

LECTURE ON CHRISTIAN SCIENCE

A large and appreciative audience assembled at the Oregon Theater last night to hear a lecture on Christian Science delivered by Paul Stark Seelye, C. S., member of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, of Boston, Mass.

The lecturer was introduced by Professor H. T. Drill, Principal of the Pendleton High School, who said in part:

"This lecture is given to the people of Pendleton by the members of First Church of Christ, Scientist, of this city. They feel that they have in their possession a very precious thing, a new and clarified understanding of the theory and practice of Jesus, the Christ. They believe that there are people here who have grown weary about Christian Science, people who might reap the same benefits from it that they have if those wrong notions were corrected. In order that a correct statement of their tenets may be made to those willing to hear, they have brought to Pendleton tonight one who is qualified by training and experience to speak with authority on the subject. They have invited you to come and hear this speaker, and it is their greatest wish this evening that you will give him your thoughtful, receptive and unprejudiced attention. I have great pleasure in presenting to you Mr. Paul Stark Seelye, C. S., of Portland, who is a member of the Christian Science Board of Lectureship, of Boston, Mass." The lecture delivered by Mr. Seelye follows:

The teachings of Christian Science as generally known, have to do with man's thinking, but in just what way is not so well understood. The Discoverer and Founder of Christian Science, Mary Baker Eddy, in her work entitled "Miscellaneous Writings," says of this Science: "Its genius is right thinking and right acting" (p. 345), and in another of her works, "No Name and Yes," she says: "The essence of this Science is right thinking and right acting" (p. 12). Man's actions are the expression of his thoughts. Let us then consider what constitutes right thinking in the Science which we call Christian Science, and the way by which one may learn so to think and thereby gain the benefits.

IMPORTANCE OF THOUGHT IN HUMAN AFFAIRS.

We are all deeply interested, whether we have considered the fact or not, in the subject of thought. Our thoughts are in fact the most important thing in the world to each one of us. We are primarily interested in our own thoughts for we have our own sense of life and existence. We are also interested in the thoughts of relatives, friends, our business associates, and in the thinking of society as a whole. We cannot fail to agree that thought is the most essential of all things to carry on the world's affairs. In thought government is based. We have its laws, its order, its peace, and its progress. It is in thought that the whole scheme and order of our affairs is founded. Let any one try to conceive of a day without thinking in it and he will realize that thought is indeed the very nucleus and current of life. Stop thinking and the world would be an inert mass, a mindless desert. Man's worth to himself and to society depends upon the thoughts he entertains. His thoughts and his life go hand in hand. They are coincident and inseparable.

If then it is to be through thought that the world is to find the real and certain remedy for its ills, and that is what Christian Science teaches, it surely must be through a different order of thinking than any which has been generally known to mankind up to the present time. Speculative philosophy, physical science, mere intellectualism and lofty idealism, scholastic theology, materia medica, necromancy, hypnotism, mesmerism, and many other systems of thinking, though given every opportunity to meet humanity's need for happiness, health and peace, have fallen far short of that need. Words and theories there have been a plenty, but there has been a poverty of works.

MIND THE ONLY SOURCE OF INTELLIGENCE.

In seeking an answer to the question how to think rightly, Christian Science recognizes that there must necessarily be a basis or standard according to which thought may be measured as right or wrong, the same as mathematical law measures with exactness the correctness or incorrectness of mathematical thinking. What then is this standard? A perspective of the world as we see it shows us that there is in it good thinking and thinking, matter, material phenomena. These must be accounted for and a rational basis reached for the elimination of evil and the establishment of good.

In her explanation of Christian Science Mrs. Eddy has pointed out with keen discernment the total discrimination between Mind and matter. Matter representing intelligence, matter standing for the exact opposite of intelligence, non-intelligence. She boldly rejected the theory that intelligence or thought could come from non-intelligent matter, and accepted the one reasonable premise that intelligence must come from Mind, and that all thought and life be an outgrowth and expression of Mind. She did not attribute matter or evil to the one intelligent cause, Mind, because both express ignorance, discord and limitation, which are contrary to intelligence.

