

The Christian Science reading-rooms are much used for purposes of study by business men and women, who are thus able to spend most profitably the few leisure moments of the midday, and by traveling people and others who find here the best substitute for home conveniences. To these, and to those students who have not the advantage of such helps in their homes, the presence of the concordances upon the tables of our reading-rooms would be very welcome. Even where there seems to be no active demand for these works, their very availability will be found to be an incentive to their use.

THE EDUCATION OF HUMAN SENSE.

LOUISE K. FLEMING, A.M.

NOTHING, perhaps, furnishes a closer analogy to the activity of Christian Science practice than mathematics. To one whose work has accustomed him to the leading of young students over the rough places in mathematics, solving problems, correcting errors, replacing mistaken beliefs with the proper rule, pointing out an unvarying order, and basing all operations upon a changeless law, this comparison is full of meaning and helpfulness. In the case of the student of mathematics, erroneous results follow the ignorance or misapprehension of the rule involved, and no less surely, in the case of the student of life's activities, do discordant results follow a mistaken sense of law. In one case, if the student fails to see his mistake, the teacher supplies the correct rule; in the other the practitioner shows the right application of law; and in both cases harmony is the result.

How often a boy goes to his teacher, discouraged and defeated, with the statement, "I can't get the right answer," displaying a manifestly incorrect result, or perhaps merely a jumble of figures. Following out his work, the teacher soon discovers the mistake. "What is eight times seven?" is asked; "you thought it was fifty-four." The uncovering of the error may be enough to give him the start he requires; but the problem is not yet solved; right thinking is necessary from that point on in order to gain the final answer. Perhaps the difficulty is not so easily overcome; the mistake may involve some law not clearly understood and the boy may not see at once that he has been in error. Then there must follow a careful explanation of the law, its basic requirement, and the results, before he can apply it to the example in question. Then, as before, right thinking must bring the right result.

In like manner, the disheartened man, unable to work out his problem in life, goes to the practitioner of Christian Science. He may be sick; or perhaps his business affairs are discordant, or he may have suffered loss or bereavement,—whatever his difficulty it is due in some way to wrong thinking, just as was the boy's mistake in mathematics, for right thinking always produces harmony. Following out his thought, the practitioner soon detects the error. It may be only a slight slip, and then, like the boy's mistake in the multiplication table, it is at once recognized and corrected, and the problem harmoniously solved. But oftener there is a misapprehension of basic laws. Then must the divine Principle of the universe be pointed out, and an explanation of the unvarying law in its application to the problem in hand must follow, for on the basis of divine Principle and its idea, "perfect God and perfect man" (Science and Health, p. 259), all human difficulties are solved.

Admitting that wrong thinking is the immediate cause of all human discord, let us look a little deeper and see what is the basic error involved. A mistaken sense of things, in whatever activity, is the direct outgrowth of a belief in more than one mind,—in a human or mortal mind that is changeable, fallible, and even ignorant. The mistakes of the student in mathematics are the consequence of believing

that he has such a mind as this. The disease, failures, and troubles of the student of life are all due to this same fallible mind,—or rather to his acceptance of the lie that man, the expression of divine Mind, can be the channel for a mistaken sense. This so-called mind thoroughly believes in itself as limited, fearful, and ignorant; and until it can be instructed out of itself and its false sense of life, into the understanding that Mind is God, infinite, omniscient, and forever reflected by man, it will continue to suffer from its beliefs.

The practitioner of Christian Science is, then, an instructor of human sense. No matter what the phase of thought, no matter what form it may take, he recognizes ever the same pupil. And he knows that his patience and vigilance must never cease until this pupil is thoroughly educated, led up and out of the darkness into a realization of his rightful heritage and true selfhood, "the glorious liberty of the children of God."

THE TIME OF FIGS.

