

the moral courage of the world's reformers is due to the wickedness they opposed. But it is his vision of God that inspires the saint to be meek and the reformers to be fearless, and in that vision physical pain and moral evil have no part. The beauty of the vision of God was given to us in Christ Jesus, who said: "He that hath seen me hath seen the Father." I never heard it argued that his goodness and power to bless had any other source than the Father-God with whom he was one. He was recognized as the expressed image of God's character, but who would say that the hypocrisy of the Pharisees, the envy of the priests, the treachery of a disciple, were agencies in forming the Christly nature? Why, then, will men argue for the beneficent reality of evil? If evil works good, then its agents are our benefactors; and why should the most active doers of evil be restrained from their beneficent activity by our prisons? If physical

build hospitals and attempt to heal pain?

The philosophy of contrast is also urged. How are we to value honesty if thieves do not help us; how appreciate truth if no liars abound; how be grateful for the ease of health if it be not offset by disease? This leads too far, if the action of error is in any way conceived of as having place in the plan of God; because it would include in that plan all the workers of iniquity. If lying lips were ordained to teach us to value truth, they could not then be "abomination to the Lord." If it is only by meeting offences that we grow in grace, then blessed is the man by whom the offence cometh,—blessed be Ahab and Jezebel; blessed be Ananias; blessed be Herod and Judas! But this we do not believe. When we say, "Blessed is he that cometh in the name of the Lord," we mean "one that bringeth good tidings, that publisheth peace."

It ought to be universally clear to human comprehension that evil in belief constitutes a condition of perverseness or reversal from which conversion must be gained, before what is true and normal can be known at all, or man be apparent as the likeness of God. Jesus represents the Son of God. Judas presents the reversal of true manhood and integrity, and in that condition of mind misrepresents both man and God. It ought to be clear, also, that the process of overcoming evil with good is not a struggle with adverse environment, but a contest with wrong habits of thinking. The kingdom of heaven must first be established within. Godliness or goodness must displace ungodliness or godlessness.

#### SIN.

Here we are confronted with a condition which seems to be a concomitant part of man's history, which theologians discuss under the name of sin. Some teachers claim this to be the great activity of the present life, and some believe its disastrous effects to be eternal. But if we scientifically examine the claims of sin, we see how they can be overcome and annulled as they were by the Master who "was in all points tempted like as we are, yet without sin."

The first axiom regarding man in Scripture is that he was made in the image and after the likeness of God. Jesus reminded his disciples of what this implied, saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect." What, then, is sin? It is any theory, belief, thought or action which misrepresents

the likeness of God. Per contra, what is righteousness but right action, correct conduct, truthful thinking, whereby man expresses as God's image "the beauty of holiness."

We have the right to expect of men that they will express God's likeness. Is it not so that the faith and trust of almost every little child asks this of us? The child expects truthfulness, relies upon kindness, trusts goodness, has faith in love. Why are defalcation and graft so severely condemned? Not only because the breach of trust disappoints our expectation regarding the one man who is untrue, but because it poisons us with suspicion of others and makes us doubtful of manhood. On the other hand, why is it that a true man helps us and gives us joy and hope. He lifts up again the fallen ideal of man; he restores our trust in manhood; he expresses God's likeness and reassures us of good.

Christian Science deals successfully with sin as with sickness, healing

both conditions of distress, overcoming moral evil with spiritual good. Men fall into sin because they seek for good from a wrong basis. Christian Science shows that what is good comes from God primarily and that men need not hurt nor destroy other men in order to find good. It reveals the fact that good comes according to inflexible Principle, changeless from age to age, ever providing blessedness for the pure, the honest, the chaste, the truthful, the loving.

#### DELIVERANCE FROM EVIL.

Should there remain any misconception regarding the possible permanence of sin and error, consider the petitions used universally by Christians to express their desire for divine guidance. The Master framed it first for the disciples, who said to him: "Teach us to pray." When communing with Spirit, we say to the Heavenly Father, "Lead us not into temptation (where all other leadership than Thine takes us), but deliver us from evil." Some commentators read the petition as if they thought it customary for us to be scathed by temptation at the hands of God, and this were a prayer for special exemption from the regular process. But there is good sense in the words of James: "Let no man say, when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man."

If God were tempted with evil or knew evil, how could we expect from God deliverance from it? If evil constituted part of the divine knowledge, we should have to learn evil in knowing God. Jesus taught that to know the true God was life and peace. If this be so, and we may not doubt the one who best proved his teachings, then we are delivered from evil and find it to be neither actual

nor a portion of the guidance of Spirit. This the Psalmist understood when he said: "Thou art my God; Thy Spirit is good; lead me in the way of uprightness." Christian Science teaches that the eternal Principle underlying all reality is good; hence all forms of evil are transient and false conceptions, existing because of recognition, yet having no real being.

#### FAITH.

A senator whose custom it was to question men and women of wide experience and proved ability, regarding their belief in immortality, found that they were more deeply interested in this than all other subjects put together. Said one: "I would rather be sure that when a man dies he will live again with his conscious

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