EVIL THE SUPPOSITIONAL OPPOSITE OF GOOD.

For every fact we know in our daily life we may construct a contrary to it about it. So in the universal order Mrs. Eddy discerned that evil and all that is mortal and material is but the supposition or supposed opposite of God's creation, which is the good and eternal. She recognized that matter and evil are merely temporal phenomena, the designed concepts of the mortal and material mind, and the opposite of the one true Mind, God. Jesus exposed this negative nature of

evil when he spoke of it as "a liar," in which there is no truth. "His evil and matter are seen as false mortal things, and mortal things are mortal because they are not eternal, but the manifestation of divine Mind, God. This does Christian Science unfold, not out the Gordian knot of mind and matter, the puzzle of the ages.

The human mind sometimes stands aghast when told that matter is only mental phenomena. If perchance any one may feel shocked at this assertion, you will be interested to know that physical scientists are now admitting what Mrs. Eddy asserted long before, namely, that matter is indeed not a substance of itself but mental phenomena, the externalized concepts of the human mind. A prominent physical scientist of one of the best known European universities has within the past few years said: "Matter is a thing of thought which we have constructed for ourselves." Another says: "The universe as known to us consists wholly of mind, and matter is a doubtful and uncertain inference of the human intelligence."

If Mrs. Eddy's premise was correct and everything which is truly mortal, the next and far more important question was how evil, mortal mind, and its sinful and diseased conditions, was to be mastered and destroyed by the one true Mind, God. This question she met without compromise, and through her writings so clearly elucidated the scientific way in which the human mind may be freed from its bondage to evil, and how it may be used to subvert, overcome, and destroy all evil and disease, that millions of mankind have through their application in thought been healed, comforted, and purified. Her premise, which is in perfect accord with the Bible, that there is but one divine Mind, who creates only good, has been proven by irrefragable facts to be the basis and starting-point of right thinking.

EVIL CAST OUT THROUGH RIGHT THINKING.

The distinction drawn by Christian Science between the mortal and the immortal is no new thing, no personal opinion. It is a spiritual and eternal fact, the central truth of the Bible. This Science points out that it is through the correct understanding of the one true Mind and his relationship to that Mind that man may free himself from all evil conditions. He learns to put out of thought the evil and temporal sense of existence with its sinful and diseased beliefs, and gradually gains that consciousness which knows only good and is not subject to sin, disease or death. This is not the reformation in present language of the state, but the reformation in the eternal. It is the reformation that Paul in the Romans said: "to be carnally minded is death; but to be spiritually minded is life and peace." There is nothing strange about spirituality or spiritual mindedness. Spirituality is simply goodness. Spiritual mindedness is right thinking. Right thinking is in accord with the one true divine Mind, who is free from all evil, sin, and disease in mortal men. It must be apparent that the thing to be done is to stop thinking evil and to think only good. From the world's point of view it may seem a monumental if not an impossible task to cast out all evil thinking. Without a certain basis to go by, how could one do it? But the man who has gained even a slight understanding of the demonstrable supremacy of the divine Mind over all evil, the accomplishment seems but the natural and inevitable outcome of the law of God, operating through right thinking or spiritual understanding.

THE NATURE OF MIND.

Cause signifies power. Divine Mind being the one cause, it may have all power. Being the only Mind, it must be all-wise. Being the only true substance, there is nothing to limit it, therefore it must be everywhere. Mind's expression or manifestation, which is its creation, must necessarily be mental and spiritual, since effect must have the same character and nature as its cause. Mind's creation, too, must be harmonious and good. It is the creation of an all-wise and all-intelligent cause. There being no cause precedent to Mind, there can be no subsequent cause. Mind, therefore, must be and is self-existent and eternal, without beginning and without end. Now this Mind, as stated before, is the one God, and as understood in Christian Science is synonymous with Spirit, Father, Love, and the which the Scriptures apply to Deity. Loving consideration must then characterize Mind's relationship with its creation. Intelligence, wisdom, love, goodness, harmony, are seen to mark the natural order of this creation. Perfection is its standard and no element of evil or destruction is there.

