

Peace and Power

Written for The Christian Science Monitor

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LITERAL observance of the time-worn adage, "In times of peace, prepare for war," is fostered by the belief that the power of arms is the safest insurance for peace. But those who more intelligently reserve the effects of such methods perceive that to fulfill the prophecy of Isaiah, which portends the end of all mortal conflict among nations, involves a radical departure from this false concept. The prophecy reads (Isaiah 2:3, 4): "Come ye, and let us go up to the mountain of the Lord . . . And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Perhaps more thought is ordinarily given to the latter part of this remarkable statement than to its beginning, wherein the ways and means of accomplishing the purposes of peace are clearly outlined. The nations are admonished to "go up to the mountain of the Lord." Metaphorically, "mountain" stands for the divine heights of inspiration, aspiration, spiritual understanding, and spiritual power. Were humanity to heed this wise, fundamental requirement, and individually gain through Christian Science a more heavenly or spiritualized understanding of true being, the power of peace and good will thus made available would operate to exterminate the warlike inclinations of mankind.

But the dubious thinker may ask, Is this idea adequate to the task of destroying the giant forces of evil, greed, avarice, selfishness, dishonesty, and distrust by which the world seems bound? Indeed it is! Multitudes of men, women, and children—students of Christian Science—are today gratefully realizing the power of God, infinite divine Mind, not only to heal their individual ills and problems, but to restore peace and tranquillity to the world. With increasing trustfulness based upon the comprehension of God's omnipotence and omnipresence, and of man's dominion through the intelligent reflection of His power, these faithful warriors are leading the way to victory for the forces of peace. Knowing that God, divine Love, must be accredited as all-powerful, through gratitude and praise, in the demonstration of Truth, they often sing that lovely psalm of peaceful and prayerful assurance written by Mary Baker Eddy, and known as "Mother's Evening Prayer." Although opposition to the truth of her teach-

ings strove to separate her from all she held dear, Mrs. Eddy was inspired to give us this poem which has long been loved by all who comprehend the need for confiding their fondest hopes and desires to God. Its opening stanzas read (Poems, p. 4):

"O gentle presence, peace and joy and power;
O Life divine, that owns each waiting hour,
Thou Love that guards the nestling's faltering flight!
Keep Thou my child on upward wing to-night.

"Love is our refuge: only with mine eye
Can I behold the snare, the pit, the fall:
His habitation high is here, and nigh,
His arm encircles me, and mine, and all."

Herein are plainly declared the spiritual fundamentals of the ever operative law of Christian Science. Mrs. Eddy has restored primitive Christianity on the premise that the presence, power, and peace of God can be proved here and now when spiritually understood.

In her article "Other Ways than by War," on page 277 of "The First Church of Christ, Scientist, and Miscellany," she has written: "The characters and lives of men determine the peace, prosperity, and life of nations. Killing men is not consonant with the higher law whereby wrong and injustice are righted and exterminated." In the degree that mankind learns more clearly through higher spiritual unfoldment that real life is the reflection of God, divine Life, the preservation and demonstration of life, as eternal, will become the paramount consideration in daily living. This is the Christianly scientific function of genuine, spiritual power, and peace is the result of understanding the operation of the divine law and authority which upholds peace.

The present-day unprecedented arming of nations, being the effect of ignorance, fear, and distrust, calls attention to the prophet Jeremiah's lament (Jeremiah 6:13, 14): "From the least of them even unto the greatest of them every one is given to covetousness. . . . They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Unscrupulous competition, lust for material wealth, prestige, place, and power, can never create peace and good will, nor heal "the hurt" either of struggling individuals or of nations. But by practical willingness and obedience, born of spiritual understanding, all may reach the heavenly state of peace and joy which pervades the perfect realm of Life, Truth, and Love. Thus they may comprehend the healing significance of Christ Jesus' immortal promise and counsel (John 14:27): "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

[In another column will be found a translation of this article into Norwegian]

