it is all very helpful, especially the *Quarterly*. — *Silvia A. Olson, Dawson, Minn.*

I am Mrs. Olson's mother, and I can truly say that her healing is permanent and that she is strong and well. She has not taken a drop of medicine for twenty-four years. She is working in Science and has done some good healing.

I myself was healed of three malignant growths, lung trouble, and heart disease, and am growing stronger in understanding every day. —*Sarah E. Sumner, Boyd, Minn.*



### CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.



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# THE Christian Science Journal

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

ARCHIBALD McLELLAN  
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT  
*Associate Editors*

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## EDITOR'S TABLE

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**I**T is strikingly significant that precept and practice are closely coupled in the Master's ministry to mankind,—how he "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." Having chosen his disciples, Jesus' first care was to instruct them in the new yet old gospel,—the Sermon on the Mount. Immediately, as the great Teacher comes down from the mount, he is besieged with appeals for help, and the apostle relates the healing in succession of leprosy, palsy, and a fever. Thus did the Messiah prove the truth of his teachings, and lay the foundation for that later appeal, "Believe me for the very works' sake."

It was in like manner that the revered Leader of Christian Science, Mrs. Eddy, won a hearing for the truth she had discovered. When she met with scorn and contumely, when her teaching was scouted and derided, she quietly went her way, healing the sick and the sinning whenever and wherever the opportunity presented itself. Then as time went on and here and there a soldier enlisted under her banner, she carefully instructed them and sent them out into the world as true missionaries of the cross,—to teach the Christ-standard of living and to heal the sick, like the apostles of old.

We can but be grateful for our Leader's insistence that if the world is to be won for Christ, the methods he inculcated must be followed. She realized that there must be properly taught students to take up and carry on the work so well begun, and by degrees, as needs developed, the primary

and normal courses of instruction in Christian Science were worked out. It is noticeable, however, that Mrs. Eddy safeguarded this instruction at every point. There may arise occasions when the unschooled human sense will argue that these restrictions, as specified in the Manual, are irksome and even unnecessary. Mrs. Eddy has told us in the Foreword that these rules and by-laws "sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our cause." We may not know their occasion, nor do we need to, but we do recognize and appreciate that the truth must be responsibly and correctly taught and lived if it is to accomplish its destiny,—the salvation of the world.

Hence we have, through these wise provisions, the duly authorized Christian Science literature, the writings of our Leader and the periodicals which she founded and so ably conducted. We have the Metaphysical College, where are trained the teachers who are to give the primary instruction that will better equip the earnest student to heal the sick, the board of lectureship of The Mother Church, and the publication committees, each and all with duties clearly defined. If only authorized literature may be handled in the reading-rooms, then surely it is inconsistent for Christian Scientists to read, circulate, or recommend to beginners as Christian Science, anything thus debarred because unauthorized. Only duly constituted instructors may teach Christian Science, and no other than the authorized board may give lectures or "talks" on Christian Science; only the regularly appointed publication committee answers through the public press the critics of Christian Science.

All along the line of maintaining and defending the dignity and integrity of our cause, we find this same careful attention to detail, the endeavor to conserve and preserve in its pristine purity the truth discovered and taught by Mrs. Eddy, in clearly defining and placing the responsibility for its maintenance. None knew better than our Leader the strenuous efforts first to discredit and then to adulterate Christian Science, to pervert its meaning and subvert its testimony, and it is due to her foresight and loving care for the cause and

its adherents that we of today are so largely saved from the snares and pitfalls set for unwary feet by the one evil. Well does she counsel her followers, "Cleanse your mind of the cobwebs which spurious 'compounds' engender" (*Miscellaneous Writings*, p. 271). There is only one Christian Science, only one right way in which to gain an understanding of the Principle it inculcates, and that is to be obedient to the teachings of the text-book, "Science and Health with Key to the Scriptures," and the Manual of The Mother Church. Reports reach us now and then of practices obtaining in some fields for which not a shadow of authority can be found in our Leader's writings. There is great danger in any departure from the established practice of Christian Science as taught in our text-book, and anything for which authority cannot be found therein, should be rigidly eschewed.

More and more, the world is looking to Christian Scientists and judging the teaching by its exponents. Though the breaking away from a mistaken sense of God and of man's relation to Him may come slowly, it is our privilege and calling so to witness to the truth by preaching the kingdom of God and healing the sick, that one by one the stones in the high wall builded by error to keep the children of God from their rightful heritage of dominion over all that is unlike good, may be loosened and cast down. "It is possible," Mrs. Eddy writes, "—yea, it is the duty and privilege of every child, man, and woman,—to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness" (*Science and Health*, p. 37).