Acknowledging the divine Mind as the one cause, Christian Science discards all reasons remotely from cause to effect, and brings out what must be true about man and the universe which spring from and are the expression of Mind. This is the second step toward setting a true basis for right thinking and brings to light the correct and complete idea of creation—Mind and its manifestation, God and His universe, including man, cause and effect—as the basis for all true thought. Here then is to be found the true and complete standard, God's standard, exact, scientific, unchanging.

MAN'S RELATIONSHIP TO MIND.

Reasoning then from Mind as the primary cause, let us see what man really is. How is he related to Mind? What is his function, his destiny? The Bible designates man as God's image, son, and heir. It also says that he is made after God's likeness, thus making him out to be the living representative or expression of God. These terms of course apply to the real and eternal man, not to the mortal and material sense of man. But it is the real man we want to know about and bring to light. Since God is Mind and Mind's only mode of expression must be through His ideas, the very incarnation of fact is to see that the real man must be and therefore is the outcome of Mind, is Mind's idea, and is a state of consciousness forever expressing

God. He is a celestial, divine in nature, the individualized idea of God. His function and destiny is forever to reflect and express Mind and intelligence in its highest unfoldment. Man is forever predestined to reflect God, and this is the only predestination there is.

So Christian Science teaches that man, the real, true, normal man, is forever linked to God as idea is linked to mind. For God is Mind and man is Mind's idea. The real man, being immortal and spiritual, cannot be, and therefore is not, materially, physically, or mortally conditioned since such conditions are temporal, not the offspring of eternal Mind, but of its opposite, material matter. Man as idea cannot fall away from or be separated from God, for God is his intelligence, his life, his substance; nor can he be abandoned, overlooked or forgotten for He cannot be separated from His manifestation. Man's life, health, and well-being are therefore always a matter of divine concern. This unity of man and God is a most essential point in the teachings of Christian Science, for without some intelligent grasp of original cause and his right relationship to that cause, man, without a guiding star, is likely to chart his way out of the wilderness of earthly ways.

THE ATONEMENT.

Since God cannot evolve anything unlike Himself, man must possess the same quality and substance as his creator. Jesus said, "I and my Father are one." If we fail to recognize the unity of man and God, and man has been indicated, we fail to grasp the basic truth of being, the vital part of Christianity, the very key to the salvation of mankind. This oneness of man with God is quality but not in quantity is indeed the doctrine of atonement as Christian Science explains it or the doctrine of at-onement. Seen in the light of Christian Science the doctrine of atonement is no longer a human doctrine but a spiritual fact, namely, man's natural and eternal oneness with God, divine Mind. Man separated from God would be like a number severed from mathematics or a lion separated from music, or a ray of light separated from the sun. He would be a non-entity. As the number is one with mathematics, as the tone is one with music as the ray of light is one with the sun, so man is one with God. So long as God is man is. They are eternally correlated in thought and action, a relationship clearly defined by Jesus when he said: "As the Father loveth me, even so know I the Father."

THE CHRIST-IDEA.

In place of a obscure, mysterious, or doubtful concept of God and His creation, Christian Science unfolds as we have shown, the true idea or scientific concept of God and man, which is the cornerstone of right thinking and living and the way to Christian healing. The coming of this true idea of God and man in your consciousness and mind is the coming of the Christ that is to free you from the bondage of evil and destroy all disease. It is important that we understand just what is meant by the Christ. Christ is defined on page 533 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy as "the ideal manifestation of God, which comes to the flesh to destroy inhuman error." Christ then is the true idea of God and man which comes to displace the wrong concept of existence enshrined in human consciousness.

