

but think and act always from the standpoint of right as voiced by Sheridan, there would never be any doubt as to our motives and methods. He said,—

Believe not each accusing tongue  
As most weak persons do;  
But still believe that story wrong  
Which ought not to be true.

The close student of Christian Science has awakened to the fact that many a human attempt to uncover what some one thinks is error in some

one else, is neither more nor less than malicious mental interference with the activities of Christian Science, and when seen and treated as such it will be rendered inoperative and therefore powerless. The temptation to venture upon forbidden territory where even angels would fear to tread, in an overzealous attempt to mete out what one might mistakenly consider to be human justice, would never be yielded to if the divine law of adjustment had not been overlooked.

## PREACHING IMPERSONAL AND WORLD WIDE

REV. WILLIAM P. MC KENZIE

CYRUS, king of the Persians, fought his way to supremacy two and a half millenniums ago by conquering the Semitic races that had ruled the earth "with a rod of iron." An historian has spoken of their government, for example in Babylon, as "inconceivably cruel," for the reason, apparently, that they were devoid of the imagination which enables a man to think of himself in another man's place.

Cyrus made notable the beginning of Aryan rule by his kindness. His name signified the sun, and his accession to power was the dawning upon the world of a new era. He not only allowed Jerusalem to be rebuilt, but permitted the worship of the God of Israel to be resumed, and restored to the Jews their sacred vessels of silver and gold. The following is the decree which we find twice recorded in the Bible: "Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is

in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up."

Nehemiah, the nation builder, was cupbearer to Cyrus, conqueror of Babylon. One day his sadness of countenance caused the king to question him. That day Nehemiah had received sorrowful news of his country's desolation, in a letter from Jerusalem, and he had not been able to clear his mind ere the king called for his services. The inquiry of the king was kindly. The cupbearer had not been sad previously in his presence, so he noticed at once the shadow, and discerning that it was not sickness, said, "This is nothing else but sorrow of heart." Then Nehemiah found courage to ask why his countenance should not be sad when the city of his fathers was lying waste. The king's answer again showed kindness, "For what dost thou make request?" he said.

Here is revealed the secret of the wonderful power displayed by Nehemiah, the real secret of his success.

Between the question of the king and his own answer he lifted his thought to divine Principle. The record which purports to give his own words thus reads, "So I prayed to the God of heaven." No doubt the delay in his answer to the king's question was not noticeable, and yet there had intervened the great reality of silent prayer. One who acknowledged God as Father had been quickly laying down his own will, his own purpose, his own desire, that he might discover and know the divine way, so that the son might be obedient to the Father. No wonder that Nehemiah's request that he might rebuild the city was granted, and we have his quaint remark in regard to those who were the enemies of this plan, those living in the neighborhood of Jerusalem, "It grieved them exceedingly that there was come a man to seek the welfare of the children of Israel."

The sorrow of the captives in Babylon was that they "remembered Zion." From the lips of the sad-voiced old men the children had heard of the glories of their beloved city. With the mind's eye they had seen the mountains round about Jerusalem, and the holy mount, the joy of the whole earth, Mount Zion, with the temple its crowning glory. Conceive then of the striving emotions that filled the hearts of those who took part in the return from captivity. From many different parts of Babylon came the groups which formed Nehemiah's band of homeward bound pilgrims. From afar they saw the gray walls of the city, and standing together they wept for both joy and sorrow. But they were men of action, and on arrival began

at once to rebuild the wall and restore the city. As soon as they had provided thus for their protection, they found that provision must be made for instruction.

The years of captivity and separation of one from another had resulted in an incoherence of thought regarding the religion they had received by tradition from their fathers. Hence the necessity appeared for some vision of truth which would unify thought. This was the basis of their request that Ezra the scribe should bring "the book of the law of Moses" and read its record. So earnest were they in attention that he was kept reading "from the morning until midday." It was hardly necessary to say that "the ears of all the people were attentive unto the book of the law." Ezra stood upon a pulpit of wood, above the people, so that they could see the book and be sure he was reading from nothing else. Beside him were the dignitaries whose names are recorded, who with the Levites "caused the people to understand the law."

The years were to be long before this right method for public teaching could be understood, and it was not understood until there was again a return from captivity in a metaphysical sense, and so a revelation of good for all mankind. In 1866 Christian Science was discovered, and the founding of the movement occupied the one who made this discovery for the lifetime of a generation, until in 1895 a visible temple was dedicated. In that time many had been returning to Zion with joy upon their heads. Superstitious beliefs and doctrines had been left behind. They had escaped from the hold of human theo-

ries which made void the law of good and fabricated laws of evil, maintaining the terror of the dark ages even in the era of dawning light. They had found healing for the sick, moral health for the sinner, and was it any wonder that they sought to clear away the rubbish from the waste places of Jerusalem, and that as a redeemed people they felt the desire to arise and build? Thus the patience and faith of Mary Baker Eddy, Discoverer and Founder of Christian Science, became known in the whole earth.

