

WELLS OF WATER

ALBERT M. LE MESSURIER

THERE are interesting and helpful lessons for the Christian Scientist in the twenty-first and twenty-sixth chapters of Genesis. We find there recorded certain transactions by Abraham and Isaac concerning wells of water. Obviously the water question in Palestine was one of vital importance, and it is not surprising that it assumed serious proportions in the daily lives of the patriarchs. Evidence of this importance is found in the fact that when a dispute with Abimelech about the possession of one of the wells threatened to arise, Abraham, like a thorough business man, took seven ewe lambs and gave them to Abimelech in the presence of the necessary witnesses, as a proof of the passing of a solemn contract that made the well the property of Abraham. Because mortal sense cannot discern spiritual realities, Abimelech doubtless failed to see how Abraham was guided in his action by his growing understanding of the one God, from whom flows all good.

Years later some carelessness would seem to have crept in on the part of Abraham's successor, because the well had been left unguarded and the Philistines had seized the opportunity wantonly to pollute it with rubbish. It was now Isaac's turn to be confronted with the problem, and his first thought, promptly translated into action, was to clear away the impurities so as to render the well once again fit for its beneficent purpose. This done, Isaac next decided to increase his pure water supply,

but his progress was seemingly impeded by covetousness on the part of wild and ignorant peasants. Evil sought to give itself power, but Isaac wasted no time in fighting error with error; he persevered in his legitimate work until he gained indisputable possession of a well of pure springing water, his by virtue of his growing apprehension that God, good, reigns supreme and harmoniously guides and controls His own.

Century succeeded century, till the day came when the prophet Isaiah discerned the metaphysical meaning of the well of pure water, and this understanding enabled him to give humanity a mighty uplift by pointing out that God is our salvation; he could say, "Therefore with joy shall ye draw water out of the wells of salvation."

Again centuries rolled on, till the dawn of that wonderful day when Jesus sat in the shade of the trees by the side of Jacob's well. On this historic occasion there took place that remarkable conversation with the woman of Samaria in which the great Teacher showed the utter unreality of the so-called evidence of the five corporeal senses and gently told all who have ears to hear the reality of the kingdom of Spirit, God. From this interview there rang down the ages that Christly promise, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." For three busy, memorable years Jesus instructed his

followers how to use this water of Life so as to refresh themselves and then help to work the works of God by giving this same water to their brother man.

Yet again the centuries rolled on. The Master's teaching and healing had been well-nigh lost. The wells had become choked with a gross materiality; their very presence had been hidden from human view in dense tangles of weedy growth; humanity lagged weary and thirsty in a wilderness of fear and turmoil, till the day dawned when a woman pure in motive and desire, faithful to the call of Truth, discovered the living water of Christian Science and used it to such good purpose that she could offer it to every reverent and receptive student. At the present day every one possessing a like motive can use the Christly method of scientific demonstration in clearing away tangled growths, cleaning out the wells of human consciousness, and each in the measure of his purification becoming a well of water "springing up into everlasting life."

All the world over the individual

Christian Scientist is rapidly appropriating, before many witnesses, the good that has eternally belonged to man as God's idea. He is drawing deep from the main supply, the "wells of salvation." He is ever on the alert to detect, expose, and clear away the impurities which he now understands to be mortal beliefs, or, in the words of St. Paul, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." As these are cast out, steadily and surely the wilderness and the desert "shall rejoice, and blossom as the rose." In place of the dreadful concepts of error mentioned by the apostle, we look for and find through Mrs. Eddy's inspired teachings the spiritual realities named by Paul when he says, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Well does he say, "Against such there is no law," no Philistine to interfere, for God reigns over all, omnipresent and omnipotent.

PREPARATION AND PROGRESS

CLAUDE M. SPAULDING

TO spiritualized thought the Bible is a treasure-house from which are drawn wisdom and strength. Casual readers may fail to understand its meaning, but the sincere and patient heart finds reassurance and practical help in its pages, especially where one has found access to its limitless store of true riches through "Science and Health with Key to the Scriptures" by Mrs. Eddy.

The teachings of the Scriptures

unfold to every one who is willing to give up thoughts and practices which are merely of the world or worldly. He who is willing to turn from selfishness will hear the voice of Truth, feel the influence of divine Love, and be lifted away from the thought and experience of evil. But there are progressive steps to be taken in human experiences, as indicated in the following passage from Proverbs, couched in the metaphorical style so