This true idea, the spiritual idea of God and man, taught by Jesus, is what Christian Science makes plain to the world today. It is the Christ which shows the coincidence and spiritual agreement between God and man. The Christ-idea is indeed the pearl of great price, the redeemer, the savior. It comes to each of us to lead us out of evil into good, out of error into Truth, out of ignorance into intelligence, out of matter into spirit, away from earth to know God.

Theologians have for many years confused the Christ-idea with the corporeal man Jesus. Christian Science makes plain the distinction between the personal Jesus and the Christ, the true idea of God, which must come to each individual consciousness and begeth it from false beliefs, to bring to a corporeal savior is to worship a fleshly concept, and Jesus said that the flesh profits nothing. Jesus was a human person, Christ is the very spiritual idea of life which Jesus understood and exemplified better than all others, but which is knowable and understandable by all individuals. This true idea must be individually understood before man can know God. This idea lives through the ages and is the saving incarnation of God, the emanation of His love and goodness ever extended to him who tried to be like his Father, would return to his Father's house and seek for higher and better things.

FALSE CONCEPTS.

When we begin to lay hold of the true sense of being, actually to realize in spite of all the conflict and distress of mortal existence that there is indeed a God who is altogether good, who is all-wise and all-powerful, and who is now available to help us overcome our mortal evil—just as soon as we turn to Him, then our thinking begins to change. We begin to seek for and to get acquainted with God to obey the Scriptural command: "Remember now thyself with him, and be like him."

A stranger is one who is unknown, strange. God is therefore strange to us if we do not actually know Him. This foreign concept of God is strange to just what Christian Science is here to remove. Let us suppose that Mr. A. and Mr. B. live in the same community. A common belief in the community is that Mr. B. is unapproachable, distant, difficult to understand. Mr. A. without any personal investigation believes the report and holds fast to it. Mr. B. although he is in the same community as Mr. A. in fact is not the kind of a person common report has made him out to be. He is

not distant or difficult to understand, but on the contrary is easily approachable, is interested in doing good, is charitable, kind, and glad to help others. What has kept the men apart? What has prevented their meeting? Nothing but a false concept entertained by Mr. A. a concept which had no basis in fact, was not the outcome of truth, but was simply a false belief. If Mr. A. was deprived of Mr. B.'s friendship and friendly assistance for no reason at all. The false concept was a barrier. What was needed to restore a normal relationship was the truth in the consciousness of Mr. A.

Is not the lesson plain? What is it but a false concept that is between suffering humanity and God? It is just that and nothing more. How many have accepted the common saying that God is distant, unapproachable, and difficult to understand, even while the Bible describes Him as a God "at hand" and not afar off, who has said, "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Christian Science dispels our false concepts of God, does away with our bodily, selfish, material, and worldly ideas, and restores to man the consciousness of God which shows Him to be all-good, all-powerful, ever available, all-wise, to be the God who presently "healeth all the diseases," be they mental, physical, moral or of other nature.

When the gentle man of Nazareth, voiced the message: "Repent for the kingdom of heaven is at hand," he voiced the demand of Truth, to those of every age, laboring in the shadow of ignorance, superstition and fear. Repent simply means to change your mind. Some men think this privilege, especially as it pertains to religion, is confined to the women, but it is not. Change your mind, change your thoughts, and you may find the state of mind; in other words, true consciousness. To know God man must be thinking correctly about God, and that is just what Christian Science is helping man to do.

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MENTAL TRANSFORMATION NECESSARY.

With a correct understanding of divine Mind as the one intelligent cause, and man as Mind's eternal idea, whose real selfhood is goodness, as the basis for right thinking, Christian Science shows man how to make this truth practicable in his daily problems. The method is the supplanting in consciousness of the temporal and mortal sense of life and selfhood with the true and eternal facts of spiritual life and manhood. It is a mental transformation which gradually exchanges a material for the spiritual sense of being.