It was the dedication of The Mother Church in 1895 which attracted the attention of the whole world, since for its building contributions had flowed in as liberally as to that tabernacle which Moses constructed in the wilderness. So willing-hearted were the men and women who then brought their jewels of gold, their treasures of silver and precious stones and woven work, that the supply "was sufficient for all the work to make it, and too much." Hence Moses had to make a proclamation to restrain the people from bringing. Likewise, in that year of grace 1894, those who "brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring," had to be restrained from further giving by a proclamation. And the news of this event so contrary to common experience, seemed to circle the world with its interest, as an unusual trumpet note wins the attention of a camp.

Naturally there was inquiry in regard to the type of service to be held in this tabernacle or church, and the world had something to think about

when it became known that there was no preaching, but only the reading of an arranged lesson from two volumes, one well known as the Bible, the other named "Science and Health with Key to the Scriptures" by Mrs. Eddy, the text-book of Christian Science. The multitudes assembled at the church dedication were there because this book had so interpreted the Scriptures to them that they had found healing and a present salvation; that is, the spiritual meaning of the Bible had become known to them whereby they had made intelligent acquaintance with God.

Was not this clearly a form of service similar to that spoken of by Nehemiah, when "Ezra opened the book in the sight of all the people," and "blessed the Lord, the great God. And all the people answered, Amen." Of the work of the readers in the Christian Science church the words that followed might have been written exactly as Nehemiah recorded them,—“So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading;” but there was a richer meaning in that the New Testament was added to the Old, and the understanding brought out by the Christian Science text-book was demonstrable.

Mrs. Eddy was not present at the services, but she sent a Dedicatory Sermon in explanation of them, in which she said: "I have ordained the Bible and the Christian Science text-book, 'Science and Health with Key to the Scriptures,' as pastor of The First Church of Christ, Scientist, in Boston,—so long as this church is satisfied with this pastor. This is my first

ordination" (Pulpit and Press, p. 7). Thus the impersonal pastor was installed in The Mother Church. It is true that personal pastors continued for a time to preach in the branch churches, but within half a year the new order became universal, so that in the chapter *Inklings Historic*, in "Miscellaneous Writings," Mrs. Eddy could say (p. 382): "In 1895 I ordained that the Bible, and 'Science and Health with Key to the Scriptures,' the Christian Science text-book, be the pastor, on this planet, of all the churches of the Christian Science denomination. This ordinance took effect the same year, and met with the universal approval and support of Christian Scientists. Whenever and wherever a church of Christian Science is established, its pastor is the Bible and my book. In 1896 it goes without saying, preeminent over ignorance or envy, that Christian Science *is founded by its discoverer*, and built upon the rock of Christ."

Had Ezra appointed men to stand in various stations in Jerusalem and talk about the book of the law, each one would have perchance formed a clannish church or established a new sect. As it was, the reading from the book resulted in repentance and heart-searching and tears, so that Nehemiah had to remind the people of their privilege. "Neither be ye sorry," he said, "for the joy of the Lord is your strength." Diverse preaching would have divided the people into groups separated by misunderstandings, whereas the reading of the Scripture united them all in the understanding and love of God, and made them alert to the duty of kind-

ness, as for instance to "send portions unto them for whom nothing is prepared."

It is well to remind ourselves of the appreciation Mrs. Eddy herself expressed in view of the Biblical teaching she had ordained. In a written message to The Mother Church she said, "Your dual and impersonal pastor, the Bible, and 'Science and Health with Key to the Scriptures,' is with you; and the Life these give, the Truth they illustrate, the Love they demonstrate, is the great Shepherd that feedeth my flock, and leadeth them 'beside the still waters.' By any personal presence, or word of mine, your thought must not be diverted or diverged, your senses satisfied, or self be justified" (Miscellaneous Writings, p. 322).

The Bible Lessons used at first in the public services were from the *Quarterly* published since 1892 for the use of Sunday schools and Bible classes, adopting the subjects and selections of the International Series of Bible Lessons for Sunday Schools. The verses selected from the Bible for a particular lesson were first used for a responsive reading; then each verse was taken in turn and interpreted in the light of parallel references from the Bible; and then the practical application of the Scriptural truth thus declared was given by means of correlative passages from Science and Health, the Christian Science text-book, so that practice might follow preaching.