A tremendous responsibility likewise rests upon the authorized exponents of this religion, that only the true teaching be given out. It is for each one carefully to study his appointed line of work and be faithful in its performance, and not to interfere with or trespass upon the duties of another. We are all endeavoring to compass the same end, and it is our privilege and duty individually to "watch, work, and pray that this salt lose not its saltiness" (*Science and Health*, p. 367); that the light of faith in the omnipotence and omnipresence of good shall not grow dim through any fault of ours.

ARCHIBALD McLELLAN.

**L**ONG ago the psalmist asked, "What is man, that thou art mindful of him?" and throughout all the ages thinkers have been asking and attempting to answer this question. Even philosophy has seen that man cannot be defined in terms of matter, and a well-known authority in this line has said that to the extent one "belongs to matter" he is "the slave of necessity . . . and it is only as a spark of divinity glows as the life of our life in us, that we can rationally believe in an intelligent creator and moral governor of the universe." This means that one must prove at least to himself that God is, and daily trace his relation to Deity in noble living. The writer of the epistle to the Hebrews quotes the psalmist's query with the added statement, "Thou hast put all things in subjection under his feet," then goes on with the sorrowful comment, "But now we see not yet all things put under him." The divine bestowal upon man of dominion is here and elsewhere contrasted with the mortal sense of bondage, the most persistent characteristic of which is the fear of death. Like "conscience," this makes cowards of most people, and when one rises superior to it, in the face of impending danger, it only goes to show the truth of Mrs. Eddy's words on page 244 of *Science and Health*, that "man was never more nor less than man."

Mortal history is a dreary record of sin and suffering, but there have been gleams of light all through the ages when man's divine possibilities were glimpsed; and even if it were but for a moment, it furnishes cumulative evidence that God has never left Himself without witness to the intent of creation. That this light has not been a continuous manifestation to humanity is due to the density of material belief, which insistentlly holds to a creation unlike the divine creator, an effect unlike the one perfect cause. Real harmony and real progress for men or nations, apart from God, is quite impossible, and here again we would quote Mrs. Eddy, who says (*Miscellaneous Writings*, Pref., p. ix), "To preserve a long course of years still and uniform, amid the uniform darkness of storm and cloud and tempest, requires strength from above,—deep draughts from the fount of divine Love."

As we ponder deeply the problem of man as we see him in

Christian Science, we rejoice that he can no more be obliterated than can God, and as one becomes thus conscious of his divine origin, others respond to its mighty appeal. We read of Livingstone in the African jungle, cut off from all that we regard as essential to our human nature, but because of the depths of love reflected in his heart the untaught dwellers in the desert became his friends, and tender, loving ministrants to his need, showing that wherever God is, man is, although this "doth not yet appear" to mortal sense.

With strange blindness mortals insist that self-preservation is the first law of life, and yet life and manhood can never be understood until self-sacrifice reveals the man who expresses the Mind that rules the universe. Too often do the years roll on with an inconsequent dream of pain and pleasure, until in some crucial hour manhood is aroused, and heroic acts of self-surrender call the world to its knees. "Deep calleth unto deep," and the shallow vanities of self and sense give place to the appearing of man. It concerns us not that the hero of the hour may never have tested his own manhood until this awakening, but God keeps His own, and manhood must sooner or later hear and respond to the divine call for noble service.

Happily for the race, old ideals are passing, and the worship of physical force is being recognized as mere paganism. Carlyle says that the "recognition of man, and his moral duty, . . . comes to be the chief element only in purer forms of religion. Here, indeed, is a great distinction and epoch in human beliefs; a great landmark in the religious development of mankind." The phrase, "recognition of man" is fine, and appeals strongly to the Christian Scientist, for the recognition of man as God's idea, inseparable from his divine source, is what inspires all work in Christian Science.

The master Christian said, "The Son of man is not come to destroy men's lives, but to save them," and history offers no example of heroism which can compare with his whole earthly life. His ideals were spiritual and perfect, yet he did not ignore human need but ministered to it, and he never touched the human sense without uplifting and ennobling it. We read in John's gospel that "he knew what was in man,"



which undoubtedly means that he knew man as God's likeness so well that he could never commit himself unto the mortal counterfeit, or accept it in place of the real. Patiently did he toil on, that the man of God's creating might be known and expressed by his disciples, yet in the "one hour" when loyalty was most needed it seemed utterly to fail. Peter forgot his manhood and was what man never is, a coward. Then he drew a material sword to fight in a spiritual issue, but later we see him as the strong Christian hero, standing fearless before the Sanhedrin, proclaiming man's divine rights, and worthy at last of his Master.