Mental transformation is recognized by society as the way of progress and reform. All educational effort is but the supplanting of ignorant and limited concepts of being with more intelligent and advanced ones. Many have been disappointed as rapidly as man's thought has gained a clearer sense of the rights of man. The whole process of mental change seems the natural and right way to better things. And so it is not only in attaining better things in human society, but in that which is the most important result of thought which leads to man's relationship to God. Through the teachings of Christian Science, the false and limited concepts of God and man are giving way to that true sense of being which liberates from the tyranny of sin and the slavery of diseased beliefs.

The greatest proclamation of emancipation ever given, was given by Jesus when he said, "Ye shall be free, and the truth shall make you free." We cannot know what is true while we believe what is false. Two objects cannot occupy the same space at the same time. No more can an erroneous concept of God and the true idea of Him be in thought together.

TRUTH CHANGES MAN'S VIEW-POINT.

That consciousness must change upon which has been the true idea of God and man. Life's outlook cannot remain the same. In place of regarding himself as a mortal of a few days set loose in a world of injustice, misery and woe, to weather the storms as best he may, or be crushed by them, with a vague concept of God, distant and indifferent to his needs, man begins to realize that he is one with the true and eternal idea of God, and that he is in reality His idea, only good and man's birthright. And from this simple but basic truth he begins to meet and master evil's claims.

Recognizing that his true selfhood is the reflection of God, man seeks to order his thinking so that only goodness and love, God's thoughts, will ever be manifested in his consciousness. With the true idea of perfect God and perfect man as his model he seeks always to think in accord with God, good. Man is God's living witness and expression, the very embodiment of God. Knowing God is incorporated good, he knows that evil can never appear in physical outline but is manifested in His ideas, and that therefore every good thought and every kind word or deed is God in action. Love expressing itself as man's real selfhood. Realizing as never before the nearness of God, he strives earnestly to think as He to be at one with Him. He seeks each day an hour to think and to live up to his highest understanding of life as God, and so far as in him lies to let his true selfhood ever appear in thought

and act. He is putting off the old man, as Paul terms the mortal self, and is putting on the new man of God's making.

EVIL'S LIE.

We have already stated that, as explained in Christian Science, all evil, sin, disease and mortality is but the supposition, opposite of the spiritual and true creation. To be sure, evil's universal lie is a big one—but what of that? Can any way get nearer truth or in any way change truth by telling a big lie or by telling many lies, or by putting all the lies together in some form of organized falsity? Is there any more truth in a million lies than in one? Is the sum of a column of zeroes more than zero or is a series of big as a goose-egg any nearer something than one as small as a pin-head? Of course not. The question confronting each one of us is, How much longer are we going to be dominated and fooled by the seeming reality of evil's lie, expressed in sin, disease, mortality and material man?

DIVINE WISDOM REQUISITE.

One does not find the warfare with the world, the flesh, and all evil, as easy task; but is there anything that is worth while that is really easy? Only the foolish man is content with the ass's bridle. Like a man in an obstacle race, the student of Christian Science finds plenty of things to occupy his attention, obstacles that cannot be dodged, but must be overcome in only one way. He must look to his course. He cannot get ahead by dodging the obstacles however big they seem. He must press on, knowing full well that he has the means at hand of overcoming all obstacles if he is faithful and obedient.

Evil does not yield its usurped authority simply because man desires to be rid of it. It must be combated intelligently. Man must know something of its nature and be wise enough to detect its devious subtleties, bring it lies from under cover. Until he is wise, man cannot be good. "How much better is it to get wisdom than gold?" said Solomon, and Jesus admonished his followers to be as wise as serpents. Only as man reflects God does he gain wisdom, for all wisdom is in God, is indigenous to Mind, and is naturally reflected by Mind's idea, man. Wisdom so gained transcends all mortal opinion and human conjecture. It enables man to judge and act righteously, to avoid useless conflicts, and always to meet evil with good. It enables him to distinguish between the things of the moment and the things of eternity. Wisdom points the right way in every human situation and exalts Principle, which is God, to be the one lawgiver in man's daily life.

