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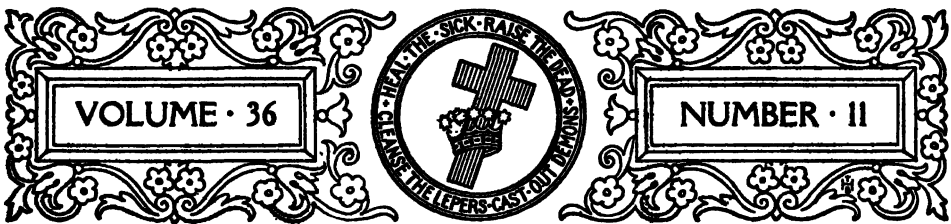
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THE CHRISTIAN SCIENCE JOURNAL

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

OFFICIAL · ORGAN · OF
THE · FIRST · CHURCH · OF · CHRIST, SCIENTIST
IN · BOSTON · MASSACHUSETTS



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Government by Principle

Mrs. Eddy says in "Science and Health with Key to the Scriptures" (page 106): "God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love."

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THE CHRISTIAN SCIENCE JOURNAL

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

VOLUME XXXVI

FEBRUARY, 1919

NUMBER 11

THE INFINITE SPACE OF SPIRIT

HAWLEY O. TAYLOR

BY human beings space is usually considered to mean that which seems to contain everything in existence, and it is described in various ways, such as an external environment, fathomless expanse, an all-inclusive medium, or a mental creation. Dimensions are made use of when we are considering space of limited size and shape, for which an elaborate geometrical system has been developed, based upon the point, line, surface, and solid as the elements. The most common conception of space is the three-dimensional, but if other geometrical elements than those just mentioned are used as the premise, such as, for instance, curved or warped surfaces, space of four or more dimensions may be developed.

The concept of space, however, is not confined to regions having geometrical dimensions. An incident is recalled of a speaker at a forum who, after having adroitly answered many questions, was silent before a voice which asked, "In what kind of space

does love dwell?" Here is a sense of space in which the usual conception as to shape and form does not enter. It is a formless space, which is often referred to as space of the fourth dimension, since mortals are prone to unload upon the unknown fourth dimension all conceptions which are in the least puzzling. The knotty problems of the fourth dimension are, however, yielding under the light of Truth as revealed in Christian Science. In the early '80's Mrs. Eddy wrote (Miscellaneous Writings, p. 22): "Christian Science translates Mind, God, to mortals. It is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit . . . It hath no peer, no competitor, for it dwelleth in Him besides whom 'there is none other.'"

The limited sense of space, presented as three dimensions, is quickly seen to be inadequate for life's normal expression, for the majority of the problems with which one has to deal leave the conception of three

dimensions far in the rear. As an example, let us add to the three dimensions of a limited portion of space, the number representing the density of the substance included in this space; we then have the conception of mass, which has four dimensions. Let this mass be moving with a certain velocity, and we have the conception of momentum, which has six dimensions—the two dimensions of velocity, which are distance and time, being added to those of the moving mass. Again, let us multiply by the velocity, and we are in the realm of energy having the eight dimensions of work, and the latent possibilities of accomplishment surround us. The realm of energy is far removed from realms of form and shape, but although formless, human beings do not object to considering it as something very real.

This line of thought leads one into spacial conceptions or realms which give breadth to vision. All such realms, in which may be included the realms of finance, industry, music, art, literature, religion, philosophy, and science, have dimensions to suit their individual natures, as for instance the realm of art. To express or appreciate art requires qualities which constitute the dimensions of this realm; the fact that all of the dimensions are not necessarily present in one representative or production gives variety as regards the nature and fullness of artistic expression.

Would the human mind ultimately reach perfection by enlarging its experience through the continual addition of dimensions in the various

realms of human activity? Perfection means freedom from limitation, the experience or consciousness of harmonious activity. Could one ever hope to attain this goal through the acquisition of material knowledge? Such a search would be like a mariner on an unknown sea, without chart or compass, following up all the suggestions given by his companions or by the elements about him in his endeavor to reach some unknown haven of rest.

To make a safe and successful journey on the sea of life, the destination must be known and the chart and compass must be used constantly as a guide. Every lapse from Principle will bring one up sooner or later with a sudden conviction that something is going wrong. Mrs. Eddy says, "To understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire" (Science and Health, p. 3). The man who would gain freedom by enlarging his material vision through the experience gained by adding dimensions to his material structure is building a tower of Babel upon which to ascend to heaven. How little he suspects the fleeting nature of the foundation upon which such a structure rests,—the seeming mutable will continue to intrude in all his affairs until he sees substance as idea only.

On the other hand, how persistently one rises into freedom and harmony when the leading of Truth is followed in Love. It may be likened to the freedom from confusion expressed in a mathematical solution when the rule of mathematics is followed. In like manner the beauty of

harmony is seen in all realms of human activity when one is guided by the Principle of being, and what seems confusion to the unaided human mind is turned into harmonious activity when Love, the Principle of being, is applied. With this Principle, the seeming impossible in human affairs is achieved, so that one can say with Paul, "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

The harmony and freedom here depicted will remain after all the confusion and discord of human affairs have run their course and are gone forever, lost in the ever brightening dawn of the infinite space of Spirit. In Scripture we read, "For in him we live, and move, and have our being;" that is, all real being is in God, infinite good. Infinite good is, therefore, the fact which the material belief of space counterfeits, and the sense of boundlessness, inspired by the contemplation of material space, but typifies the ever presence of infinite good and all the spiritual action and being included therein. To the consciousness dwelling in the infinite space of Spirit, the fourth dimension is no longer an element of mystery but is rather the light of Spirit. What breadth of vision is here portrayed!

To reach this capacity, however, requires that the Principle of all being and activity shall be known. Situations that seem obscure and confusing to one whose vision is lim-

ited, are seen and handled fearlessly by one who is living in accordance with Principle, to the end that harmony results. The life of Christ Jesus exemplifies the freedom obtained when the Principle of being, Love, is never lost to view. The three dimensions of seeming limitation were no obstacle to him, and he possessed, without the drudgery which characterizes human acquisition, all the knowledge required to cope with every seeming human situation.

When it is recognized that freedom comes from an understanding of the facts of being, life is clothed with new meaning. We read on page 306 of *Science and Health*: "The myriad forms of mortal thought, made manifest as matter, are not more distinct nor real to the material senses than are the Soul-created forms to spiritual sense, which cognizes Life as permanent. Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal." This unfolding is the result of earnest endeavor, through which we emerge, step by step, from the narrow confines of sense to the broad outlook of Soul. The dimensions required for it are enumerated by Peter, who also enjoins great diligence that they may be gained. He says: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things

be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Work is a joy under the guidance of Truth, for success is certain. When the Principle of all activity is perceived and one spiritual thought after another is added, the dimensions of seeming limitation lose their power to limit and pass away for-

ever; distance as a barrier to healing and fruition vanishes, and the vast and ever widening space described by the fourth dimension of Spirit fills our horizon and gives us access into all realms of dominion, where achievement springs forth when a seeming need is recognized, and we are assured of the guidance of infinite Spirit, divine Love, illuminating our way through infinite space.

HEALTH INSURANCE

AGNES MORLEY CLEVELAND

A GREAT deal is being said at the present time about compulsory health insurance, and it may be well for us to study the subject in the light of Christian Science. On page 60 of "Miscellaneous Writings" Mrs. Eddy makes the statement: "Every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand." Then she adds these significant words: "The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences."

Now a material belief about the divine idea is obviously an erroneous concept of it. A material belief is a finite concept, and a finite concept is limited and bears not the slightest resemblance to the reality which is infinite and spiritual. The work of the

Christian Scientist in dealing with what we call the affairs of human life, whether these affairs be classified as political, social, economic, medical, or religious, is to hold to the spiritual idea, which is the reverse of the material belief. It matters not at all what is presented to our thought; we have the rule of procedure, which is simply to reverse every one of its material manifestations.

The human mind has divided and subdivided, classified and codified, all of its concepts. It calls them systems and relationships; it calls them animal, vegetable, or mineral; animate and inanimate; persons, places, and things; and then embracing them all, it makes the inclusive classifications of "good" and "bad." It is right here that it makes its colossal blunder. It does not call the belief good or bad, it calls the thing good or bad,—the mistake which is typified in Genesis by a serpent promising a knowledge of good and evil. Now the Christian Scientist knows that a finite sense of good is a

material belief and may be no nearer the reality of good than is a finite concept of evil. Yet human tyranny asserts itself and says, "If I call a thing good, that settles it; you are evil unless you accept my classification. And if I call it evil, then certainly you are evil if you call it good." The truth of the matter is, God alone has classified His own ideas and calls them all "very good;" and there are no other ideas. There is only the intelligent idea, and the unintelligent and erroneous concept of the one divine idea has no real existence.

This is well exemplified in much of the so-called welfare legislation to which our attention is invited on all sides to-day. If the human mind has labeled it good, this mind demands that its label be accepted upon penalty of the objector being himself labeled evil. Recently there has been introduced into the English speaking world a form of social legislation upon which its originators had put the label "Good," just as they might have put "Made in Germany." And without carefully analyzing the matter, this label has in some instances been accepted at its face value. It is known as compulsory health insurance. The conditions which it seeks to alleviate have likewise been labeled evil, and are called sickness and poverty. Now all real conditions have been explained by Mrs. Eddy on page 507 of *Science and Health*, where she says, "Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source." No appearing of creation is any better or

worse than any other, but there can be and are better and worse concepts of it.

There is only one right concept of the word "compulsory." As a synonym for omnipotent it defines God, who most certainly is ever compelling in His own universe. There is likewise only one right concept of the word "health." True health is spiritual understanding, the understanding of true causation. So-called physical health is but a finite and material concept of the divine idea health. The word "insurance" may also be seen as God's insurance (assurance), or it may be misconceived and believed to be a material promise of safety, which can never be relied upon. To the Christian Scientist, "compulsory health insurance" becomes God's compelling protection, which is apprehended through a right understanding of the true nature of cause and effect; while the material counterfeit, the political measure which seeks to force its particular interpretation of safety and protection, fails of its very purpose because it attempts to reduce the issue to a basis of material cause and effect.

Now let us consider those conditions for which relief is sought. Sickness is the primary reason given for this alleged relief measure. From the Christian Science viewpoint, sickness is a hypothetical and not a real condition. It is the vain supposition that health is absent and that life itself will presently be absent; but since life never is and never can be absent, it follows that sickness is a material belief and not any person

or thing. In short, it is a sick or sickly concept of man's real condition that we have to deal with and not the condition itself, and this cannot be remedied by building up a complicated system of taxing and medical treatment. It can only be remedied by healing the individual through bringing to the human mind the truth about man and his relation to God, thereby replacing a wrong concept with a spiritual idea. All the cumbersome human machinery of providing for sickness under the guise of waging a campaign against it, is as inconsistent and self-defeating as would be the effort to sweep darkness out of a room instead of turning on the light.

This political doctrine known as compulsory health insurance is lauded by its inventors as efficient. Our respect for the word efficient has suffered a considerable collapse since the world has been seeing the direful results of one of the materialized counterfeits thereof. It is nevertheless true that efficiency is a conspicuous attribute of the divine idea. Spiritual efficiency shows itself in maintaining the entire universe in a state of perfection. Perhaps no better example could be found than this one word to illustrate the difference between a right and a wrong interpretation of the selfsame fact. To comprehend this, clears our vision from the misconceptions of a material maker or material cause and effect. An alleged material cause and effect, however, furnished the excuse for this type of compulsory legislation, and the more it is grafted on to our political life the more it tends to create

a materialistic ideal, which results in a confused and shifting struggle for what promises to be expedient for the moment, but which invariably sets up further difficulties in some other direction.

The distinct danger in this sort of social legislation is that it so satisfies mortal mind with its label of "good" that a higher good is not even considered possible. It is, in short, a counterfeit of good and is about as far from real good as is the concept which the human mind might choose to label "evil." In John's gospel we read: "All things were made by him; and without him was not any thing made that was made."

What, then, is legitimate in the way of reform legislation? Briefly we may answer: That which most nearly expresses the divine idea and gives equal opportunity for all; that which guarantees liberty of conscience and that freedom in demonstration which does not restrict another from a like privilege. In order to attain this we must have a sober, which means an intelligent, electorate, and this electorate should represent fatherhood and motherhood, the feminine as well as the masculine mentality. Prohibition and woman suffrage are prime requisites to the further enactment of laws which will safeguard the right of each one to demonstrate his own highest vision of what makes life worth while, which, in its last analysis, is his vision of what God is and what man is; always providing, of course, that this right be vouchsafed to all. But that type of lawmaking which presumes to force its own par-

ticular concept of good upon others, regardless of whether the alleged beneficiary deems it good or not, is nothing short of human tyranny which sets itself up in the place of God's government and would virtually deny man the right to seek further for God.

Christian Scientists are learning to detect the spurious labels and to tear them off. They are learning to separate the true from the false concept; in short, to attribute to Mind what belongs in Mind; for, as Mrs. Eddy says on page 251 of Science

and Health, "Inharmonious beliefs, which rob Mind, calling it matter, and deify their own notions, imprison themselves in what they create." It is, then, a process of setting the captives free,—free to gain steadily improving visions of creation and the divine creator, free to come under the divine compulsion, to respond to divine Truth, without having debased human counterfeits imposed, free to enjoy the assurance of perfect health and to recognize all of God's ideas as spiritual and not material.