At this hour and always we need to look with more faith for the appearing of man, look into our own hearts to see what is reflected there, and recall that scene in the prætorium, when in the midst of mockery and torture, Pilate pointed to Truth's fearless representative and said, "Behold the man!" As we keep ever before us the divine ideal lived by Christ Jesus, honoring all that is of his nature, we realize that the unseen Father is made known through the one who declares Him, who expresses God in true thought, word, and deed.

ANNIE M. KNOTT.



NO feature of the Christian Science movement is more unique than its word of testimony. The numbers and the manifest honesty and sincerity of those who witness to its healing truth, are certainly impressive, and especially to those to whom there is thus opened the long-closed door of hope. It is a great, inspiring fact, that everywhere it is being humbly and honestly said, I have felt Truth's healing touch; Christ is come again, and I am unspeakably thankful.

This echo of the Bethlehem song speaks for the greatest and most gladdening fact of present-day history. The most wonderful thing about Christian Science is, that it makes prophecy and promise true. In her insistence that in the demonstration of health and spiritual freedom we truly honor Christ and prove the present availability of divine law, Mrs. Eddy has but led human thought back to the Master's teaching and reaffirmed the order he established. Regardless of the inconsistency and unworthiness of many of its beneficiaries,

this teaching has proved itself yea and amen. Though nine of the ten lepers had not the grace even to return thanks, the power of the Master's word was none the less demonstrated in them. Indeed, in an important sense, Truth's vital efficiency is made the more manifest in view of the unpromising nature of the human soil into which its seeds have fallen.

Despite the fact, however, of the vast amount and the unquestionable character of the testimony offered in support of Christian Science, it is to be remembered that, apart from deeds, these words are of relatively little avail. St. James points out the more efficient witnessing when he says, "I will show thee my faith by my works." Furthermore, while we witness orally from choice, in our lives we witness by necessity every hour of the day. Timidity and self-depreciation may limit one's spoken testimony to the merest answer to one's name when the roll is called, but in our daily bearing and conduct we are making a record, in support or in denial of our professions, which will be repeated on the housetops. Here we are certainly "known and read of all men." Evasion is impossible. Preaching without practice merits the incredulity and perchance the contempt with which it is likely to be met, but backed by genuineness and integrity, even a stammering statement of the truth becomes irresistible. The words "Ye are my witnesses, saith the Lord," are thus fulfilled in righteousness, and the rendering of this "reasonable service" to God is a privilege and a joy.

It is well if we are mindful just here, however, that the declaration, "Ye are my witnesses," means very much more than the living of lives which give unmistakable evidence of our sincerity, though this is much. To witness for God, good, in righteousness, is to express the divine idea respecting every ethical issue. It is, in Jesus' words, to "work the works of God." St. Paul not only lived in keeping with his splendid profession, but he was a positive, virile, outspoken factor in the existing struggle or contention between right and wrong. His position upon every ethical question was no doubt forecast with the greatest ease by all who came to know him, such was the quality of his stand for truth and righteousness, the unmistakable base-line of his integrity.

In this, as in every other age, questions that have to do with the rights and privileges, the freedom and welfare, of millions who know not how to voice their appeal save in a despairing cry, some elemental and instinctive expression of pain and unrest,—these vital questions are being brought to every alert intelligence, and we cannot escape the responsibility of witnessing for God respecting them. To be counted with those whose bearing is an averment that they are not their “brother’s keeper,” to make no positive protest against the selfishness of imposition and of invasion of rights, to be indifferent to the degraded and degrading conditions of those who have been born into suffering and stupidity,—all this is not to witness for God in the exalted and effectively redemptive way to which every Christian Scientist is certainly called; and it is here that we are most likely to leave a pressing duty undone as the result of educated conservatism, class identifications, and the momentum of habit. It is here that we are tempted to let things alone that “have always been so” or that “everybody does,” but against which we know, or ought to know, that Truth and Love make instant and unequivocal protest.

To witness for God is to champion every ideally right proposition. It is often to exercise the Christlikeness which dares, and is able to “stand alone and vote with God.” It is to be a non-conformist with regard to every aspect of unrighteousness, unbrotherliness, and untruth. It is to establish in our own thought the kingdom of heaven, and to seek to contribute to the establishment of this kingdom in every human situation and relation with which we have to do, by consecrating our moments, our means, and our every capacity to the ministration of the square deal.

This gives vision of the scope and possibilities of our privilege as Christian Scientists to witness for God, and he must be dead indeed in the unpardonable sin of torpidity, who does not feel some thrill of quickening impulse, some assertion of high, fine disposition and intent, as he contemplates this fact in the presence of the world’s great need today. Truly saith the proverb, “A true witness delivereth souls.”

JOHN B. WILLIS.