

WAYMARKS

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1 In the first century of the Christian era Jesus went about
doing good. The evangelists of those days wandered
3 about. Christ, or the spiritual idea, appeared to human
consciousness as the man Jesus. At the present epoch
the human concept of Christ is based on the incorporeal
6 divine Principle of man, and Science has elevated this idea
and established its rules in consonance with their Principle.
Hear this saying of our Master, "And I, if I be lifted up
9 from the earth, will draw all men unto me."

The ideal of God is no longer impersonated as a waif or
wanderer; and Truth is not fragmentary, disconnected, un-
12 systematic, but concentrated and immovably fixed in Princi-
ple. The best spiritual type of Christly method for uplifting
human thought and imparting divine Truth, is stationary
15 power, stillness, and strength; and when this spiritual ideal
is made our own, it becomes the model for human action.

St. Paul said to the Athenians, "For in Him we live,
18 and move, and have our being." This statement is in sub-
stance identical with my own: "There is no life, truth,
substance, nor intelligence in matter." It is quite clear
21 that as yet this grandest verity has not been fully demon-
strated, but it is nevertheless true. If Christian Science
reiterates St. Paul's teaching, we, as Christian Scientists,
24 should give to the world convincing proof of the validity of

1 this scientific statement of being. Having perceived, in
advance of others, this scientific fact, we owe to ourselves
3 and to the world a struggle for its demonstration.

At some period and in some way the conclusion must be
met that whatsoever seems true, and yet contradicts divine
6 Science and St. Paul's text, must be and is false; and that
whatsoever seems to be good, and yet errs, though ac-
knowledging the true way, is really evil.

9 As dross is separated from gold, so Christ's baptism of
fire, his purification through suffering, consumes whatso-
ever is of sin. Therefore this purgation of divine mercy,
12 destroying all error, leaves no flesh, no matter, to the mental
consciousness.

When all fleshly belief is annihilated, and every spot and
15 blemish on the disk of consciousness is removed, then, and
not till then, will immortal Truth be found true, and scien-
tific teaching, preaching, and practice be essentially one.
18 "Happy is he that condemneth not himself in that thing
which he alloweth. . . . for whatsoever is not of faith is
sin." (Romans xiv. 22, 23.)

21 There is no "lo here! or lo there!" in divine Science;
its manifestation must be "the same yesterday, and
to-day, and forever," since Science is eternally one, and
24 unchanging, in Principle, rule, and demonstration.

I am persuaded that only by the modesty and distin-
guishing affection illustrated in Jesus' career, can Chris-
27 tian Scientists aid the establishment of Christ's kingdom
on the earth. In the first century of the Christian era Jesus'
teachings bore much fruit, and the Father was glorified
30 therein. In this period and the forthcoming centuries,

1 watered by dews of divine Science, this "tree of life" will
blossom into greater freedom, and its leaves will be "for
3 the healing of the nations."

Ask God to give thee skill
In comfort's art:
6 That thou may'st consecrated be
And set apart
Unto a life of sympathy.
9 For heavy is the weight of ill
In every heart;
And comforters are needed much
12 Of Christlike touch.

— A. E. HAMILTON