Preaching without practice has ever brought Christian men into misunderstanding of others, and this has been expressed in their perpetual division into opposing sects. If it can

be so arranged that opinions must be established by proof, only those opinions provably good will continue. Unprovable opinions, supported by arguments which cloud and darken the mind, need that darkness in which to reside. The acceptor of such dogmas is in the condition of those who say, "Lord, Lord," but give no obedience to what the Lord says. Jesus described this condition of mere hearing that ripens into no action as being unstable, like the house built upon the sand which the floods would overwhelm.

In January, 1898, Mrs. Eddy provided The Christian Science Publishing Society with a series of subjects sufficient for the lessons of two *Quartermiles*. It was understood that these topics covered the course of instruction given by her in class teaching. The Bible Lesson committee prepared lessons on these subjects in addition to those in vogue, and during the half-year beginning in July the new lessons were read at the first service of all the churches, the lesson on the Sunday school topic being reserved for the afternoon or evening service. In April of the following year the lessons from the International Series were discontinued, and where two services were held the regular lesson for that date was repeated.

When the Lesson-Sermon is now read, the announcement of the subject is followed by the reading of a "golden text," some gem from the mine of Scripture truth which enriches with its luster the subject-matter. The congregation takes part in the responsive reading, and the verses selected for this constitute a

lesson from the Bible pertinent to the discussion that follows. In the sermon, composed of Scriptural texts, and their correlative passages from the Christian Science text-book, the subject is elucidated under six divisions or sections. In a given section the Bible references are first read, the book from which the selection is taken being named; then the passages selected from Science and Health for that section are read in continuity. Most of the auditors at any service have already familiarized themselves with the Lesson by study during the previous week, and their appreciation of the public reading of it is thus deepened.

The prophets of old were conscious of inspiration lifting them out of human discords into communion with divine harmonies. To some it was as a vision of angels, to others like a divine anointing. Isaiah says, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek." We remember that occasion when Jesus returned to the town where he had been brought up, and was the reader in the synagogue on the Sabbath day, how he read to the people the words of the prophet who had been anointed "to preach the gospel to the poor; . . . to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Then, speaking scientifically regarding the truth thus declared, recognizing the omnipresence of God and the instantaneous action of Mind, he said, "This day is this scripture fulfilled in your ears."

In Christian Science services throughout the world, as the words of seers and prophets, of disciples and apostles of Christ Jesus, who fulfilled the Messianic hope and established forever by his demonstrations the evidences of Christianity,—as these words and teachings are read, and the listeners gain a practical understanding, it becomes true that the Scripture is fulfilled, because healing, recovery, liberation, redemption take place. Hence the Wednes-

day evening testimony meeting becomes a corollary or consequence of the Sunday services, giving those who have found the Scripture fulfilled in their own healing and mental uplifting the opportunity to testify to others regarding the efficacy of the inspiring concept of God, who was known to the prophets as “a just God and a Saviour,” whose word of invitation is, “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”

## TRUE LIBERATION

HORTENSE W. LEWIS

**F**REEDOM! Liberty! How the races, nations, and individuals strive to gain them! This inscription, “Obedience to law is liberty,” on the front of a court-house, is a clear, concise rule for attaining and maintaining liberty, a statement which places liberty clearly as a mental quality. When we recognize the fact so clearly taught by Christian Science, that God is the only Mind and hence the only lawmaker, we can say that obedience to God is liberty, and liberty belongs to all men as a normal state of consciousness. Obeying Mind’s laws, all can rightly expect and will have freedom from every quality unlike God.

Centuries ago Moses gave to the human race the rule for freedom when he promulgated the great commandment, “Thou shalt have no other gods before me.” Jesus stated it in this wise: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” All down the ages hosts of people have read these statements of Moses

and of Jesus, but have not had a clear understanding of what they mean, because they have not known what God is or what God does. Christian Science has come to this age to awaken men from their ignorance about God and man.

There seem to be different ways of regarding that which is not understood. Ignorance and indolence usually express unfounded censure of that which they do not apprehend. Ignorance operates as fear or prejudice, exalting and vaunting itself, the only way ignorance can maintain any claim of place and position. There is a mental state which repeats that old cry of self-complacency and self-righteousness: Let us alone! We do not want the disturbance which our theories and views may experience if they are examined under the light of these newly presented facts, and so we are going to ignore them utterly.

Let some hitherto unknown truth be presented to certain mentalities, however, and there is an eagerness, an alertness to learn more about it;