on the basis of our charity to others? The forgiving of a debt, interpreted according to Christian Science, means making the debt unreal, wiping it out, from the standpoint of God's allness. Then our prayer, if it means anything at all, means this: that just in proportion as we make unreal the error which seems to be personal to another, just in that proportion do we expect divine Love to heal and forgive us! Are we willing to be judged with the same measure of charity that we mete out to others? Are we willing that what claims to be our error shall be made unreal only to the extent that we unsee the error in our fellows?

Precept upon precept has our Leader laid down for us, and it would be an obdurate heart indeed that did not respond to her loving appeal as set forth in "Miscellaneous Writings" (p. 303): "Let us serve," she says, "instead of rule, knock instead of push at the door of human hearts, and allow to each and every one the same rights and privileges that we claim for ourselves." These are the first steps toward the scientific reformation not only of ourselves, but ultimately of all mankind.

IMAGINARY GOLIATHS

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THE triumph of the boy David over Goliath, as given in the seventeenth chapter of I Samuel, is full of lessons for the good soldiers of this day in overcoming the Philistines of the flesh that seem to antagonize their peace and spiritual growth. One of the illusory foes they have to meet is that of worry, defined as "a state of perplexing care, anxiety, or annoyance." Even from a human standpoint there is no good whatever in this visionary giant. One surely does not help the person or the problem that he is worrying about; he in fact only harms himself. The alert Christian Scientist gives no place to worry, for he has absolute reliance on the ever-present omnipotence of God, and this trust assures him that "one on God's side is a majority," no matter how overwhelming the force of the enemy may appear.

When David came from the sheepfold to the camp of Saul, he found all the people in a state of anxiety about Goliath. Forgetting the victories that divine Love had already given them, they saw only this puffed-up giant, heard only his boastful words, when their gratitude should have reminded them that "all things work together for good to them that love God." David did not see defeat, but victory; realizing the presence and power of God, supreme good, he reflected and manifested this power, trusting wholly in the Lord of hosts. He knew that the cause was God's, and that with Him victory was certain; and so, acknowledging His presence, even in the face of what seemed to the onlookers certain defeat, he demanded, "Is there not a cause?" Surely the Christian Scientist understands that his cause is God's, and if in that cause he does his part, he can rightly know that the overcoming is already accomplished, whether there

is immediate evidence of it or not, since he has proofs unnumbered that "with God all things are possible."

Another imaginary "Goliath" that sometimes crosses our path is discouragement. The army, as David found it, seemed to be overwhelmed with a fear that blinded them to all thought of man's dominion. The youthful champion, remembering the lion and the bear which he had slain, knew that only God had strengthened his arm and given him the victory. He was sure, therefore, that no foe could stand before the power of the Almighty, and this assurance made it a joy for him to go forth to meet the enemy, that he might prove it to be nothing, an illusion of mortal sense without life or mind.

So can each individual learn for himself to "take pleasure in infirmities," because every obstacle met and destroyed brings him nearer to the Principle of his true being. Some one has said, in effect, that the troubles which trouble us most are the troubles we never have; and Jeremy Taylor writes that "if we look abroad and bring into one day's thought the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable." To the real Christian Scientist every problem spells victory, since his watchword is, "Who is so great a God as our God?"

If we destroy worry and discouragement, we shall not be greatly troubled with self-depreciation. The first thing that his brothers attempted to do to David was to urge on him this error, implying neglected duty by asking, "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness?" David gave no heed whatever to this argument of self-condemnation. He knew of a weapon which had won victory for him before, and he was confident that, going forth in the might of God, his stone and sling would put to rout the false enemy. In his knowledge of the truth of being the Christian Scientist has a weapon which has never failed him and never will, because it is the truth which makes free. It were well if it could be said of each one who essays to wield that mighty weapon, the word of Truth, that like Christ Jesus he can be called "Faithful and True."

David's victory inspires every champion of Truth not to heed any of the braggart "Goliaths" of worry, discouragement, or self-depreciation. Manifesting evil, they cannot stand, however mighty they appear to be. The tiny stone sent forth from David's sling was a missile of Truth, before which error, though in giant form, had to fall. In reality these giants have no power and can produce no effect on him who fights "the good fight of faith." The divine Love that in the past has met every need, is with him here and now, and with God on his side he can "meet every adverse circumstance as its master" (Science and Health, p. 419). "Fling but a stone, the giant dies," sang the poet, and surely with Christian Science modern Davids can live the noble sentiment of Robert Browning, who wrote of a good soldier as

One who never turned his back, but marched breast forward,
Never doubted clouds would break;
Never dreamed, though right were worsted, wrong would triumph;
Held, we fall to rise, are baffled to fight better.