Superlatives

I would not say
I would not say

og makt

Kristen Videnskap som finnes på deyne side

gjennem en høiere åndelig åpenbarelse får en klarere forståelse av at virkelig liv er gjen-speilingen av Gud, det guddommelige Liv, vil opprettholdelsen og demonstrasjonen av liv, det liv som er evig, bli det avgjørende og vesentlige i det daglige liv. Dette er den kristent videnskapelige funksjon som den sanne, åndelige makt har, og fred er resultatet av at man forstår hvorledes den guddommelige lov og autoritet som opprettholder freden, virker.

overvektelse →

In thinking of such an artist as Michelangelo, whose ninety years, covering the period from 1475 to the second half of the sixteenth century, was rich in achievement associated with sculpture, painting, architecture and letters, we are apt to have our thoughts fixed upon grandiose forms and concepts—mighty figures in marble, vast painted scenes, gigantic architectural projects such as the dome of St. Peter's in Rome. But to the true artist there is, in a sense, neither great nor small; all that he set his hand to is to him important; nothing is negligible, nothing to be slurred as trivial; all is conceived and treated, in its just proportion to the whole, with fidelity to art.

Thus this portrayal of the "Bird of Night," small detail as it is, set beneath the raised knee of the celebrated figure of Night, is in itself, studied individually, a wonderful revelation; through the sympathetic understanding and skilled touch of the great artist, it becomes what one might call the essence of owl-dom. One feels, indeed, that the master's hand, pausing from its labors upon the majestic fig-

Scent of Iris

There is a scent of iris
Too subtle to inhale in the garden,
Too delicate a smell
To reach through the perfume of lilac,
Of wistaria.
Here, at my desk, I breathe it
In one deep draft of purple,
Filling myself with fragrance
Of iris bloom.

There is a grace of living
Too much a melting of harmonies,
Too personal a thing
To discern among mentalities
In uniform.
Out of some thought grown quiet,
Some root of love set free,
It springs, and stars with wonder
A common room.

PEARL STRACHAN

g White Vacuum

—just a dim, faint glow in the bulbs, but undeniably they burned.

On the stove were cooking pans full of frozen food. There was coal in the scuttle. A fire was made, the food was warmed, and found to be as good as the day we left, four years before. The seal and whale meat and beef in the tunnel were perfectly preserved. Soon, in the eath of blizzards and cold, Little America was being rebuilt and expanded into one of the most remarkable cities on the face of the earth—a city in a glittering white vacuum, which would boast of electric light and power, a complete broadcasting plant, a well-equipped aviation service enlisting four modern planes and skilled personnel, various machine shops, four tractors, nearly 150 dogs, a first-class meteorological station, a scientific staff and laboratory equipped to delve into 22 branches of science, a dairy plant with four head of cattle, adequate medical facilities, a well-stocked galley, library, a meteor observatory, even a motion-picture theater wired for sound. With 56 men we were the largest party ever to winter in the Antarctic; and we put so many parties in the field that we had to make a wall map to keep track of their movements.

While supplies were still being unloaded at the Bay of Whales, we made our first formal broadcast from the Antarctic Continent.—From "Discovery," by RICHARD EVELYN BYRD. (New York: Putnam.)

Fredog makt

Oversettelse av den engelske artikkel i Kristen Videnskaps som finnes på denne side

NÅR det gamle forslitte ordsprog, "Bered dig til krig, hvis du vil ha fred," efterleves så bokstavelig, skyldes dette den antagelse at det er våbenenes makt som sikrest betrygger freden. Men en mere forståelsesfull iakttagelse av virkningene av sådanne metoder viser at menneskene nå gi slipp på denne feilaktige forestilling hvis Esajas' spådom, som bebuder opphør av all dødelig strid mellom nasjonene, skal kunne gå i oppfyllelse. Denne spådom lyder (Es. 2:3, 4): "Kom, la oss gå op til Herrens berg! . . . Og han skal domme mellom hedningefolkene og skifte rett for mange folkeslag, og de skal smi sine sverd om til hakker og sine spyd til vingårdskniver; et folk skal ikke lenger løfte sverd mot et annet, og de skal ikke mere lære å fore krig."