WATCHFULNESS NEEDED.

Equipped with divine wisdom, man becomes a watchman at the door of consciousness, alert and vigilant. He scrutinizes the thoughts that seek entrance, separates just so far as he knows how the chaff from the wheat, the false from the true, the mortal from the immortal, and rejects the evil and mortal as having no right to enter. Keeping his mind filled with goodness he finds to be the best protection against all evil. Fear, discouragement, hatred, disease, dishonesty, selfishness, lust, and all sin, he strives to keep out of his thought, for he knows that they are not of God and therefore do not properly belong to His reflection, man. He agrees to disagree with those thieves and robbers that would deprive him of happiness and health and despoil his character. "Whatever worketh abomination, or maketh a lie," as John puts it, he seeks to exclude from his thought. He stops tolerating evil in consciousness, stops talking about it or dwelling upon it, but turns upon it as an enemy and drives it out with thoughts of Truth. He begins to realize that man as God has made him is not the slave of evil in any form but has dominion over it. Evil can have no more power over man than over His Maker, since man is one with God.

UNCOVERING EVIL.

Christian Science shows man how to defend himself against evil in every form. It shows that evil seeks to control and reach man either through mental suggestion, that is, through evil thoughts thrust into his consciousness, or in the last analysis, through methods are suggestion. Evil's subtle argument always is, as Science and Health explains, "It is I" (p. 256). It seeks to make man believe its claim of sin or sickness is a part of his real self. Man finds that, just because the body says, "You have a pain," he does not have to resign, but can have a pain and I am sick," or because mental suggestion says, "I hate that man," he needs to accept such a thought into his consciousness. He learns that these claims of evil are just a part of evil's lie about man. They are no part of the one infinite Mind or its manifestation, and man has every reason in the world to dispute them and deny their legality. He learns to assert with all the authority of God Himself that man is in reality made by God, in His likeness and idea, is divine in quality and character; that he cannot be sick because God never made him sick, but made him perfect and so forever maintains him; that all the claims of discordant and diseased material sense are contrary to God, good, therefore a lie and incapable of encroaching, infringing or imposing upon or in any way making a condition for God's creature. Because sickness is not a phenomenon of God he knows that it cannot be a condition of man who is of God. God alone is the substance and condition of man. He knows too that there is nothing in God's man that can respond to mental suggestion. Man is animated by the divine Mind alone. Such conscious realization of the spiritual facts of being is a Christian Science treatment.

It is an attitude that evil and sickness cannot withstand and a specific mental suggestion that is unfulfilling, for it has all the power of God behind it, and is God-enforced. It is God-imparting Himself through His idea and

is omnipotent to the tearing down of the strongholds of evil. A Christian Science treatment desolates error and liberates man. Thus through right thinking, breaks in pieces the slave whip of sin, disease, and mortality, and establishes the government of divine Principle, God.

CHRISTIAN SCIENCE A SURE DEFENSE.

We all know that when suit is brought by one man against another that the defendant usually appears in court to defend himself. If the defendant by reason of his ignorance of this right fails to appear or because of his negligence fails to put in a defense, the plaintiff, even though his claims are false, may secure a judgment against the defendant by default, the same as though the claims were proven true.