CHRISTIAN SCIENCE AND ITS MESSAGE TO THE JEW

MILLICENT HYMAN

THE Jew is again seeking the Messiah. His dropping of age-old creeds and dogmas which satisfied his forefathers signifies this fact. Unconsciously he is seeking the fulfillment of the promises of the Bible, salvation from the ills of daily life, the Comforter,—in other words, the Messiah. But in what direction shall he look? Where shall he find the truth, which leadeth to all things good? Long years I sought to know God, to know man, to know life, to know the Messiah. My search finally ended with satisfaction, full to overflowing, in Christian Science, which is daily teaching me to walk the way of true life, peace, happiness on earth, here and now. I have found the key to salvation from every earthly trouble. I have found the incorporeal Messiah. As Ruth of old gleaned in the field, so have I gleaned in the rich field of Christian Science, and the longing is most sincere to present the

sheaves of my abundant gleanings to my dearly beloved brethren, the Jews.

From my own experience, as well as through much investigation, I have learned that there are certain specific objections which the Jew holds which must be satisfactorily answered before he is ready to look into Christian Science. These objections are not against Christian Science *per se*, so much as against so-called orthodox Christianity as a whole; but since these objections prevent the Jew from investigating and ultimately accepting Christian Science, it seems but fair that they be met and overcome. The immeasurable good which Christian Science holds for the Jew as well as for all mankind encourages me to take this attitude. I would fain make straight and clear the path to the Messiah, which lies through Christian Science.

First let us touch lightly upon the Jewish thought. In the last analysis

the Jew has always lived in the past. He has adhered to and revered the traditions of the past, never stopping to ascertain the justice or truth of these traditions. Thus, because the Jew of the past hated Jesus for rebuking materiality, he first crucified Jesus, then heaped calumny upon his name. He left to future generations his hatred and execration of Jesus. This ill feeling the Jew has accepted as part and parcel of tradition, neither investigating its source nor questioning its validity; but to-day, because Christian Science in the name and nature of Christ, Truth, heals the sick, redeems men from the troubles of daily life, the Jew is beginning to break away from the apathy of generations of sluggish indifference and is asking what Jesus did to be so hated. Because the Jew is seeking with an honest purpose, the answer he will get will finally acquaint him with the Messiah. When the Jew learns that Jesus was hated because he was incarnate good rebuking evil, he will admit that this reason redounds to the credit of Jesus. Finding this answer so contrary to his preconceived and hazy opinions, he may begin to question other traditions which heretofore he had accepted unchallenged, and thus will he break the bonds of Judaic creeds and dogmas.

We may pause to ask why the Jew never before thought to question tradition. Because up to the time of the advent of Christian Science, there seemed no need to do so. He was of the chosen people. He had always considered his own religion better than that of any other race,

even when he was bound, persecuted, hounded, reviled. He has always possessed an absolute conviction that the one God was his God—exclusively his. He has ever looked with a certain contempt upon all other religions. This mental attitude ingrained in the Jew has made him satisfied with himself, his religion, his traditions. But, I repeat, here has come Christian Science with its healing, with its compassionate message of Love, with its binding up of the broken-hearted. Here, surely, is a good thing not dreamed of in Jewish religion. The Jew would like to partake of the benefits of this healing agency. There are objections, however. What are they?

The Jew's objections are threefold, and may be classified as follows: first, dislike of the doctrine that Jesus lacked human fatherhood; second, belief in the self-deification of Jesus; third, strong aversion to the cross. A careful study of this subject should bring such light as will resolve these objections into their native nothingness, whereby the Jew may be free to partake of that good which Christian Science so surely bestows. The Jew, in common with the majority of mankind, has always been too material to realize the spiritual paternity of Jesus; but he has ever possessed an innate sense of chastity. The pronouncement against Jesus is that his birth violated this sense of chastity, for which offense the Jew has never ceased to belittle the human Jesus. But why does not the Jew "search the scriptures" on this subject, and see what Isaiah has to say? In the seventh chapter of his

prophecy we read, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

The Jew, however, may counter-question, Why do you claim that Jesus was the one thus referred to by Isaiah? The answer is that Jesus alone fulfilled the Scriptures on this point. For instance, when he read from Isaiah in the synagogue at Nazareth, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," he was able to add, "This day is this scripture fulfilled in your ears." Jesus preached the gospel (good spell or good tidings) to the simple fisher folk and publicans. He bound up the broken-hearted widow by restoring life to her only son, who was to mortal sense already dead. He set at liberty the woman bound by Satan, "lo, these eighteen years." He restored sight to the man blind from his birth. Was not this opening the prison of darkness for him? These are but a few of the countless works which Jesus accomplished whereby he proved his title to Immanuel, God with us. "By their fruits ye shall know them." The Jew need find no occasion against Jesus in the fact that he had no human father. This fact bore out Scriptural prophecy.

Let us next consider the Jew's contention that Jesus deified himself. This belief finds no corroboration

either in Jesus' words or works. He said, "I can of mine own self do nothing;" and, "The Father that dwelleth in me, he doeth the works." When a certain man addressed him as "Good Master," what did Jesus answer? "Why callest thou me good? none is good, save one, that is, God." Here the Jew may again justify his attitude by recalling that Jesus said, "I and my Father are one." Is not that self-deification? No. What he did mean by this statement is generally misunderstood. Mary Baker Eddy has wonderfully elucidated his real meaning in "Science and Health with Key to the Scriptures" (p. 361), where she says: "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being." As a matter of fact, Jesus constantly turned thought away from his human personality, directing it always to the eternal God.

When Jesus said, "I and my Father are one," he did not deify himself. On the contrary he was expressing the identification of the Christ within him with God. Now, the Christ, or Christ-idea, is that true individuality which identifies man with his Maker, God. It is not the human man. It is the nature of the real man. It is that which recognizes and expresses good, because it is allied with God, the source of all good. So when Jesus said, "I and my Father are one," he meant that the Christ nature which governed him was at one with God, not that he was God. His words proved that he knew the realization of this Christ nature to be possible for all men when he said, "Be ye

therefore perfect, even as your Father which is in heaven is perfect."

A pertinent question may here be asked: If Jesus did not deify himself, whence came the present belief in his deification? After three hundred years of practical adherence to his teachings, materiality crept into the Christian church and stole away its healing power; therefore, in order to justify its existence without this power, the church declared the works of Jesus to be miracles,—that he was the Son of God, glorified, deified. In other words, the church declared the Christ nature, which the human Jesus expressed, to be Jesus—making the two terms synonymous; but Mrs. Eddy says on page 333 of our textbook: "The word *Christ* is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men, for it is identical with the name Joshua, the renowned Hebrew leader. . . . Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the embodiment. The proper name of our Master in the Greek was Jesus the Christ; but Christ Jesus better signifies the Godlike." He was Godlike, not God.

When Christian Scientists differentiate between the human Jesus and the Christ, the Jew often asks: Why then do you call him the Lord Jesus Christ, since there is but one Lord God? In answer it may be stated that the title "Lord" means "master."

Joshua said, "My lord Moses,"—giving to Moses the title of Master; just so was Jesus regarded as a "master of Israel," therefore he was often referred to as the Lord Jesus Christ.

Let us now take up the third objection of the Jew,—his intense aversion to the cross. The average Jew has not merely an aversion to the cross; he has a downright fear of it, whether he acknowledges this feeling as such, or not. This condition of thought is a matter of inheritance. Of old the Jews conspired with Judas, paying for his betrayal of Jesus "thirty pieces of silver." The following account from Matthew shows that the Jews knew they were wrong in so doing. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders . . . And he cast down the pieces of silver in the temple . . . and the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood." Out of their own mouths are they condemned. They had that guilty conscience which caused them to abhor the symbol of their wrongdoing, the cross. This abhorrence grew into a fear so great that they transmitted it to their children, to future generations. So at the present day the Jew recoils at the cross instinctively; and though he does not analyze the reason for such a feeling, he has the strongest aversion to the cross.

The cross is the emblem of sacrifice, just as the phylacteries of the Jew are an emblem or sign of the law

of God; so through creed and ritualism the cross has come to be idolized. Has not the Jew all unconsciously done likewise with his phylacteries? How often does he pause, while binding phylacteries around arm and forehead, to consider, Why do I this? Does he remember that the little black boxes thereon contain the written Ten Commandments? Does he stop to ponder these same commandments? No. To him "laying t'fillen" (binding on phylacteries) has become a custom adhered to because he has been taught to do so. His father "layed t'fillen," likewise his grandfather, and so on from century to century. In like manner may the unthinking Christian "kiss the cross," as a custom, but not in remembrance of Jesus' sacrifice upon the cross. In truth the cross symbolizes that demonstration over material selfhood which must precede man's attainment of a conscious at-one-ment with God. Mrs. Eddy says in our textbook (p. 238): "The cross is the central emblem of history. It is the lodestar in the demonstration of Christian healing,—the demonstration by which sin and sickness are destroyed."

The Jew may be perfectly satisfied with the foregoing explanations and say: Very good; then I need not acknowledge Jesus. I'll take the Christ or Messiah and let it go at that. But not so fast, O fallible man! The divine law of justice demands that each man be recompensed according to his works. Is nothing due the human Jesus? Let us understand the human Jesus and fix his status.

Here may I interlude the thought

that each of us has known some one whom we love because of that person's goodness, kindness, and unselfishness. We would not dream of withholding from that one all the admiration, respect, and love which his character deserves. Why not accord to Jesus the same justice? Jesus was compassionate. Hear these words: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." What an insight into the needs of the little ones! With their incessant quest of the why and wherefore of everything, they are really seeking information, truth. Suffer them. Be patient with their inquiries. Do not push aside the seeking thought with the satisfied arrogance of matured selfishness. Come down from the height of your superior knowledge. Try to get the little one's viewpoint. Impart truth. Give it out. All this is implied in Jesus' statement, "Suffer little children . . . to come unto me [Truth]." It was the most unselfish love which actuated Jesus in his healing journey through life. He expressed the highest type of humanity. He was persecuted, maligned; but his love for men was so pure, so intense, that nothing could deter him from giving forth those messages which are bringing salvation to all mankind. Jesus was a loving son. On the very cross he said to John, "Behold thy mother," referring to Mary, his own mother; while to her he said, "Woman, behold thy son," making provision for that sense of loss which Mary must needs have felt in this her hour of agony.

He was a good rabbi. He ex-

pounded the Scriptures, loved them, proved them. He was the friend, the brother, the counselor of man. Can we not free ourselves from the belittling influence of tradition, look Jesus fairly in the face, and give credit where credit is due? When the Jew honestly tries to fulfill this law of justice, the law of Principle, God will encompass him, open up to him the solution to daily problems, giving him free access into Christian Science, the incorporeal Messiah; for "with what measure ye mete, it shall be measured to you again." May not a considerable share of the injustice inflicted upon the Jew be but a reflex of that injustice he has meted to Jesus these many years?

All the world is in need of Christian Science. The Jew needs this

healing truth; but he can never receive the full, overflowing benefits of this twentieth century revelation of the Messiah until he is ready to receive and accept Jesus, the cross, and the Christ at their proper valuation. The sooner the Jew becomes just and receptive to this truth, the sooner will his search for the Messiah be ended, because he will be satisfied when working out his salvation through Christian Science. Then shall begin the redemptive work whereby he shall taste of the fulfillment of the promises as given by Isaiah, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

TRUTH'S INVARIABleness

IRVING C. TOMLINSON, M.A.

WITH God, says James, "is no variableness, neither shadow of turning." Again, we read, "From everlasting to everlasting, thou art God." What a wealth of spiritual meaning these words contain! Speaking from the standpoint of natural science, how invariable is the operation of light. It forever moves in a straight line, never turning to the right nor to the left. Wherever a ray of sunshine pierces, darkness vanishes. Again, when the law of mathematics dawns in thought, the mistake in numbers vanishes. So likewise in the case of spiritual law. The prodigal may wander far; as an outcast he may blindly companion with the meanest; yet, let him once definitely

turn his face toward his true home and he finds the Father's arms outstretched to receive him, and the blessings of love, peace, and abundance awaiting him.

The father in the Master's parable remained at home. He did not accompany the wayward son so much as a single step upon his downward course. The crooked path of error forms no part of the highway of truth. Good does not, cannot companion one instant with evil. Right ideas never deviate from intelligence, nor travel for an instant along the mental course of false beliefs. Divine Love in its nature and activity is absolute and invariable, an eternal beacon light. Night does not extinguish

the sun; a turn on the axis brings back the earth into the light. The prodigal cannot change Love's effulgence. He can only turn his back upon it, while Love shines on, awaiting the cry of repentance, "I will arise." Then hope of forgiveness, dawning upon the awakened penitent, guides to the eternal, healing Father-Mother Love.

The certainty of divine Principle's healing activity is not influenced by the mortal element called the duration of the disease. It matters not how many months or years the afflicted one has been in the darkness, the operation of the sunlight is instantaneous. "Real suffering for your own sins will cease," Mrs. Eddy says (*Science and Health*, p. 391), "in proportion as the sin ceases."

Time, then, is not a consideration in dealing with heavenly things. "Time is a mortal thought," Mrs. Eddy says (*Science and Health*, p. 598); and again (p. 468), "Time is no part of eternity." Weeks, months, years, are all temporary human inventions and belong not to the kingdom of heaven. Now is not only "the accepted time," but now is all there is of time. Infinite Love, eternal Truth, everlasting Life, our God, knows not past, present, nor future. The true man is, always has been, always will be, free, whole, perfect. Christ Jesus knew this eternally perfect spiritual creator and creation, and through his clear, soul-lighted understanding the halt and the lame, the blind and the deaf, were restored by the power of God instantaneously.