J. M. TUTT, M.D.

ON the way from Bethany to Jerusalem, his objective point being the temple, Jesus found himself hungry. And seeing a fig tree in full leaf, he drew near, hoping to find fruit. Instead of figs wherewith to satisfy his hunger, however, he found nothing but leaves. Whereupon Jesus condemned the tree; and, its useless and barren life exposed, it presently withered, as Mark says, even from the roots. The apostle, in seeming attempt to justify the fig tree in its failure to meet the requirement of the Master, comments that "the time of figs was not yet." Now a study of the fig tree discloses the fact that it puts forth its fruit invariably before its leaves. In fact, the fig itself, having first made its appearance, is followed by the leaves, and when the fruit has quite fully grown, it is found to contain in its center a great number of minute white flowers, thus giving rise to the common belief that the fig tree does not really blossom at all. Jesus, therefore, seeing the tree in leaf, without regard to the season, reasonably expected to find fruit also.

The measure of success of any Christian or any church is based upon spiritual activity. If the individual or the church in any field be seen to put forth leaves, reaching out in splendor of seeming growth, and be found lacking in the fruit of the healing ministry, there can for such be no escape from the condemnation of divine justice in the plea: For the time of figs is not yet. The fruit of the Spirit, as enumerated by Paul, must be brought forth and first. Nor can success follow the attempted reversal of this divine order. The time of figs is now. Our Leader says in Science and Health (p. 55): "The time for the reappearing of the divine healing is throughout all time."

How beautifully does the fruitful fig tree typify the church active in Truth! Fruitage before foliage; works of love,—healing the sick, casting out evil, raising the dead in trespasses and sins to newness of life in Christ, such glorious fruitage, always preceding the outward manifestation of luxurious foliage, as expressed in beautiful edifices, large congregations, and services that are in truth benedictions, under whose shade the weary and sick and sin-laden rest!

When the disciples wondered at the destruction of the fig tree, Jesus said: "Have faith in God." He who has the spirit of the good Samaritan, whose daily doing is good and true, is not found wanting when the call to service comes from the Master; and he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Mrs. Eddy has written these immortal lines: "To live and let live, without clamor for distinction or recognition; to wait on divine Love; to write truth first on the tablet of one's own heart,—this is the sanity and per-

fection of living, and my human ideal" (Messages to The Mother Church, p. 76). To be found in simple faith, trustful and trustworthy, bearing the fruit of love and good works, is to have earned the "Well done, thou good and faithful servant;" then, from the blessings of all these things added, arises the perfume of the fragrant blossoming of a heart of peace.

PRACTICAL RELIGION.

HENRY JAMES DERBYSHIRE.

Not long ago, as time is measured in mortal years, two American missionaries were sitting on a wayside rest in Japan. As they tarried they were approached by a woman bearing a very heavy burden. The woman was one of that class of people known to sociologists as the submerged tenth. Laying down her burden and addressing one of the missionaries she said, "Are you the woman that talks about the foreign God?" "I am the woman that talks about the foreign God," the missionary replied. The woman then asked, "Will your God make my burden lighter?" Had the missionary been a Christian Scientist she could have answered emphatically, "Yes! my God will make your burden lighter;" for divine Truth does make lighter our burdens. It matters not whether it be a burden of firewood such as this woman bore, a burden of sorrow, a burden of sin, or a burden of disease.

There is an old proverb which says: "The only road that leads to the house of forgiveness is the road of understanding." Christian Science is the highway to God, Truth—to "an house not made with hands, eternal in the heavens." In proportion as we understand God are our sins forgiven, destroyed. In proportion as we become conscious of God, good, do we become unconscious of matter and evil; but he who sets out in search of Truth must leave the valleys of human superstition forever; there is no turning back. We can no more return to a belief in God as a tyrant, and heaven and hell as localities, than we can return to a belief in a disease which we have outgrown.