I almindelighet fester man kanskje oppmerksomheten mere ved siste del av denne bemerkelsesverdige uttalelse enn ved første del, som klart fremholder på hvilke måter og ved hvilke midler fredens formål kan nåes. Folkene oppfordres til å "gå op til Herrens berg". Billedlig sett betegner "berg" inspirasjonens, lengselsens, den åndelige forståelses og den åndelige makts guddommelige holdere. Hvis menneskeheten vilde gi akt på dette vise og grunnleggende krav og hvert enkelt menneske gjennom Kristen Videnskap nå frem til en mere himmelsk eller åndeliggjort forståelse av den samme tilværelse, vilde den fredens og nestekjærlighetens makt som derved får praktisk betydning og anvendelse, tilføre tilretteljørelsen av menneskehetens krigerske tilbørlighet.

Den tvilende tenker kan imidlertid spørre: Formår virkelig denne ide å tilrettelgjøre det ondes, griskhetens, gjernighetens, selviskhetens, uerlighetens og mistillittens veldige krefter som synes å holde verden i lenker? Ja, den formår i sannhet dette! Store skarer av menn, kvinner og barn—de som studerer Kristen Videnskap—erkjenner nu i våre dager i takknemlighet Guds, det uendelige guddommelige Sinns, makt til ikke bare å heibrede den enkelte lidelser og løse hans problemer, men også å gjenoprette fred og ro i verden. Med voksende tillitfullhet, som er basert på forståelsen av Guds allmakt og allestedsnærverelse og av det herredømme som hører mennesket til gjennom en forståelsesfull gjenspeiling av Hans makt, leder disse forfaste krigere fredens stridskrefter frem til seier. De vet at de i takknemlighet og lovpriking må anerkjenne Gud, guddommelig Kjærlighet, som allmektig i demonstrasjonen av Sannhet, og synger derfor ofte Mary Baker Eddys skjønne lovsang "Møders aftenbønn", som gir uttrykk for den fredfulle forvisning som bønn skjenker. Skjønt motstand mot sannheten i Mrs. Eddys lære forsøkte å skille henne fra alle hun holdt av, fikk hun inspirasjon til å gi oss dette dikt som lenge er blitt skattet av alle som forstår hvor nødvendig det er å betro sine kjæreste hvar og ønsker til Gud. De to første vers lyder: (Poems, s. 4):

O milde nærvær; fred og fryd og makt,—
hver ventestund med Guddomsliv har pakt,
o Kjærlighet, vern fugleungens flukt!
På løftet vinge bær mitt barn i natt!
Gud er min tilflukt; med mitt øie kun
kan jeg se ned i avgrunns dype bunn;
Hans hule bolig, den er her og nær,
Hans arm om mig og mitt og alle er.

Her fremsettes klart de åndelige grunnlementer i Kristen Videnskaps lov som er i virksomhet til enhver tid. Mrs. Eddy har gjenoprettet den opprinnelige kristendom på den forutsenning at Guds nærvær, makt og fred kan bli beviset her og nu når disse ting blir åndelig forstått.

I sin artikkel "Other Ways than by War" [Andre utveier enn krig] på side 277 i *The First Church of Christ, Scientist, and Miscellany* har hun skrevet: "Menneskenes karakter og liv bestemmer nasjonenes fred, velferd og liv. A drepe mennesker er ikke i overensstemmelse med den høyere lov, ifølge hvilken urett og urettferdigheter blir rettet på og utvddet." I samme grad som menneskeheten

gjennom en høyere åndelig åpenbarelse får en klarere forståelse av at virkelig liv er gjenspeilingen av Gud, det guddommelige Liv, vil opprettholdelsen og demonstrasjonen av liv, det liv som er evig, bli det avgjørende og vesentlige i det daglige liv. Dette er den kristent videnskapelige funksjon som den samme, åndelige makt har, og fred er resultatet av at man forstår hvorledes den guddommelige lov og autoritet som opprettholder freden, virker.