It follows that only variable mortals talk of chronic or incurable dis-

eases. To confess that any sickness is incurable is to rule God out of His universe. The mathematician who supposes that there is an error which the law of numbers cannot correct would invalidate the whole science of mathematics. Jesus proved by healing the one born blind, by restoring the withered arm, by curing the lepers, that a so-called incurable disease is nothing but a fiction of mortal mind.

Mark relates in the fifth chapter of his gospel that a woman afflicted with hemorrhage for many years, presented herself before the Master, after she had "suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." Yet in the presence of Christ Jesus instantly "she felt in her body that she was healed." Truth knows only the whole and spiritually perfect child of God, and such words as "chronic" and "incurable" are not in its lexicon. Man reflects the perfect activity of divine Mind. There is no abnormal action and no excessive movement in the offspring of God's creating. The spiritual idea, reflecting the wholeness of divine Principle, suffers no depletion and feels no loss, but forever perfectly expresses the invariableness of eternal Truth.

It is true that even with our present understanding of truth there are numerous cases of quick healing, yet there are also some patients with whom recovery seems slow. A slow healing implies only that the changing of thought from unbelief to understanding has been tardy, hence belief in error is prolonged. Peter

and John, however, proved in the case of the impotent man at the Gate Beautiful, that as thought is illumined with Truth error is wiped out. Enoch "was not," for he "walked with God." When consciousness fully reflected Mind, when it walked with—that is, expressed—God, the human concept of man was not; it had been displaced and replaced by "the Christ of God." Never has God varied. The instant human thought is wholly changed, healing is experienced. True it is that for every lie of disease there is the right idea to displace it. The patient may quickly or slowly grasp this redemptive thought, but when the truth of being appears, the false belief instantaneously disappears. A slow healing has often been the means whereby both practitioner and patient have gone higher in thought.

Because divine Principle is invariable in the method of its working, therefore the law of all being is the law of Life. To be alive is to be conscious of reality. Life is, therefore, real consciousness. It is the law of Mind to be conscious, even as it is the law of light to shine. Man is under compulsion of spiritual law to live, to be healthy, to be free; hence, in the presence of this unvarying and unwearied Love, that eternal Life which is God, one may put all fears aside and trust implicitly and unwaveringly to this absolute and fixed law of good.

This unchanging law of divine Love was realized by Christ Jesus during his interview with the woman of Samaria. He had traveled with his disciples as far as Jacob's well,

near Sychar, and the record reads, "Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour," or, according to our reckoning, high noon. It is also recorded that "his disciples were gone away unto the city to buy meat." It appears, then, that the human Jesus, in common with his disciples, had to solve the problem of weariness, hunger, and thirst. At that instant he had to overcome the mortal, variable law of the human mind, which asserts that in order to express harmony the body must have its material food and drink, as well as periods of rest. During the disciples' absence, while discoursing with the woman at the well, he was communing with divine Mind. His followers on their return, anxious for his physical welfare, offered him material refreshment, which he declined. "I have meat to eat," he said, "that ye know not of." He declared, moreover, concerning this spiritual sustenance, "My meat is to do the will of him that sent me." He had refreshed himself with the demonstration of higher and clearer views of Principle, and their substance fed him. He neither drank from the woman's pitcher nor ate of the meat that the disciples had brought. He was freed from material thirst and weariness, for he had drunk of that water which was "in him a well of water springing up into everlasting life."

Jesus often proved that no law of God produces or induces physical discomfort, decay, or disease. Law governs the activity of divine Principle, making manifest spiritual harmony, joy, and health. Every statute

that deals with the true man is affirmative, constructive, and curative. Then there is, in truth, no law of physical heredity from which the children of men need suffer; nothing but health is hereditary or contagious, since our heritage is from divine Love and our contact is with omnipresent Spirit.

The consistently scientific Christian, understanding the supremacy of Spirit, wears "the helmet of sal-

vation," which makes him immune against fear, falsity, and material contagion. The law of Truth's invariableness inculcates for all occasions and for all conditions the imperative injunction of James: "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

THE WORD AND THE VISION

MARY L. MESECHRE

IN these days when the world is emerging from the maelstrom of human woe, when the onward sweep of events deepens the insistent note of human hope, it is fitting that we obey the Master's tender injunction to those who had been zealously striving against similar conditions, and again turn aside into a desert place, to experience that refreshing which emanates from the presence of the God of the whole earth. And when, as did the Master and his friends so frequently, we turn to the wilderness for succor and relief, we find amid the vast silences the comfort of the word of God and the vision of the "Son of man," as exemplified in the definition of "wilderness" given by Mrs. Eddy in the Glossary of "Science and Health with Key to the Scriptures" (p. 597): "Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence." In the desert place we may glimpse the di-

vine meanings, obscure to the tear dimmed eyes and the grief wrung hearts which have shared in the world's agonizing travail.

In that wonderful moment when first were heard the song of the morning stars and the joyous answering shout of the sons of God, is seen the initial recognition by His creation of the divine Word translated into vision. We have for long acknowledged the creative Word, but its complement of vision has seemed less clear. Yet a little thought will disclose the one ever accompanied by the other,—every record, "And God said," fulfilled by its antiphonal, "And God saw," the word proclaiming the vision, the vision confirming the word,—and we can trace throughout the ages the thread of the divine purpose, increasing now and again as some seer arises so attuned to the Word that he is capable of envisaging it, of visualizing it in a message to the unawakened world.

At every step, from the first proclamation of God's vision of light,

which simultaneously made of that vision a recognizable reality, to this age and its reiterated word which announces man's oneness with his Maker and inducts him into the God-likeness which is enabling full expression of that provable unity, is revealed the divine indissolubility of the uttered and the seen. Over and over was the message declared by the olden prophets, until at length the Apocalypse patterns in matchless words the primeval dawn, and makes visible the new heaven and earth in which dwells righteousness; for only the word of God clarifies sight to the quality of vision.

Wondrously beautiful is the revelation of God's creation as the visible manifestation of His word, and such is unmistakably the concept of the seers of the ages who spoke "according to the word of the Lord," thereby evidencing their credentials. The prophet whose utterances were not thus prefaced soon fell silent through sheer inability to convince the people of his commission, while he who thought to mask insincerity by the suave claim of divine appointment speedily abandoned his nefarious designs when confronted by the indignant rejection of a misled but awakening people and the just repudiation of a maligned and misquoted Jehovah. True it is that "the Lord will not hold him guiltless that taketh his name in vain," either in support of selfish purpose or as prop for some fetish of doctrine unbased by divine Principle.

In considering a little the manifest unity between word and vision, let us turn reverently to the first recorded

utterance: "And God said, Let there be light: and there was light. And God saw the light, that it was good." In his first epistle John tells us that "God is light, and in him is no darkness at all." Therefore God's first word was the making of Himself visible, the revelation of His own vision, which was the world's initial step from the midst of "Chaos and old Night" into the pathway of that light "that shineth more and more unto the perfect day." God's perfect vision of Himself was thus declared and manifested in His first recorded word, and the successive utterances chronicled in the first chapter of the book of Genesis served to elucidate that vision until man in God's image was revealed as standing ready to reflect the selfhood of God, to announce and declare the unfailing and unvarying "Father of lights;" and down through the ages has the word resounded and the vision unfolded to and through the hearing ear and the seeing eye, for "the real man being linked by Science to his Maker," to quote our Leader's words on page 316 of *Science and Health*, has neither failed nor varied in the fulfillment of his divine commission.

Back near the recorded beginnings of the world, Moses had the vision; and when its light, which first illumined for him the wayside bush,—the familiar surroundings of every day,—had clarified his understanding to comprehend in a measure the divine purpose, his word loosed his oppressed people from the bondage of Egypt and led them through the devious paths of the desert wilds to the

borders of the land of promise. Later David's word sang the vision to his nation, assuring of the peace which succeeds war, of the joy which banishes grief, of the faith which reckons naught of failure but, allied with God, strives against whatever odds in the certainty of victory. Isaiah's word heralded the vision of the Messiah, who should bring redemption to a suffering world which blindly jeered at the message of health and cure. The vision of Zechariah was complete, to the little tinkling bells on the horses' trappings, tuneful reminders of the word proclaimed. The word of Malachi reveals the vision of that unity between God and man manifest in the reflection by the refined and purified metal which should forever bear the value stamp of its divine coiner. The Master's word was admitted even by his enemies to be "with power," for it healed the sick, happified the sorrowing, and heralded the kingdom of God within, thus truly through his vision restoring sight to the blind.

The vision so uplifted Saul of Tarsus that he was unable to utter its fullness, but nevertheless his word has illumined many who in their ignorance verily believed they did God service in seeking to control their fellows to some pattern of conformity which claimed the justifying authority of custom. Clarion clear through the ages rings the message of John from Patmos, telling of the ultimate perfect manifestation of the changeless vision of God as light, and showing the inevitable struggle for supremacy between the power of good and the boasted claims of evil, a

conflict unmistakably typified in the world war, in which every dweller in the earth was allied with one or another of the combatants, either as an active unit on the numbered forces or as a less recognized but no less potent factor in the sum total of the morale which transforms the consciousness of a righteous cause into manifest victory.

The vision which depicted and the word which declared the freedom and independence of the United States of America has after long years come to be recognized and acknowledged as a proclamation of justice and liberty for all the inhabitants of the earth. The fearless utterances of Martin Luther sounded the keynote of reformation; and to better ideals the world is slowly and surely, though not without some passing discords, becoming attuned. Memory of the ingenuous word of the Maid of France, foully betrayed by the weakness of the king for whom she had hazarded all, has encouraged many to strive against the dominance of subtle influences and to follow the vision unto victory.

The vision enabled Abraham Lincoln to utter the word which struck the fetters from the slave and restored unity between North and South, so that the United States might be "now and forever, one and inseparable." With patient courage President Wilson waited amidst the storm of unfriendly criticism and the more subtle temptations of friendly insinuations, until his wise utterances had so quietly permeated the national consciousness that his vision became well-nigh universally recognized,

thereby insuring the effective aid of the United States to the Allies, instead of yielding to the lure of a somnolent neutrality which would have lowered the ideals of the world.

Our revered Leader, Mrs. Eddy, had the vision, and has verified the prophetic utterances of all ages, revealing and proclaiming unceasingly the "Word . . . made flesh . . . full of grace and truth," whose second coming was foretold as, and is proving to be, "without sin unto salvation." To every child of God is the vision vouchsafed as token of sonship. Each is privileged to speak the word of God in such manner that others shall hear and see and declare that word and that vision, for in this way only can we attest God's govern-

ment as universal law, and attain unto the rest which remaineth to the people of God, which is ours in the measure and to the degree of our obedience unto His vision and its corresponding revelation.

One of the most precious promises in Scripture portrays God as declaring, "If thou take forth the precious from the vile, thou shalt be as my mouth." To discriminate between the creation of God and the things of human devising, with the carefulness of certain ultimate attainment and the perfect work of patience, brings us to the point of vision which finds unrestrained expression in the utterance of that word which shall not return void, but shall prosper in its mission and accomplish its divine purpose.

[Written for the *Journal*]

THERE REMAINETH A REST

AGNES CHALMERS

A REST remaineth on earth's battle fields
 To every son of man, a Sabbath rest,—
 Progressive states of peace to him who yields
 His all to Principle,—unfoldment, blest
 With true enlightenment. There is, indeed,
 The shadow of a rock, a peaceful place,
 A Sabbath rest to-day. The world's great need
 Of seeing Mind, man's Maker, face to face
 Is now supplied. This hour the truest rest
 Is striking from the human mind unrest.

From glory unto glory, God's great power
 Hath brought earth lasting peace. Men now are blest
 With Life eternal. Wounded men arise
 On sin's drear battle fields, freed from the pain
 Of pride and sensuous ease. Earth's wondrous skies
 Are rainbowed with the promise and the gain
 Of man's eternal presence here with good.
 A Sabbath rest to all earth's brotherhood
 Remaineth still. Self's warfare fades away.
 A Sabbath rest enfoldeth all to-day.

LAW APPREHENDED

ALFRED FARLOW

LAW is defined in the dictionary as "a rule of being or of conduct; the mode or order according to which an agent or a power acts." The same dictionary defines moral law as "the will of God; the rule for the disposition and conduct of all responsible beings toward Him and toward each other: a rule of living conformable to righteousness."

As a matter of course the mode of living which governs the community, as well as the individual, should be strictly conformable to righteousness, in keeping with the will of God, whose intelligence is exact and good. By reason of various circumstances, the people of the earth are naturally grouped together in nations or communities, and social harmony is usually first maintained by adopted agreement, but eventually it must rest upon an apprehension of divine law. The peace and harmony of a community is contingent upon the general recognition of rights and privileges.

It is axiomatic that "all men are created equal," but this equality must be discovered and utilized by mankind. Representing various stages of awakening, mortals entertain varied opinions as to what constitutes proper regulations, and in order to avoid contention they enter into a general agreement or elective enactment to make these regulations uniform. The understanding that God is the Principle of all right conduct, points to a future when all men shall so understand the divine law as

to be governed directly thereby, and thus the law of God will be recognized as the law of the state. While, with the gain of spiritual understanding, men are being trained into self-government, the individual advancement can but contribute toward the improvement of the community life and government.

Christian Science emphasizes the point that living implies thinking, that man is the conscious reflection of Truth, and that, comprehensively speaking, moral law is the rule which governs the thought as well as the conduct of man. Law and equity are inseparable in the opinion of an intelligent court, and a just judge is governed by equity or moral law quite as much as by the law which appears on the statute books of the state. As the moral status of a municipality or state improves, its laws are improved; and in a country in which righteousness predominates, in which the golden rule has the ascendancy, the laws of the state gradually become transformed by general acceptance of the laws of God, good. In keeping with these propositions, everything else being equal, a righteous man is a better qualified judge than the unrighteous man, and a righteous man is a better lawmaker than the unrighteous man, since, to use Mrs. Eddy's words (*Miscellany*, p. 4), he "practises the Golden Rule spontaneously." In the selection of a judge or lawmaker, care should therefore be taken as to the moral qualifications of the candidate.