It is frequently a long and toilsome journey from sense to Soul. The mountains of sensuality, suffering, and what seem to be material facts are high and hard to climb. When we have passed over them by the path of self-abnegation and self-denial, we may in a manner and for a time feel lonely, but Mrs. Eddy tells us that "this seeming vacuum is already filled with divine Love;" and again she says that "divine Love always has met and always will meet every human need" (Science and Health, pp. 266, 494).

Here we pause, and wait, before stepping across the barriers of time into eternity. When one uninstructed in Christian Science looks into immensity, he sees a seeming void. When a Christian Scientist looks out into this seeming void, it is teeming with intelligence—Life, God. When we reach this point of understanding, we become conscious of the God who heals all our diseases, lightens our burdens, and forgives our sins. Every time we overcome a burden of sin, disease, or death through our understanding of God, Christ, Truth, is speaking, and saying to us as surely as Jesus said to Peter: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

"THE CARNAL MIND."

RUTH INGRAHAM.

ONE afternoon, in trying to amuse a small and very wilful child who had been left in my care, I devised a plan which I felt sure would appeal to her little heart, and broached it to her, only to be met by a cold and stubborn refusal to cooperate. Quickly I felt a sense of resentment and a desire to conquer the child by force; but this feeling was instantly followed by one of shame to think I was

capable of holding such a sentiment toward a child, and I simply left her to her own devices so far as was practicable, respecting a certain right of choice within her. At that moment it was clear to me that the same element in her which had resisted me, was present in me to resent that resistance—that the one evil, or mortal mind, had used each of us as a channel. In a further endeavor to disassociate evil from personality, and to realize all error as being one and the same lie, though seemingly manifested in a bewildering number of forms, I sought for an allegory or analogy which should illustrate the point more clearly.

It then came to me that all mythology and folklore furnishes again and again the very illustration I was seeking. How many stories center upon some huge dragon or giant which holds a community or perhaps a whole nation in a thralldom of fear. Through the mandates of this monster the people are forced to perform cruel tasks, and his insatiable greed drives them to greater and greater endeavors to please and propitiate him. With all their efforts they never win his commendation, but are frequently forced to the extremity of sacrificing in vain their dearest and best loved. Then there comes one without fear, a brave spirit under the protection of good in some allegorical form, who slays the dragon, and gives to its victims freedom and joy.

Has not this been the half-conscious attempt of the poets and story-writers in all ages to depict the workings of the mortal or carnal mind?—a seeming power which acts through persons, while being in no sense a part of any one's true character; making unreasonable, even atrocious demands upon them, causing them to suffer an anguish of fear, to labor frenziedly in attempting to appease its senseless, ceaseless, exorbitant appetite, to wreak acts of cruelty upon others, all in the vain hope of escaping mortal-mind penalties or winning its lasting praise. But in this age, the deliverer, usually prefigured in these allegories as a knight, has come in the form of a brave, heavenly-visions woman, who has seen the powerlessness of the monstrous unreality of evil, and struck a fatal blow at its very heart with the two-edged sword of Truth. In its death throes, this carnal mind may still seem to be an enthralling and a destructive force, but we who bear witness to the power of Truth realize that the reign of terror is at an end, and that all must soon awake from their lethargy of fear to know this.

In Science and Health (p. 571) we read: "Clad in the panoply of Love, human hatred cannot reach you." Well did she who wrote these inspired words know their truth, for she proved them in the mighty endeavor which has again brought salvation to the world.

[Written for the *Sentinel*.]

LOVE'S FLOCK.

BELLE A. MUNDY.

SHEPHERD our thoughts, O loving One!
That they may follow Thee—
A white flock, treading in the steps
Of Christ's own purity.

The least of these, our little thoughts,
Shall raise a plaintive cry,
That haply wanderers may hear,
And find a brother nigh.

The tiny lamb upon Thy breast,
Too young to walk alone,
A symbol is of human thought
Till it hath stronger grown.

The lost sheep on the hillside bare,
Thou shalt seek out and find,
Folded again our thoughts shall be,
In the eternal Mind.