Let us suppose that A. sues B. The claim that he makes against B. are false. B. should appear, produce the true facts, so exposing the falsity of A's claim, which would then be cast out of court as worthless and B. would be in no danger. The truth has saved him. But suppose B. through ignorance of his rights, or fear of A. or because he is negligent, fails to defend himself. Judgment is given against him and he suffers from the false claim the same as though they were true. His own folly has punished him. Mortals are in the same position as B., the man who is being sued. Claims are being made against them, against their life, happiness and health. Evil is the plaintiff and has a host of false witnesses. It is of interest to note that evil is defined in the original text of the Bible as accuser. The claims are totally false, and all that man needs to do is to assert his rights, know and declare the truth, that evil never has had, has not now, and never can have any legitimate claim on man or his being; that man is of God, is subject only to His laws, and has a God-given right to life, to health and to happiness. When man understands his divine rights he cannot be made the victim of evil, sin or disease.

If, however, mortal man has not learned of his rights to immunity from evil and sickness, or is afraid of these claims and puts in no defense, or if knowing his rights he neglects to defend himself, in any of these cases judgment is taken against him as though the claims were true. Nothing is done to expose their falsity. My friends, we have been allowing unjust judgment to be taken against us. We have not been defending our rights to life, health and happiness, sometimes because of negligence, more often because of ignorance. Christian Science shows us how to make our defense, expose the falsity of the claims and preserve the integrity of our well-being.

HOW TO GAIN AN UNDERSTANDING OF CHRISTIAN SCIENCE.

The question is often asked, What is necessary for one to acquire that understanding of God and man which displaces the false concepts of materiality with the truth of spiritual being, heals the sick, and enables one to solve life's problems? Earnest study of the truth as set forth in the Bible and Science and Health, and its constant application in daily life, is essential. It is also necessary in approaching this question to remember that God and not man governs the universe. It is God's will and not the personal will of mortal man that must control. Not infrequently people come to Christian Science for help with their ailments, have had God work in their way. They wish to tell God what to do and perhaps offer a little advice on the best way for Him to do it. Such a state of mind never gets near to God, for it has failed to recognize that man's whole being is the expression of God and is eternally subject to His will, which governs the universe for the benefit and happiness of all.

Self-surrender, surrender of the mortal sense of selfhood, is necessary to know God. Mortal man must be willing to let God's will be done whether or not it coincides with his personal preference. Many business deals ought never to work out the way men would have them, and Christian Science will never help through a dishonest, unbusiness deal or give the slightest assistance to any evil purpose. It is the operation of God's will alone. God dwelleth with him that is of an humble and contrite spirit. Friends, it requires true courage to be humble. It should further be borne in mind that God enforces all evil, that He does not tolerate selfishness, self-will, dishonesty, or pride in any form. He seeks to understand God must do so with this fact in mind and be willing to surrender the mortal sense of self and all of his false mortal beliefs as rapidly as they come to light. He must be sincere and honest. Some try to get to heaven carrying a little hell along with them, under cover. Hell is our sinful beliefs and the fires of suffering they inevitably bring. Such a one makes no headway in Christian Science and soon finds that he cannot lay hold of heaven with one hand while holding on to hell with the other. We cannot serve two masters. God is one and infinite, and His blessings cannot be to the self-seeker, to the hypocrite or to the worldly-wise, who is snugly wrapped in the garments of his self-conceit would try a little of God in a way of his own.

It is the self-surrender of her who gave the widow's mite, her earthly all, the contribution of the publican, the brotherly love of the good Samaritan, that makes the earnest seeker for truth and enables him to reach the heart of ever-present Love. Jesus said, "Except ye... become as little children, ye shall not enter into the kingdom of heaven." This showed that the kingdom of heaven is not a place but a state of consciousness, to God which one must acquire the childlike qualities of love, gentleness, humility, unselfishness, purity and goodness. Thus we see that heaven is not a future state of regal refuge but a present reward for righteous thinking. Instead of dying his way into heaven,

man must think his way in, and this is just as true this day and hour as when Jesus said it. It is these childlike qualities of thought that one needs to gain an understanding of Christian Science, to gain the Mind of Christ, the consciousness of Truth.