In primitive days the Mosaic interpretation of divine law was also the law of the state. As time went on, the state gradually multiplied and specialized its laws, and so it came about that personal interests and class interests crept into them, and as a result some are equitable and others are inequitable. While the government of a righteous people approximates the order of divine Mind, that of an unrighteous people is inclined to wander away from it; hence, again, the necessity of moral advancement as a means to the establishment of just laws. All these points are important, since the nations of the earth, humanly governed, must improve and advance in their regulations until they finally reach the high goal wherein every individual is governed directly by divine Principle.

In the past, popular government was monarchical. A king held the supreme power and directly or indirectly determined the laws of the country. This form of government is open to abuses. It narrows regulations to the opinions and whims of a single individual, as opposed to the broader views of the community. It may be convenient in emergencies, but this very convenience oftentimes permits and prolongs discord. Human autocracy with regard to general interests is as far from Principle as anything can be. The opinion of a single individual, or even that of a special class, is a narrow criterion. It assumes the stupendous responsibility of dominating and controlling all the people by one uncertain voice or by a few self-styled regulars. Next

to the perfect situation of having each individual governed by divine Principle in such a manner as to make his relations with every other like individual harmonious, is a government whose regulations are made by representative agreement.

When one of his followers asked Jesus to compel his brother to divide properly an inheritance with him he replied, "Who made me a judge or a divider over you?" And when on another occasion he was tempted with the argument that, owing to his ability, if he would but acknowledge human will as a power, he could dominate the whole world, he replied, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." He refused to make an autocrat of himself or to allow the world to think of him as an earthly ruler. He refused to accept any suggestion that a human being had a God-given right to dominate his fellow men, although he recommended that during the transitional period we "render . . . unto Cæsar the things which are Cæsar's; and unto God the things that are God's." So, too, Paul recommended subjection to the powers that be, thereby encouraging evolution rather than revolution or rebellion as a means of attaining to higher and better forms of government.

Society, being made up of states of belief which are more or less in disagreement, realizes a degree of harmony by general consent to suffer certain things "to be so now," and this may be indispensable centuries hence. This communal agreement as to what is right and best is always

strengthened by the moral progress of the individuals involved, since thereby all concerned are approaching the demonstration of the government of Principle; hence the importance of present striving for the ideal whereby each individual is thus governed unmistakably and understandingly. In this ideal state the mental modes of the individual are divinely governed. Every one is interested in the correction of his own errors, while putting forth effort in behalf of others who may call upon him for help. It establishes that consciousness of good, of God, which brings final and permanent peace, and which is necessarily followed by improved physical conditions.

In Christian Science we find the brotherhood of man definitely indicated, because of the clear, unmistakable revelation of the universal fatherhood of God. By this same token the duties and obligations of one individual to another, and that individual observance of God's law which will eventually supersede the laws of human expediency, are revealed. We are being ushered into that realm wherein each individual is governed by divine Principle.

The Scripture ascribes blessings to the man whose "delight is in the law of the Lord" and who meditates "in his law . . . day and night." Divine blessing is due him because he meditates upon the divine law, not only during the periods of dark and dire necessity, but also during his brightest moments, and because he is so far above the "counsel of the ungodly," the suggestion of error, that he finds "delight" only in the law of

good. He is not drunken with imaginary, material pleasures, but awake to spiritual joys. The importance of understanding the "law of the Lord" thus appears. Goodness is essential to unselfishness or brotherly love; therefore delight in goodness is essential to delight in the divine law, that state of thought which insures blessedness, health, and peace.

Law and order, like theological beliefs and medical opinions, need to be lifted above the chance, change, and uncertainty of human sense, and to be regulated by unerring Principle, as taught in Christian Science. Since moral law expresses the divine will, a knowledge of God constitutes a knowledge of moral or divine law, and Christian Science, which acquaints us with the nature and essence of God, the infinite, true, and good Mind, brings us immediately into a correct understanding of divine law, thus enabling us to find a degree of blessedness which we have heretofore been unable to reach. The student of Christian Science becomes imbued with the fundamental, all-inclusive propositions of divine law, and spontaneously enters upon the government of himself from moment to moment, fulfilling the standard established by Mrs. Eddy in her statement that "man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love" (*Science and Health*, p. 106). The law is thus "written" in the heart, and brings about not only a safer but a more practical and useful individual life.

The understanding of God as infinite Spirit and the consequent under-

standing of His creation as spiritual and perfect acquaints us with the fact that the law of God provides for the eternal continuity of man as the idea or image of divine Mind. This understanding exposes and destroys the opposing so-called material law with regard to God's creation, namely, that man exists apart from the creator and may therefore weaken and fall into discord. This asserted law has many ramifications. A somewhat concrete understanding of the claims of evil, "the mode or order according to which" the asserted power of evil acts, is generally helpful, since it enables us to apply the divine law more effectively to the destruction of the so-called law of evil. As one advances spiritually, as he grows in the understanding of Truth, he wins a position wherein his ability to detect error is sure to be increased.

Whatever else there may be in the individual human consciousness, there is included one's own conscious belief in what may be called prevailing human opinion, the conviction which mortals in general entertain. This latter phase of false belief includes the accumulation and culmination of beliefs transmitted to us by our ancestors. It amounts to a so-called law of universal belief and has large influence with the individual human consciousness. It includes physical or material laws, laws of mortal mind, old and new. These are largely responsible for the human mortal mentality and for the power which the mortal unwittingly gives to evil. For example, strychnine may seem to be a poison to the individual who has not known there is such

a thing as strychnine and of course knows nothing about its nature,—and this because of the practically universal false sense of being. This explains the necessity, in Christian Science practice, of giving special attention and denial to this pretended law of evil, so that one can be protected by a sufficient understanding of the divine All-power.

The divine law that infinite good is eternal and that man is the continuous reflection of good, antidotes the supposed law of mental malpractice. Man is the forever manifestation of Mind, God, and the asserted law of mental malpractice is, and will always continue to be, an illusion. By understanding God's law and living in accordance therewith the Christian Scientist obeys Mrs. Eddy's injunction on page 442 of *Science and Health*, "Be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake."

While a specific knowledge of error's claims is sometimes advantageous, it does not follow that one cannot labor effectively in his effort to overcome the error of which he has no specific knowledge, since he still understands that all evil, whether known or unknown, is illusion, and he may so declare, relying upon his affirmation that Love is the only power, as the effective antidote. All belief in the power of mortal law is destroyed by the understanding of divine law; hence we mentally deny mortal law while we acknowledge or affirm the divine law. Jesus' entire mission was to establish the divine law and order and thus to destroy the belief in mortal law.

Truth is real and is everywhere present; hence error is unreal and is everywhere absent. Christian Science thus furnishes a direct and instantaneous method of destroying the law of sickness, sin, and death. On page 155 of *Science and Health* Mrs. Eddy writes, "When the sick recover by the use of drugs, it is the law of a general belief, culminating in individual faith, which heals." A consistent deduction from this statement would

be that the law of general belief had culminated in the patient's belief in a specific disease. The recognition of this fact indicates a proper analysis of the case and becomes a specific denial of it, based on the understanding that divine Mind is the only cause, that divine law is the only law, and that a clear apprehension of these truths constitutes an efficient remedy for every belief of sickness and of sin.

THINKERS

E. MARION LOVE

IN all of Mrs. Eddy's writings, instinct as they are with energy and purpose, there are few statements more heart-stirring and inspiring than that which she makes on page vii of the Preface to "*Science and Health with Key to the Scriptures*," namely, "The time for thinkers has come." Thus at the very outset our Leader defined the essential qualification of a Christian Scientist, and announced that the hour had struck when men and women should begin intelligently to think their way out of the mists and mazes of material sense into the kingdom of heaven, which Jesus declared to be at hand. In the same Preface the author goes on to say (p. x), "No intellectual proficiency is requisite in the learner, but sound morals are most desirable." The thinking which is demanded of the Christian Scientist is, therefore, nothing less than that incisive spiritual investigation which is to bring to light the real status of man's being, and not the merely intellectual ability to search out and memorize the

confusing intricacies of the so-called sciences, philosophies, ologies, and isms which the world calls wisdom but which nevertheless are "foolishness with God."

Learning of the right sort naturally leads to better conditions; but the mere mental capacity to explore matter, to discover and analyze its secrets, to invent new and ingenious combinations of the phenomena of mortal mind, or to acquire a knowledge of its counterfeit sciences is not to be compared with the spiritual activity required by those who are engaged in reasoning their way into an understanding of the Science of Mind. Real thinking is the conscious and intelligent application of the truth to the solution of each problem in daily experience; it is the expressing or bringing to light of the Christ man. To think aright is to reflect Mind, God, intelligence. One who does not think for himself is obviously not reflecting God, and in so far as he does not reflect God, that is, in so far as he does not think

scientifically, he is without God or Mind.

In this connection it is interesting to know that the words "mind" and "man" are both said to have their origin in the same root,—the Sanskrit word *man*, meaning to think. In line with this origin of the word "man" is a text from Ecclesiastes, which reads, "Fear God, and keep his commandments: for this is the whole duty of man." Therefore to keep God's commandments, that is, to express or to reflect Mind in the spiritual activity which we call thinking, constitutes man's being. Jesus explained this perfectly 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."

To become a Christian Scientist, then, is to become a thinker of the highest order, one who is actively striving to express the one supreme intelligence, the only Mind, called God. It is to bring nearer the consummation when God's thoughts are seen to be reflected in man's thoughts, and God's ways in man's ways, because this is all of man as God's likeness. One of the chief objects of Christian Science is to secure for all mankind this divine right to think, to reflect God, and practitioners and officers connected with the Christian Science organization are loyal to the fundamental teachings of Christian Science in so far as their efforts for others are directed toward the attainment of this object.

The right thinker is individual and inseparable from God. God is the direct source of his being; hence

for anyone to assume control over another's thinking is at once seen to be abnormal in Christian Science, for it is an attempt to usurp a prerogative which belongs only to Principle, and is assuming an attitude toward a fellow man which the loyal Christian Scientist not only does not wish but does not venture to assume. It follows also that one who allows himself, whether willingly or unwillingly, to be in subjection to another person's will in regard to how and what he shall think, is not the true man reflecting God, but is simply a counterfeit of man, obedient not to Principle but to mortal mind working through another human mentality. He who does not actively think for himself is continually at the mercy of suggestion, for all the acts of the non-thinker must be the result of audible or inaudible suggestion, and his seeming existence is only a counterfeit of true being.

The beginner in the study of Christian Science needs loving help and attention, but this help should never take the form of establishing a kind of private protectorate over his thinking. It should always be to show him more and more clearly how to think for himself, to solve his own problems independently whenever it is possible for him to do so, and to gain that radical reliance on Principle which is absolutely indispensable to sturdy growth and strength of character. Surely it was this that Paul meant when he said to the Philippians: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

All this does not mean that the Christian Scientist is free to do as he likes or to follow a self-willed course of his own, regardless of the rights and privileges of other people, neither does it mean that he is never to ask for help or advice; but it does mean that he should not blindly follow whatever counsel he may seek or receive, until he has tested it upon the touchstone of his own earnest communion with Principle. Thus, whether he follows another's advice or rejects it, he is acting on his own responsibility. The writer will never cease to be grateful to the loyal Christian Scientist who first taught her that she must make her own decisions and be responsible for them, and the lesson, kindly but firmly insisted upon, has never been forgotten. The average student is not likely to confuse independence of thought with insubordination; for it goes without saying that strict obedience to all properly constituted and legitimate authority, and above all to the by-laws in the Manual of The Mother Church, by Mrs. Eddy, is absolutely essential to bring out harmonious results. Obedience, humility, and gentleness are invariably characteristic of those who have attained to any degree of scientific thinking. The insubordinate, refractory church member is seldom the intelligent, independent thinker.

In its uniform insistence upon individual thinking by every child, man, and woman within its ranks, Christian Science teaches the diametrical opposite of priestcraft, which insists that others shall think and act only along the lines pointed out

to them. It is obvious, therefore, that the moment a man begins to outline his neighbor's thinking and action for him, that moment he steps aside from the teachings of Christian Science and enters the devious byways of personal domination and priestcraft. There are various phases of mortal thought which constitute the make-up of this belief, comprising the desire to dominate, the desire and willingness to be controlled, and the fear of being dominated, all equally in need of healing. The willingness to be dominated can usually be traced to a state of chronic mental laziness which prefers to be controlled and advised by another rather than bestir itself to do its own thinking. If the many did not, through lack of moral courage or mental inertia, surrender their individual right of self-government to the few, tyranny could not operate. Personal domination itself is a fear so great that it dare not leave anything to Principle, but must control and direct every thought and action of those around it.

Personal control is necessarily a serious hindrance to the healthy growth and activity of any church; indeed, growth is practically impossible so long as authority is vested in person instead of in Principle. Under no circumstances will the loyal Christian Scientist attempt to influence the thoughts and actions of others by indirect suggestion, and seldom even by deliberate advice, but will leave them fearlessly to the guidance of divine Love. He knows that no one is ever "too young in Science" to be governed by Principle, and he is al-

ways mindful of Mrs. Eddy's admonition on page 90 of "Retrospection and Introspection," where she writes, "The student should be most careful not to thrust aside Science, and shade God's window which lets in light, or seek to stand in God's stead."

