

and joys, until we can leave all for Christ. When we have done this, the resurrection dawns, and we rise in a joyful ascension above all earthly discords to the heritage of the sons of God.

When the prodigal son came to himself, his father saw him while he was "yet a great way off," and ran to meet him. The loving welcome healed the false sense of the wanderer, and in humility he saw and acknowledged his sin. The father had no condemnation for the returning and repentant son, no averted look, no studied silence or cruel reminders of his past follies to parade before the prodigal's weary gaze, and so bind him tighter than ever to the memory of his sins. No; the welcome, the kiss, the best robe, and the ring were all there. He was at once the honored guest and the beloved son. Love had liberated him. His father had forgiven, as we too would be forgiven. As one ponders these things he realizes how divine Love sees each one of us while we are "yet a great way off," and comes to meet us with

the assurance of uplifting,—of love, healing, and comfort.

Mrs. Eddy says (*Science and Health*, p. 13), "Love is impartial and universal in its adaptation and bestowals." It is the ever-present God, good, that maketh His sun to shine upon the good and evil alike. It heals the prodigals and also silences the clamorous self-righteous indignation of the elder brothers that would seek to limit and restrict Love's healing ministries to selfish personal needs. How many of us are virtually playing the part of the elder brother to the repentant prodigals of earth rather than that of the wise and tender father?

Christian Science also comes to meet us while we are "yet a great way off," to show us how to forgive, how to forget, how to let that Mind be in us "which was also in Christ Jesus;" how to do unto others as we would be done by, and how to be merciful as well as just. Our work is to be faithful reflectors of that love which "suffereth long, and is kind."

WITHIN THE WALL OF JERICHO

AMY C. FARISS

WE have had many beautiful and helpful lessons on the obedience and fidelity of Joshua's soldiers who compassed the wall of Jericho and brought it low, but seldom does our thought turn to those within the wall or on its turrets. What did this army mean to them? Possibly they looked upon them as a band of foolish marchers, buoyed up by false hopes, lured on by their leader's command, following the trumpet-call of

the priests in advance. From their loopholes of observation they very likely had many derisive comments to make. Let Joshua and his men resort to ways and means more comprehensible to mortal intelligence, if they expect to accomplish anything against so impregnable an enemy!

In like manner this same sense of incredulous derision questions to-day, What can Christian Science do against the wall of material belief

which the centuries have reared between humanity and man's freedom as a son of God? To mortal sense the foundations of this wall are mighty obstacles,—theories that must stand, so human reason decrees; laws of heredity, of *materia medica*, of birth and of death; a so-called law for every minute of the day and night; laws heaped up since the mortal concept of time began. After the wall has stood against all efforts to overthrow any part of it, along comes Christian Science and calmly expects at this late day to succeed in felling wall, turret, and tower,—and that simply by absolute consecration and by unquestioning obedience to God's commands!

Many of those within this gloomy prison encase themselves more securely in their antiquated theories, attempt to buttress more firmly the props of the centuries, and from their position openly scorn the advance of the faithful ones. Undaunted, however, the host goes marching forward, obeying every order, following every trumpet-call. With attention steadfastly fixed on their Leader's commands, strong in her declaration that "no power can withstand divine Love" (Science and Health, p. 224), they allow neither the scoffer's derision nor the incredulity and threats of opposing forces to disturb them.

In the Bible narrative one all-encompassing wall held the rebellious multitude; but, symbolically speaking, in our own time each individual has set up his own wall. He has his own distinct laws hedging him about. Astrology has mapped out for him a certain fated life; heredity has laid

its fixed rules upon him; environment, education, natural instinct, combine to fetter him to the belief that he is never to have a word in his own destiny. He believes that a power outside himself has built a structure about him, and he, frail mortal, can see no escape. The hope of a compassionate God who could liberate him has long ago faded from his heart. Yet now that the new army has risen, he may be one of the scoffers, may close every avenue tight against the silent band. Nevertheless he reserves for himself a loophole of observation, and watches the mystery of godliness from afar.

Presently he sees the wall which he has helped his neighbor to pile up go toppling down as the army encompasses it. For a moment hopeful eyes gaze at the wonder of the fall. Out from the false beliefs of ages has stepped a blithesome man, free, joyous, a strange, glad light in eye and face. Surely the army must have accomplished that feat. No other means were used, and so sudden and beautiful was it that it would almost seem as if God was among His people. But no, the rebellious one doubts; the neighbor had no such heaped-up wall as his, though the evidence to that effect had been most convincing. Besides, it was impossible that God could really have liberated this man. No one since the days of Jesus and the apostles had advocated so marvelous a thing.

Having eyes, he still refuses to see and grasp the one and only means of deliverance from his prisoned state, blind to the new and beautiful thing that has come into his neighbor's life, to the singing story that dances in his

glance, to the power of dominion that leaps up like some happy spring message where free and buoyant steps trod. Even a sense of resentment may creep into the mental house where shadows crowd one on another, and all the beauty and hope and peace that shine so tranquilly in the neighbor's eyes are not given an opportunity to whisper the loving message that is no near, so eager for utterance, so full of promise, and so rich in heavenly comfort.

Instead, the poor incredulous sense draws farther back within its somber setting, and begins anew to pile more laws on the man's already towering wall. When the building has reached so high that light, sunshine, and beauty are entirely excluded, when the last grim law of human experience reaches out to supercap the wall with its iron dominance, the pris-

oner, from the loophole of observation which he still secretly reserves for himself, sees another neighbor's wall topple over. He sees every law and theory that mortal mind has erected go down without a prop left to show that they had ever claimed control. Then, perhaps, the aperture is widened. A humble creature comes forth to kneel in the sunlight of Truth and beg that one more wall of erroneous mortal belief may be annihilated.

Serene, gracious, and all conquering, Christian Science goes forward, encompassing every walled-in foe, destroying to the last every enemy. Fewer and fewer are the incredulous and the scoffers. The trumpets have sounded the call that God is on the field, and that no wall, however high, however formidable, can stand before His word.

LIBERTY

FLORIA A. MOCATTA

HIS emergence from material beliefs is the measure of a man's freedom. Jesus' immortal promise of liberation from all evil, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," was imperfectly apprehended even by his immediate followers, for mortal thought casts off its trammels reluctantly unless compelled by stress and pain. Moreover, the realization of bondage as a false mental condition precedes the revelation of freedom as the apprehension of Truth, and in the process of emancipation it is easier to recognize the yoke than to rid one's self of it.

The human mind defines liberty according to its own idiosyncrasies of belief, and by such definitions the measure of individual growth is given. Unrestrained action, facility to follow favorite devices without deference to conventionality and popular prejudice, are two of the mistaken views of freedom. Sometimes mortals imagine liberty as a new beginning on the tomb of some old mistake, and would have it masquerade as license, or appear as an appendage to worldly wealth and power.

In the multifarious misconceptions of liberty which deceive the world, the root-concept of bondage is disclosed, from which men blindly struggle to