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AS the years go by, and the Bible is studied more and more by Christian Scientists, a desire comes at times to grasp more fully the meaning of the passages which seem to be obscure, the difficulty in many cases being due to their Oriental setting. All who are familiar with the literature of Christian Science are aware that Mrs. Eddy gained her understanding of spiritual law from the Bible, which was illumined for her by the "Spirit of truth" promised by Christ Jesus. It may be said that her first great discovery in her quest for Truth was the divine Principle of the universe and man, and this assured her that the wonders recorded in Holy Writ were presentations of fact, of reality. At this point she says, "I won my way to absolute conclusions through divine revelation, reason, and demonstration" (Science and Health, p. 109). Here it should be noted that this great gain in spiritual understanding, which has blessed unnumbered thousands and brought healing, hope, and uplifting throughout the entire world, did not come to Mrs. Eddy through the study of any special translation or revision of the Scriptures, but through the old Bible so dear to Christian people.

Some may ask here whether it is wrong to make use of the various modern renderings of the Holy Scriptures purporting to be more correct translations of the original text than is afforded by what is known as the King James Version. To this it may be answered briefly, that while other translations may be very useful for comparative study, we may be sure that in what is generally known as the authorized revision of the King James Bible we have a reliable and authoritative translation of the original text.

Before going farther it may be well to recall these words of our revered Leader, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). The great need of humanity for a better acquaintance with God's Holy Word was acutely felt at the time of the Reformation, and so the printing-press came to supply this demand. Luther, Wyclif, Tyndale, and others counted not their lives dear in the effort to send forth the Scriptures in their purity, in the tongue of the peoples who were ready for the gift. What these men accomplished, by the grace of

God, we can perhaps but poorly estimate, but their names surely deserve to be remembered among those who first "spake as they were moved by the Holy Ghost."

These translations served the need for over a half century, but as there were at least three widely differing versions of the Bible in England, a strong demand was made for one which would better provide for the unfolding religious sentiment of the time. King James was then moved to call upon the best scholars of his realm to prepare a new version. In 1604 the task was undertaken. Forty-seven learned men were selected with great impartiality, some being High Churchmen, others Puritans, and some unconnected with any religious party. This work was brought to completion, and what is commonly known as the King James Version, "appointed to be read in churches," was published in 1611. No pains were spared to express the thought of each passage of Scripture in clear, vigorous, idiomatic English, while all the excellences of previous versions were retained, so far as this was possible. In admitting this, one of those engaged in the work wrote: "Neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered, fearing no reproach for slowness nor coveting praise for expedition." The result of all this devoted effort was the Bible which has meant so much to English-speaking peoples the world over, and which is destined to do so much more as the divine Science of the Bible is better understood.

In June, 1870, the revision of the King James Bible was undertaken by about one hundred distinguished scholars of England and America, men of differing theological views, but all animated by a sincere desire to consecrate themselves to the work before them. Important manuscripts had been discovered since the King James Bible had been completed, and these were of course consulted by the revisers, but it is noteworthy that in all essential respects the Bible was unchanged at the close of their labors. This work went on until May, 1885, when this authorized revision of the entire Bible was given to the public. Some slight changes have been made in subsequent editions, further light having been thrown upon the meaning of certain words in the original documents.

For this labor of love we owe a deep debt of gratitude,

and we need not hesitate to use this revised version of the Scriptures in our study, although in our services, and also in the quotations used in our periodicals, it has been deemed wiser to keep to the old, for the reason that, taken as a whole, it supplies as well as the other the needed guidance for us in working out the problem of eternal life. We should never forget that it is only the "spiritual perception of Scripture, which lifts humanity out of disease and death and inspires faith" (Science and Health, p. 547). As we read about the wonderful works of Christ Jesus we should ponder deeply his demand for even greater works on the part of his followers, a demand which can only be met by living the truth we know, and gaining each day more love for God and our fellow men. Thus shall we help to make the Bible more and more a vital power for good, and its inexhaustible treasures will be not only sought but found by those who seek aright "the deep things of God."

ANNIE M. KNOTT.



**P**REACHING before a famous association of scientists, a distinguished English prelate has recently remarked upon the stupidity of "the suggestion that there must be a barrier between knowledge and belief"! The exclamation is ours, and we use it because of the significant intimation, involved in the word "barrier," that while knowledge and belief may and should amicably dwell together, they pertain to two separate and distinct departments of thought.

In view of the long-time war of words waged between them, this thought of possible fraternity between science and religion may be classed as "advanced." Nevertheless, the Christian Scientist sees clearly that such a view is altogether opposed to spiritual progress, and that so long as it remains it will not only explain but perpetuate the startling and, to Christian thought, humiliating contrast between the achievements of physical science and those of Christian endeavor.

The indifference of the great majority of physical scientists to Christian teaching and their irresponsiveness to religious appeal, is surely traceable to the fact that in their estimate religionists are unscientific; that they are seeking to buttress creedal contentions, rather than to find the truth.