In joining the Christian Science church, students should feel that they have taken a great step outward and upward "into the glorious liberty of the children of God;" that they have indeed gained a place of refuge where they are no longer subjected to all those subtle mental influences to which they were formerly more or less ignorantly in bondage, and where they can feel assured that the mental

integrity of the members is a perpetual safeguard to their freedom of thought and action.

It should never be forgotten that the Church of Christ, Scientist, as a whole is composed of that great army of scientific thinkers who are destined to bring about the emancipation of the world from every phase of physical and mental tyranny, and that when our Leader penned that prophetic sentence quoted at the beginning of this article, she stormed the very stronghold of personal domination and priestcraft and opened the highway into the kingdom of harmony, the way of which it was written, "The wayfaring men, though fools, shall not err therein."

CHRISTIAN SCIENCE AND THE COLLEGE STUDENT

WINNIFRED BROWN

THE query, "What influence does the study of Christian Science exert upon college life? has so often been asked that the writer desires to give some of her own experiences in the hope that others may find therein the answer. It was only through Christian Science that she was able to go to college, because of seemingly entire lack of financial resources. Day by day, however, the demands have been supplied, proving the statement on page 494 of our textbook, "Divine Love always has met and always will meet every human need."

During the first weeks of college the student found sure comfort and relief from homesickness in Mrs. Eddy's interpretation of the twenty-third psalm as found in "Science and

Health with Key to the Scriptures" (p. 578), "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house [the consciousness] of [Love] for ever." At that time the realization came that the consciousness of Love is the only true home. Then came the difficulties of becoming accustomed to college methods; but the one Mind, God, untangled every snarl and made the path straight. During examination periods the student tried to realize that she as God's idea was a reflection of infinite intelligence every moment, and she proved that, as John tells us, "there is no fear in love; but perfect love casteth out fear: because fear hath torment."

Perhaps the most troublesome

problem of all was that caused by the requirement of the study of physics, biology, and physiology. At first the student could see absolutely nothing but error in the subjects, and as for physiology, she could not even remember the facts given, after working on them. Finally, however, after earnest prayer and scientific reasoning, the way to apply the truth to the study of physics was revealed. The truth with reference to biology was also clearly seen, and the student could realize the nothingness of all that is material in it. The difficulty with physiology was overcome, too, by Mrs. Eddy's statement on page 195 in *Science and Health*, that "observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal." The realization came that this was just what Christian Science was doing for the student,—educating "mortal mind out of itself," by teaching it the unreality of its own beliefs. Great indeed was the gratitude of the writer when the exami-

nations in these subjects were successfully passed.

Christian Science gives one a different viewpoint from which to take up every college problem, whether it concerns the class or an individual. In the lectures one can separate the chaff from the wheat and gratefully accept that which is good and true. In class or college meetings, realization of the truth can uncover and destroy errors causing dissensions. In one's relationship with the professors the fact can be demonstrated that justice is always done. Through gratitude the channels of good which are opened are infinite in number. When friendships are formed they are more lasting, more spiritual in basis and development because of the scientific viewpoint. In fact, in college as everywhere else, the constant prayer to grasp the truth taught in the Bible and appropriated in Christian Science, that one may have the Mind "which was also in Christ Jesus," causes one to realize that he lives, moves, and has his being in God, ever present good.

"THY WILL BE DONE"

ENOS ELI SUTHERLAND

STUDENTS of Christian Science are sometimes heard to say that although a certain needful advance could be achieved by employing will power, they are not willing to make the attempt because Christian Science forbids the use of the human will. One who had been a student of this Science for years sought help to overcome a bad habit. With a desire to do whatever seemed right, the man

said he could abandon the habit by the use of will power, but he wanted his healing to be a demonstration of Christian Science. Here it may be said that in abandoning a recognized evil, one is not using human will power; instead, he is rebuking and destroying error with the Science of Mind in obedience to the will of God. Since Truth and error will not mix, it would be like trying to fill

vessels already full to presume that one could gain a clear understanding of the presence and power of divine Love while at the same time indulging in a bad habit or submitting to any evil or disease. Love chastens as a father corrects his child, and truth destroys error. In praying the Lord's Prayer, "Thy will be done," one must obey the will of God, good, remembering that it is never necessary to do evil in order that good may come.

Christian Scientists have every needed proof that Christian Science is the Christ, Truth, through the healing of disease and sin after other systems of religion and medicine have failed. Having had this proof and having adopted Christian Science, they should not hesitate to acknowledge to themselves and to God in secret prayer that they are Christian Scientists. They should accept lovingly and obediently all that a just acknowledgment entails; for to be a real Christian Scientist is the rightful heritage of all the sons and daughters of God. It is a scientifically spiritual warfare against the world, the flesh, and the devil. In addressing the Christians at Ephesus the apostle Paul admonished them to "put on the whole armour of God." A dictionary gives as the definition of armor, "Defensive arms for the body; any clothing or covering worn to protect one's person in battle." Besides this we find the following definition of ordain: "To arrange in rows or order; especially, to draw up in battle array," but neither this nor the other seems to suggest clerical robes or ecclesiastical sanctimony,

but instead spiritual understanding and Christian activity. In proportion as one puts on the armor of God and battles for the right idea of God and man, including the universe, he possesses the spirit of Christ and no longer fears disease, loves sin, or indulges so-called sensuous pleasures. He understands the Master's declaration, "Lo, I am with you always, even unto the end of the world."

When the understanding is gained that God is divine Mind, and that there is but one Mind, one God, one cause and its perfect and indestructible effect, the action of the so-called mortal mind is reversed and the erroneous action of will power is vanquished. Hence it is that one is not employing human will in determinedly abandoning a habit, belief, or inharmonious condition which he has learned through this understanding to be foreign to man's spiritual being or desire and to be no part of his true nature.

A celebrated artist drew his inspiration for a beautiful picture from the eleventh chapter of Isaiah, where the prophet sees the wolf, lamb, leopard, kid, calf, lion, and fatling all dwelling together and led by a little child. Christ Jesus demonstrated the allness of Life, Truth, and Love. This made the prophet's vision of normal and natural life clearer and brought it closer to humanity, enabling Mrs. Eddy to see the nothingness of death and to define it on page 16 of her book "No and Yes" as "the consequent of an antecedent false assumption of the realness of something unreal, material, and mortal."

The "liar, and the father of it,"

that Jesus rebuked so scathingly, was knowledge based on the false testimony of so-called material sense. Before the average person gains some understanding of what is meant in Christian Science by the terms Spirit and matter, his basis of determination between good and evil is unscientific. As an example, let us suppose that a good Christian, in the ordinary sense, thinks he finds positive pleasure in some sensuous appetite. Why should he ever wish to be healed of it? There can be one of two reasons only: either he comes to believe its gratification is proving injurious, or he turns to Christian Science and learns that the pleasure is a sensuous and false one and therefore that his indulgence in it is mere bondage. He comes to see that appetites and passions are lusts of the flesh, of mortal mind, and do not belong to man in God's image and likeness.

Let us suppose that this man experiences to some extent the healing ministry of Christian Science, and that through his study of our Leader's writings he learns that God never made a poison or endowed man with the ability to invent or use that which can be harmful to himself or obnoxious to others. If one learns this,—as he who honestly seeks the truth always does,—is he employing human will power or is it scientific righteousness when he deliberately abandons the habit or the appetite? Is there no divine right to do right? Is one true to himself if he does not use in his own behalf the spiritual understanding gained? We should know that material sense can take

no new turn to prevent a Christian Scientist from succeeding in an attempt to unclasp the shackles of mesmerism or intoxication at home or abroad.

A Christian Scientist has the right to employ what he has learned to overcome a false sense of self. The overcoming of self-indulgence, passions, and appetites must accompany the true understanding of man in God's image and likeness, without which there can be no real happiness or peace. Christian Science is the law of God, and the application or utilization of God's law does not embrace reliance on the will of man but the will of God. Whether the belief is one of sin, disease, or death, or all of these beliefs combined, man's spiritual birthright of dominion, health, holiness, and life eternal, should be calmly realized and courageously maintained, and expressed silently or audibly as the case may require.

By conceding authority to the human will, discord is placed above harmony, and through fear the recuperative power of mental energy is depressed and the understanding dwarfed. A large majority of doctors remand sick people to their beds, but Christian Science says (*Science and Health*, p. 393): "Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man." We also read on page 518 of our textbook: "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud."

"THE GRACE OF THE LORD JESUS CHRIST"

ELIZABETH EARL JONES

SOME years ago a popular magazine offered a prize for the best recipe for making a happy home. The woman who won the prize gave her excellent advice in two words; but oh, how full of meaning were those two short words, "Keep sweet"! The memory of this recipe has often been a help to at least one who read it,—especially in these days of world-wide upheaval and strife. The sense of cruelty in the world, if one permits it to linger in thought, robs life of all its sunshine and sweetness, taints our concept of human relationships, and causes the fruits of self-sacrifice to seem bitter and hard.

Sweetness and warmth keep perpetually aglow the lamp of inspiration. Inspiration describes that state of consciousness which is positive and practical, as well as beautiful, buoyant, and true. The heaviness of heart which comes like a cloud to overcast the sunshine of inspiration, cannot be too quickly recognized for the thief it is, and cast out. At best it is a negative state of mind, and all that a hypnotist asks of his subject is a negative state. Fear, discouragement, evil forebodings, doubt, indifference, mental weariness, sorrow, regret, are all negative beliefs, and ready channels for depression and every evil illusion. Warmth, spontaneity, hope, confidence, joy, spiritual energy, are all positive conditions of thought, and hence are transparencies for Life, Truth, and Love.

Even impulsiveness is preferable to stolidity, just as a running brook ac-

complishes more good than a frozen one; but the divine sweetness which is so beautifully described in the New Testament as "the grace of the Lord Jesus Christ," comes of the exquisite poise of a proper sense of values,—holding always to the ideal, but never indifferent to or ignoring the human need. The grace of God is divine Love meeting the human need. In the first chapter of John's gospel we read: "The law was given by Moses, but grace and truth came by Jesus Christ." And again John describes that rich rounding out and completeness of the Son of God as manifested by Jesus, as "full of grace and truth."

So often we fail or fall short of accomplishing the good we honestly and lovingly seek to accomplish, simply because our reflection of grace and our reflection of power are not equal; we are too lenient or else too severe,—our net breaks and we lose our fishes. It was the grace of Jesus which, under supreme pressure and anguish, caused him when on the cross to remember so tenderly the needs of those around him. Turning to his mother he said, "Woman, behold thy son!" Then he said to John, the beloved disciple, "Behold thy mother!" When their need was met, he turned himself sublimely and unservedly to pure Mind alone, with the words, "Father, into thy hands I commend my spirit." The power and grace of Jesus on the cross is glorious beyond human ken. On page 54 of "Science and Health with Key to

the Scriptures" Mrs. Eddy writes: "Through the magnitude of his human life, he demonstrated the divine Life. Out of the amplitude of his pure affection, he defined Love."

Knowing that man reflects God, and that "what things soever he [God] doeth, these also doeth the Son likewise," Jesus never tried to avoid heartaches from unrequited affection by shutting out of his life the thought of those who persecuted or distressed him. He met their seeming lack of love with such a flood of pure affection that it lifted him, and those who were willing to be lifted, far above sorrow and disappointment. Jesus wept over Jerusalem, but he never said that Jerusalem was not necessary to his happiness; he never hardened his heart to save himself pain or to avoid the demand for growth which was set before him.

God, the divine intelligence of creation, never made a superfluous idea; therefore God maintains each idea in its harmonious relationship to the whole, and none may say or think that another is unworthy of His love, since each and all are absolutely necessary to the harmony and happiness of the whole.

In the Father's house (Mind) there is no death to shut us out from one another. St. Paul tells us in the twelfth chapter of I Corinthians: "Now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary." To express "the grace

of the Lord Jesus Christ" is to keep our thoughts sweet and warm toward each and all.

It is generally supposed that the sixth commandment refers only to the destruction of human life, but Christian Science gives it a wider interpretation. As God is Life, Truth, Love, it is equally murder to attempt the destruction in our own hearts, or in the hearts of others, of one single ray of love or truth. Life eternal is not gained by destroying our present human sense of life; neither is divine Love attained by destroying our present sense of affection; nor is absolute Truth reached by a disregard for its humanly expressed value.

As selfishness, fear, tyranny, cruelty, and the like are put out of our thoughts the divine reality is put on. Human love unselfed becomes spiritual, pure, tender, true, enduring. Human life purified reveals the ever present, underlying fact of Life as Spirit, not in matter; and a humanly expressed sense of truth, that is, truthfulness, leads to an understanding and demonstration of the one infinite Truth, God.

Christian Science is constructive, not destructive. Like Christ Jesus it comes not to destroy but to fulfill,—to heal, bless, sweeten, uplift. It is the mortal resistance to Truth, Life, or Love which causes all the suffering on earth. Criticism, resentment, indifference, an unforgiving spirit, all violate the sixth commandment. Why? Because all these things foster hate, and John said, "Whosoever hateth his brother is a murderer." Jesus told us we should not hate even our

enemies. He said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

It is not enough to say, "We will love the good they reflect, but hate the evil;" we must dissociate all evil from our thought of others, or else we are but dodging the moral law of loving another as one's self. The sun shines and the refreshing raindrops fall equally and impartially upon all nations and peoples. In the Father's love there is room and welcome for

all. Only the evil beliefs about men and nations cannot enter the divine Mind, while its heavenly gates are open day and night and the Christ is ever calling to us these words of welcome: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

"The grace of the Lord Jesus Christ" is that irresistible human expression of divine Love which, through its steady shining and buoyant sweetness, heals even the desire to oppose it. Our beloved Leader says (Poems, p. 7):—

Thou to whose power our hope we give,
Free us from human strife.
Fed by Thy love divine we live,
For Love alone is Life;
And life most sweet, as heart to heart
Speaks kindly when we meet and part.