Little by little, through study and practice, one acquires these qualities of thought and comes into living oneness with ever-present God. Thus is man's consciousness so filled with goodness that sin, disease, and sorrow are brought under subjection, cast out, and destroyed.

PRAYER.

Through true prayer man learns to know God. A correct understanding of prayer is therefore essential to an understanding of Christian Science. Scientific prayer is the medium of all Christian accomplishment. A Christian Science treatment is prayer. As Christian Science explains it, prayer is not imploring a far-away Deity. It is the simple and natural process of thinking in accord with the ever-present Principle, incorporeal good, God. It is that thinking which shuts out the claims of material sense and places all trust, confidence, and faith in God, relying solely upon His power and wisdom to protect and maintain the integrity of His universe, including man. Thus we see that the Scriptural command, "Pray without ceasing," simply means to think righteously always. Through prayer thus understood man finds his oneness with thought and character with God, his scientific and eternal unity with divine Mind, everlasting good. Through prayer he gains the light of Truth in consciousness that drives out fear, health disease, and gives man the moral strength which resists and overcomes sin. Prayer is man's active manifestation of his oneness with God. It is right mental activity based on a true concept of God and man. Since sin, disease and all evil is the outcome of wrong thinking, it must be plain that the prayer of right thinking is the only way that overcomes the world, the flesh, and all evil. It is man's God-given privilege whereby he finds his oneness with the infinite and his place in the infinite plan.

"On earth peace, good will toward men," was the message that heralded Jesus' ministry. For nearly two thousand years these words and the prayer of the Master: "Thy kingdom come. Thy will be done in earth, as it is in heaven," have been on the lips of Christendom. But what is the trouble? Something has happened. Somewhere there has been a hitch. Something is wrong. Right thinking is not being done. Our words and our thoughts need to be brought into agreement.

MRS. EDDY.

Mrs. Eddy, the Discoverer and Founder of Christian Science, was a gentle, refined, and cultured New England woman. A native of New Hampshire, she received her early religious training from Puritan parents, becoming a member of the Congregational church in her girlhood. Mrs. Eddy early in life evidenced a deeply religious nature. She was ever seeking the truth about life as the Bible taught it, without concern for merely man-made doctrines, as evidenced by her refusal to accept the doctrine of predestination when she joined the orthodox church.

Passing through human trials of more than usual severity but always trusting in God and seeking to know more of Him, Mrs. Eddy discovered the law of universal benevolence, and when a severe accident threatened her life and her entire trust had to be placed in other than material remedies. Her first glimpse of this spiritual law through which she was then healed was followed by complete retirement from society for several years in order that she might, the more diligently devote her time to studying the Scriptures and glean from them a fuller understanding of this law and its application to human needs. In 1875 the text-book of Christian Science, "Science and Health with Key to the Scriptures," was published by her, setting forth the result of her labors. The Bible and Christian Science, the teachings of Christian Science in its agreement, and this book, have ever remained the basis of all Christian Science teaching.

For her unflinching courage in the face of a world opposed to her, for her unflinching devotion to Principle, for her love for God and her devotion to the cause of universal betterment, and for her wise and loving leadership, Christian Scientists honor and respect Mrs. Eddy. They recognize her great work for them and for all mankind, even the reopening and making plain of the way for individual and universal salvation. To hold a lesser opinion of her and her lifework would be to deny what is true. It would be to shut out honesty and leave the heart frozen with the ingratitude which shuts the door on good, to him who is thus deceived. We all need gratitude, for gratitude goes hand in hand with right thinking. Gratitude is indeed the acknowledgment of good present. Gratitude is the recognition of God with us and opens the door to the heavenly things. Many expressions of the highest regard and respect for physicians and ministers are to be found in the writings of Mrs. Eddy, although she could not concur with their views upon medical and religious subjects. Christian Scientists entertain no hostility toward the medi-