Når vi ser hvorledes i våre dager nasjonene ruster sig som aldri før, som følge av uvitethet, frykt og mistillit, bringes vi til å tenke på profeten Jeremias' klage (Jer. 6:13, 14): "Både små og store søker alle sammen urettferdig vinning; . . . og de læger mitt folks skade på letferdig vis, idet de sier: Fred! Fred! Og det er dog ingen fred." Hensynsløs konkurranse, trakten efter materielle rikdom, anseelse, posisjon og makt kan aldri skape fred og velvige, og kan heller ikke læge nogen "skade", enten det nu gjelder de enkelte mennesker som strever og kjemper, eller hele nasjoner. Men gjennom praktisk villighet og lydighet som er bygget på åndelig forståelse, kan alle nå frem til den himmelske tilstand av fred og glede som råder i Livets, Sannhetens og Kjærlighetens fullekomne rike. Derved kan de komme til å forstå den helbredende betydning av Kristi Jesu uoddelige løfte og råd (Joh. 14:27): "Fred etterlater jeg eder, min fred gir jeg eder, ikke som verden gir, gir jeg eder. Eders hjerte forterdes ikke og reddes ikke!"

Oplysninger med hensyn til Kristen Videnskaps litteratur uktig på norsk kan fåes ved henvendelse til forlaget, The Christian Science Publishing Society, Boston, Massachusetts, U. S. A.

Through the Marble Gate

THE sun was well up as our bearers swung the long chair poles upon their sturdy shoulders, and we started down into the Nankow Pass. For a few hours they would carry us over the paths which millions of Mongolians must have followed in the past.

We had found very little of this Pass to read about—this mighty winding cut between the lofty hills, where romance hovers in the very atmosphere. But turning our thoughts backward on receding centuries, we realized that it must have been a great strategic point—the only open pathway from Mongolia through the mountains to the south of vast Cathay.

And just ahead of us we saw the same long camel train which had passed through the Wall the day before. Their drivers, tanned and sturdy, sometimes slept, relaxed, upon a sheepskin thrown between their bending, flapping humps, or slowly walking along to keep them in line.

We reached the famous Marble Gate, a superb archway, octagonal in shape, in a small, *likin* (customs) village on the way. Imposingly, from out the squalor of the usual gathering of Chinese homes, it rears its gorgeously carved sides, a lasting relic of more prosperous trading days.

Beyond the Marble Gate, the rugged mountains shut us in, forbidding and severe. And still the Wall swept over them, ruthless, persistent and austere. We never ceased to marvel, as for hours we went on and watched it disappearing and appearing; slipping towards us in a slender winding line, holding tenaciously its stark, grim watch towers on the tops of lofty crests.

Then following a lonely stream, with willows drooping over it, where unexpectedly we came upon small sheltered farms, and stopping by some boulders underneath the shade, we ate our lunch. A solitude profound and restful seemed to hold the very secrets of the past, shut close within these mountain heights; nor was it willing to unfold in any way the riddle of the country's future, or its present state of chaos and unrest!—ELIZABETH CRUMP ENDERS, in "Temple Bells and Silver Salls." (New York: Appleton.)

of love, faith, and love. Thus they may comprehend the healing significance of Christ's immortal promise and counsel (John 14: "Peace I leave with you, my peace I give you; not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid.")

(In another column will be found a translation of article into Norwegian.)

Superlatives

I would not say
In any final way
"These hills are best,
These sunsets loveliest,"
And yet—a steeple and a star—
They really are.

ELEANOR BALDWIN

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