[Written for the *Journal*]

DELIVERANCE

BEN HAWORTH-BOOTH

He maketh the storm a calm.—PSALMS

IN Thine almighty hand
I know that all is well,—
The sea, the air, the land,
Alike Thy glory tell;
My life is hid in Love's protecting power,
For in Thy life I live from hour to hour.

Obedient to Thy word,
The storm at Thy decree
Became a calm, it heard
The call of Deity:
And daily 'tis Thy wisdom doth provide
The harmonies of heaven, of time and tide.

Still do the eyes of flowers,
Still do the hearts of men
Turn from the darkling hours
Toward Thy truth again;
So I forget all woe, all strife, and stress,
Soon as in faith I touch the seamless dress.

THE CHRISTIAN SCIENCE JOURNAL

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

WILLIAM P. MCKENZIE

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EDITORIAL

GOVERNMENT BY TRUTH

FROM a green hill high above a harbor one can watch the vessels come through its intricate entrance. The observer will see only placid surface and a ship following the winding course till its berth is gained and the anchor falls. He does not know of the reefs and shoals, nor of the rips and currents that change with ebbing and flowing tides. The ship comes safely in as if with perfect confidence, because the pilot who guides has exact knowledge. The truth regarding the safe channel is known to him, and he knows the landmarks and the meaning of the buoys that both warn and guide.

One can imagine the caution of the early navigator entering unknown harbors, but recording in the ship's log his soundings and discoveries. These items later navigators will utilize and add to, and with explorations continued, as use of the harbor makes necessary, finally a chart may be drawn. Then to guide the sailor in the night, lighthouses will be built until, by day or by night, the ships may safely come and go and the passengers and crew have confidence regarding their course.

Prophets and lawgivers were as

navigators who had to discover a safe course. Heathenism is a condition of mesmerism wherein the lie rules and the truth of being is veiled. Flesh and its desires, needs, and luxuries, its lusts and cruelties, is so predominant that Spirit is made to seem evanescent and unreal. When a prophet, inspired by the spirit of Truth, proclaims the way of righteousness to a sinful people, they look on him as a disturber of their peace; but he is really as a discoverer of true peace and safety amid danger. Age after age have such prophets arisen, who for the conditions of their time have disclosed the way of right, and pointed out the harm and deception of wrong. As the log of a navigator may be preserved to be found useful to many, so the vision of a true prophet endures as a record of the discovery of truth in the domain of life.

Ships are wrecked again and again on the same reef, and nations likewise perish by repetition of the same form of mesmerism. Mesmerism, in brief, is that action of the human mind whereby the lie is made to appear as the truth. The Bible as a whole is the proclamation of truth which disentangles men from their

false beliefs and clarifies their minds so that they will not be as the heathen who trust in lies, but will know fact and reality, truth and life, and put their trust in God.

We like to think of the statesman as one whose greatness depends upon his probity and honor. His appeal to a nation rests upon confidence in the desire for righteousness on the part of the citizens. The real statesman knows that "righteousness exalteth a nation: but sin is a reproach to any people." His opposite is the timeserving politician who seeks not greatness but mere personal or party advantage. The appeal of the politician is not to steadfast righteousness, but to vanity, pride, lust, envy, hatred, revenge. Working upon these undestroyed errors a liar can sway men and nations at times, and affect them with such illusion and delusion as will wreck millions of lives. Of course, those who are weak through vanity, self-will, and pride of material advantage are not men of Principle; they have not the strength and stability of goodness, the enduring substance of truth and righteousness. The remedy for the weakness and helplessness which believes a lie and becomes its victim in distress, hunger, suffering, and loss, is, of course, knowledge of scientific truth, along with the desire to accept its government.

The Bible, in its denunciations of heathen rites and practices which connect themselves with lust and drunkenness in such a way that there is stupefaction to righteousness, scorn of morality, and pride that revolts against Principle, unveils the hidden

evil of mesmerism. The Bible also sets forth the requirements of Principle and the blessings that immediately and continuously follow obedience and the acceptance of the government of Truth. In "Science and Health with Key to the Scriptures" (p. 24) we read: "Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of life, where the buoys and healing currents of Truth are pointed out."

How does the truth in the Bible govern men? Certainly not along the lines of the mortal mind theory of government, which so generally means arbitrary control. Putting the question another way we might ask, How does the signpost at a meeting of the ways govern a traveler? He is seeking the road that will bring him to his destination. Here may be four roads, or half a dozen, to choose from, and the road he wants is only one. Manifestly, it is truth he wants to know, and when it is found he obeys its government without question; that is, he obeys in act the silent guidance of the finger post by taking the right way. It is in like manner that the word of an honest man governs. With him it is Yea and Nay, and further asseveration or denial is needless.

True government is after all really right guidance. Force and injustice, and the exploitation of the masses may constitute the ideal of the tyrant. His desire is to have power, to

exert compulsion from without, and to imprison, punish, or kill anyone who expresses will or desire contrary to his caprices. But when truth governs, the compelling power is within; there is understanding and enlightenment so that the actions of those who obey are harmonious and not conflicting. It is like traveler after traveler finding the right way, or stately ships moving safely amid dangers into their desired haven.

The government of God, Truth, then, means real freedom because divine law guides into the right way,

because the truth regarding life means health, righteousness, honor, happiness, fidelity, and consequent deliverance from disease, dishonor, distrust, unhappiness, and infidelity. Our Leader, Mrs. Eddy, says (*Science and Health*, p. 225): "Whatever enslaves man is opposed to the divine government. Truth makes man free. You may know when first Truth leads by the fewness and faithfulness of its followers. Thus it is that the march of time bears onward freedom's banner."

WILLIAM P. McKENZIE.

EMANCIPATION

REAL emancipation is spiritual freedom. Christian Science is the perfect emancipator, because it delivers mankind from all ills, from those of the human mind and thus of the flesh, and from all tyrannies including those organized by medical and ecclesiastical monopolies. Man is God's reflection, neither separate from nor abandoned by Deity; therefore man is always free to be good and to do good. Evil influences cannot in reality intervene between man and his Maker, yet how persistent has been the effort of evil to insert itself between the creator and His creation and to destroy this self-existent at-one-ment! The human footsteps taken by the race in repulsing such attempts and in reaffirming man's solidarity with God constitute human history. Many emancipators have trodden the stage of earthly life, acted their parts, spoken their inspired words, and, though not always understood, yet have lifted the

thought of the world to a higher plane, leaving mankind in their debt.

The genius of America is liberty. In the month of February the United States celebrates annually the memory of two great emancipators who delivered their native land out of the hand of the enemy, and in so doing helped to release the whole world from bondage,—George Washington and Abraham Lincoln. Christian Scientists who listened to President Wilson's Thanksgiving Proclamation read in their churches will have noticed that it was dated in the year "of the independence of the United States of America the one hundred and forty-third." In 1918 it was one hundred and forty-three years since Mesmer brought mesmerism into notice in Germany. The revolution of the English colonies in America, led by George Washington, was not against the England of their own ancestry, the England of the Magna Charta, of Wycliffe, and of Crom-

well, but against England as ruled by a foreigner, imported from Germany.

In the light of this historic fact George Washington then appears as a benefactor of the human race, who was really waging war against a condition of thought which had reached England from Germany and would if successful have converted the British Empire into an autocracy governed by mesmerism. George Washington under divine guidance fought in behalf of the true Anglo-Saxon, as a fore-fighter for Anglo-Israel. In her address to the Concord church, February, 1899, Mrs. Eddy wrote (*Miscellany*, p. 148): "In the annals of our denomination this church becomes historic, having completed its organization February 22—Washington's birthday. Memorable date, all unthought of till the day had passed! Then we beheld the omen,—religious liberty,—the Father of the universe and the father of our nation in concurrence." So salutary was the effect of the American Revolution upon Great Britain itself that the short-lived attempt to build up an empire by mesmeric autocratic control was promptly abandoned, and the principal British settlements such as those in Australia, New Zealand, South Africa, Canada, and elsewhere took upon themselves the form of independent commonwealths linked to the mother country by the slenderest political ties but by the strongest bonds of affection.

Nevertheless, the separatist purposes of mesmerism or animal magnetism though defeated were only quiescent. The United States of America, the greatest of all democ-

racies, had inherited African slavery from colonial times and had allowed it to become incorporated into its body politic, until another great emancipator arose in the person of Abraham Lincoln. With the passing of years there is a genuine desire to make amends for the loneliness in which that great man dwelt during his years of matchless service. In her poem, "To the Old Year—1865," Mrs. Eddy thus writes of the great President's sacrifice (*Poems*, p. 26):—

Chill was thy midnight day,
While Justice grasped the sword to hold her
throne,
And on her altar our loved Lincoln's own
Great willing heart did lay.

The cause of Lincoln's tragic martyrdom has been mesmerically hidden from the world, but until it is generally understood the mental assassin will continue to produce the visible assassin. The propaganda of hate which separated the southern from the northern states of the Union and lighted the fires of civil war was the same influence which fired the fatal shot at the emancipator President in the theater. Mrs. Eddy in her address on "Science and the Senses" in Chicago in 1888 (*Miscellaneous Writings*, p. 101) declared: "Christian Science and the senses are at war. It is a revolutionary struggle. We already have had two in this nation; and they began and ended in a contest for the true idea, for human liberty and rights. Now cometh a third struggle; for the freedom of health, holiness, and the attainment of heaven." Abraham Lincoln's Emancipation Proclamation virtually brought the second revolution-

ary struggle to a close. Following the leadership of America the world is now engaged in the third great struggle. From the same environment from which issued the first notice of mesmerism a blast of autocratic hate has seared the liberty loving nations, but they have repelled the physical onslaught and imposed terms upon Germany.

Still the effort to insert a dividing wedge between the two branches of the English speaking race continues. Whose interests can this division subserve? Is a defeated Germany the actual source of this conspiracy, or do we look behind her upon that "darkness [which] was upon the face of the deep," before the light of God dispersed it? Is it that mesmerism or animal magnetism which in Mrs. Eddy's interpretation of Scripture is designated by Dan, of whom Jacob prophesied, "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward"? Is it Dan, the renegade Israelite, who seeks to make a breach in the twelve tribes of Israel, as the worship of Baal once before divided Jacob's descendants into the weak kingdoms of Judah and Israel which were both led into captivity? Is this same mesmerism or animal magnetism typified by the false Israelite seeking to pry open the armor of Anglo-Israel and spoil its battle plan? Is the separatist argument now using a false socialistic, autocratic concept of the state, manufactured in Germany but carrying the Russian label of Bolshevism, in order to subvert all order and set every man against his neighbor?

Whatever may be the present plan of the evil worker, it will fail. The human race under the liberating influence of Christian Science will continue to be emancipated from one evil after another. Abraham Lincoln, for instance, clearly saw the need for total abstinence from intoxicating liquor, and in spite of great opposition America and the liberty loving nations are fast ridding themselves of the drink slavery. Woman must be emancipated, not only from the more obvious disadvantages which hedge her about in public affairs and professions, but also from every unnatural restraint which would keep her from putting her saving inspiration into effect. By her discovery of Christian Science Mrs. Eddy broke the way for woman through the obstacles of male opposition. Mrs. Eddy knew her divine origin and used it. Her great book, "Science and Health with Key to the Scriptures," is at once a Declaration of Independence and an Emancipation Proclamation. It sealed the two great revolutionary struggles and opened the third.

From one emancipation to another the race will advance until slavery of every kind has vanished, whether it be physical, mental, or spiritual. The part of woman in this magnificent ascent is increasing rapidly in power. Belshazzar's queen pointed him to Daniel, Pilate's wife warned him against harming Jesus, Abraham Lincoln's labor for emancipation was vastly helped by Mrs. Stowe's "Uncle Tom's Cabin." The prisoner Dreyfus would never have been set free but for the never failing

loyalty of his wife and her persistent appeal for a rehearing of his case. In our day Christian Science is the divine Comforter which reaches all those in distress with the mother love of God.

The edict goes forth from Christian Science that the hour of complete emancipation has already sounded. Moses emancipated the Israelites from slavery in Egypt; in

1861 the emancipation of the serfs took place in Russia, in 1863 that of the African in America, and in 1866 the discovery of Christian Science ushered in a world-wide emancipation from all evil through the spiritual understanding which enthrones God as Mother as well as Father and sets men free to find their womanhood and women to find their manhood.

WILLIAM D. McCrackan.

CHRISTIANITY AND THE COMMONWEALTH

IN all times thinkers have agreed that the commonwealth is the highest ideal for a nation, although there have been widely differing views in ancient and modern times as to how this form of government could be realized. It goes without saying that the ideals embodied in the commonwealth have been worked out in a more practical and satisfactory way in the United States of America than in any other country, and this is undoubtedly due to the fact that religious freedom was made the foundation stone of the great edifice which has been built up during the last two hundred years. This form of government, rightly viewed, always implies the recognition of the supreme governing authority and obedience to moral and spiritual law, for without these no human government can have stability or continue to exist. It is also clear that in the final analysis such authority is never dependent upon any individual or group of individuals, although it may be expressed through them, but rests upon the law which is itself the manifestation of eternal justice and right.

In the early history of the Hebrew people we find that under the leadership of Moses their thought was directed toward the divine government of the nation, and although there were priests and princes set over the tribes, yet they only held authority as they obeyed and expressed the divine law. As the years went on and the people intermarried with those of other nations we find them crying out for a king who would establish militarism in the land, but the prophet Samuel warned them against this and strove to direct their thought away from mortal man to infinite Mind.

Here we should remember that even among the judges and priests in the land of Israel there were few who expressed the pure spirituality which alone would qualify them to lead their fellow men into spiritual freedom, with its necessary expression in good government in which all the people shared, and which would necessarily bring prosperity to all. In Christian Science this is readily understood, and we see that, until the demands of Principle are recog-

nized and kept constantly in view, the human tendency is ever toward retrogression; in place of the pure spirituality which is manifested in the application of divine intelligence to all things, superstition usurps the place of religion, and instead of men being firmly bound to God, good, they drift away from pure religion with its ideal conditions until all things tend toward chaos. On page 278 of *Miscellany* Mrs. Eddy says, "To coincide with God's government is the proper incentive to the action of all nations."

When we come to the teachings of Christ Jesus we find that superhuman wisdom which knew how to deal with human conditions and beliefs, while at the same time lifting the thought of all Truth-seekers to the plane where absolute right is held forever as the one and only standard. Jesus' work began with the individual, but it reached out to the emancipation of the whole race from bondage of every sort and lifted humanity above the age-long tragedy of sin, disease, and death. Jesus taught his followers to obey the law relative to taxation when he said, "Render therefore unto Cæsar the things which are Cæsar's;" but he never taught them to yield up their right to spiritual freedom to any mortal man or mortal form of government. After his ascension we find his followers attempting to establish a sort of communism which may be regarded as an experiment looking toward greater things, but so far as we can tell it did not meet the human need, although the truth itself bound together the men and women who were thus

striving after the best form of government, by bonds which cannot be broken, namely, their love of the truth and their conviction of its power to make all men free.

As we read the New Testament from the Acts of the Apostles on to and through Revelation, it is plainly apparent that the teachings of the apostles and their demonstrations of divine law, had they been understood and accepted, would have given stability to all righteous government and have brought harmony everywhere. We find, however, that priestcraft and sorcery were sorely disturbed by the pure teachings of Jesus' followers, and so the representatives of these systems arrayed themselves against the representatives of divine Truth, believing that they could banish from the face of the earth all who opposed them. Not only was this opposition to Truth characteristic of the first Christian century, but whenever the light shone with distinctive clearness, as for instance in the sixteenth century, error did its utmost to resist its own annihilation. The massacre of St. Bartholomew shows how a weak and wicked king was used to make murderous attacks upon the noblest and best in the land, among them Admiral Coligny.

Here we may recall the event recorded in the eleventh chapter of John, immediately following the raising of Lazarus from the dead. The chief priests and Pharisees held a council, seeing in the miracles of Jesus the loss of their own authority, and so we find them saying, "If we let him thus alone, all men will believe on him." It is perfectly evi-

dent that in both of these cases had there been a measurably clear expression of the true commonwealth such conditions would have been impossible, because there would have been an appeal on the part of so many to divine Principle that the subtle designs of evil would have been rendered ineffectual. Well did Christ Jesus know that the kingdom of God with its benign and absolutely just government was little understood by humanity, and that the only means for the protection of innocence was the exercise of unceasing watchfulness and prayer; therefore we cannot too often recall his words of warning, "What I say unto you I say unto all, Watch."

From the Christian Science viewpoint it is perfectly clear that if in all lands and climes there had been freedom to worship God, all other things would have been adjusted so as to work out through the advancing human thought the problems of equal rights, opportunities, and privileges for all men, but so long as this one vital thing is denied we have wars and fightings, sickness, poverty, and wretchedness, when we ought to have universal peace and progress based upon God's righteous law.

Let it never be supposed that in

Christian Science license is ever mistaken for liberty. Obedience to law, so long as the law is based upon justice, is one of the safeguards of humanity, for without a recognition of law we have abnormal conditions in the body politic, as well as in the individual mind and body. In Christian Science we find that unswerving obedience to God's law gives the truest freedom, and as this is more fully understood, all the asserted laws of disease and health and all material theories of government fade out as shadows of the night before the advancing light of Truth and Love, which establishes the Christian commonwealth on the basis of a pure democracy. On page 287 of *Miscellany* there begins an article by Mrs. Eddy which was published in the *New York Mail and Express*. Here we read: "Love talked and not lived is a poor shift for the weak and worldly. Love lived in a court or cot is God exemplified, governing governments, industries, human rights, liberty, life. In love for man we gain the only and true sense of love for God, practical good, and so rise and still rise to His image and likeness, and are made partakers of that Mind whence springs the universe."

ANNIE M. KNOTT.

TESTIMONIES OF HEALING

ABOUT twenty years ago the seed of Christian Science was first planted in our home. Two years after my marriage in 1903 our struggles with sickness began, and for ten years I actually dreaded the spring of the year—it seemed so sure to bring sorrow. I had never had any religious training, but had always attended Sunday school up to the time of my marriage, though the teaching made no impression upon my daily thought or life. In the spring of 1908 when our little daughter passed on, and it was said to me, “God knows what is best,” I replied that I did not want to know God if He sent such sorrow. During all these years I was very bitter in my denunciations of Christian Science, although knowing nothing about it from personal study but reflecting what I had heard my father and others say. In 1910, after eighteen weeks of sickness in the home, during which both children were ill and my father passed on, the seed planted many years before began to take root, and I turned to Christian Science. I had between two and three weeks’ treatment, and though for four years I said no good came from it, I know now how well the ground was prepared.

During the holidays of 1914–15, being completely worn out and with nerves broken down, two severe attacks of bronchitis resulted in an incipient case of tubercular disease, for which, because of the belief in heredity, we had always been on the watch. A competent housekeeper was engaged, and I began the rest cure,

which included the latest medical methods of treating this disease. The cough was stopped by very strong medicine, but after three months of hypodermics and tonics the exhaustion common to this ailment was still there. It was impossible for me to attend to the smallest duties in the home without these stimulants. The first of July found me completely disgusted with medicine, with but one ambition, and that was to understand God. Then I was ready for healing, and at the recommendation of a friend I went to a Christian Science practitioner’s office. In fifteen minutes I was completely healed, and never can I forget the wonderful sense of strength and exhilaration which resulted from that healing. I did all the housework except the washing for my family of four all summer and scarcely realized it, I was so absorbed in reading Christian Science literature.

From that time on Christian Science has brought the solution of every problem for my three children and myself. In these three years scarlet fever, severe colds, bronchitis, bilious attacks, severe sick headaches, neuralgia, and many forms of so-called diseases prevalent in the winter have been overcome, some instantaneously, others requiring a day or two; but each experience was a positive proof to me that when the divine Principle and rule of Christian Science is understood enough to be applied correctly, it never fails to heal.

I am so convinced of the truth of

Christian Science, and my constant study of all the literature has given me such a deep love for the religion and its Founder, Mrs. Eddy, who was pure-minded and loving enough to discover this truth, that I gladly relinquish all desire to seek any so-called pleasure, any work or association which would retard my progress in the study and demonstration thereof.—(Mrs.) *E. Veatrice Newton, Grand Rapids, Mich.*

HOPING sincerely that this testimony may help some mother in distress I wish to tell of the wonderful healing of my little boy, three years ago, of what was diagnosed as a tubercular spot on the brain close to the spine. In the spring of 1914 he was a healthy, well-grown child of five years, but as summer came on he gradually developed violent headaches, accompanied by sickness and fits of extreme giddiness. He lost flesh and strength to such an extent that, becoming seriously alarmed, I decided to bring him to Victoria, British Columbia, to consult a noted doctor. All that doctors and nurses could do was done, but the boy grew worse, and in two or three weeks had become as helpless as a baby of six months, losing the use of his hands and being unable to stand or even sit up. The doctor held consultations with others and all decided the case was hopeless, that he might live six weeks or possibly two months. I could not believe my child was to be taken from me, and any mother will understand the state of misery and despair I was in.

When a friend suggested Chris-

tian Science treatment I grasped at it and went to see a practitioner, full of hope and fear, but mostly fear, since Christian Science was only a name to me and one which, I regret to say, in my ignorance I often had laughed at. Never can I forget the help given me by that kind practitioner who undertook the case, and the healing of my son which soon followed. I could write for hours on the wonder of his complete recovery, and of the peace and strength that were given me from the time of my first interview, enabling me to do all that was necessary through many trying nights and days until he was out of danger, which was within three weeks. The first week absent treatment was given, and though he apparently grew weaker and the symptoms continued to be very alarming, he showed great mental improvement almost at once. During the next two weeks the practitioner came three times to see him, at the same time lovingly continuing daily treatments, and in a little over three weeks from the day treatment was begun, he was able to walk and most anxious to use his hands in every way. The doctor had told me he must not use hands or feet for some months, and with this fear in my mind I let him walk very little, for some time wheeling him in a cart, but I now feel this was quite unnecessary.

Since then we have received many benefits from Christian Science, both mental and physical. Recently, through absent treatment, my son was healed in three days of a severe attack of measles. My own progress in Christian Science has been slow, but I am

thankful that its teaching has broadened my outlook on life, made me a happier and healthier woman, and given me a religion which I can understand and turn to for help at all times. My thanks and gratitude are sincere and deep for all that has been done for me, and I have the respect and reverence for Mrs. Eddy which is due her for all she has done for mankind.—(Mrs.) *Mabel A. Roberts, Victoria, B. C., Canada.*

CHRISTIAN SCIENCE first attracted me as a means of physical healing. For years I had tried material remedies for chronic bowel trouble, internal weakness, and displaced organs, but received little help. Christian Science healed me in a few weeks, and I rejoiced in a sense of bodily health. My curiosity was aroused, and I wished to learn how the healing was accomplished. I read the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and took class instruction, but the desire for spiritual understanding was not strong; I wanted intellectual satisfaction. There was always a latent thought that if I were seriously ill or in dire physical need I might call for medical aid. I attended Christian Science services only when they did not interfere with those of the church where I was an active worker, and to which I was bound by family ties. I was also afraid of making a mistake in changing to what I thought was a new religion; but my two younger children wished to attend the Christian Science Sunday school and were allowed to do so.

Some time after this one of them became ill with stoppage of the bowels. There was much fever and great weakness. No material remedies were used, and Christian Science help was sought. I was filled with fear, but felt that Christian Science was our only means of deliverance, as I knew of a recent death from this cause, although the doctors had done everything they thought possible for the patient. After nearly a week, during which period treatment was continued by a practitioner, normal action was restored suddenly on Thanksgiving day. Symptoms of inharmony soon disappeared and health was regained. When the change came I said, "God has helped us." The reply was, "Mother, didn't you know that He would?" That day was truly one of thanksgiving.

A year later I was attacked by inflammatory rheumatism. In my helplessness and suffering I thought only of Christian Science as my refuge, and asked for its help with no mental reservations. My physical sufferings were relieved on Thanksgiving day, so that I was able to be carried downstairs for dinner and enjoy a pleasant evening with my family. Slowly but surely activity and health were restored. This healing took place more than seventeen years ago and there has been no return of the disease.

After this experience I began to desire to join the Christian Science church. Speaking of this to the practitioner, I was told not to worry and to know that I could make the change when the right time came. In all the years that I received the help

of Christian Science through church services, periodicals, and treatment no member of that church ever urged me to leave the other church and join his. This loving consideration made a deep impression on me and sustained me until I felt free to place myself with the church where I was receiving my help.

Through experience and suffering I am learning the truth about God and man, and with this knowledge comes freedom from anxiety and fear, as well as freedom from physical ills. The shadows are growing thin, the light of Truth is shining more clearly. Words cannot adequately express my gratitude for our dear Leader's loving faithfulness, which has given us the teaching that leads us to Jesus the Christ, who "hath brought life and immortality to light." I am learning that God is an ever present help, the "adorable One" who is "all Life, Truth, Love" (Science and Health, pp. 16, 17), and that we may "enter into his gates with thanksgiving, and into his courts with praise."—(Mrs.) *Julia S. Lovejoy, Janesville, Wis.*

WITH a deep sense of gratitude I will relate an experience I had some years ago. It surely was an occasion for supreme testing of Christian Science. I was "on the road" at the time and, train service not being of the best, was compelled at times to ride on freight trains. As the way car did not stop at the depot, I took my grips and placed them in the car, but the steps were very high from the ground, and in stepping down I sprained my ankle badly. I immedi-

ately applied the truth, and was able to walk about four blocks to the hotel, where I ate supper, and afterwards returned to the train. I worked another town that evening and took a late train back to the place I left in the morning. During all this time I did not experience any pain whatever, and there was very little swelling in the ankle. The next morning, however, I did experience a slight stiffness in walking downstairs.

That evening at the hotel I was expressing my gratitude to a friend that the injury had been so quickly overcome, and he would not believe me, as he said it always took from six to eight weeks to get over a sprained ankle. In preparing to retire that night, curiosity got the better of me and I looked at the ankle, and there was the indisputable evidence of a very severe sprain. I called the clerk, and asked him to tell my friend to come to my room. When I showed him the evidence of the injury, he looked at it a few seconds, then said that wonders would never cease, turned, and left the room without further comment. The accident happened on Monday evening, and the discoloration was very plain the following Friday evening. From that time to this the ankle has been in a normal condition. I have not spared it in any way.

Christian Science has taught me to forget the material self and at all times to affirm the truth of being. I want to express my deepest gratitude to God, also to Mrs. Eddy, who has made this truth so plain; it can be applied at all times whether in the field, at home, or away. Nothing

but the study of "Science and Health with Key to the Scriptures" made this healing, as well as many other beautiful demonstrations, possible to me and mine.—*James M. Kerr, Minneapolis, Minn.*

I want to verify the above facts, as I saw the discoloration when my husband came home. He attended a lecture Thursday night, and had to stand as there were no vacant seats. To me this was a wonderful demonstration.—(*Mrs.*) *Lottie E. Kerr.*

THE many testimonies in our periodicals prove conclusively the great value to the world of our Leader's discovery and of her many years of labor so to establish its teachings that the world would never lose them. Happily for me I was one of the early beneficiaries of Christian Science, having been healed in the spring of 1886, and my desire now is to testify to its enduring effects. At that time my health was such that the family physician said only an operation would save me from permanent invalidism. So convinced was he as to my condition that about two years after my healing through Christian Science he remarked to a friend that I thought I was healed, but he knew that what ailed me could not be cured without an operation and I would surely return to him some day. Fortunately for me this was a false prophecy, for I have neither consulted a doctor nor taken a dose of medicine since. Many times I have been ill,—once quite seriously,—and trials and perplexities have many times been met and overcome,

but Christian Science has been my physician and comforter.

After class instruction the daily study of the textbooks, the Bible and "Science and Health with Key to the Scriptures," was begun and these books are now more inspiring than ever before. The Bible is a constant guide instead of interesting Hebrew literature, as it once was. These results, the physical healing and the opening up of the Bible, fill my life with gratitude to Mrs. Eddy for her unselfish work. For the privilege of class instruction, for membership in The Mother Church and a branch church, for Mrs. Eddy's writings and our periodicals, I can only express my deep gratitude by constantly using them and profiting thereby.—(*Miss*) *Frances S. Turner, Brooklyn, N. Y.*

LIKE so many others I feel that I owe all I have, or am, to our dear Leader's patient and clear teachings. It is nearly thirteen years since a *Sentinel* was placed in my hands by one who silently recognized that my need was very great. After reading that and our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for a few days, I was asked whether I would consent to have absent treatment. Hardly knowing what this meant I consented, with the result that not only was there a marked improvement in my physical condition but also a great mental uplift was brought about. I was visiting a relative at this time, and when a fortnight later I returned to my husband it was evident that he was greatly impressed by the change which had taken place, for I at once

assumed my neglected duties and habits. It seemed then to me that the one thing to desire was to gain some understanding of the cause of this mental and bodily uplift. As I had given up as unsatisfying all the old theological doctrines, there was less prejudice to be overcome, and little by little our Leader's wise counsels have been assimilated. There has been guidance for each step of the way, and many beautiful demonstrations have proved the power of Truth to one who had been wayward and careless.

I will relate a gloriously helpful instance of Love's ways in dealing with erring mortals. For years I had been bitterly resentful toward one who I considered had harmed not only me but one I dearly loved. When I opened "Miscellaneous Writings" for the first time I had read to about the eighth page when I saw illuminatingly our Leader's spiritual perception with regard to the effects of resentment on those indulging in such sin. The quiet resolve must have then been made to cease from all ill-will. In that instant the print of the book became a blur to me, and I found that glasses had become an impediment rather than a help. They were removed, and not once since have I used them. One to whom I related this experience said, And how about diamond print? Well, that I found could be read. This also, as an additional blessing, I may relate. If dust blows into my eyes now I am enabled to realize that there is no sensation in matter, and no inconvenience is experienced.

So many blessings have come to

me and to those I hold dear that pages could well be written about them. When raiders visited us, calm trust in divine protection seemed to bless the whole neighborhood. For all this I would express gratitude to God, and to our dear Leader for her teaching as to His allness.—(*Mrs.*) *Elizabeth S. Fulleylove, Hampstead N.W., London, England.*

I WOULD like to express my gratitude for the healings I have had in Christian Science. About seven years ago I was healed of chronic bladder trouble, ulcers, and a fistula, and there has been no return of any of these diseases. Since then I have had help along the line of supply, but especially have I seen the evidence of the power of God in the continuous good health of my family. My two little girls were born under Christian Science treatment, and I had scarcely any pain. Words but feebly express my love for this healing truth.—(*Mrs.*) *Ada D. Boss, Jacksonville, Fla.*

JUSTICE and love bid me offer the following testimony to the healing power of Truth. Two years ago our son was suffering from nasal growths, and the doctor wished to operate. Before doing so, however, he thought it advisable to consult a specialist, as he was not satisfied with the condition of the heart. The specialist said the heart was in such a state that an operation might prove fatal, so put him on a rigid diet to reduce flesh and forbade him to take any violent exercise. Although the doctor's instructions were faithfully carried out,

the conditions remained the same. Upon hearing of Christian Science, treatment was asked for, with the result that when the specialist made another most minute examination he pronounced the boy normal in every way. The adenoids had completely disappeared and the heart was strong and healthy. I cannot say how grateful I am that he was able to enter a new school free from disease, and to take his rightful place with boys of his own age, joining in even the most strenuous games.

I am deeply thankful to God for having led me to the truth, and grateful to Mrs. Eddy for her unselfish devotion and perseverance.—(*Mrs.*) *Edith L. Machin, Adswood, Stockport, England.*

THIS testimony is lovingly sent to help some one who may seem as discouraged as I was in 1893. I was surrounded at home with conscientious examples of devotion and self-sacrifice, but even as a child my heart rebelled against the sad experiences of parents and friends after all their efforts in well-doing. Our thought was to be of service to humanity, and no trouble or expense was spared in educating me for such service. Just before finishing a four years' course in three years, however, I was disabled by an attack of nervous prostration, and for nearly three years was under the care of some of the best physicians in town, the last eight months of the time being confined to my room and bed,—a burden instead of a help.

When told that the condition might last several years as my vitality had

been seriously depleted by too ardent pursuit of ideals, it was my nightly prayer that I might never awake to another day. It seemed to me that if God had originated the so-called material laws of fatigue, exhaustion, and disaster which pursued those endeavoring to obey Him and serve mankind, it was strange that Jesus, who knew and did God's will, should not have made well people sick and invalids worse, instead of healing the sick and sinning.

Soon after this we sent for a friend who had been healed by Christian Science to come and tell us about this religion. As she explained it, I saw that Christian Science is indeed the great truth we had always been seeking to make us free. This was on January 3, 1896. I asked for treatment, readily discarding the pellets which had never had the slightest effect on the difficulty. The improvement was so rapid that in five days the healing was complete, to the astonishment of the family, friends, neighbors, and doctor. I was running up and down stairs, taking long walks, and rejoicing in the sweet reasonableness of the explanation of God and man as given in Science and Health.

Grateful as I was for this remarkable healing, I was more thankful to have this precious book. It was simply devoured from morning till night for six months or more, and I put its teachings into practice as best I could. As a result I was restored to active usefulness at home, and was able to support my mother and myself with a higher sense of substance when all our money seemed swept away. A

congenial teaching position opened up for me, and that, too, in the middle of the year when changes are not supposed to be made. Later we were remarkably sustained and provided for during my father's illness and passing on; also through Christian Science my mother and I were enabled to assume a large debt of honor for which we were not legally responsible. Acting under divine law, in gratitude for a truly practical religion in which no debt is ever outlawed by time or any other false belief, we were enabled to overcome self and fear sufficiently to let divine Love be glorified in honesty.

We feel that on several occasions Christian Science has saved our lives, and these triumphs of Truth over error encourage faith in the final victory over all evil. Ours is the joy of having found the truly Christian and scientific way of rendering universal service to humanity, after the manner of the Master's words and works, as explained by God's messenger to this age, our inspired Leader, Mrs. Eddy. Only a life of hourly consecration can truly express my gratitude.—(*Miss*) *Eloise Cameron MacGregor, Chicago, Ill.*

I gratefully verify this testimony of my daughter's healing through Christian Science, and also wish to add that this great truth has been the most precious gift of God which has ever come into my own life. My heart overflows with love and gratitude to our dear Leader for her great and wonderful devotion to humanity in establishing all the rules of Christian Science and its varied activities,

whereby each one of us may gain a working, demonstrable knowledge of God as Spirit and of His creation as spiritual.—(*Mrs.*) *Emma MacGregor.*

At the time Christian Science came into my life I was considered hopelessly ill, and had been under the doctor's care for about a year and a half. The trouble had been diagnosed as organic disease of the heart, and while it had been noticeably present for some years, I had paid but slight attention to it until forced to do so by a rapid decline in health and strength. At the end of about eighteen months of constant attention by the physicians, my condition was so much worse, although every attention and kindness was given me by the doctors, that the outlook was hopeless. I was forced to give up my work and despaired of ever being able to take it up again.

At this point Christian Science came into my life, and after the first treatment I went back to work. Although six years have elapsed, I have never since been absent one day on account of sickness. I was greatly relieved after the first treatment, but the healing was not complete for some months. During this time, however, the healing efficacy of Christian Science was being proved, as many other ailments, which I considered of less importance than the heart trouble, were overcome. These included stomach disorder, a painful spinal dislocation, poor circulation, a severe nervous condition, and partial deafness. I have also been able to lay aside glasses, which had been

worn for thirteen years and which the oculist said would have to be worn all my life. The statement was made that my sight would continue to grow worse, and would necessitate the constant change to stronger lenses. The use of glasses was discontinued about two weeks after my first visit to the practitioner, and although my eyes have been put to very severe tests, as my work calls for constant reading in all conditions of light and often far into the night, I have not had to resort to them since.

Christian Science has healed me mentally and morally as well as physically, and has taken out of my life the habit of using intoxicating liquors and tobacco. It has brought me peace where was discord and confusion, health has replaced sickness, joy and gladness have come to me where ill-humor and unhappiness reigned, and I rejoice that the putting off of the old man and the putting on of the new is going on daily in my life.

It would be impossible to express in words the gratitude I feel for the many blessings that Christian Science has brought and is bringing to me, but I am striving to live my gratitude by reflecting the light of Truth. I am humbly thankful to God and grateful to our Leader, Mrs. Eddy, for this healing truth.—*Paul G. Lynch, Los Angeles, Cal.*

It was my great privilege to witness the healing of my husband, as spoken of in the accompanying testimony. From the time of his first treatment in Christian Science he was relieved of the physical suffering

and lifted above the fear and despair which had been with him for so long. Words are inadequate to express what this healing has meant to us both, not only from the standpoint of physical relief but in a larger sense, which is entirely above and apart from the body. Christian Science proved that God is true, that there is a bond between the creator and His children, and that we are entitled to call upon Him for help. This has meant to us both that doubt has given place to knowledge, fear to peace, and confusion to truth.

We daily realize and appreciate more the purity of Mrs. Eddy and her devotion to the welfare of all mankind; and we are grateful beyond expression for the immeasurable privilege of sharing in her discovery.—(*Mrs.*) *R. B. Lynch.*

For over eight years Christian Science has been the only physician in our home. Before that I had been for five years going from one doctor to another, and from one remedy to another, and finding only temporary relief. During this time I went through two operations, and as a result my mind was filled with pictures of these things, together with an awful fear. Gradually, through help from practitioners and my own study, Christian Science has removed the fear, and also thoughts of hatred, resentment, self-pity, and sorrow which were poisoning me, and as a result the body has been healed.

When I had been reading Christian Science literature about eight months, we moved to a place where we were fifty miles from a practi-

tioner. One Friday I was holding a bottle of a chemical containing sulphuric acid when the cork flew out and some of the acid went into one of my eyes, burning it so that I could only see the outline of the different things around me. This occurred about half past ten in the morning, and when my husband returned at noon, my eye and nose were very much inflamed. He asked what the trouble was and it was necessary for me to tell him. Then he wanted to take the chemical to a doctor to find out what could be done, but I would not let him have it. In the afternoon, as soon as possible, I went over to a neighbor who is also a Christian Scientist, and asked her to help me, with the result that at about three o'clock, while looking through the Hymnal, I discovered that I could read as well as ever, and by Sunday morning the inflammation had all disappeared.

My little daughter was very ill with what is called yellow jaundice in the winter of 1910, and as I seemed unable to help her, I called for a practitioner. She came and in fifteen minutes the child was healed, so that she went to school the next day, although her skin did not regain its natural color for several days. The same treatment healed me of the effects of an operation for appendicitis which I had undergone three years previously.

Through Christian Science we have received more healings and benefits in many ways than I can remember. Colds, burns, measles, appendicitis, and other ailments have been overcome. I am also very thankful for

the Christian Science periodicals. No matter what kind of problem I am working on, I always find in them something that seems particularly for me. At one time I thought it sufficient to subscribe only for the periodicals printed in English. Error argued that I could not read the *Herold* and knew of no one to whom I could give it; but one day I awoke to the fact that by such a thought I was limiting the work of the *Herold* and also my own work, that I was shutting the door upon many who needed the truth. I therefore sent in my subscription and have found a place for every copy.

My whole desire is to gain more understanding of Truth and Love every day, and to help others to find the truth.—(Mrs.) *Ivy Painter, Kirkland, Wash.*

WHEN I took up Christian Science I had been in poor health for several years. The doctors told me that my stomach, liver, kidneys, and bronchial tubes were affected. Finally a severe cough came on and lasted for several weeks. Medical treatment failed to check it, and I was gradually going down; it seemed as if my time had about come. At last I went to a Christian Science practitioner and treatment was begun. In two weeks I was almost healed. This was ten years ago, and since then my health has been nearly perfect most of the time. I have had one breakdown since that time, but was healed in a few treatments. I am strong and active, and seldom have an ache or a pain.

I feel very thankful to Mrs. Eddy

for the discovery of Christian Science and for the spiritual life that enabled her to give it to the world, also to every one who has helped to demonstrate and spread this great truth.—*Monroe Prigg, Anderson, Ind.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will take place on May 30, 1919, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 16, 1919. Consideration of any applications received after that date will be deferred until the November 7, 1919, admission.

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

Those who have made application for membership prior to November 1, 1918, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston, Mass.

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the War Relief Fund, the Real Estate Fund, and the Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.